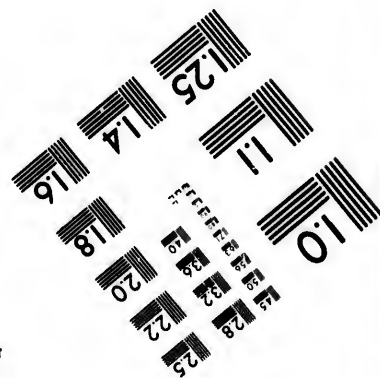
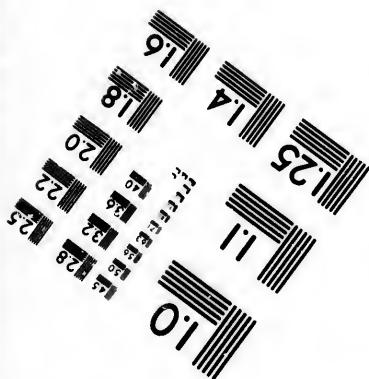
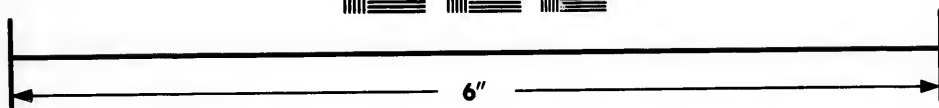
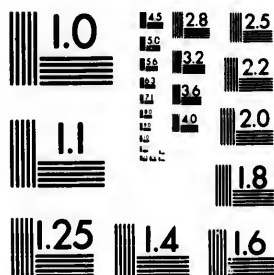


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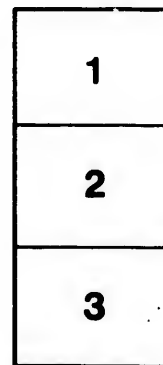
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**EPITOME
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SPIRIT-INTERCOURSE:**

CONDENSED VIEW OF SPIRITUALISM,

IN ITS

SCRIPTURAL, HISTORICAL, ACTUAL AND SCIENTIFIC ASPECTS;

ITS RELATIONS TO

CHRISTIANITY, INSANITY, PSYCHOMETRY

MANIFESTATIONS IN

IMPORTANT COMMUNICATIONS

OF

FRANKLIN,

ST. JOHN, N. B.

EVIDENCE OF IDENTITY,

AND

DIRECTIONS TO DEVELOPING MEDIUMS.

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CONDENSED VIEW OF SPIRITUALISM,

IN ITS

SCRIPTURAL, HISTORICAL, ACTUAL AND SCIENTIFIC ASPECTS;

ITS RELATIONS TO

CHRISTIANITY, INSANITY, PSYCHOMETRY AND SOCIAL REFORM.

MANIFESTATIONS IN NOVA SCOTIA.

IMPORTANT COMMUNICATIONS FROM THE SPIRITS

OF

SIR JOHN FRANKLIN,

AND

REV. WM. WISHART, ST. JOHN, N. B.

WITH

EVIDENCES OF IDENTITY,

AND

DIRECTIONS FOR DEVELOPING MEDIUMS.

BY

ALFRED CRIDGE, OF CANADA,

WRITING MEDIUM.

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PRELECTION.

HAVING become deeply interested in spiritualism, after twelve years' investigation of reform ideas, I was gradually developed as a writing medium (principally in St. John, N. B., and in Halifax, N. S.), under such circumstances as could leave no doubt in my own mind as to the nature of the agency employed. Repeated solicitations from spirit and other friends have induced me to commence the public advocacy of Spiritualism, but I find no one book that would answer as a text-book from which to lecture, or that would present a connected idea of the subject to new inquirers.

I do not find, either, that the scriptural aspect has ever been presented in a collected and systematic form. The literature of Spiritualism (like that of some other reform movements) is deficient in compactness and condensation. New movements must necessarily be so. Those who wish to get a connected idea of such have to rummage among heaps of papers and books at an outlay of time and means few can afford. Spiritualism, too, has been so much misrepresented by the press and pulpit that many candid minds hesitate to bestow \$20 or \$30 in investigating what, with their limited light, they justly conceive to be a delusion. Finding it absolutely necessary to lay out, in this way, considerable labor, time and means, in order to collect and arrange matter for lecturing, I concluded the result might be useful to others similarly circumstanced, and also serve to introduce the subject in new localities,— that the “glad tidings of great joy” may be proclaimed “to all people” — that “all may be gathered together in one” — that there may be but “one faith,” faith in love — “one God,” a God of love — “one baptism,” when the inmost elements of our being shall be bathed in universal charity, when all will be permeated by the love which is God's essence, incarnated in the individual life and social organization.

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CHAPTER I.

SCRIPTURAL ASPECT.

Such expressions as "The Lord said," "The Lord commanded," etc., cannot be susceptible of a literal interpretation, because,

1st. On this principle actions must be attributed to Jehovah contrary to sound morality; a character assigned to him contrary to that given in the New Testament, and other portions of the Old; and statements made, which, on the supposition of a literal interpretation, are contradictory.

Compare Matt. 5: 44 with Deut. 7: 1—5; Luke 6: 37 with Deut. 25: 17—19; 1 John 4 with 1 Sam. 15: 3; Ps. 109 with Luke 6: 27—38; 2 Sam. 24 with 1 Chron. 21: 1, and both with James 1: 13; Gen. 6: 6, 1 Sam. 2: 30, with Numbers 23: 19; James 1: 17, Gen. 11: 5—7, 18: 20, 21, with Ps. 139: 7—10. See 2 Sam. 12: 11, Numbers 31: 15, 18.

*"And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My offering and my bread for sacrifices made by fire, a sweet savour unto me, shall ye observe to offer unto me in their due season." Numbers 28: 12. Compare with Jer. 7: 21—23, "Thus saith the Lord of Hosts * * * * I spake not unto your fathers * * * concerning burnt*

offerings and sacrifices." Compare, on same subject, Gen. 8 : 21, Lev. 17 : 6, with Isaiah 1 : 11, Micah 6 : 7.

The only way to reconcile these apparent contradictions is to adopt the theory of the spiritualists, that the phraseology above alluded to merely implies a communication from the spirit world.

2d. Sceptics, on literal principles, are armed with most powerful weapons against revelation and the Bible. See Barker and Berg's discussion. The theory of a progressive revelation through spirits renders pointless all their attacks and harmonizes all truth.

3d. Contrary to the positive statements in Ex. 33 : 23, Isaiah 6 : 1, John (the disciple whom Jesus "loved") says that "no man hath seen God at any time," John 1 : 18; and Paul, that no man has or can see him, 1 Tim. 6 : 16; from which it is evident that it was an angel that was seen by Moses and Isaiah, though described as Jehovah. Hence, the inference is obvious that, as used by the Old Testament writers, the expressions "Thus saith the Lord," &c., mean only that they were so impressed from the spirit world.

Affirmative reasons for adopting the latter idea are as follows :

1st. Effects resulting from influences attributed to direct Deific agency are elsewhere in the Bible ascribed to angels and departed spirits, and in the present day are known to emanate from superhuman intelligent agents, claiming to be the spirits of the departed. From identity of phenomena we may reasonably infer similarity of cause.

Samuel to Saul. "And the spirit of the Lord will come

upon thee, and thou shalt prophesy (speak by spirit impression or control. See p. 30) with them, and shall *be turned into another man.*" 1 Sam. 10. This is what takes place in thousands of mediums now. A lady medium in New York is sometimes turned "into another" being when possessed, in a trance state, by the spirit of an Irishman; though in her ordinary state she is entirely different. When so possessed she exhibits to the life all the peculiarities of the Irish character. Mediums, not noted for commanding intellect or oratorical talent, under these influences deliver extempore orations replete with profound thought. Corresponding phenomena are exhibited by writing mediums.

Subsequently "The spirit of the Lord departed from Saul," and "an evil spirit from the Lord troubled him." 1 Sam. 16: 13. The phenomenon of a change of possession is one with which modern mediums are quite familiar.

From 1 Kings 18: 12, and 2 Kings 2: 16, it appears that prophets, in those days, were carried bodily by "the spirit of the Lord." It is also related, in Acts 8: 39, that after Philip had baptized the eunuch, "The spirit of the Lord caught away Philip that the eunuch saw him no more, * * * but Philip was found at Azotus," thirty miles distant. Ezekiel had similar experience, but in his case it was simply "the spirit." Ezek. 3: 12, 14; 8: 1, 2, 3. Precisely similar demonstrations have taken place at the present day, purporting to be from departed spirits. See Chapter vi., experience of Hume, Gordon, and Mrs. Ide.

The Lord is said to have spoken to Samuel in an audible voice. 1 Sam. 3. Elijah also was addressed by "a still small voice." "A voice from heaven" addressed

Nebuchadnezzar. (Dan. 4.) See also Matt. 3 : 37, 17 : 5, John 12 : 28, Acts 9 : 7. The particular source is not stated except in the first and last texts. Pythagoras was crossing the Nessus with a large company of friends when a loud voice was heard by the entire company, apparently proceeding from the bosom of the waters, saying, "Hail, Pythagoras!" Josephus says that before the destruction of Jerusalem by the Romans, and while the priests were performing the rites of the temple worship, there were heard voices, as of an invisible multitude, saying, "Let us go hence." For similar occurrences in modern times see Chapter vi. No impartial reasoner can fail to infer that in all these cases (except, perhaps, that of Pythagoras), the phenomena took place under one uniform law.

By 1 Chron. 28 : 19, it appears that David was a writing and drawing medium. Chapter v. In reference to plans of the temple, it is recorded in the nineteenth verse, "All the Lord made me understand in writing *by hand* upon me all the works of this pattern." (Leave out supplied words.) It appears, then, that the temple was built by spirit direction; probably for the purpose of rendering practicable spiritual manifestations, on a more extensive scale than before. Thousands of mediums in the present day have their hands controlled in a similar manner.

Affirmative reason 2d. The expressions, Jehovah and the angel of Jehovah, God and the angel of God, are used as synonymous terms.

Gen. 18. "And *Jehovah* appeared unto him in the plains of Mamre, and he sat at the tent door in the heat of the day. And he lifted up his eyes and looked, and three *men* stood by him." In the conversation that fol-

lowed, commenced by the *men* (angels, or spirits of men), Jehovah is represented as continuing it; evidently implying Jehovah and the men, angels (or messengers of Jehovah), are identical. *Two* angels subsequently appear to Lot in Sodom, who are, evidently, two of the three that appeared to Abram, as they then expressed the intention of going to Sodom. One appears to have remained behind for the purpose of conversing with Abram; from which conversation it is evident that, as an ambassador is considered to represent his country or king, God and the angel of God are considered synonymous terms; which inference is placed beyond doubt scripturally by John 1 : 18, and Timothy 6 : 16.

Gen. 32 : 24. "And Jacob was left alone, and there wrestled with him a *man* until daybreak. 28. And he (the angel) said, Thy name shall no more be called Jacob, but Israel, for as a prince hast thou power with *God* and with men, and hast prevailed. 30. And Jacob called the name of the place Peniel, for I have seen *God* face to face." Compare Hosea 12 : 34. * * * "by his strength he had power with *God*. Yea, he had power over the *angel*" (parallelism). In reference to the wrestling, a similar case is narrated, that took place a year or two ago, in Chapter vi. But in the latter case the spirit conquered.

Rev. 1 : 1. "The Revelation of Jesus Christ, which *God* gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by *his angel* unto his servant John." Here "God" and "his angel" are undeniably synonymous.

Why were such expressions used ?

Some say that the Bible writers did not, in all cases,

know the *nature* of their inspiration ; they only knew the *fact*, not the source. I do not affirm this, but it is certain that John the Revelator did not know the nature of the angels, who showed him the visions recorded in Revelation, until near the close of the book. Rev. 19 : 10 ; 22 : 8—10. There is also a difference of statement as to *who* moved David to number the people. In 2 Sam. 24 : 1, it is said Jehovah ; in 1 Chron. 21 : 1, it is said Satan tempted him. James 1 : 13, appears to differ from both.

Another hypothesis is, that low spirits having sent evil communications, in which those who received them placed implicit confidence, the higher class of spirits perceiving, did not give names, but spoke in the name of Jehovah, as his messengers, believing their communications were in accordance with his wishes and designs.

A third hypothesis (perhaps the most probable) is, that from one or all the following causes, namely, imperfection of the language, want of precision of thought, and predominance of the devotional religious element in the prophets or mediums, all communications from the spirit world, except from spirits called "familiar," were considered as directly or indirectly from Jehovah, and were thus spoken of to save tautology, without regard to critical nicety of expression, which is justly considered a minor matter by Bible writers generally ; in accordance with which idea, and of the inadequacy of mere words to convey meaning, Paul says that "the letter killeth, but the spirit giveth life."

In Daniel 1 : 17, God is said to have given wisdom and skill to Daniel and his three companions. In Job 37, various natural phenomena are attributed to the direct agency of the Deity, yet no personal or special

act of Deity is supposed or needed. Devout men in modern times frequently make use of similar forms of expression, without intending to imply Deific or even superhuman agency. Why then should the expression "Thus saith the Lord" be interpreted as signifying a personal interposition of the Deity, when reason, analogy, scripture and fact are against such an idea?

ARE ANGELS DEPARTED SPIRITS OF MEN ?

A merchant had important business to transact by deputy in a foreign country. He has two clerks, equal in business capacity, &c., but one of them has never been in the country, and is almost unacquainted with the language, manner, customs and habits of thought of its inhabitants. The other has not only been in it, but was born and brought up there, and is consequently thoroughly acquainted with all necessary to know in that way: which of them will the merchant send if he is sane?

Then, by parity of reasoning, if God sends messengers to this world, would he be likely to send spirits who have no experimental knowledge of the wants and weaknesses of humanity, when numbers of spirits, having large experience of the earth life, were not only willing but anxious to assist in elevating their fellow-men on earth by displaying evidence of superhuman power?

If angels are a distinct order of beings, when were they created? We have no record, though we have of the creation of man, the inferior animals, and even of inanimate things. "He maketh his angels *spirits*,"—that is, his messengers are the spirits of departed human beings.

"If this passage, Deut. 18: 11, proves anything, it proves that there were spirits who could be consulted. * * * For the same reason (perversion) were many other of those laws given. Such as the command not to 'wear a garment of divers sorts, as of woollen and linen together.' Deut. 22. The mere wearing of the garment was not objectionable, but the nations from whom they were to come out and be forever separate, made such garments signs and symbols of the idolatrous worship."—*Adams' Seventeen Objections Answered*, p. 73.

EXPLANATION OF ISAIAH 8: 19, 20, ABRIDGED FROM SPIRITUAL TELEGRAPH, MAY 27, 1854.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that 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."

1. This passage proves that men in those days did hold intercourse with invisible spiritual beings.

2. A wizard merely means a wise man — one who is familiar with mysterious arts. Incantation and enchantment, &c., merely mean *singing*. The first word is of Latin derivation, the latter French. Conjuratation, to summon by a sacred name and in a solemn manner. Consequently, these terms may be applied both to good and evil practices.

3. The prophet counsels them to avoid only *that class* of wizards who "peep and mutter," or deliver unintelligible communications in an indistinct tone. It would, of course, be unprofitable to waste time in consulting any such media.

4. The fact that the people were required to *test* these spirits and wizards, also to subject them to a rigid trial by the law and the prophets, implied the necessity of a somewhat intimate acquaintance with their physical operations, and especially with their mental and moral powers and inculcations. In fact, this was absolutely necessary to enable the Jews to institute such a comparison, for no man, surely, could judge whether the spirits did or did not speak "according to the law and the testimony," unless he first listened to what they had to say. Moreover, the words "*if they speak not according to this word*" etc., distinctly imply that some of the spirits referred to might be expected to speak *truly*, and thus prove themselves to be spirits of light;

otherwise the proposed ordeal would have been a work of supererogation.

5. The ancient oracles were frequently delivered in an indistinct tone. Modern speaking mediums usually enunciate with more distinctness under spirit influence than in their ordinary state.

EXTRACT FROM FISHBOUGH ON FAMILIAR SPIRITS.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer." Deut. 18 : 9—11.

1 Sam. 28 : 3. Saul himself, however, was subsequently tempted to consult one of these proscribed personages, and, according to the account, obtained an interview with the veritable spirit of the prophet Samuel. 2 Kings 23 : 24.

These biblical records clearly prove that intercourse with invisible intelligences existed among the heathen, as well as Jews, of the ancient times. They render it extremely probable that, according to the same spiritual laws, and under similar conditions, a similar intercourse between men and spirits may exist even at the present day ; and they thus remove every *a priori* objection to the spiritual claims of the thousands of phenomena of our own times, which cannot be accounted for on any hypothesis of material science.

As the various families, tribes, and nations, which sprang up and spread over the earth after the general deluge, were in the lowest state of mental development, their theological conceptions were also correspondingly low. They were inclined to the conception of a *plurality* of divinities as presiding over different departments, and to these divinities they attributed different degrees of dignity and power. Individuals, families, tribes, and nations, were thus supposed to have their respective tutelary gods ; and these, frequently differing very materially in their natures, were supposed often to sustain those same hostile relations toward each other which existed between their human *proteges*. A large proportion of these divinities were conceived to be nothing more than the spirits of deceased men ;* and it was to the most insignificant

* Farmer, in his treatise on demons and the worship of human spirits, has proved this point beyond a doubt.

of these — to such as were attached to the interests of individuals or families, and held open converse with them — that the Old Testament writers appropriated the name of “*familiar spirits*.”

These gave their oracles and mandates either through such persons as would in these times be called “mediums,” or by visible action upon an image or statue, or other physical machinery, which, by being contrived and solemnly dedicated for the purpose, became the point of magnetic contact between beings in this world and in the other. They were frequently consulted, and their responses implicitly followed, regardless of any higher spiritual source of instruction.

We can now perceive clearly why habitual dealings with “familiar spirits” were *divinely* prohibited in the Mosaic law. It was simply because those spirits, when consulted in those days, were uniformly consulted as petty *divinities*. Had the Jews been permitted they would, undoubtedly, have remained heathens.

But were the Jews prohibited *unqualifiedly* from holding communication with spirits? I answer emphatically, no. and will proceed to prove that that class of beings called *angels*, with whom their patriarchs and prophets frequently held interviews, were not only spirits (as they are acknowledged to have been), but even *human* spirits. But we have room for only a brief summary of the existing proofs of this point. Thus the three angels who visited Abraham, while dwelling upon the plains of Mamre, were expressly called “men.” Gen. 18 : 2. The supermundane intelligences, who visited Lot previous to the destruction of Sodom, were called both “angels” and “men.” Gen. 19 : 1, 12. The prophet Zechariah speaks of a celestial apparition which appeared “among the myrtle trees,” and which he expressly calls both a “man” and an “angel” (*Zech.* 1 : 8—11 ; 2 : 1—3) ; and the prophet Daniel applies the same cognomen interchangeably to the celestial visitants who appeared to him on several occasions. The last chapter of 2 Maccabees contains an account of an appearance of the spirit of Jeremiah the prophet to Onias the high priest, in a form and office belonging only to angels ; and much in the same form appeared Moses and Elias to Jesus at the time of his transfiguration. But what is, if possible, still more conclusive upon the point, is the following : after St. John had seen the wonderful visions, and heard the sayings, which are recorded in the Apocalypse, he says that he fell down to worship before the feet of the angel who showed him these things. Then said the angel, “See thou do it not ; for I am thy fellow-servant, AND OF THY BRETHREN THE PROPHETS, and of them which keep the say-

ings of this book : worship God." Rev. 22 : 8, 9. If, as is here distinctly asserted, this angel was the spirit of one of the old prophets, then there is nothing to exclude the presumption, favored by the nature of things as well as by numerous other passages, that *all* angels are in like manner but the ascended and purified spirits of men, which, as the term "angel" implies, are sent as *messengers* to this world.

In holding communication with *angels*, therefore, the Jewish patriarchs and prophets held communication with human spirits ; and this was considered perfectly legitimate, simply because those angels, unlike the "familiar" or "pythonic spirits," did not, as petty divinities, come in *their own* name, but in the name of *God*, and with messages encouraging the worship and obedience of him alone as the Dispenser of good, and the Source of truth.

The bearing of the Mosaic law upon the permissibility of spiritual intercourse *at this day*, will now be perfectly obvious. The practice of consulting with "familiar" or "pythonic spirits," for selfish and ambitious purposes, or of seeking their instructions as ultimate and absolute authorities, without any reverent regard to the will of God, is just as heathenish as ever. There can be no possible objection, however, even according to the Mosaic law, to our conversing with the spirits of our departed friends, or with *any* spirit, however high or low, so long as we regard them as mere *fallible men*, not receiving their data for ultimate authority, or, in any degree giving them, in our minds, the place of God. Nay, as high and pure spirits may as easily approach us as low ones, provided we render ourselves worthy of their visitations, this new spiritual unfolding may be made to us the vehicle of the most high and holy instructions and influences ; and, considered in this light, it is our duty to study and conform to its laws, and develop its resources.

The woman of Endor, so much vituperated by theological blackguards, was evidently truthful, kind-hearted and forgiving. She returned Saul good for evil, and strove to help him in his distress. It is likely that the higher class of mediums in Saul's time knew more about his misdeeds than he thought advisable. He, therefore, planned their destruction, under pretence of their being consulters of familiar spirits. Being himself a medium

for the low spirits, he became envious of their superiority, and concluded it best to remove them from the earth sphere that he might be unrestrained by influences which "proclaim on the house-tops what is done in the closet." Luke 12 : 3.

RELATION OF DEMONIC POSSESSIONS TO MODERN
SPIRITUALISM.

The word "demons," improperly translated "devils" in the New Testament, was usually applied to departed spirits of all grades. "The Jews before Christ, and the fathers after, believed that these departed spirits lurked in images, spoke in oracles, controlled omens, and in various ways encouraged men to worship them." — *Beecher on Spiritualism*. Those spoken of in the New Testament were mostly low spirits, controllable by mediums for the higher manifestations, and were consequently readily "cast out" by those under the influence of Christ's teachings. The ability to do this was one of the "signs that followed them that believe." Mark 16 : 17. Accordingly, this power is possessed to a great extent by modern mediums for the higher phases of spirit intercourse, though unknown to most popular religionists. Similar cases of possession occur now, but the low spirits at present are seldom violent. The worst case of the kind is particularized in Judge Edmonds' book. See, also, Newton's "Ministry of Angels Realized."

If evil spirits communicate, why not good ones? "What means the passage, 'Are they not all ministering spirits?'" Do you suppose these alluded to are evil ones?

"In the seventh and ninth of Mark, we are told of 'evil spirits' and of 'dumb spirits,' implying there are

other spirits. Else why say "evil," and why "dumb"? Why not say "*a* spirit," if, indeed, *all* spirits were evil? Christ told his disciples, "*this kind* cometh forth only by prayer and fasting," and, by the words "*this kind*," most plainly showing that there were *other kinds*—we may reasonably believe good spirits—who would leave without the effort of prayer and fasting.

What is the sense of the apostolic injunction to "try the spirits," if they are all of one kind,—if they are all evil?

Inspiration from the spirit world is thus alluded to in various parts of the Bible: 1. Neh. 9: 30. 2. Isaiah 32: 15. 3. Isaiah 61: 1. Luke 4: 18. 4. Ezek. 2: 2. 5. Dan. 4: 8; 9: 18; 5: 11, 14. 6. Matt. 22: 43. 7. Luke 1: 17. 8. Acts 1: 2. 9. Rev. 1: 10. 10. Rev. 17: 3; 21: 10. 11. Rev. 2: 7.

All these expressions evidently refer to the same thing. In examples 1, 2, 3, 6, it is used in reference to the inspiration of the Old Testament prophets, who usually preceded their communications by "Thus saith the Lord," and other expressions of similar import. In Nos. 7, 10, 11, it refers to communications from the spirits of departed prophets. It seems, then, evident that in all cases this inspiration proceeded directly from the spirits of departed men. To place the matter beyond doubt, however, John the Revelator uses, as denoting the same thing, the expressions, "God gave unto me," and "He sent and signified it by his angel." 1: 1. In Rev. 19: 10; 22: 8—10, we find this angel to be the spirit of a departed prophet.

Hence we infer, 1st. That God communicates to men (apart from the physical operations of nature) only through angels. "He maketh his angels *spirits*." Ps. 103: 4.

2d. Angels are the spirits of departed human beings.

3d. Hence the Bible, so far as regards its superhuman element, is a continuous record of spiritual manifestations.

To further sustain this last position, a sketch of the more remarkable scriptural facts relative to spirit intercourse is subjoined :

Angels appeared first to Hagar, then to Abraham and Jacob. Elijah was remarkably sustained by them. Daniel, by angelic influence, was delivered from the lions, and speaks frequently of the *man*, or angel, Gabriel.

In Numbers 22, we have a remarkable account of an angelic visit to Balaam. His presence was indicated by his wonderful control over the organs of the beast, it being compelled to speak in an audible and intelligent manner. The greater includes the lesser. If a spirit could, several thousand years ago, control a dumb animal to speak, why is it impossible or unlikely that they can control men and women now? By what law of evidence is the testimony of one writer, several thousand years ago, to be received, and that of thousands of contemporary witnesses rejected, whose oaths would hang a man in any court of justice?

Elijah acted mainly under spirit control during his earth life, and, for some centuries after his translation to the spirit world, operated considerably through mediums on earth. 2 Chron. 21 : 12, "And there came a writing to him (Jehoram) from Elijah the prophet, saying, Thus saith the Lord God of David thy father," &c. "Because thou *hast* not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah," &c.

It is unanimously admitted that Elijah was translated

some years before Jehoram began to reign — probably about thirteen. The tense precludes the idea of its having been written before his translation. We are not informed whether the writing came with or without a medium. In modern times writings come both ways. But if we admit the truth of the record, it is certain that it came. This text has completely puzzled all the commentators (see Clarke, *in loc.*), but to a modern spiritualist it presents no difficulty. It is a simple statement of facts. Malachi 4: 5, 6. The last two verses of the Old Testament contain a prediction of the re-appearance of Elijah, who, accordingly, about four centuries afterwards, obtained control of a suitable medium in the person of John the Baptist, whose purity of life eminently qualified him for a medium of a high order. A general and well-founded expectation prevailed among the Jews that Elijah would re-appear as a precursor of the Messiah; but they, in their grossness, mistook the manner in which both Elijah and the Messiah would show themselves. From various causes the manifestations between Malachi and John the Baptist were of a very low order; and the Jews in general seem to have had no idea of spirit control except in cases analogous to the demoniac possessions, mostly related in the New Testament; therefore they expected a personal appearance of Elias or Elijah, which not taking place, they rejected the Messiah. One end attained by his coming was the expulsion of low spirits from the bodies of men, and the re-establishment of spirit-intercourse on a higher footing; its perversion being suppressed, first, by preventing low spirits from controlling people; secondly, by elevating them,—by preaching to them after his entry into the spirit world (1 Peter 3: 19). Their being “in prison”

denotes the low, confined condition in which they were held in the spirit world by their selfish character. Truth makes free (John 8: 32); then its opposite constitutes bondage; and therefore spirits whose lives on earth were steeped in falsehood and wrong, were said to be "in prison." Christ, by bringing truth to their minds, elevated them above their previous position (mentally), and hence the infrequency and less violent character of possession by low spirits since his time.

The following texts prove that John the Baptist was possessed by Elijah:

Matt. 11: 14, 15. "For all the prophets and the law prophesied until John; but if ye will receive it, *this* (John the Baptist) is *Elias which was for to come.*"

Luke 1: 13, 17. "And the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John, * * * *and he shall go before him in the spirit and power of Elias,*" &c.

Matt. 17: 10—12. "And his disciples asked him, saying, Why, then, say the scribes that Elias must first come?" And Jesus, "Elias truly shall first come and restore all things; but I say unto you that *Elias is come already*, and they knew him not" (from their ignorance of the laws of spirit intercourse), "but did unto him whatsoever they listed; *then the disciples understood that he spake of John the Baptist.*"

Moses and Elias appeared personally to Christ and three of his disciples at the Transfiguration; the disciples, being in a trance state, became seeing mediums. Calmness was as necessary then as now to such manifestations; therefore, a retired place was chosen, and no uncongenial persons present. A believer in modern man-

ifestations finds no stumbling-block in the Transfiguration. Seeing mediums are now numbered by hundreds, and soon will be by thousands. See subsequent pages. Had Dr. Rogers and J. B. Dods been there, they would probably have attributed the appearances witnessed to "odid emanations," "mundane influences," and "psychology."

In Job 4, is a sublime description of an interview with a spirit. In Ezekiel 2, is another; 2 : 2. "And the spirit *entered into me* when he spake unto me, and set me on my feet, and I heard him that spake unto me." This experience of an ancient medium is quite similar to that of a modern one in Nova Scotia. 3 : 12. "Then the spirit *took me up.*" 14. "So the spirit *lifted me up and took me away.*" This is precisely similar to the experience of Philip the apostle, and some modern mediums. Yet our pseudo-scientific opponents, assisted by the clerical ones — all *professing* to believe the Bible — *deny* that spirits have any power over physical substances. See late article in Putnam's Magazine, and Chapter vi. of this work.

Ezek. 8 : 3. "And he (the spirit) put forth the *form of a hand*, and took me by a lock of my head, and the spirit *lifted me up between the earth and the heaven.*"

Elijah and Elisha were healing mediums of considerable power. 1 Kings 18; 2 Kings 4. There are thousands of living witnesses in our day to the healing power of spirits.

Daniel, Shadrach, Meshech, and Abednego, were mediums of a high order. They defiled not the temple of the spirit, their body, by flesh-eating, wine-drinking, and other filthy habits, and thus prepared themselves for the reception of higher influences. Angelic interposition

saved Daniel from the lions, and the three latter from the fiery furnace in which they were cast for refusing to stifle their convictions, and conform to the orthodox creed of that day (Chapter VI.). Nebuchadnezzar became a medium, first for a dream which he had forgotten in detail, and then for a remarkable physical demonstration (Dan. 4), wherein an audible but invisible voice came to him. From what is related concerning the wise men of Babylon, and from later sources of information, I infer that spirits impressed men's minds in sleep with visions of things about to happen by means of symbols; the science of correspondences enabled those who studied it — the wise men for instance, among whom were numbered Daniel and his three companions — to interpret the message; but in general they were not capable of telling the dream itself. There is no reason to suppose them impostors; from the account given in Daniel, the contrary idea is clearly intimated. Daniel and his companions were superior to the other wise men. Daniel evidently considered the sentence of Nebuchadnezzar on them unjust, which proves that they were not impostors in his estimation.

I do not intend to convey the idea that all dreams are produced by spirits. Most of them are caused by physical disease, improper excitement, and other "mundane influences;" but it is evident, from Scripture and other sources, that some are spiritual in their origin; and spiritual dreams would be common if our life were more in accordance with natural law, our diet purer and our minds serene, as they would be in a true social organization. See Article Dreams, in Kitto's Biblical Encyclopædia. Gen. 20 : 3 ; 31 : 24 ; history of Joseph, Numbers, 12 : 6 ; Job 33 : 15 ; Dan. 7 : 1 ; Matt. 1 : 20 ; 27 : 19, et cetera. Mr. Crowe's Night Side of Nature.

Handwriting without a medium took place on the wall of Belshazzar's palace. For similar occurrences in modern times, see Chapter vi. Visions similar to those seen by Ezekiel, Peter, Daniel, John and others, though not stretching so far into the future as the two latter, are now received by numerous mediums.

Spirit agency was unusually active just before the birth of Christ, and for some time after, until corrupt influences were gradually introduced into the primitive church. As the night of the dark ages set in, spirit manifestations almost ceased, or were mixed up with so much superstition as to be almost undistinguishable. So much had spirit intercourse been perverted and adulterated that the reformers of the sixteenth century refused to recognize it, and manifestations were infrequent until men's minds could recover from the reaction. To return to scripture history :

A stone was rolled away from the door of the sepulchre. Physical substances have and are now commonly controlled by invisible agency in a similar manner. See Chapters vi. vii. Compare case of Moses and Elias on the mount with those of Joseph Brysdale, Methodist minister, Ohio ; George R. Raymond, N. Y., and others related in " N. T. and Modern Miracles Compared."

Jesus was taught to read by spirits. For parallel cases, see Chapter vi.

The possession of the healing power was one of the signs that were to follow (and *did* follow) " them that believe." It is more common among modern spiritualists than among their opponents. It was exhibited to a remarkable extent among the apostles, and is now by healing mediums. It is a striking fact that, as a general thing, *none* of the signs that were to follow them that

believe, do follow the opponents of spiritualism, but all of them (but one) follow its advocates, though some of them are rare.

The gift of tongues (Mark 16 : 16, 17 ; Acts 2 ; and 1 Cor. 12), another of the signs that "follow them that believe," was also frequently manifested by the primitive Christians, and is by modern mediums. A description of various kinds of mediums is given in 1 Cor. 12 : 1—10 ; 13 : 1. Paul places the gift of prophecy at the head of the list. 1 Cor. 14 : 1—"Follow after charity, and desire spiritual gifts, but *rather that ye may prophesy.*" 13 : 2—"And though I have prophecy, *and understand all mysteries and all knowledge,*" &c. This plainly implies that the possession of the gift enabled one to understand more than he could attain to in his ordinary state, and is what is experienced by several mediums in modern times, who may have had their capacities for understanding spiritual truths much enlarged, and what was once mysterious becomes plain. What appears inconsistent is thus harmonized. 1 Cor. 14 : 24, 25. "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, *and thus are the secrets of his heart made manifest.* For ye may all prophesy one by one, that all may learn, and all may be comforted ; *for the spirit of the prophets is subject to the prophets.*"

The executioner of Jesus, having blindfolded him, said, "*Prophecy* unto us who is he that smote thee." In this case, prophecy evidently is not used as referring to the future, but to the past. From the preceding passages, it is evident that prophecy does not necessarily refer to foretelling future events, as doing so in the case of an unbeliever, as mentioned in 1 Cor. 14 : 24, 25, could not result in his *immediate* conversion, nor "make the

secrets of his heart manifest ; ” time would be required for the fulfilment of the prediction ; but if those who had the gift were what are now called speaking mediums, who could be impressed mentally or physically by spirits, and thus know the thoughts of another, as some modern mediums can, it is easily conceivable that the result spoken of by the apostle, namely, sudden conversion of a sceptic, would be produced. Such results have been produced by the modern manifestations repeatedly. That “ the spirits of the prophets are subject to the prophets,” evidently implies that those who had the gift of prophecy in Paul’s time were in communication with the spirits of the prophets of the Old Testament, and conclusively establishes the reality of such communications, especially if taken in connection with Rev. 19 : 10, 22 : 8—10, where the fact of a communication from the spirit of a prophet is distinctly stated, said communication consisting of twenty-two chapters. “ Subject to ” would merely imply a mutual attraction between individuals of corresponding mental organization in different states of existence.

Another extraordinary physical demonstration was in the release of the apostle from prison twice by spirit power. If they cannot control gross matter, as is affirmed by pseudo-scientifics, how could they open the gates of Peter’s prison ? Acts 5 : 19, 20 ; 12 : 1—11. In another case, an earthquake opened the prison doors, 17 : 26. We are told not to “ despise prophesyings ” and that “ the manifestation of the spirit — that is, all influences from the spirit world — is given unto every man to profit withal.” Paul directs us to “ try the spirits ; ” a conclusive proof that all that communicate are not bad, as Rev. Charles Beecher and Dr. Phelps conclude.

Heb. 1: 14. "Are they (angels) not all ministering spirits, sent unto them who shall be heirs of salvation?"

In the case of the baptism of the eunuch, these expressions, "The spirit," "The (or an) angel of the Lord," "The spirit of the Lord," are all used as synonymous, denoting an individualized spirit; hence the expression, "The spirit," as generally used, must denote the spiritual operations of the Deity generally, whether performed through the medium of individual spirits or influences of a general nature from the spirit world. Cornelius, Acts 10, "saw in a vision evidently an angel of God coming to him." Cornelius and two others, by spirit direction, found Peter, who, by the same means, was informed of their arrival. The purpose of these visits by spirits was similar to what is stated to be the end of spirit intercourse now. *Then* it was to break down the barrier between the Jews and Gentiles; *now* it is "to draw mankind together into harmony," and to "unite mankind." (Messages from Calhoun's and Channing's spirits.) This was done then, by demonstrating that spirit influences were common to both Jews and Gentiles, Acts 10: 45; now, by proving that it is not confined to those entertaining particular views on certain points, but comes to candid minds of all sects, and of no sect, thereby undermining the spirit of sectarianism, disunity, discord, — the opposite principle to Christianity, whose nature and essence is love.

Do modern opponents of spirit intercourse *believe* the New Testament?

FACT NO. 4, BY RUFUS ELMER.

A man with whose character I am somewhat acquainted, a well meaning individual of peculiar temperament and impulsive nature,

becoming interested in spiritualism, exhibited unusual zeal, and finally commenced lecturing on the subject. This occasioned great excitement in his neighborhood, and made such havoc with the established forms of religion in the place, that the civil authorities, in obedience to public opinion, felt called upon to have him arrested. Having accomplished this purpose, *he was thrust into jail, and put in irons!*

But so many strange stories were in circulation concerning the alleged spiritual phenomena, that the warden, notwithstanding the prisoner seemed doubly secure, employed two military gentlemen to watch him during the night.

The prisoner, conscious of his entire innocence, and believing enthusiastically in the guardianship of spirits, was enjoying his accustomed repose, when, all at once, the electrical or odic lights, so frequently seen in the circles, filled the cell where the prisoner was confined, and the presence of the spirits magnetized not only the prisoner, but his keepers. The prisoner was now relieved from his irons, the doors of the jail seemed to open by their own effort, as various ponderable objects have recently been seen to move in presence of thousands. The prisoner was the medium in this case, and, being in the superior condition, *saw* the spirit who had affected him and produced the physical manifestations. The influence was irresistible, and the medium followed the spirit out of doors into the second street from the jail, when he awoke, and, on coming out of the state, was disposed to doubt — as most persons do who witness similar manifestations — for some time what had occurred, thinking it might be a dream or hallucination.

Becoming convinced, at length, that he was really at liberty, he went directly to the house of a certain spiritualist — where a number of persons, who were supposed to be deluded, were “holding a circle” — and rapped at the gate. The maid went out to see what occasioned the rapping, and, on her return, told the circle that it was the prisoner. But the members were incredulous, thinking, perhaps, that the girl might be crazy, or otherwise *non compos mentis*. When they found that the domestic was of sound mind, they supposed that the prisoner was dead, and that it was *his spirit which rapped*, — it being a common thing for spirits, after the death of the body, to manifest themselves to men. Still the members of the circle were strongly inclined to suspect that there might be something wrong, since they were not yet sufficiently developed to accredit the more wonderful manifestations; but they were soon convinced of their mistake, and, I presume, have not doubted since. — *Spir. Tel., No. 9.*

RUFUS ELMER'S EXPLANATION.

Those who have requested the particulars of the instance of spiritual manifestations recorded in the fourth number of my facts, should bear in mind that I did not say that every member of the twelve churches of Springfield *really believed* the story, but only that, without an exception, they *professed* to. And, moreover, they profess to believe in far more wonderful spiritual manifestations said to have occurred eighteen hundred years ago. They only deny such as approximate our own time, and are susceptible of demonstration.

"Behold! ye despisers, who wonder and perish! for I work a work *in your day*, which ye will in no wise believe, though a man" — or any number of men — "declare it unto you."

The facts contained in the article referred to have already been "placed before the public, sustained by evidence, and sanctioned by authority," which spiritualists think should silence all cavils, and remove all doubts, except among those whose professed piety is only exceeded by their practical infidelity.

Be it known to all men that the required authority may be found in the twelfth chapter of the Acts of the Apostles. — *Spir. Tel.*, No. 20.

CHAPTER II.

SPIRIT INTERCOURSE AMONG THE HEATHEN NATIONS.

SPIRIT intercourse among the heathen nations was common, but gross in its nature and objects. As then practised, it was superseded by the superior order of communications received under the Christian dispensation; consequently the oracles ceased about the time of Christ. Their genuineness, however, was generally allowed by the primitive Christians, who cultivated spiritual intercourse in accordance with apostolic instructions. Jamblichus, an ancient writer, says, in reference to the effect of spirit intercourse on the mediums:

“Some are agitated throughout the whole body ; others in some of their members ; others again are entirely quiet. * * Again, the body either appears better, or larger, or is borne aloft through the air.” As to the cause, he says, it “is no other than illumination emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties even, and exterminating all human motions and operations, even to consciousness itself ; bringing discourses which they who utter them do not understand, but pronounce with furious lip, so that our whole being becomes secondary and subservient to the sole power of the occupying God.”—*Jamblichus Re. Myst. sec. 3, c. 5, quoted in Beecher's Report.*

Several curious details respecting ancient spirit manifestations will be found in “The Apocatastasis, a Tract for the Times.” The author condemns modern spiritualism because of its antiquity ; other writers because of its supposed novelty. The opponents of spiritualism seem likely, after a while, to actualize the story of the Kilkenny cats. *The last tail* has probably appeared in the form of a book by John B. Dods. One objects that infidels are made Christians by it ; another, that Christians will be made infidels. But “wisdom is justified of her children.”

Simonides of Cheos, a poet, arriving at the sea-shore, intending to embark the ensuing day, found an unburied body which he had decently interred. That night, this deceased person appeared to him, and bade him by no means go to sea, as he had proposed. Simonides obeyed the injunction, and beheld the vessel founder as he stood on the shore. — *Night Side Nature*, p. 92.

CHAPTER III.

SPIRITUAL MANIFESTATIONS AMONG THE EARLY CHRISTIANS.

SELECTED FROM ARTICLE BY WM. FISHBOUGH. SPIRITUAL
TELEGRAPH PAPERS, VOL. III. P. 45.

JESUS and his apostles seem to have considered a perpetuity of the spiritual intercourse during the after ages of the *true* Church as a *matter of course*, and show by several implications that they expected its continuance so long as Christians remained faithful. Thus Jesus promised the Holy Spirit *indiscriminately* to those who would sincerely and devoutly ask it of the Father (Luke 11 : 13), and Paul distinctly characterized the Christian dispensation as one which brought those who received it "to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12 : 22, 23. It appears that during the age of the apostles, prophets, seers, discerners of spirits, speakers with divers tongues, workers of miracles, and other "*mediums*" for divine and spiritual influences, existed and were multiplied in the Church everywhere; and there is no evidence, either in reason or history, to show that the gifts of these were all taken away, and the lamp of heaven forever ceased its direct shinings, as the last of the apostles sank into his grave.

The learned Dr. Mosheim, in treating the history of the Church during the second century, says, "It is easier to conceive than to express how much the *miraculous powers and the extraordinary divine gifts* which the Christians exercised on various occasions contributed to extend the limits of the Church. The gift of foreign tongues appears to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there."* Dr. Murdock, the

* Mosheim, Eccl. Hist., B. I., Cent. II., Part I., Chap. I., § 8.

translator of Mosheim, sanctions these statements with emphasis, adding a long note, in which he argues the point, and refers to numerous passages in the ancients to establish it.

The epistles of St. Barnabas, St. Clement, St. Ignatius, St. Polycarp, and the Shepherd of Hermas, written immediately after the apostolic age, or perhaps one or two of them a little before the death of St. John, distinctly recognized the existence of miraculous, prophetic, and other extraordinary spiritual gifts in the Christian Church during the lives of their authors; and these epistles were for a long time afterward publicly read in the Christian churches as possessing an authority little inferior to that of the apostolic writings themselves. St. Clement is supposed to be the Clement spoken of by Paul in Phil. 4: 3. St. Hermas was a brother of a bishop of Rome, and wrote his tract in his old age, about the middle of the second century. The revelation which it contains purports to have been given him by an angel who appeared in the habit of a shepherd; and hence the book is entitled "The Shepherd of Hermas."

The account which Hermas gave of his experience will be recognized as bearing a close resemblance to some experiences of modern mediums. In the beginning of his revelations he fell into an ecstasy, and he was carried away in spirit, when an angel, in the form of a young woman, appeared to him, and convinced him of some particular sin to which he was addicted. At another time an angel, in the form of an aged and venerable woman, appeared to him while on his knees in prayer, and took him by the hand and raised him up, and made some revelation to him respecting the Church. When, at a subsequent time, he was walking through the fields and praying that this revelation might be confirmed, he heard something like a human voice saying to him, "Doubt not, Hermas." The Shepherd Spirit, from whom he received his principal visions and revelations, appeared to him after this, and was for a long time his frequent companion. Finally, after he had written his book, he says, "The angel which had delivered me to that shepherd came into the house and sat upon the bed, and that shepherd stood at his right hand; then he called me and said, 'I delivered thee and thy house to this shepherd that thou mightest be protected by him.' And I said, 'Yes, Lord;' and he added, 'Who-soever shall do according to the commands of this shepherd, who is a prince of great authority, and in great honor with God, he shall live; but they that shall not keep his commands shall deliver themselves unto death, and shall be every one guilty of his own blood. But I

say unto thee, keep these commandments, and thou shalt find a cure for all thy sins.'"

St. IGNATIUS was an immediate disciple and personal associate of the beloved St. John, and was by the latter appointed bishop of Antioch. He was said to be "a man in all things like unto the apostles." He was summoned from his bishopric to Rome in the year 127, where he suffered martyrdom by being exposed to the fury of wild beasts in the theatre. He was accompanied to Rome by some of the members of his church, who wrote an account of his journey and arrival there, and testify to the existence of visions and spiritual apparitions at that age in the following passages: "The night after his (Ignatius') sufferings," say they, "we were together watching in prayer, that God would vouchsafe us (weak men) some assurance of what had passed; whereupon several of the company fell into a slumber (ecstatical, because *watching in prayer*), and therein saw visions in which Ignatius was represented; which, when we had conferred together, we glorified God, being thereby assured of his blessedness."

St. POLYCARP also, in the earlier part of his life, was a personal disciple and associate of St. John, and was by that apostle appointed bishop of Smyrna. This holy man suffered martyrdom for the Christian cause in the year 147, when at an advanced age. An account of his last suffering, with what preceded and followed, was written in a circular letter by some members of his church at Smyrna, and directed to all other churches; and some particulars of the history are entirely conclusive as to the manifestation of spiritual presence and influence in those days. Speaking of several others who suffered martyrdom at the same time, they say, "While they were under torments they were *absent from the body* (probably under the ecstatical impressions), or, rather, the Lord Christ stood by them, and conversed with them, and revealed things to them inconceivable by man, as if they were no longer men, but already become angels. As to Polycarp, he saw a vision three days before he was taken; and behold, the pillow under his head he saw all in a flame; whereupon, turning to those about him, he said, prophetically, 'I shall be burnt alive.' After his apprehension, and while he was going unto the place of execution, there came a voice from heaven, saying, 'Be strong, and quit thyself like a man, Polycarp.' Now no one saw who spoke to him, but many of our brethren heard the voice." After describing the scenes of the execution, the writers say, "Such was the end of Polycarp, who, in our times, was a truly *apostolical and prophetic* teacher; for every

word that went out of his mouth either has been already fulfilled or will be." The writer of the copy of this account, from which the foregoing is extracted, adds, "This epistle was transcribed from the copy of Irenæus, the disciple of Polycarp, by Caius; after which I, Pionius, wrote it from the same copy, which I found, *by a revelation, wherein Polycarp appeared, and directed me to it*, as I have and do declare in a most solemn manner."

Justin Martyr, an eminent apologist and defender of Christianity, who flourished about the middle of the second century, affirmed, according to Eusebius, that the gift of prophecy shone brightly in the Church in his time. About the year 180, Athenagoras, in an apology which he was commissioned by his Christian brethren to carry to the Emperor of Rome, describes in it what in our phrase would be called "*speaking mediums*," and which seem to have abounded in the Church at those times under the names of prophets and prophetesses. "I call them prophets," says he, "who being *out of themselves and their own thoughts*, did utter forth whatsoever by the impelling power of the Spirit he wrought in them; while the Divine Operator *served himself of them, or their organs, even as men do of a trumpet, blowing through it*. Thus have we prophets for witnesses and affirmers of our faith; and is it not equal and worthy of human reason, O ye emperors, to yield up our faith to the Divine Spirit *who moves the mouths of the prophets as his instruments?*"

Ammonius Saccas, a Christian philosopher, who opened a school at Alexandria, in the latter part of the second century (which school was for a long time in great repute), *taught the art* of procuring communion with spirits, or demons, as he called them.

During the fore part of the third century (spiritual gifts in the Church still continuing as general as before), Eusebius relates, that while a persecution raged at Alexandria, there was among the martyrs a young woman named Potomiana, whose courage and fortitude under her last sufferings excited the astonishment of the spectators. Three days after the execution of her body, this same Potomiana appeared in spirit by night, "to one Basilides, a Roman soldier, and, covering his head with a crown, said he must shortly be taken away. The vision wrought effectually to convert Basilides," and who, for his confession of faith in Christ, was loaded with chains, and shortly afterward rewarded with the crown of martyrdom. "Many others, also, at the same time, in Alexandria, were wrought upon to the open

confession of their faith in Christ by visions of Potomiana, who in dreams urged them to do so."

Tertullian, in his tract concerning the soul, chap. ix., says: "We had a right, after St. John, to expect prophesyings, and we do now acknowledge the same spiritual gifts; for there is at this day living among us a sister who is partaker of the gift of revelations, which she receives under ecstasy in the spirit in the public congregation; wherein she converses with angels, sometimes also with the Lord, and seeth and heareth divine mysteries, and discovereth the hearts of some persons, and does minister succor to such as desire it; and while the Scriptures are read, or psalms are singing, or they are preaching, or prayers are offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul *while this sister was in the spirit*; after the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was; for these things are heedfully digested, that they may be duly proved. Among other things, she told us that a material soul was before her, and *the Spirit was beheld by her, being of a quality not void and empty, but of the color of the sky, and of a thin brightness, preserving the form throughout of the human body.*" What well-informed spiritualist can fail to be struck with the similarity of this description given by Tertullian and many occurrences which are witnessed at the present day? The description which the prophetess, mentioned in this extract, gave of the soul, will be recognized as perfectly accordant with the revelations which Swedenborg and subsequent "mediums" have given on the same subject.

Notwithstanding there appears to have been a gradual decline and final cessation of *heathen oracles* after the establishment of the Christian Church (and we might show strong reasons for believing that these oracles were actual spiritual communications, as both heathens and Christians believed them to be), there seem to have still been among the heathens some mediums for spirits (or the alleged gods) for a long time after the apostolic age. Between these spirits and their mediums on the one hand, and the Christian prophets on the other, there was generally an open hostility; but wherever a trial of powers occurred, the heathen spirit was forced to give way, showing the existence still in the Church of that power conferred by Jesus upon his disciples to "cast out devils." Hence we find Tertullian, in his "Apology for the Christian Religion," boldly challenging all heathendom to a trial of the powers of their patron spirits and divinities, who were

accustomed to possess and speak through the bodies of certain men. "Hitherto," says he, "we have used words; we will now come to a demonstration of the very thing, that your Gentile gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a devil be brought into open court before your tribunals; when that spirit shall be commanded by a Christian to speak, he shall as truly confess himself a devil there, as elsewhere he falsely claims to be a god. Or let one equally be produced who is among you Gentiles judged to be *inspired of God*, who waits at your altars, and is esteemed a sacred person by you; nay, though he be acted by one of your most venerated deities, be it Diana, the heavenly virgin, or Esculapius, that prescribes your medicines, and who pretends to relieve the dying, yet these, or any others, when they are summoned, if they dare to lie unto the Christian summoning, and if they do not confess themselves openly to be devils, then let that reproachful Christian's blood be spilt by you on the spot."

Tertullian died about the year 231. Mosheim informs us that in the third century the office of exorcist, as a special office, was created in the churches, it being the duty of the one holding it to cast out these subtle and unchristian spirits from the bodies of such as were infested by them, and which they did by a process similar to that employed by the apostles.

Thus, employing a collection from the ancient Fathers now before us, as well as the testimony of Mosheim, Eusebius, and others, we might go on to cite numerous passages to prove that spiritual manifestations, in the form of prophetic dreams, visions, impressions, speaking impulses, power to cast out devils, etc., continued more or less in the Christian Church, and were universally recognized by its members, until the Church, owing to outer prosperity, grew so corrupt and worldly as to render the free and general access and operation of spiritual influences any longer impossible. These influences were operative upon simple-hearted and devout men and women in all classes of Christian society, and even simple and unsophisticated little children often uttered the words of supernal wisdom while under the divine afflatus; and by the revelations thus given forth the Church was principally governed, and opposing religions were triumphantly vanquished for more than two centuries. Indeed, no Christian ever thought of denying the existence of these spiritual influences in the Church until near the age of Constantine. According to Mosheim, so firm and general was the belief in spiritual communications in the fourth century,

that St. Ambrose publicly cited the testimony of spirits, called dæmons, who spoke through the vocal organs of men (as spirits *now* do) in proof of the falsity of the doctrines of Arius; and the testimony was rebutted by the followers of Arius, not by denying the reality of those spiritual communications, but by saying that Ambrose had *bribed* the spirits to give such testimony.

It is proved, as positively as any point can possibly be proved by historical evidence, that the manifestations of spiritual power and influence *did not* cease with the apostolic age, the assertion of modern theologians to the contrary notwithstanding, but that they continued in uninterrupted succession, though somewhat declining in degree, for at least two hundred and fifty years afterward! But, in proving this, we prove at the same time that spiritual communion *is the normal privilege of the true and faithful Christian Church, irrespective of the age of the world in which it may exist*, and that that Church which denies the possibility, and scouts even the thought of intercourse with spirits and angels, must necessarily have experienced a mournful defection from the estate of that *true and primitive* Church, whose members, by an express Divine dispensation, were brought "to an innumerable company of angels, to the spirits of just men made perfect, and to God the judge of all." O, professed Church of Christ! how art thou miserably fallen from the heavenly connections in which thou wast placed in thine earlier days!

We fear that all exhortation to the Church as a *body* is vain, and that the sentence is far more applicable to her communicants, "He that is unjust, let him be unjust still; and he that is holy, let him be holy still, FOR THE TIME IS AT HAND!" And "he that hath ears to hear" may now, we think, distinctly hear the angel trumpet sounding through the earth, saying to all who are willing "to follow the Lamb WHITHERSOEVER HE GOETH," "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

But this spiritual defection of the Church — this "*falling away*" — was distinctly predicted by the apostle Paul, that the "*man of sin*" might be revealed. (2 Thess. 2: 3--12.) By the "*man of sin*" I understand the mature state of ungodliness in general, and the lust of spiritual power and dominion in particular, whether applying to Catholics or Protestants — to men in this world or spirits in the other.

Whoever denies its possibility in the nature of existing things, by that denial acknowledges his own destitution of its graces and privi-

leges, and thus utters his own condemnation, as judged by the standard of the early Church. Whoever *indiscriminately* denounces the modern spiritual communications, as daemonism, utters a sentence equally severe against the existing Church, for, had not the latter sadly degenerated, as to her spiritual powers, since the days of Tertullian, she might now easily *exorcise* and check the daemons, as Tertullian and his *confrères* exorcised and silenced the spirits which personated the heathen gods.

Here, then, we rest the argument, insisting upon the proof from the teachings of Christ and his apostles, and the experiences of the ancient church, that any *true* and *really faithful* Church of Christ will enjoy communion with *good* spirits, with angels, and with God, as its *normal and divinely appointed privilege*, and will possess the God-given power of withstanding and checking all irruptions of evil from the lower spiritual spheres

CHAPTER IV.

SKETCHES OF SPIRIT INTERCOURSE FROM THE FIFTH TO THE NINETEENTH CENTURIES.

A CONNECTED history of manifestations, during this period, would be too voluminous, and somewhat monotonous; a few specimens only can be selected. In Mrs. Crowe's "Night-side of Nature," a vast number of cases are related, though she was burdened with materials, and the arrangement is not systematic.

It is said that Peter of Alcantara, a religious enthusiast, who subjected himself to severe mortifications, was often surrounded with a strong light, and was *raised in the air*, and sustained without any visible support. St. Theresa, also, seems to have been subject to similar experiences. It is related that, on one occasion, and in presence of a great number of witnesses, she was raised, by some invisible power, and *was carried bodily "over the grate of the door."*

Those who deem it wiser to doubt than to believe, have been accustomed to reject these, and all similar facts, as monkish fables, and even now they are regarded by many as the dreams of enthusiasts. However, they do not appear, in the light of the present, as at all improbable. Indeed, separation from the world, and the severe discipline of a monastic life, was by no means unlikely to render the individual eminently susceptible to spiritual influence. The lives of the saints and martyrs furnish many similar phenomena, and that they were often media for various forms of spiritual manifestation, is demonstrated by the undeniable facts of their experience.

“ Andrew Mollers mentions a woman, who lived in 1620, who, being in a magnetic state, rose suddenly from the bed into the air, in the presence of many persons, and hovered several yards above it, as if she would have flown out of the window. The assistants called upon God, and forced her down again. Privy Councillor Horst speaks of a man in the same condition, who, in the presence of many respectable witnesses, ascended into the air and hovered over the heads of the people present, so that they ran underneath him, in order to defend him from injury should he fall.”

In the account of the strange phenomena observed at the tomb of the Abbé Paris, in 1724, it is alleged that not less than *twenty persons*, whose united weight could not have been less than *one ton*, were permitted to stand on a plank which was resting on the body of a sick person; and that some mysterious power was exerted in the opposite direction, to such a degree that the parties who were subjected to this severe experiment experienced no pain or injury from the pressure.

The life of Harvey (the discoverer of the circulation of the blood) was saved by the governor of Dover refusing to allow him to embark for the continent with his friends. The vessel was lost with all on board; and the governor confessed to him that he had detained him in consequence of an injunction he had received, in a dream, to do so.

MANIFESTATIONS IN THE WESLEY FAMILY.

These occurred principally in the house of John Wesley's father, in 1716, “beginning with a groaning, and,

subsequently, proceeding to all manner of noises, lifting of latches, clattering of windows, knockings of a mysterious kind," &c., &c. The family were not generally frightened, but the young children, when asleep, showed symptoms of great terror. This lasted over a month.

In reference to it, Mrs. Emily Wesley, subsequently Mrs. Harper, sister of John Wesley, wrote her brother Samuel, as follows :

I am so far from being superstitious, that I *was too much inclined to infidelity*, so that I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings besides those we see.

Such has been the experience of thousands of infidels since.

On the same occurrences, Dr. Adam Clarke remarks as follows :

But all suppositions of this kind (collusions, tricks, &c.) are completely nullified by the preceding letter of Mrs. Harper, which states, that even to thirty-four years afterwards Jeffrey (the name she gave to the spirit) continued to molest her. Did her father's servants, and the Epworth neighbors, pursue her for thirty-four years, through her various settlements, from 1716 to 1750, and were even at that time playing their pranks against her in London? How ridiculous and absurd! And this is the very best solution of these facts that Dr. Priestly could give in defence of his system of materialism. The letter of Mrs. Harper * * * removes the last subterfuge of determinate incredulity and false philosophy on the subject. A philosopher should not be satisfied with the reasons advanced by Dr. Priestly. He who will maintain his creed, in opposition to his senses, and the most undisguised testimony of the most respectable witnesses, had better at once, for his own credit's sake, throw the story in the region of doubt, where all such relations, no matter how authenticated,

" Up whirled aloft,
Fly o'er the back side of the world far off,
Into a limbo large and broad ! "

and, instead of its being called the paradise of fools, it may be styled

the limbo of philosophic materialists, into which they hurry whatever they cannot comprehend, choose not to believe, or please to call superstitions and absurd.— See Clarke's Lives of the Wesley Family, for full details, &c.

REV. JOHN WESLEY *versus* MODERN METHODISTS.

From his Journal, 25th of May, 1768, quoted in Stilling's Pneumatology, edited by Professor Bush, p. 272 :

Being at Sunderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read; yet, I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion. * * *

It is true, likewise, that the English in general, and, indeed, most of the men of learning in Europe, have given up all account of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many believe the Bible pays to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread through the nation, in direct opposition not only to the Bible but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not), that the giving up of witchcraft (the operation of malignant or infernal influence) is, in effect, giving up of the Bible. And they know, on the other hand, that *if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground.*

In reference to the manifestations at the Epworth parsonage, Mrs. Wesley thus wrote her son Samuel :

Though I am not of those who will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, *did not our deep lapse into sensuality prevent it, &c.*

This has been since ascertained to be the case, and explains the difficulty of obtaining truthful spirit communications.

METHODISTS ONCE SPIRITUALISTS.

HALF PAY, ILL., Dec. 8, 1853.

TO THE EDITOR OF THE TELEGRAPH :

Dear Sir — I find the following in the "English Methodist Magazine," for the year 1819, p. 208.

"TO THE EDITOR OF THE 'METHODIST MAGAZINE:'

"Sir — At the Sheffield Conference of 1817, when examining the young men in the public congregation, I was greatly surprised by the extraordinary declaration of one of the preachers. The effect his narrative produced upon the audience induced me to request him to commit to paper what he had so distinctly detailed, as it contains a well-authenticated account of what infidelity has affected to deny, and many well-informed Christians receive with suspicion and doubt. Your insertion of his letter to me will, at least, afford some further evidence on a question which is of such high interest and importance to the world.

"J. GAULTER.

"ROCHESTER, Feb. 4, 1818."

"MR. PRESIDENT :

"Hon. Sir — According to your desire, I take up my pen to give you the particulars of a *solemn fact*, which was the first grand means of leading my mind seriously to think of those solemn realities — death, judgment, and eternity.

"A sister of mine being married to a gentleman of the army, we received intelligence that the regiment to which he belonged had orders for one of the Spanish isles (Minorea). One night (sixteen years back), about ten o'clock, as his wife, his child, an elder sister, and myself, were sitting in a back room, the shutters being closed, bolted, and barred, and the yard door locked, suddenly a light shone through the window, the shutters, and bars, and illumined the room we sat in ; we looked, started, and beheld *the spirit of a murdered brother!* His eye was fixed on his wife and child alternately. He waved his hand, smiled, continued about half a minute, then vanished from our sight. The moment before the spirit disappeared, my sister cried, 'He's dead! he's dead!' and fainted away. Her little boy ran to his father's spirit, and wept because it would not stay. A short time after this, we received a letter from the colonel of the regiment, bearing the doleful but expected news, that on such a night (the same on which we saw his spirit), my brother-in-law was found weltering in his blood (in

returning from his mess-room); the spark of life was not quite out. The last wish he was heard to breathe was to see his wife and child. It was granted him (in a certain sense), for, the very hour he died in the island of Minorea, that same hour (according to the little difference of clocks) his spirit appeared to his wife, his child, an elder sister, and myself, in Doncaster. Before this event, sir (though a boy of nine years), I was a complete *Atheist*. By this solemn circumstance I was convinced of the reality of another world's existence.

"I am, sir, yours, obediently,

"THOMAS SAVAGE."

"P. S. — My sister, from the night she saw the spirit of her husband, mourned him as dead, nor could my father prevent it by any argument. He endeavored to persuade us we were all deceived; yet he acknowledged the testimony which the child gave *staggered him*. But when the letter arrived from the colonel of the regiment, he was *struck dumb*. My two sisters are yet living, and can testify to the truth of this account; and at least one hundred persons, besides our own family, can prove our mentioning *the hour the spirit appeared* several weeks before we received the melancholy letter, and that the letter mentioned the hour and night that he died as the same in which we beheld his spirit.

"T. S."

This, sir, occurred among the early Methodists, who were, at that time, a spiritual people, and the "old magazines" abound with accounts of spiritual manifestations. Query: Have the Methodists of this day any such demonstrations of spirit-being? Alas! how are the mighty fallen! On the contrary, they are among the most bitter opponents we meet with, and the most ignorant and unreasonable of all the opposers of spiritual truths.

JAMES SELKRIG.

Grotius relates, that when M. de Saumaise was councillor of the parliament at Dijon, a person, who knew not a word of Greek, brought him a paper on which were written some words in that language, but not in the character. He said that a voice had uttered them to him in the night, and that he had written them down, imitating the sound as well as he could. Saumaise made out the meaning to be, "Begone! do you not see that death impends?" Without knowing the danger indicated, he obeyed. On that night the house he had been lodging in fell to the ground. — *Night-side of Nature*.

CASE OF OBERLIN AND OTHERS, FROM MRS. CROWE'S NIGHT-SIDE OF NATURE.

I have heard of three instances of persons now alive, who declare that they hold continual intercourse with their deceased partners. One of these is a naval officer, whom the author of a book lately published, called "The Unseen World," appears to be acquainted with. The second is a professor in a college in America, a man of eminence and learning, and full of activity and energy; yet he assured a friend of mine that he receives constant visits from his departed wife, which afford him great satisfaction. The third example is a lady in this country. She is united to a second husband, has been extremely happy in both marriages, and declares that she receives frequent visits from her first. Oberlin, the good pastor of *Ban de la Roche*, asserted the same thing of himself. His wife came to him frequently after her death; was seen by the rest of his household, as well as himself; and warned him beforehand of many events that occurred.

Professor Barthe, who visited Oberlin in 1824, says, that while he spoke of his intercourse with the spiritual world as familiarly as of the daily visits of his parishioners, he was, at the same time, perfectly free from fanaticism, and eagerly alive to all the concerns of this earthly existence.

Never was there a purer spirit, nor a more beloved human being, than Oberlin. When first he was appointed to the curé of *Ban de la Roche*, and found his people talking so familiarly of the reëpearance of the dead, he reprovèd them, and preached against the superstition; nor was he convinced till after the death of his wife. She had, however, previously received a visit from her deceased sister, the wife of Professor Oberlin, of Strasburg, who had warned her of her approaching death, for which she immediately set about preparing, making extra clothing for her children, and even laying in provision for the funeral feast. She then took leave of her husband and family, and went quietly to bed. On the following morning she died; and Oberlin never heard of the warning she had received till she disclosed it to him in her spectral visitations.

MANIFESTATIONS IN NEW YORK, 1789.

Some friend has furnished us with a copy of the *New York Packet*, a paper, formerly published at No. 5 Water street, N. Y., by Samuel and John Loudon. The copy dates March 10th 1789, and contains a

letter from a gentleman at Fishkill, dated March 3d (same year), from which we make the following extract.

“SIR — Were I to relate the many extraordinary, though not less true, accounts I have heard concerning that unfortunate girl at New Haekensack, your belief might, perhaps, be staggered, and patience tried. I shall, therefore, only inform you of what I have been eye-witness to. Last Sunday afternoon my wife and myself went to Dr. Thorn's, and, after sitting for some time, we heard a knocking under the feet of a young woman that lives in the family, I asked the doctor what occasioned the noise; he could not tell, but replied, that he, together with several others, had examined the house, but were unable to discover the cause. I then took a candle and went with the girl into the cellar — there the knocking also continued; but, as we were ascending the stairs to return, I heard a prodigious rapping on each side, which alarmed me very much. I stood still some time, looking around with amazement, when I beheld some lumber which lay at the head of the stairs shake considerably. About eight or ten days after we visited the girl again; the knocking still continued, but was much louder. Our curiosity induced us to pay the third visit, when the phenomena were still more alarming. I then saw the chairs move; a large dining-table was thrown against me, and a small stand, on which stood a candle, was tossed up and thrown in my wife's lap; after which we left the house, much surprised at what we had seen.”

The case of the “Cock-lane ghost” is easily explained on the spiritual theory, though the circumstances are generally considered as exploding it. The girl-medium was taken from her friends by some females, and put to bed by them. Disturbed, mentally, by the change, the raps did not take place; one of the conditions of spiritual, as well as of mesmeric manifestation, being calmness. On the next night, she was threatened with corporal punishment in case the raps did not come. This made the matter worse. She, to escape this, endeavored to produce them artificially, by taking a board to bed with her; nothing more natural than for a child to act so, supposing the manifestations to have been real.

Emanuel Swedenborg claimed to be in constant intercourse with spirits for the last forty years of his life. He was a man of vast intellect and erudition, well skilled in the natural sciences, and the very opposite of an enthusiast or a madman. There is only room here for one proof of his spirit intercourse, selected from Stilling's *Pneumatology*.

The Queen of Sweden tested him, by commissioning him to tell her what she had spoken, on a certain remarkable occasion, with her deceased brother, the Prince of Prussia. After some time Swedenborg announced himself, and stated to her what had passed. This fact has been controverted in the public papers; but a Swedish nobleman, who was, in other respects, no admirer of Swedenborg, assured me that the matter was unquestionably true. — *Stilling's Pneumatology*, p. 55. (See "Documents concerning Swedenborg," edited by George Bush, "Biographies," by Hobart, Wilkinson, and others.)

In Abyssinia spirit possession is of common occurrence.

A Russian paper, the *Abeille*, says that table-moving has been long known and practised among the priests of Buddha. When a priest is applied to by an individual who has lost something of value, and is desirous of knowing where to look for it, he sits down before a small table, and, placing his hands upon it, commences repeating a passage from some religious book. Soon he rises, and, moving backward and forward, closely followed or preceded by the table, which seems to be suspended in the air. After a certain time the table gives a whirl and falls to the ground, and the seeker is directed to look for the object of his search in that direction. On one occasion the table was known to move eighty feet through the air before falling. On the same day a Russian peasant living near by committed suicide. The act created suspicion, and upon search the stolen property was found in his domicile.

SIGNS OF CONVERSION.

We cut the following from the *Journal of Commerce*, wherein it seems to have been fully accredited. Had the story originally appeared in the *Telegraph*, it would scarcely have found a place in the *Journal*,

especially if the incident had been related of some spirit-medium rather than of the founder of the American Bible Society.

“ELIAS BOUDINOT. — WONDERFUL PRESERVATION. — A writer in the *Boston Recorder*, as an illustration of the providential care which God sometimes exercises over his people, relates the following marvellous incident, and vouches for it as authentic :

“Elias Boudinot, founder of the American Bible Society, was returning in his chaise to his home late in a dark night, from a court he had been attending many days. He did not know that a recent freshet had carried away all the plank from the long bridge which lay in his accustomed path; therefore he drove right on, as though there were a bridge there, and reached home safely. His friends inquired by what road he came. ‘The usual road,’ he replied. ‘Impossible,’ said they, ‘there are no planks on the bridge.’ He persisted, and they, trembling for his veracity or his sanity, eagerly went with him next morning early, to survey. When arrived, they found the very tracks of the carriage at either end of the bridge and on the sleepers, and the very footprints of his horse on a central sleeper. There was no more to be said, — sanity and veracity were both safe. Some power had presided over the instinct of the horse, had ordained the correspondence of those wheels with the sleepers over which they passed, and kept the man in ignorance of his danger. Was that power fate or chance? O, my doubting friend! I turn from you and listen to another voice: ‘Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?’

“If authority for the above is demanded, reference may be had to the family, particularly to Mrs. Adriana Boudinot, of Beaverwycke, N. J., a near relative of Judge Boudinot, from whose mouth she received the account. The same respected lady will pardon the writer for relating her account of a passage in the history of her own family, illustrating our point.”

REMARKS. — Our religious teachers have long contended that the day for such wonders was over, and that men are now left without any special divine or spiritual protection to take the consequences of their own actions, as determined by purely natural or physical laws. But we are happy to find that the *Boston Recorder* and the *New York Journal of Commerce* are inclining to more spiritual views and a more living faith. At length they conclude that “the Creator of the ends of

the earth fainteth not, neither is weary" of working his wonders among men. Boudinot's friends thought the good man either *lied* or was *insane*, until they took the trouble to *track him*; and so the *Recorder* and the *Journal* think of those who are now, every day, subject to experiences equally extraordinary, which, we doubt not, the editors of the next generation will quote as gospel. Our cotemporaries, however, differ from those of Judge Boudinot in questioning the sanity and veracity of the present media without being willing to so much as *look at their tracks*. Ye who insist that the age of miracles, so-called, is ended, answer this question: Was it not about as difficult for Boudinot's beast to walk that sleeper, and keep the carriage wheels on two other sleepers, as it was for Balaam's beast to converse in intelligible Hebrew? — *Spiritual Telegraph*.

A remarkable spirit-manifestation took place in Odessa, in 1842. A young girl, the *protégé* of a blind beggar, was imprisoned on a false charge of theft. The same night her protector was murdered. His mysterious disappearance caused him to be also suspected. She was interrogated as to his probable place of concealment. She stated that she had seen him murdered, though she was closely confined in the prison. She also said that, subsequently, he had appeared to her and stated further particulars. The information so received being acted on, the body was discovered in the place mentioned, and all the minutest particulars found to be exactly as she had stated. The next night, "without allowing her to suspect their intention, they watched her; she never lay down, but sat upon the bed, in a lethargic slumber. Her body was quite motionless, except at intervals, when this repose was interrupted by violent nervous shocks, which seemed to pervade the whole frame." The next day she told the name of the assassin, and mentioned circumstances which led to her (the assassin) confessing, not only the murder, but that her paramour, at her instigation, had,

eighteen years before, put out his eyes ; this last fact was also stated by the girl ; and the whole details of both transactions, circumstantially detailed by the girl, through communications received from the spirit of the blind man. — *Night-side of Nature.*

CHAPTER V.

WE are now arrived at the era of the modern spirit manifestations in our midst. For the first time, in the history of the world, spirit intercourse has become a science, and is followed systematically and fearlessly.

In March, 1848, rappings, unaccountable by human agency, were heard among the Fox family. It was found that questions could be asked and answered by an invisible intelligence through knocks which were of a peculiar sound, imitable only, if at all, by complicated machinery. Nothing of the kind could be detected after the most rigid examinations by persons accustomed to sifting and testing in every possible way. Some Buffalo doctors, however, pretended to discover that they were produced by the toe and knee joints. This theory was considered untenable by other members of the profession, and only served to bring its authors into ridicule. The number of " rapping mediums " (as those persons were called whose presence was necessary to the phenomena) increased. New phases of the manifestations were brought to light, the animating intelligence in all cases claiming to be the spirits of the departed. Tables, etc., were tipped

and moved ; articles of furniture thrown about by what purported to be departed spirits ; but this natural supposition was vehemently attacked by hosts of savans and theologians, and a number of theories devised to account for them on physical grounds, and successively rejected as new phases of the phenomena occurred. First it was trickery and toe joints ; but tables were moved, and persons of unquestionable integrity and capacity were mediums ; involuntary muscular pressure, or will force, were assumed adequate to exert a pressure on a table equal to the muscular capacity of a strong man. Electricity and od force were magically endowed with superhuman intelligence, in order to explode the idea that those we loved when they were on earth still actively and perceptibly ministered among us. Still the manifestations progressed so rapidly as to elude all attempts to explain them unless by the supposition of superhuman agency. Mediums' hands were moved by invisible intelligences to write articles wherein opinions often differing from those held by the medium were expressed. Others found their organs of speech controlled by an invisible power ; and " they spake as they were moved." Others saw spirits, their internal eyes being opened ; manifestations of a more tangible character were correspondingly increased in variety and power. Persons unskilled in musical instruments played difficult tunes ; a post-horn was played on without a visible operator ; other musical instruments upheld as well as played on by an invisible power ; full-grown men carried sixty feet through the air without touching the ground ; tables suspended three feet from the floor without visible hands ; or in like manner broken to pieces. Sick persons considered incurable restored to health by passes made involuntarily by healing mediums ;

pencils without hands wrote fac-similes of the signatures of departed ones. Writing appeared on walls made by invisible hands, and in like manner erased.

So varied and irregular are they that no classification can embrace all the facts; no amount of experience predicate success or failure in any given case. Theory after theory, pretending to account for these things by the laws of inanimate matter or human mentality, has been proved false and inadequate; denial of the facts is equally unavailing. Now, as in the time of Paul, "the oppositions of science falsely so called" are brought to mystify and confuse the earnest truth-seeker. Now, as then, deeds of love and wisdom are ascribed to diabolical agency (see Rogers' *Philosophy Myst. Agents*, Beecher's *Spiritualism*); but, spite of know-nothing savans, raving priests, and canting Pharisees, the great facts and the greater philosophy of spirit intercourse are rapidly being acknowledged and experienced by men and women second to none in the community for integrity, culture or capacity. Men, whom all the arguments, speculations and threats of orthodox religionists have failed to convince of the reality of a future life, are compelled, by irresistible evidence, to realize, in their inmost souls, that there is no death.

CLASSIFICATION OF MEDIUMS.

1. Rapping mediums. If conditions are favorable, raps will sometimes be heard when certain persons approach tables, etc., appearing to be produced by something invisible striking it.
2. Tipping mediums. In similar circumstances, articles of furniture are tipped or carried, raised in the air,

etc., sometimes without touching, in all cases without muscular pressure.

3. Writing mediums. Their hands are controlled by an invisible intelligence, and words which may or may not correspond with the ideas of the medium, written without his volition, frequently in different handwriting, sometimes in languages he does not know. In a few cases, they were unable to write naturally.*

4. Speaking mediums have their vocal organs controlled by spirits.

5. Another class can be operated on in various bodily organs. Musical mediums belong to this class.

6. Impressional mediums. Some of these have the *words* as well as the ideas presented to their minds by spirits—others only the ideas—in the latter case, the mundane and strictly spiritual phenomena intermix.

7. Drawing mediums differ from writing mediums only in the purpose, not in the nature of the operation.

8. Seeing mediums. These have “the gift of discerning spirits.”

9. Mediums for spiritual dreams, visions, etc. Daniel, Ezekiel, Jacob, Paul, Peter, John, and several others, were of this class, combining with it more or less of classes 6, 5, 4, 8. It is well, however, not to confound dreams produced by disease or mundane influences with dreams properly spiritual. A life strictly in harmony with natural laws is the best preparation for such mediumship—a life which few can or would live.

* Mr. Ramsdell, of the Invalid's Home, Woburn, is in this way controlled to write intelligible sentences (diagnoses of disease, prescriptions, &c.), while he is looking another way, and engaged in conversation.

CHAPTER VI.

FACTS PROVING SUPERHUMAN INTELLIGENCE.

WONDERFUL WRITING MEDIUM.

MR. N. B. Laird, writing from Monroe Centre, Ashtabula County, Ohio, says :

“There is a medium in Conneaut township, Crawford County, Pennsylvania, a son of Mr. Aaron Brooks, some ten years of age, who, in his normal state, can neither write nor read writing, whom I have frequently seen write the ordinary way, and frequently in the inverted manner when some one was sitting opposite to him, so that those opposite to him might read the communication that was written.”

EXTRACT FROM THE “NEW ERA.”—MANIFESTATIONS AT J. KOON’S SPIRIT ROOMS, ATHENS CO., OHIO, FEBRUARY, 1854.

On the following evening, they beat a march on the drum, and carried the tambourine all around over our heads, playing on it the while. They then dropped it on the table, took the triangle from the wall, and carried it all around, as they did the other instruments, for some time. We could only hear the dull sound of the steel ; then would peal forth the full ring of the instrument. They let this fall on the table also. After this, they spoke through the trumpet to all, stating that they were glad to see them. Then they went to a gentleman who was playing on the violin, and took it out of his hand up into the air, all around, thrumming the strings, and playing as well as mortals can do, sounding very sweetly. They now played most sweetly on the trumpet ; then took the harp, and played on both instruments, and, at the same time, sung with four voices, sounding like female voices, which made the room swell with melody.

After this, they made their hands visible again, took paper, brought it out on the other table, and commenced writing slowly, when one of the visitors asked them if they could not write faster ; the hand then moved so fast we could hardly see it go, but all could hear the pencil move over the paper for some five minutes or so. When done, the spirit took up the trumpet and spoke, saying the communication was for friend Pierce ; and, at the same time, the hand came up to him, and gave the paper into his hand. Now the spirit said, if friend

Pierce would put his hand on the table, they would shake hands with him for a testimony to the world, as he could do much good with such a fact while on his spiritual mission. He then put his hand on the table by their request; the hand came up to him, took his fingers, and shook them. Then it went away, but soon came back, patted his hand some minutes, then left again. Now it came back the third time, and, taking his whole hand for some five minutes, he examined it all over, and found it as natural as a human hand, even to the nails on the fingers. He traced the hand up as far as the wrist, and found nothing any further than that point.

D. HASTELLER, Pittsburg. LEWIS DUGDALE, Farmer, Ohio.

A. P. PIERCE, Philadelphia. CHAS. C. STILLMAN, Marion, Ohio.

H. F. PARTRIDGE, Wheeling, Va.

UNRULY ELECTRICITY.

We have just been authentically informed of a certain clergyman, residing not a thousand miles from Brooklyn, who one evening got to amusing himself with the singular powers of "electricity," as exhibited in the movement of various articles of furniture, as it flowed through a young lady, who placed her fingers lightly on the tops of them. After witnessing for some time the astonishing phenomena of chairs, tables, piano, etc., following the lady around the room, whithersoever she chose to lead them by the magic attraction of her fingers, the clergyman, placing his feet upon the round of his chair, said, "Now, see if you can move me." The lady, accordingly, placed her fingers lightly in contact with the chair, and drew him back and forth several times, when the "electricity" becoming restive and ungovernable, suddenly capsize the chair, and sent its occupant sprawling on all-fours, with his proboscis in rather uncomfortable proximity with the floor. Dangerous agent that. We presume that parson *knows* (nose) more about that kind of "electricity" than before he made his experiments.

THE SPIRITS *versus* ELECTRICITY.

A correspondent assures us, says the *Cambridge Chronicle*, of a case which is curious enough in its way, and worthy to be told. A "medium" who could write with one hand, while he held a book in the other from which he read at the same time, attributed the phenomena to electricity. There was always a *fac simile* of that of the person from whom the communication purported to come. On one occasion, as he approached the table, it started off from him a foot or

more. Again attempting to reach it, it started to the other side of the room, and there remained in an inverted position.

At the same time a communication was received at Waltham, by an acquaintance and medium, which stated that "Lewis," the name of the individual above referred to, "is making sport of us at Watertown, and we will have nothing more to do with him." This declaration, made at a distance from the place where the individual it concerned was at the time, was singularly enough confirmed by the fact that, from that time, he has not been able to act either as a writing or tipping medium. If the hypothesis of the individual was correct, that the phenomena of the table was caused by electricity, it is certain that the electrical fluid possessed a very remarkable degree of intelligence!

SPIRITS *versus* HOLY WATER.

The Boston Pilot said a priest and holy water would exorcise the spirits, if spirits they were. The experiment was tried at St. Louis, in a case of disorderly spirit manifestation, but failed; they went on more violent than before; the priest was compelled to run. Some hours after, the possessed persons were relieved by some spirit medium of a higher grade. Mark 16 : 17.

PERSONS INVOLUNTARILY MOVED BY SPIRITS.

Mr. Henry Gordon, the well-known spirit-medium, now residing in Philadelphia, was recently entranced, at his residence, and slid up stairs upon the banister of the stairway, and then turned and slid down head foremost, in the same manner, all by an invisible power. This occurred in the presence of several credible witnesses. It will be recollected that Mr. Gordon was in the same manner raised from the floor and carried back and forth through the air several times, in this city, likewise in the presence of witnesses whose word may be implicitly relied upon, and who positively testify that no visible agent of the movement was in contact with, or even near him.—*Spiritual Telegraph*.

Mrs. Mary Ide, of East Boston, was similarly lifted from the floor, and placed on a table in the office of Mr. Cum-

mings, State-street, Boston; also at the residence of Andrew T. Page, Danvers, Mass.

At the residence of Ward Cheney, Manchester, Conn., D. D. Hume was thus lifted from the floor several times. Once his head touched the ceiling. One of the editors of the *Hartford Times* and several other gentlemen were present.

See Richmond and Brittan's Discussion, 248. New Testament and Modern Miracles Compared, p. 69. Acts 8: 39. 1 Kings 17: 12. 2 Kings 2: 16. Ezek. 2: 2; 3: 12, 14; 8: 1—3.

THE MIMIC TURNED TO THE REAL.

A young lady at Lake Mills, Wis., frequently indulged in the habit of mimicking the actions of spirit-mediums, saying that their spiritual pretensions were all hypocritical, and that she did not believe a word of them. After continuing this practice for several weeks, an irresistible influence suddenly came upon her one day, and threw her into a trance, and for four or five days she was compelled to do the bidding of what purported to be spirits. She was then released from the influence for a day or two, when, on remarking that she did not believe that it proceeded from spirits, the same power again suddenly seized her, and defied every effort at resistance on her part. After subjecting her to a variety of additional exercises, she "gave in," and is now a firm believer in spiritual manifestations. These occurrences are stated by A. V. Valentine, writing to the *New Era*.—*Telegraph Papers*, vol. 3, p. 501.

WRESTLING WITH A SPIRIT.

Several friends had come together to witness the strange power that seemed to be at work at the house of Brother J. A. While the rapping was going on, one of the company denounced the whole thing, said he did not believe it was spirits, or if it was, they could not rap and move tables, etc. And he defied and dared the spirits, saying he could throw down or whip any spirit. The doctor then inquired of the spirit that was rapping at the time if he could wrestle; he said he could. The spirit was then asked if he was willing to wrestle and show fight with that gentleman; he said he was. The brave man then told the spirit to follow him out into the yard, and started, all the

circle rising from the table, when it commenced moving toward the man, rose from the floor and hit him several hard blows before he reached the door, which hastened his steps; and, as he passed out, the table, or rather stand, was thrown at him, only missing him a little, striking the door-facing about midway, denting and scarring the facing, bursting off the top of the stand, breaking the legs, splitting the upright post, leaving indentations as though bullets and shot had been fired into it, the medium not touching it, only following close after, and out into the yard, where the spirit-fighter had arrived unhurt.

But now commenced a new struggle: he began striking, jumping as though he was contending with flesh and blood, manifesting all the signs of determined bravery, and to fight it out to the last. He was several times thrown hard on the ground, then struggled and regained his feet, and down he would come again. This mode of testing the invisibles continued until the spirit's adversary was sorely wounded, and worried out of breath and physical strength. He finally regained his foothold, and made a hasty retreat into the house up a flight of stairs, taking to himself a private room, closing the door after him, "declaring that he never wanted to fight spirits any more, and that if they would let him alone he would let them alone."

Purdy (Ohio), June 19th, 1853.

S. D. PACE.

— *Telegraph Papers*, vol. 2, p. 72. (See Gen. 32: 24.)

THINGS MOVED BY SPIRIT AGENCY. — SPIRIT TELEGRAPHING.

ASTOUNDING FACT. — The following is communicated by one of our old subscribers:

"I send you the following as characteristic of the 'Physical Facts,' which I intend sending for my first communication:

"After several similar demonstrations, one evening in the shop of our worthy barber, Mr. E. Pike said, 'Mr. Sperry, I left my pocket-book and money-purse locked up in my trunk at home,— can the spirits bring them in?' 'Yes,' I answered. In a twinkling, almost, they dropped into my lap. In this case, no one left the room, or came in; and no door or window was seen to open or shut, as all remained closed. And I think it was physically impossible for any one in the room to do it. The distance was about half a mile. I have a host of other cases, and some 'astounding' ones.

"Yours, in kindness,

B. J. SPERRY."

— *New Era*, No. 73.

THINGS TRANSPORTED THROUGH THE AIR. — In a private note, lately, Dr. Gridley communicates the following *fact* :

“Last November I lost a pair of gloves in Easthampton. I found them some three hours after in a field in Northampton, six miles from where I lost them. They were lying half a rod before me, open and smoothed out, as though a woman had just ironed them. I know they were carried there without the aid of human hands, as well as I know I am a living man.”— *New Era*, No. 78.

In Pittsburgh, at a circle held at the house of Mr. Courtney, a case-knife was thrown, by invisible agency, from the mantel into the middle of the floor, a distance of several yards. “A book was thrown from the stand against the opposite wall, and various other articles were tossed about in a strange manner.” Nine persons were present whose names are given.

At a circle of nine, held at Rufus Elmer’s, Springfield, Mass., a table was raised, by invisible agency, two feet from the floor; a bell weighing seventeen ounces taken from the floor and placed in the hands of each individual separately; two handkerchiefs knotted together while lying in the laps of their owners, and the persons of those present touched more or less forcibly by what appeared to be a spirit hand. All this time the hands of the persons present were on the table.

At Halifax, in January, 1854, a table was rocked so violently by invisible agency, that the combined efforts of the writer and another gentleman could not stop it. The medium was a well-known merchant of that city; his hands were resting slightly on the table.

NEW PHASE OF THE MANIFESTATIONS. FROM THE SPIRITUAL TELEGRAPH, JULY 15, 1854. COMMUNICATED BY D. CORY, WAUKEGAN, JUNE 7, 1854.

A lady medium in this vicinity, — Mrs. Seymour, —

when entranced, is in the habit of writing communications on her arms with the point of her finger. The writing is for some minutes illegible, but soon begins to appear in raised letters that can be both seen and felt distinctly. They remain thus fifteen or twenty minutes, causing no pain or even unpleasant feeling, and then gradually fade away as they came, leaving the skin smooth, natural and uncolored.

See Cahagnet's *Celestial Telegraph*; Richmond and Brittan's *Discussion*, pp. 262—272; *Matt.* 1 : 17, &c.

A BIOLOGIST DEPRIVED OF HIS POWER.

MORETOWN, VT., Jan. 20, 1854.

Dear Friends : — There was a case of spirit prediction at Montpelier, last fall, in which a biologist, named Stone, was told his power was all given him to help prepare the way for spirit manifestations, and that it would soon be taken away. He was lecturing at that place, and hearing of a family in which are two mediums, he said it could all be explained on the principles of magnetism. He called for the purpose of "showing them up," and requested the privilege of magnetizing one of them. He was told that he could not do it — he might have as long a time as he pleased to try the experiment. It is unnecessary to say his power was inferior to that of the spirits, and he was quite unsuccessful. At this interview he was told that his power was to leave him, and he was invited to help spread spirit manifestations. Not believing the prediction, he chose to follow his old profession.

At his next lecture in that village, he failed to illustrate his doctrine by his usual experiments, not having power over his own subjects, who were two girls, or young women, that he called his mediums. He was equally unsuccessful at Northfield, his next place.

Here is an important fact illustrated, namely, that the power which controls the medium is the same as that of the biologist, with this difference, that one comes from spirits in the flesh, and the other comes from spirits divested of the incumbrances of mortality, and consequently must be so much higher and stronger, as the differences in the two states can render it.

ROSWELL CHILD.

— *Spiritual Telegraph.*

FIRE NEUTRALIZED BY SPIRIT.

At the conference at this office on Thursday evening, February 16th, Mr. D. G. Taylor stated that recently, one evening, his son was deeply entranced by spiritual influence; when under the action of the power which controlled him he held his finger apparently for about thirty seconds in the flame of a phosgene lamp that was burning before him upon the table. The finger was afterward examined, and found to be completely blackened by the smoke of the lamp, but entirely uninjured, even as to the most delicate tissues of the skin! At another time, during the last week, small articles were thrown about the room by invisible hands, during which time the narrator, casually turning his eyes toward the fire, saw a towel lying upon the top of a grate of glowing coals, sufficiently hot to have set it in a blaze in an instant under ordinary circumstances. Mr. T. thought that the towel could not have laid there less than from ten to fifteen seconds; but when he took it off, not the slightest mark of fire was found upon it. The towel, which was apparently unscorched, was exhibited to the audience. Here, certainly, are two cases of no ordinary interest as reflecting light upon the ordeal of the "burning fiery furnace," through which Shadrach, Meshach and Abednego were caused to pass by Nebuchadnezzar, as well as upon the ordeals by fire to which spiritual people are said to have been often subjected, with immunity from injury and suffering, during the middle ages. — *Spiritual Telegraph*.

WRITING ON THE WALL.

At a recent Thursday-evening conference, Mr. Lyon, of Fall River, stated that at a late spiritual circle at which he was present, the name of a person in the spirit world was observed to be written with chalk on the wall of the apartment. No one could tell how the writing came there, as it had not been there before the meeting of the circle, and certainly had not been written by the hand of any one present in the body. The minds of the persons present were diverted from it for a time, and when they looked for it again it was not to be seen. The cause of its obliteration was as mysterious as that which had originally produced it. — *Spiritual Telegraph*.

SPIRITUAL PROTECTION AGAINST POISONS, FIRE, ETC.

At the spiritual conference at Dodworth's Hall, on Tuesday evening, the 29th ult., it was stated by a Mr. Whittaker, of Troy, who is know-

ing to the fact, that a medium residing in that city, being at one time indisposed, was ordered by the spirits to take at a single dose *one hundred grains of arsenic* in a menstruum of lemon juice and spirits of nitre; and that he took the prescription according to direction, and, so far from experiencing any inconvenience, was greatly benefited by it. A skeptical gentleman afterward arose and argued that it was impossible for that story to be true, as the supposition that a person could take that quantity of poison into his stomach and not be injured, was "directly contrary to the laws of nature." It would be well for those who judge of nature's laws by superficial views of her ordinary phenomena, to know that, under the professed influence of spiritual powers, many instances of safety under exposures to deleterious substances, such as would be commonly fatal, have occurred both in past and present times. The action of *fire* was completely neutralized by spiritual power in the case of three Hebrews, whom Nebuchadnezzar caused to be cast into the burning fiery furnace. It was a privilege of the spiritually influenced disciples of Jesus, to "take up serpents and drink any deadly thing" without harm; and St. Paul exhibited a practical test of the efficacy of this spiritual endowment, when a *viper* fastened upon his hand at the Island of Malta. In the fourth century, St. Martin, bishop of Tours (who was a spiritual medium), accidentally ate a large quantity of *hellebore*, but by prayer and spiritual exercises was preserved from all bad effects. In the eleventh century, the mother of King Edward the Confessor, on being accused of a certain crime, was subjected to the ordeal of walking barefooted over nine red-hot plowshares, which (being under the influence of previous devout exercises) she not only did without injury, but without feeling any sensations from the heat. Some weeks ago we published an account of a medium in this city who thrust his hand into a burning stove, and held his finger for several seconds in the flame of a lamp, without, in either case, the slightest disorganization of the skin. A correspondent, whose letter is given in another column, furnishes an account of a skeptical physician recently administering to a young girl, who is a medium, as much chloroform as would be sufficient for four men, but without producing the slightest effect. The fact is, that the powers of the spiritual world are as absolutely controlling to the forces of material nature, as the human soul is superior and controlling to the body. — *Spiritual Telegraph*, vol. 3, p. 273. See Mark 16: 17.

SPEAKING IN UNKNOWN TONGUES.

William B. Brittingham related an interesting fact. A Mr. Walden, a speaking medium, from Ellicottville, Cattaraugus county, recently visited the springs which are the property of Mr. Chase and the narrator. Immediately after his arrival, and while standing on the stoop, a Swedish girl, who was there employed at domestic service, came out of the house, whereupon Mr. Walden commenced speaking, apparently to the girl. None of the bystanders understood the language used, neither did the medium know what he was saying. The girl, finding that she was addressed in her native tongue, engaged in conversation; she appeared to be deeply interested, and was soon affected to tears. Our informant inquired what troubled her, and she said, in substance, *That man knows all about my father and mother, one of whom has been dead six months, and the other eight years; it is said that they are talking to me through him, and that they can talk to me through other mediums.* The girl, who had never before witnessed such a phenomenon, was amazed, and of course unable to comprehend how Mr. Walden, an American, and totally ignorant of her family and of the Swedish language, could speak to her in so mysterious a manner.

A German, who was present at the time, requested Mr. Brittingham to explain the matter, when, suddenly, Mr. Walden's hand was used by the invisible intelligence to write a communication in the German language, which neither the medium nor any other person present, the German alone excepted, could either read or understand.

QUERY. — If "these signs follow them that believe," where shall we look for the largest number of true believers, in or out of the church?

S. B. B.

— *Spiritual Telegraph*, vol. 3, pp. 62, 63. See Mark 16: 17.

Dr. G. T. Dexter, of N. Y., says, "I have heard an illiterate mechanic repeat Greek, Latin, Hebrew and Chaldaic. I have been present when a medium answered my questions in the Italian language, of which she was ignorant, and also uttered several sentences in the same language, and gave the name of an Italian gentleman of whom she had never heard."—"Judge Edmond's book."
"New Testament and Modern Miracles Compared."

At Yarmouth, N. S., December, 1853, a sceptic held the point of a pair of scissors in his hand, so that he could not control the pen at all, which was passed through one of the handles. In this position fac similes of the signatures of various friends of his, in the form and out of it, were written, and a sentence written different from his own impression of what it would be. The same gentleman, having entered the room a sceptic, was an excellent writing medium before he left. A similar occurrence took place in the case of Hon. Mr. Simmons, of Rhode Island, to which there are numerous witnesses whose characters are above suspicion.

THE GIFT OF DISCERNING SPIRITS. 1 COR. 12 : 1-10.

Joseph Brysdale, of Kelloggsville, Ashtabula County, Ohio, twenty years a Methodist preacher, thus writes (Sp. Tel., April 10, 1854) :

"They (the spirits) light me to bed with a bright cloud. * * * Now, of late, I am enabled to see my father, mother, sister, and brother-in-law ; but none so plain, or so long a time, as my wife."

Geo. R. Raymond, of N. Y., testifies as follows : " I saw the form of my wife standing within arm's length of my chair, and near the table. * * * She was, so far as features are concerned, just as she appeared in life ; but there was a bright, dazzling radiance about her that defies description." — See *N. T. and Modern Miracles*.

GIRL TAUGHT TO READ BY SPIRITS.

N. Y. Conference, — Aug. 6th, 1854. Dr. Smith mentioned the case of a child, some seven or eight years of age, in the family of an acquaintance of his.

She appears to be a medium of considerable powers ; but, what is more singular, the child, without having been taught, as far as is known to any of the family, has recently and most unexpectedly been able to read ! The child's own simple statement of the matter is, that her

mother in heaven has come to her, and taught her to read.— *New Testament and Modern Miracles Compared*, p. 45.

SPIRIT VOICES.

1 Sam. 3. Daniel 15. Matt. 3 : 37 ; 17 : 5. John 12 : 28. Acts 9 : 7.

A Mr. T. related to Mrs. Crowe (*Night-side*, pp. 82—87), that, by a spirit voice within him, which uttered a beautiful prayer, far beyond his own powers of composition, he was prevented from taking the half of a dose of virulent poison, in mistake, for medicine. Had he taken the whole, his life would have been the sacrifice.

Capt. Griffiths, commander of a New York and New Orleans packet ship, was once saved from shipwreck by an invisible voice, calling "Breakers ahead," several times, when he was in his berth. He supposed himself, at the time, several hundred miles from land. The watch had not discovered the danger, and the captain was the first to give the alarm, just in time to avoid running on the rocks.

Geo. Raymond, of New York (previously cited), says, referring to the visible spirit of his wife, "If ever I heard words audibly spoken in my life it was the form saying, 'Husband, I have been to bless our little Inez.'"

A medium in Yarmouth, N. S., hears as if it were spirit voices in his brain, communicating to him ideas and language superior to anything he can, in his natural state, realize or compose. This takes place while he is in full possession of his natural faculties, and is quite conscious of an invisible agency, entirely distinct from his own mind. Mrs. Crowe narrates several similar cases.

CHAPTER VII.

CUI BONO ?

FACTS PROVING UTILITY OF SPIRIT INTERCOURSE.

A VALUABLE paper relative to a will case was found by a spirit communication received by a Mr. Rowland, of Rowland Vale, of Gala, Scotland. Sums of money, etc., have been found at different times, and in a similar way. See Mrs. Crowe's "*Night-side.*"

Rufus Elmer, of Springfield, says (Spiritual Telegraph, No. 15), "A keeper of a public house in this vicinity becoming convinced of spiritual intercourse by the development of a medium in his own family, was directed by the 'sounds' to 'stop selling liquor, and send his children to the Sabbath-school,' and he obeyed. Wonder if the above *fact* will afford some of our religious editors an additional evidence of Satanic agency?"

THE GIFT OF HEALING (MATT. 16 : 17 ; 1 COR. 12) POSSESSED BY SPIRITUALISTS TO AN EXTENT UNKNOWN ELSEWHERE.

Extract from Testimony of Rev. H. H. Hunt, healing medium (*New Testament and Modern Miracles*, p. 47) :

At a circle held at Adrian, the first Sunday in July, the spirits wrote, "Seek the lame, the halt and the infirm, and they shall be healed." I then remarked to Mr. J. Reynolds, "It cannot be done; if that is read, away go the spirits, and converse to others, for some one will be presented and not cured."

Nevertheless the call was read by my colleague, when Mr. Lyons presented himself, stating that his leg had been drawn up by rheumatism four years, and was under acute pain at the time. Without exercise of my own volition, I was thrown into the spiritual state, and placed before him. I was also made to speak by the power of the spirit. I put my hand on him, and he was made whole. He dropped his cane, and went away rejoicing, fleet as a boy of sixteen.

Mrs. Phœbe Jane Wooster, of Bridgeport, Ct., having been developed as a spirit medium, cured Mrs. Dunn of putrid sore throat by making passes thirty minutes while under spirit possession.

Sarah Herron, Morris, Otsego County, N. Y., had very poor health for six years, but, having become a medium, was restored to health by spirit direction.

John M. Spear, of Boston, who has for years acted under spirit impression, was directed, by a spirit controlling his hand, to go to Abingdon, twenty miles distant, and call on David Vining, a man he had never before heard of. He found him very sick with neuralgia, rheumatism, etc. His arm was controlled by invisible agency to make passes which cured him in a few minutes. Witnesses, Philander Shaw, Abingdon, Seth Hunt, Weymouth, Mass.

The same medium also cured Mrs. Rhodes, Lynn, of a complication of diseases, by unseen agency, when by unseen hands three distinct and difficult surgical operations were performed.

In Greensburgh, Indiana, a man was cured of blindness by following the directions of a healing medium, but was so much teased by sceptics for going to a spirit medium that he denied the agency of spirits in the matter. Thereupon he gradually became worse than ever. He returned for help to the spirits, acknowledged their agency, and again was his sight restored. — *N. Era*, No. 91.

The above selections relative to the healing power of spirits, are only a few out of the thousands that could be obtained. The difficulty is not to collect, but to classify, condense and reject. Yet it is asked, in reference to the subject of spirit intercourse, What use is it?

ONE GOOD THING THE SPIRITS HAVE DONE.

WILLOUGHBY, *April 19th*, 1853.

Eds. Plain Dealer, — A few days since, B. Woolsey, Esq., of this place, a very distinguished Methodist, whom many of your readers know by the name of Father Woolsey, lost his pocket-book, containing nearly \$100 in bank notes. After long and anxious searching, for days, no trace could be found of it. Now Uncle Ben is a God-fearing

man, and, withal, was afraid to tempt God by consulting familiar spirits. Yet the bare possibility of finding his money induced him to consult them. The spirit said he accidentally dropped his pocket-book in his own yard; that an individual (describing him) picked it up, and, fearing to pass the money, gave it to another individual, an Irishman, who exchanged it in Cleveland for gold; that the Irishman kept half, and the man who picked it up half. On this information the Irishman was charged with it, and all the circumstances, place where found, and kind of money exchanged for, and what exchanged for, made known just as the spirit detailed it; whereupon the Irishman and his friend owned up and refunded the money, greatly to the joy of Father Woolsey, who thinks there must be something *in it*. — *Cleveland Plain Dealer*.

FAMILY REUNION THROUGH SPIRIT AGENCY. FROM THE SPIRITUAL TELEGRAPH, AUGUST, 1854.

The whereabouts of Mr. Philo T. Beardsley, now of Bridgewater, Nova Scotia, was ascertained by his relatives in Connecticut through spirit agency. He left New England 47 years ago for the W. Indies, and had not been heard from for 38 years. His relatives having changed their names by marriage, he had lost all trace of them. Mrs. David Middlebrook, of Bridgeport, his sister, about four years since attended a circle at Dr. J. R. Mettler's, Henry Gordon, medium. She solicited a communication from her brother, but a spirit purporting to be her mother replied, "Philo is yet living in the body." Inquiries made subsequently through other mediums confirmed the statement, and added that he lived near Halifax, N. S. She was directed to write the postmaster there for further information, and thus ascertained his residence. At the spirit interview, when she sent this letter to Halifax, Mrs. M. requested the spirit to give the name of one of his daughters, if he had any. *Leonora* was rapped in reply. The first letter received from the family in Bridgewater in answer to their inquiries

was so signed by his daughter. When these facts were published in the Telegraph, he was, at the time, with his sister above mentioned, on a visit to another sister in New Fairfield, Conn. "Thus, after a separation of forty-seven years, the scattered members of the family were brought together by a human spirit—their mother."

SPIRIT INTERCOURSE *versus* INFIDELITY. — STATE OF THE CHURCH, NECESSITY OF A NEW DISPENSATION.

There is nothing imaginary in the statement that Creed-Power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—"the liberty wherewith Christ maketh free"? Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty?

Hence I say that liberty of opinion, in our theological seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists of a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies usefless lumber; or, if they do study and search, they dare not show the people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.—*Rev. Chas. Beecher's Discourse at the dedication of the Second Presbyterian Church at Fort Wayne, Ind., 1846.*

To the shame of the Church, it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine Christianity; in the reformation of abuses in high and in low places; in the vindi-

cation of the rights of man ; and in practically redressing his wrongs, in the moral and intellectual regeneration of the race, are the so-called *infidels* (?) in our land. The Church has pusillanimously left not only the working-oar, but the very reins of salutary reform, in the hands of men she denounces as inimical to Christianity, and who are practically doing with all their might, for humanity's sake, that which the Church ought to be doing for Christ's sake ; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe, woe to Christianity, when infidels, (?) by force of nature, or the tendency of the age, get ahead of the Church in morals ; and in the practical work of Christianity, in some instances, they are already far, far in advance ; in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish Church to follow. — *New York Evangelist*.

The Editor of the *Independent* says: "Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are sceptical even of the great historical facts of Christianity. What is told as Christian doctrine by the churches is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern Christianity and of Church worship. This scepticism is not flippant ; little is said about it. It is not a peculiarity alone of the radicals and fanatics ; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the most self-denying enterprises of the day." — *Extract from "Independent," Spiritual Telegraph*, II. 336.

Under date of "*Pittsfield N. H., Sept., 1852*," a correspondent writes as follows :

"For the last six and a half years I have followed the occupation of pedler in this State. I have sold without any regard to truth ; and, during that time, I learned to play cards for money, and lost in money six thousand dollars, and in time four thousand dollars (if time can be reduced to dollars and cents), and became in my belief nothing but a professed Atheist, — doubted the existence of a God, and, consequently, did not believe in any revealed religion. I had, in my travels, seen a number of spiritual mediums, and believed it all to be a humbug."

In September, 1852, the writer of the above was visited by spirits, between one and two o'clock in the morning. Of that visit he writes thus :

"I cannot give any description of my feelings ; but it seemed as if I was in a new world ; and the first thing that came into my mind was, There is a God ; and the next, There is a spiritual world, and we must exist hereafter. Then all was calm, and I was happy, though I had been miserable before. They then told me, in a *loud whisper*, what to do. First, to quit playing cards ; next, to stop peddling, and go to school."

They next directed him to certain persons who would assist him in disposing of his stock and obtaining an education. He closes as follows :

"I firmly believe it was the spirits of departed friends that produced this great change ; for I have turned a complete somerset, and am now a new man. I will go to school till I spend what little money I have, which is about five hundred dollars."

CONVERTED THROUGH SPIRIT MANIFESTATION.

Another, writing from Crawfordsville, Ind., says :

"I have been an infidel fourteen years. I am now a *firm believer* in the immortality of the soul. I am worth but little of this world's goods ; but, if you could place the wealth of your State at my disposal, on condition that I would give up what knowledge I have, and relapse into the state I was a few years ago, it would be no temptation to me." — *Answers to Seventeen Objections*, pp. 58, 59, 61.

Mr. S. B. Brittan having some time since estimated the number of persons previously holding deistical and atheistical sentiments who, through modern spirit intercourse, now believe in a future life, etc., at two hundred thousand, the Boston Investigator thought this estimate wholly improbable. W. P. Smith, of W. Burlington, Otsego County, N. Y., thus wrote the Telegraph on the subject, this summer (1854), stating that in that vicinity, to his certain knowledge, at least seventy, formerly deists and atheists, were then believers in spirit intercourse,

after two or three years of patient investigation. J. H. Whiting, of Winsted, Conn., also wrote that as many as thirty in that vicinity have become spiritualists, also deists and atheists previous to the advent of modern spiritualism, and for some time after. The celebrated Robert Owen is also a believer.

CUI BONO?

CHAPTER VIII.

FACTS TENDING TO PROVE IDENTITY.

MRS. BURBANK, of Hartford, writing medium, having, while in an unconscious state, received a communication purporting to be from Daniel Webster's spirit, it was folded in an envelope and given to Mrs. Mettler, of Hartford, Conn., Psychometric reader. Had it been written by the mind of the medium, *her* character would have been given; as it was, the character of Daniel Webster was given—Mrs. M. being, of course, entirely unacquainted with the circumstances.

In reference to an occurrence connected with the above, Henry Bryant, of Hartford, Conn., writes as follows:

On the evening of the 15th of Nov., while sitting in the circle at Mr. R.'s, there being some twenty persons present, I suggested that we call for the spirit of Dr. Brigham. A few minutes afterward the medium gave a beautiful delineation of the appearance and character of the late Dr. Brigham. The likeness given was very startling. It occurred to me that I would ask the spirit of Brigham for a test, and I *mentally* said, "Will the spirit of Brigham bring the spirit of Teller,

who was executed in this city, some twenty years since?" This, in rapid thought, passed through my mind; I had no faith in getting a response to it. I soon forgot the whole thing.

I had known the Doctor and Teller also; indeed, I had painted Teller's portrait, and that of the negro Cæsar, while they were in prison, and but a few days previous to their execution. In painting their portraits I had considerable conversation with them.

The medium turned to me with her hands together, and apparently trying to separate them. I could not understand her pantomimic acting, and I requested others to come and see if they could; when suddenly the medium started up to me, and said, "Bryant, don't you know me?" I said, "No." She then said, "Don't you see I am handcuffed?" "Well, what is your name?" I asked. She replied, "It began with T, but I cannot get the full name" (usually she gives the name in full). The spirit saw that he was recognized, and then spoke, through the medium, of the affray that occurred at the state prison; in fact, related over again the story of his violence—even to the telling me the place where he concealed the bar of steel that he used in that affair; also the same conversation that he had related while he was sitting for his picture. He even said more; he said, "Bryant, you were mistaken in your views as regarded the future." I answered, "Yes, I suppose I was." (I may as well remark, that at that time I did not believe in a future state at all, and the views he alluded to were those that I tried to impress upon him, to keep up his courage; that death would be but a momentary pang, and all would be over, and he would be in a dreamless sleep. I was sincere, but I have had *some light* since, and now the future has become a tangible reality.) He went on, said I was mistaken, and that he came to me after the execution, and, said he, "*You saw me in a large crowd.*" I came to let you know that you were in an error, and that there is another state of existence."

This piece of information was the more startling to me, because I have been rather cautious about relating my own ghostly experiences. But the facts were briefly these: Some weeks after the execution, I was at a "general training" in a distant town; it was about four o'clock in the afternoon. I had gone out into the thickest of the crowd, and was enjoying the fun, when who should I see standing before me but that same prisoner, Teller! There was the same face I had painted, the same prison dress; and his deathless gray eyes were peering into mine with an unearthly intensity that was horrible! I

soon found my way to the hotel, without the least desire of again going forth that evening. All this was brought back to me with the most vivid sense of reality.

Now the medium seemed to have another influence on her. She rolled down her under lip, and said, "Massa, don't you know me, too?" and the poor negro Cæsar had come. Then the spirit of Brigham spoke, and said, "*Friend Bryant, you see I have responded to your mental question, and in this case I hope you are satisfied that we can and do come to those that take an interest in the manifestations.*"

HENRY BRYANT.

— *Spiritual Telegraph Papers*, III. 319—321.

Rev. John Prince, of Essex, Mass., writes to the *New Era*, in substance, as follows, (*N. Era*, 66) :

A circle was held at Wm. J. Synett's, Essex, Jan. 17, 1854, at which he was present, with seven others. Medium, John W. Hudson. A spirit communicated as follows: "My name is Mary R. Harrington. I died last month in Charlestown. I want you to write my afflicted father, and tell him I am happy." We inquired, "What is the first name of your father?" when the word "Thaddeus" was written. Soon after, the following was added, "My middle name is Roulstone; you had better put that in."

Mr. Synett wrote, accordingly, to the person indicated; received a letter in reply, signed Thaddeus Harrington, stating that his daughter, Mary Roulstone Harrington, died Dec. 25, 1853, in Charlestown, aged eighteen years, seven months.

The medium was never in Charlestown but fifteen minutes, which were occupied in visiting Bunker Hill Monument, nor has he any acquaintance there. None of the circle knew of the existence of the lady or gentleman above mentioned.

At a circle held at Mr. Daniel Russel's, Milford, N. H., about August, 1854, Mr. Charles Ramsdell (now of Woburn, Mass.) entered into the superior state, and described several spirits so that they were recognized by their friends in the body then present. Among others he saw a son of Dr. Delicott, of Milford. A short time after, Dr. D. asked Mr. R. to walk into his parlor, showed

him a portrait, asked him if he had seen any such person in the spirit world. He replied that he had seen a person exactly like the portrait above the nostrils, but not below it. Dr. D. then said that it was a likeness of his son deceased, but was incorrect as regards the lower part of the face. Dr. D. then showed Mr. R. three daguerreotypes, and asked him if he had seen either of them in the spirit land. He put his hand on the middle one, and stated that it was the exact likeness of the man he had seen while in the superior state the evening previous. It appeared that all three were taken for likenesses, but the one he selected was the *only correct one*. Mr. R. had never seen the person in the body.

Scores of similar cases have occurred in Mr. Ramsdell's experience. Spirit communications, purporting to be from Rev. Wm. Wishart, of St. John, N. B., through the writer of this work, were psychometrically examined by his wife, who was entirely ignorant, until afterwards, how or by whom it was written. The character and peculiarities of Mr. W. (lameness, etc.), were given. She had never seen him. Other spirit writings through the same medium have been likewise examined by her in a similar manner, the character given differing in each case. Psychometry, or *soul measuring*, through letters, locks of hair, etc., though done without the aid of departed spirits in nearly all cases, has yet important bearings on the question of spirit identity. The faculty is, too, essentially *spiritual* in its nature.

CASE OF SIR JOHN FRANKLIN.

In Halifax, N. S., February, 1854, I asked any spirit present to communicate through raps. Mrs. J. Johnson, medium. Knocks came, but we could not guess what spirit it was; and, after several fruitless attempts to do

so, asked the spirit to spell the name. "Sir John Franklin" was given. We could elicit nothing further by raps; but, expressing a wish to write, my hand was controlled, and the following received:

The cause of our failure was a season which set in with unusual severity, at an earlier period than usual. The indifferent manner in which our provisions were packed spoiled many of them, and compelled me to detach too large a party to hunt, so that we could not prevent the ships being crushed by ice. Thus driven from our refuge, all who had not previously been drowned or died of hardship perished from the combined effects of cold and hunger. Had it not been for the defective quality and fastenings of the provisions we should not have been jammed up, as there would have been no necessity to have hunted until we were in a locality more favorable for the purpose. * * * The result of our operations was the discovery of a large tract of open water near the North Pole. * * * Our farther progress was stopped by a barrier of ice about three miles wide. Our men traversed it, and from the other side was seen an open sea as far as the eye could reach to the northward. We were reluctantly compelled to retrace our steps, and try to proceed westward in another direction. On our return by the route we had come, we were crushed by the ice in the manner above related. * * *

The invariable result of developing physical science in advance of social, is to waste the life and energies of those who are most adapted to advance the interests of the race in unavailing projects and useless privations.

I asked a test of identity. It was replied that none could be given at that time, but would be at another. Some months afterwards I read an article in a number of the *American Vegetarian*, copied from an English paper, to the effect that a firm in Bohemia had largely supplied the British government with preserved meat in tins, some years previous to Franklin's departure. That some time after that event, circumstances having caused suspicion, seven thousand tins were opened and examined. The contents were found to be of a most revolting

description and quite putrid. Though a copious supply of disinfecting fluid was used, the examination had to be discontinued for fear of a plague. *A portion of these had been supplied to Sir John Franklin.*

The evidences of identity are, then, as follows:

1. The communication was unsolicited and unexpected. No spirit purporting to be Sir John Franklin has communicated with me before or since. I have never felt any particular interest in his operations, and at the time of receiving the communication believed him to be still in the body.

2. That I had no idea what could have caused his death, having heard nothing about the quality of the provisions furnished him until some months after receiving the communication.

3. The writing purporting to be from him has been psychometrically examined by two readers. No distinct impressions as to character or occupation were received, but both readers (operating independently of each other) felt sensations similar to that of a person dying of exhaustion, gradually falling into a sleep. One of them subsequently felt as if she were awaking in a higher state of existence.

At a sitting held at Mr. C. Ramsdell's, Woburn, Sept. 1854, Mr. C. R., medium, he, while in the superior state, personated my wife's mother. He was entirely unacquainted even with her name. Her manner and phraseology, both decidedly peculiar, were imitated to the life. The first words he uttered, while under her influence, were the last pronounced by her while in the earthly body; and, at the close, *both her names were distinctly enunciated by the medium.*

SUMMARY OF THE QUESTION OF IDENTITY: BY A. E. NEWTON,
AT BOSTON CONFERENCE.

He (Mr. A. E. Newton) was far more concerned to be able to identify a *truth* than a spirit; to determine an *Eternal Principle*, than to discover who announced it. * * * Where there is a complete concurrence of testimony, from the accurate communication of test facts, from the correct description of the personal appearance and the individual characteristics of the spirit, as perceived by the spiritual senses, with a thorough actual perception of the truthfulness, purity, and love of the communicating intelligence, the evidence is the strongest that can be conceived; it is *demonstration* in the higher sense and to the *higher senses*. — *N. Era*, 93.

CHAPTER IX.

SPIRITUALISM NOT A CAUSE OF INSANITY.

CORNWALL, ST. LAWRENCE RIVER, C. W., *Feb.* 27, 1853.

MR. S. B. BRITAN:

Alleged cases of insanity from spiritual manifestations may thus be classified:

1. Among those in whom insanity has taken place from this supposed cause, there are some who, though they have witnessed these manifestations, have taken no part in them — were not deeply interested in them — and perhaps did not believe in them at all. The fact of such persons having witnessed them is eagerly laid hold of by the enemies of spiritualism, and assigned as a cause of their malady, without proof. Probably, in cases of insanity originating in other causes, patients may have alluded to such things in their ravings, in common with other occurrences of peculiar interest.

2. Persons of a very susceptible organization sometimes become believers, perhaps mediums: they may thus lose the respect and affection of their dearest friends; they are despised and ridiculed as visionaries, or denounced as impostors. Is it surprising, therefore, that young and delicate females, and even men of unusually nervous tem-

peraments and weak physical powers, become, under such circumstances, insane? To what is this result attributable but to the unreasoning, unchristian, diabolical opposition, shown by professed adherents of the gospel of love, by a "holy alliance" of Romanists, orthodox, sceptics and sensualists, banded together to frown down a spirit of investigation which would disturb their unhallowed repose? These cases are not, then, produced by spiritualism, but by "faith without works" and "creeds without charity," constituting the essence of modern orthodoxy. For these results it is not spiritualists that are responsible, but such opponents as are unwilling to investigate the subject with that calmness and impartiality which become true followers of Christ, who "prove all things, and hold fast that which is good."

3. Many become partial converts to spiritualism, fully imbued with the common ideas of religionists as to the spirit world, that to hold intercourse with it is peculiarly awful and terrible. Orthodox people regard spirits not as men, of all grades of morality and intelligence, but as either totally malignant or supremely beneficent. Such persons, on becoming mediums, conceive themselves peculiarly distinguished — inspired in the highest sense. They know of no different *kinds* or *degrees* of inspiration; with them inspiration implies infallibility. Hence, on receiving communications not decidedly malignant, they attribute them to what they call "good spirits," who are probably little or no more developed than themselves, and are sometimes deceptive; they give them unhesitating credence, and are consequently sometimes led into acts of eccentricity bordering on insanity. They seem to have no conception of spirits not positively malignant, yet debased, selfish and narrow-minded. Such spirits exist *in* the body, why not *out* of it? But for such ideas leading to such results who is responsible? *Evidently* the orthodox teachers of the people, who indoctrinate them with ideas as to the spirit world, which here show their legitimate fruits. "By their fruits ye shall know them."

These ideas cause intercourse with spirits out of the body, and everything connected with a future state, to be regarded with unreasoning terror, which sometimes results in insanity, which is the legitimate result of orthodox delusions, not of spiritualist teachings. It is known that two main causes of insanity are religious delusions and alcoholic liquors. By diverting people's attention from *real* to *imaginary* evils, orthodoxy in a great degree nullifies the efforts of practical reformers to remove causes of insanity, and other forms of social evil, the causes of which are well known to all who investigate the subject, and quite

easy of removal but for the opposition made by orthodoxy to some or all useful reforms. Some orthodox people *now* advocate strongly temperance reform; but in its early days it was strenuously opposed, and in some places is still opposed, as "infidel," etc.

4. How many spiritualists confined as lunatics are *really* so? and how many that are so, have been *made* so by improper treatment? A jury in Ohio once declared a man insane because he believed in mesmerism and phrenology. In the Ohio State Lunatic Asylum, forty persons are confined whose insanity is *said* to have originated in spirit rappings. May there not be some *made insane* by confinement in the same manner as a French inventor of the steam-engine was one hundred and fifty years since?

5. A very small number of cases possibly exist wherein the intense interest excited in these manifestations *may* cause insanity, to which the persons may have been strongly predisposed. But I doubt the existence of such cases, as the influence of spiritual teachings not only does not tend to produce insanity, but has a positively counteracting tendency.

Admitting the forty cases in Ohio to be the legitimate results of spiritualism, let us try Methodist revivals by a similar test, and see which comes out second best. In Ohio, forty in a population of one million five hundred thousand give one in thirty-seven thousand five hundred from three years' operation. In —, Canada, Rev. ——— preached about three months: out of a population of thirty thousand, thirteen persons were afterward in the lunatic asylum from attending his ministrations, being one in two thousand three hundred and eight.

Without making allowance for the shorter time Mr. ——— operated in, and the fact of his doctrines not being new to most people, — spiritualism being *in one sense* new and startling, — it appears that (so called) revival preaching *produces* sixteen and one-fourth times as much insanity as spiritualism is *said* to do, and that, too, among a less excitable population than the people of Ohio.

Advice to orthodox papers:

"First pull the beam out of thine own eye," etc. "People that live in glass houses should n't throw stones." What is there in spiritualism to cause insanity? Is it the doctrine that our character and position in the spirit land are influenced strongly by all our thoughts and acts in this? Is it the belief that there we shall be in a state of progression from lower to higher developments, with less or greater rapidity in

proportion to our use or opportunities here, and that in the future life many will have opportunities for progress, which they cannot have in the body? Does it produce insanity to know that a future life is no philosophic myth — no sectarian dream — but a demonstrated and ever-present reality? Does it produce insanity to know that the highest and holiest aspirations of our nature are no glorious yet transient hallucinations, but destined to be realized far beyond our utmost conceptions? If these ideas produce insanity, it is such insanity as I would not barter for worlds. It is such that moves poets, prophets, and philanthropists in their glorious missions; such as Paul exhibited before Felix when he trembled; such as impelled Isaiah to paint bright visions of a sinless future on earth; and such as strengthened the "Man of many sorrows," to reject the temptations of the world, the flesh, and the devil, and to consummate his magnificent mission of "peace on earth and good will toward men."— *Spiritual Tel.*

CLASS I. — CASES OF REAL INSANITY FALSELY CHARGED TO SPIRITUALISM.

SPIRITUAL RAPPING. — The *Auburn Daily Advertiser* learns with deep regret that Mr. Crocker, agent of the *Christian Ambassador* in that city, a highly esteemed gentleman, has had his mind so much wrought upon recently by the "spirits," that he is now wild with insanity. — *Exchange.*

Years ago we knew Mr. Crocker. He was a very excitable man, and had been in the lunatic asylum at Utica long before his "mind became so wrought on by spirits." Then the subject on which he was excited was religious anxiety. Let the rappers have justice and fair play. — *Philadelphia Register.*

Martin Langdon, a New York printer, read the *Spiritual Telegraph*, attended spirit circles, and, January, 1853, committed suicide in the Bellevue hospital. *Post hoc ergo propter hoc*, said the coroner's jury on the inquest: in other words, they recommended the grand jury to suppress the circles mentioned by the witnesses. This occasioned further investigation. His employer, W. T. Baner, who had known him some years, testifies,

in a letter to the N. Y. Tribune (republished in Spiritual Telegraph), that Langdon had repeatedly threatened to destroy himself before the "rappings" were heard of, and says that he "never met with a more unfortunately organized being, mentally and physically."

The insanity was hereditary; nobody had ever known him to be otherwise. His case, however, was fathered upon spirit intercourse. It occasioned a discussion of principles, a portion of which is subjoined.

CORONER'S JURY OVER LANGDON. — The *Star Spangled Banner* is after our coroner's jury in manner and form as follows:

"We should like to inform these astute jurymen that they live in the middle of the nineteenth century; that the more they attempt to keep truth down the more it won't be kept down; that forbidding inquiry into the merits of a new thing is an 'old foggy' notion worn out and gone down to the dust with the superstitious and tyranny of the past.

"We suspect that these jurymen were born in Salem, about the year 1692, and have lain in a Rip Van Winkle sleep ever since, having no idea that matters and things have slightly changed since that day.

"Without asking any one to believe that the remarkable phenomena, which, for two or three years past, have created such an interest in the community, are produced by the agency of departed spirits, it is enough to assert that certain astonishing appearances have been observed. They are strange and startling, and it is no wonder that men and women should be interested, and desire to investigate them.

"It is rare that a person of intelligence can be found at this stage of the investigation who has the hardihood to say they are produced by collusion and deception. The facts are too well substantiated to be denied, and those who have witnessed the exhibitions *believe* in the *fact*, if not in the *theory*.

"The spiritual manifestations are wonderful phenomena — they are alleged to be produced by departed spirits. This is a bold allegation. Is it wonderful that the people wish to investigate it? Some of the best and most learned men in the community have assented, not only to the facts, but to the theory. The people say, show us; but the jurymen say *no*; people go crazy over it!

"It is gravely asserted that, in the insane asylums, are several persons who have become insane on account of spiritual manifestations. Perhaps there are; we do not doubt it. What does it prove? — that the investigation of this subject ought to be suspended — put down? In looking over the returns of almost any insane asylum, we shall find that more or less persons have become insane by a morbid excitement over religious topics. Shall religion be banished because a man went crazy over it?

"A dozen more in the same institution were afflicted by loving 'not too wisely, but too well.' Joe Bumpkin popped the question, and Jennima Spriggs said no; whereupon Joe Bumpkin went mad, which shows that 'courting' ought to be abolished. It is no argument for courting that certain strong-minded men have been able to make love, and even get married, without losing, or even sensibly debilitating, their brains. The case of Joe Bumpkin must constitute the premises in the case, and love is condemned and exorcised.

"Students go mad; hence science and philosophy have no business in the world. Artists go mad; hence painting and sculpture ought to receive their 'walking ticket.'

"The love of money, anxiety to get or to keep property, has robbed men of their brains. Ought we not, therefore, to introduce the laws of Lyeurgus, or resolve the country into a Fourier community, because money, besides being 'the root of all evil,' makes men go mad?

"We do not believe in this bugbear of getting crazy. It is abuse, not use, that turns men's brains. If men and women will become insane, they are very unfortunate, and deserve sympathy. We pity them, but we do not think that free inquiry is to be put down because they were over-zealous and excitable.

"If the spiritual manifestations are a 'humbug,' let it be proved by unrestricted examination. If not —

' Truth, crushed to earth, will rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid her worshippers.' "

CLASS II. — CASES OF ORTHODOX INSANITY.

Mrs. Boyles, wife of William Boyles, who resides in the vicinity of Independence, Coles county, Ill., attempted to commit suicide one day last week, by cutting her throat with a butcher knife. She cut twice with the knife, severing the windpipe nearly in twain. We understand

she has been a respectable member of the Presbyterian Church for a number of years; but, for some time past, had been in great distress of mind, *in consequence of a belief that her soul was to be irretrievably lost.* — *Spiritual Telegraph.*

The Rev. Mr. Bennett, of the Methodist Church, chaplain to the University of Virginia, has become deranged. — *Exchange.*

Will some of our exchanges inform us whether being chaplain to a university does not tend to produce insanity? — *Ed. Spirit. Telegraph.*

The Louisville Journal relates the facts concerning the suicide of a lad of thirteen years, named Henry Merriman, ten miles from that city.

“This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. *Henry was a devout Christian.* He had lost a little sister who belonged to the Church. The sister had given him a prayer-book on her death-bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in a fit of religious insanity he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was a sorry sight to look upon, — a heart-broken mother, afflicted father, and distressed relatives, — this was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child. The verdict of the jury was, that the child came to his death from the influence of the above facts, causing religious insanity.”

A man in Rochester, in August, 1854, attended a camp meeting in Bergen, N. Y., and, becoming insane, was taken to the asylum. — *New York Sun.*

A few years since, I was on an excursion in the vicinity of a British American city, with some relatives and a female friend. A celebrated Methodist revivalist preacher was then in the city. The aforesaid female had been a diligent attendant on his ministry. An elderly female met me, and asked if the young lady she had just passed was of our party, and whether she was right in

her mind. I replied that she was excited probably on account of her attendance on the ministrations of the above preacher. She then stated that her demeanor was very similar to that of her daughter, who had died raving mad in the lunatic asylum a few days previously, her insanity being of a decidedly religious character. She too had attended the ministrations of this miscreant, who *knew* the effect of his performances: *twelve* had become insane after attending them. Similar results had been produced by him elsewhere; yet the press dared not publish these *facts*.

These are but a few of the numberless well authenticated cases of insanity directly and mainly caused by certain teachings. The subject of orthodox religious insanity will be again adverted to.

CLASS III. — SPIRITUALISTS ALLEGED TO HAVE BEEN INSANE
WHO ARE NOT SO.

Ira B. Eddy, a wealthy retired merchant of Chicago, an earnest spiritualist, was, under pretence of insanity, gagged, forcibly taken 1000 miles, and imprisoned in a lunatic asylum at Hartford, Conn. It is surmised that he, being a rich man, and his *relatives* anti-spiritualists, they thought it a pity that a heretic should have such powerful means of spreading his principles, as of course no selfish desire to control his property could have any influence. At any rate, a certificate of insanity was procured from another anti-spiritualist, and he was hurried off. His *friends* (not relatives), however, had the matter tested; he was examined in Hartford, and, no proofs of insanity having been adduced, he was liberated after a week's sojourn, during which time, however, he ascertained some of the secrets of the prison-house. See *Tel. Papers*, vol. 2, p. 9.

W. R. Potter, Cireleville, Pickaway Co., Ohio, two years ago, became interested in spiritualism, and, for purposes of investigation, formed a circle in his own family. After sitting a few evenings, his hand was moved, and a request was written without his volition that he should go into a room by himself, and await the influence of the

spirits, who would develop him for a special purpose. With this request he complied, and, in obedience to further directions, kept his room several days, during which time he became developed as a writing medium. He was, in the mean while, entirely cured of a disease which had, for eight years, affected him with severe pain. This confinement to his room for most of the time during four or five days, excited the suspicions of his neighbors, who surrounded the house, and besought him to renounce spiritualism, threatening him with the lunatic asylum if he did not yield. He told them plainly that he could not renounce what he knew to be true, and, as for the rest, they might do with him as they pleased. They accordingly forcibly took him to the Lunatic Asylum at Columbus, Ohio, where they kept him seven weeks. Finding all efforts to induce him to abandon his spiritualism ineffectual, and the physicians of the institution, and his friends at home, knowing him to be perfectly sane, he was liberated at the end of seven weeks, and sent home. This happened in the summer of 1852, and is substantially the history of a large portion of those spiritualists who have been imprisoned on the plea of insanity. — *Spiritual Telegraph*.

CLASS IV. — YARNS OUT OF WHOLE CLOTH.

A lady had, for some time, been confined to her room from the effects of a diseased nervous system. A pious Methodist neighbor, who knew that some portion of the family were believers in the spiritual manifestations, conceived the benevolent design of making some capital against the spiritualists out of the circumstances. He reported that the lady was insane on the subject of spiritualism, and caused the facts to be extensively circulated as a "solemn warning."

The facts of the case were, that the lady had never been insane; that she was not particularly interested in the "rappings;" that she had never heard them more than ten minutes in her life; that she was never an enthusiast in anything; that there is no medium in the neighborhood where they live; and, finally, the whole story was a base fabrication from beginning to end, gotten up by those who fancy they can advance their cause by such means. We have no doubt but an examination into many of the reported cases of insanity would be found equally false and malicious.

CLASS V. — INSANITY SPIRITUALLY CURED.

A young man, Alfred Rhodes, eighteen years of age, of Lynn, Mass., had, owing to a nervous affection, been insane from child-

hood, and unable to do the least thing toward procuring a livelihood. The parents of the young man consulted a Miss Smith, a spirit medium and water-cure physician. She was impressed with a series of prescriptions, which, together with the more direct application of spirit influence, and manipulations through Mr. John M. Spear, have resulted in a permanent cure of the boy, and he is now able to earn his livelihood with ease.

From the Fifteenth Report of the Ohio State Lunatic Asylum, it appears that the forty patients confined in it two years since, whose insanity was attributed to spirit-rapping, are gone down to eleven, and a broad hint is given that even these ought not to be as large. The insanity of thirty-eight is attributed to religious excitement, a larger number than from any other cause, and more than three times the number *said* to be insane from spiritualism. Yet nobody talks of *suppressing* orthodoxy on this account. "One man may steal a horse with impunity, and another be hanged for looking over the hedge." Out of nine causes of insanity, enumerated in this report, spiritualism is the least, orthodoxy the greatest. A clerk in an asylum informed me, that when patients come who were insane from religious excitement, their friends usually assigned other causes, so that the *real* number insane from this cause was usually much underrated. Yet, in the face of these facts, the orthodox press and pulpit have the audacity to charge spiritualism with producing insanity. The force of impudence and knavery can go no further. "Those who live in glass houses should not throw stones." "Thou hypocrite, first cast out the beam out of thine own eye, then shalt thou see clearly to cast out the mote that is in thy brother's."

From lunatic asylum reports, taken collectively, it appears that the number of lunatics now in confinement through the United States is only *one fourth* of what it

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was one year ago ; yet the adherents of spiritualism have doubled in number. It is, therefore, quite evident that large numbers of spiritualists were confined without cause, as there is no cause in operation to account for such a sudden diminution ; unless we suppose, that a belief in spirit intercourse tends to diminish religious insanity, by infusing views of futurity more in harmony with reason and love.

CHAPTER X.

SUNDRY OBJECTIONS CONSIDERED.

Objection. — Manifestations undignified, inferior and contradictory.

It is *said* that people now become insane from them ; what might be expected if spirits rose up to greet us at every corner ?

This objection is equally applicable to the Bible. See Ezek. 4 : 12—15.

The ancient were, the modern demonstrations are, adapted to the wants of their respective periods. Tangible, physical facts are most in demand, and the supply is furnished accordingly. “ God hath chosen the weak things of this world to confound the mighty,” and a few table-movings are putting theologians and scientifics (?) at their wits’ end. If the form in which they appear is undignified, their success is so much the greater proof of the intrinsic truth of the philosophy which they cover. The sensual and the selfish cannot receive the higher forms of truth. Birds of a feather flock together. If impure or contradictory communications are received, the medium, or circle, correspond, or, perhaps, the latter

is discordant, attracting inferior spirits, or breaking the chain of connection. As water, when disturbed, reflects falsely, imperfectly, or not at all, the images on its banks ; so, calmness, harmony, and elevation of soul, are requisite for receiving truthful communications.

At one moment a question is put admitting an affirmative, the next one requiring a negative response. Half a dozen mental questions, admitting of various answers, are given by as many members of a circle, and what one questioner takes for the answer to his inquiry may be the reply to that of another. Many persons' minds are not clear enough to be read by spirits. Spirits are neither omniscient, omnipotent, nor omnipresent, and can only give their *opinion*. Sometimes the mistake lies with the inquirer, though fathered on the spirits. In one case a communication was received by a lady, through Rev. C. Hammond, from a spirit, purporting to be her sister. She denied having a sister in the spirit world ; the spirit stated that she was an illegitimate child, born before her parents married, and died the day of its birth. The lady said it was a lie, but on inquiry found it to be the fact.

Again, inquirers sometimes do not come in a candid frame of mind ; they put lying questions, and suspect deception, judging others by themselves. Occasionally, they get what they seek, namely, to be convinced it is a humbug.

Another reason, indirectly referable to human agency, is, that people here become selfish and vicious for want of proper training, and a social organization founded on love and justice. Taverns are licensed to sell poisons ; schools are contrivances for turning men into calculating machines, women into domestic drudges, or (worse still), fine ladies. Clergymen, instead of teaching practical morality, and its twin sister, physiological science, wrangle

about creeds, and concentrate people's attention on saving their own little souls, by a process little better than mechanical, instead of endeavoring to enlarge them by a life of active benevolence and harmony. Men brought up under such influences enter the spirit land, and it is no marvel that inferior messages come back. Those who are mainly instrumental in upholding those evils then grumble at *their own work* ; they sow the wind, and then object to reap the whirlwind. Teach men to lead a true life *here*, to purify their body, the temple of the spirit, by living in accordance with natural law, and elevate the soul by cultivating their higher faculties. The hells are populated from the earth. The fountain cleansed, the stream runs pure. Consciously or unconsciously, we must receive communications from the spirit world ; it is for us to determine their nature.

Do religionists, who oppose spiritualism on the ground of its real or supposed contradictions, fully realize that they take the identical ground occupied by infidels in reference to Christianity ? These latter argue that it cannot be divine in its origin, as the sects contradict each other in regard to fundamentals as well as details.

SPIRIT INTERCOURSE CATHOLIC, NOT SECTARIAN.

It is useless to identify spiritualism with any sect. It is eclectic, selects from many, yet is distinct from all. It is said to be of Universalist origin ; this is an *ad captandum* objection ; derives its force only from the assumption that the popular sects are infallibly right. The spirits in general are very unaccommodating — won't fall in with any party, but differ from all. I do not consider the position of the Universalist denomination to be favorable to spiritualism. A writer in "The Trumpet" felt

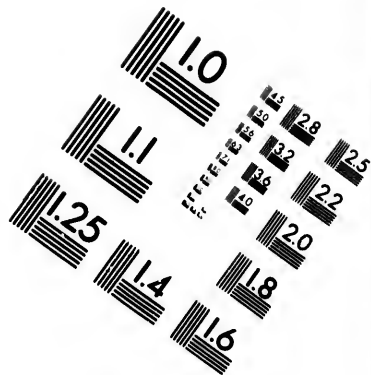
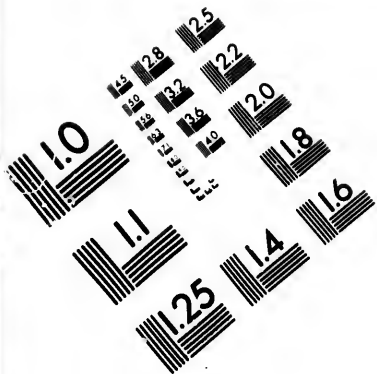
“quite wolfish about it.” Editor of “The Ambassador,” New York, has repeatedly written adversely, and has attributed it to a trick of some Orthodox people to bolster up rotten creeds. Most of the Universalist papers are more or less opposed to spiritualism, though not opposed to investigation. Rev. Uriah Clark, and other ministers of that denomination, have dissolved their connection with it on account of avowing, publicly, their belief in modern spirit intercourse. Similarly with Methodists, and other sects. The latest opponent of spiritualism, J. B. Dods, was a Universalist minister, and has not, I think, left the denomination. If it gains more converts among the Universalists than among other bodies, it only proves that they have most candor and courage.

Furthermore, spirits can only tell what they know, if they tell truth; perhaps the spirits in affinity with Universalist inquirers have no attraction to the orthodox hells, and don't know anything about them. If, however, evangelical (?) opponents would cultivate *their* affinities among spirits, they might, perhaps, get some information from those who have had *practical experience* in the brimstone business.

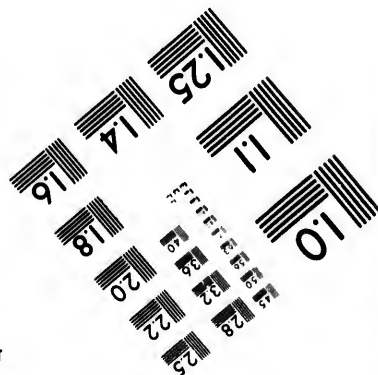
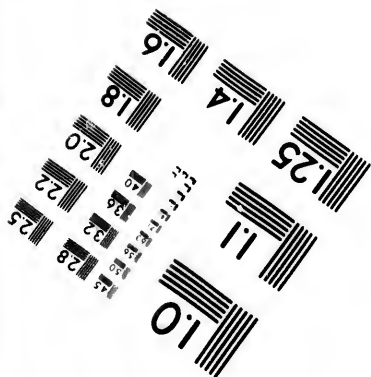
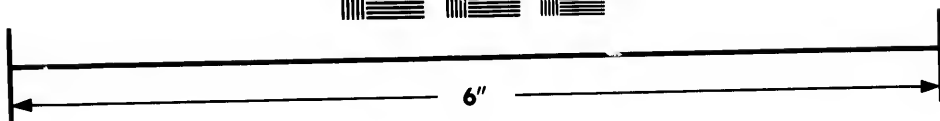
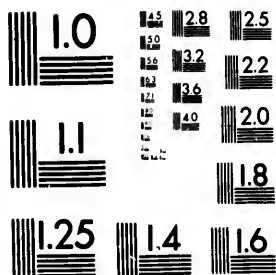
Objection. — We have the Bible; we want nothing more in matter relative to the future life.

Answer. — To suppose that the Bible contains *all* that is necessary for man to know, is to presume that the preaching of the apostles was of no possible consequence. * * * If the few fragments of their public discourses which have come to us, contain *enough for us and for all men*, they must have been sufficient for the first century; and it will appear that the preaching of Paul and John, for thirty and sixty years respectively, involved a prodigal expenditure of time and labor. * * *





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We have heard a single modern sermon equal in length to all that is directly ascribed to Jesus ; and yet we are constantly told, by divines, that the Bible contains the sum of all Divine wisdom yet given to men. If the few broken fragments which have been preserved and transmitted to us, is *all of revealed truth that Humanity needs to know, in every stage of its development*, of what conceivable use were the numerous discourses of which no record was made, and to what end have their successors in the Christian ministry, in every quarter of the world, been preaching for the past eighteen centuries ? — *S. B. Brittan's Review of Rev. M. Butler, D. D.*

Objection. — To compare modern manifestations with Scripture is irreverent, if not blasphemous.

Answer. — My veneration is well developed, but I cannot perceive this to be so. Facts of spirit-intercourse are recorded in the Bible. We not only have no hint that they are to cease, but are expressly told the contrary. Joel 2 : 28. Acts 2 : 17. Is not the expression, "latter days," as applicable to the nineteenth century as to the first ?

In 1 Cor. 12, we are exhorted by Paul to desire spiritual gifts ; and, by the description of what these are, we find them identical with those now so common among spiritualists. Mark 16 : 17, 18. "*And these things shall follow them that believe. In my name shall they cast out devils.*" (See Judge Edmonds, p. 463 ; Newton's first pamphlet, Ch. vi.) "They shall speak with new tongues. They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them" (Ch. vi.) ; "and they shall lay hands upon the sick, and they shall recover." (Ch. vii.) These signs (all but the serpent-handling) have followed, and do follow, modern spiritualists, but *not anti-spiritual-*

ists. Where is the impropriety of attributing them to the same cause? If you say the canon of Revelation is closed, I defy you to prove it; precisely the same objection could have been urged against the New Testament compilations or miracles with as much propriety.

Objection. — They are demoniacal.

Answer. — That many of them proceed from low spirits is granted. The cause has been previously explained. In making this objection anti-spiritualists now occupy the position of the Pharisees of old; this same reply is available. In addition, we have abundant proofs of the utility of present spirit manifestations. See CL. VII. If the devils are at the bottom of it, they must have improved since Christ's time considerably; *then* they made folks sick, *now* they cure them. The fruits of these manifestations are, "love, peace, joy," etc., the same as the "fruits of the Spirit." Gal. 5: 19. "The works of the flesh are manifest," in the treatment of spiritualists, by their clerical and pharisaical opponents; but, "By their fruits ye shall know them." And, tried by this test, the effects of spiritualism will contrast favorably with those of any system now before the world.

Objection. — Spirit intercourse is, *a priori*, improbable.

Answer. — That many believe it not only improbable, but impossible, is evident from the desperate shifts made to account for the facts on some other principle, when denial of the facts themselves is useless. But what more natural than that those we have loved on earth should seek to revisit us, drawn by mutual affection; that spirits of the blessed, who, in their earth-life, have toiled to attain truth and do good, should revisit those who are still walking in shadow, though seeking the light — those whose existence is consecrated to God and

humanity? It is said, evil spirits would not be permitted to return, and good ones would not desire it; but, in the first place, this classification is arbitrary, for spirits, like men, must be of all grades, if there is a future *individual* existence, as any sudden change of character on entrance to the spirit world amounts to a change of identity. Again, if evil men are allowed to exist, and communicate thoughts here, who can prove that they will not be allowed to do so (where they have affinities) when in another sphere? If any human being regulates his life by the principle of love to man, would he not desire to return, if he could, by so doing, benefit his fellows? And, "He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. What sort of heaven must that be where its occupants are so utterly selfish as to be quite indifferent to the welfare of all mankind, including their dearest friends? Save me from such a heaven, though it may suit anti-spiritualists.

CHAPTER XI.

PHILOSOPHY OF MIRACLES — WHAT USE IS IT? — INCARNATION OF LOVE IN LIFE — HARMONIAL COMMUNITIES — CAUTION TO NEW CONVERTS — PSEUDO-SCIENTIFIC EXPLANATIONS — WHO ARE INFIDELS? — SEPARATE THE SHEEP FROM THE GOATS.

Is God omniscient and omnipotent? Did he make things right in the first place? If so, creation, animate

or inanimate, human or angelic, needs no tinkering, and all events take place under fixed laws. There are things *superhuman*, but not *supernatural*; for, if God made nature and instituted its laws — if creation is an outburst of the divine mind, the body of the Deity — then, to be above nature, is to be above God. Magnetism is super-gravitational, mind is super-material; and, as the lower natural law is suspended by the higher, in the case of a loadstone, so mere human or terrene agencies can be suspended or diverted by *superhuman* intelligence. Hence miracles or physical spirit demonstrations. This theory of miracles is considered probable by Bishop Butler, but is demonstrated by spirit intercourse now.

WHAT USE IS IT ?

For tangible phases of utility, see "Chapter VII. Facts proving Utility."

Is it of no use that friends parted by death are measurably reunited? If we were going to a distant and unknown country, would it be of no use for us to receive intelligence from those who had lived there, even if they were on some points contradictory? Is the communion of saints of no use? Is a higher wisdom, a more devoted love, no use? For such are spirits now spreading on earth!

Science has been hitherto superficial and unphilosophical. Its devotees have assumed to discover causes and principles, when they have only observed facts, and that inadequately, superciliously rejecting those that fit not their Procrustean rules. Spirits are brought into nearer relations with imponderable agents which we can only dimly observe by their effects; they are in the sphere of causes; they can sense these invisible agents as we do tangible forms; estimate the modes of action on the hu-

man body of essences of plants, etc, which, with other essences from the spirit world, they can direct to the aid of the sick and suffering; they can enter into the arcana of the human spirit. Hence the "gift of prophecy" (mediumship for elevating spirit communion) enables its possessor to "understand mysteries" hidden from the mere man of science. As we are prepared for further knowledge we shall receive it. Already many important truths have been brought to light beyond our powers to ascertain. The science of man in all its phases has been wonderfully extended by means of this intercourse; certainty has been substituted for speculation, order for confusion, although as yet we are only on the threshold. Quietly and invisibly are the mightier elements of physical nature elaborated in the grand workshop of the universe. Even so are the elements of change in the spirit world that are to pull up by the roots, in a generation, customs and opinions hallowed by the dust of centuries, and substitute those in harmony with truth and love.

As spirit intercourse becomes common, our whole life must change. Who that realizes in his inmost soul the presence of angels would cheat, steal, murder, or be unjust in any way? This fact fully believed and realized would at once change the current of our business and social life by exterminating secrecy and suspicion. 1 Cor. 14: 24, 25. Every man would be seen in his true colors. Luke 12: 2, 3. "For there is nothing covered that shall not be revealed, nothing hid that shall not be made known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops."

THE INCARNATION OF LOVE IN LIFE.

Spirit intercourse operates, —

1st. Negatively, by removing obstacles to practical reform arising from undue concentration of mind on future interests, to neglect of present duties, which produces results analogous to the case of the Grecian philosopher, who was so intently watching the stars that he fell into a ditch. So people are so intent on saving themselves from a supposed external and distant danger, that they ruin themselves internally by neglecting the culture of their higher and inner nature. Expecting to be saved by something external, they become selfish and degraded, so as to be incapable of realizing anything but a low phase of being, here or elsewhere. A belief in spirit intercourse — a positive knowledge that spirit life is but an outgrowth of the present, and that happiness there can be enjoyed only as we become wiser and more loving here, stimulates to self-culture and social reform.

2d. Positively, by spreading a knowledge of the laws of life and health, physical and spiritual; by energizing principles of love and wisdom, causing a desire for a true physical and a higher form of social life, measurably free from the selfish element, gratifying the social faculties by association with congenial minds.

By developing our own spiritual nature, so that we can more readily perceive affinities, matrimonial and otherwise. Those in communion with a class of spirits above themselves run no risk of forming uncongenial matrimonial relations, as a spirit out of the form can perceive affinities more readily than a person in the natural body; consequently marriages formed by them will be happy ones, and the offspring of such gentle and loving, harmonizing the future.

But its tendency "to unite mankind in harmony" is its most interesting feature to me. If it is all imagination, I *know* it produces this result. I have, for the last six years, been deeply interested in the social condition of mankind; and, were it not for this present influx of spirit life, I should almost despair of its change for the better.

But now I see the eyes of nearly all spiritualists opening to the fearful social discords which are baffling all individual efforts for goodness and harmony. With but few exceptions, every spiritualist with whom I have met has somehow become possessed of an intense desire for harmony. "*Harmony*," "*Harmony*," I hear uttered and repeated, many times, in every circle of spiritualists. I know it has awakened the desire in the hearts of thousands, and it has become intense. Such a desire, I know, will be answered by some mighty practical results. — *New Testament and Modern Miracles*.

Accordingly, it is giving a powerful impetus to plans for social coöperation and harmonic life. The following is the present aspect of social reform :

North American Phalanx, in Redbank, Monmouth county, New Jersey, started in 1844; 90 members and dependents; live in two buildings; business horticultural, carried on by and for the community; 600 acres land; woman's rights practically carried out; Bloomers worn.

Hopedale Community, a reform village; 250 inhabitants; live in separate houses; tobacco, liquor, rowdiness, etc., strictly excluded. Members guaranteed minimum subsistence; non-resistants; business carried on both by community and individuals, but in a spirit of coöperation; no idlers or high salaries; business principally mechanical; most of them spiritualists; E. D. Draper, President; 600 acres; commenced 1842.

Icarian Community, Nauvoo, Ill. French and German; common property; agricultural; 400 persons; about four years established.

"Modern Times" city, Long Island, N. Y., 40 miles, by

railroad, from New York city ; Josiah Warren, originator ; based on individualism, equity in trade, voluntaryism ; live in separate houses at present ; 800 acres. (See Science of Society ; Equitable Commerce ; Practical Details. By Warren & Andrews.) About 15 to 18 houses.

Similar but smaller community in Wisconsin and Ohio. This one is likely to increase very much this year and next.

Rising Star Community, near Greenville, Darke county, Ohio. John Patterson, Secretary. All business undertaken by and for the community ; agricultural ; 25 persons ; commenced August, 1853 ; will live all in one dwelling ; all labor paid alike ; all spiritualists ; 500 acres.

Raritan Bay Union, near Perth Amboy, N. J. Commenced March, 1853. Building large unitary dwelling, and will build cottages ; live at cost ; intellectual society ; spiritualists will be attracted ; business by groups voluntarily associated or by individuals ; school wherein children will be educated *naturally*. 300 acres ; business various. C. B. Arnold, President.

In all the above communities, the equality of the sexes is fully recognized, but no unpleasant consequences found to result.

In a volume to be issued, on the mutual relations of reform movements and the need of their concentration, will be fully set forth the relations of spiritualism to other reforms.

CAUTION TO BELIEVERS, ESPECIALLY NEW CONVERTS.

Cleanse your skirts from the mire of the slough of despond before going deeply into spiritualism. When satisfied of the *fact* of spirit intercourse, take time to look

around you. Keep cool, and not believe all you get from spirits, as, like men, they are of all shades of mental and moral development. "Believe not every spirit, but try the spirits" 1 John 4 : 1. Remember that low spirits, like men, can boast and flatter, and that they love authority. Use common sense, and you will not be troubled by them ; don't be carried away by a belief that you are somebody ; spirits that sound their own trumpet are not elevated. Wait patiently for results. Elevate your own spiritual nature by the earnest prayer of a life devoted to doing good, and you will soon rise above the fogs of uncertainty into the clear daylight of experience.

PSEUDO-SCIENTIFIC EXPLANATIONS.

Dr. Hare, Professor of Chemistry at the Pennsylvania University, thus writes on the electrical theory to the Philadelphia Inquirer :

I am of opinion that it is utterly impossible for six or eight or any number of persons, seated around a table, to produce an electrical current. If, by any means, it were produced, however forcible, it could not be productive of table-turning.

Subsequently he became a decided convert to the spiritual theory, having used electrical apparatus, and resorted to every other means to detect the presence of electricity, for several months, without success.

Extracts from remarks of Dr. Robinson — Appendix to Religion of Manhood — in reply to magnetism as an assigned cause :

Reichenbach, the German experimenter, so celebrated for starting the odylie theory, says of the attraction exercised upon the hands of cataleptic persons by a magnet :

"It is nothing ponderable ; *it has no supporting power ; cannot*

even raise iron-filings, and is equally incapable of affecting the needle and inducing a magnetic current."

Taking the researches of this distinguished gentleman for authority, *the magnetic condition of no person, at a circle, can be such as to move any ponderable body.*

"It is known well enough," adds the same experimenter, "that we are not acquainted in physics with *any attraction* which is not *reciprocal*." If this be an axiom or unvarying law, characterizing the dynamics of magnetism, then a table would be just as likely to attract the *medium* as the medium the *table*.

In reply to the assertion that od force could produce the manifestations (pp. 239, 240) :

It yet remains to be proved that od is a *force*, or that it is capable, under any circumstances, of moving ponderable bodies. Its only known power is that which it has exerted upon the nervous systems of various susceptible persons. It can be blown about like the flame of a candle, with the breath, even when discovered in its most positive state.

It is because so little is actually known about this emanation, that it is seized upon as a *cause*, to account for the table movements.

May it not, then, justly be concluded that the peculiar property of matter which has been named od has no more positive energy to produce visible *effects* than the aroma of a flower? Allowing that one medium eliminated enough of this vapor, flame or light, to move a table with four men upon it, the intelligence incontinently displayed would still be involved in profound mystery.

Automatic brain (pp. 241, 245) :

In order that a brain should act automatically, it is absolutely necessary that the force that ordinarily operates it should be entirely withdrawn, when life would be extinct. How a brain can act automatically, while the mind is in connection with it, and perfectly conscious and cognizing, with all its ordinary peculiarities characterizing it, is a mystery which men of sound judgment have yet to solve. *Mind* is the only thing with which we are acquainted that evinces intelligence. Therefore, all intelligible manifestations are to be referred to that source. A brain and a mind are two distinct things; the first is the medium through which intelligence is transmitted, the second the

agent transmitting it. The brain itself cannot think, any more than the hand or the foot; and when the mind is once entirely detached from it, it is a common clod, ready to be claimed by the great law of nature, that resolves all bodies to dust, and makes mutation the order of the universe.

Even providing the brain could act automatically while connected with its legitimate propelling power, how could it manifest its intelligence extrinsically or outside of itself — at any distance, more or less? It requires an extraordinary stretch of credulity to believe that what *mind* usually performs with the *brain*, the brain can perform without *mind*. And the assumption goes much beyond this; for it is made to rap, tip tables, write without hands, and spell connected communications.

If the mind of a human being can leave the body long enough to go into an adjoining room and write over half a page of letter-paper, or trace a single letter of the alphabet, the fact proves the *immortality of the soul*, and renders the assumption too strong to be doubted, that a mind *released entirely* from its connection with the body, as at death, can do the *same* with even *greater ease* and *facility*.

STATEMENT OF ROGERS' HYPOTHESIS.

These phenomena require certain physical conditions and physical agents; therefore, these conditions are the causes. They require force, and force is a natural agent.

ANSWER. Force implies will, will implies intelligence. It requires physical conditions and physical causes for a human being to deliver a discourse; extreme cold, heat or exhaustion, or a malformation of the organs of speech, would prevent him, though he might be intellectually capable. Hence, if this reasoning is correct, preaching is no evidence of mind, but is merely automatic action, dependent on od force, electricity, etc., and produced by mechanical force.

Admitting these phenomena to be produced only by imponderable agents, back-brain, etc., yet people in this way receive facts, ideas and names, whereof they were

previously ignorant. Then, on the same principle, manifestation of human intelligence can be produced by the same causes; consequently, no intellect exists — we are all appearances. Let even this be admitted, yet it does not set aside the fact that we receive ideas, facts and names. from each other previously unknown to their respective recipients, and derive benefit from this (supposed) intercourse with other human beings, just as if we all really existed; which, according to the automatic theory, we do not. If natural forces can originate intelligence professing to be superhuman, they may also cause what purports to be from human beings in the body. We have no proof that a letter we receive is from our friend, on this hypothesis, as it may be the product of our own mind psychologized. We might, on this principle, argue that when we speak to a friend, and receive a reply, it is only from our own back-brain; but what of that? It would not prove that social intercourse is of no advantage, even if only imagination. The circumstance of the supposed respondent being visible or invisible proves nothing as to the source. People *say* they see and hear spirits; and, if that is a psychological phenomenon, why may it not be one that we *see any one, or exist at all?* Supposing that supposed spirit intercourse is all a psychological impression, or produced by physical causes; what then? We derive advantage from it, — we think and feel that individual spirits do communicate with us, and mere words cannot obliterate realities.

Mr. Dods has refuted himself as follows: "Let the mediums step into a room — not touch the table at all, and then cause it to be tipped, raised or moved, and the work is done. For one, I am a convert."

This has been repeatedly done. See preceding pages and following extract from letter written by Thomas Neibert, of Natchez, Miss., to Gov. Tallmidge.

* * "Again, we have had rapped out: 'Lay fifty pieces of paper in a locked cupboard, and we will write on them.' In less than half an hour there was a communication of at least ten lines on each piece, and each communication perfectly characteristic of the individual professing to communicate.

"We have the remains of a table broken all to pieces by a spirit professing to be Samson. Not one person was near it. The table being near the wall, commenced moving as we came into the room to form a circle, and moved until I came to about the middle, when the spirit commenced breaking it; and the floor, when he got through, was a perfect sight to behold, all covered with splinters. The whole company (some ten or fifteen, all sceptics except myself) were perfectly convinced."

Were these men all "*psychologized*," Doctor? Are the splinters, still kept, permanent phantoms engendered in the "back-brain"?

Whoever this spirit is that assumes so strong a name, his deeds, we hope, will testify that he has some right to do it, either natural or acquired; and that he will keep on until he carries away the "brazen gates" of the Gaza in which materialistic superstition has entrenched itself.

Those who cannot at once see the gross absurdity of Dods' conclusion, will get further light on the subject by reference to Courtney's, wherein he is completely reduced to his original element — *gas*.

EXTRACT FROM NEWSPAPER ARTICLE ON DODS' BOOK.

I mention what seems to me its first and all-sufficient error. "Voluntary" and "Involuntary Mind." "Voluntary Mind" wills and acts, is conscious of what it wills and wills it; but "Involuntary Mind," a mind that wills and don't will; can will and can't will; a mind with an inability to will, or not to will. Willing without willing. Two minds! Why not three? Put in a "mind" that makes the brain grow. Or say four minds! and let one have the power to carry a man bodily through the air, and enable him to walk on water, as has

been done; and where is our warrant to suppose a change has occurred in the laws of mind from that day to this? If, then, there is, more than ever do we need a new dispensation. fitted for these laws of mind.

The best "scientific" (?) explanation of the raps yet written is the following, from Parker's American Journal.

The only true and legitimate mode of accounting for the taps is the physiological effect of the membranous system. The obtuseness of the abdominal indication causes the cartilaginous compressor to coagulate into the diaphragm, and depresses the duodenum into the flandango. Now, if the taps were caused by the roagation of the electricity from the extremities, the tympanum would also dissolve into spiritual rinctum, and the olfactory would forment, and become identical with the pigmentum. Now this is not the case. In order to produce the taps the spiritual rotundum must be elevated down to the spiritual spero. But, as I said before, the inferior ligament must not subtend over the dignitorium sufficiently to disorganize the stericletum.

WHO ARE INFIDELS? — SEPARATE THE SHEEP FROM THE GOATS.

RICHMOND, DODS, ROGERS, RELIGIOUS (?) ANTI-SPIRITUALISTS, AND AVOWED INFIDELS, *versus* CHRISTIANITY, S. B. BRITTON, W. S. COURNEY, AND MODERN SPIRITUALISM.

Dods was a Universalist minister; his hobbies are mesmerism and electricity; so he wants to make them the cause of spiritualism. "Misfortune brings us acquainted with strange bed-fellows;" accordingly, the clerical and orthodox opponents of spirit intercourse, in their dire calamity, after attributing the phenomena to Universalist contrivance, are glad to avail themselves of the aid of a Universalist preacher to assist in "putting it down" (?); he is the most successful opponent because he nearly adopts the spiritual theory. Dr. Richmond consistently denies the spiritual origin both of the Bible and modern spiritual intercourse; while S. B. Britton his opponent, editor Spiritual Telegraph, contends for the

spiritual origin of both. So completely, however, has Dr. Richmond failed in maintaining his position (though a keen and practised disputant), that the editor of the New York Times, with that candor and courtesy so characteristic of most opponents of the manifestations, asserted that it was a got-up affair. The editor of the Tribune, however, proved the contrary, having introduced them to each other, and Dr. Richmond's opinion having been previously known. Dr. Rogers, in his answer to Beecher, has left the scriptural argument untouched, thereby tacitly admitting that his conclusions point to a total disbelief in all spirit agency — to Deism in its grossest form.

Rev. Charles Beecher says of the automatic theory :

It cuts up by the roots large portions of the prophetic scriptures. It declares that "the true seer seeks not the divine in the TRANCE," and that "all revelation that pretends to come from the spiritual world, only on condition of its passage through an automatic medium, is impossible, and its pretension a libel on the name of spirit, and a reproach on the character of divine wisdom." But was not "Saul also among the prophets"? And was he not an "automaton medium," when "the Spirit of God was upon him also, and he went on and prophesied till he came to Nain, in Ramah, and stripped off his clothes, and fell down all that day and that night"? Did not Peter "fall into a TRANCE, and see heaven opened, and a certain vessel descending"? etc. Was not Daniel a true seer, and an "automaton medium," when, after a three weeks' fast, he saw a vision his attendants saw not, lost all strength, and "heard the voice of his words, in a deep sleep, on his face on the ground"? Were the sublime glories of the Apocalypse a reproach on the character of the divine wisdom, because John saw them for the most part while "in the spirit," and his body lying "ὡς νεκρός" on the surf-beaten Ægean shore?

If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odious channels *in toto*, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible, and its authority, its plenary inspiration, will be annihilated.

On the other hand, if the theory of spiritual intervention through odylie channels be accepted in the Bible, it cannot be shut up there, but must sweep its way through the wide domain of "popular superstitions," as they are called, separating the element of truth, on which those superstitions are based, and asserting its own authoritative supremacy.

Those who *say* they believe that Jonah lived three days in a fish's belly, that the old prophets saw angels, were carried by spirits, healed the sick, etc., on the testimony of a few men who have been in the spirit world for centuries, refuse to believe, on the testimony of thousands of living witnesses, that occurrences much less startling take place now, thus verifying the remark of Christ, and vindicating their spiritual lineage from those who in a former day "strained at a gnat and swallowed a camel." They believe on hearsay; but the evidence of eye-witnesses, and even of their own eyesight, is deemed insufficient, when it comes in contact with their previous opinions. Can they be sincere? Religionist opponents of spiritualism, at least be candid and manly; down with your false colors! up with the black flag of infidelity! Epicurus, Hobbs, Voltaire and Carlyle, are your real leaders, though you *profess* to fight under the Banner of Christ and his apostles. A sincere Sadducee may be respected, but a canting Pharisee! fagh! Stamp God our Father under your feet! kneel down before the idols you have set up! Od force, electricity, mundane influences, and the automaton brain,—these are thy gods, O shamming slaves of sect!

APPENDIX.

COMMUNICATION FROM WM. WISHART. A. CRIDGE, MEDIUM.

AIM at the highest mark. Run for the greatest prize. Seek for the richest pearls of wisdom. Knock at the gates of the spirit land, and they will be opened. Ask of your heavenly Father, and joy and peace are yours. Remain not in the slough of despond, in the mire of stupidity, in the beaten track of tradition, while the green pastures and still waters of the spirit land are basking in the beams of the Sun of Righteousness, and are open to the weary and travel-worn wayfarer in life's path. Why do ye hunger and thirst in the deserts of selfishness and the quagmires of sensuality, when the tree of life, bearing all manner of healing fruits (Rev. 22), lies within your grasp? * * *

Be calm, candid, quiet and temperate. Seek, then, to commune with spirits, and the gentle influences of the spirit land will refine and ennoble you. It is not to the learned, the great, or the wealthy, that these things are open, but to the earnest seeker for spiritual truth and practical good. Let not the fear of ridicule or the terrors of church discipline awe those who would investigate, or prevent developed mediums from defending truth that they "know and have seen." Remain true to the faith you have received evidence of, and confident in the hope of a glorious resurrection of the race from the depths of sensuality, selfishness and scepticism, by intercourse with the spirits of the "loved," but no longer "lost," that are gone before. All that is beautiful and elevating, all that is heart-stirring and sublime, all of calmness and peace, shall be the lot of those who are true to the light that is in them, and open to the truth that is around them, and the love that will descend on them from above. The "fruits of the spirit" shall be manifested copiously as rivers of water in the spring, and the millennium will commence whenever and wherever these manifestations are freely received and fully acted out.

DIRECTIONS FOR THE DEVELOPMENT OF MEDIUMS FOR THE HIGHER MANIFESTATIONS, BY W. WISHART, THROUGH A. C.

KEEP free as possible from all impurity and excitement, mental and physical. Especially, abstain totally from drugs, alcohol and tobacco;

tea, coffee and flesh are usually detrimental, but some good mediums use them. The grosser kinds of flesh, such as fat, gravy, pork, etc., should be dispensed with, the body kept clean by constant ablutions, and the spirit of love control the actions. Abstain from controversy and excitement; all around should be congenial: these conditions, though *favorable*, are not invariably requisite. Music of an elevating character, such as may be found in the Spirit Minstrel, is useful in refining the organism, so as to render it open to higher influences and to counteract discordant ones. Association with mediums further developed, and with other congenial persons, is also efficacious. Contact with uncongenial persons should be avoided. While sitting for communications there should be no loud tones or disputes among persons present; solitude is better, and a few better than many; quiet and harmony are the elements in which the higher spirits live. Where several mediums are together, the influence, other things being equal, is more powerful; thence one good result, among others, from spiritualist communities. Developed mediums can usually ascertain, by asking the spirits, who is a medium, and of what kind.

BY ALFRED CRIDGE.

Tipping mediums, the most common kind, can be readily developed by sitting with a tipping medium already developed, at a small stand; with two tipping mediums would be better; by *gradually* substituting, on the stand or table, the hand of the *neophyte* for that of the more developed mediums, the former would soon be developed.

REV. W. WISHART ON SOCIAL REFORM.

As long as the mass of believers (in spirit intercourse) live in the old selfish way, progress will be comparatively slow; they must give practical evidence of the superiority of their faith to that of others; this can only be done to a limited extent in society as now constituted. It may not be desirable that *all* should leave their present position, but *many* should, to form *nuclei* for large communities. The guerilla warfare is well in its place, but a regular army is needed to give complete efficiency. It is almost time to stop putting new cloth on old garments; there will be enough half-breds left behind to keep the old social organization in a constant ferment, and enough members of spiritualist communities detached from time to time to carry on offensive operations; but every thorough spiritualist should have a home among his kindred. Individual sovereignty is well; unity is better; purity

is indispensable; but love, guided by wisdom, will fuse them in one homogeneous mass. We shall shake the old social organization to its centre; we will shiver it in fragments; we defy opposition; we court inquiry; we scorn intimidation; we know our mission, and we cannot fail. We are not omnipotent, and cannot control conditions; but we know what we can do, and the future is not hidden to us. Arrest the hurricane, defy the earthquake, drive back the rail-car at full speed, by standing in its way, but think not to stop *our* work.

LINES COMMUNICATED THROUGH CHARLES RAMSDELL, OF WOBURN, PURPORTING TO BE FROM AN ARMENIAN SPIRIT.

O! do not bow where bigots kneel,
Nor tamely cringe beneath the rod;
But look to yon bright vault, and feel
Within your hearts to worship God.

God is your Father, and when storrs
Of sorrow cloud earth's dark career,
O! ask no priest for creed or forms,
By which to reach your Father's ear.

Away! away! 't is all in vain;
For never, never can you bind
The false-begotten bigot's chain
Around the God-created mind.

Thy pathway yet shall be the sun,
Yon rolling orb thy path shall be;
And, with the uncreated One
Hold converse through eternity.

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