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THE MASK TORN OFF

—OR—

Modern Spiritualism

EXPOSED,

—BY—

REV. WILLIAM H. CLAGETT,

OF ST. LOUIS.

*A Thorough Exposé of Spiritualism by one who speaks from
personal knowledge.*

ST. LOUIS:
PUBLISHING HOUSE OF FARRIS, SMITH & Co.,
919 OLIVE STREET.

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PREFACE.

The birth of this lecture was on this wise. Laboring as an Evangelist in a city, largely impregnated with Spiritualism, I was constantly meeting with the subject in the inquiry room. I have long made it a rule not to argue with inquirers, nor give them my thoughts, but putting the Bible into their hands, simply point them to the Word of God, concerning every difficulty they presented. This led me to search my Bible for texts to meet these Spiritualistic difficulties. As I searched, I was fairly amazed to find so much about it in the Bible. These studies I threw, first into the form of a simple Bible reading, went to church, and gave it to the people. I had every reason to believe that it was greatly blessed of God. The interest manifested in it led me then to put it into the present form of a lecture. Wherever it has been delivered, I have had abundant evidence of God's blessing attending it. But my mission is not to lecture, but to preach the Gospel. I have not time to give this lecture from the platform. Wherever it has been given, the request has been made to me to put it into permanent form for general circulation. It is a pleasure now to comply with these wishes. I send out this little pamphlet with the prayer that the blessing of God may attend it, and that it may be used of Him to rescue any into whose hands it may fall who have been unsettled by Spiritualism, and to strengthen the faith of those who have not, and give them a deeper love for His word. I shall be very glad if those who read it will, after its perusal, drop me a line concerning it. Especially shall I be glad to hear from my brethren in the ministry.

WILLIAM H. CLAGETT.

St. Louis, Mo., Jan. 1, 1887.

SPIRITUALISM.

“For we are not ignorant of his devices.”—2 Cor. ii : 11.

THIS lecture was not conceived in a controversial spirit. I have no desire to stir up a controversy about Spiritualism. It is not intended for *confirmed* Spiritualists. It was not prepared with the hope of reaching them. But there is a large class of persons who have heard a great deal, some of them seen something, perhaps, of Spiritualism, and they have been perplexed and unsettled by it. Satisfied that there is *something* in it, yet they do not know what it is, or how to regard it. They are asking, “What must we think of it?” They are in that critical state of mind when they may be easily led astray, or when a word of warning will put them on their guard and save them. I am constantly meeting such persons. It is for such that I speak to-night, and it was the hope of saving them that led to the preparation of this address.

Whether fortunately, or unfortunately, it has been my lot to see much of Spiritualism. Growing up in an atmosphere of spiritualistic influence, I was at one time a firm believer in it, and at private seances have often acted as the medium. Few persons who have not thus come into actual contact with it, have any conception of its extent, and the evil it is working, not only in this country, but also in Europe.

When attention is called to this subject, too many Christians are accustomed to dismiss it by simply denouncing the whole thing as a fraud and delusion, and saying that there is nothing in it. But I tell you *there is something* in it. I speak that whereof I know when I say that it is one of the greatest powers for evil now at

work in the world. Most of you will no doubt be surprised when I tell you that its advocates claim for it

TEN MILLION FOLLOWERS.

Make the greatest allowance for exaggeration on this claim, and yet no one at all acquainted with the workings of this insidious system of error, can doubt that great multitudes have been led astray by it, and that their number is constantly increasing. A single incident will show you something of its extent. In the little town of Memphis, Mo., there lives a medium by the name of Mott.* He is one of the most noted mediums west of the Alleghanies. Memphis is on the Missouri, Iowa & Nebraska railroad, about forty miles from Alexandria. Gen. Hill, the President of this road, told me that their road receives an annual income of not less than *three thousand dollars*, from fares collected over this distance of only forty miles, from persons going to Memphis to consult Mr. Mott.

Again, that man is mistaken who thinks it is only *ignorant* and *unthinking* people who are led away by Spiritualism. Among them have been, and are, some of the brightest intellects—such men as Judge Edmunds, Robert Dale Owen, Lloyd Garrison, Joshua Giddings, and a host of others who might be mentioned. Some years ago, many of you will remember, that Mr. Kiddle, Superintendent of the Public Schools of New York city, publicly avowed his belief in Spiritualism, and resigned his responsible position in consequence.

And while we, as Christians, are practically ignoring this great evil, its followers are actively and earnestly at work to spread its influence, and it is silently permeating society everywhere, stealing even into the Church itself.

If we wish to stem this evil or counteract its influence, it is not to be done either by ignoring it on the

*Since the preparation of this lecture Mr. Mott has removed from Memphis.

one hand, or denouncing it on the other. We must inform the people in regard to it—show them plainly just what it is, and warn them against it.

While there is no doubt a great deal of fraud practiced in the name of, and in connection with Spiritualism, I am frank to confess to you that I have myself seen, and that, too, under circumstances where I knew there was no fraud or deception, some things that I cannot explain away as a delusion. I believe that there is such a thing as communication between spirits and men. The Bible plainly teaches this. It is not incumbent on us to deny it, and I believe that there are real spirits connected with modern Spiritualism.

And now I wish to examine this whole subject simply by

THE LIGHT OF GOD'S WORD.

A flood of light will be thrown upon it, if you will constantly bear in mind in this discussion one passage of Scripture. It is 1st Pet. v : 8, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." This, I believe, is the key that unlocks the whole subject of Spiritualism. Many persons do not believe in a real devil. A very intelligent lady once said to me, "To me the idea of a personal devil seems *ridiculous*." Ridiculous or not, Satan is no myth. He is a great reality. You see a footprint in the freshly fallen snow, or in the sand. You argue that there must have been a foot there to make that print. And you argue well. Never did you see more plainly a footprint in the snow, than the man who will open his eyes and look may see, on this earth, the footprints of that old serpent, the devil. The slime of his trail is on every side of you, and I am here to-night to show you his tracks in modern Spiritualism.

Many have wondered at the power of Spiritualism to mislead so many intelligent people. Yet it is not strange when we look at human nature as it is. The

power of Spiritualism lies in the fact that in it, Satan attacks the soul in the most *subtle manner*. In the first place, it appeals to one of the strongest feelings of the human heart, viz.,

OUR LOVE FOR OUR DEPARTED DEAD.

Satan knowing the power of this affection in man, uses it, as he would everything he can use, to destroy his soul. Some of you know by experience, the intense longing of the soul after the loved ones whom death has snatched away from our homes, the yearning of the heart for some tidings from those whose bodies we have laid in the tomb. Where are they? Do they still exist? What is the nature of that existence? For the *Christian*, God answers all these questions in *His Word*.

But to those who *reject* the Bible, no answer comes to these questions. All is dark, dark, dark; and as the soul peers out into that darkness, into the shadow of which its loved one has disappeared—as it seeks in vain to penetrate the gloom, it cries out with the most intense longing, “Where are you?” And the more tenderly the dead were loved, the more intense will be this yearning of the soul. As the man stands beside the grave and sees it close forever on the form of his loved one, Satan comes in the doctrine of Spiritualism, and offers to bring the loved one back again, so that he may not only communicate with him, but even see his face, and hear his voice. And if the man has no hope in Christ, if the light of the Cross does not dispel the darkness of that tomb that enclose his loved one, those of you who know what human nature is, can easily understand the power that there would be in such an appeal.

Again, Spiritualism comes as

A NEW RELIGION.

Satan transforms himself into an angel of light. As expounded by its intelligent followers, it is a system of religious philosophy. As such it bases its claim to recog-

nition on the most lofty grounds. It undertakes to solve, and claims that *it alone can* solve, that great question of such interest to every soul, "If a man die shall he live again?" Spiritualism claims to answer this in the affirmative. It does this by the most positive proof; that is, by actually bringing us into communication again with those who have gone to the spirit world, thus showing that they are still alive.

Attacking the soul in this subtle and plausible manner it is not strange that Satan, in the form of Spiritualism, should be able to lead away many after him, especially of those who reject the Bible, and have no settled convictions about eternal things.

And now, let us turn to the Word of God, and I will give you the further consideration of it in the form of a simple Bible reading, that you may see how clearly the whole subject is set forth in the Scripture.

First. Spiritualism is no *new thing*. In Eccles. i: 10, God asks, "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." So of modern Spiritualism.

IT IS NOTHING NEW.

It hath been already of old time, which was before us. God has plainly set it forth in His Word and warned us against it.

Secondly. We are to judge it by the WORD OF GOD. 1 Jno. iv: 1, "Believe not every spirit, but TRY the spirits whether they are of God." I propose to-night to put these spirits on trial that we may see whether they be of God. And the test by which I shall try them shall be the simple Word of God. Isa. viii: 19, 20, "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter, should not a people seek unto their *God*? for the living to the dead? TO THE LAW AND TO THE TESTIMONY: if they speak not according to this word it is because there is no light in them."

Here we are forewarned that men will ask us to seek those that have familiar spirits, those that peep and mutter at the aperture of a cabinet. God does not say, "Go with them," but "TO THE LAW AND TO THE TESTIMONY." To my Word,—and if they speak not according to it, there is no light in them. When Paul preached at Berea, the Bereans did not receive what he preached simply because *he* said it. They listened respectfully and then "*they searched the Scriptures* whether these things were so." So let us not believe these spirits until we try them by the Scriptures.

Thirdly. When we thus try Spiritualism by the Word, we find it

PLAINLY SET FORTH IN THE BIBLE.

and described in all its details. We find persons communing with, or possessed of spirits. The Bible speaks repeatedly of those who had "a familiar spirit."

In 2d Chron. xxxiii: 6, it is said "Manasseh dealt with a familiar spirit." In Isa. xix: 3, speaking of the judgment on the Egyptians, God says, "They shall seek to the idols and to the charmers, and to them that have *familiar spirits*, and to wizards." In Mark i: 2, 3, we read of "a man with an unclean spirit," and in Acts viii: 7, we are told that "unclean spirits, crying with a loud voice, came out of many that were possessed of them." When the Savior was betrayed we are told that Satan himself, "Diabolos," entered into Judas. The manipulations of the traitor in this act of villainy he would commit to no minion or demon, but enters into Judas himself personally.

Again, we have the "Mediums" set forth. In Acts xvi: 16, is the record of a "damsel possessed with a spirit of divination," who, like mediums now, made money out of it—"she brought her masters much gain by soothsaying."

In Acts viii: 9, 10, we have an account of the medium, Simon. "There was a certain man called Simon, which

before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God!" Here is an exact picture of the modern medium, living at a certain place, and giving out that he is the great power of God—that he represents the true religion—that he has special gifts and influence with the people of the other world, and all the people going to him for communications, just as they do now.

In 2 Thess. ii: 8, 9, we have still another description of Spiritualism, "Then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of His mouth [or Word,] and shall destroy with the brightness of His coming, even He whose coming is after the working of Satan, with all power, and signs, and lying wonders." Here we are told that Satan shall be revealed, revealed with "power," by "signs" and "wonders," "lying wonders."

Thus plainly and clearly is Spiritualism set forth in the Scriptures.

Not only is it thus set forth in Scripture, but in 1 Tim. iv: 1, we are plainly told that

MANY SHALL BE DECEIVED

and shipwrecked by these spirits and their "lying wonders."

"Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, *giving heed to seducing spirits* and doctrines of devils." Here we are expressly told—"Now the Spirit speaketh EXPRESSLY," that there will be those, who turning aside to seek seducing spirits, will make shipwreck of their faith. And just here permit me to make a remark in regard to my experience with Spiritualists: I have yet to meet the first Spiritualist of whom I did not find one of two things to be true;—either they were renegade church

members, who had given up their faith, or they were persons who had at one time been under deep conviction from the Holy Spirit, and had driven away their convictions. I have yet to meet the first instance in which this was not true of Spiritualists. I do not say that it is true of all Spiritualists. I do not know, but I do know that I have never met one (and I have met a great many) of whom it was not true.*

In the passages thus quoted (and many more of a similar character might be presented,) we are plainly and clearly taught that

MEN MAY DEAL WITH SPIRITS,

and even be entirely under their control. This is just what modern Spiritualists claim, and it is not incumbent on us to prove that it is not so, or that there are *no* spirits connected with the phenomena.

*I have had many very striking illustrations of the above fact. Some years ago I lectured in Leavenworth, Kansas, on this subject. The next day I received a note from one of the leading Spiritualists (and a medium) of the city, asking an interview. He was quite offended at my lecture. At the close of the conversation, I said, "Permit me to ask you a question: Were you not at one time a member of the church?" He replied, "Yes; I was a deacon in the church once, but I have gotten far beyond that now."

Another very striking case was in Memphis, Mo., then the home of the Materializing Medium, Mott, to whom I have already referred. I lectured there, also, on Spiritualism. In my lecture I made the statement above, carefully guarding myself, for I had been led to suppose that Mott was an exception. At the close of the lecture, as I came down from the platform one of the brethren said to me, "You hit Mott a hard blow to-night!" "Ah! how is that?" "Why in what you said about renegade church members; he had been a member of two churches before he went into Spiritualism."

Another instance was in Cleveland, Ohio. At the close of the lecture, before the audience was dismissed, a man rose and tried to speak. I was afterwards told that he was the president of the society of the Spiritualists. He was much incensed at what I had said about renegade church members. On inquiry I learned that *he himself* was a renegade church member. "Now the Spirit speaketh *expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

But notice, while the Bible plainly teaches that men may deal with spirits, it tells us also their character; they are *wicked* and *unclean* spirits. And how exactly the facts as exhibited in Spiritualism correspond with the statements of God's Word. There are two things the Bible says in regard to these spirits, they are "familiar spirits" and "unclean spirits." So in Spiritualism; each medium, they tell us, is under the influence or control of A PARTICULAR SPIRIT, which Spiritualists call the medium's "Control." This spirit, they tell us, is always present at the seances of the medium of whom it is the control, and has general charge of all the manifestations—that is, it is that medium's "*familiar spirit*," as the Bible puts it—the spirit that is his familiar friend and constant companion.

Again, they are "unclean spirits." The communications are often of the most profane, sometimes filthy character. Mott says that his controlling, or familiar spirit, is the spirit of Gen. Bledsoe, and I have it from Mr. Mott's own brother, who is also a Spiritualist, that his communications are full of the worst kind of profanity. Well does the Bible say that there were those who were possessed with "*unclean* spirits."

When you bring to bear the light of God's Word upon this great evil, like Satan of old, when tempting Christ, its followers take up the Bible also, and quote from it. While admitting that many of the spirits are wicked spirits, they claim that most of them are good. In proof of this they answer, "It is written,"—the Bible itself tells us that angels and good spirits have visited this earth upon missions of mercy to man. I have read a lecture by a prominent Spiritualist, in which his whole argument, from beginning to end, is drawn from Scripture. As this argument is used universally by Spiritualists, and especially when seeking to lead away Christians, and is *the* argument by which many who are not grounded in the Word of God are led astray, I wish to examine it carefully. It is true that

ANGELS

do take a deep interest in the affairs of the world, that they have visited, and do visit it continually. A few passages will show this clearly. Ps. xxxiv : 7, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." In Heb. i ; 14, the Spirit asks, "Are they (the angels) not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" In Matt. xviii : 10, Christ speaking of little children, says : "That in heaven *their* angels do always behold the face of my Father which is in heaven." In Gen. xxviii : 12, it is said that Jacob, on his way to Padan Aram, dreamed,—“And behold a ladder set upon the earth and the top of it reached to heaven, and behold the angels of God ascending and descending upon it.”

It is true again that angels have appeared to men

IN HUMAN FORM.

human form. In Gen. xix : 1-3, we read, "There came two angels to Sodom at even, and Lot sat in the gate of Sodom, and Lot seeing them rose up to meet them. And they entered into his house. And he made them a feast, and did bake unleavened bread, and they did eat." Here we have two angels in human form, coming to Lot, entering his house and eating with him.

But do the spirits these mediums bring up now, come to us thus. Do they sit at our tables and eat with us. Katie King, who set poor old Robert Dale Owen crazy some years ago, it is true received at the hand of her worshipers everything that was passed into the Cabinet to her, but, unfortunately, she turned out to be, not an angel, but a live woman.

Again, in Luke i : 11, 19, an angel appears to Zacharias. "And there appeared unto him (Zacharias,) an angel of the Lord standing on the right side of the altar of incense." "And the angel answering, said unto him, I am Gabriel that stand in the presence of God, and am

sent to speak unto thee and show thee these glad tidings."

Then in verses 26-28 we have an angel appearing to Mary. "And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David: And the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee, Blessed art thou among women." In Luke ii: 9, 10, 13, we have angels appearing again to the Shepherds of Bethlehem. "And lo! the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people," etc. "And suddenly there was with the angel a *multitude* of the heavenly host, praising God," etc. In Acts xii: 7-10, we find a still more striking example. Herod had imprisoned Peter, and we read that "The angel of the Lord came upon him, and a light shined in the prison: (Notice the shining of the light as I shall have occasion to refer to it again.) And he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee and follow me. And he went out and followed him, and wist not that it was true that was done by the angel but thought he saw a vision. When they were past the first and the second ward they came unto the iron gate that leadeth into the city, which opened to them of his own accord. And they went out, and passed through one street. And forthwith the angel departed from him."

Here, it will be seen are a number of instances where angels have appeared in human form to men.

It is still true again, as Spiritualists say, that there are instances in which

DEPARTED SAINTS HAVE RETURNED

to this world after death. Bear in mind that *angels* are not the spirits of *dead men*. They are an entirely *different* order of beings from men. Most persons think of angels as the spirits of those who have lived on earth. This is a great mistake. While we are told that the saints are to be *as* angels, we are not told that they are to *be* angels, but on the contrary, that they will “judge the angels.” *Angels* are one class of beings, the spirits of dead men are an entirely different class. Keep this distinction clearly in mind. *Angels* are constantly sent to earth by God, but we have only two instances recorded in which *dead saints* have returned. The first is in Luke ix: 30, 31. While Christ was on the mount transfigured we read, “Behold two men talked with Him, which were Moses and Elias, who appeared in glory and spake of His decease which He should accomplish at Jerusalem.”

The other instance is recorded in Matt. xxvii: 52, 53. After the crucifixion of the Savior, we are told that “The graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.”

In addition to this, was the case of Lazarus. But this was an instance of raising the dead. He lived with his family until he died a second time. In the other case the dead saints appeared only for a little while and then immediately vanished, nor did they ever appear a second time.

With the exception of the case of Samuel and the witch of Endor, of which I shall speak presently, these are the *only* instances given in Scripture where dead *men* have returned to this world. In every other case recorded, they were *angels* who communicated with men.

And I wish you to notice particularly that in neither of these cases is there any record of the dead *speaking* to, or *communicating* with the living.

In the case of the saints who rose after the crucifixion, it was, as the power of the disciples to work miracles, a special thing, called forth by the peculiar circumstances of the occasion. Their coming forth was a special testimony to the resurrection of the Savior, and of the fact that His resurrection was the first-fruits of the resurrection of all the dead. A close examination of the passage makes this very plain. For while the earthquake that shook the earth at His death *opened* the graves, we are expressly told that the bodies of the saints did not *come out* of their graves until after the Savior *arose* from the dead, which was not until the third day. When Christ *died* “the graves were *opened* to show that there was power in His death to open the graves of believers.” Then when on the Sabbath, three days later, He *arose*, *they arose with Him* “to show that there was power in His resurrection to bring them forth.” These came forth simply as an earnest of the general resurrection at the last day, when “all that are in their graves shall come forth.” They appeared unto many, but we have no record of their speaking a word or communicating with a single person.

In the other case, also, when Moses and Elias appeared with the Savior, they did not speak to the disciples at all, but talked with *Christ* about His death, which was soon to take place at Jerusalem. While we have these two instances, the saints at Jerusalem coming out of their graves at Christ’s resurrection, and when Moses and Elias talked with *Christ*, the Son of God, except the case of Samuel, already referred to, there is not an instance in all the Scriptures in which the dead, who have gone from this world, have returned to communicate with the living of earth. Not *one*.

It is such cases as these which I have quoted,—cases of angels, not dead men’s spirits, but *angels*, to which Spiritualists are accustomed to appeal so triumphantly, in the Bible, in proof of their system, and by which, because of their appeal to the Word of God, so many un-

thinking Christians have been misled and perplexed. And yet passing by this ignorance of the Scripture, even in these cases of the visits of good angels to earth, in not one of them is to be found a single point in common with modern Spiritualistic manifestations. *Not one.*

There were no mediums necessary to receive the communications, no circles formed, no Cabinets, no singing or turning down of the lights. The angels came directly to the person to whom they were sent, openly, in the day, as well as at night, on the public highway, and in the public street.

But whatever may be said of other instances, Spiritualists claim that

THE EXAMPLE OF SAMUEL

proves beyond controversy, spiritual manifestations, and that good, as well as bad spirits come back to earth. This case I am ready to acknowledge is exactly analagous to the exhibitions of modern Spiritualism. The account of it is in 1 Sam. xxviii: 7-19. Let us read it carefully.

“Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto

thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

“And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.”

Here is the account of the

FIRST SEANCE

of which the world has any record. We have here the consulting medium, Saul going to inquire of her, and the communication received from the desired spirit. This case will well repay careful study.

The first thing about it to which I call your attention is, that the record plainly shows that this spirit was

not Samuel's. In the first place, it came from the wrong direction for Samuel. Look at verses 13 and 15. In verse 13 the woman says, "I saw gods *ascending out of the earth*." In verse 15 the professed Samuel says, "Why hast thou disquieted me to bring me *up*?" Now compare with this Ecc. iii: 20, "Who knoweth the spirit of man that goeth *upward*." Good spirits do not come *up*. They come *down*. They go up from earth and when they come back they must come down.

When Jacob saw the angels of God they were descending from heaven, not ascending out of the earth. "The Son of Man came down from heaven," and this spirit comes from the wrong direction to be Samuel's.

Again, in verse 15 the spirit says, "Why hast thou *disquieted* me?" Compare this with Job iii: 17. Speaking of death, he says, "There the wicked cease from troubling, and the weary be at rest." Samuel had been greatly troubled by Saul's course during his life, but when they laid his body in the grave, his weary spirit was at rest. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit: that they may *rest* from their labors." Now can any one believe for a moment that either this woman of Endor, or a wicked Saul, could disquiet and disturb God's servant, Samuel, when God directly states that at death the wicked *cease* from troubling and the weary be at rest!

Still again, in verse 19, the spirit says, "To-morrow thou shalt be *with me*." In this, no doubt, the spirit spoke the truth, but it shows plainly it could not be Samuel, for Saul never got to be with Samuel. Samuel was a saved man; Saul a lost man; and between these two, we are taught in Luke, a great and impassable gulf is fixed, so that it was impossible for Saul to get to be with Samuel. And still again, if this spirit had been Samuel he would have told Saul to *repent* and seek God. Instead of this, he makes a very specious argument to drive Saul to despair. Notice verse 16th. Then said Samuel, "Wherefore dost thou ask of me,

seeing God is departed from thee, and is become thine enemy." And then he tells Saul that he will be defeated and slain. The whole communication, while professedly coming from the servant of God, is so worded as to drive Saul to despair.

The record shows plainly that this spirit was the *devil*. And see how plainly the slime of the serpent is visible in the whole transaction. Satan, seeking whom he may devour, desires to have Saul's soul securely in his clutches beyond the peradventure of an escape. Saul, cast down by his sins, and the consequent hiding of God's face from him, was greatly discouraged. Satan puts it into his heart to seek the witch for comfort, and he then appears to him and personates Samuel. If you will read the record carefully you will see that it does not say that *Saul* saw the spirit and recognized it as Samuel's, but the *woman* saw it. She does not say it was Samuel's, but, "an old man cometh up covered with a mantle." Then it says, "Saul *perceived* it was Samuel." He desired to see Samuel, and the medium telling him that an old man came up, he immediately takes it to be Samuel. Satan having thus secured communication with Saul transforms himself into an angel of light, makes Saul believe that he is Samuel, the servant of God, and then, as Samuel, for whom Saul had the greatest reverence and fear, he gives him such a communication as drives him to despair and leads him the next day to give up the battle and commit suicide. Thus Satan's end is accomplished. Saul is indeed with him, and *his soul irrevocably ruined*.

In this case of Saul and the woman of Endor we have a picture of modern Spiritualism, and its followers do well in quoting it.

And now look at

HOW PERFECT THE PICTURE IS.

1st. In verse 7 we have the "*medium*." Saul said unto his servants, "Seek me out a woman that hath a

familiar spirit, that I may go to her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor." A man loses a friend. "Where will I find one that can communicate with the dead, that I may go to him and inquire?" The Spiritualists tell him "There is a medium here. at such a place."

2d. We have the Medium's "*control*." The woman has a "familiar" spirit—that is, one who is her especial associate, just as now each medium professes to be under the special control of a particular spirit.

3d. We have her "*character*." It was against the law of the land for any one to deal with spirits, and at first she refused to give Saul a seance, supposing he was some one come to entrap her. But as soon as he swore to her that she should not be punished for her crime, she was ready to do his bidding. She was a *lawbreaker*, a person of no character. So with modern Spiritualists. Whatever may be said of those who *go to* the "mediums," it is a notorious fact that the great mass of the public mediums themselves are people without character—people who would not be received into respectable society, no, not even by those who go to them for communications.

4th. In verse 8 we have the "*circle*," necessary for spirit manifestations. "Saul went and *two men with him*."

5th. In the same verse we have the "*time*." "They came to the woman *by night*." So now, Spiritual manifestations are always by night, or in a darkened room.

6th. In verse 14 we have the claim of the medium to put you into communication with any spirit desired. "*Whom shall I bring up?*" "I can bring up any one, whom do you wish to see?"

7th. In verse 11 we have "*Materialization*." "An old man cometh up and he is covered with a mantle."

8th. Then in verses 13 and 14 are the same house arrangements and vagueness about the appearance that there are in modern manifestations. Saul does not

seem to have been with the woman, for he did not see the spirit. He was probably in the adjoining room. He asks, "What sawest *thou*?" There is the same vagueness in the answer. The woman does not say, "I saw *Samuel*," but, "an old man covered with a mantle." This might have been Abraham, or Isaac, or Jacob, or any one else, so far as Saul could know. But wishing the spirit of Samuel, he supposes it to be him. So now materializations are done in the night, hidden in a Cabinet, and by a light so dim as to make it impossible to really recognize any one.

9th. And still again, in verse 15 is another characteristic of modern Spiritualism. *It is a new religion.*

Saul says, "God is departed from me and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known to me what I shall do." Here we see the renegade church member, one departed from the faith. God had *not* forsaken Saul, but Saul had forsaken God, and refused to humble himself before Him. And now he goes to the witch. "If I fail with heaven, I shall succeed with hell." So modern Spiritualists, turning from God, reject His revelation in the Bible, and come to us with a new religion, and ask us to look to it to tell us what to do.

Now, with this passage in Samuel, put Isa. viii: 19, and you have as perfect a picture of modern Spiritualism as could be drawn in language. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that *peep* and *mutter*." There you have the medium hid in the Cabinet, peeping at you, and muttering through a hole in the side of it.

Now I ask you to look at this case as we have gone thus briefly through it, and is not this a *perfect* picture of modern Spiritualism, written by the finger of God three thousand years ago. It is nothing new. We have the whole thing laid bare before us, and described in all its details, far more accurately than a Spiritualist

himself could do it. What a wonderful book the Bible is! How perfectly the human heart is laid bare in it, and the schemes of Satan in all his devices to ruin the souls of men!! And mark the contrast between this case, and those of angels sent from God to men. Those to whom they came did not go to seek a medium, the angels came to them. They had no need of either "medium" or "circle" in order to communicate. They came openly and in the day; there is no hiding under tables or in Cabinets, no peeping and muttering. They came openly, delivered their messages directly to those to whom they were sent, without the interposition of any one, and then went their way.

But there is

ANOTHER TEST

by which we may try Spiritualism. God in His Word has shown us the marks by which we know that the whole thing is a device of Satan to destroy souls, and that good spirits have nothing to do with it. I will give a few of these marks:

1st. Rev. xxii: 18, "For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Spiritualism comes as a *new revelation* in regard to the future life. But God tells us that He has already, in His Word revealed to us, "*all*" that we need to know, and directly forbids any one to add to that revelation on the peril of his soul.

And by the way, just in passing, what a proof of the inspiration of the Bible, that *human reason*, unaided by revelation, is not sufficient alone, to solve the mighty questions of sin, death, and eternity,—that man *needs* a DIVINE revelation to guide him, is this very fact of unbelievers going to these mediums to inquire of their departed dead, in the vain hope of getting some word from the other world, in regard to the condition of its inhabitants. While the great majority of these public medi-

ums are not people from respectable society, many of them of the most ignorant class, yet it is a fact, that most of those who go to consult them are intelligent people, and many of them, highly educated people. I have known among them men who have aspired not only to the Governorship of this State, but to seats in the National Congress. But they are, without exception, *skeptics*, men who have rejected the Bible. And almost invariably the commencement of their visits to mediums grows out of trouble of some sort,—most generally death in the family. They talk eloquently of science, of the light of reason, of the immutable laws of nature; they sneer at the Bible as a revelation from God, but when death invades their homes, and takes away a loved one, they show the deep need of the human soul for some higher comfort than either science or nature can give, by the fact that they will go to men and women, with whom before they would have been ashamed to be found associating, seeking for some backward word concerning the loved one gone forever from their homes. O what a confession this is, from such men, of the need we have of just such a revelation as the Bible gives us—that human reason and nature alone can never satisfy the cravings of the immortal soul.

2d. God has

EXPRESSLY FORBIDDEN

communication with the dead. In Luke xvi: 27-31, we read that when Abraham refused to let Lazarus go to the rich man in hell he said, "I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren, that they may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said, if they hear not Moses and the prophets neither will they

be persuaded though one rose from the dead." The rich man thought they would repent if one went from the dead. God says, "No, the dead shall not go back to warn them, they have Moses and the prophets, they have my Word, that is all they need, Let them hear it."

And again in Isa. viii : 19, "When they say unto you, Seek unto them that have familiar spirits and unto wizards that peep and mutter, should not a people seek unto their *God*?" God bids us come directly unto Him, and He will answer all these questions. He has given to us His Word to reveal to us

ALL WE NEED TO KNOW

of the other world, and He has given us His Holy Spirit to teach us, and to open our minds to understand that Word. If Spiritualists say that the teaching of the Holy Spirit is mysterious, I answer that it is no more so than the so-called revelation of the spirits. And how much more it is in keeping with the character of God, than that He should give us His revelations by sending a spirit to hide under the table or to peep and mutter at men from a darkened Cabinet.

3d. The return of the dead to the living is not only forbidden, it is

DIRECTLY DENIED.

In 2 Samuel xii : 23, David on the death of his son asks, "Can I bring him back again? I shall go to him but *he shall not return to me.*" So too, in Job vii : 9, 10, "As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more to his house, neither shall his place know him any more." In these two passages God says distinctly that the dead *shall not* return. Spiritualism gives the lie to God and says they will.

4th. "It is

A WORK OF DARKNESS."

John iii : 19-21. "This is the condemnation, that light is come into the world, and men love dark-

ness rather than light because their deeds were evil, for every one that doeth evil, *hateth the light*, neither cometh to the light, lest his deeds should be reprov'd; but he that doeth *truth* cometh to the *light* that his deeds may be made manifest that they are wrought in God."

Spiritualism is pre-eminently a work of darkness. Of all things in this world that which it hates most is light. It works at night, in a darkened room, under a table, or in a Cabinet. It loves darkness rather than light. This alone brands it as a work of the Evil One. "Men love *darkness* rather than light because their deeds are *evil*." "Every one that doeth *truth* cometh to the *light*." When God's angels came at night the first thing *they* did was to *make the light shine around them*, so that you could see. These spirits come at night, and the first thing they require is that the lights be turned down, or put out, and then they hide under the table, or in a Cabinet, or behind a curtain, so that you *can't* see. "Every one that doeth evil *hateth the light*, neither cometh to the light lest his deeds should be reprov'd."

5th.

IT IS SILLY.

Isa. viii: 19, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that *peep and mutter*." They are spirits that "peep and mutter." All the surroundings and requirements necessary to secure communications are such as are unbecoming any one with self-respect no matter in what aspect you look at it. The darkened room, the spirit under the table, tilting it, or rapping on its legs, the medium tied in a Cabinet, or concealed behind a curtain, the circle sitting around with hands joined, singing to charm the spirits, all the surroundings are puerile in the extreme. Picture to yourself a circle of intelligent men, such as I could name, who I know have been there, *tying a man in a box*, and then turning down the lights, sitting with clasped hands around

the box singing lustily, "John Brown's body lies mouldering in the grave, but his soul goes marching on." And for what? To bring back the spirit of a loved and sainted mother, wife, or child. It is a sad sight. I do not wonder that an old Greek philosopher said, "The diviners (that is Spiritualists) make me think that man, instead of being the most intelligent, is the most stupid of all animals."

Then the matter of the communications is, much of it, of the most silly character. It consists for the most part of three classes, philosophizing about the after life, playing upon the feelings of those who have lost loved ones, or communications in reference to marriage, or the relations of men and women to each other.

As for the philosophy, let any man compare the communications which Spiritualists profess to have received from Bacon, Franklin, and the spirits of such men, with what these same men wrote themselves, while living, and they will be amazed to see how far it is beneath it. They will be forced to the conclusion that, if these communications do really come from those, from whom they profess to come, these great thinkers have retrograded sadly since they went into the spirit world. As a gentleman once said to me, they must have had an attack of softening of the brain, since they became spirits.

As for the other classes of communications, many of them are not only silly, but disgusting and repulsive to all the finer and more tender feelings of our nature. As a single example I will give an extract from a letter I once received from a Spiritualist. His wife had died some time previously, a year or two perhaps, leaving him a large family of little children. He determined to rent his place and return to the home of his wife's relatives, distribute his children among them, and then return to the practice of his profession, when he received through the post-office, a letter from a private medium, an entire stranger to him, with a communication purporting to be from his *deceased wife*. He

had often told me the incident in proof of the truth of Spiritualism. When I began to examine this subject in the light of Scripture, I wrote to him and asked for an account of it, and at the same time asked if there was not

A WOMAN

connected with it. And this is the reply :

“In regard to your special questions, my reasons for renting my place was from the difficulty I experienced in getting my house kept and my children taken care of by hired strangers, and I be away all day, attending to my profession. This determined me to break up housekeeping, and take them to K——, and put them with their relatives, and then follow my profession to support them. I received a letter purporting to be directed by my deceased wife, telling me not to go to K——, that I would not find it the old K—— of yore, that I would not be satisfied, and would soon return; but to stay at home and keep my children together, that *she had selected a companion for me* and that I should call at a No. — for further advice. I called. The medium was a young married lady of culture and refinement, (not a public medium) whose husband was a reputable merchant in the city. She was a writing medium. She gave me further communications, and introduced me to the lady selected, who appeared to be a lady of refinement, with fine head and heart, a widow with three children. I took the first part of the advice and have never regretted it. * * * As I did not conclude to take the widow I did not deem it expedient to keep up the intercourse. * * * I had no previous acquaintance with the parties.” This letter speaks for itself. It needs no comment.

6th. Not only is Spiritualism silly, it is absolutely

DEGRADING.

And I want to call your especial attention here to the fact that Spiritualism, as a *philosophy*, as expounded by its advocates, and Spiritualism as a *fact*

as it *actually exists*, are two very different things. I have already said that while many, perhaps most, of those who visit mediums, and believe in Spiritualism are intelligent people, the great majority of public mediums to whom they go, are people whom they would not receive into their homes on terms of social equality. Now to suppose that our departed dead, our mothers, our wives, our children, if they could communicate with us, instead of coming directly to us, would go to entire *strangers*, persons whom neither we nor they ever knew, and that too, people with whom while living they would not associate, and tell to such persons the most sacred things, things, which if living, they would tell in no ear but ours—I say the very thought of such a thing is *degrading*, a dishonor and an insult to the memory of the sainted dead.

But says some one, these spirits do tell us many things that occurred while the persons they professed to be were living, and which no one else knew. Certainly. Satan knows all about every human being's life. He goes about seeking whom he may devour. He knows well the history of my sainted mother, now with Christ. Did he not follow her and try to ensnare her all her life. And if he can get an opportunity to communicate with me, of course he could tell me many things about her which no one else knew, things, perhaps, which even I myself did not know. If this whole thing is the work of the *Devil*, there is nothing strange in the fact that such revelations are made.

Lastly. Spiritualism is

UNFRUITFUL.

Eph. v: 11, "Have no fellowship with the *unfruitful* works of darkness, but rather reprove them." It is a work of "darkness" and an "unfruitful" one. It has done absolutely no good. Never has it made a single addition to the arts and sciences. I challenge its advocates to show one. They can not. On

the contrary, the communications professedly received from the great thinkers who are dead, such as Franklin and Bacon, are such, as I am sure, these worthies would have utterly repudiated.

While it has done no good, eternity alone can compute

THE EVIL IT HAS WROUGHT.

How many persons it has sent to the insane asylum. I have read in the newspapers a statement from Dr. Forbes Winston, that in the Lunatic Asylums of the United States there are more than 10,000 persons who have become unsound in mind through over excitement on the subject of Spiritualism. How many minds have been unbalanced? how many homes desolated? how many families separated by it? I know personally of a number of happy homes where Spiritualism has come, broken them up, made shipwreck of their faith, and ruined, not only the family happiness, but the temporal prosperity. Indeed, let a man make a habit of seeking familiar spirits, and in nine cases out of ten he enters the sure path, not only to spiritual, but also to temporal ruin. The history of Spiritualism is one of continual wreck and ruin, both in temporal and spiritual things

In conclusion, do you ask,

WHAT ARE WE TO THINK OF SPIRITUALISM?

I answer:

First, much of it is A BASE FRAUD. This I believe to be true of all these Modern Materializations. These frauds are easily detected, and there is not a medium of any extended notoriety in the United States who has not been exposed, I believe. Katie King, the Davenport brothers, Henry Slade, Mott, all have been exposed. And yet, notwithstanding these exposures, credulous people still flock to them to be duped and fleeced by them.*

[* For Exposure of H. Mott, See Appendix.

But while very much of the so-called communications are like those to which I have referred, base frauds, undoubtedly there is some reality in Spiritualism. I do not believe that *all* the Spiritual Manifestations are fraudulent. In answer to the question that so many inquirers are asking: "What shall we think of it?" God answers in 1 Tim. iv: 1, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to *seducing spirits* and *doctrines of devils*." 2 Cor. xi: 14, "And no marvel, for Satan himself is transformed into an angel of light." The whole thing is the work of Satan, one of his devices for the ruin of the souls of men. And God in His Word gives us the most solemn warnings against it.

In closing, I will give you a few of these warnings. In Lev. xix: 31, He says, "Regard not them that have *familiar spirits*, neither seek after wizards, to be defiled by them. I am the Lord your God." In Lev. xx: 6, He says again, "The soul that turneth after such as have familiar spirits, and after wizards, who go a whoring after them, I will even set my face against that soul, and cut him off from among his people."

Again in Is. xlv: 24, 25, "Thus saith the Lord thy Redeemer, and He that formed thee from the womb, I am the Lord, that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself, that frustrateth the tokens of liars, that maketh diviners *mad*." Mark the warning "that make diviners *mad*." And, still again, in Deut. xxviii: 28, "The Lord shall smite thee with *madness* and *blindness* and *astonishment* of heart." This is the sad picture of those who meddle with it. Matthew Henry says, "Going after spirits is going to a liar for information, and an enemy for advice," and "they that abandon themselves to the devil shall be abandoned to him."

But asks some one, "Shall I not examine it for myself?" I answer, "*No!*" Just as well might you ask, Shall I take arsenic to see if it will kill me? Shall I

put my hand into the fire to examine whether it will burn me? Shall I go into a powder mill, light a match and put it to the powder, to see if it will explode? And when God so plainly shows us in His Word this snare of the devil, and so solemnly warns us against it, shall I go into it, to see whether or not it will entrap me?

ANOTHER REASON

Why Christians should have absolutely no fellowship with this great work of darkness. You can not have anything to do with it without injuring yourself, and also increasing the power of its advocates to do evil. I give you a bit of personal experience in this regard. Several years ago a number of Spiritualists, who heard me lecture on Spiritualism in the West, accused me of misrepresenting it, and said that if I would attend the seances of a certain medium I would be convinced. Finally, rather against my own judgment, I concluded that I would see the man if he would admit me, satisfy myself of his fraud, and expose him. I wrote him a letter, enclosing a stamp for reply, asking to be allowed to attend his seances for the purpose of investigating them. To this day I have never received a word of reply.

A short time afterward I met a gentleman from the place where this medium lived, and where I also was well known, having lectured there on this very subject. Can you conceive of my surprise when this friend told me that this medium had circulated it through the town that *I had become a Spiritualist* and wanted to attend his seances!! He was making capital out of my letter for himself, and by means of it, by showing my name, but not the contents, he had succeeded in unsettling the faith of one of the members of our church. You can not put clean paper in filthy water without its being soiled. You can not put your finger into smut and not have it blackened by it. And the man who in any way identifies himself with this work of the devil, will

undoubtedly be injured by it. "*Have no fellowship with the unfruitful works of darkness*" is the command of God.

Do you ask me, "What is the

THE SHIELD AGAINST THIS,

and all devices of Satan?" You will find it in Psalm cxix: 105, "THY WORD is a lamp to my feet and a light unto my path." It is the WORD OF GOD. Jesus cast out evil spirits with His Word, and if we would cast them out we must follow his example. "Search the Scriptures, for in *them* ye think ye have eternal life." In that Word God has "given us all things that pertain to life and godliness." He has answered all the great questions of eternity, and we need not to seek to those that have familiar spirits to ask, "Is there a life beyond the grave?" We are not left in ignorance concerning this. This question God's Word has fully answered. "JESUS brought life and immortality to light through the Gospel," and as we see our loved ones lie down in the sleep of death, God's Word sweetly whispers, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him." It bids us by faith look across the darkness of the grave, and behold them in the bosom of the Savior.

As we look forward to the time when we shall clasp again their hands, it bid us also to say with Paul, "We know," yes, "we *know*, that when our earthly house of this tabernacle is dissolved we have a building with God, an house not made with hands, *eternal* in the heavens," and we need not to go to either man or spirit, —hiding under a table in a darkened room, or in a Cabinet to ask, "If a man die shall he live again?"

APPENDIX.

To show you how easily these frauds can be exposed, I will mention one or two that have been made of Mr. Mott, of whom Missouri Spiritualists are so proud. I mention him particularly because he is undoubtedly the most widely known of any medium in the West, and is an oracle among Spiritualists in Missouri, Iowa, and Kansas. A thorough exposure of him was made by a Mr. Pattee, who squirted aniline, or red ink, into the face of the spirit at the opening of the Cabinet. It was immediately closed, and when Mr. Mott came out, the aniline was all over his face. As this exposure was denied, I took some pains to investigate it, and have the written statements, both of the gentlemen who squirted the aniline in his face, and also of the gentleman who examined the Cabinet.

Mr. Pattee, who squirted the aniline on him, in reply to my inquiries, wrote :

[Copy of Letter.]

MONMOUTH, ILL.

REV. W. H. CLAGETT—

Dear Sir : Yours of 18th received. I have not time to give a lengthy detail of my experience at Mott's, this being our heavy season of the year. In answer to your questions, will say I never was a Spiritualist, or anything else on the subject of a future. I hardly know what I am. I have seen some things in Spiritualism that I cannot account for, but have never seen anything in Spiritualism, or any other ism, that has satisfied me beyond a doubt of a future beyond this life. I do not know that there is not, nor do I, or do I believe any one else, *knows*, there is. I was not a friend nor an enemy of Mr. Mott. I had never seen him before I went at the time of the exposure. I was, and am, an investigator, and am anxious at any time to get information on the subject. Mr. Mott had heard of me (as I had exposed

three other mediums,) and told parties living here that I could not come into his house, that he would know me as soon as he saw me, etc., but he did not know me for twenty-four hours after I had been there, and boarded with him, and would not then, if my name had not been accidentally spoken by one of our party. There were four of us who visited him at that time. One was a strong believer in Mr. Mott, and had visited him several times. One of our party had been a believer in Mr. Mott, had visited him many times, as he traveled through Memphis every thirty days, and always stopped with Mott, but he had become satisfied from long observation that Mott was a trickster. The other gentlemen and myself were strangers to Mott. We might not have been admitted but for these friends, as he rejects a good many strangers, unless recommended or accompanied by believers. I have no doubt but that many are honest in their belief in Mott, and I do not pretend to say that he does not do wonders, or that things he does do and say are wonderful to some, and if they could see or understand how he does it, it would be very simple. I am satisfied a great many who go there, enlarge on what they get when they go away. I have heard people say that they recognized their friends and their voices, when I found the pretended spirits never converse only in whispers ["peep and mutter," as the Bible puts it—W. H. C.] and Mrs. Mott told me they never did. And I do not think any one could recognize a person in the light they have there, unless backed by a good deal of faith. Of course I can answer only for what I saw; others can answer for themselves; but *I do know* that the spirit that was talking to me—and I very anxiously requested him to show himself plainly so I could *know* that it was my friend—was nobody but *J. Harvey Mott*, for his face (the spirit's,) was not more than sixteen or eighteen inches from me when I injected the red fluid on it. And when the Cabinet was opened Mr. Mott's face was covered with the red ink which I squirted into the face of the spirit at the aperture, as it parted the curtain for me to recognize it.

Yours respectfully,

J. H. PATTEE.

After this exposure Mott and his friends tried to break the force of it by setting up the plea that the aniline went *through* the spirit, it being spirit and intangible, and struck him while tied in the chair. Spiritual-

ists immediately took up this senseless explanation, and most of them believe it to this day. To help support this theory, Mott, as I understand it, invited three gentlemen to examine the Cabinet. I have also a letter from Dr. Braumbaugh, one of this committee of three, which I will also give to you :

MEMPHIS, Mo.

REV. W. H. CLAGETT—

Yours of the 8th inst. was received this A. M., and it affords me no little pleasure to extend to you any information I can concerning Mott. And I give you the results of my investigation of his "Cabinet" after the Pattee exposure. Messrs. Pattee, Harding and Regnier, of Monmouth, came here one Saturday morning last summer, prepared the plan to expose Mott, and executed it, I think, with the most complete success that evening. I examined the Cabinet on Monday evening in company with Dr. E. D. H—— and Mr. L. D——, of this place, both friends of Mott. And we found the chair as I represent in the enclosed drawing. The red spots indicate the aniline stains as they appeared on the chair at that time. The chair is an old-fashioned one, and occupies the position it does in the drawing. The piece No. 2 (the back,) contained at the time we examined it thirty-three distinct spots, that we demonstrated to be aniline stains; the cushion, No. 1, was saturated with the solution, and the arms, No. 3, were also well covered with the same. Now I submit to any candid mind, unprejudiced by Spiritualistic insanity, that these stains never could have gotten there if Mott had occupied the chair. This was so patent that when we showed it to Mott's friends they hurried the chair away. Besides, there were no stains on Mott's lap, as there must have been had he occupied the chair. His shirt collar was stained, however, in such a manner as to plainly show that his face was very near the aperture. Mr. Pattee informed me that he made two "squirts" with the instrument; and when Mott dodged, the contents the second time went against the side of the wall, staining it beautifully. The Mott exposure was as decided a success as that of Katie King, or Bastian and Taylor. My convictions are that Mott is one of the most unmitigated impostors of the decade.

Your friend,

E. H. BRAUMBAUGH.

Dr. Braumbaugh at the time of this examination was not a Christian, but a skeptic. You see how complete this exposure was.

Another person, a lady, who went to see the same medium, told me how she exposed him to her own satisfaction no less completely and easily. The appearance professed to be the spirit of her brother. She asked it if her "little Nellie" (meaning a pet dog she used to own) was present. She knew that if it was really her brother he would understand what she meant. I have the lady's letter and will give you her own account of it. She writes :

"In regard to my seance with Mott, and its utter failure to convince me of any agency outside of himself, and especially in regard to my inquiry for a little pet dog, there is simply this—I asked of the appearance, which professed to be the spirit of my brother, if my little Nellie was present, and the reply was, "Yes!" and that I should see her—a few seconds after the curtains parted, and what seemed to be a child, or a person in a stooping position, was seen down in the Cabinet, and a voice called "*Mama*," very distinctly, three times—completely establishing the fact in my own mind of Mott's duplicity, as I have no child dead."

I have taken the pains to show you how completely Mott's Materializations have been shown to be frauds, and to give you the direct evidence of the same, because Spiritualists have denied these exposures. This man, as I have said, has a greater reputation than any man in the West, and it is very hard for Spiritualists to give him up, even under the most undoubted evidence of his fraud; and yet notwithstanding his repeated exposures, the people of this State (Missouri) would be astonished if I should mention the names of some who still believe in him and go to consult him. Such is the power Spiritualism has over a man's mind when once it gets control of it.

From REV. S. J. NICCOLLS, D. D., Pastor Second Presbyterian Church, St. Louis, Mo.: "*I wish it could be heard in every part of our land.* I believe it is calculated to do great good; many good people have been deceived by the pretensions of Spiritualism. Your searching discourse TEARS OFF THE MASK."

From REV. ROBERT CRUIKSHANK, D. D., of the Synodical College, Emporia, Kan.: "I pronounce it the ablest and most Biblical refutation of Spiritualism I have ever heard."

From REV. B. M. PALMER, D. D., Pastor First Presbyterian Church, New Orleans, La.: "It is a thorough exposure of the delusion and an able statement of its unscripturalness and opposition to God's word."

From REV. JOSEPH COOK, the Boston Lecturer: "I have read with high interest your lecture on Spiritualism and believe it fitted to do much good."

From REV. JAMES H. BROOKES, D. D., St. Louis, Mo.: "The lecture of Rev. W. H. Clagett on Spiritualism seemed to me unusually clear and forcible, as it was eminently Scriptural and to a Christian satisfactory. * * *

* It is heartily commended to the confidence of all who are ready to stand for the right, 'as the truth is in Jesus.' "

From REV. G. L. SPINNING, D. D., Pastor Howard St. Church, San Francisco, Cal.: "Rev. W. H. Clagett's lecture on Spiritualism, is calculated to create a *profound impression for good.* * * * A masterly handling of one of the greatest ancient and modern delusions."

From REV. W. G. CRAIG, D. D., of the McCormick Theological Seminary, Chicago, Ills.: "A clear and strong refutation of the preposterous claims of that misleading 'ism.' I believe the discourse calculated to do great good."

From REV. J. L. BURROWS, D. D., Pastor of Baptist Church, Norfolk, Va.: "Whatever may be thought of the theory by which Rev. Mr. Clagett accounts for the phenomena of Spiritualism, none can doubt the clearness and vigor with which his views are expressed and enforced. The auditor, whether believing the doctrine set forth or not, cannot help being interested, instructed and profited by the masterly discussion."

From REV. ROB'T IRWIN, D. D., President of Lindenwood Female College, St. Charles, Mo.: "I consider it the best exposé of Spiritualism I have ever heard."

From REV. MOSES D. HOGE, Pastor Second Presbyterian Church, Richmond, Va.: "I have read your lecture with much interest. You handle your theme in a striking and original manner, and I think your presentation of the subject is calculated to do much good."

From REV. J. G. MONTFORT, D. D., Editor of *Herald and Presbyter*, Cincinnati: "I have read your lecture carefully. I was deeply interested, and confess I was attracted by your exposition of the 'Witch of Endor,' and other passages."

From JUDGE SAMUEL M. BRECKENRIDGE, LL. D., St. Louis: "I have read with great interest your lecture delivered in this city on Modern Spiritualism. I think you have succeeded in demonstrating the folly and evil tendency of this mischievous fanaticism. Some of your arguments are new to me, and very striking. I am very sure that the repetition of your lecture will do great good."

From REV. W. N. PAGE, D. D., of the First Church, Leavenworth, Kansas: "It cannot fail to do good. Some of its positions are novel, but seem to be well taken and thoroughly proven. I wish that every community cursed with this modern phase of diabolism might hear this lecture."

From REV. J. G. REASER, D. D., Professor in Westminster College, Fulton, Mo.: "I do not hesitate to say that this lecture is one, which not only all *Spiritualists*, but all Christians, and *everybody else*, ought to hear."