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**"DELUSION" OF SPIRITUALISM
COMPARED WITH A BELIEF IN THE BIBLE.**

—IF THE—

History of The Creation and Fall of Man
IS NOT TRUE,

THERE IS NO NEED OF A JESUS

TO SAVE FROM THE FALL, WHICH IS

 **PROVEN UNTRUE BY THE BIBLE ITSELF.** 

"So plain that a wayfaring man, though a fool, need not err therein."

How to Obtain the Best Spiritual Phenomena.

INSTRUCTIONS FOR BECOMING A MEDIUM

FOR ALL KIND OF MANIFESTATIONS,

INCLUDING FULL FORM MATERIALIZATION.

A SHARP REPLY TO THE UNGENTLEMANLY AND

VIOLENT TIRADE OF TALMAGE.

A VALUABLE BOOK FOR ALL SPIRITUALISTS TO

READ, OR LOAN THEIR SKEPTICAL

NEIGHBORS OR FRIENDS.

—BY—

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1884.

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THE "DELUSION" OF SPIRITUALISM

—VS.—

A BELIEF IN THE BIBLE.

I have read carefully "The Bottom Facts Concerning Spiritualism" and kindred works intended to disprove the truth of spiritual manifestations, attended many public exposes of the same, and seances where I have detected bare-faced imposition on the part of the pretended mediums times unnumbered, heard many a sermon from the "sacred desk" denunciatory of a belief in spirit return, been manager for genuine mediums for public and private seances for months in succession, mesmerized scores of men and women who were entire strangers to all phases of spiritual phenomena, and in their own homes developed them into mediums under conditions precluding the possibility of deception.

Few, if any, have had better opportunities for a thorough and practical investigation of all phases of spiritual phenomena than myself, or tried harder to improve them. I have practised as a professional mesmerist in twenty-five states of the Union, for over thirty-seven years, and in public halls and opera houses mesmerized many thousands of ladies and gentlemen, and with them given exhibitions of the power of one mind over the physical organisms that properly belonged to real spirits yet in the body. And while doing so, an invisible intelli-

gence has often taken possession of my mesmeric subject, that claimed to be a disembodied human spirit. This has been done scores of times, and when least expected. Many of those invisible controls have given positive proofs of their individuality and personal identity by stating facts concerning past events, unknown at the time by either the mesmeric subject or myself.

It is a mistaken idea that the mesmerist usually controls other minds, or weaker minds. The basis of mesmerism rests on the great fact that every man, woman and child is a spirit now, clothed upon with ever changing material that we call a human body. Many are from birth gifted with a fine nervous organism, that is susceptible to the influence of minds or spirits, either in mortal bodies or those who have gone out of their own in most respects unchanged by death.

The mesmerizing of an individual is simply forming an electrical or magnetic connection between the mesmerizer and his subject, or by transmitting a greater or less quantity of magnetic-aurea from the system of the magnetizer to the one who can be mesmerized or entranced, either of which processes enables the operator to control the other organism to an extent depending entirely upon the condition of both.

The spiritual operator, sometimes called "the familiar spirit," is able to control a medium while the mind or spirit of that medium is in a passive or negative condition, and one who is more susceptible than is generally necessary for becoming a good mesmeric subject.

Those who cannot be mesmerized or entranced have nothing to boast of while saying so loudly, as many do, that "nobody can mesmerize me." My book, "How to Mesmerize," will enable any who have the magnetic ability, to mesmerize proper subjects, and also to de-

velope many into good mediums for all the various phases of mediumship, and without any other instructions; although, like learning to play on a piano, it is better to have the services of a teacher, even though you have the best printed instructions on that subject.

Many can become mediums by being mesmerized who probably never could otherwise, as the visible operator has the advantage over the invisible by sight and voice, besides being able to instruct as to proper times, conditions, surroundings, etc. Many of my mesmeric or psychological subjects have become as good mediums for all and every kind of spiritual manifestations as any in this country, not excepting full form materialization. The more a person is mesmerized the easier spirits can control him. Several who were first mesmerized by me are now well known as successful mediums, while many are afraid to have the fact known outside of their own family or intimate friends, mostly from the bitter denunciations of the church people, who call believers "de-luded spiritualists," and mediums "frauds."

I know full well that it is a great and solemn question with thousands of people as to whether Spiritualism or the Bible is true. Generally, the more one investigates the more convinced he becomes that Spiritualism is not only true, but the grandest truth known to man. On the other hand, the more one examines the Bible unprejudiced the less he believes it. At least, this has been the statement of nearly all with whom I have been permitted to converse on the subject.

The most bitter opposition to Spiritualism comes from those who will not investigate, but instead—like Talmage—declare that God in His "holy word" has denounced all who hold intercourse with spirits, as witches and wizards, and forbidden mortals having anything to

do with them, and that a belief in Jesus is our only hope of immortality. When such people commence talking to me, I do not make an effort to convince them that spirits can, or do, commune with men, as it would be like casting pearls before swine. The best thing to do is to first show them the inconsistency of their own belief.

If the first three chapters of the Bible are not true in every particular the balance is alike untrue, or untrustworthy. If Adam did not fall there can be no need of a Jesus to save from the fall. If the story of the creation is not true, the forbidding of mortals to hold converse with spirits is of human origin and unworthy of attention.

When I was a boy I was taught by my orthodox father and mother and the Sabbath school teachers and ministers for the first twenty years of my life to "Remember the Sabbath day and keep it holy : for in six days the Lord made heaven and earth, the sea and all that in them is." And I was taught that those days were like our days—of twenty-four hours' duration.

About the close of that time the students of the science of geology, who had been frowned down by the church for years, came more boldly to the front with proofs too plain to be longer ignored that six days were too short for the creation of either earth, sun, moon or stars by many thousands, or even millions, of years ; and the learned theologians (?), to save themselves from deserved ridicule, began to teach that those days were indefinite periods, instead of twenty-four hours each, and that there was "no conflict between science and revelation : that nature must, and did, agree with the Bible."

We read in the first chapter of Genesis : "In the beginning God created the heaven and the earth. And the earth was without form, and void ; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

The earth not being in existence then, was void ; and darkness filled the universe. No light of any kind had ever existed, or there had been a previous creation of light that had become extinct. If there had been any this could not have been the "beginning." Therefore, during all the beginningless past, God had dwelt in darkness. Indeed, there could not have been a beginningless past if this was the beginning. Neither could there have been previously a God or angels in heaven ; or a heaven for God and the angels ; for in the beginning he created heaven and earth and all that in them is. No heaven or God ; no earth or man until the beginning.

After the Bible tells us that "In the beginning, God created the heaven and earth," it then informs us that it took six days to do it, and attempts to give a very concise account of each day's creation. On the first day God made light ; nothing more, nothing less. When he had made it he divided the light from the darkness, and called the darkness night.

Light is invisible ; between you and some visible, though distant mountain, a stream of light from the sun is flowing down at noon day into the intervening valley, but no human eye can see it. The mountain itself, if it is visible with its rocks and trees, gulches and projections, is so only because portions of it absorb or reflect greater or less quantities of light, the mountain, but not the light, being visible to the eye. The light of that first day could not have been visible, or it was not like the light of modern times. There was no material substance then to either absorb or reflect it, and it might as well not have been created. There was no eye but the eye of God to take it in, for if God made heaven and all that therein is in those six days, the angels of heaven had not yet been created. He could not divide the light from the darkness

previous to the existence of light ; and when the darkness of the first night came on, the light necessarily went out, leaving the universe precisely as it was before—in utter darkness, heaven yet uncreated and the earth yet a void ; with only five of the six days remaining in which to create heaven and earth and all that therein is.

Was God as powerful then, as God, or nature, is to-day? If so, how long would it have taken to create light? Not so long as it would take to clap your hands or speak your Maker's name. "God said: Let there be light, and there was light." Theologians, when I was a boy, taught that it took God twenty-four hours to do it. Now they claim that each day was a long period of a thousand years or more.

I can only judge of the duration of the time needed to create light then, by some great power or force superior to man that exists at present, as on some dark, cloudy night a flash of lightning lights up the broad expanse for a second of time. If God was a longer time than that in creating light he was no match for nature as it is to-day.

I care not how long the creative time or duration of the first day, or period. If it had been repeated a million times, how much would that first day's work have added to the constituent parts of heaven or earth? And what amount of that first day's work is there in existence now? Nothing. It should read: For in five days God made heaven and earth and all that in them is.

There is in the second verse mention made of "water," but not a word indicating that God made it ; and as each creative period begins with "And God said: Let," etc, commencing after water is mentioned, we are left free to believe it was uncreated, or the whole story a fabrication.

On the second day "God said: Let there be a firmament in the midst of the waters, and let it divide the

waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament heaven. And the evening and the morning were the second day."

On the fourth day God made the sun, moon and "stars also." "And God set them in the firmament," which he had created on the second day.

The firmament, your Bible says, was to divide the waters that were under it from the waters which were above it; and in this firmament God set the sun, moon and stars.

I have heard more than one minister of the gospel who claimed that the Bible is so plain that a wayfaring man, though a fool, need not err therein, say that because it reads "He made the stars also," that therefore the stars may have been created millions of years previous to the "beginning." If so, he would have no occasion to set them in a firmament that was made on the second day to divide the waters on this side from waters beyond.

In all human probability there is not a minister of the gospel to-day who does not know that that firmament does not exist and never did. And every minister or church member, the Rev. Talmage included, who endeavors to palm off such a delusion upon his fellow men, is either an ignoramus or a knave.

Before the days of Gallileo the blue expanse overhead was supposed to be an ocean of water, held in its place by a something called a firmament. And the entire universe was supposed to be no larger than the orbit of the moon and the unknown depth of the water beyond.

When Gallileo discovered the moons of Jupiter revolving around that distant planet he gave the death blow to that firmament, and called down upon his own head the

wrath of the believers in the Bible. He taught that not only did Jupiter revolve upon its own axis, and around the sun, but the earth as well. To save his life, he was compelled to deny the truth he had discovered, and by those who claimed to be the priests of the Lord Jesus Christ. The sun was believed to be only a very small affair, and with moon and stars set in the firmament about as far off as the moon.

Now, we know that if the earth could be placed in the centre of the sun, that orb would fill all space as far out as the moon and 200,000 miles beyond in all directions, being many times larger than the entire universe was supposed to be by the ancients. The science of astronomy teaches that there are other suns many times as large as ours, and stars so far away that their light is thousands of years in crossing the depth of space between them and our solar system. Therefore, that second day's work could never have been done, for no such thing as a firmament exists.

If it does, will the ministers please tell us what part of heaven or what part of earth it occupies. Therefore, the record, as viewed from our present standpoint, should be changed to read: For in four days God made heaven and earth, and all that in them is. But as that firmament does not exist, God could not have set the sun, moon and stars therein on the fourth day, and as only two of the six days remain, Remember the Sabbath day, for in two days God made heaven and earth and all that in them is.

In the first chapter of Genesis we read that God made the first man and woman, and commanded them to eat of every tree that bore fruit. In the second chapter we read that the Lord God made a man, and commanded him to eat of every tree but one, that bore fruit. After that the

Lord God made a woman ; and he never said a word to her about that tree. All she knew about it was what little information she got out of Adam and the Deyil, both of whom were almost entire strangers to her, and Adam, so low in the scale of intelligence as not to know that he was in the presence of a lady, naked. Adam may have told her what “ God ” said to him in the first chapter ; and what the “ Lord God ” said in contradiction to that in the second chapter. That which the devil said to her was so convincing that the Bible says she “ saw that it was a tree to be desired to make one wise,” and she did that which any woman since would have done under like circumstances ; she innocently partook of it.

Yes, it says she “ saw it was a tree to be desired to make one wise ” ; and because she desired to be wise we are solemnly assured that God damned her for taking it ; and not only her, but all her posterity.

God blessed Solomon for desiring to be wise. Was it because he was a man ? And would God, the great loving father, have damned the race forever because a woman sought for the same thing ? Though roughly stated, I ask if it is not true to the very letter ?

The “ deluded ” theologian deludes humanity by teaching that to save you and I from this great imaginary curse that Eve brought into being, God gave his only begotten son to come into this world to be born of a woman ! and die !! that thereby we may escape the wrath of a God offended simply because a young and pretty woman desired to be wise. Theologians say because she disobeyed God, whereas God had never even so much as spoken to her.

Who did God give ? His only begotten son, begotten of the Virgin Mary—hold on ; too fast. Who did God give ? His only begotten son. Ah, indeed ? Begotten

of whom? Mary. Had Mary lived previous to this time to be the mother of God's only begotten son? He was God's only begotten son before being given, and given by God before he was begotten of the Virgin Mary, was he not? If Mary was not the only mother of Jesus, who was his first mother? Was he always God's son? Did he exist co-equal with his Father "before the world was"? If so, he could not be His son. If he became God's son by being born of Mary he could not have been a begotten son previously. If not a begotten son before he was begotten, how could God give His only begotten son? "Great is the mystery of Godliness." To say that God gave his only begotten son to save sinners is sheer nonsense. John iii: 16.

If it is forbidden of God to hold converse with spirits, why did an angel of God, who certainly was a spirit and invisible to all save Zacharias, come to him and foretell the birth of John? Or the angel of God appear in a dream to Joseph repeatedly?

The whole foundation of the Christian religion rests on three or four dreams of Joseph that an angel came to him to tell him what to do concerning an unborn child, and its flight into and return from Egypt. Is not a belief in such dreams as liable to be only a "delusion" as a belief in spirit communion? Did Paul utter an untruth when he said, in 1 Cor. xii., "Some have the gift of discerning spirits?" And can it be wrong, even from a Bible standpoint, to investigate spiritualism, since Paul, who wrote more than half the books of the New Testament, advised the early Christians to "try the spirits," that by so doing they might ascertain whether those who came to them were good or evil?

The Bible is evidently a very imperfect history of the Jews, interspersed with many seemingly supernatural

events, most of which, in the light of modern Spiritualism, are very easily explained, all the so-called Lords, Gods, angels, devils, etc., being probably only human spirits who carried with them into spirit life their own individuality. I, for one, believe that the true God of the universe is infinitely superior to the so-called God of the Jews.

I have attended many a spiritual seance where manifestations of a seemingly supernatural character took place, that could not be accounted for by any known law, without admitting that spirits or some invisible intelligent force was present. And I have heard many apparently intellectual people at once, and before investigating, positively assert that they knew that it was all the work of the devil. Had they lived in the days of the prophets, they would have attributed it as quickly to a Lord or God as to a devil.

Who is the devil? Why, a fallen angel, says the Church. How came he to fall? Did he have a tempter, as they say Mother Eve had; or did he fall from some other cause? We are piously informed that God created all the angels perfectly innocent and holy, and that one of the most favored took a notion into his head that he could run the vast machinery of the universe as well or better than his maker. And thousands of the other angels thought that he could, and they too rebelled against God, kicked up a row in heaven, and after a long struggle got thrust out of that place into one "prepared for the devil and his angels." And to spite God the chief actor took the form of a serpent, expressly to thwart God in this his first effort to start a new colony outside of the celestial city, and made such a grand success of his undertaking that he is sure of about ninety and nine of all who are born on earth: leaving God, who made the earth "for

His own good pleasure," about one in every hundred of those He calls His children. Smart devil, isn't he? Did God intend the devil should do all this, when He created him?

If he did, God has deliberately created millions of sensitive creatures expressly to be damned. If God did not so intend, then there is a power in existence that is superior to God himself.

If you say that God has prepared a way for all to escape the clutches of the devil and get into heaven, I make bold to say that such a statement is false; and if the devil is the father of liars, as the Bible asserts, then all who say so are in danger of hell fire, if there is any. Millions have never heard of Jesus. Millions who have, are so organized as to possess reasoning faculties; and though as desirous of getting to heaven as others are so constituted by their creator that they cannot believe the story of the creation; of the fall; of the miraculous conception; of the atonement; of the death of a part of an Immortal God; of the resurrection of the old body; of a general judgment when all nations, tribes and tongues are to stand naked before God and be separately judged out of a book; of a heaven with streets of gold; of a personal God sitting on a great white throne; of a Jesus with mutilated material hands and feet, forever standing beside that throne to receive the adulations of those who were redeemed by his blood, wholly unconcerned about their own less favored brothers, sisters, children and all they held dearer than life itself on earth who are wailing eternally with the damned in hell. Is a man to blame for believing, or for not believing?

I believe there is a woman known as Queen Victoria. Why? Because there is something reasonable on which to predicate such a belief. If I was assured that she was

a good woman, and yet to punish one of her children for disobeying one of her commands, she held that child, while less than a year old, on a red hot stove for a month, I should be justified, would I not, for saying I do not believe it? Why? Because my conceptions of goodness are above such deeds of cruelty. An inhuman monster might do deeds like that; but not a loving mother; no loving father would do, as we read in the Old Testament, what God did. My conceptions of God are infinitely above those of any Christian I have ever met in all my travels.

We read that Jesus said, "Forgive, not seven times only, but seventy times seven." Can the one who said that, be in any sense, a part of that so-called God that failed to practice forgiveness in the Garden of Eden? Had God forgiven Eve for trying to be wise, and, in a fatherly manner admonished her not to do so again, who knows but that it would have required less than seventy times seven to have saved every man, woman and child on earth. "Practice what you preach" is as good a maxim, is it not, for the father as for the children?

It does seem to me that a man who believes the stories of the Bible is far more "deluded" than one who believes in Spiritualism. That book was written so long ago that no one is able to tell whether any of its reputed authors ever lived or not. And if possible every separate statement should be carefully compared with similar well authenticated facts of to-day. Because the Bible claims to be the word of God is no evidence that it is.

Did God give us our reasoning faculties? If so, it is our duty to reason and examine all things of importance for ourselves, and then accept or reject them. If the Bible seems untruthful and inconsistent to me, I should be a hypocrite and a sinner to say otherwise.

To maintain that Moses wrote the first five books of the Bible, as many if not all Bible believers do, is one of the "delusions" that Christians have accepted. In the last chapter of those Mosaic books we read that Moses died and that the Lord buried him. "But no man knoweth of his sepulchre unto this day." If no man knew of his sepulchre, who could have known who buried him? When the story of the Lord digging a grave and burying a man was written, it was so very long after the event that the writer thinks it very remarkable that during all the intervening time no one has learned of the location of the grave "unto this day." To convey a yet more distinct idea of the antiquity of that event the writer says: "And there arose not a prophet since in Israel like unto Moses." After his death and before this story was written there must have been many prophets in Israel.

Probably not any of the previous events mentioned were written before the last one. Moses must have been dead nearly a hundred years or more, and the story of the creation and the fall, written nearly three thousand years after those events are represented as having taken place. Are those stories true or false? On these alone depend the need of a Jesus to save from the effects of the fall.

In the first chapter of Genesis "God" made the first man and woman. "Male and female created he them," and on the sixth day. If those days were long periods they must have been very aged people before the close of the seventh, and the statements of the years they lived before and after begetting their children is a meaningless jumble.

The sixth day must have been of more than twenty-four hours' duration, as on that day God created the first man and woman, and all cattle, beasts and creeping

things: And in the second chapter we read that He "Brought them" with "every fowl of the air" that in the first chapter he made on the fifth day, "unto Adam to see what he would call them." "And Adam gave names to all cattle and to the fowl of the air, and to every beast of the field." "And whatsoever Adam called every living creature, that was the name thereof." "But for Adam there was not found an helpmeet for him."

As the naming of "every living creature" took place before Eve had been made out of Adam's rib, if she was the first woman, he must have been endowed with more than human powers. He did not have to learn how to talk; he had a perfect knowledge of language; a very retentive memory, a wonderfully imaginative brain, a long enduring patience, and the intellect of a giant. Look at the new-born prodigy standing there hour after hour as the cattle, beasts, birds, reptiles, "every living creature," pass in review, as the "Lord God brought them unto Adam." I will name that an elephant, and that a condor, that a turkey buzzard, that a striped snake, that an orang-outang. Five minutes for each would take nearly a month ere they all received their names and started off to find a suitable climate—the grizzly to the north and monkeys for a more southern clime—and poor Eve missed it all. Think of the wonderful retentive memory that enabled him to name every "living creature," and no two the same. After the long task was over Adam went to sleep. When he awoke he found another creation that the Lord God had brought him, and he named her "Woman," Cain kills Abel and goes off to the land of Nod, and marries a wife—possibly a sister, but probably not; and in the fifth chapter is not reckoned as of the generations of Adam, and his posterity, so far as I remember, are not mentioned again in Bible history.

Seth is the only child of Adam to whom he would probably tell the story of naming the animals, to have their names transmitted to posterity, so that "whatsoever he called them that was the name thereof," and, if so, "every living creature" must have been "brought up by the Lord God" again, for Adam to tell Seth their names; and if the story is true Adam must have remembered the names of "every living creature" or that was not the name thereof. Is there a sane man on earth so foolish as to believe that Adam "named every living creature," and remembered distinctly enough to tell them to Seth, who was not born till more than 130 years later; during which time those "living creatures" wandered off to other regions of the earth. If Spiritualists believed any thing half as ridiculous they would be worthy of the epithet, "deluded." I have not space or time to review all the inconsistencies of the marvelous stories in the Bible, such as that God made the earth to bring forth grass and herb and tree, in the first chapter, and how the Lord God of the second, because it had not rained on the earth, made "every plant of the field before it was in the earth, and every herb of the field before it grew."

We read that God was disappointed and dissatisfied with the result of his creative energy, and decided to drown the folks he had created, as a man would drown a litter of kittens. If the man had spent two thousand years in raising and improving cats without making a success of the undertaking, you could console him with the fact that as he was not possessed of powers to create the feline race with all their various dispositions and peculiar propensities, he was not to be blamed for his failure; but if the man had the power to create a cat and all its characteristics also, it was through his own inability if he failed, and not the fault of the cats. But

of all the men and women who lived then, Noah and his family are the most worthy of our pity. It almost makes me sick to spend half a day in a modern menagerie, with a small army of attendants to keep it clean. How unbearable must have been the situation of those eight men and women whom God confined in a close ark for more than a year, without so much as one stable boy aboard; one door and one window, and both closed. I pity Noah's wife, sons and daughters, and the deluded people of the nineteenth century who believe it. Did God make any improvement of the human race in the operation? If not, the undertaking was only another failure.

The man who wrote the story of the firmament that was created, to divide the waters that were above from the waters below, was just the man to write a story of a deluge, when "the windows of heaven were opened" and the waters held up by that "firmament" called "heaven" descended upon the earth.

All the vapor in the air, and the atmosphere itself, balance a column of water about thirty-three feet in height and weighing about fourteen pounds to the square inch. We have a right to believe that there has never been a Noah's flood, for all the vapor or water in the atmosphere would not be sufficient to raise the surface of the ocean more than a few inches. Only very ignorant or terribly "deluded" people believe in either a Mosaic firmament or flood, in this enlightened nineteenth century. The ignoramus who wrote the story must have lived in an open tent, and never known that men and animals confined in that ark would have all been dead for want of fresh air inside of twenty-four hours. Did you ever read of those horrid deaths in the Dark Hole of Calcutta?

We are asked to believe that God wrote the Ten Commandments with his own finger on tables of stone. One

of those was "Thou shalt not kill." As God and Moses were together on the mount, they heard loud shouting by the Israelites. Aaron had made them a molten calf (Exodus xxxiii ; 4, 10. and the Lord said to Moses, "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." Moses was still holding in his hands one of this God's commandments—"Thou shalt not kill." And the first thing that God proposed to do after giving that law, was to kill every one of those deluded Israelites but Moses, and the only really guilty one was Moses' brother Aaron. The only reason God did not kill them was because Moses convinced him that if he did he would get dishonor among the Egyptians. "And the Lord," to save his honor, "repented of the evil of which he thought to do unto his people." And Moses threw down "Thou shalt not kill," went to the gate of the camp, and said to the sons of Levi, "Thus saith the Lord God of Israel ; Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses ; and there fell of the people that day about three thousand men." Had Moses no respect for the "Law" of God? or, God none for His own?

In the twenty-second chapter of Ex. 18th verse we read, "Thou shalt not suffer a witch to live." What shall be done with her? Why, simply break that other command of God, and kill her. If God does not want a witch to live, why doesn't He kill her Himself? In the twenty-second to twenty-fourth verses of the same chapter we read, "Ye shall not afflict any widow or fatherless child. If thou afflict them in anywise, and they cry unto

me, my wrath shall wax hot, and I will kill you with the sword !”

Look out, my Christian friends, do not even so much as to “afflict any widow” even if she be a witch ; for God has surely declared that if you do, and she cry unto Him, he will kill you with the sword. A witch, if she be a “widow, or a fatherless child,” is in far less danger of death, if you afflict her, than you. And if one of these people have suffered “affliction in anywise” by Talmage’s sermon, his God should kill him at once, or his word amounts to nothing. We read in Exodus xxxiv ; 27-28, that Moses wrote the Ten Commandments on the two tables of stone. In Deut. x : 4, Moses says that the Lord wrote them himself. In that wonderful story of Saul and the woman of Endor, we read in I Sam. xxviii : 6, “And when Saul enquired of the Lord, the Lord answered him not, neither by dreams nor by vision, nor by prophets,” 17th & 18th : “For the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to Dāvid, because thou obeyedst not the voice of the Lord, nor executedst His fierce wrath upon Amelek.” In I Chron. x : 13, 14, “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it. And enquired not of the Lord : therefore He slew him, and turned the kingdom unto David, the son of Jesse.” The last quotation was selected as the text for the most bitter tirade against Spiritualism I ever heard from a minister. If the statement in the text was true, the other in I Sam. xxviii : 6, is an untruth ; if a truth, the text was an untruth. Did he or did he not enquire of the Lord ? The fact that both statements are in a so-called word of God, proves that if God is truthful, He is not the author of the Bible. All

through the sacred (?) pages we find plain contradictions by the score. And shall we risk our eternal future on so shaky a foundation? Of one thing we are assured—a few more days at most and the eyes will grow dim, the pulse will cease its beatings, and the weary aching heart will be at rest. A parting “good-bye,” and alone we walk the valley of the shadow of death. It may not be worth much now to know aught of that mysterious and “unknown” future. But when the light is fading and the cold sweat gathers on the forehead, and the hands refuse to move at our bidding, it may be worth something to know that we have, by continued effort, caught one glimpse of the life and glory beyond. Oh! can we, by any means, become assured that death is not the end; that another life is before us; that the friends we loved so tenderly are not dead, but arrayed in robes of light await our coming on immortal shores: Is it not worth a life-time to know this?

I spent a pleasant week at the Lookout Mountain Spiritual Camp Meeting near Chattanooga, Tenn., one of the most beautiful locations for that purpose I have ever seen, and recently purchased by a company of Southern Spiritualists for annual camp meetings: and while descending the mountain July 8, 1884, in a coach with two gents and two ladies, who were members of an orthodox church, one of the ladies sneeringly asked me what good Spiritualism was to the world? My reply was rather sarcastic, as I informed her that my daughter, twenty-one years of age, died unconverted to the Christian religion; and Spiritualism proved that she was neither dead nor damned; which fact was worth millions to me; but probably of no account to those who, like her, expected to go to heaven and be happy, while their friends were forever lost. She replied that it was no fault of hers if they rejected the Bible.

Like the majority of Christians that I have conversed with, she seemed indifferent as to the fate of her best friends. That Bible, with its many marvelous stories, has hardened the hearts of thousands of men and women, instead of preparing them by sympathy and an enduring love which death cannot change, for a better life beyond the grave. As long as a man believes that he can escape the results of a life of sin by exercising faith in Jesus at the eleventh hour, there is small motive for being good, so long as the pleasures of the world exceed the cold formalities of the church. Teach a man that his future condition depends on the improvement he makes of his spiritual faculties here, and that his spirit friends do know of his misdeeds if he do any, and there is a motive for doing good continually.

There is no question in my own mind but that spirits influenced people in the so-called Bible times. But in that age of the world how were they to tell whether an unseen influence that controlled a person to talk, was a God or a Devil? One who called himself, or is called the "Lord" in II Samuel, xxiv: 1, got angry, and "moved David to number Israel," and then because he did so, sent a destroying angel who killed seventy thousand innocent people to punish David for what the Lord moved him to do. "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thy hand."

I do not believe it; and for two or three reasons. First, because I do not think that any intelligence, Deific, Satanic or human would do such a wicked deed. Secondly, because I find the same history of the numbering of the children of Israel recorded by another writer in I Chron. xxi, who distinctly says that: "Satan stood up

against Israel, and provoked David to number Israel." If one statement is true the other is not: and that fact is so plain that a wayfaring man, if he is not a fool, need not err therein.

Paul said, "Try the spirits." Why? because they came back in Bible times as egotistical and deceitful as before they entered the other life. Men, like the prophet Elijah, would order his enemies hacked to death as quickly if a spirit, as he did when a prophet. Death does not change a bad man into an angel of light now; nor did it in the past. How can I try the spirits? How am I to tell whether a letter that I get from California is truthful and honest or not? If it bears the evidence of coming from a land speculator, I exercise my reasoning faculties and accept or reject any statement therein, according to the light I have. If it comes from a dearly beloved friend who is there, or in the spirit world, and in that friend's well known handwriting, and treats upon a subject that I know none save that one and I know anything of, I am, in duty to my own best judgment, not to be too hasty in rejecting it; and I have had such messages between closed slates many times. If I get a communication through the lips of an unconscious entranced medium, containing whole sentences that some dying friend spoke in my ears, as the light of that better land gleamed on her quickening vision; and which I know none on earth ever heard but me; and she gives me her name, and the assurance that she still lives, and does control the lips of the entranced medium, shall I say that there is no evidence that that dear friend still lives, and lives to love? To me one such evidence of an immortal life is worth more than all the Bibles on earth. And I have had scores of just such proofs of a continued life beyond the grave. I have had a long and remarkable

experience, part of which has already been given in the *Banner of Light*, with more yet to follow.

Having had considerable experience in developing many mediums for various phases of manifestations, I will give some instructions to the reader in this volume. But if you wish to know how to mesmerize for public or private entertainments, get my book "How to Mesmerize."

I have confined my criticisms on the Bible chiefly to the three first chapters of Genesis; because as I before stated, if the story of the Creation and Fall, is not true, all the rest may not be; and in no way binding on the human family. I ask no one to take my word for any statement I make, but to exercise his own reason. If it is not true, are you dealing honestly with your child, to teach him that it is? "Clara," said the mother, "I would not hang my stockings up again, if I were you." "Why, mother?" "Because you are now in your teens, and old enough to know that there is no such thing as Santa-Claus." "No Santa-Claus!! who brings my presents every Christmas-eve, then?" "Your father and I, my child." And Clara stood by the chimney corner lost in thought. Santa-Claus, that dear old friend of her childhood, a myth? and he so intimately connected with all she had been taught concerning Jesus, who was born on Christmas. With a sad heart and a tear in her eyes, from out which gleamed an immortal Spirit, she said, "Mother, have you been lying to me all these years about Jesus Christ, and the Bible?"

Among the most intelligent people in every city where I have given entertainments during the last few years, I find that a large proportion are spiritualists. Spiritualism is increasing far more rapidly than most people have any idea of. Gentlemen and ladies, who are members

of the church, come to me to inquire if mesmerism tends to prove or disprove the return of spirits. I speak within bounds, when I say that hundreds of church members have said to me, that they were spiritualists; many of whom were mediumistic, and holding circles in their own homes. They do not care to be called "de-luded" by their life-long friends, as many are, who hint that they are investigating the phenomena. Is it not time, for Christian parents to teach their children the truth concerning Genesis, as well as Santa-Claus?

My daughter lay on her dying bed, wasted by consumption. For months she had been slowly losing control of her physical system as she neared the "shining shore." Sitting by her bed-side, I noticed a sudden change in her face, as she reached her hands out for me to take; and in a whisper, she asked: "Father, am I dying?" "No, not dying," I said, "for there is no such thing as death; but in all human probability you will be safe on the other side before the sun goes down." I spoke my honest thought, as every father should. Would I deceive my own? No, not for worlds. A quiet, happy smile came over her face, as she replied, "The first one I meet will be Frances Morse, and I think that we will have a good time over there." Within an hour, she quietly said "good-by" to the members of the family, and with a happy smile on her face, left the mortal form for the Spirit world, with a trusting faith in God's eternal love. She did not fear to "die," for she had been taught that "death" was only the "Gates-ajar" to an immortal life. Two months later, I was giving mesmeric entertainments in Martin opera house, in the city of Albany, N. Y. And while there, held a developing circle one Sunday evening, at the residence of Madam Schreiber, on Hudson Avenue, with

several of my mesmeric subjects whom I had mesmerized at the opera house. During the time, my daughter materialized, and in her well known voice, said, "Father I am here, and Frances Morse is with me." I was two hundred miles from home, as my family residence was then near Boston, Mass. No one of the company knew of her, and I was not thinking of either spirit at the time. A reporter of the *Albany Daily Press & Knickerbocker*, was present with several other residents of the city, and wrote a half column article of the various manifestations that occurred that night, which appeared in the morning paper, Dec. 25, 1878.

A son, three years younger than my spirit daughter, was killed by the cars near Meriden, Conn., last fall (1883.) I was giving mesmeric entertainments at the time in Iowa. One day while in Nevada, a medium, Mrs. Ruth Brown, daughter of Mrs. Morse Baker, became entranced and evidently controlled by him. He related the incidents connected with his "death," and said that he went to sleep that night, and awoke in his sister's arms. He thought that he was dreaming at first; but soon learned that it was a grand reality.

My daughter has fully materialized many times at the seances of Mrs. Ross, in Providence R. I., and with another spirit, that of a dear lady friend, came out of the cabinet, and after locking arm-in-arm with me, have walked several feet from the medium; and taken boquets from vases on the table, each appearing as natural as if in her own body.

L. L. Whitlock, editor of *Facts Magazine*, and as many as three or four hundred people who attended the seances at various times while I was there, not only saw those who came to me, but their own friends as well. I attended those seances twenty-one times, and on each

occasion not less than thirty-five to forty spirits fully materialized, which were recognized by relatives in the seance.

Thousands of people in this country have had as good proofs of the materialization of their spirit friends as myself; many of whom have testified thereto in the spiritual and secular papers. These people live to-day; and is not their testimony as reliable as that of unknown authors who wrote of events that happened, if at all, thousands of years previously? I will briefly refer to one or two more statements in Genesis, that the reader, if not familiar with the Bible, may compare the contradictory statements therein, in the light of the nineteenth century, and be able to judge who are deluded: those who believe the Bible stories, or those whom they often sneer at, for believing in Spiritualism.

“And God said, Let the waters under the whole heavens be gathered unto one place: And it was so.” Was it so? Were our northern lakes and the many inland seas, the Atlantic and the Pacific, in one place? Where was that place? The man who wrote the history of the creation and the fall of man, knew as little of geography as of astronomy.

What did the Lord God say to Adam about that tree? “In the day that thou eatest thereof thou shalt surely die.” Did he die that day? What did God say after he had eaten? “Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for thy sake: Thorns also and thistles shall it bring forth to thee.” The penalty of death, was changed to a curse on the ground: Was it not? And the accursed ground “shall bring forth thorns and thistles,” shall it? Were they not created, in the six days? If they were not, God did not make “all

that in them is" in six days. If they were in existence before, they surely did not come forth "because" of anything done afterwards.

"And the serpent said unto the woman, Ye shall not surely die." As they did not die, who told the truth? Oh, he died inside of one thousand years, says the modern Christian, and one thousand years is as one day to God. Is not ten thousand years as one day, just as much as less? But he would never have died if he had not sinned, says the theologian. Indeed, is that so? Suppose a big rock had fallen on him and mashed him to a jelly, then what? The Bible in another place says that the devil is "a liar from the beginning, and the truth is not in him." What else did the serpent say to the woman? "For God doth know that in the day ye eat thereof, then your eyes shall be opened." In that same chapter the Bible says "their eyes were opened." If the serpent, as Christians teach, was the devil, he told one truth, did he not? What more did he say? "Ye shall be as gods." In the same chapter, God said "he has become as one of us." What else did the devil tell Eve, "knowing good and evil;" and the Bible says that they did. Four separate statements, and three proven true in the same chapter, by direct evidence; and the fourth, meaningless by a change of the penalty; and no proof that he died that day. Three established truths against one uncertainty, count heavy in a court of justice, do they not?

"God is Love." "His mercy endureth forever." "The birds of the air have nests and the foxes have holes in the ground," and God drove his first boy who had made only one unintentional mistake, with his first girl in her childhood—as innocent as your prattling babe who reaches her hand for a peach after being told she must not have one

—out into the cold, cheerless world, among the wild beasts of the field, without so much as a place to lay their heads. Do you blame the devil for wanting to take them in where he has a good warm fire, and plenty of coal for all time to come? If that is the way God deals with human beings on earth, how will he do in heaven?

“And God blessed the seventh day and sanctified it,” and commanded that that day should be kept holy. Is it? Not by Christians generally; they have changed it to the first day of the week. Why? They say, to commemorate the resurrection of Jesus on the first day. Did God command them to do so? No, he did not. Did Jesus rise on the first day? No he did not; he rose, if at all, before the dawning of the first day. Mat. xxviii:1, “In the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene, and the other Mary to see the sepulchre.”

The body gone in the end of the Sabbath (Saturday), as it began to dawn toward the first day of the week (Sunday). And the deluded Christians of the nineteenth century want to stop the cars running to the Spiritual camp meeting, at Lake Pleasant, on Sunday, for fear of desecrating the day on which their Jesus rose from the dead, although by their own Bible he was up and away before that day dawned. If God ever sanctified any day for the Sabbath, it was Saturday, not Sunday. And I challenge all Christians to show any authority for the change. It seems very strange that in this enlightened age of the world people can be so easily deluded as to believe in the Bible stories of the Creation and the Fall.

How much real good are Christians doing in the world? I honestly believe more harm than good. Why? Because they teach that morality counts for little or nothing in the journey of life. Faith in Jesus the only door

to glory : That you cannot exercise this without the aid of the Holy Spirit : That you must pray God to give you his spirit to enable you to believe.

I have known many people who could not "believe," although they have attended church for years, and lived through several revival meetings, who have finally given up all hopes of heaven, become hardened and discouraged, and are living bad lives, without caring what becomes of them, either in this life or the next. If they had been taught that every good deed they performed would carry them one step nearer the celestial city, nearer the dear friends that have gone before, one step nearer an immortal heritage, they would have been better men and better women. Hope is the greatest blessing that our loving Father the Infinite, has ever given to humanity : Without it the soul is in despair, and sinking lower day by day. Spiritualism comes with a balm for aching hearts, and to tell the world of a life beyond, and the best way to prepare for it.

Conditions and surroundings that are necessary for a mesmerist are all the more so for a spirit ; and not one in a hundred can be mesmerized or put into the psychological state when not in a proper condition of both body and mind ; and, not then, only by a great effort, with improper surroundings.

That disembodied spirits can by any means control a human being, or again appear in a material form, are among the most wonderful things known to man, and for which they seldom find a medium in the best possible conditions, and in the presence of those who do not seriously retard their efforts.

Matter and spirit are held together by magnetic attraction ; and a spirit requires a peculiar brain battery, and the proper magnetism and the same material of which

our bodies are composed, for every case of partial or full form materialization ; also the proper place and time. A cabinet for the concentration of matter thrown off from a human body by insensible perspiration, and the magnetic-aurea of the medium are generally necessary. Rays of light, which to exist must be in rapid motion, should be excluded entirely for the best manifestations.

No intelligent man will attempt to deny that the materials of which our bodies are composed, are at times invisible and beyond the reach of all our senses. Our flesh changes about once every year, and our bones once in seven ; and when the spirit of a man loses control of its own physical system, the body soon passes into an invisible state to be again used with that thrown off continually by living bodies, for the building up or repairing of others. The material is not destroyed, but it is invisible ; neither is the spirit dead, although it too, is not perceptible to mortal sense. Matter of which a human body is made, is eternal, and possessed of indestructible properties, among which is attraction ; and in accordance with an eternal law it is attracted at proper times to a growing plant, or to a disembodied spirit. The plant is not visible until the germ has attracted invisible matter to itself, nor is a spirit visible until it too has done the same, which is in darkness first, and may be repeated under more favorable conditions hundreds of times afterwards, if that spirit does not cease its existence at the dissolution of the first body it gathered to itself by magnetic attraction, called growth. The invisible spirit is possessed of eternal and indestructible properties, as well as the grosser materials of the body ; among which is the power to think, reason and act ; all of which properties the gross materials of the body do not possess.

While the spirit of a man inhabits his ever-changing

body he retains the same identity continuously even for a hundred years or more, although the material body has changed scores of times. These facts are almost sufficient of themselves to prove the continuity of that part of man that thinks.

I, as a spirit, am able to control my body, which is made up of the food I have eaten. By a chemical process a part of the flesh of a lamb becomes my hand; while by a mechanical process the wool of that lamb becomes my coat. I am able to put on or take off the coat by exercising the will power, which sets in motion currents of magnetism that act on the proper muscles to accomplish that which I desire. To move my hand I have to do the same. The hand, of itself, can no more move than the coat. What moves it? The spirit that year after year inhabits the physical body. I, as a living spirit, will to move my hand, and the animal magnetism generated and held around the brain, which is a human battery, obeys the mandate, acts on the muscles if there be no obstruction, and the inert matter of which my hand is composed, moves in accordance with my wishes. I, as a spirit, control this body which I may properly call my machine, by an invisible something we call animal magnetism; and by forming a magnetic connection with other brain batteries I may be able to control two or even ten other organisms at the same time, if their proper owners are willing to have me. My book, "How to Mesmerize," contains full instructions for doing so. Animal magnetism plays a very important part in controlling our own body, or others; this fact is not as properly understood as it should be by mediums generally. I may not be able to mesmerize a person that I could if he sat close to one who is more susceptible to my influence, or further from one that is not. Magnetisms blend at a distance of

several feet; and mediums cannot be too careful with whom they sit for tests, &c. Because some man cannot be mesmerized, he thinks no one else can, and his magnetism would naturally affect those close to him, and decidedly so, if he was doing his best to prevent a medium or a mesmeric subject from being controlled. This is one reason why some can get good tests from spirit friends while others fail; and also why some become mediums much more readily than others. Never sit for spirit influence if those present are opposed to it.

There are many reasons why one cannot or does not become a medium. You may not have the proper magnetism or organism. Your daily business may be engrossing all your thoughts even while you sit for development. Remember, no two spirits can use the same faculties at the same time very well. While you are busy thinking that you want to be mesmerized, or be a medium, or thinking that you cannot be, or will not be, you are using your own faculties and preventing others from doing so. You may not have one friend in spirit life that wants to come back and control you; if you have, that friend may not be possessed of the right qualifications, or know how, if he has. It takes time for a spirit to learn how to do, whether in or out of a human body.

I have known many who would have become good mediums, if they had not been afraid of being made to do something which others might think was ridiculous or silly. This is a greater hindrance with many, than all other things combined.

If you are not a medium and wish to become one, your best and quickest way is to be mesmerized by any mesmerist that you have confidence in; requesting that as soon as you become apparently unconscious he ask some spirit to come and take control of your physical system.

One mesmerizing may be sufficient. If it is not, I would advise, that if no unpleasant effect is experienced, to try once or twice more. If a decided progress is not made, it would probably be useless to try that process again. An experienced mesmerist should be able to tell whether there is a probability of success within ten minutes of his first effort, provided the person is quiet, and in a proper condition of mind, with no one present ready to laugh or giggle, or in any way to interfere. As much or more depends upon the surroundings, as upon the passivity of the subject to be mesmerized.

There is hardly a family that does not contain one or more, who could learn how to mesmerize from the plain instructions in my book. And the price is so low that it is within the reach of all; and so plain that a common mind can fully understand it. If you cannot have the benefit of a mesmerist, sit in a quiet room alone, half an hour once or twice a week, or every day, or evening if you have the time to spare; and nearly in the same way you would if you designed to take an afternoon nap. Let your right arm rest easily on a table or stand, on which there is paper and pencil. These sittings should be at regular intervals, if possible, with an honest, but not too earnest a desire for spirit friends to control you as best they can. If you are very mediumistic you may become entranced the first time you sit; or it may take twenty sittings of half an hour to one hour each. I have known people who became entranced immediately by a spirit, and wrote a long communication giving instructions how to sit and what to do for more complete development. Others are conscious continually, while the spirit uses only the arm to write while the brain is unaffected. If the arm begins to move rapidly, make an effort yourself that the hand be prevented from being in-

jured by being struck too heavily upon the table ; but do not be frightened in the least, as no harm will come to you, otherwise. The spirit may be getting control of the various muscles of the arm preparatory to writing a long and beautiful message. In mesmerizing, I have to get physical control of my mesmeric subjects, sometimes requiring an hour's time or more before I can affect them mentally ; others require only a few moments. I try a great many experiments with some people that I have partially mesmerized, before I can even make them stutter. I may have one so that he cannot open or close his hand, or throw down or pick up a broom handle, or stop his hands from revolving around each other, long before I can make him forget his name. And perhaps the next one I try, may not require over one or two experiments before he passes into the full magnetic state, and into the best possible condition to be entranced by a spirit, and give the best tests ever listened to. Spirits have to get control of some by a slow process also. If you have from two to six congenial friends with you, sit around a table with pencil and paper while one or more sings in a quiet manner some well-known songs to harmonize the circle. It is better to do this than to sit alone, but not if there is any inharmony. If some one feels the influence strongly and the hands begin to move, even in a very unintelligent or ungraceful manner, do not laugh or giggle, or try to stop him, unless the force is liable to injure the hands by their being struck upon the table too hard. If one gets up and begins to walk or even dance, do not interfere ; but rather encourage the spirit to proceed for a time, and then ask if the controlling power will write a message on the paper by using the medium's hand. The physical movements, whether making the hands or feet move slow or fast, are only so many stages

of development, and generally will not be repeated many times, and not longer than is actually necessary.

Many spirits, when they try to talk, have not sufficient power at the time, or fail because they have a whole sentence in the mind, and make too great an effort. I have attended many seances where the spirits had obtained partial control of one or more ; and been informed that no perceptible progress had been made for months. In such cases, I find almost invariably that the spirits have been resisted in their efforts to get physical control, which they must do generally before they can of the mental faculties. Controlling the hands, mouth or limbs is physical control, as the moter nerves and muscles only are affected. Mental control is the obtaining full possession of the brain or reasoning powers. A medium may be controlled to talk or move while conscious, and unable to prevent it ; or may become entirely unconscious, and the spirits unable to do more at present. When one of a circle shows indications of being affected, one of the company should encourage the spirit, as it may be a new experience to him or her as well as to the medium.

It may be necessary to instruct the spirit as you would a child. If he try to talk and does not succeed, it may be because of too great an effort. I have taught many by insisting that a single word or letter shall be repeated several times ; and then two or more, until able to say them distinctly. Spirits that desire to control, are usually so overcome with joy at the prospect of being able to talk with their friends, as to be unable to do so at first ; and the prospect of a failure, when apparently so near a success, is one of the greatest hindrances I know of. I have assisted mediums to become developed sufficiently in one evening, for a spirit to deliver a grand oration on some subject of which the medium knew nothing ; even

after sitting for months in a circle for development, with only an occasional twisting of the hands previous to that time.

Remember, that without one exception, the greatest hindrance to mediumship, generally, with those who sit, is the fear of being made to say or do something they may be ashamed of while being controlled. If you sit for the spirits to control you, let them do it the best way they can, and do not interfere too much. If you wish to know whether you are a medium for partial, or full form materialization also, the best way is to sit with a few intimate friends; place a number of articles on the table before sitting around it; and make the room perfectly dark at first. Not a ray of light from any source should be allowed to enter during the first few sittings. There may be a guitar or violin on the table, a small tea bell, a glass partially filled with water, and one containing a teaspoon. Sit with hands joined a part of the time, and engage in light, but not frivolous or excitable conversation, and in singing some well known songs, in which the majority or all should join. About one hour is long enough to sit, unless the manifestations commence. Do not expect too much at first. Let the same company sit and in the same room at regular intervals once or twice a week for not less than eight or ten weeks. Let no others join unless known to be in perfect sympathy and very mediumistic. The probabilities are, judging from my past experience, that five out of ten such circles will get manifestations in three to six evenings; and eight of ten before the ten evenings are passed. I should think it very strange if the spirits did not find among a company of six or eight, one or two mediums possessed of the proper magnetism to form a brain battery of sufficient power to enable one of their number to

materialize a finger or a hand. In doing this the spirit uses the magnetism of the proper medium, and the matter, thrown off from the sitters by insensible perspiration, with which to reclothe the end of a finger or a hand, to pick the strings of a guitar, or ring the bell ; if not enough for that, it may touch and move the spoon so that it can be heard. A spirit may be able to materialize only a little on the end of a finger, and with that be able to touch the water in the tumbler, and lift a single drop and place it on the hand of one of the company, long before it can move the spoon, pick the strings of a violin or take up a bell and ring it. As soon as the company get even the slightest manifestation, they are encouraged to continue the sittings.

I have helped form many circles, and given them the above advice, and in almost every instance the spirits have succeeded in manifesting in a few evenings. As soon as the spirits will allow, the room may be partially light, without seriously interfering with their movements. If after sitting a few evenings you do not get the desired results, form a new circle, but on another evening of the week, and take in new members, and hold only the light circles for entrancement, or writing ; and let only those who prove to be very mediumistic join the circle for materialization.

If you object to dark circles, place a small stand on your table and cover it with bed quilts, or with something to make it entirely dark, and place your things within the darkened space, and sit around the table as for the dark circle, having the room in a subdued light. Or, if you prefer, place all your things beneath the table, and cover it with blankets for the negative condition of darkness. I prepared a table in this way in the parlor of Dr. Loucks, of Moquokata, Iowa, shortly after the close of the Iowa

Spiritual Camp Meeting at Clinton, 1883, and sat down with him, his wife and another lady, about three p. m., with the room light enough to read coarse print; and in less than half an hour the spirits were ringing the bell and picking the strings of the violin. Mrs. Morse Baker, the well-known lecturer and her husband, with others came in on the following evening, and were astonished at the wonderful manifestations that we got at this, the second sitting.

Dr. Loucks is now an advertiser in the *Banner of Light*, having become developed for diagnosing disease from a person's handwriting or a lock of hair in a very successful manner. If you are able to get manifestations in either way I have described, I would advise you to then sit for full form materialization.

For this you may sit alone at one end of the parlor, which should be perfectly dark, and have your company of regular sitters at a distance not less than ten feet from you, most of whom should join in singing. If a spirit can materialize it will make its presence known by touching or pulling at your dress or hair. Do not sit to exceed one hour each time, and continue the sittings two or three months or longer if you feel impressed to do so. If you prefer to sit in the light, you can, but are less liable to get satisfactory results as quickly as in the dark. You can have a cabinet made consisting of two curtains across one corner of the room, the inner edges overlapping each other. It should be about seven feet in height, and large enough for two to sit in comfortably; sit alone most of the time with the room in a very subdued light. It is better to exclude all day-light, and have a small lamp well shaded at first, at some distance from the cabinet. I would not advise any one to sit for materialization unless known to be very mediumistic, and even

then, it may require many months, although some are successful in a few evenings. Sit at regular times, and as will be most convenient. Do not miss a night, unless necessary; nor sit for a moment if for any reason you are needed elsewhere, or desire to be absent. If your mind is not in a passive state, there is nothing gained by sitting for development. Continue your sittings for several weeks, indeed for not less than three or four months, if you have the time to spare and know that you are susceptible to spirit influence. It would not be advisable unless you are. Two of the best materializing mediums I am acquainted with, sat twice a week, one over five months, the other nearly eight, before sufficiently developed to sit for a public seance.

But few realize the vast importance of proper conditions in themselves, of both mind and body; and more especially of each individual in the room. I have in my own mind now, two good and recent illustrations of this fact. While at the Lookout Mountain, Spiritual Camp Meeting, July, 1884, I was invited to the cottage occupied by Mrs. Cooper, a materializing medium from Louisville, Kentucky. There were present the Vice-President of the Association; Mr. Albert, one of the trustees; his wife and five or six other Spiritualists. Mrs. C., as well as all the others, had attended the service at the speaker's stand, and we were quietly talking of it, as Mrs. Albert cried out, "Look quick, there is my father-in-law." Mrs. Cooper had taken a seat directly in front of her cabinet, consisting of two dark curtains across the corner of the room; the moon was shining in at the window, furnishing light sufficient for me to see each one distinctly. At the exclamation of Mrs. Albert, we all looked at the cabinet as the curtains parted again, revealing the full materialized form of a man of decidedly

marked features, and one that, if known, could be unmistakably recognized; and he was by Mr. Albert, who called him "Father," and conversed with him for several minutes. The spirit seemed exceedingly well pleased at being able to make his presence known. Mr. Albert assured me most positively that it was his father.

Three other spirits materialized during the evening, but did not speak; one was a negro boy, apparently about twelve years of age; he looked out several times, and laughed; judging from the noise and waving of the curtains, he must have had a good time dancing behind them. On examining the cabinet, I could discover nothing but the bare walls, floor and curtain. The conditions and surroundings were all right for materialization.

Two or three nights previous, Mrs. Cooper, by request, gave a seance in the parlor of the hotel for the Tennessee Bar Association, which was holding a two days' session on the mountain. There were present a large number of lawyers of the state; but judging from their physiognomy, not the most prominent by a long ways, or the state of Tennessee is far behind the others. Many kept up a continual snickering and derogatory remarks, that no gentleman would be guilty of in the presence of ladies. Few, if any complied with the conditions known by spiritualists to be essentially necessary for good manifestations. When asked to sing, they sang, but songs that may have been good enough for a lager-beer-saloon, but not for a spiritual seance. So far as convincing one person, it was a decided failure, and all for want of proper surroundings; Mrs. Cooper herself, being apparently in as good condition of mind and body at first as at our successful seance already described.

The day I left Chattanooga, I saw in one of the dailies

of that city. an article copied from a Nashville, Tenn., paper, about that seance, saying that the medium was detected in ringing the bells with her feet. Whereas, I sat near the Vice-President of the Association that night, and not to exceed four feet from her, and we both know that she did not move her feet once for that purpose; and no one at the time claimed to have detected her in doing so. Several men remarked that they knew spirits could not ring a bell, and, therefore, she must have rung the bell with her feet. Mrs. C. immediately offered to give a committee of four of their number, a private seance, and allow two to hold her feet. Instead of accepting, one of their number, or some other falsifier, writes a positive falsehood for a Nashville paper, which I would have replied to, but for want of time.

From my own experience, I should not have expected any manifestations before such a crowd of men, nearly all of whom were not only very skeptical, but determined to show that they were able to prevent any spirit from making its presence known. It was her first experience of anything as disorderly, and I have given the above illustrations, for the benefit of mediums who have just commenced sittings for manifestations.

Do not sit, under any circumstances, unless you can have everything as you want it, instead of as your company demand. If they insist on having things their way, or do not behave properly, do not sit for them.

If possible, have as many ladies in the room as men. Have them sit alternately, with a lady at each end of the first row of seats, and at least ten feet away, unless known to be mediums. Never allow any discussion on any subject. Never allow any conversation on any other subject. If any one disturbs the seance, insist that he leave the room or take a back seat at once, and not speak again

during the evening. Let every company at all times understand that you give your time free, or for a stated compensation, and that for any interference by any one, you shall not be held accountable. Be kind, considerate and firm.

If that which takes place is not conclusive enough to satisfy any one of their genuineness, do not object to their saying so freely and honestly after the seance is over, and they have left the house ; not before. Genuine mediums need not fear of having the truth spoken of their manifestations. If you are not a medium and wish to see or hear something of your spirit friends, make diligent enquiry of disinterested parties as to who is the best medium, and if you attend, comply with all the conditions required. I know that there are many who claim to be mediums, who are not. How am I to tell? is an oft-repeated question. How are you to tell whether your grocer puts sand in his sugar, or corn meal in his ginger, or second-hand soap grease in his tub, for A No. 1 butter? You are liable to get badly cheated every time you buy a suit of clothes. Beware of the merchant always, who advertises "marked down one half." He has cheated former customers, or made more than half profits in the past ; for if human, he is not going to sell goods now "marked down" at a loss. If men sell water, adulterated with a little milk, at six cents a quart, for the genuine article ; or ministers preach second-hand sermons as original, will not others make false claims as well? As long as men continue to deceive for gain in one direction, they are liable to in another. Exercise the same reasoning faculties when investigating spiritual phenomena as in the every-day affairs of life. There are hundreds of honest mediums now, and more being developed every day. Do not put too much confidence in the

spirits. Try them as you do mortals. "Hallo, you here!" said a man to me in Kansas, "Where did I ever see you before?" I asked. "Huntington Hall, Lowell, Mass., ten years ago, giving exhibitions of mesmerism." The first answer contained evidence that he knew me, and was not merely pretending. "Where are you from?" asked a gentleman of a suspicious character. "From the city of Baltimore," was the answer. "How long did you live there?" "Born and brought up there," was the reply. "That is in—let me see—Maryland, is it not?" asked the gentleman. "No sir, it is the capital of Virginia." An incredulous smile lighted up the face of the questioner, who knew that Baltimore was not in Virginia, and that the man was a fraud. Little things are greater tests of spirit or mortal identity than many think.

I was called up to Mrs. Ross's cabinet once to find a nice looking lad materialized, who announced himself as the son of my wife's sister, and while talking with him, the form of a young lady moved up to his side and said that she was his sister. I asked "is your mother here?" The curtain parted wider, and my wife's sister stood before me, as natural as I ever saw her, and immediately requested that I send for "Margaret" If Mrs. Ross keeps people to personate spirits, she must have several hundred, and be able to present the right ones at the proper time, to have them resemble friends of those who attend her seances. My wife's name is Margaret, and I do not think Mrs. Ross knew that, or that my wife had a sister so near like her, that one has often been mistaken for the other; and as she had been "dead" only about one year, I could not be mistaken in her identity. Her daughter had materialized at other seances, and I knew her at sight; and the lad with whom

I was not as familiar, bore a striking resemblance to his father.

I could no more be mistaken in these materialized spirits, than with living people who have not changed worlds. I sent for my wife, she came to Providence, attended Mrs. Ross's seances with me, and her sister materialized and talked of various things that were probably unknown to all save those two and myself; and I have had as good tests with many other mediums. Shall I believe my own senses, or take statements made by unknown men, at an unknown time, as my only hope of a hereafter? The Rev. Mr. Murray, of Boston, while speaking of the Old Testament, said: "We are reading the history of a very ignorant and superstitious people. We are reading only the fragments of old time history—wind blown fragments, as it were; fragments that have been found by seeking eyes and fingers here and there; fragments, the writing on which, in many cases, was half obliterated,—whose meaning had to be guessed, and whose sentences were transcribed by the blundering fingers of men."

During the sermon delivered by the Rev. Minot J. Savage, of the church of the Unity, Boston, Mass., on last Easter morning, (1884,) he said: "If the orthodox claim be true, and Christ was God, His rising from the tomb, after lying in it only two nights, would hardly be good evidence that we shall rise from our graves after having gone back to dust for thousands of years. A wholly exceptional case like this is hardly good ground on which to base a common hope for our common race. But once more, if he was a man like ourselves, and if we can find reasons to think he really did appear to his friends after his death, then we may reasonably hope. But if Jesus actually reappeared, it is a fact of a very

strange and unusual kind. On such testimony as the New Testament furnishes us for so stupendous a claim as the reappearance of Jesus, no modern court would convict a criminal of petit larceny. A thousand times more evidence in favor of spirit return in the modern world is offered us by the despised and outcast body of spiritualists. And yet, thousands believe in an alleged fact 1851 years old, while rejecting a good deal better testimony for similar alleged facts on the part of their next door neighbor."

The impression that man goes back to "dust," and is to remain so for thousands of years, as might be inferred from the sermon of Mr. Savage, is not in harmony with known laws concerning a dead body. Neither are we an outcast body of spiritualists," save in the mind of "Pious Christians," for whom, to hear some of them talk, it would seem that "Hell is too good." Nor does the body go "back to dust for thousands of years," generally. It may be preserved by being embalmed, or put beyond the reach of the atmosphere; but the vast majority of human bodies decompose, and become parts of living men and women. And as there is only a comparatively very small amount of matter in the earth, or atmosphere suitable for becoming human bodies, the question as to what shall be done with dead people, is now, or soon will be, one of the most vital for the consideration of the living. The question has arisen in my own mind, if a deficiency of the proper material for the growing bodies of children, is not one great cause of cholera and other epidemics? If so, cremation will prove a blessing, if it takes the place of burial. Nature must have a sufficient quantity of the proper material to carry on her work; and is it not the best policy to put it where, by a natural process it may be available. If each human being re-

mains as "dust" for thousands of years without entering into other combinations, there is a reasonable excuse for a belief in the resurrection of the dead body, but not otherwise.

T. De Witt Talmage delivered a violent tirade at the Brooklyn, N. Y., Tabernacle, April 27, 1884, on "Spiritualism and Imposture," which I have seen printed in full, in many newspapers, and which, to my mind, contains plain contradictions and untruths. I copy from the *Kansas City Times* of April 28, 1884. He commenced by saying: "We are surrounded on all sides by mystery. Before us, behind us; to the right of us, to the left of us, mystery. There is an unexplored world that science, I believe, will yet map out. Strange things that have not been accounted for; sounds and appearances that confound all acoustics and all investigation; approximations to the spectral; effects that seem to have no sufficient cause. The wall between this world and the spiritual, I think, is very thin. That there is communication between this world and another world is certain. Spirits depart from this to that, and the Bible says ministering spirits come from that to this. It may be that complete and constant, and unmistakeable lines of communication between the two worlds may yet be opened."

If "communication between this world and another world is certain," then why make the foolish statement that "lines of communication between these two worlds may yet be opened?" After these contradictory utterances, he says, "To unlatch the door between the present state and the future state, all the fingers of superstition have been busy." I would like to ask if an inherent desire, on the part of Christian or Spiritualist, "to unlatch the door between the present state and the future state," is "superstition?" Men in all ages and countries,

so far as we know, have some form of worship. The theologian preaches long sermons from the text, "Search the Scriptures, for in them ye think ye have eternal life." Is it not to unlatch the door, that they search the Scriptures? How does Talmage know that "spirits depart from this to that?" Has he ever seen them? If he has not, he knows nothing about it, for all he can know, must be through some of the five senses. After making a statement concerning that of which he apparently knows nothing, he adds, "and the Bible says, ministering spirits come from that to this." What evidence has Talmage that the man who wrote the Bible knew any more about the spirits than himself? None. What evidence have we that that man was any more reliable in his statements than Talmage? None. Can Talmage tell us of one of the "strange things that cannot be accounted for" in Spiritualism? for that is what he is talking about.

Has he ever tried to find a solution to these "strange things." If not, how is he to know whether they can be accounted for or not? If he has tried, and failed, is he so egotistic as to think that what Talmage doesn't know, no one else can learn? Again, how does he know that there have been "sounds and appearances that confound all acoustics and all investigation?" Is he capable of solving all sounds or appearances? If he is, will he explain how Jonah could live three days in the belly of a whale, under water, with nothing to eat, or air to breathe, and yet be able to speak long sentences? "Then Jonah prayed unto the Lord his God out of the fish's belly. And said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice. * * *. Then I said, I am cast out of thy sight; yet I will look again towards thy holy temple. * * *. Salvation is of the Lord. And the Lord

spake unto the fish, and it vomited out Jonah upon the dry land." As Talmage evidently believes this story, is it to be wondered at that he should commence a sermon on "Spiritualism and Imposture," by saying "We are surrounded on all sides by mystery," as that is one of the greatest mysteries of the ages; and if not true, the greatest "imposture" also.

I would like to see Talmage stripped of his theological cloak for twenty minutes, and hear him go for that book of Jonah! Continuing his sermon, he said, "In all ages there have been necromancers—those who consult with the spirits of the departed." Will he tell us of one necromancer "who consults with the spirits of the departed," in this age, or indeed, in any age? If he can, he will have established the great fact that mortals can "consult with the spirits of the departed." Continuing the last quotation he says: "Dreamers, people who in their sleeping moments, can see the future world, and hold consultation with spirits." Who does he mean by that? Is it of Joseph who dreamed he heard an angel talk? or people of modern times? His statement is a positive one, that dreamers, have seen, and can see the future world, and hold consultation with spirits. How does he know? Is he telling the truth? Can he give us any evidence that he is not talking just to hear his own chin music? He says "Another remark: spiritualism is doom, and death to its disciples. It ruins the body:—look in upon an audience of spiritualists, cadaverious, weak, nervous, exhausted; hands clammy and cold; spiritualism destroys the physical health." Is spiritualism doom and death to its disciples? If so, why has not the fact become apparent? Is Christianity increasing a hundreth part as rapidly? Would not he have come nearer the truth if he had said, it is death to bigotry

and superstition? Among many other statements, he said that "Many years ago the steamer Atlantic started from Europe for the United States," and was delayed a "whole month" by machinery breaking; those who had friends aboard, went to mediums, who said that the vessel was lost, and "Women went raving mad, and were carried away to the lunatic asylum." Is that true? Do "women" usually go "raving mad" when they hear of the death of absent friends on sea or land? That statement is too thin for Spiritualists to swallow, but it may do for those who believe that God and Satan had a friendly chat together about Job; and how God encouraged the devil to kill all of Job's sons and daughters, just to convince his Satanic majesty that He had one man too good for the devil. After another long outburst of abuse, he says, "Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law, that after awhile may be demonstrated." If they cannot "be ascribed to fraud," how does he know they are to "some occult law"? What evidence has he that those "performances" that are not "fraud," may not be the work of human spirits—or the devil?

I have attended the social gatherings of Spiritualists in more than twenty States of the Union; and though for several years a member of the Methodist church, I have never known more sociable or happy people anywhere than the Spiritualists. And yet this learned divine (?), this minister of the Lord Jesus Christ, says, "Spiritualism smites first of all and mightily against the nervous system, and so makes life miserable." Let the world judge whether there is a word of truth in that utterance.

I will not pollute my pencil by quoting the worst phrases of this "Christian" sermon. I will confine myself to one or two more sentences: "Now, I be-

lieve, under God, that this sermon will save many from disease, insanity and perdition."

Now, I believe, under God, that it has and will add, at least, twenty-five per cent. to the growth of Spiritualism in America. Judging from what I saw and heard, nothing ever so aroused the Spiritualists of the west, where I was at the time, as this sermon. It naturally called forth comments, and sneers, from those who had never investigated spiritual phenomena, and gave believers a grand opportunity to talk to their neighbors on the subject. It was the principal cause of my issuing this book; and which "under God" with the help of the Spiritualists, I hope to scatter broadcast over the land; and if any are pleased with what I have written, I trust they will help me by ordering copies for distribution among their friends and neighbors. I shall not soon forget the first time I ever saw Mr. Talmage. It was during an engagement of five weeks, at the Brooklyn, N. Y., Athæneum, where I gave experimental lectures on mesmerism, five weeks in succession during the winter of 1879-'80. I attended the morning service in the tabernacle and returned to the Clinton hotel, and was at dinner, as the wife of one of the head clerks in the New York post office, asked me how I liked Mr. Talmage, and saying that she sat directly back of me during the services; and that she thought his prayer was perfectly splendid. I said to her that I had heard men, while angry and terribly excited, utter horrid oaths on the street; and while under the influence of liquor, mingle their Maker's name with the most obscene language; but I could say truthfully that I had never been so shocked at blasphemous utterances anywhere, or at any time, as while listening to Talmage's prayer that forenoon. The lady looked astonished, and asked, "Why?" I replied, that to see a

man come out with a bold, defiant tread to the front of the rostrum ; fold up his arms ; turn his face up towards heaven, and in a commanding irreverant tone of voice, talk to God Almighty, as though He were an ignorant hireling, telling him all about some difficulty in the state of Maine among the politicians, precisely as though God had never heard of it ; and then, what to do about restoring peace and harmony in the pine tree state ; and also of other states and countries, and people as well, was to me greater blasphemy than any swearing I had ever heard anywhere. Not one petition offered to our heavenly Father that tended to lift the aching, hungry soul, one step nearer to God and the angel world ; or to fit us for that home, where the many mansions are ; and I asked if my conclusions were not correct. After a few moments' thought, she said, " yes, I think so now, but I had never looked at it in that light before."

In concluding my remarks about Talmage's sermon, I will say, that if any desire to compare the lives of Spiritualists with the lives of ministers of the gospel, they can get a book of Col. Billings, Waverly, Iowa, on " The Crimes of Preachers," giving names and residences of several hundred, and their misdeeds, that will put to blush all that Talmage can say of Spiritualism. If that is not sufficient, you can procure a Bible and read of David, who, while he had something like a thousand wives and concubines, committed a second-hand murder, to get the wife of Uriah, who had only one, and who, the Bible that Talmage reveres, says was a man after God's own heart. I honestly think that the Brooklyn preacher is a hundred times more deluded than any Spiritualist in this country.

In conclusion, I will say that I know I have seen many of my own relatives materialized at the spiritual seances

of not only Mrs. Ross, but at those held by Mrs. Bliss and Mrs. Pickering, and Mrs. Fay in Boston; and at Mrs. Allen's seances in Providence, R. I., and by other mediums in other places, many times. The great question with many is, can a spirit materialize? and if so, how is it possible, and yet be in harmony with known laws? We know, as before stated, that there is a force or power that draws invisible matter to the growing plants, rendering them visible to sense of sight. Not all the oak was in the acorn, but a germ of life was there, that attracted to itself all that has made the tree. A spirit is material, as truly as is that invisible matter; and to become visible to us, the spirit does not require a hundredth part as much of the gross material, of which the mortal body is composed, as at first thought, might seem necessary. As an illustration: Fill a large jar, made of thin, transparent glass, with pure water; set it on the window sill, and while standing back of it, look out the window; and unless you knew that the water was there, you would not notice it. Add an ounce of blueing, let the water freeze, and the previously invisible matter becomes as tangible as Parian marble. The spirit need only to attract to its outer surface, an ounce of the gross matter of which mortal bodies are composed, to become tangible to sense of sight and feeling.

I have had unmistakable evidence that our spirit friends are with us—not dead, though yet subject to the laws of nature, and able, with proper magnetism, and proper conditions, to attract to their spirit forms a sufficient quantity of matter to exultingly exclaim, “Oh, friends of earth, I am not dead, nor annihilated; I live, free from the pains and cares of the mortal body, waiting to welcome you to my spirit home, when your journey on earth shall end.”

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