

as one of the blessings of the times of the Messiah, and St. Paul places witchcraft amongst the sins of the flesh. Does all this not point to something more substantial than the mere deception of a class of mountebanks and charlatans?

(3.) Especial attention is given to the witch of Endor in this connection. She by her art called up an apparition that startled herself as well as Saul. Different theories are adduced to explain away this episode, but none seems to fit the text so well as the admission that she did see Samuel, and that Saul received a communication, but not such as he desired. Delitzsch says that she probably fell into a state of clairvoyance, by which she was enabled to recognize Saul in his disguised form. He adds, "It needs an open eye such as all do not possess to see a departed spirit or celestial being," and that she had such an open eye, by which she recognized Samuel. He, however, says, the fact that she was so much frightened at the appearance of Samuel is proof that she was not accustomed to such successes, or that this appearance differed from anything she had ever experienced before.

(4.) In secular history we have endless records of oracles, trances, healing mediums, lives of seers and communications from the spirit world, which are attested by historians, whose descriptions show that the methods of mediums were very much the same then as in later times.

The oracle of Trophonius, which was held in high repute, had its seeing and hearing mediums, and, as now, their efforts produced great physical exhaustion.

The oracle of Claros was remarkable for its poetical genius. Many ignorant mediums could in verse reply to unspoken questions inquirers had in their minds, or to questions written in sealed letters laid on the altar, but unopened. The Sibylline oracles were written on the leaves of a tree and were believed to contain mysteries of the future, the Sibyl losing all memory of what she had written when under the inspiration. But their number is legion. Nothing was more common than that persons should profess to be under the inspiration of spirits and to receive communications from them.

(5.) The reports of investigations conducted with more or less care—In A.D. 1692, took place what is known as the Salem