

# SPIRITUALISM

Viewed from a Scriptural Standpoint.

BY ELDER T. W. SMITH.

Published by the Reorganized Church of Jesus Christ of Latter Day Saints,  
Lamoni, Decatur Co., Iowa.

## SPIRITUALISM.

WHAT is Spiritualism in its popular sense? A system of religion, claiming as its soul or life-power, the doctrine of the possibility and reality of conscious existence, and ability to return to earth, of departed human spirits, who can, through other human or physical organisms, communicate revelation of the state or condition of the unseen world of spirits, and unfold the mysteries of the past, present, and future, to mortals in the earth-form. To hold communion with those who once lived in a body.

Spiritualism, as defined by spiritualists is, that, "in its broadest, divinest sense underlies and enzones all that relates to the spiritual nature of man in its organization and dual relation—in its capacities, purposes, duty, and final destiny. It further embraces all that is known or may be discovered of God, the *Infinite Spirit*; of the world of spirits, and its inhabitants; of psychological and spiritual influences, of whatever kind, and of all the occult forces and relations that pertain to the realm of spirit and matter. In the general acceptance of the term, however, it refers more particularly to the fact of spirit-communion—that human beings have a conscious, individualized existence, after the death of their mortal bodies; and do, under

proper conditions, manifest themselves to, and communicate with those living upon earth. Those accepting this *fact* as belief, or demonstrated knowledge, are denominated spiritualists."

The writer of this tract does not feel to acknowledge the fairness, nor the success of the common charge of humbuggery, delusion, imposture, and phantasy.

Spiritualism is a demonstrated truth; *i. e.*, the phenomena of spirit communication, that a hidden, mysterious, and superhuman power operates upon human media, and performs marvelous deeds, teaches unknown facts, and treads the dark and intricate paths of the past, and brings to light incidences and history forgotten by those who alone knew thereof.

It is simply foolish, unjust, and uncalled for, to cry nonsense, deception, and jugglery. There is too much plain and inexplicable proof that the "signs and wonders" performed in hundreds of places, before numbers of men and women whose testimony is credible on other points, and who have, or can have, no object in view in testifying to the reality of these "manifestations," other than simply a regard for truth. And that which we have seen, we must admit to have been seen, yet do not by this, necessarily endorse the claim as made concerning the *character* of the power operating. Neither do we think it proper to at-

tempt to explain Spiritualism upon the principle of animal magnetism, or upon any principle that is under the control of the human will; for, from our observation, we gather the idea that the spirits control the medium, and not the medium the spirits.

A system of faith, or of unbelief, should be met with rational argument, and fair open criticism. The arguments of fagot, dungeon, human fear, ridicule and sneers, can only intimidate weak and vacillating minds, or influence those who cannot, or care not to reason.

In our brief essay, we intend to look at Spiritualism as presented to us in a scriptural light.

We assume that which many, we may say most Spiritualists will not admit, the divine authority of the scriptures. To attempt a defence of them, in furnishing proofs from history, facts now presented, fulfilled and fulfilling prophecy, would occupy the space designed for other purposes, as our tract is for the benefit of minds who are prepared to believe in, and rely upon the truthfulness of that precious volume.

If the Bible be not true, purporting to be a revelation of the mind and will of God to his creature man; and if the system of religion taught therein, the gospel of the kingdom of God, with its facts, of the death, burial and resurrection of Christ; his ascension and mediatorship; the teaching of his second return, and reign on the earth; the necessity of faith, repentance and baptism; the gift of the Holy Spirit; the doctrines of rewards, and of punishment for sin; the existence of a personal God, and a physical inheritance be upon a renewed earth; if all this be false, unreasonable, and only founded on the "baseless fabric of a dream," then we say that Spiritualism is as likely to be true as any religion; and if the appearance of supernatural power is a proof of the validity, truthfulness, or correctness of a doctrine, then it stands evidently on the

vantage ground in contrast with any other system save one; for if signs and wonders are a proof of the truth of a doctrine, Spiritualism is confessedly proven true. To undertake to prove Spiritualism not to be what it claims to be, from the Bible, to one who flatly denies its divine authenticity, and who holds that it, and Mother Goose's melodies, stand on common ground on the matter of divine authority, would be a thankless and a useless task.

We offer no apology for the conflicting opinions of theologians, or for their glosses, and often biased, and irrational comments on the *meaning* of the sacred word; but consider that skepticism has been nourished, if not in many cases begotten and brought forth by the same; but we doubt if a fair and impartial reading of the word, with a determined disregard of human comment, and explanation, would lead to such a result. Some seeming inconsistencies, or contradictions, vanish before a more correct translation, based upon older and more correct originals or copies of originals, or are settled and reconciled by a reflection of the Divine Mind in the inspirational translation, by the same Spirit that in former days indited the word. And it were reasonable to suppose that the same Spirit that inspired the writers, can attest to the correctness of a translation of their word, and correct, if a mistake in definitions or expression of an idea, is inadvertently or otherwise made.

We question the propriety, however, of blaming the scriptures for the conflicting theories of religionists; for often the context furnishes a different sentiment than an isolated phrase or verse would seem to convey, and often harmonizes with other scriptures, the disjoining of which men, to support a pet theory, make to clash.

Neither do we allow the justness of the idea that the character of bible-men, if evil, proves their faith evil or

incorrect. The basest characters that ever lived can believe the purest truths, or "hold the truth in unrighteousness."

While men of irreproachable character can be grossly infected with error, the character or conduct of men, whether that character or conduct be good or evil, cannot of itself prove a doctrine held by them to be true or false; unless indeed the doctrine is the direct cause of such conduct. For instance, although wicked and corrupt as the practice of polygamy by the Salt Lake Mormons evidently is, that practice by them does not prove that the Bible and Book of Mormon which they profess to receive, are false, or corrupt, unless the practice is taught by one or the other, which is not the case,—the Book of Mormon particularly forbids it, and calls it an "abomination in the sight of the Lord."

But if improper, or illegal, or impure conduct is directly taught by a system, as a part and parcel of the system, then the faith must be weighed in the same balance, by which the conduct or actions is tried.

The scriptures are accepted by thousands as being the Divine standard by which every system of religion should be tested. To these thousands we present the arguments contained in this little work, and if Spiritualism as elucidated or exemplified by its teachings, is found to be inharmonious therewith, or contrary thereto, they will, until the standard or "test book" shall be proven incorrect, not receive its claims.

We will, in the first place, look at some of the scriptures that spiritualists claim as arguments in support of their faith in spirit communion.

#### SCRIPTURE EVIDENCES OF SPIRIT-INTERCOURSE EXAMINED.

Gen. xvi. 7; xviii. 1, 2; xix. 1; xxxii. 1; Num. xxii. 31; Judges xiii. 18; 2 Sam. xxiv. 16, 17; 1 Kings xiii. 18; xix. 5; 1 Chron. xxi. 20; 2 Chron. xxxii. 21; Dan. iii. 28; vi. 22; Zech.

i. 9, 19; iv. 4; v. 5; vi. 4; Mat. iv. 11; xxviii. 5; Luke. i. 11, 13, 18, 19, 28; xxii. 43; Acts v. 19; viii. 26; x. 7; xii. 7-9; xxvii. 23; Rev. i. 1; where *angels* are spoken of, as appearing to Abraham, Lot, Jacob, Balaam, Manoah and wife, to David, to the three Hebrew children, to Daniel, to Zechariah, to Zacharias, to Mary, to Christ, to the women at the sepulchre, to Peter, to Philip, to Cornelius, to John, and are considered as texts, furnishing proof of spirit-manifestations.

It is only, however, upon the assumption that these angels were spirits who once inhabited bodies, who once were in the mortal earth-form; but this is assumption only. It cannot be proven by the scriptures that they ever were in the flesh; but on the other hand it appears that there is an order of intelligences, beings, who are employed in various ways in executing the Divine will, messengers who are sent from heaven to convey the decrees and commandments of God to mortals, as the foregoing scriptures plainly prove. These angels appeared as men, ate and drank.

In Exodus xvi. 4, it is said that the Lord would rain "bread from heaven" for the Israelites' use, and David in Ps. lxxviii. 25, calls it "angels food," which would not be accepted as a literal fact by modern Spiritualists. These angels appear to have a "nature" which Christ did not assume when he came in the flesh; and if his pre-existence as a spirit is allowed, and spirits are angels, it would seem inconsistent for Paul to say in Heb. ii. 16 that "verily he took not on him the nature of angels, but he took on him the seed [or nature] of Abraham." The idea seems to be that angels have a nature, distinct from that of the seed or children of Abraham, and that Christ did not assume that of angels, but the *nature*, as well as the *form* of Abraham.

If angels are spirits in the spiritualistic sense, Christ was one already, and

if he appeared at all, it must be in the body of flesh; whereas Paul seems to argue that he could have taken angel nature, but this would have precluded the possibility of shedding his blood for remission of sins, and of partaking of death; for angels cannot die.

It is argued that the "world to come" mentioned in the same connection, is the *spirit-world*; if so, Paul says that world is not "put in subjection" to angels; verse 5, but argues that man who was made "a little lower than the angels" is to have all things put in subjection under him, and particularly under Christ, who is even now crowned with glory and honor; and to whom it is elsewhere stated, "all power and authority is given." If the "world to come" is not under the direction and control of angels, and yet Christ and the saints are to judge the world, (1 Cor. vi. 2), can it be said that they will be angels when they shall govern that world. He further says that the saints shall judge angels, (verse 3). Whether angels are judged in the sense of the examination of their merits or demerits, or if the phrase means ruling, governing, directing, or controlling; it matters not, as the distinction is clearly seen between the judges, or rulers, and those judged or ruled, and that that judgment is not exercised in this life is evident; for saints do not judge angels in any sense now, and if that judgment is to be manifested hereafter, it will be after this life ends, and if there is to be no future day of judgment in the sense of the scripture teaching, and no resurrection of the body as Spiritualists assert, then this judging must take place in the spirit form, and it would therefore appear that the spirits of saints are to judge other spirits, if angels are spirits of men. This agrees not with the spiritualistic idea of the condition of spirits in the "Summer-land."

From the following scriptures it appears that there shall be a judgment in

the sense of trial, the passing and executing of sentences, as in the case of criminals, to be passed upon a certain class of beings who have lost a former, exalted, and honorable position, by transgression, and are held in "durance vile" for a coming day of trial. 1 Cor. vi. 3, compare with Ps. cxlix. 9, Mat. xxv. 41, 2 Pet. ii. 4, Jude 6.

From these scriptures it appears that there is a class of angels, to be judged as criminals; and as saints are to judge angels, why may it not be that these fallen, transgressing angels, are the ones that they shall judge, and as "this honor of executing the judgments written" have "all the saints," therefore, it follows, that if all spirits are angels, then all other spirits but those called saints, or good spirits, are to be judged, condemned and punished, by these good spirits, which certainly does not accord with the spiritualistic idea of the unseen world. But some claim that the Bible says that God "maketh his angels spirits." True, angels may be spirits; but it does not follow, that all spirits are angels. Men are called animals, but all animals are not men. God is called a Spirit, but does it follow that every spirit is God? There are some scriptures which are employed as furnishing strong proof of spirit manifestation. 1 Sam. xxviii. 7-19 is considered as conclusive evidence of the visitation of a spirit. In this let it be remembered that God had refused to answer Saul by dream, Urim and Thummim or prophet, and the consulting of familiar spirits was positively forbidden by the Lord. See Lev. xix. 31; xx. 6, 27; Deut. xviii. 10-12. Samuel being a prophet and a servant of God, would not violate God's express command, and answer Saul as a prophet, or as a familiar spirit. Again, the woman declared that she "saw gods ascending out of the earth." Do Spiritualists believe that the spirits of their departed friends are in the ground? Saul, confused and nervous,

with one idea in his mind, and that of seeing Samuel, cried "what form is he of? She did not say I saw a god or a spirit, but gods." She perceived his mind, and the mental picture formed there, and said, "an old man cometh up covered with a mantle." Saul "perceived that it was Samuel." How. By her description? or did he actually see him? If so, then he spoke to him, without the mediumship of the woman. If he did not see him, then he perceived through her eyes alone; and consequently he was not certain of Samuel's identity, only as she described him, and if God had positively refused to answer Saul by dream, or Urim and Thummim or prophets, he certainly would not permit this woman to bring the Spirit of Samuel, the prophet, from the Spirit world, to answer in the spirit, which he was not permitted to do in the body. Nor can it be that God would so violate his own law against consulting familiar spirits as to allow this woman to receive communication from his servant Samuel. She may have seen, and have spoken by a spirit, but not by Samuel's spirit; but by one of that class of spirits who kept not their first estate. In all probability, it was one of these who represented Samuel.

Job iv. 14-16—Eliphaz states that "In thoughts from the visions of the night when deep sleep falleth upon men," he saw a spirit pass before his face; but he "could not discern the form thereof." Men have often dreamed such things. But if it was a spirit, it did not teach Spiritualism, when it said, "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Neither did it teach the truth, when it said that God "Put no trust in his servants, and his angels he charged with folly." Unless, indeed, these servants were those who were once his servants, and these angels were those who had kept not their first estate.

The case of the appearance of Moses and Elias.—Mat. xvii.; Mark ix.; Luke ix.

Was this an appearance of Spirits, or of real men?

There is nothing said about the spirits of Moses and Elias appearing through two mediums. It reads that there appeared unto them "two men, which were Moses and Elias." Spiritualists, who deny the resurrection of the body, could not be expected to admit that these men, if they were physically or personally present, must have been raised from the dead.

That Moses was raised from the dead, may be inferred from the words of Jude, verse 9. That Michael the Archangel, when contending with the devil, disputed about the body of Moses. It is hardly presumable that the devil would contend about the burial of Moses; for he would gladly have had Moses buried years before; but it is likely that he would make a fuss, over an attempt to raise Moses from the dead, as he "had the power over death" and the grave, till the Son of God destroyed that power by his own resurrection.

If Michael could be sent to raise Moses from the dead, for the purpose of the work to be done at the "transfiguration, why not also Elias, or as it evidently was, John the Baptist?" If these men were not really Moses and Elias resurrected, but their spirits, they were visible to the natural eyes of Peter, James and John, who heard their talk, and recorded it as relating to his death, that he should accomplish at Jerusalem. In the history given by the three writers named, not one speaks of spirits appearing, but state that they were Moses and Elias. They certainly could be raised from the dead as well as Lazarus.

Rev. xix. 10; xxii 9.—In these the angel does not say I am thy fellow servant, and one of thy brethren the prophets; but the reading seems plainly to indicate; that he was John's fellow

servant, and also a fellow servant of his brethren the prophets, for the angels are "ministering spirits, sent forth to minister to them who are the heirs of salvation,"—are co-laborers with the human or earthly servants of God, in the great work of human redemption. This angel was not only the fellow servant of John, but also of his brethren who have the testimony of Jesus. The American Bible Union translation says, "I am the fellow-servant of thee, and of thy brethren the prophets."

#### THE SCRIPTURES VERSUS SPIRITUALISM.

The voice of God against the consulting of familiar spirits, is very pointed and plain. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them."—Lev. xix. 31 "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 is an observer of times, or an enchanter, or a witch, or a charmer, or a counsellor with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."—Deut. xviii. 10–12. "So Saul died for his transgression which he committed against the Lord, or against the word of the Lord, and also for asking counsel of one that had a familiar spirit to enquire of it."—1 Chron. x. 13. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to hear from the dead?"—Isa. viii. 19.

The character of some is spoken of by Paul, who shall appear in the last days, as giving heed to seducing spirits, and doctrines of devils.

Spiritualists claim to possess miracle working power, which we, grant, and the scriptures plainly foretell the coming of such a power. John says,

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 13, 14.

Says Christ, "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect."—Mat. xxiv. 23. We will notice this prophecy under the head of Spiritualistic doctrine.

Paul mentions a class "having a form of godliness, but denying the power thereof," and adds, "from such turn away." For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." This is clearly the case with modern Spiritualists, for there is a great advancement in learning among them, and they number many of the "learned of the age" among their believers, and while they seem to reveal the "mysteries of the Spirit world," and the nature and character of the far off planets and their inhabitants; and dive into the mysteries of earth's character, formation, age, and destiny, as well as professing to solve the problems of the various sciences, literary, medical, mathematical, scientific, political and spiritual; not one has yet been able to see the "truth as it is in Jesus," or to believe the word of God which is truth. Paul adds, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith."—2 Tim. iii. 5–8. How did these magicians withstand Moses? Not by debate or personal encounter with weapons, but by imitating the works

done by Moses and Aaron, or as it reads, for instance, "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt."—Exodus viii. 7. So in the case of the turning of water into blood, vii. 22. So Spiritualists to-day, imitate the practices of the church of Christ; for, is the gift of healing in the church? so do they profess the same power by the laying on of hands; is the gift of other tongues, prophecy, miracles, casting out of devils in the church of Christ? so do they claim the same, and indeed, they use these evidences as an argument that their system has the sanction of scriptural example. But there is some difference between the manifestations of spiritual gifts by the Holy spirit, and by the spirits of dead men and women. These gifts are signs which followed and are to follow the believer of the gospel; not to precede faith and furnish the foundation of belief as in the case of Spiritualism.

The existence of a counterfeit or illegal note, demonstrates the existence of a genuine one. A false Christ presupposes the fact of a true Christ existing; false prophets prove that there are true ones; a miracle working power said to be that of the spirits of devils, proves that there are signs and wonders done by an opposite power—the Spirit of God.

We shall now present Spiritualism in a form that we think it will be readily admitted it is rapidly assuming, and that is, the "TWO HORN" beast of Rev. xiii. In the fore part of this chapter, there is a power represented as a beast with seven heads and ten horns, and said to be like unto a leopard, with the feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his seat and great authority. We understand this beast to be the same as the non-descript animal of Dan. vii. 7, which is said to be the fourth kingdom upon earth, which should be diverse from

all kingdoms, and should devour the whole earth, or should obtain rule over all the earth.

This kingdom is generally admitted to be the Roman Empire in its divided state, and in Rev. xiii., the same power is evidently referred to, under its combined political and religious form, or under the papal rule particularly—the seven heads being so many forms of government under which that empire has severally passed. The dragon who gave it its seat and great authority, is called the Devil and Satan, in Rev. xii. 9. He is also called the "Prince of this world," and the "god of this world.

Having usurped the dominion of the earth by the seduction of our first parents from their allegiance to God, he is recognized as having the dominion of the kingdoms of the world. He came at one time, and offered them to Christ as the price of a worship to be rendered to himself.

In giving his seat and great authority, he yielded the government of the world to the Romish beast, and appointed him as an agent. The character of this beast is therefore that of a universal empire, of a combined religious (or spiritual) and political form of government, and of a persecuting, destructive disposition. This beast was to be worshipped by all the world, which certainly was true of the Romish power.

The two-horned beast does not arise in a turbulent manner, as coming from the sea, in the midst of strife and bloodshed, as did the seven-headed beast, but comes up out of the earth, like a plant, quiet and unostentatious. Such was the rise of Spiritualism in its modern form. Commencing with the Fox girls of Rochester, N. Y., in simple table-tipping; then advancing to writing mediums; then to trance; then to an inspirational condition, giving communications, first in our language, and then in other tongues; then heal-

ings, and miracles, and so, on and on, till after a while it becomes a national, a universal religion, the worshippers of which are bound by oath and covenants, secret signs, pass-words and grips, and embracing kings, queens, princes, governors, congressmen and legislators, lawyers, doctors, clergymen, and the masses, in its fold.

This beast, it is said, shall speak as a dragon, yet look like a lamb. Its appearance is very innocent, yet its voice is dragonic. What is the voice of the dragon? If the Devil or Satan is the dragon; his voice is the teaching of adverse doctrine to that of Christ; for his work is to oppose the truth of the character of God, of Christ, and of the religion of Jesus. We will notice this more particularly under the head of dragonic teachings, or the teachings of Spiritualism.

That this power will become universal is taught in the words,—“And he exerciseth all the power of the first beast before him” (the Roman hierarchy.) “And he causeth all both small and great, rich and poor, bond and free, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell save he had the mark, or name of the beast, or the number of his name.”—12, 16, and 17th verses. The mark of the beast, we apprehend, is that particular recognition-sign adopted by the order, a grip of the hand, or a sign on the forehead.

That Spiritualists anticipate the organization of such a general order, is evident from a resolution passed at a general convention of Spiritualists, held at Cleveland, Ohio, in September, 1867, appointing a committee to prepare a ritual, with its necessary signs, grips, &c., and one argument used, was that the system or doctrine had spread over the world, and that Spiritualists should therefore be brought into a closer bond of union and fraternity than at present. The organization of a secret, universal order, was the one thing

necessary. There exists none among them, a “Supreme Order of Eternal Progress,” and known locally as “Sanctuaries,” “Supreme Sanctuaries,” and an organization into county, state, and national associations has been effected. Spiritualists do not hesitate to declare their expectation of a universal predominant faith, based upon Spiritualism.

This beast is a miracle working power. “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”

The beginning of this fire-wonder is seen in the celebrated “fire test” of D. D. Home, in England, who takes live hot coals in his fingers, picking them out of a bed of live coals, and putting them on his naked hand, or on the hands of others, and in their hair, without even leaving a mark of smut, much less a burn, or without singeing a hair. It was seen also in Michigan some time ago, at a place where a young medium worked as a domestic. Fire would break out in trunks unopened for months, and in carpets where there had been no stove or fire for months. This was attested by many.

Like its pattern, the seven-headed beast, or politico-religious Rome, it must have a head, a leader, and that leader a human being. Claiming supreme powers, an Anti-Christian ruler, who will govern according to his desires, and execute as a despot his own inflexible purposes, and be recognized as the supreme head of the universal church or Order of Eternal Progression. It is written “Here is wisdom. Let him that hath understanding count the number of the beast,” for it is the number of a man, and his number is six hundred three score and six.”

That this universal church that Spiritualists expect to establish upon the ruins of an overthrown christianity will be without a head is unreasonable. The great and universal order of Spiritualistic brotherhood, without a Su-



preme Grand Master, would be contrary to analogy, and the practice or customs of societies, communities, and governments, in all ages. Spiritualists expect to accomplish the conquest of the world, and the overthrow of all systems of religion, by absorption, and to establish their "new dispensation" universally. That they expect a "Coming Man" to take the reins of government, is not a whispered thought among them; but an out-spoken, fearless announcement. Our firm conviction from the teaching of the scriptures is that in this expectation they are not likely to be disappointed; and that they will absorb the greater number of those who constitute the religious element of this age, and that eventually, there will be but two parties, Spiritualists the one, and the Church of Jesus Christ the other.

Our conviction furthermore is that the Church of Jesus Christ is established upon the original basis of faith, of repentance, of baptism for remission of sins, of the bestowment of the Holy Spirit by the laying on of the hands of apostles and elders, of a church with apostles and prophets, and each spiritual authority that once formed its executive and administrative powers. In plain words, the church as established by Christ and his former apostles, with the same faith, practice and order.

All other systems and forms must succumb to the steady, persistent attacks of Spiritualism. Startling as the statement may be, Spiritualism is believed, in its fundamental principles, more or less among the churches of the day with perhaps the exception of those who reject the doctrine of the conscious existence of the spirit after death, and those who, through the gift of discernment of spirits, can detect the character of the spirits that claim our attention, and challenge our recognition.

The foundation of a belief in Spiritualism is publicly taught in the churches, in the sentiment that the

spirits of our friends are hovering around us, and cognizant of our thoughts, and who act as guardian angels, &c., which is more or less believed by the generality of the religionists of the day. And when the marvellous phenomena that is undoubtedly displayed every day by Spiritualists is presented to these minds, admitting as they do the fact of spirit-presence, what can hinder them from receiving the revelation of these spirits, or what is claimed to be from them, especially when facts are revealed which they believe no one but the departed ones could know, when the fac-simile of the deceased's hand-writing is presented, when the voice is recognized as the once familiar voice of the lost friend or relative, and other, to them, indisputable proof, that the spirit is the veritable person it claims to be.

If I believe that the spirit of a deceased father is present, knowing my thoughts, capable of suggesting ideas to my mind, of protecting me from unseen dangers; how much more faith does it require for me to believe that he could use my hand to write his thoughts, or my tongue to give utterance to his feelings? The step between belief in spirit-presence and the ability of spirits to communicate through the mediumship of mortals, is one easily and naturally taken. So we argue that the ground-work of Spiritualism in its visible development is laid quite generally in the churches of the day.

The religious world is just as clamorous for signs to prove the claim of a superior religion to theirs, as they were in the days of Christ, and Spiritualists offer to gratify their most ardent desire in this direction. Are we assuming too much then in stating that many professed christians will believe, that tens of thousands will have to believe in spite of their prejudices, and that eventually many more will accept the spiritualistic faith through coercion.

We will now proceed to examine

some of the teachings of the spirits and spiritual mediums, on the different and fundamental principles of the doctrine of Christ, keeping in mind the words of the prophet Isaiah, when speaking of consultation with familiar spirits, and wizards that peep and mutter. "To the law, and to the testimony; if they [the spirits] speak not according to this word, [the law and testimony,] it is because there is no light in them." [the spirits].

*Firstly.*—The voice of Spiritualism on the subject of

I. THE BIBLE.—In an article in the *Banner of Light* of Dec. 26, 1868, H. C. WRIGHT, commenting on a work just printed by him, called, "The Holy Bible and Mother Goose, as an infallible and authoritative rule of faith and practice; what is the difference between them?" says, "my object is to show that as an authority, the Bible and Mother Goose are on a level; that a text from Mother Goose is as potent to prove that "the man in the moon came tumbling down" &c., as is a text from the Bible to prove that Christ had no human father, or that man can be saved by the merits, or by the blood of Christ." Again, "What my Orthodox friends regard as my crowning blasphemy, I regard as my crowning act of true worship of God in man. What they regard as a colossal crime, *i. e.*, giving a 'death-blow to the authority of the Bible,' I regard as a truly pious and noble deed. My regret is that I can do so little to emancipate the human intellect and heart from the cruel despotism of Bible authority." The same author has another book, called "THE ERRORS OF THE BIBLE, DEMONSTRATED BY THE TRUTHS OF NATURE."

At the same office is issued a tract termed "144 *self-contradictions of the Bible.*"

Prof. Denton said of the Bible, "so of many other practical questions of life, the evidence of the Bible was con-

tradictory. It was a double guide, standing at the cross road with as many hands as a Hindoo god, and the traveler was at a loss which of its routes to pursue. What then should be done? We must follow reason which taught that whatever was for the good of humanity, was right, and the opposite wrong." In a work, called "BETTER VIEWS OF LIVING," by A. B. Child, M. D., writing of the Ten Commandments, he says "They have taken for their maintenance, money, labor and blood from the people. They have produced and supported everything which is commanded by them not to be. They have stolen human life and human liberty. They have made the slavery of the world. They have made our prisons and filled them with men and women. They have made the scaffolds and blocks of execution, and have furnished victims for them. They have supported riches and continued poverty. They have made the oppressor and the oppressed. The governments of the earth are the dominion of the Ten Commandments, and Lucifer is the unseen commander. They have created the painful forebodings of hell, and a hell of earthly suffering is their dominion." Again, "So far as man's earthly well-being is concerned, obedience to the Ten commandments is of importance, but so far as his spiritual well-being is concerned, disobedience to them is of greater importance."

In answer to a question, "Do you believe all scripture to be the word of God? A spirit answers, yes, I do believe that all scriptures are the word of God; but I do not believe in any written word of God. I mean the scriptures of Life, of Nature, those that bear record of the truth. I do not mean those which could have been concocted by almost any brain. I do not refer at all to any so called sacred written work. I believe in the scriptures of the rocks, of the waters, of the skies, of the stars, of everything that

God manifests through in nature. These are my scriptures."

In a work by S. J. Finney, entitled, "THE BIBLE—is it of Divine origin?" it is asserted "When we take the Bible as an authority, we become confounded with its contradictions, disgusted with its assumption, and indignant at its blasphemous representations of God and Divine things."

II. GOD.—A writer in the *Banner of Light*, A. C. Edmunds, while remarking on some expressions found therein, says: "To say, Our Father, conveys the idea of a person. I am curious to know what kind of form that person bears. Does he possess the form of a man or a monkey?" Again, "My god is the old Anglo-Saxon, Good. This good is the sum total of every particle of mind, matter, (or whatever I am pleased to call primate), in the boundless universe. Not a thing was ever made, combined, or controlled by arbitrary power, or external forces. Matter governs itself, so does soul or spirit. It is just as sensible to pray to the ocean or the sun, as it is to the Jewish unknown Jehovah, or the Christian's God. Nature justifies a faith in no such abortion. The whole system of modern theology is based in the speculative idea of a personal God; but my god is more real and tangible. I can see it in the clouds, and hear it in the wind."

Again, "People of shallow brains are so apt to get mad when they hear a free thinker speak irreverently of the great overgrown boss of the universe. Seriously, what a person believes in reference to the great Idol, is of no benefit to me."

In answer to some questions, a spirit answers as follows:

Q.—In what does God exist?

A.—In everything. Tell us in what he does not exist.

Q.—In all form?

A.—In all forms. He exists in you,

in me, in all these different forms—in everything.

Q.—Is he then a personal being?

A.—Yes so far as form is concerned He is personified in all forms, having no special form, but taking all. That is my belief.

Q.—Do you recognize him as distinct and separate from human beings?

A.—No, certainly not. I recognize him as one with them."

The oft-repeated declarations of Spiritualists on the nature and character of God, are, "Nature is God." "God is Nature." "God is in everything and everything is God." "Man is part of God." "Every man has God within him."

In the *White Banner*, Mrs. M. A. Blackwood says, "We recognize no one form of God, no personal combination of principles; but one great mass of principles or essences, or life-producing power, pervading all things, producing all things; wherefore we say, this being the cause of life, and all forms of the manifestation of life, by the different conditions and attractions of principles acting on each other, producing all these different forms, that this pervading power, wherever manifested, is God; Father and source of all these manifestations. This life-principle then is our Father and our God. We therefore worship the great principle of life, which permeates all things, filling all space, from whose presence none can flee, from whose control none are exempt."

Dr. R. T. Halleck, when speaking of another, says: "Now we may cheerfully sympathize with his mirthful explosion of the popular Divinity. No merciful man will object to his expunging from his vocabulary, the three hateful little letters [G—o—d] which express it."

A spirit claiming to be Joseph Foster, says, "Ah! there is no God, there can be none. \* \* \* What is the use of telling them of a God when there

is none? \* \* \* I tried to serve God, and their aint any."

"What a horrible phantom! what a soul crushing superstition is this idea of an overruling, omnipresent, all powerful God. \* \* \* Belief in a God is degrading, whatever the character ascribed to him. Where is your God? I can stand up and look him in the face, and affirm that I have a right to life, liberty and happiness, whether it is his pleasure that I shall enjoy them or not. It is perfectly plain, then, that his god-head or my manhood must succumb! If I can beat him at even one point, he is no God. But if I can make a case once, I can a thousand times, in the case of every single right. And if I maintain my manhood in spite of him, so may every other human being, and so the God is nowhere—utterly routed."—*Age of Freedom*, published at Berlin Heights, Ohio.

*Holy Ghost*.—In answer to a question put to the spirits at the "circle," at the *Banner of Light* office, by S. Craft, of Ohio, as to "What does the blasphemy against the Holy Ghost mean?" the reply was, "To us it means the blasphemy against our inner consciousness of right. That is the only Holy Ghost that we can perfectly understand, that we can come into perfect rapport with; therefore is the only Holy Ghost that we can blaspheme against."

III. CHRIST.—Of his birth, works, death and resurrection, they have among others the following sentiments: "He was the natural son of Joseph." "A bastard." "No more the Son of God than you or I." "He did no miracles." "No matter about Christ and him crucified—dead bodies are of little consequence. In brief, preach a living Christ—Christ incarnate in our present humanity. Christ as the Christ-principle, love, truth, wisdom—the great redemptive powers of the universe." "I do not believe that Jesus Christ was any more the Son of God than you are. I believe he was

divine and human too. So are you, and I should pity you exceedingly, if I believed otherwise."

In answer to the question, "By what right do Spiritualists, and those intelligences said to be the spirits of our departed friends, ignore the doctrine of the literal resurrection of Jesus Christ our Savior?" An "intelligent spirit" responds, "He takes it for granted that Spiritualists and spirits have no belief in the literal resurrection of the body of Jesus. So far he is right. In the first place, they disbelieve the story because it is incompatible with all the known laws of Nature; either those that pertain to the physical body or those that pertain to the Spirit. It is entirely incompatible with natural law, therefore, on that ground they disbelieve it.

"That such a man lived, that he died a natural death, that he was resurrected as all souls are, we fully believe; but that he rose from the dead, bodily, physically, after having been absolutely dead, without having come under the rule of Nature and its law, we deny. We deny it because it is untrue, because everything in past history declares it to be untrue, everything so far as the science of life is concerned declares it to be untrue; and he whose senses are so benighted as to believe it is to be pitied, and there are many such on earth to-day."

"Christendom directs us to a man who lived eighteen hundred years ago, as having in himself a power to heal all the wounds inflicted on the human soul by violation of the laws under which it exists. \* \* \* Nature points to God in our own souls. The Bible says, Look to Jesus on the cross. Nature says, 'Look to your own soul' The Bible says, 'Seek and find eternal life in the blood of Christ.' Nature says, 'Seek and find it in obedience to the laws of your own soul, that primeval revelation of which every human being has a copy.—Every substance endowed

with life is endowed with an inherent power of healing! an inherent birth-right. Redeemer? Every man and woman may be, ought to be a Saviour, a Lamb of God to take away the sin of the world."—H. C. Wright.

Of the atonement, S. J. Finney says, "all nature gives this doctrine in the face, the lie. The sins of the whole race forgiven—blotted out in the blood of a murdered reformer!! It is awful! Faith in a lying and suicidal God!! who but a demon can have faith in such an insane and demon God? What natural relation has the blood or righteousness of Jesus to a man's sins actually committed? Can that blood wash out those sins? No!"

#### IV. DEATH AND THE RESURRECTION.

—On these subjects the spirits and Spiritualists boldly assert that "It is well then to repeat in the most emphatic manner, **THERE IS NO DEATH!** instead thereof, there are **PERPETUALLY UNFOLDING LIVES!**" "All descriptions of the resurrection of the body are but so many fictions." "The resurrection of the body is a physical impossibility, and a mental absurdity."

In the obituary notices in their papers, they speak of persons who have died, in the following style: "Passed on to dwell with kindred spirits." "Ascended to spirit life." "Passed over the river to rest with the angels." "Passed to the Summer Land." "Gone up higher." "Translated to the higher life." "Born into spirit life." "Went home to the Better Land." Taken by the angels." "Death is a misnomer, as her radiant uprisen glory, proved beyond all doubt." In answer to a question as "What new truths Spiritualism has given to the world," it is remarked, "Here is one: 'There is no death!' All nature throbs with life; throughout the boundless domain of the universe nothing dies. No other system ever announced so grand and inspiring truth as this, therefore it is one of the

new truths which Spiritualism has given to the world."—W. F. JAMIESON.

But it is hardly a new truth or falsehood either; for it is a very old sentiment uttered by the first inspirational medium, in the Garden of Eden—even the serpent—in contradiction to the word of God, who had said to Adam and Eve in case they should transgress, "Thou shalt surely die"—but the inspired serpent said, "Thou shalt not surely die, but shall be as gods." And so Spiritualism to-day teaches, that "they are going to mingle with the gods," "shall become gods," &c.

V. SIN.—They say "there is no such thing as sin." "No future judgment." "Man is being judged by his own conscience." "All the judgment-bar we shall ever appear before is the inherent sense of right." "Man is his own judge." "Whatever is, is right." "The most despicable passions of men, their excesses, their vices, and their crimes, often forward more certainly the good cause, than the endeavors of the virtuous man who will never do evil that good may come."

"There are greater uses in sin than in holiness. The vital spark of christianity is no less in the heart of the sinner, than it is in the heart of the saint." "There is no merit in what the world calls religion, and there is no demerit in what the world calls irreligion." "No one church has a truer religion than every other church, and all the churches have no truer religion than the great church of sinners, to which all men, if not visibly, are invisibly connected."

VI. MARRIAGE.—Spiritualists present their views of marriage in the following language: "Marriage is the fountain of selfishness; the cause of debauchery; the prolific mother of disease and crime. We charge all these upon the marriage institution. \* \* \* The society we want is men and women living in freedom and governed

by their attractions; no one presuming to interfere. The very mischievous error that free love will do only for pure and elevated beings, must be exploded. The low and vile must need its elevating and purifying influence." Quoted from a Spiritualist magazine, published in New York, a few years since. "The marriage institution of man is wrong and must be annulled ere the race is redeemed," says another writer. A third declares that "All advanced Spiritualists repudiate marriage in its legal sense, and believe in the doctrine of affinities." Dr. A. B. Child has taught, "However much good may have been claimed for, and experienced by the old institutions of marriage by law in the past, it is apparent to clear sight, that for the present development of the race, it is an institution of woe. The rite of marriage is already virtually abolished by multitudes, and ere long its abolition will be outwardly proclaimed by the whole people." To remedy certain evils he advises thus, "To banish prostitution from cities and towns, take the men who support it, called virtuous and law-abiding, from the bondage of the marriage law. To prevent adultery, take law away from marriage relations. To prevent uncounted wars, and declare peace between husbands and wives, remove from their necks the yoke of legal marriage. To prevent the causes of divorce, make no State legislation on marriage. To make the tide of sexual love run pure, holy, and undefiled; let nature's laws, and nature's wisdom rule. So let human souls go on in nature's way of progression." "No wonder christianity is a failure. Man alone cannot redeem this world. \* \* \* We never should have protestants if women would live with men promiscuously without marrying them."

At the Rutland Reform Convention, in June, 1858, it was argued that if a man loves another woman better than

his wife, he is really married to that other woman; and a resolution was offered, that the only true and natural marriage is an exclusive conjugal love, between one man and one woman. A woman who addressed the convention, held that "marriage is the sole cause of woman degradation and misery." A woman in the *Educator*, edited by A. E. Newton, says, "It is reserved for the present day, under the inspiration of spirits, for woman to rise and assert her freedom. No man, no church, or set of men, no State shall withhold from me the realization of that purest of all all aspirations inherent in every true woman, the right to re-beget myself when, by whom, and under what circumstances, as to me seems fit and best."

At a Spiritual convention at Ravena, Ohio, July 4th, and 5th, 1857, a Mrs. Lewis said: "To confine her to love one man was an abridgment of her rights. \* \* \* Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children or ten men are? I have a right to say who shall be the father of my offspring."

#### SPIRITUALISM AND SPIRIT TEACHINGS AS VIEWED BY SPIRITUALISTS.

"Fifteen years of critical study of Spiritual Literature, and an extensive acquaintance with the leading Spiritualists, and a patient, systematic and thorough investigation of the manifestations for many years, enable us to speak from actual knowledge, definitely and positively, of Spiritualism as it is. Spiritual literature is full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness."

"It is a notorious fact that leading

teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, and gone off with affinities. \* \* \* The outside world has no idea of the folly, 'free-love' and licentiousness among Spiritualists, especially on the part of 'healing' and developing mediums." Again, "One of the oldest, if not the most influential paper, has several noted free lovers and libertines as special and honored correspondents. After years of careful investigation, we are compelled to admit that more than one-half of our traveling medium speakers, and prominent Spiritualists, are guilty of immoral and licentious practices."—*Spiritualism as it is.*—WM. B. POTTER.

"Seeing as we have the gradual progress it makes with its believers, particularly its mediums, from lives of morality to those of sensuality and immorality, gradually and cautiously, undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to endorse and approve each individual act and character, however good or bad these acts may be."—J. F. WHITNEY, Editor N. Y. *Pathfinder*.

"The extensive opportunity I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in this matter. I have heard much of the improvements in individuals, in consequence of a belief in Spiritualism. With such I have no acquaintance. But I have known many whose integrity of character and uprightness of purpose, rendered them worthy examples of all around, who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. There are thousands of high-minded and intelligent Spiritualists, who will agree with me that there is no slander in saying that

the inculcation of no doctrines in the country has ever shown such disastrous, moral, and social results as the spiritual theories. \* \* \* Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy any wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; bastards claimed to be spiritually begotten! \* \* \* The abrogation of marriage; bigamy, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has arisen a class of people, who are guilty of so great a variety of crimes and indecencies, as the Spiritualists of America. Spiritualism and prostitution, with a rejection of christianity, are twin sisters. I have been able, with but little inquiry, to count up seventy mediums, most of whom have wholly abandoned their conjugal relations; others living with paramours called "affinities," others in promiscuous adultery, and still others exchanged partners."—D. B. F. HATCH. *From Spiritualism Unveiled.*

"I believe Spiritualism to be the most tremendous enemy of God, morals and religion, that ever found foot-hold on the earth—the most seductive, hence the most dangerous form of sensualism that ever cursed a nation, aye, a people." \* \* \* "Five of my friends destroyed themselves, and I attempted it by direct spiritual influence. Every crime in the calendar has been committed by mortals moved by viewless beings! Adultery, fornication, abortion, insanity, are not evil, I suppose! I charge all these to this 'scientific' Spiritualism."—DR. P. B. RANDOLPH—*Ibid.*

"The marriage vow imposes no obligations in the view of Spiritualists. Husbands have abandoned their wives, and formed criminal connection with other females, because the spirits told them that there was greater spiritual

affinity between them. \* \* \* And wives too, the most elevated and loving, and true to their husbands, have left their husbands and children, and lived in open immorality, because the spirits told them to do so."—T. L. HARRIS. *Ibid.*

"After all of our investigation for seven or eight years, we must say, that we have as much evidence that they are lying spirits as we have that there are any spirits at all. The doctrines they teach are mostly contradictory and absurd. There are those who have become, and are becoming victims to a sensual philosophy, under the influence of what is termed Spiritualism. \* \* \* Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious atheism."—MR. JOEL TIFFANY.

Spiritualism meets, neutralizes and destroys christianity. A Spiritualist is no longer a christian in any popular sense of the term. Advanced spirits do not teach the atonement of Christ, nothing of the kind."—DR. T. L. NICHOLS.

#### POLITICS OF SPIRITUALISM.

In a paper published at Chicago, professedly under the direction of the higher order of spirits, such as Daniel Webster, John Quincy Adams, Socrates, Martin Luther, Tobert Rantoul, Ben. Franklin, and others, the following view of an order of things anticipated by Spiritualists is presented: It speaks of a "new and divine government, Church and State combined. A democratic, theocratic government; woman representing the church; man representing the State. The church controlling the State. To be democratic, the power must be in the hands of the people. To be theocratic, the power must be in the hands of the ancient world."

The idea seems to be this. That women are to represent the church or theocratic part of the new government;

and, as the church or theocratic power is to control the State department; and the theocratic must be in the hands of the angel world, or the spirits. So then spirits through women, are to be the controlling power. Man is therefore to occupy a subordinate position in the "new and divine government;—not to rule any more, but to be ruled. Man will no longer be the head; but woman, disregarding her natural position of help meet for man, and no longer a trusting, confiding, and reliant companion, henceforth holds the reigns of government, and as the representative of angels will become the object of servile adoration and worship. And as women now teach that they "have a right to say whether one man shall be the father, or a dozen of men shall be the fathers of her children," we may look for the fulfillment of that word of Paul, when the Spirits will "creep into houses, and lead captive silly women laden with sins, led away with divers lusts," and why may not these spirits demand the worship of a naked woman as the "goddess of reason," as in the French Revolution.

Again, the "News from Spirit World" in an article by E. Carpenter, says: "I feel that the hour has come to boldly defend the Church and State party, of men and women having combined interests for the redemption of the human race. Masculine christianity is granted by all to be a failure; but a masculine and feminine movement combined, cannot fail to bring about most beneficial results. In no other way can the falsities now obtaining be crushed out, and good seed planted. I think it is time we were a "seen and felt power." Another says, "We shall be the controlling power. By us, the old church and government will be entirely re-constructed."

In defining the purpose of Spiritualism, a spirit says: "The first great object is to convince skeptics of the immortality of the soul, disrobe death



of its terrors, give to men a rational religion and unite all men in one grand, sublime faith, in which angels, or spirits of the dead, hold intercourse with living men; thus raising the condition of the material world up to that of, and in harmony with the spiritual." "The design is, through this increase of knowledge and spiritual elevation, to crush, destroy, and break in pieces all the existing forms of government on the face of the whole earth. And in place of them build up a common form of government in all the earth, having one common head." "In this form of government, which will be a theocratic democracy, every man will be his own ruler, and his natural demands his highest law."

From the *Spiritual Telegraph*, the following occurs as a portion of an article headed, "Practical Spiritualism, Purposes and Plans:" "The great purpose of the spirit world then, is of a much broader nature, and a more thoroughly practical spirit. It aims, in short, at the establishment of a new social order on the earth, through whose mediatorial harmony alone, the Divine truth and its good can descend only upon and into a waiting and responsive race." "It is also the purpose of Spiritualism to so educate a class of persons in certain practical functions, that they shall become pivots of groups in the coming new social order. \* \* \* About two hundred and fifty persons have already been selected. These persons are scattered all over the United States, and the provinces. \* \* \* Another purpose of the movement is the establishment of a new system of Government. It is a combination of the two elements, Monarchy and Republicanism, making therefore (partly because of the combination, and partly for other reasons) a new idea in government. It has already matured its plans to quite an extent." "All these grow out of a New Church—a church of principles—

not dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the Catholic and the Protestant phases of the religious idea, not overlooking the three great religions, which dogmatic christianity does not recognize, viz: Hindooism, Mohammedanism, and Judaism. It is the grand uniting church of the spiritual age, and blends into harmony the antagonized elements of the analytic ages. It is the mother of all institutions for external uses. Therefore the mother of the States, and in the combination takes place the Union of Church and State."

A tract called "The Soldier's Tract," published July 4th, 1861, was extensively circulated during the early part of the war. It is said to be a spiritual prophecy, foreshadowing the termination and final result as purposed by the Divine Spirit to be effected by this strange American war. "Delivered in trance, by Mr. L. J. Pardee, at Allston Hall, Boston, on Sunday afternoon, May 20th, 1861." "We hold that this administration has a mission to perform, though it is perhaps the last administration elected under the present constitution. \* \* \* Any man who believes that this grand (spiritual) philosophy comes to do a little work, then die away, to stir up the church a little, and not to walk into the government to cleanse the Augean stables there, with its fire-blood of divine light, —does not apprehend that this truly is the day of judgment. You must be prepared for such times as you have never yet dreamed of. The higher life (spirits) will control the secret springs which guide the nation. This is not merely a political revolution; it is a spiritual revolution, reaching the heart of hearts in things, in State, church, and society. First, indeed, the power of Spiritualism was felt in the church somewhat, then in the sphere of politics; now it has got to go back again into the church, and, stir up a deeper

religious sense of the wants and defects of the people. \* \* \* The next government which shall arise over this people, and which is even now drawing nigh from out the angel world, will be a Theocratic Democracy — God ruling through mediumistic man. \* \* \* And then, as Spiritualism and Celestialism march over the land, the master souls, once denizens of time, will influence men's acts; the spiritual Congress above will guide in all wisdom and truth, the councils assembled below."

In the *Educator*, pages, 412, 413, the following rules for the pivot men, or leaders are presented.

#### QUESTIONS FOR THE LEADERS IN THE NEW GOVERNMENT.

##### I.

1 Do you understand that it requires two persons male and female to constitute a whole man?

2 Do you understand that each man, and each woman if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locality to do as he or she pleases?

3 Do you know that government is but a temporary arrangement, to be outgrown with the greatest rapidity possible? To be answered "without the least equivocation, without the slightest qualification."

##### II.

"Is the person ready now to aid in constructing a government on these fundamental principles? Are you willing to risk your reputation, your property, your life if need be, in the new enterprise? If he cannot answer without hesitation, he is not the man for the times."

##### III.

"Do you love these fundamental principles, more than all things else? Are you willing to announce your allegiance to these fundamental princi-

ples, even though it may separate you from church, from state, from home, from land, from children, from the companion of your bosom?

If the person questioned hesitates, then he is unfit for this struggle, he ought not to be engaged, for when the storm comes, this man will be missing.

In a speech by Dr. A. B. Child, reported in the *Banner of Light*, Aug. 5th, 1865: "The time is speedily coming when every one who has opposed, scorned, reviled and persecuted spiritual communion, will be brought to the altar of sacrifice, will suffer sorrow, regret, affliction. It will be a bitter cup, but a necessary remedy for the present sickly morals and religion of men. It is in the power of the spiritual world to make any poor man rich in one day—to make any rich man poor in one day—to make a well man sick in a moment of time, or to make a sick man well—to take life or to continue it—to make woe in the human heart, or joy and gladness there. Imminent and immediate dangers to earthly property hang over all opposition to spiritual communion. Mark well, and you will soon see that the destruction of property, of health, even physical life, will follow close upon the heels and overtake all the obstinate, persistent warriors against sin and the devil—all the military of the church militant—all who revile and scoff, and say all manner of things falsely against Spiritualism—against sins, sects, creeds, beliefs not their own. Disasters on sea and land, fires, failures, accidents, diseases, and early death, will fall thick and fast and heavy, to harrow the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx that comes down from heaven to earth to tell us the uses of sin and sorrow; to tell us of the realities of the world from whence man gets all his blessing; to tell him of the world from whence he came and

whither he is going. \* \* \* Ay, more than blessed are ye for a new era is beginning; a new religion is coming; a new day of morals is dawning; a new road for human progress is making; it is the road that the toiling hands of Spiritualism have graded, over lowlands, and through highlands, over the swamps of humility, and the mountains of pride. It is a straight road; it is a level road, it is a grand highway for all humanity, it is onward forever. Then take courage and be comforted, be not weary, for the work of Spiritualism is the work of well doing. Relax no effort—seek to change no purpose in this great design, for it must make a revolution in the morals and religions of men, that shall be a signal epoch in the history of the world's future, for the world's happiness."

Whether the foregoing expectations will be realized in the manifestation of Spiritualism as yet to come, will be seen in the unfolding of the power of the *Two Horned Beast*, which power is that of Spiritualism, a combined Church-State, or Theocratic-Democratic party.

#### THE COMMON EVIDENCES OF THE IDENTITY OF SPIRITS UNRELIABLE.

The testimony of spirits and Spiritualists on the identity of spirits is this. A. E. Newton, former editor of *Spiritual Age*, says:

"*First.*—It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of other persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on."

"*Second.*—When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other.

This seems to be the case with the magnetizer and his subject in the once common phenomenon of mesmerism. The operator forms an image as of a person, a serpent, a fire, or any other object, in his own mind; when the subject if well under control sees the same thing as an objective reality. So positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to an impressible medium."

A. J. Davis has taught that "It is known that a wise and strong-minded person in the spirit-world has the power to make visible to the eyes of mortals the exact appearance or semblance of the body as it wore before death. This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident on earth."

Again he says "All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them in the style that would produce the deepest impression on the receiver. \* \* \* They can easily represent themselves as being old, or young, as in a worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

Now if human spirits can thus counterfeit other spirits and lead the impressible medium and the parties holding communication, to believe them to be their friends when they are not, why cannot also another order of intelligencies, who never had worn the human form, represent human spirits, and so deceive the world as to the character or nature of the beings, or power, or influences, operating through media? And why may not Spiritualism be a delusion so far as a claim to human spirit intercourse is concerned. That the spirits are not those who once inhabited bodies, but demons or fallen angels is

probable? The admission that there can be no sure or certain identification of our spirit friends, but that their identity or the common evidences thereof can be imitated or counterfeited by other spirits even to the minutest particular, is fatal to the whole theory—the main principle of which is that our friends do really come back to us, and correspond with us. What confidence can people have in the claims of a spirit that gives revelations under this system that it is a relative or friend when they realize that it is just as likely to be the spirit of some person who lived a thousand years ago, and we may say more likely be a demon that never inhabited human form?

In the *Banner of Light* a few years ago, a spirit is reported as answering follows:

“Q.—Is the flower as tangible to the disembodied in spirit-life as it is to us?

A.—Flowers in the spirit land take the form of beautiful thoughts.

Q.—Are they tangible?

A.—Yes, and far more tangible, far more real than the fleeting flowers of earth-life.

Q.—Are these not real spirit flowers, such as we are accustomed to seeing here?

A.—No, there are not. Pardon us, if we have ruthlessly swept away the pleasant illusion, but some one must do this, sooner or later. Your own senses mayhap, will do this.

Q.—Will it not be with our spirit-friends as with flowers when we get to the spirit-world—that we shall not know them?

A.—You will recognize them, not by

form and feature, surely, but by love—by that internal, all-powerful and God given attraction that binds souls together.

Q.—I cannot see how I can know them hereafter?

A.—Is love dependent on form and feature?

Q.—It is, if we realize our spirit-friends are continually near us; for we can think of them only as they looked to us when here.

A.—True, you have not, nor has any one in the flesh any clear idea of spirit forms, and scenes.

It is vain for us to present spiritual ideas to mortality, unless those ideas be clothed with forms that you can comprehend.”

Reader, we have, concisely as practicable, and with little comment as possible, presented Spiritualism from a scriptural stand-point, and as viewed by themselves. Much more,—a vast deal more, could be said. But, as our tract is designed for general circulation, we have necessarily, though somewhat reluctantly been brief. If one soul can be saved from the fascinating and seductive charms of modern Spiritualism, we will be amply repaid. If Spiritualism is true, Bible believers are safe, for the Spiritualists claim that religious opinion affects not the spirit's welfare hereafter. But if the Bible faith is the true one, then Spiritualism is confessedly a dangerous theory; for it is denominated by its own advocates as “anti-Bible, anti-God, anti-Christian.” Receive not the mark of the beast in your right hand, nor forehead. Be ware of seducing spirits.