

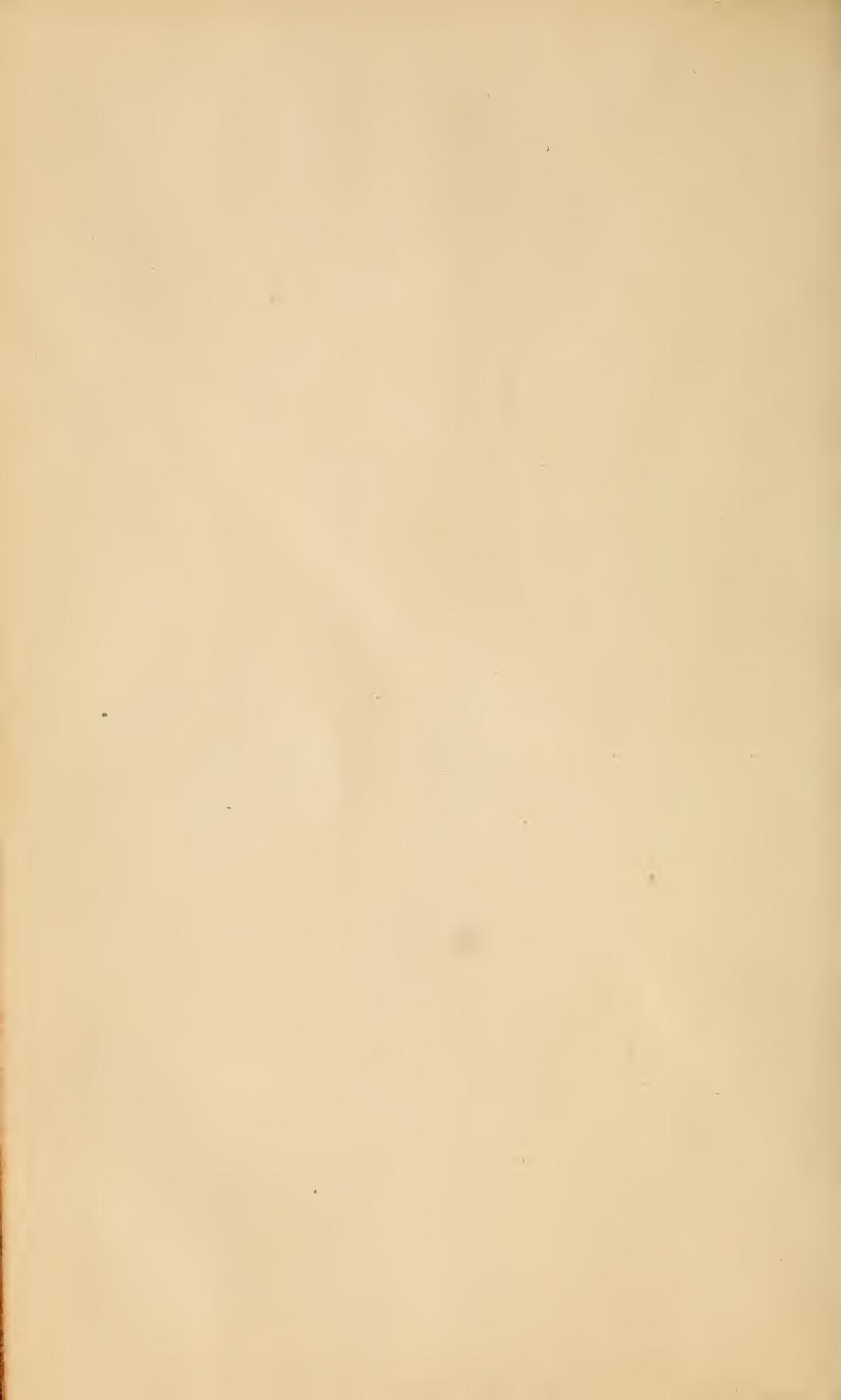
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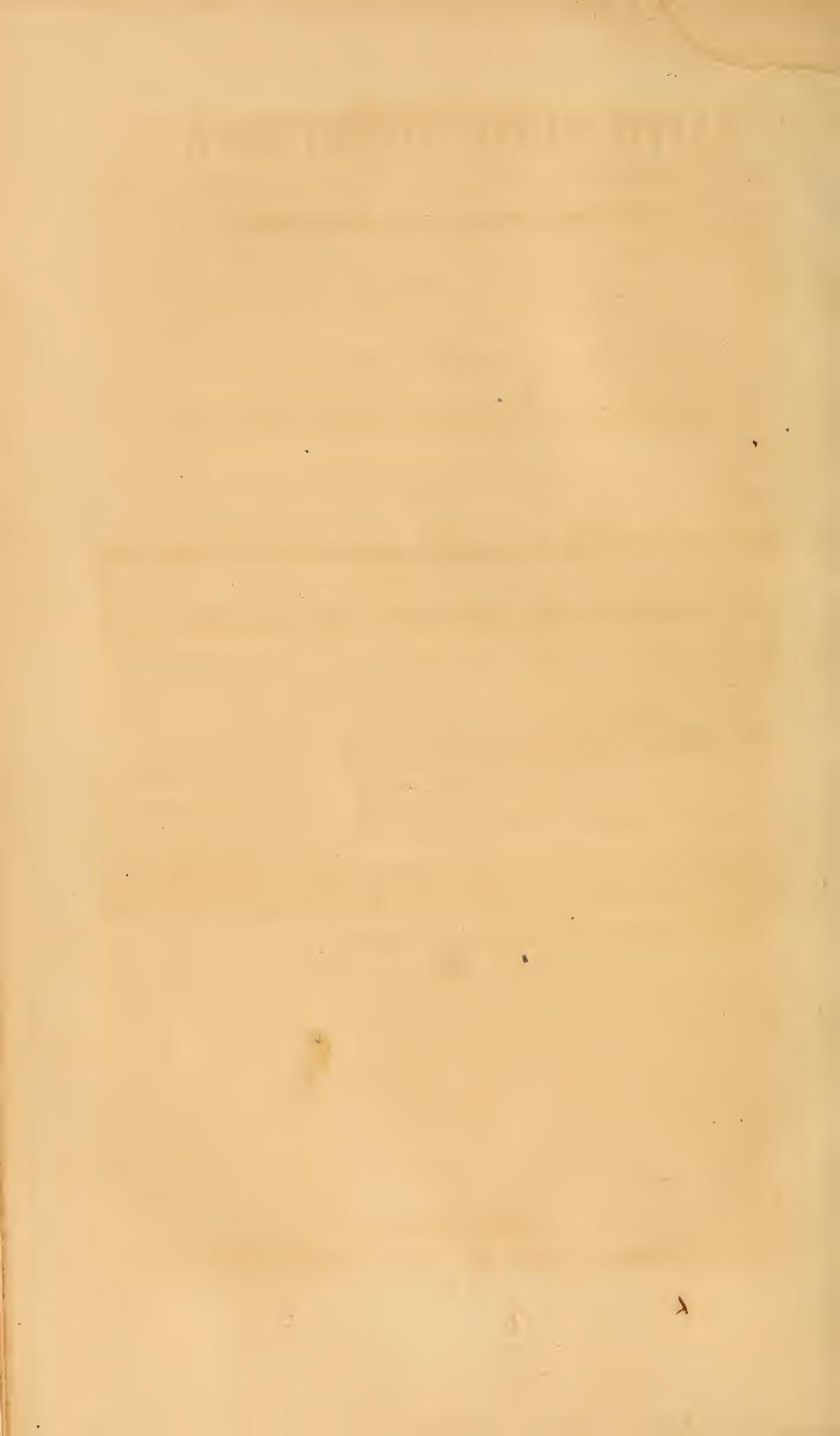
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UNITED STATES OF AMERICA.







RAPPO-MANIA OVERTHROWN:

IN TWO PARTS.....PART FIRST.

THE

CHRISTIAN RELIGION TRIUMPHANT,

OR, THE

SCRIPTURES. REASON, PHILOSOPHY, COMMON-SENSE AND RELIGION

VINDICATED AGAINST THE CLAIMS

OF

THE "SPIRITUAL" RAPPERS.

"It was inevitable that whenever the attention of free and original minds should be turned to the examination of this philosophy, its popularity should be unable to save it from destruction."—*Introductory Notice to Cousin's Attack of the Sensual Philosophy.*

"The fire shall try every man's work."—*St. Paul.*

BY HENRY WICKLIFFE,
AUTHOR OF VARIOUS REFORMATORY WORKS.



BOSTON:
FOWLERS & WELLS & CO.
1853.

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DEDICATION.

To all sincere inquirers after truth, who, in the words of Cousin, believe that "every man is in possession of a reason, which is the common patrimony of human nature," this little effort, to establish the reign of reason, is respectfully dedicated.

To those who decry reason, and substitute the revelations of "Spirits," it is NOT dedicated, but simply commended to their notice.

THE AUTHOR.

INTRODUCTION.

It is with feelings of unmixed dislike that we undertake to prepare the following pages: Our sympathies are with the party of progression. "Old fogyism," whether in Church or State, we have but little respect for. Indeed, for many years we have occupied an advanced position among those who are denounced as "innovators" and "lovers of new things." It is, therefore, with feelings of extreme reluctance, that we venture to put forward our hand, to "steady" what many people regard as the "ark of God." But although radical in our feelings, we have never been in haste to embrace reformatory ideas, which we account for, in part, by the fact, that *Caution* is marked very large in our Phrenological Chart. Still less quick have we been to fall in with every new idea merely because it was *new*. Some sincere persons seem to be afflicted with a monomania on the subject of *new things*. Like the dog that observed the shadow of his bone in the brook, they are so eager after *new things*, that, in their anxiety to seize them, they sometimes drop the substance for the sake of the shadow, and experience the same result as did the dog. Like the "horse-leech's two daughters, they continually cry, "give, give," and "never can say they have enough" of new things. They may be compared to a man, who, with his eyes inflated, his hair dishevelled, and his cheeks flushed, is rushing through a town, crying out, "Hurrah for Australia! more gold, more gold!" and, leaving his comfortable home, he betakes himself, with all possible speed, to the nearest sea-port, and embarks on board a crowded packet for Australia, although he is not in need of any "more gold" than he possesses. His thirst for gold has become a monomania, and produced partial derangement. Precisely so is it with some enthusiastic believers in the "Spiritual Rappings,"—only with them, the monomania is on the subject of "new things." Of this class of persons, the Athenians, in Paul's time, furnish a notable example.

The reason why so many people are afflicted with this disorder, is because they experience a lack of *terra firma* on which to plant their

wearry feet, and they desire to stand firm somewhere. Like the mariner, whose bark has been for a long time at the mercy of the waves, they "long for land." Having "no root in themselves," they turn their excited eyes to every new creed that this fertile age may offer, expecting to find something to refresh their weary souls, and to fill the "aching void" that exists in their hearts.

And they are not to be blamed. It is right for hungry souls to cry out until true food is furnished them, although it is not best to forsake the granaries of the living God for the sake of the chaff of this or any other new delusion. Nor is it well for them to imagine they are feasting on "angel's food," when in reality they are eating naught but the "bitter apples of Sodom." They should not "spend their money for that which is not bread," because it resembles that nourishing article.

In the words of an article written by us some years ago, we would say, "In an age of radicalism, we propose a true conservatism; in a declining period of conservatism, we offer what we deem a safe radicalism. At a time when all systems are being sifted, and efforts are made to separate the wheat from the chaff, retaining the one, and rejecting the other, we would occupy, in an humble manner, the position of the sifter."

No doctrine is to be rejected because it is new. Still less is it to be received for that reason. In an age of reform, there must necessarily occur no small amount of chaff among the pure wheat offered to a starving world. It is our purpose, in the following pages, to demonstrate, that the "Spiritual Rapping" creed is that chaff, instead of the golden wheat it pretends to be.

We repeat, that it is with pain that we enter upon this task, for we recognize many of our "spiritual" friends as among the choice spirits of the earth, of whom "the world is not worthy," and for that very reason we are anxious to see them restored to their right minds, and "sitting at the feet" of Reason. We have but very little hopes, however, of converting them immediately. Time, and the "fruits of their own ways," we think will accomplish that work; and we doubt not, before the lapse of many years, that, like the owner of a diseased limb, who at first curses the surgeon's knife, they will at length kiss the instrument, that by its sharp thrusts sought to preserve their whole body from putrefaction. Until then, for their sakes, we are content to receive their anathemas.

THE AUTHOR.

Boston, July, 1853.

CHAPTER I.

CLAIMS OF THE "SPIRITUAL RAPPERS."

AT the outset of this investigation, we find it necessary to state distinctly the claims of our friends, as we do not wish to fight a "man of straw." We believe that we have a veritable monster with which to contend, and that he may be seen under his own colors, and in his hideous proportions, we deem it necessary to assert the truth respecting this "child of sin," as we really believe him to be.

Very few persons, not conversant with the writings of the "Rappers," by which name, for brevity's sake, we shall distinguish this new party, are aware of the claims put forth by them, in behalf of their new faith. These claims are not confined to the assertion, that the "Rappings" are produced by Spirits, but are much more extensive in the ground they cover. After a few preparatory remarks on this subject, we will quote the exact words of the "spiritualists," and our readers can judge for themselves, if we are too severe in our denunciation of them.

Charity, we are told, is kind, and so is the surgeon's knife. We charge, then, upon the Rappers, that their system involves a denial of Christianity, and the establish-

ment of an entirely different system of religion from that taught by Jesus Christ. Far be it from us to misrepresent any class of persons, but we believe this is the upshot and object of the whole movement. By Christianity, we do not mean the system of religion believed in by the evangelical sects merely, but that platform upon which all reformers, except technical infidels, are content to stand.

It may be said by our friends, that many persons have been converted to a belief in immortality, through the "Rappings," but that does not militate against our assertion; for Christianity, by no means, consists in a belief of immortality. All false religions alike recognize that. What boots it that a Mohammedan is converted to Roman Catholicism? Is he, in the estimation of Protestants, any nearer the kingdom of heaven? And is Robert Owen, of Lanark, any more a child of God, on account of his new faith, than before? Of what value is a *mere* belief in the immortality of the soul? Do not "the Devils believe and tremble?"

But, we are told, that men have reformed in their lives. Some have ceased the traffic in intoxicating drinks; others have become Anti-Slavery men, Sabbath-keepers, &c.

What then? Is our assertion any less true? Is Mormonism any less opposed to Christianity, because under its influence conversions to morality have taken place? We trow not, as long as Joe Smith is its acknowledged head.

Is the system of the false prophet of Mecca any more friendly to Christianity, because it forbids what wine-bibbers say Christianity allows? We imagine not. Morality is not peculiar to Christianity, else were multitudes of infidels Christians, — for are they not very generally men of good morals?

The inquiry naturally suggests itself here, what, then, does the writer understand by Christianity? We understand this:— that Jesus Christ was a teacher sent from God, to teach men the way of salvation, and that his teachings, as interpreted by the Holy Spirit to the hearts of men, constitute the *ne plus ultra* of teaching upon the subject of religion. All false systems of religion deny this submission to God, through Christ and the Holy Spirit. We are aware that a false construction may be put upon this assertion, and an effort may be made to make it appear, that we deny the theory of human improvement. Our answer to this charge is as follows: For wise purposes, God, in the days of Jesus Christ, did not particularize all that was implied in the words of Christ; but the Holy Spirit was promised to all his followers, by whose teachings the “many things” Christ had to say to his disciples, that they “could not then bear,” were to be more fully expounded; and it is under the continued teachings of this same Holy Spirit, that the true reforms of the nineteenth century have originated. The sermons of Christ are deep mines of the richest ore; and for generations to come, they will occupy all the spiritual miners, who, under the “Comforter’s” guidance, are in search of the ore of truth. Happy will it be for us, if we obtain a lump of the precious gold secreted there.

The dispensation of Christianity was that of Christ and the Holy Spirit, as the old one was that of God alone. Christianity rests upon no other foundation than this,— the ability of Christ’s teachings, as interpreted by the Holy Spirit, to make “all men wise unto salvation.”

Mormonism rejects this idea, and puts Joseph Smith in

the place of Christ. Mohammedanism does the same, and installs Mohammed in the chair occupied by Jesus. The "Rappers" do this in reality, and put Dr. Franklin, Benjamin Rush, Thomas Paine, &c., in the place of Christ and the Holy Spirit.

The true child of God is in no danger of being seduced by this doctrine; for, like the recipient of the old wine, spoken of by Christ, "having drank the old, he desireth not the new, for he saith the *old is better*." The true imbibor of heaven's "wine and milk" feels no need of the new beverage of the "Rappings," — for he has experienced the truth of Christ's assertion, "He that drinketh of the water I shall give him, shall never thirst; but it shall be in him a well of water, springing up into everlasting life."

O that our spiritual friends would drink from this limpid fountain, instead of from the muddy stream sent down to the earth by Dr. Benjamin Franklin.

A Christian, when asked to believe in the "Rappings," is apt to reply as would a man living in a splendid palace, who should be asked to forsake his home, and take up his abode in a hovel: "I thank you, Sir, but I am quite well off now, I assure you." But the restless man who longs for a home somewhere, and has not entered into "the rest that remaineth to the people of God," is quite likely to enter the hovel, which perhaps is better for him than no home at all. Not so with him whose heart is fixed on God. His language is, "Whom have I in *heaven*, O God! *but thee?* — and there is none on earth I desire besides thee."

We are thus particular in these remarks, because the "Rappers" endeavor to press their nefarious claims upon

the world under the guise of *Spiritualism*, when in reality their system is rank Materialism from beginning to end.

But to the extracts we have promised. The first in order is a statement of the manner in which these powers of the Spirits were first discovered, at which point we suppose dates the natal day of the "new era." It is given by Andrew Jackson Davis, in a work, entitled "The Philosophy of Spiritual Intercourse," published in 1851:

"By direct influx, or impression from the highly accomplished spirit of Benjamin Franklin, I learn that we owe *principally to him* the discovery of this electrical method of telegraphing from the Second Sphere to the earth's inhabitants. The substance of my communication with him, on the *sixth day of January, 1851*, was as follows: (I give his own words faithfully rendered;) 'In searching out,' says that great mind, 'the numerous manifestations of spiritual presence among the multitudinous sects and nations of the earth, I perceived that the great *general* principle of aromal intercourse had been observed, but never particularly understood by Spirits, when they have, from time to time, communicated. In compliance with the great and inextinguishable love I feel for scientific research and exploration, I have steadily, with calm and fervent joy, progressed from point to point in this attainment, by following the principles of *panthea*, or of electricity, into their innumerable windings and diversified modifications.' 'These wonderful and soul-absorbing observations have also been made by *individuals*, far more distinguished for intellectual accomplishments and discoveries, than myself.' 'I suggested to my companions the propriety of demonstrating, upon that birth-place of the human mind, (the earth) the *doctrine of immortality*, to the end, that man's ever-searching soul might thus no more, in its early stages of existence, have its bright light clouded by the shadows of death, — a gloom of ignorance which we, for *want of palpable evidence*, had ourselves experienced on the earth.' 'I

found the German Spirits most sympathetic to this proposition.' 'I then listened to the serene observations of Fenelon and William Ellery Channing, who declared that, from their *co-equal researches* into the moral and spiritual necessities of mankind, it was their knowledge, that, in case such a moral communication could be established, the people, on some portions of the earth, would listen, and be thereby advanced toward enlightenment, wisdom and truth.' "

Dr. Franklin then gives an account of the first efforts of himself and friends, in this praiseworthy enterprise, saying, according to Mr. Davis :

"I accompanied my numerous German associates to a position, from which we (united in purpose *as one strong mind*,) commissioned and directed, by an exercise of our volition, an a moral current to produce *vibrations* in the house of a gentleman of distinction and learning in Germany."

So it seems that the world is as indebted to Dr. Franklin for this new discovery, as it is for the more tangible one made while he yet dwelt on earth. Whether the last discovery will add anything to the fame he has obtained on account of the first, the future will determine. At any rate, he seems to stand at the head of the third dispensation, as Christ did at that of the second, and Moses at the first. Thus we see, that man's discovery, and not God's purpose, lies at the bottom of the new system, that is to do what Christianity has failed to accomplish. Poor puny Deity! According to this theory, thou hast tried, for six thousand years, to induce man to believe in the *doctrine of immortality*, but all thy efforts to enlighten "man's ever-searching soul" proved fruitless, until a greater than thyself, even Dr. Benjamin Franklin, set his extraordinary

powers to work, and in due time "opened heaven to earth," and established the new dispensation! Christians in the other world may sing, "Worthy is the Lamb," &c.; but "Spiritual Rappers" must cry out, as they enter the New Jerusalem, "Great is Dr. Benjamin Franklin." Imagine their disappointment, when, instead of Dr. Franklin, they find the "Lord Jesus Christ" sitting on the throne of God.

The next quotations are taken from Mr. Hammond's "Light from the Spirit World," and are doubly authoritative, we suppose, for they are dictated by the Spirits. "Light from the Spirit World" was published by Bela Marsh, Boston, in 1851:

"Miracles were wrought in many places by Christ and his Apostles. Miracles will be wrought by the Apostles of a Spiritual Philosophy. Miracles, wonders, signs, and works, will be wrought to confound the wisdom of a caviling world, — to establish the truth of communications made by Spirits in the Second Sphere, and deliver men and women from the yoke of ignorance, in less than one year. Miracles will be wrought to deliver men and women from the power of intolerance, priestly rule, infidel scepticism, wrong and error of every form." "When miracles shall be wrought, scepticism, intolerance, priestly rule, wrong and error, must yield to the overwhelming force of their destroyer." "When miracles shall be wrought by you as a medium of *spirit power*, the *new dispensation* will commence, and the *old dispensation* (of course Christianity,) will vanish away. It will be *consumed* with a brighter day than *ever dawned upon humanity*, (Christianity is here unceremoniously kicked aside,) a day which will blend in union the primary and celestial spheres, a day when self and sin shall write their work *no more* on the temple of God, and the wail of broken hearts be exchanged for the anthem of *eternal union*."

All of this is to be accomplished by the Spirits.

“Miracles will do what argument, and *reason*, and science cannot do. We (*the Spirits*) mean to revolutionize the whole race of man, to overturn, until humanity shall rejoice in the fulness of a spiritual dispensation.”

When we look at the character of the mass of the revelations from the Spirits, and then at this declaration, we are forcibly reminded of Whitfield’s celebrated reply to the drunkard, who professed to have been converted by Whitfield.

Thus we see openly claimed by Spirits, that they are the almoners of heaven to establish a purer system of religion than has ever been established before. The work from which these assertions are quoted is advertised among the standard spiritual books, and we have never heard, from the great number of our spiritual acquaintances, a single word in condemnation of these sentiments. Indeed, the Editor of the “New Era,” published in Boston, puts forth very much the same claims, as will be seen by reading the following *standing* sentence in his paper: The *vignette*, — angels descending, — “corresponds with the title of the publication, and is eminently significant of the *New Age* on which our world is entering.”

His paper is termed the “New Era,” or “*Heaven Opened to Man*,” and seems to be the organ of New England Spiritualists. So far as our observation extends, by far the greater portion, if not nearly all of the “rappers,” sanction the claim of introducing a new dispensation.

Says James Richardson, Jr., an accomplished clerical writer in the *Journal of Progress*, a spiritual paper recently commenced in New York city, “How is it, (the world,)

to be made better? Plainly by the introduction of something new and different, by bringing in fresher, newer, more *pure* and *perfect* elements." Says the Editor of the New Era, in a note to John Murray's messages, "The age of *power* had its advent with the advent of Moses. Jesus gave us the gospel of *love*. The present is the age of *wisdom*, and is a *fuller development* and a *more perfect* realization of that love in life, which is the very essence of Christianity. It is *superior*, not in essence, but in *application and order*."

Says Adin Ballou, one of the few strong-minded Spiritualists :

"It will convert thousands from gross infidelity. It will render a future existence *real* to the whole human family. It will usher in a *new era* of faith, hope and charity. It will peaceably *revolutionize* the *religious, moral* and *social state of the world*."

Poor Christianity, thou must stand aside. Thou essayedst to do this work, but hast been forced to yield it into the hands of the "Spirits!" What a pity Dr. Franklin had not died before Christ's time, and thus saved our Lord the necessity of a journey from heaven to do what the Spirits are going to accomplish in short metre! For 1800 years Christ and the Holy Spirit have not been able to reform the world entirely, but the "Spirits," since they have taken hold of the work are going to usher in speedily the universal jubilee! This reminds us much of an ignoramus who should see a scientific man poring over some intricate problem, and should give the savant a rap on the shoulder, saying, "Here, old dolt, let your superior solve that question." But, seriously, is it not shocking to every religious mind, to be told that Benjamin Franklin, Thomas Paine, &c., are going to do in a short time, what Jesus Christ

and all his followers have been striving to do ever since the advent of Jesus, but have not yet been able to accomplish!

Say the Spirits of the 6th sphere, (which is a place of some authority, as the 7th, which is 4000 miles distant from the earth is the highest of all,) through R. P. Ambler, Editor of the "Spirit Messenger:"

A *new era* is dawning upon the earth. Man has been blessed as he *was never blessed before*. The Christian era represented the preparatory process, which was designed to fit the whole mass of humanity for the introduction of a still *higher and more heavenly reality*. Spirits have seen, that the *blessings* which have been conferred on the world in *all previous ages*, have been *concentrated* and poured in one beautiful stream upon the heaving breast of earth. The *era of spiritual truth* has *now arrived*."

Says John O. Wattles, of Indiana, in a letter written to Capron and Barron, authors of "History of Mysterious Noises," which letter Mr. Coggschall, author of "History of Rappings in Cincinnati," recommends as containing "the sentiments which should actuate every man engaged in Spiritual Investigations, "They (the Spirits) have been bending over us, and flocking around the world ever since they have left their bodies, and only need access to man to guide him out of the wilderness, over the desert, and up the hill top, to the *land of redemption*."

Says Dr. Chambers, through James Paterson, published by Bela Marsh, "In the year of our Lord 1854 there will be so much death among you, that you will not be able to bury your dead. You will then be assured that the time is at hand, when the *Son of God will come*, with all his holy angels, to claim his kingdom."

These writings are purchased and read by the Spiritualists, and with the exception of the last mentioned one, are

approved of by the great body of the Rappers. Much more of the same kind of language might be quoted, but we presume the above quotations are sufficient to satisfy any candid man that our assertion is true. If any one doubts, however, we would refer him to the books themselves.

Is it not strange, if the Bible is true, that no prophecy should have been recorded there respecting this extraordinary change that is to come upon the earth, through the agency of the Spirits? How short-sighted in the Almighty, when inspiring his prophets to foretell the glories of Christianity, that he should have entirely overlooked this much greater dispensation! But probably he did not then know that so extraordinary a genius as Dr. Franklin would ever arise in the heavenly sphere, to discover what had escaped his observation! It is not to be at all wondered at that this Dr. Franklin should be able to equal the Deity in omnipresence, as he has proved himself superior in omniscience!

CHAPTER II.

WHAT SAYS THE BIBLE ?

We propose to examine this creed in the light of

1st. *The Scriptures.*

2dly. *Reason.*

3dly. *Philosophy.*

4thly. *Common Sense.*

5thly. *Religion,*

and then to point out what we believe we have discovered to be the true cause of the rapping phenomena.

1st. What do the Scriptures say upon this point ?

Our readers will pardon us for taking a general survey of the grand doctrine of the Bible, before considering particular passages.

It is unnecessary here to settle the doctrine of the plenary inspiration of the Bible. As the "Rappers" have fled to its pages for consolation, even if those pages were not authoritative, it would be important to show that the slaveholders never made a greater mistake in fleeing to the Bible for protection from the darts of the anti-Slavery archers, than our spiritual brethren have made in casting up their intrenchments of Biblical lore, behind which they luxuriate in loving fellowship with drunkards, slaveholders, war makers, and other false interpreters of Christianity.

1st. What crime does the Old Testament accuse the Jews of committing? Of going after other gods and teachers than Jehovah. The sin of the Israelites was simply this. They went after *strange* gods. Nothing more can be made of their idolatry. They did not forsake entirely the God of heaven, but they added the worship of other gods to their religious system. Precisely the same acts in spirit were committed by the backsliding Christians of John's time. Errorists added to the worship of the true God, that of Antichrist. This appears plain from John's accusation of these disciples.

Now what are our Spiritual brethren doing but reviving the ancient sin of the Old and New Testament transgressors? As we have seen from the quotations from their writings, under pretence of introducing a purer system of religious faith than the old one, they have formed acquaintance with other gods than the one living and true Jehovah. They have abandoned the Urim and Thummim of the Christian dispensation, as Saul did that of the Mosaic, and like him have *chosen* to consult with familiar Spirits.

We will now introduce a very few quotations more, that show the important part human spirits occupy in this new way of saving man.

In the "Spiritual Teacher," by R. P. Ambler, then Editor of the Spirit Messenger, the Spirits say, "It is the mission of the *Spirits* to bring life and immortality to light." "The ANGELS *have decided to accomplish the purpose which they have conceived.*" "They will cover the earth with fruits of immortal growth." "They will cause the tears of men to flow no more."

In the "Philosophy of the Spirit World," by Hammond,

we have the following from the Spirits: "You see *no hope* of reform unless a radical change is wrought," &c. "The work *must* be commenced and completed by *Spirits*."

In "Light from the Spirit World," the Spirits say, "We will pour out upon you a full measure of inspiration from heaven." "You will write and preach as you will be moved by the *Spirits*."

Says "John Howard," in the "New Era," "*Spirits* have taken the position of teachers, *they will instruct* all who will receive their instruction.

It is plain, that the Spirits are to be the chief actors in the vast drama of reform now opening before the world. What has become of God, we are not expressly informed, as the "Father of Spirits" is a being about whom the "Spirits" have but little to tell us." *They* are the ones who are to do all these things, and to them will belong the glory of the final salvation of the race, unless it is said that God has commissioned them; but that is a point upon which both Spirits and Rappers are wisely, nearly silent. "The Spirits or angels have *decided* to accomplish the purpose which *they have* conceived."

Thus we see the startling principle recognized, that erring man is the medium of communication with heaven, and that only through human Spirits can the world be "made wise unto salvation." This is the crime of errorists in all ages, and is emphatically the sin of the Catholic imitators of that holy ministry established by Him, who taught the glorious doctrine of the equality of all men before God. The Urim and Thummim were the appointed means of revealing God's will to the ancient Israelites. Under the Christian dispensation, prayer in the name of Christ was

substituted for this ceremonial. Under both dispensations, God was recognized as *the only legitimate teacher of his people*. By this we mean that both Jews and Christians were required to believe in no other teacher of truth, except the respective heads of the two systems. Moses was "faithful over his own house," and Christ over his. The Jew was expected to cling to Moses, as the chosen medium of the *Almighty* in revealing his will, and the Christian was required to put the same confidence in Jesus. Priests existed under the ancient dispensation, but not as teachers. Their office was to take charge of the temple service. So ministers had a being under the Christian dispensation, but were never fled to as teachers in the place of Christ. Under both of these dispensations God assumed absolute authority over his people. Moses and Jesus were only mediums through whom *his* will was declared. Not so with the Spirits. Let this point be distinctly understood. We beg of our spiritual friends to look at it candidly. Moses and Jesus each stood as the acknowledged interpreter of God's will to man, and their words were to be implicitly confided in as authoritative.

Then it is admitted, that God through Moses was the only legitimate teacher of the Jews, and through Christ the same of the Christians. If it is urged in reply to this statement, that God also anointed prophets, who spake from direct inspiration, we answer, they spake only as the rebukers of the people for disobeying the law of Moses. God inspired them to warn the contemners of his ancient law of the terrible fate that awaited them for their disobedience. It is plain that Moses was the representative of God to the ancient Jews, and that to him, as the me-

dium of God, were they to hearken. Whenever they went after other gods, they cast aside the authority of Moses, who required them to worship Jehovah only. That we may not be misunderstood, we will use the following illustration. Supposing a pipe is laid from a never failing fountain to the streets of a large city. Years roll by, and the stream still flows uninterruptedly through the main pipe, until it reaches the gates of the city. A designing man pierces the pipe just outside the city walls, and while the inhabitants are crying for water, he introduces a stream from another fountain, of a poisonous nature, which he causes to flow through sweetened conduits. The drink tastes deliciously to the people, but, alas! death is concealed in its nectarine elements, and the city is filled with woe.

Precisely so is it when God's chosen way of nourishing his children is abandoned, and "broken cisterns that can hold no water" are applied to, for that spiritual water of which "if a man drink he shall never thirst." Whatever way this is, when it is forsaken, nothing but spiritual leanness is the result. Now, if God established the Mosaic dispensation, then it was the "fountain of living waters" until *he* ordained a better. He did, under Christ, establish a better dispensation, which in its turn was to stand until *revoked* by the same power that established it. Let this point be well weighed. The Mosaic dispensation stood as God's law, until Christ was anointed in Moses' room, and he is to stand until *God appoints* his successor. Here we plant ourself, and challenge the Spiritualists to refute our arguments, or drive us from our position. If God is the author of the Bible, Moses was the only head

of the Jewish church, and his laws were binding until Christ came, who now, as interpreted by the "Comforter," stands before the world as God's *only* vicegerent to man. This is Protestantism, but this is not modern Spiritualism.

We now make this charge against "Spiritualism." It upsets Christianity, as far as the authority of its recognized teachers, Christ and the Holy Spirit, is concerned. If its doctrines are true, there is more than "one Mediator between God and man," for every Spirit from the other world affects to be either a mediator, or a teacher on his own responsibility. Christianity, as far as its authority and perfection are concerned, is thus overthrown, although some reliance may be placed upon the precepts of Christ,—but this is not Christianity, as understood by the believers in the Bible.

Thus, as long as Jesus Christ the Son of God, and the Holy Ghost, "which they that believe on him should receive," are seated at the head of God's church, can there be no room for the Spirits. The only way in which they can substantiate their claims, is by proving the abdication of Christ and the Holy Spirit in their favor. Our Spiritual friends cannot deny this.

One point more before we allude to some of the texts of Scripture, which the Rappers quote to sustain their insane position. It is this. All along adown the stream of time, there have arisen numerous hypocritical pretenders to being able to teach men "the way of salvation." Ever since Aaron set up the golden calf on the plains around the burning mount, and allowed the besotted Israelites to worship it as their deliverer, has man rebelled against the authority of Jehovah, in this matter of reli-

gious teaching. In the days of the Apostles numerous false teachers arose, and professed to be the almoners of heaven's bounty to earth. Of them it is said, "Every spirit" (or person) "that confesses that Jesus Christ has come in the flesh," (that is, that recognises his authority as a divine teacher,) "is of God." Now, do the Spirits of to-day bow before this authority? Do they acknowledge Jesus as "Lord of all?" Then they are not of God, according to the New Testament.

This is the standard by which to try them. Do they assert the supremacy of Christ, and confess that they are messengers from the Holy Spirit. Not one of them. On the contrary, many of them deny *in toto* the magnitude of Christ's mission, and, as we have seen, claim that they are going to establish a *purser* and *better* dispensation, as Jo. Smith did before them. It is in vain for our Rapping brethren to attempt to evade this point. They have set themselves "up against the Lord and his Christ," and if they are not very blind, they must see that they are Anti-christ.

It matters not they still acknowledge God as the chief of divinities; this did the Jews, while they were worshipping the idols of the heathen. It is enough that they are not satisfied with God's teachings, but hanker after new Gods or teachers. In this consists their denial of God's dominion, for if God is still alive and able to instruct them, what need is there of their applying to Dr. Rush and Benjamin Franklin?

If we are asked, if by applying to spirits for wisdom we believe God is insulted, our answer is, most emphatically, yes, for a child who runs to other children in the street to

know his duty, instead of asking his father to shew it him, is no more insulting in his treatment of his father than we are in our treatment of God, by applying to Spirits to instruct us. We have said that Jesus' authority remains binding upon us, until it is set aside by Jehovah, as Moses' law, was. In lieu of the personal presence of Jesus, by which we can be instructed, we have that gift promised by him, as his *interpreter* and representative to the end of time. "If I go away the Comforter will come." We are thus armed "cap a pie," with the gospel armor, and as John has said, "we need not that any man teach us, &c." Now with this plain fact before their eyes, we do not know how our spiritual friends, can retain their faith, and with any shew of reason profess to believe in Christianity. Either God or they must be greatly mistaken. He says the Comforter, Jesus' representative, is an all sufficient guide for the church. They say nay, but give us Dr. Rush. They thus manifestly prefer Rush to Christ, and Thomas Paine to the Holy Spirit. Is it any wonder that they should "be filled with the fruit of their own doings?" We are aware that the "Spiritualists" will attempt to reply to this argument as follows. Is it any more a violation of God's command, not to worship other gods, and to apply to him only for truth, when we consult Spirits, than it is when we attend church and read the writings of commentators upon the Scriptures? Our reply is, look at your practice again, and see if there is any similiarity between the two. In the first place, every church claims to be founded upon the doctrine of the teaching of the Holy Spirit, and every minister and commentator profess to be guided by that Spirit in their teachings. Do the Spirits in the other world

claim that the Holy Ghost *has inspired them to speak?* Do they lisp the name of the Holy Spirit? 2d. Even if it were true, that the cases were similar, it would not justify your conduct. God has positively declared, "if any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." If men err in seeking human teachers, is it any justification of your act in seeking superhuman sources of instruction? To this it may be replied "shall we never ask advice from man?" We are now treating upon religious wisdom, and have only stated the words of God himself in relation to the matter. But do you content yourselves with asking advice of Spirits? No, but you look to them as the grand regenerators of the "latter day," the greatest apostles of reform, the world has ever seen.

Of course strong-minded and thinking men, of whom we are sorry to say there are not many among the spiritualists, laugh at these pretensions of the majority and are beginning to shake their skirts from all connection with the subject. One of them, formally a contributor to a spiritual paper, caused his name to be removed, upon perceiving the extravagant pretensions put forth by the more enthusiastic, which surpass the powers claimed by even the Apostles, as will be shewn in another place. Another very distinguished Spiritualist informed the writer not long since, that he had concluded that it was a mere theological belief, and not worth contending much about. But the "New Era" the chief organ of the movement in New England, still persists in declaring that it believes "Heaven is opened to Earth," and that a "new era," is dawning upon the world. We will now present the par-

ticular passages of the Bible that are claimed by the Rappers, as teaching their doctrine. It will be borne in mind, that if what we have said is true, of course there cannot be anything in the Bible to favor the Rapping doctrine, for in that case, it would overthrow itself. It must also be borne in mind that if the claims of our brethren are true, in regard to the "new dispensation," of course the Bible can contain nothing to favor them, for in that case, their ideas would not be new, but as old as Moses and Joshua. Indeed their principal doctrine being true it is utterly impossible that the Bible can support it, for then the singular spectacle would be presented of its author upholding, the doctrine that it was to become an *effetè* affair. Is it likely that the author of the Bible would sustain a theory the principal feature of which is, that it, the Bible, along with all other remedial agents had utterly failed to redeem man, and therefore the Spirits had commenced the work of rapping out the gospel in a new and convincing manner.

We wish to say here, that whatever may be said in the Bible to favor the doctrine of spiritual intercourse, that there is not one word there to uphold the modern doctrine of Spiritual Rappings.* Spirits existed and God conversed with man, but there is not a *solitary instance* from Genesis to Revelation of the carrying out of the Rapping doc-

-- * It is quite a singular phenomenon in the history of mental delusion that men should with one breath proclaim aloud the glories of the new dispensation, and almost burst their blood vessels, in their frantic joy, at the coming of God upon earth, and then before these words are hardly out of their mouths, should seize their Bibles to prove that all they claim was performed ages ago. They are like a man who should boldly claim to be sent of God to establish a *new* religion, and when asked for the proof of his claims, should pore over the Bible and quote passages to show that Moses, Joshua, Jesus and Paul taught, the very same religion, thousands of years ago, "Our system is a *new one*, but if it 'isn't, it is an *old one*."

trines. No Spirit of a human being ever of his own accord appeared to man and held converse with him, by rappings, or in any other way. Thus the Bible affords no support to this theory, and no explanation of the phenomena, tending to materialism, can invalidate *any portions* of the Bible, for the plain reason that nothing of the kind *ever* occurred in Scriptural times. And yet with a singular madness our brethren fiercely rush to the Scriptures, and wrest them to their own destruction.

CHAPTER III.

NO RAPPINGS OF SPIRITS IN THE BIBLE.

And why should there be? Had God grown weary of the Urim and Thummim, his appointed way under the old dispensation of revealing his will to man? Was Christ's spirit the Comforter no longer able to instruct men under the new dispensation, and therefore, Socrates must undertake the mighty work? Both of these things must be necessarily true, if in the Bible, God has authorised the Spiritual Rappings. Think of it! Under Moses, the Jews had been led through various difficulties, until the laws of Mount Sinai were fully established, and all without the Spiritual Rappings.

Under Christ the much grander work of restoring the worship of the true God, had been completed, and the Spirits had not been employed. Now, was it likely, when both of these dispensations were established without the aid of the Spirits, that it would be necessary to obtain their assistance, merely to *sustain* these dispensations? The buildings had been erected without the help of these Spiritual carpenters. Was it necessary to employ them to prop up those structures?

Our adversaries do not fly to the Scriptures because they have any idea of abiding by their decisions, for they have already told us that the dispensation of the Spirits, is superior in point of ability to accomplish holy results, to any other. Neither can they really believe that the Bible contains a single instance of Spiritual Rappings, for they

claim as we have seen, that those are latter-day wonders, and give us the date of their discovery. Why then do they fly to the Scriptures? For the same reason that slaveholders do the same, because in that book, there are some allusions, that seem at first sight to favor their doctrine, just as there are some few passages, that seem to uphold slavery. But a closer examination of both of these kind of texts proves that neither the rappers nor the slaveholders, have the least shadow of foundation in the Bible, for their doctrine.

We are aware that it will be said, that angels appeared to men, and so did God himself, but it by no means follows that those angels were departed spirits, or that God was in reality a man.

It is a most singular fact, that our friends in the total lack of other passages of Scripture to sustain their doctrines, have resorted to the utterly untenable position, that angels are the *spirits* of *human beings*. So foolish is error. By this argument they shew their consciousness of inability, otherwise to prove their doctrine from Scripture, for nought but a desperate cause would feel obliged to use such an argument. We wish this point to be understood, that Spiritualism has been obliged to assert the human nature of angels, in order to prove the *oldness* of their doctrine. "Angels are human spirits." "Where was thou *when I laid* the foundations of the earth? When the morning stars sang together, and all the *sons of God* shouted for joy." Pray tell us, if this earth was inhabited before its foundations were laid?

If the word angel, means messenger, as any consulter of the original can determine for himself, then surely it is an absurdity for the term to be applied exclusively to spirits, and especially to the spirits of human beings. That the word angel is applied to other than spiritual beings, is evident from the messages addressed to the *angels* of the several Asiatic Churches, in which case it manifestly is applied to the elders of those Churches, who, according to the gospel signification of ministers, were the ser-

vants of those Churches. It, therefore, implies nothing more than one who does a service for the Almighty, and it may mean God, super-human, or human beings, and those in the flesh as well as those out. The angels of the Eastern Churches, were God's servants and messengers to those Churches. Thus Phebe is termed the servant of the Church at Cenchrea, and the Apostle frequently styles himself the servant of God.

That there are, in existence, beings above the race of man, there is no reason whatever for doubting, for there is nothing at all unreasonable in the idea. Indeed, nothing but rank materialism would find it necessary to believe that angels were departed spirits, in order to account for their existence, for it surely would be no more difficult for God, to create an intelligence without a body, than it is to create one with a body, as he has done in the case of man. Materialism connects matter with everything, and has no faith that rises above the mud.

If we examine the Epistle of Paul to the Hebrews, we shall be able to obtain a pretty correct idea of the nature of these intelligences. Let us turn to the 1st chapter of that Epistle. In the 6th verse we read, "When he bringeth his first begotten into the world, he saith *let all the angels of God worship him.*" Now if angels here mean the spirits of departed persons, why are they called the angels of God? Are the spirits of human beings necessarily the messengers of God? How then, does it happen, that so many evil and ignorant spirits obtrude their messages upon our spiritual friends? Says Adin Ballou:

"We admit the facts, as to contradiction, mistakes, incongruities, &c. We regret the facts, they embarrass us. We cannot fully account for them."

Thus we see that angels are God's messengers, and not the whole horde of spirits who inhabit the other world. Again, these angels were to submit to the authority of Jesus Christ! Do all the spirits of the other world do this?

In the 7th verse we are told, "Who maketh his angels spirits." That is, God uses for messengers, spirits, or spiritual beings, as well as men in the flesh. It does not say spirits of human beings, and those who so understand this passage, need to anoint their eyes with spiritual eye-salve, so that they will be able to see other spirits, than those who once inhabited human forms.

But in the 9th verse we are told, these angels are the fellows of Jesus Christ. Do the immense horde of deceiving spirits, now seeking to communicate with man, seem to be the *fellows* of him, "in whose mouth there was no guile?" They could not be, without the Saviour's permission, and that he would recognise such beings as his fellows, seems hardly probable. If all spirits were *then*, their successors are not all *now*, for some of them deny his divinity *in toto*.

In the 13th verse, angels are again spoken of as God's *obedient servants*. This seems to be the distinguishing trait of an angel. A holy person made use of by God, to accomplish his purposes.

The 14th verse reads as follows:—"Are they not all ministering spirits, sent forth to minister (or serve) for them who shall be *heirs* of salvation?"—a very unfortunate passage for the Rappers, but one upon which they rely considerably to establish their point of angels being departed spirits. As well might they quote the following passage, to prove that Spirits are capable of rolling a stone from the door of a sepulchre: "For the *angel* of the *Lord* descended from heaven, and came and rolled back the stone from the door." If this proves that Dr. Franklin's spirit can move a table, then may the other passage prove that *departed spirits* are sent forth to the earth to minister unto all men. But to return:

"Are they not *all* ministering spirits?" Now, will any sane man assert, that every departed spirit is God's ministering servant? Again, "sent forth,"—that is, according to the Rappers, sent *down*. Says one of the principal correspondents of the New Era, "The place from

whence the Spirits come is twenty-one thousand miles above our atmosphere." The angel of the Lord who rolled away the stone *descended* from heaven. "Jacob saw in his dream angels ascending and *descending*." "The Lord shall DESCEND from heaven with a shout." "The Holy Ghost *sent down* from heaven."

Now, as great as is the difference between *going forth* into different parts of the spiritual world, and *descending* thousands of miles to our earth, so great is that between the mission of angels, and that of the spirits of the "new dispensation." The angels were to minister. Do the Spirits of to-day minister or serve? Ask the hundreds of persons who have offended these very humble beings, and therefore have not been able to get responses. The Spirits are proverbially testy and proud.

The angels were sent forth to minister unto those who should be "heirs of salvation." Who are these? Not the whole human race in their *present condition* most certainly; for no man is heir to anything not *secured to him*, and surely salvation is not *secured* to the present wicked inhabitants of the earth, for then they must have no need of repentance. Even the Universalists do not believe that sinners are heirs to heaven, but only that when they die, God will confer upon them the power to embrace the offers of salvation. Restorationists believe it will take some time for them to repent. The more ultra, that they will immediately accept the offers of God, but none of them believe, that while a person is a sinner, he is an heir of salvation, for salvation, they believe, consists in deliverance from sin.

So that, none but the pure in heart are heirs of God's salvation. "If a *son, then* an heir of God." "Whosoever is born of God doth not commit sin." "In this the *children* of God are manifest." It is quite plain, then, that none but the righteous are now the heirs of salvation, and to them only were the angels "sent forth" to minister unto. But under the "new dispensation," the righteous are no more blessed than the wicked with these messages

of mercy. On the contrary, as their principal object appears to be to convert the unbeliever, the inference is, that those who are "in their sins" are more blessed in this way than any other class of persons, on the principle, we suppose, that "the *whole* need not a physician." Quite the reverse, however, of the manner in which God's angels operate.

But, it is asked, "What need is there of angels ministering unto the good in the other world? Plainly on the principle, that "one star differeth from another in glory." Socrates was an honest man. Plato was the same. Luther, Calvin, Wesley, Fox, Whitfield, Edwards, and a host of others who have differed from each other, were honest men, but they could not all have been right in their views; therefore, when they enter the other world, *holy* angels are commissioned to instruct them, until they all "see eye to eye." Says Christ, "I say unto you, their angels (those of his disciples) *do always behold the face* of my Father in Heaven." Of course they must be in heaven, then. This fully explains the other verse. The angels of God look on his face, and receive his messages, and go forth to the "general assembly of the church of the first-born," to lead them into all truth. Glorious mission, thus to perfect and enlighten all true lovers of holiness, the "pure in *heart*" of all ages!

We thus learn five very important differences between the character of these angels, and that of the Spirits, with whom our friends suppose these angels to be identical.

- 1st. The angels are all holy, and bow to Jesus.
- 2d. The angels always behold God's face, and go forth only in heaven.
- 3d. The angels are sent unto the children of God only.
- 4th. The angels are servants and humble.
- 5th. The angels are God's messengers.

- 1st. The Spirits are often the opposite.
- 2d. The Spirits go down to the earth.
- 3d. The Spirits go to all, but especially to the unbelievers.
- 4th. The Spirits are testy.
- 5th. The Spirits are their own master.

Thus we see, 1st, that, as great as is the difference between holiness and sin, so great is that between angels and

modern spirits ; 2d : that as wide apart as are heaven and earth, so far asunder are angels, and the spirits of the "new dispensation ;" 3d : that as deep as is the gulf between the rich man and Lazarus, so low is the pit between angels and our friends' new guides ; 4th : that, as diverse as are humility and pride, so different are angels and the teachers of the "third dispensation ;" and 5th, that, as great as is the difference between being a messenger of God, and as independent as Satan, so great is that between angels and modern spirits. Yea, more ; as far apart as are the "fellows" of Jesus Christ, and the vulgar, abominable beings, who nightly intrude their execrable presence upon the sight of numerous spiritual circles, who vainly endeavor to brush them aside, that the good spirits may come, so far asunder are the heralders of the old dispensation, and the body-guards of the vastly superior "new era."

But the whole matter of the superiority of angels to men can be summarily settled by an appeal to the following passages : Heb. ii. 7, informs us, that Christ was made "a *little lower* than the angels." Of course, if the angels are human beings, Christ became less than man, or necessarily a brute. To this conclusion does modern spiritualism, in its effort to prove its doctrines, lead us. But the 16th verse is conclusive : "For verily he *took not* on him the nature of angels, but he took on him the *seed of Abraham*." Let us interpret this passage in accordance with the views of those Spiritualists, who believe angels are departed spirits. "For verily Christ *took not* on him the nature of human beings, but he took on him the seed of a human being," or, in other words, Abraham's seed was different from that of other human beings, consequently Abraham was not a human being. To this absurdity does the modern spiritual doctrine lead.

While upon this matter of angels, it may be proper to repeat, that, in no case are angels spoken of as acting on their own behalf, but always as the agents or messengers of God, except where they are spoken of as the Devil's

angels. In modern spiritualism, as we have seen, the Spirits are as independent as Satan supposed himself to be, when he proudly replied to God's inquiry, "Whence comest thou?" "From going to and fro in the earth, and from walking up and down it." In this, as well as in several other respects, they seem to be much more like that being, than like the holy angels of God, to whom they do not seem to possess hardly the faintest resemblance.

We will now notice the Old Testament passages that refer to angels, and there we shall find something still more remarkable respecting the "nature of angels." In the 16th chapter of Genesis, and 10th verse, we read, "And the angel of the Lord said unto her, *I will multiply thy seed exceedingly.*" Was this a departed spirit? In the 13th verse, "And she called the *name of the Lord* that spake unto her, *thou God seest me.*" Was the Lord and God a departed spirit? Again, in the 17th chapter, 1st and 2d verses, we are informed, that "the Lord" appeared to Abraham, and said, "I am the *Almighty God.*" It was an angel who spake to Sarah. That angel she calls "the Lord." "The Lord" says to Abraham, "I am the Almighty God." Therefore, "Almighty God" is a departed spirit, if this doctrine is true. Genesis xviii. 1, tells us that "the Lord appeared unto Abraham in the plains of Mamre." The 4th verse represents Abraham as saying, "Let a little water, I pray you, be fetched, and *wash your feet.*" The 13th verse declares, that "the Lord said unto Abraham" so and so. The 23d, that "the men turned their faces from thence, but Abraham stood yet before the Lord." In the 19th chapter, and 1st verse, "came two angels to Sodom." In the 10th verse, it is said, "the *men* put forth their hand." In the 12th and 13th verses, "And the *men* said unto Lot, we will destroy this place, and the Lord has *sent us* to destroy it."

Here we have the remarkable fact, that the Lord appeared unto Abraham in the form of one or more human beings; and after he had thrown off the human disguise,

he still was present to Abraham. We have, also, in Lot's case, the still more remarkable fact, that *angels* appeared to Lot as men. They ate and drank as men, and reached forth their hands as men, and, to all appearance, were as veritable human beings as Lot himself. And yet, in the 18th verse, Lot addresses them as "my Lord," and in the 19th, calls himself "thy servant," and expresses his gratitude to some superior power for protection. Query: If angels, who are acknowledged to be spirits, could thus appear as human beings, could not God do the same? In the 21st verse, we are told, "*I will not overthrow this city;*" and in the 24th and 25th verses, and "the Lord overthrew Sodom and Gomorrah."

In Exodus xxiii. 20, we read, "Behold, I send an angel before thee, to keep thee in the way," &c. Now, that this angel was God himself, appears from the next verses, and from the fact, that Paul says, "the rock that went with them was Christ," as also from the following considerations :

1st. Moses was not meant, for in Isaiah lxxiii. 9, we read, "The angel of his presence *saved* them." Of course, Moses did not save them, but God himself. "In his love and pity, *he* redeemed them, and *he* bare them, and *carried* them *all the days of old.*" This surely could not have been Moses.

2d. "The Lord went before them by day in a pillar of cloud, and by night in a pillar of fire." Therefore, if the angel was other than God himself, it must have been the cloud, for that was all that went before them except God.

3d. Moses was never invested with such power as that here attributed to the angel.

4th. Moses always *lead* the people in person, but the angel of the Lord, which went before the camp of Israel, *removed* and went *behind* them." This surely was not Moses. That this was none other than Deity, represented as an angel, is certain, because, on no other hypothesis can the solemn assurance of Jehovah, that non-obedience to the angel would be equivalent with disobedience to him,

be accounted for, as also the command, "Beware of him, and obey his voice, and provoke him not." Moses never assumed so much authority as this, but rather lost sight of himself, as he pointed the people to God as the only authority. It would be well for our modern Spiritualists, if they were a little more like him, in this respect.

The cases where God is called an angel are so numerous, that we can quote but a very few of them. The angel of the burning bush was "the God of Abraham, the God of Isaac, and the God of Jacob." The angel that wrestled with Jacob was God, for he said, "As a prince hast thou power with God, and hast prevailed;" and Jacob said, "For I have *seen God* face to face." In this case, God appeared as a man; as he did when Moses was hidden in the cleft of the rock, and saw not the face, but the "back parts of the Almighty."

But one case will settle the point, that God, assumes the form of man, beyond all shadow of a doubt. In heaven, Ezekiel saw the Lord sitting upon a throne. He says, "upon the likeness of the throne, was the likeness, as the appearance of a *man*, above upon it." "And when I saw, I fell upon my face, and I heard a voice of one that spake, and he said unto me," "*thus saith the Lord God.*" Isaiah, also, "saw the Lord sitting upon a throne." "Mine eyes have seen the King, the Lord of Hosts." Now Christ declares—"no man has seen God at any time," and Paul says, "whom no man hath seen, nor can see." The inference is irresistible, that God assumes the form of man, or even of inanimate things, on very extraordinary occasions, and in that form, he appeared unto Abraham and to Lot.

So we see that an angel, instead of being a departed spirit, is either a living man upon the earth, or a being—above the "seed of Abraham," or God himself. There is no difficulty in the way of the latter hypothesis, on account of the angel being alluded to, as one sent from God, any more than there is, when the Holy Ghost is spoken of, as "sent down from heaven." God sends his spirit, and sends his angel.

In this manner, was the word of the old dispensation "spoken by angels," Heb. ii. 3, and the two dispensations being both ushered in thus gloriously, it ill becomes our friends of the "far greater dispensation," to lift their feeble voices in opposition to those old dispensations, until the "new era" is as clearly sanctioned by the Almighty. God appeared at the commencement of both of the old dispensations, and why should he not at the beginning of the new one? O ye Spiritualists, hide your faces in the dust, while we record the fact, that the "far more pure" dispensation was ushered in by—what?—by rapping on a table. Tell it not in Gath, that the glorious "new era" was heralded, only by the knocking of the ghost of a murdered man! If Christianity is to be superseded by and with the consent of its author, how strange, that he should be so entirely silent upon the subject; yea, more, should seldom, if ever address the "rappers" on any subject. But irony aside. Is it not little short of blasphemy for men and women, of no particular renown for virtue, to attempt to crowd upon the community, the insane ravings of their own, and their friends' brains, as the commencement of the grandest reform, the world has ever witnessed, and yet, utterly ignore the teachings of the God of heaven? Of all the pretended reforms the world has ever witnessed, this is the most bare-faced.

Prophecy is entirely silent upon the matter. God appears to no man, either in a dream or in a vision, or as the angel Gabriel. No solemn consecration to God is required, to fit persons to be the almoners of his bounty. No joyful religious experience is related. It all consists in being in "a peculiar electrical condition," and like a good fool, "giving yourself up to the spirits," to be instructed of them. Verily, if this is not the age of humbugs, then such an age never existed! We know we speak plainly, but duty to God, and to the human race requires this plain speech.

Our misguided friends, rely principally on three passages in the Bible, (which we shall presently examine,) to

prove that departed spirits appear unto man, although lately, a very learned gentleman, has volunteered to aid them in their down-hill road, by introducing to their company the demons of the Bible, and quoting "Jamblichus, Athenagoras, Athanasius, Minucius, Felix, Metermicus, Furnicus, Lactantius," and other worthy gentlemen in favor of the doctrine as he says, of "the Pharisees," "Josephus," and the "Catholic faith of Christendom," as well of the world in general, that the departed spirits of wicked men, took up their abode in the bodies of living men, tormenting them, and making them miserable in various ways. Now, never were the words of Festus to Paul, "much learning hath made thee mad" more fully verified, than in this case. We are often told, that "a little learning is a dangerous thing," but that a deeper draught from the well of knowledge, will cure the evil. So if Mr. Beecher, had closed his heathen oracles and semi-pagan professed Christian books, and gone to God, and asked of him to pour his spirit upon him, we imagine, a grain of common sense at least, would have been apparent in this logical deduction of his. But a man who can compose such a sentence as this, on so simple a subject, as the one upon which he was writing, as if to imitate the incantations of those oracles he quotes, can hardly be said to possess enough of reason to qualify him to receive God's inspiration. Hear him. Speaking of "Jamblichus," he says :

"Thus infiltrations of ancient occult-lore, percolating clear of sediment through manifold mental strata, sparkle at last in the Cœlo-Syrian cave." Again, in speaking of the improbability of accounting for the rappings on the theory of Dr. Rogers, he says, "At present the phenomena blend in a penumbra, and form a land of shadows and of debate," and he closes his remarkably lucid argument with this doctrine, "Powers unseen, powers ærial, under the masterly guidance of some one mind of fathomless *ability* and fathomless *guile*."

And what is the object of the Rev. gentleman in this school-boy display of learning (see his book,) that most pedants would be ashamed of? Is it to afford a rational solution of the phenomena, or to caution people against being led away by the errors of the new system?* No, but the whole thing may be summed up in one word. "The devil is almighty." If he had given us his idea of what the devil has been about for 6000 years, and told us why, in the plenitude of his "*fathomless ability*," he never ascertained how to rap before, we should have been better satisfied. But now, he proves himself swallowed up in the superstitions of the past to such a degree that even the Spiritualists are far ahead of him. Poor man, he can afford us no other clue to the mystery, than that "the devil has done it." And are we any wiser than before? Who allows the devil to exert himself in this manner? and what are the laws of his operations? For one, much as we dislike the creed of the Rappers, we do not see how we are at all extricated from a portion of it by Rev. Charles Beecher's exposition. What more hideous nightmare can possibly brood over the soul, than the idea that God allows this terrible monster, the devil, to ape our nearest and dearest friends, and come to us hourly as a messenger of mercy? How in the name of all that is holy are we to be able to avoid Lucifer?

Charles Beecher's doctrine is a gross libel on God, and should be scouted by every lover of Christianity. The fact is, there is much more evidence that the Spirits are tolerably good, than that they are evil, for they generally, when they touch upon morality, preach the most exalted doctrines outwardly. Indeed, we know of no greater argument in

Mr. Beecher may comfort his soul with the idea that his crumb of comfort is hailed as a perfect God-send by the Spiritualists all around. The "N. Y. Telegraph" advertises and recommends it as likely to be of great use to the cause. The "New Era" thinks that together with Mr. Tallmadge's letter, and Robert Owen's conversion, it has given a terrible blow to the opposition. Query. What must be the state of that cause that is thus gladdened by an effort to prove that its whole machinery is of the devil? It makes one think of the old adage, "better reign in hell than serve in heaven."

their favor, than the fact, that multitudes of them do condemn the sins of Slavery, War, Intemperance, Oppression, Licentiousness, &c., &c. We say this in justice to the so-called Spirits. Some of them, to be sure, teach erroneous theological doctrines, but they but seldom inculcate any but good morals, as far as outward actions are concerned. They say, "Do right, and be good;" and if the devil does this, why call him of "fathomless guile?" But we are digressing.

Mr. Beecher insists upon it that the Bible teaches the doctrine of the possession of persons with evil spirits, because "the Bible writers never insert 'pretended,' or so-called." Would any but an infatuated man use this argument? Did God never use language in the sense in which the people understood it, without sanctioning their wrong use of the terms? What did Christ mean when he said, "Destroy this temple, and in three days I will rear it up." Or when he said, "Except a man be born of water he cannot enter the kingdom of God?" Does Mr. Beecher himself never style his hearers "my Christian brethren," when he does not believe that they are all Christians? Who ever heard of a Whig refusing to call the Democratic party by that name, because he did not believe the party was truly democratic? We have already spoken of Spiritualism, and what the Spirits do, but does it follow that we mean that we believe the new creed is really Spiritual, and that Spirits are connected with the affair? No more does it follow because the Bible writers do not say "*so called* witch," that they therefore believed in witches. We would like to ask the Rev. gentleman a single question. Do you believe that the wicked are to be literally cast into a furnace of fire? And yet, so says Jesus. He does not say so called fire, or punishment as severe as fire, but fire itself, and yet out of the walls of a lunatic asylum, where is there a clergyman who believes in a punishment of literal fire? Again, we read of streets of gold in the New Jerusalem. Does any Christian expect to walk on such streets in the other world? As well might he, as to fancy

the Bible writers upheld a belief in witches, because when they preached against them they called them witches.

Who does not know, that in a dark age of the world, it is very difficult to dispossess the mind of its long established errors? But shall it on that account be said that those who do not attempt directly to attack those errors believe in them? When we reach another part of our argument, it will be seen that it is impossible for Spirits to possess human beings. We therefore waive this point at this time, and leave Charles Beecher to repose under the broad wing of his "mind of fathomless ability and guile."

In regard to the possession of devils, spoken of in the New Testament, the ways are so numerous of accounting for it, without conjuring up "Satan and his angels," that it seems a waste of time to write upon the point. We will content ourself with remarking, that so great a man as Dr. ALBERT BARNES years ago fully accounted for the whole affair, without any such reference, and we would advise all inquirers upon the subject to consult his Commentaries on the Gospels.

The three passages to which we have alluded, as quoted by Spiritualists are, 1st, Saul and the Witch of Endor. We are reminded in this case of what Festus said unto, Paul: "Hast thou appealed unto Cæsar, unto Cæsar shalt thou go?" So say we to our friends the Spiritualists, "Hast thou appealed unto the witch of Endor, unto the witch of Endor shalt thou go?" Let us examine that case very critically. It is recorded in the 28th chapter of the 1st book of Samuel.

The first thing that arrests our attention is the statement in the 6th verse, that God *refused to hearken* to Saul. Then Saul inquired for a familiar spirit. He found one, and says to her, "Bring me *up* him whom I shall name." The woman demurred, for fear of punishment, for Saul had himself forbidden this practice, but on Saul's assurance that no evil should befall her, she called for Samuel, in obedience to Saul's request. Samuel stood before her, and she saw that Saul was her visitor, and was affrighted.

But Saul appeased her, and she said, "I saw gods *ascending out of the earth*. An old man *cometh up*, and he is covered with a mantle." Samuel then spoke to Saul and censured him for applying to him, and prophesied his death which happened.

Now, in all this, what is there to sustain the idea of a departed spirit conversing with a living person? Plainly the opposite, for we are assured by Solomon the "spirit of man goeth *upward*, with that of the beast goeth downward," and that when a man dies "his spirit returns to God who gave it." Did Samuel's spirit arise from the grave? Will our friends venture the assertion? Then how did it know what was going on in the world? Do the spirits of to-day "*ascend from out of the earth?*" If not, when did they change their residence? But irony aside. Can any rational person believe that a woman called a witch, by any power of her own, could actually raise a man from the dead? Then where did she get the power? Would God have upheld her wicked arts, by working a miracle in her favor? And if he would in ordinary instances, would he at this time, when he had refused to answer Saul by the Urim and Thummim? God, of course, could have had nothing to do with the matter, and as the woman of herself could not have actually raised the body of Samuel, with its mantle, &c., it is fair to infer that Samuel was not consulted at all.

Another thing. Samuel was a true child of God, and yet he is represented as telling Saul precisely what God did not want him to know. Now, how absurd to suppose that Samuel would have thus acted. Again. Samuel says, "tomorrow shalt thou and thy sons be with me." Now was Saul likely to be buried in the same place with Samuel? By no means. But was his soul to be in the same place with Samuel's? He, a wicked King, and Samuel a servant of the Lord. Of course not, for the pure in heart only shall see God. We must conclude, either that Samuel's spirit resided in the ground, or that he was a wicked man, both of which ideas are expressly contradicted, or that he did not appear truly to Saul.

How, then, shall we account for the witch's performance? Nothing is more easy. 1st. It is plain that the woman was a conjuror. 2d. All such persons doubtless possessed the modern magnetic power. 3d. Saul evidently believed in her power. Now, in the case of the biologised person, when these three conditions exist, much more wonderful results follow than the mere seeing of a dead man. The writer has caused a person to see the devil, so that the poor fellow shrieked with affright, and the tears ran from his eyes freely. This man was almost if not quite awake, too. In India the mesmerisers are able to show to whole crowds of people, tigers, snakes, &c. Saul was a very superstitious man, and withal very fearful, at this time, for the Lord had forsaken him. We know also that he was subject to turns of insanity, during one of which he sought to kill David? Is it to be wondered at that the woman made him hear the words of Samuel? As to the fulfilment of the prophecy, it could hardly be otherwise with Saul's nerveless arm, as he thought of the vision of the preceding day. The soothsayer ran but little risk in that prophecy. The whole thing was on a par with nearly all the arts and divinations with which ignorant people in all ages have been deceived.

Long before the Rappings were heard of, a man in Canada gave the writer a particular account of a visit he had from a supernatural gentleman dressed in modern style who approached him, one night, from the fire-place. The man, was as certain of seeing the person and hearing him speak to him, as he was of his own existence.

It is certain that Samuel's spirit did not arise out of the earth. Now if there was any similarity between this case and the modern ones, the Spirits of to day, must come from the ground, with their ordinary clothing and speak aloud, which has happened yet but in very few instances.

The next case of importance quoted by our friends is the appearance of Moses and Elias. Let us understand this case also. Who were Moses and Elias? Persons

whom the disciples had never seen. Then is it likely that they could have recognized them, except by thinking of the traditions concerning them? We will grant, for a moment, that some persons did appear to their affrighted imaginations. Did the disciples converse with them? Not so, says the account. Then there is no similarity between this appearance and that of Spirits to-day. But did Moses appear again on earth? If so, then the prophecy of Daniel respecting the end was not fulfilled, for the resurrection was not to take place until Messiah was cut off, after which "many of them that sleep in the dust of this earth were to awake," which prophecy it seems was literally fulfilled after the death of Jesus. So Paul says "Christ is the *first* fruits" of the resurrection. It is plain then, that no resurrection of the body could have taken place, and yet they saw men, who needed a tabernacle to dwell in. If they were thus mistaken about the forms of Moses and Elias, it is plain they might have been in regard to their presence at all. But if Moses and Elias really did appear, it was not of their own accord, and still less by the disciples calling for them. The whole account resolves itself into this. They saw a vision. Now what is a vision. Is it anything real? A vision, says Locke, is "something imaginary." Behold the difference between this event, and the appearance of a modern Spirit. In the one case the *body* of Moses appeared to the *imagination*s of the disciples. In the other case, the *soul* actually *addresses* the Spiritual believer.

Christ terms it a vision and not a reality. The account states, there appeared unto them Moses and Elias talking with Christ. It was only an appearance then, not a reality. In this idea we are sustained by the facts that Christ was supernaturally changed before them, which blinded their eyes, so that they could not see distinctly, for "his face shone as the sun and his raiment, was as white as the light" and "they fell on their faces sore afraid." Moses and Elias held no converse with the disciples, so that

even if they appeared, the doctrine is not true of Spirits conversing with man, unless we regard Christ as a man only, which we cannot do, if we believe the Old Testament, for that declares that, "he is the mighty God, the everlasting Father.

We cannot doubt that if Christ was really God, as the New Testament asserts that he could cause Moses and Elias to appear to his disciples, but in that case, it would be a miracle, and not what our friends claim for the Spirits. That God can cause all the Spirits to come and rap, we have not the least shadow of a doubt, but not without a miracle. The only remaining passage, that we are aware is triumphantly quoted by our Spiritual brethren is in Revelations 22 chapter, 8th and 9th verses, "And when I had heard and seen, I fell down to worship before the feet of the angel, that shewed me these things. Then saith he unto me, See not, for I am thy fellow servant and of thy brethren the prophets, worship God." "There" exclaims an enthusiastic Spiritualist, "explain that if you can. There is no biology about that." If we cannot explain it rationally and reasonably, we will become a convert, to the Spiritual doctrine, for one well authenticated case of a Spirit by his own power appearing to a man and conversing with him, will disprove of course our assertion, that such a thing is impossible, although it will by no means prove that Spirits come to day through the Rappings.

This "prophet" did not rap or tip, or obsess a medium. Still less did he appear on his own accord and by his own power. And surely John never called for him. Three things then are true respecting this angel. 1st. He was not called for. 2d. He came not of his own accord. 3d. He did not rap, or obsess any one. But he did converse with John, as John thought. What then is the rational explanation of the difficulty. There is no difficulty at all about it. John "was in the Spirit on the Lord's day." That is, God made a revelation to him. Now this is a key to the whole matter. The angel was God himself, according to our explanation of God assuming the form of man, for extraordinary reasons.

Our first proof of this assertion is, John was not an idolator. He never worshipped a man when in his ordinary state, for his religion forbade that. Still less when inspired in this extraordinary manner would he have violated that plain command of the decalogue. Therefore John unless insane could not have thought of worshipping a man. He was not insane, for God would not have chosen an insane man for such a mission. Again, John's word was so sacred that whoever took from it, was to have his part taken from the tree of life, and was it likely that he should make so great a mistake as to suppose a man was God? Recollect he was fully inspired also. Therefore John could not have attempted to worship any being but God. He did attempt to worship this being. Therefore this being must have been God.

2d. The angel was God appearing as man, because in no other way can it be made to appear that God's assertion respecting the divinity of the message of John, was likely to be true, for no human Spirit could be relied upon perfectly to convey this message to John. And besides there was no need of a human being intervening in the affair. As man's salvation depended upon his not adding to the words of that book, it is not likely that the message would be allowed to pass through more than one man at least, and he St. John, the one necessary to reveal it to the world.

3d. The account expressly asserts that it was God, although we grant, that the angel said "I am of thy fellow servants the prophets, worship God." It does not appear that God is not a servant of man, any more than it does that Christ is not. A prophet was one divinely inspired, and of course while a prophet, was equal with God in point of infallibility, otherwise his inspiration, could not be the word of God. If he who is the "brightness of his father's glory" could humble himself so far as to be born in a manger it is wonderful that his father, of whose person he is the express (moral) image" should say "I am thy fellow servant a prophet." Recollect that John was now raised from the mortal state, and was appointed of God,

to see things never before seen by mortal man, and as such was for the time being like God, as much as one could be, who lived "yet not he, but *Christ lived in him.*" God was in one sense a prophet, and as John was elevated to that rank, he was not to worship the angel only as he recognized him as God. So Christ says to one who called him good, "there is none good but one, and that is God, and why callest thou me good?" Is it not as unqualifiedly asserted here, both that Christ was not God and was not good, as it is that John was not to worship the angel as such? But yet we know he claimed to be both at other times, and surely was good at least. There is a mighty enigma in regard to God's relation to his people. They are called his sons, and said to speak by the power of God residing in them. Christ prayed that the same relation might subsist between them and him, that existed between him and his father, and yet of course there is a vast distinction in reality.

In the case under consideration, there is one fact worth noticing. John does not inquire the name of the angel, nor does the angel tell him who he is. Now this is singular, if he really supposed the angel to be a mere man. Does any Spiritualist of to-day converse with a spirit, whose name he has not attempted to ascertain? Then John does not speak of arising from his low condition. The inference is, that God wished him to forget the image of a man, with which his spirit was enshrouded, and worship God, "in spirit and truth." John certainly saw the form of some body, and surely God could have appeared in bodily form, as well as could the spirit of a prophet.

But we asserted, that the account stated it was God. Here are the very words, "I am Alpha and Omega, the beginning and the ending, the first and the last." We do not wish to advocate any particular theological doctrine here, but merely to quote the Scripture as it reads.

Now as to who this "Alpha and Omega" is, we shall be informed by perusing the 8th verse of the 1st chapter

of Revelations. "Which is, and was, and is to come, *the Almighty.*" Is "the Almighty," then a human spirit? But if any doubt lingers in our minds on this point, we can have that doubt removed by consulting Rev. xx. 11 & 12, xxi.; 5, 6 & 7th verses. Here we are told, that seated on a "great white throne" was a being, who *said, unto John* "write." Was his dictator, then, God, or a human spirit? In the 6th verse, he claimt to be, "Alpha and Omega," and in the 7th, "*I will be his God.*" But to make assurance doubly sure, as this is a very important point, we beg leave to draw a parallel of the different statements respecting the angel.

1st. He claims to be a fellow servant.

2d. He forbids John to worship him.

3d. He says he is of the prophets.

The Spiritualists assert that,

1st. He was a created spirit.

2d. He was a human spirit.

3d. He was an ancient prophet.

He also says, "I am Alpha and Omega."

He commands John to worship God.

He says, "I am the Almighty."

God asserts that,

1st. He was the "beginning and the ending."

2d. He was "the Lord."

3d. He judges the world. "Behold, I come quickly, and my reward is with me, to give to every man according as his works."

Now it is impossible to get rid of these conclusions. They are drawn from positive statements of the book, and no believer in the Scriptures can deny them.

We would kindly ask our spiritual friends, if they really suppose a human spirit is going to assemble all nations before him, and judge them; and yet, this angel declares that such is the case, unless there are two "Alphas and Omegas," which is an absurdity. God calls himself "Alpha and Omega." The angel declares, *he* is also. We leave the inference to all honest readers. That angels are always human spirits, no rational man can suppose, in the light of such passages, as the following:

"And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head." "And he set his right foot upon the sea, and his left upon the earth, and cried with a loud voice as when a *lion roareth.*" "And swear by him that liveth

for ever, that there should be time no longer." That a holy angel should disobey Christ's commands and swear, does not seem at all reasonable. But that God, who, when "he could swear by no greater, swear by *himself*," should solemnly assert, that time should be no longer, seems quite probable, because the sinfulness of an oath, is in the adjuration of a higher power, to condemn you, if you do not speak the truth.

In the 16th verse of the 22d chapter of Rev., this angel calls himself Jesus, and says, "I have sent mine angel to testify unto you, these things in the churches." If we turn again to the 1st chapter, we shall learn who it was, that testified to the churches. In the 11th verse we read, "I am Alpha and Omega," and of course the angel who was talking to John, in the 22d chapter. "What thou seest, write in a book, and send unto the seven churches which are in Asia." In the 12, 13 & 17 verses, we learn that it was the same being who calls himself "the first and the last," and in the 19th verse, he commands John to "write the things that he had seen," and in the 1st verse of the 2d chapter, says, "unto the angel of the church at Ephesus, write." Therefore, it is plain that the angel, Jesus had sent to testify to the churches, was none other than the "Alpha and Omega, the beginning and the ending, the Almighty." We are neither a Trinitarian, nor precisely a Unitarian in our religious views, but here are the plain words of the Scripture, and because we cannot see the reasonableness of the doctrine, it does not follow, that a literal interpretation of Scripture does not teach it. At any rate in this threefold representation of Deity, as God, Jesus and angel, we see a beautiful representation of the Trinity, which, after all, may be the true doctrine taught in the Scriptures. The same idea seems to be taught in the 4th & 5th verses of the 1st chapter of Rev., "Grace be unto you, from him that is (God,) and from the seven spirits before his throne (angels,) and from Jesus Christ." And then they all seem to be resolved into Jesus, who speaks, and says, "I am the Almighty." Our inference is, that, accommodating

himself to the views of the church, in regard to the various relations God sustains to his people, the sacred writers call him Angel, or Holy Spirit, to signify his activity in the service of righteousness, — Jesus, or Saviour, to signify his power to save from sin, and God, to signify his protection and authority.

The Holy Spirit is constantly spoken of as being sent forth from God ; and yet he is the identical God, if God is a Spirit, — from all of which, we infer, that Biblical writers availed themselves of the terms in common use among the people whom they addressed ; and if God appeared to them as Creator, Redeemer, or Comforter, they spoke of him as such. It matters not how we allude to God, as far as his various relations to the world are concerned. We may call him Father, Creator, Saviour, Friend, Judge, Comforter, Messenger, or Teacher. The same glorious idea is contained in all of these expressions, that he is our God and only Help.

As our limits are somewhat prescribed, and we have already far exceeded them in this portion of our work, we turn reluctantly from a further consideration of “ what saith the Scriptures ? ” and enter upon another very important point, premising a few reflections.

Friends of the Scriptures. You have read the testimony of these writings upon the points advocated by our friends. Are you prepared to cast them aside, and adopt the “ Spiritual Rappings ” in lieu of them ? And yet, to be consistent, you must do this. Remember, there can be no greater gulf than that existing between the believers in the Bible, and those in the Rapping doctrines. The one calls your attention to God, to Jesus, and to the Holy Spirit, and declares, that although “ heaven and earth shall pass away,” yet shall not the words of Jesus pass away, till all have been fulfilled. The other says the old dispensation is to be superseded by this new and brighter day of Millenium glory.

Will you continue to receive the dispensation, “ spoken unto us by him, who, being the brightness of God’s glory, sat down on the right hand of the Majesty on high,” which

dispensation was ushered in by "a multitude of the heavenly host praising God, and saying, "Glory to God in the highest," and by "a voice from the excellent glory," saying, "Thou art my beloved Son in whom I am well pleased;" or will you "turn from him that speaketh from heaven, and whose voice shook the earth," and give yourselves up to the teachings of fallible human beings, who have no better way of instructing you, than to rap on, and tip over tables? If so, then of you it may well be said, "they are clouds without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the root, raging waves of the sea, foaming out their own shame, *wandering* stars, to whom it is reserved the blackness of darkness forever." And if you have ever "tasted and seen that the Lord is gracious," it may be written of you, "It has happened unto them according to the true proverb, the dog has returned to its vomit, and the sow that was washed to its wallowing in the mire."

How strange that the last dispensation should be so full of incoherencies, falsehoods, and mistakes, as almost every Rapper acknowledges to be the case, and yet we should be asked to throw aside other dispensations, and receive this! Our answer is, "Not so, for the old is better." Having tried the "old paths," and found them leading to "a land flowing with milk and honey," for one we shall never turn aside, voluntarily, into the "new road of modern Spiritualism, although "broad" it may be, and "wide the gate thereof, and *many there be that go in thereat.*"

Besides, how shall we know what the end thereof will be? Human spirits appear to have the control of it, and surely they cannot certainly tell where they will lead us, for they are not omniscient. The case, then, stands thus: "The Bible *vs.* the Rappings." Which will you choose?

CHAPTER IV.

THE TESTIMONY OF REASON.

BEFORE entering into a discussion of this point, we will premise, that having dwelt so long upon the Scriptural argument, we shall be obliged to be very concise in many of our future arguments, and therefore we beg the reader's close and candid attention. Logic is not gospel, we know, but we submit, is anything gospel that is illogical? Our spiritual friends perceive this dilemma, and roundly assert, that reason is *inferior* to intuition. We shall, therefore, be obliged to say a few words upon this point.

By Intuition, our friends mean the power the soul possesses to acquire truth without the aid of reason, and by a much shorter process than the dull plodder in reason's paths is able to use. They perceive truth by instinct, just as animals scent their prey by instinct. Now, in God's name, we would ask, what is this Intuition? Is it the voice of God to the soul, — an immediate revelation from on high? Or is it merely a rapid process of thought, the consequences of which are presented to the mind, while the process is hardly noticed? Can there be any other intuition except this, if we lay aside the brute instinct? — which surely is not what our friends mean by intuition! We will grant that God inspires the soul, at times, without the conscious exercise of the reasoning faculties, that "holy men of old spake as they were moved by the Holy Ghost," but do our friends lay claim to such superior enlightenment as this? If so, then they must be insane to forsake such a certain guide, and apply to the uncertain revelations of the Spirits? The very fact of their applying to Spirits, proves that they do not receive this heavenly illumination; for a man, with a lump of pure gold in his hand, would not

search the streets for stray coppers. Do they reason so quickly as not to be conscious of the reasoning process themselves? Benevolence would require them to put a chain upon their thoughts, so that duller mortals may follow them with the lumber of their reasons. The truth is all this talk about intuition is perfect nonsense, and unworthy the utterance of a rational being. Knowledge can be obtained only through experience or the senses; revelation from God; and by the exercise of reason. If our spiritual friends are acquainted with any other way of obtaining knowledge, we should be glad to know what that way is. Even your fancied revelations from the Spirits must all come through the senses. Intuition is defined to be mental perception, whereby we comprehend the relation of ideas, without reasoning or reflection, as that the whole is greater than its part. But we know this only by reason. It does not follow, because we reason rapidly, that, therefore, we do not reason at all. If intuition is to be our guide, then every whim of the most crazy brain may be mistaken for truth. What we call intuition exists, but is of no value, unless tested by reason. Reason is the greatest gift of God to man, — next to the Holy Spirit to enlighten and make active that reason. By it, all questions are to be adjudicated. It is the court of the soul, to which every doubtful proposition should be referred for its impartial decision. It is often used for wrong purposes, but it never speaks falsely. Its office is to point out truth. It enables us to know what is truth, and to be aware of its existence. That this faculty exists in every man, not an idiot, must be acknowledged by all believers in a God of love, — for how could he create us, with a disposition to err, and fail to give us any guide to lead us away from error? How command us not to embrace falsehood, and still leave us utterly destitute of any means to detect that baneful commodity? We are required of God to be perfect, and, of course, the means to become so, must be placed within our reach. Reason, enlightened by God's spirit, is a sure and certain guide, for which we greatly thank our Heavenly Father. Sophists may avail them-

selves of the effects of reason enstamped upon their brains, and ape the exercise of pure reason; but to say that sophistry employs reason, is as great an absurdity, as to accuse God of employing the devil. How can truth, as a whole, be used in teaching error? Parts of truth may be incoherently linked together, so as to form a chain that shall resemble that bright one of reason that falls from Jehovah's throne, and is thrown around the souls of all worshippers of the goddess of truth; but these links do not compose the chain of reason, for in reason there is no error, for all error is unreasonable, and what is unreasonable is not reason.

We have been thus particular in regard to reason, as our spiritual friends are struggling now to escape from its confinement, although many of them have heretofore been valiant advocates for its supremacy over everything, and including even the Scriptures.

What, then, does reason teach respecting the doctrine of our Rapping friends? Not what does your reason, or my reason teach, but what does Reason itself say upon the subject? What does universal reason declare more loudly, than that every effect must have an adequate cause? Of this axiom, there can be but one opinion. The cause to which a given effect is attributed, must be adequate to the promotion of that effect. In the light of this proposition, let us examine the spiritual theory.

One of the acts attributed to Spirits, is the moving of heavy articles of furniture. Can a Spirit accomplish this feat without the aid of the Almighty? It will not do to point to the rolling of the stone from the door of the sepulchre by an angel in proof that Spirits can move tables, — for there is no proof that angels are always spirits. On the contrary, as we have seen, in very many cases, recorded in the Bible, we are assured they had bodies, and eat, and drank, and, in some cases, were human beings living on the earth. An angel is not, necessarily, a spirit. But if it was a spirit in the above case, it was one expressly commissioned by the Almighty for the performance of a specific act. God, we doubt not, if he chooses, can apply

his infinite power to the moving of tables and chairs, but it by no means follows from this, that man, in the other world, can do the same. As well might it be said, that Spirits could create the world because God can; and yet our friends often say, "if Spirits cannot do this, how can God? God understands every law in Nature, and knows how to apply all of her vast resources, in the accomplishment of every possible act. But man is not thus potent. If it were so, and the Spirits are as bad as Spiritualists own, we might well tremble for the result.

Every effect must have an adequate cause, we have said. A heavy table moves. Of course, some power sufficient to move it must be applied, or the table cannot be moved. That an angel endowed by the Almighty with a body for that purpose, as we have seen angels were endowed with, in the cases of Abraham and Lot, could roll away a heavy stone from the door of the sepulchre, is quite likely, but it no more follows, that a human spirit can do the same now, than because Jesus walked on water, that you and I can do the same. The logic of our friends is surprising. Spirits can move tables, because angels opened prison doors, &c.; — that is, a certain effect had an adequate cause, even the will of the Almighty, therefore, the like effect can be produced without the agency of the Almighty. This is a pretty fair specimen of the logical powers of the whole horde of Rappers. Is it any wonder that they should essay to decry reason? The fact is, of all the perfectly absurd doctrines ever palmed upon man, in the shape of a religious system, the Rapping creed is the silliest; for Mohammed did not profess to work miracles without the aid of God, nor did the Roman priests, or even Joseph Smith. When were men called upon before, to receive a new system as divine, which was founded upon miracles wrought wholly by man? And yet, this is the claim of the Spirits. "Miracles shall be wrought by the Spirits," say they, through Mr. Hammond; and John M. Spear commissions men and women to go forth and "heal the sick, and raise the dead." Verily, this is a "new era;" for man apes the power of the Almighty. It may

be well enough to remark, in passing, that many of these devout believers in Mr. Spear's movements, and we believe Mr. Spear himself, once doubted the miracles of the New Testament. One of the strongest of the spiritual brethren once wrote a large book in opposition to these, and other seemingly wonderful things recorded in the Bible, but now they are able to swallow these human miracles without gulping. It is hard to believe that Jesus, by the power of God, walked on the water, but perfectly easy to believe that Mrs. Mettler, of Hartford, is to do the same by the power of John M. Spear!

This, for some time, was the standing argument with Spiritualists with whom we conversed, when we suggested that a Spirit could not move a table. "How can God move matter, then?" The fallacy of the argument is seen in this way:

Man, by his will simply, cannot move his arm; but by the action of the complicated machinery of his brain, nerves, muscles, and bones, set in motion by his will, the power is obtained to move the arm. Man stands, in the relation to his own body, that the steam of an engine sustains to the cars upon the track. If thrown against the cars, no motion would follow, but made to act upon a certain part of a machine, which part acts upon another, and that, at length, upon the cars, motion is produced. God probably sustains the same relation to the universe, that man does to the mass of matter called his body, and in that way can easily control the operations of Nature, when and where he pleases, so that "not a sparrow falls to the ground without his knowledge." It is true, that, acting without the agency of machinery, he probably could not cause the earth to turn upon its axis, or else he would not have provided the machinery now in use, for he is an infinite economist, and never uses unnecessary means, or any but the best, to accomplish his ends. We would like to see a Spirit move a table in a way that even God does not attempt, for he has certainly never been suspected of being one of the Tipping Spirits. If, then, God does not choose to operate in this way, why does a Spirit?

The whole thing resolves itself in a nut-shell. God does not move tables, *ergo* he cannot do it, or if he could, he sees it is of no use. If he cannot, then Spirits are more powerful than he. If he does not choose to, then the Spirits are mistaken. To be sure, it may be replied, God works by means, and allows the Spirits to move tables. Granted, for a moment. He *allows* them. Then they possess the power of themselves; for if not, he more than allows — he commissions, and, of course, commissions evil Spirits to disturb man, for, it is allowed, that evil Spirits appear. But waving this point for the present: The Spirits possess the power to appear to the circles of our friends.

Do they? Let us see. Are they omnipresent? Can they, when in the Sixth Sphere, understand your faintest whisper, and, in a moment of time, be at your side? We know of nothing equal to this, except in Mohammed's journey to heaven, which he is said to have performed in so incredibly a short space of time, that, when he returned, the water had not ceased running from a pitcher, that was upset as he left his bedside!

According to the estimated rapidity of sound, it would take five hours for the words of a Circle to reach the extreme of the Sixth Sphere, and, according to Mr. Gridley's idea of the distance his spirit-friends travel, it would take over twenty-five hours for his words to reach them, even if, after leaving our atmosphere, another equally good sound-conductor presents itself, which we doubt; but the Spirits, probably, like some of their dupes, are blessed with very *long ears*. In fact, they must be; for whether in Asia, Africa, or America, they appear equally able to hear their friends, and equally able to come to their rescue. Sound cannot travel from here to California, by the most direct course, in less than five hours, and yet there seems to be no difficulty in making the worthy discoverer of this new mode of conversing with mortals, hear from that, or any other place, in a few moments.

Thus, they possess miraculous powers of hearing. Now, of locomotion. Mr. Gridley says, they travel at the rate of

two hundred and sixteen thousand miles an hour, or over two hundred and seventy-five times as fast as sound travels! Somewhat rapid travelling this, and not without danger, one would think, when we reflect, that, at the end of their journey, they must necessarily meet with a rather *rough* reception, from coming thus, Jehu-like, against the outer walls of the building they propose to enter. Poor things! We do not blame them for being testy occasionally. We wonder our brethren should willingly subject their departed wives, brothers, and children, to the perils of such rapid journeying. It is strange that they should enter the room so quietly. But it is possible they "haul up" outside, and, after refreshing themselves, enter the room like moderately travelling gentlemen.

Well, they have arrived, and after resting from their long journey, they proceed to tip the table. They have got the power, remember, and they proceed to exercise it. Up goes the table. What does that mean? The letter W is pointed at. Then H, and so on, until a sentence is tipped out. Now, if the Spirit, after such a long journey, by his will can send electricity enough against that table to move it, and could hear his name called when in his ethereal home, why could he not have sent a current of electricity from above against the table, and thus saved himself the trouble of that long journey? If he could travel at that, or any other rapid rate, through the atmosphere, he surely could will electricity to go as fast, if he can will that element at all, as it is claimed he does, when he moves the table. But if he can thus move the elements at his will, why tip the table? He surely could force open a passive person's mouth, and cause speech, as well as to tip the table! Why, then, does he tip the table? The answer to this question brings us to the grand doctrine of the Rappers, which we will now proceed to combat seriously. The doctrine is this: The object of these manifestations, is to present to unbelievers some tangible evidence of the reality of a future life. On this point, we believe all the Rappers agree, that the thing aimed at by the

Spirits, is "to satisfy men of the existence of a world of Spirits beyond the grave."

Very plausible this seems at first, but it carries with it its own refutation.

1st. If Dr. Franklin, by moving a table, can convince Robert Owen of the reality of a future existence, then, by moving a house from its foundations, he can convince more sceptics.

2d. If Dr. Franklin can tip a table, the angel Gabriel can move a house.

3d. Then if the angel Gabriel is as good as Dr. Franklin, he will tip over a house, to convince many sceptics.

4th. The angel Gabriel has done no such thing.

5th. Therefore the angel Gabriel is not as good as Dr. Franklin.

6th. The angel Gabriel was God's chosen messenger to Daniel, and of course was good, for God never sends unholy angels to his children to instruct them.

7th. Therefore Dr. Franklin cannot move a table.

Again, if Dr. Rush, by inspiring J. M. Spear to heal persons, can convince sceptics, then a greater than Dr. Rush, by inspiring other men to heal more persons, could convince a greater number of sceptics. If God does not wish to convince sceptics, and scepticism is wrong, God is not as good as Dr. Rush.

If God wishes to convince sceptics, and a greater than Rush can inspire many men to perform various cures, and thus convince many sceptics, then God would do this, for he is greater than Dr. Rush.

But God since the days of Christ has not inspired men to cure the sick, and it is not claimed that he does it now. Therefore, Dr. Rush has not inspired anybody to cure the sick, or the Most High is deficient in duty.

If miracles were now necessary to convince men of the truth, would the Almighty leave the working of miracles to those who possess the power, as we are allowing, for the sake of the argument, that the Spirits possess it? Would

he not exercise that power himself? Query, "Has God forgotten to be gracious?"

O vain man, attributing to Dr. Franklin a more kindly regard for the good of earth's inhabitants than thou dost to the all-merciful Father. To this, it may be replied, "Spirits do not prevent God from operating, but he chooses to allow them to do so." God never acts foolishly. As we have said, he never wastes his means. If Gabriel can perform a certain mission better than Dr. Rush, he sends Gabriel. If he sends Rush, then Rush can do the work better than, or as well as Gabriel, or else Gabriel is otherwise employed.

But if he can do the work better himself, he sends himself. Now that the work of the Spirits has been very poorly done, appears from the oft repeated assertion of very many of the Spiritualists. We quote the following, from the pen of C. H. White, a very prominent Spiritual believer. Speaking of the Spirit's directions, he says:

"I obeyed until I had reached the number of *two hundred* hours, and I received but seven or eight foolscap pages of messages." "I have formed two circles by instruction from the Spirit world, and should judge had *four hundred* sittings, during which we were the recipients of only *ten* or *twenty sentences* of love and wisdom."

This is the faithfulness of Spirits to their promises. Again, says La Roy Sunderland:

"I have been often amazed to find, as I thought I did, how really, nay, *utterly ignorant*, certain spirits were, of persons, places and things, of which they professed to have knowledge."

We have already quoted Mr. Ballou on this point. It is certain, then, that many of the Spirits do their evangelizing work quite badly. If so, then, if God can do it better, why does he not take it into his own hands? This God does not do. The inference is, that it is not his way of convincing men.

And is it? Ever since the establishment of Christianity

by the labors of the Apostles, he has steadfastly refused to enforce the claims of religious teachers by an exertion of his supernatural power. The foundation of the spiritual temple being laid, it was not necessary to use the materials any longer, and the working of miracles was exchanged for the more important work of regenerating men's hearts by the operations of the Holy Spirit. Luther, Melancthon, Whitfield, Wesley, Bunyan, Fox, and many men of our own times, all desired to save the world from error, but did God vouchsafe unto them the testimony of a single miracle? Indeed, the primary object of Christ's miracles was not to satisfy unbelievers, for we read that Jesus "could not do many mighty works" in a certain place, "*because of their unbelief.*" According to the Rappers, the Saviour was altogether in the dark. He ought to have astounded them by some mighty demonstration of his divine power. He almost always required faith to exist *before* he would cure a sick person. If miracles would have the effect attributed to them by our Rapping friends, why in the name of all that is holy did he not rap in Jerusalem in so mighty a manner as to convince the hardened sceptics of that city? On the contrary, we perceive that he reasoned with the Sadducees, and in that way endeavored to convince them of the reality of a future state of existence. He even refused to appear *after* the resurrection to these unbelieving persons.

Numerous instances are recorded in the New Testament of Christ positively commanding men whom he healed, to "tell no man." When he raised the daughter of Jarius from her sleep of death, and therefore, according to the doctrine of the Rappers, proved an immortal existence by bringing back the departed spirit, he very strangely forbade the story to be told. But our friends and their Spiritual allies in the other world, are no doubt vastly wiser than Jesus Christ was.

Supposing the "New Era" had been published then, should we not have been favored with an article like the following?

“THE OPPOSITION WANING.”

“The hearts of all true believers, we doubt not, will leap for joy, as we inform them of the joyful fact, that the daughter of a very distinguished citizen has been restored to life by the power of Jesus, and thus the great fact is made to stand out before the world, that death is not “an eternal sleep.” We wonder if our Sadduceean brethren will any longer attempt to block the wheels of Spiritualism. Friends, our cause is onward. Spread the glorious tidings far and wide, that a soul has returned from the other world!”

But Jesus “charged them, that they should tell no man what was done.”

From all that we read of Jesus, we must believe that he was equally in earnest with our modern friends, Dr. Rush and Thomas Paine, but, unlike them, he did not tip tables to convince unbelievers. Instead of this, we hear him relating a story to show the folly of convincing men in that way. “If they believe not Moses and the prophets, they will not be convinced though *one rise from the dead.*” Our Spiritual friends say, “O no, Lord, but only rap loud enough, and Dr. Owen and the editor of the Investigator will surely believe.” Here we have Christ and the Rappers in juxtaposition to each other. Which shall we believe? Said one of these converted infidels to the writer, “If you can prove that these Rappings are not from the Spirits, then I must relapse into my former condition.” Verily, this man’s faith stood “not in the power of God, but in the wisdom of *man.*” Of what use is such a faith? The moment the Spirits become tired with their arduous labors, that moment Robert Owen relapses into infidelity! Of course his reason, then, has never been convinced, and a man not rationally convinced of the truth of a doctrine is no credit to any cause.

But the question returns, Why does not God operate in this way himself on a larger scale, and thus save the world to-day? It is a fair question, and we would like our Spiritual friends to answer it to themselves, if not to us.

There can be but one rational reply to the question, which is this, that God is not in favor of converting men by these means.

What would be easier than for God to write in burning letters, on the mighty dome above us, these words, "there is an immortal existence," and to continue them there forever? Who then could doubt the reality of a future state?

And of how much more importance is it to convince the universe of his own blessed existence? What joy would then fill the hearts of multitudes of doubters! But he does not do this. Man is left to exercise his own moral and intellectual faculties, and thus obtain that precious knowledge. Again, what would not Luther, or the pioneers in any of our modern reforms, have given for an assurance from God to the people, that they were right? Protestantism was not thus blessed. Humanity in none of her 19th century struggles has been thus favored. Why, then, should a system, having no *specific* object in view, except to change the theological opinions of a very few, be so abundantly blessed? We pause for a reply.

Will it be said, that God is at the bottom of the movement and operates through the Spirits? Why, then, does he allow the "lying Spirits" to communicate? Are there not a plenty of good ones ready to labor in so holy a cause?

Shall we be told that the Rapping phenomena are on the whole useful, but that evil is connected with the matter? Then how can it be that this third dispensation is going to accomplish so much more than the others, and is so much more pure than they? It is true that God overrules evil for good, but it is also true, that he does not allow evil when he can prevent it without disturbing the freedom of the individual. Can he not prevent the evil Spirits from coming to this world? Then he must be accused of creating beings who should forever be beyond his control, which a wise and good being certainly would not do.

For a season man is allowed to injure others, but only for a season, otherwise God must be the author of unnecessary, misery for what more dreadful fate can we imagine, than

to be allowed forever to wander over the universe deceiving and injuring others? This is a hotter hell than one of literal fire.

We will take either the Orthodox or the Universalist doctrine, and from it show the impossibility of this theory. If Orthodoxy be true, of course God has power over men in the other world, or he cannot punish them; and an Orthodox believer who, like Charles Beecher, professes to believe in the power of these wicked Spirits thus to trouble man, must suppose God does not wish to control them, for he believes God has power to "destroy both body and soul in hell." If God does not wish to control them, then he is in favor of increased sin, and, of course, increased misery. Plainly, if God can control them and does not, one of two things must be true, either God delights in misery, or he trusts in sin to accomplish more good than its absence, in either of which cases the Bible is false, for that of course declares that God is merciful, and it says the "damnation of those who do evil that *good may come* is just," and to do evil and not to prevent it when you consistently can, are the same according to that Scripture, "he that knoweth to do good, and doeth it *not*, to him it is sin." Therefore, Orthodoxy being true, evil spirits cannot come to man. We would respectfully call Mr. Beecher's attention to this statement.

Let us now try the opposite doctrine. That being true, God did not create man knowing that he would continue to sin *ad infinitum*, therefore man will not always sin. But if evil Spirits now appear to men, they are continuing to sin. Now if God would not have created man knowing that he would forever run the race of sin, would he have created him, knowing that after death he would be subject to those influences, that for a *season* would infallibly lead him to sin? Or, in other words, as the Most High has infinite wisdom, would he have subjected man after death to influences that he knew would for a season lead him into farther sin, for if he continues to sin one year, and thus increases his sinful tendencies, what will ever induce him to retrace his steps and turn to God? Will a farther resi-

dence in the world of spirits, have a greater effect upon a sinner than the first sight of God's glorious effulgence? And if so, why?

The fact is, if a man has a disposition to sin, after he enters the other world, unless that world changes, that disposition *may* continue, and the sinner may become an eternal sinner, in which case God's "tender mercy is not over all his works," according to Universalism, for that says God would not have created a single man, unless he knew that man would sooner or later become holy. We commend this argument to our respected spiritual brother, Adin Ballou, who believes, or did believe in the doctrine of final restoration.

But whichever of these doctrines is true, it is certain that no sinner hereafter can long wish to continue sinning, for if he is suffering punishment, certainly he must be a fool to wish to increase that punishment, and if he is learning the right way, surely he cannot wish to disturb us with his lies.

Our own opinion is, that no soul after entering the other world can any longer love to sin, but whether he will be allowed to "seek the Lord then" is a question we do not care now to settle. It is safer to seek him *now*, while it is certain "he may be found."

But all this time we have been taking it for granted that the Spirits possess the "natural ability" to come to our earth, which we now expressly deny, for reasons that will be set forth in the following chapter.

CHAPTER V.

THE RAPPINGS CONTRARY TO PHILOSOPHY.

We stated some time ago, that no effect could be produced without an adequate cause. We now propose to shew, that so far from the Rapping phenomena being accounted for, by attributing them to Spirits, they are only involved in a more inexplicable mystery than before. When did any but an ignoramus utter so absurd a doctrine as that taught by our spiritual friends, that a cause was less than the effect attributed to it? We have shewn that God does not work miracles now to convince men, and that he surely would not do it in the case of evil Spirits; and it is not claimed by our friends that he does exert this power, but that the Spirits possess it, *in and of themselves*. That is, to day on account of Dr. Franklin's discovery of the powers of electricity, it is possible for a Spirit, by his will, to direct a current of this element against a table or chair and cause it to move. Now we affirm that unless electricity possesses totally different properties from those ever attributed to it before, no human Spirit in the universe can produce the effects attributed to Spirits, by the agency of electricity. What is electricity? It is the most subtile element known to science. A thousand "Leyden jars" filled with it, do not perceptibly increase the weight of those jars, so that it seems to be hardly matter. Electricity is negative and positive, both conditions being necessary to promote movement in that object. The only way an electric battery can generate, or collect electricity, is by bringing substances together, that by their action upon each other, will produce these two electrical conditions, and not by manufacturing the article, for all of that element that ever existed or ever will exist is already in existence. To be plain upon this

point. A material change in the condition of particles of matter, is all that is now supposed to constitute this wondrous power, which change is effected in various ways ; in the case of the production of galvanism, by a curious connection of various agents, which causes a change in the minute particles of matter of which the body supposed to be galvanized is composed. Now our spiritual friends may fight this idea as much as they please. By inquiry of any adept in electrical science, they can satisfy themselves.

The will of man alone can no more throw electricity into a table, than it can make that table talk. It is a contradiction in terms, for electricity, being simply a change in the particles of matter of which a certain body is composed, that body must be operated upon by another material body to effect that change. Galvanism is simply an electrical phenomenon, produced by the action of a diluted acid upon a metallic plate, generally of zinc, so arranged as to convey the influence to a corresponding plate of copper, between which and the zinc plate, the diluted acid is placed, a multiplication of these plates and acids constituting a galvanic battery. Common electricity is produced by the friction of two electrics. Now how do the Spirits proceed in their production of this dangerous element ? The good ones, of course, would be wary of their power, lest they did harm. Imagine Dr. Franklin standing on the battlements of the other world, as he is about to proceed to Germany, at the head of his battalion of Spirits. His object is to produce an electric rap on a certain man's pillow. What anxiety must he experience, at the trial of this, his first experiment in the new way of electrical action. To be sure, when on earth, he had dragged the powerful element from heaven to earth, by means of a kite, but now, alas, he lacks even that little implement. He gazes upon the German's house, down the thousands of miles it is necessary for him to travel, with his friends, in order to reach the earth, and then reflects upon the sad absence of all matter wherewith he can produce an electric current, sufficient to disturb the German's slumbers. Bear in mind that the Dr. is an adept in the art of managing electricity. He looks about him for

his plates of copper and zinc, but alas, there are none to be found. Then he asks Fenelon for a piece of amber, but the good man replies, "Amber in heaven! pooh, nonsense," and the Dr. recollects that he has left *all* earthly things behind. At length he says to his comrades, let us go and trust to luck to find our amber when we reach the earth. They start and rush precipitately to Germany. They enter the house of the man spoken of in our extract, and perceiving some sealing wax on the table, the Dr. seizes it, breaks it into two pieces, and commences rubbing it vigorously, but alas, he soon perceives that he has no conductor to carry it to the man's pillow, and accordingly he essays to find a knitting needle, which he at length accomplishes, but after all the machinery does not work. He is not insulated himself, nor is his conductor, and he cannot rub the wax vigorously enough, so he at last turns from the room in despair, giving the German a slight spiritual rap on his face, which disturbs the quiet slumbers of the plethoric sleeper.

But the difficulty does not end here. Sealing wax, although light for material hands, is a heavy article for a Spirit to lift, and in his efforts to rub the pieces together, he must have so exhausted his etherial strength as to have hardly sufficient left to carry him across the Atlantic, where he tells us he went next, and wandered over America, until he reached Cincinnati.

Seriously, a Spirit can no more generate electricity by simply willing it to be done, than it can overturn a house. An electric battery of some kind is absolutely necessary to produce the element, and where, in the Spirit's case, is the battery located? Suppose it is in the 4th circle. Will the Spirit tote it to earth with him, or will he leave it there and go down to see it operate? If the former, how will he be able to get it into the house through the walls, even if the difficulty of carrying it so far through the atmosphere was surmounted? If the latter, then it would not aid him in rapping. But we are told that the Spirits "control the electricity of the other world" and thus rap. Tell that to a bigger fool than yourself, if you believe it, but not to a

decent idiot. Control the electricity of the other world! and what then? Remember the sealing wax, and Dr. Franklin. Surely it is enough to make a rational man's blood rise to fever heat to hear sensible men degrading themselves in this way. Control the electricity of the other world! Try it, and see. How will they go to work? Shall they say "electricity come here?" But they may as well "call to the spirits of the vasty deep." Electricity can not come, but it moves only as matter acts upon matter. But supposing that by their wills, they collect a quantity of this element. How long will it remain with them, in an uninsulated condition? As long as they can keep from contact with substances not electrified. Imagine a Spirit reaching the confines of earth, surcharged with the electric element. He touches our atmosphere, and away flies his rapping agent. Can he say, "go not so far, my child." As well may he "send lightnings that they may go, and say unto him, "Here we are."

But he arrives at the door of the mansion which he wishes to enter. He has of course lost his electricity. Will he seek to *recollect* it, and cry out, "O thou subtile element, come to my aid." "He that sitteth in the heaven shall laugh, and shall hold him in derision." Yea more. Let him be successful and produce an electric current. Can he say unto it, "hitherto shalt thou come, but no farther." He would be likely to be a dead spirit if there was any matter about him, and our friends assure us that a spirit without a material body is an impossibility.

But supposing he obtains just sufficient electricity to rap successfully, and thus charged seeks to enter the room. Maugre the thickness of the walls, he enters, and what then? Just as he is about to rap, he finds himself suddenly relieved of his stock of electricity, by the presence of the negative persons, who, always compose a part of a circle. He may protest, and wish to give his electricity to a positive person, and thus produce an electric current, but he cannot choose between them. It "takes to itself wings and flies" to the negative sister, unconsciously. But we will suppose that he is so fortunate as to become recharged, what then?

Then the next negative person relieves him of his burden, and so on, until all in the circle are positive, and then he stands some faint chance of being able to produce the raps, that is, if by any expedient, when all are positive or an electric equilibrium exists, an electrical current can be made to flow! "Only believe" brethren.

But, say you, will not the first passage of electricity from the spirit to the medium, produce the raps? Probably. If you think so, just stand next to a powerful person, you small-bodied man or woman, and listen attentively, and see if you don't hear the raps, from the electricity flowing into you. Listen attentively. And if not successful in that experiment, enter an electrician's office, and grasp the handles of his battery, and hear the loud raps! Astonishing. How like the spirits? The only trouble is, that you hear them with your nerves and muscles, and not with your natural ears.

But if the raps are thus produced, can the spirit control them?

The fact is, this whole matter of disembodied spirits rapping upon tables with electricity, is the greatest piece of nonsense ever palmed upon the stupid credulity of men, blessed with marvellousness of the size of any two common organs. It is a disgrace to any man of intellect, to pay the least attention to it. It is a sheer impossibility from beginning to end, as every truly scientific man knows full well.

But how about the moving of tables. Can a spirit rush against a table with such force as to displace it? Momentum sufficient to accomplish such a task could hardly be produced, by an ethereal Spirit, in the same room with the object moved — and why? Because, in the first place he is much lighter than the table. Now, one of two things must be true. Either the spirit has a body, or he has not. If we say he has, then how did it pass through the walls of the room it has entered? Can matter moulded into the shape of a human body, penetrate the hard substance of which a wall is composed? Not without a miracle, and we have seen that God has no agency in the matter. Then how did the body enter the house? Plain-

ly by passing through an open door or window, or possibly, by coming down chimney, although we are assured on high authority, that the spirits are "too dignified" to come through the chimney often. Then the body finds itself in the room and wishes to move the table. According to the well known laws of matter, its velocity, or its weight, or both combined, must be sufficient to overcome the *inertia* of the table. It is not likely that its weight is sufficient, but is its velocity? To understand the probability of this, we must be certain that any velocity is exhibited. When the immense rushing to fill a vacuum, of the mighty mass of air, which covers our globe, was manifested at West Cambridge, the effects of the terrible velocity were every where apparent, but, how is it with the Spirits? Do not the tables rise very slowly in a majority of instances? Thus, we see, there can be no great velocity, and as there is no weight, the table cannot be moved by them personally, and they cannot control electricity, as we have seen, therefore, Spirits do not move tables; that is, unless electricity is differently developed from what it has been heretofore. Are they devoid of weight? If not, or at least lighter than the atmosphere, how can they ascend to their ethereal home, through forty-five miles of that element?

Again: where is the proof, that a Spirit can leave its home in the skies? What powers of locomotion does it possess? Allowing that its ethereal nature, immediately on its separation from the body, causes it to ascend to the Second Sphere, by what process is it to be able to descend again to our earth? Has God provided it with an air-balloon to travel in? No, for we have seen, that he does not countenance the movement, and if he does it for a good spirit, he must also for a bad one. How then can the spirit move? This idea of the free locomotion of spirits from the other world to this, is unmitigated humbug. It cannot be done. The most skilful Æronaut living, could not descend from *above* our atmosphere, for there the laws of gravitation end. And yet, we are

gravely told that a Spirit has only to will, and he can at once, or in a few minutes descend to the earth and visit our abodes. What a figure would he cut, essaying with his ethereal body, to divide our atmosphere. Remember that the Rappers believe his body is lighter than air, which it must be, or he could never leave the earth after death. Now he dives down in one place, but the impenetrable atmosphere buoys him up, and he floats aloft as at first; anon he seeks to descend in a thinner spot, but above he is borne again, like a balloon on "eagles wings," and all his efforts to descend are unavailing. Poor fellow! Thus futile are the efforts of puny man to counteract the will of Jehovah. If God had intended man to return to this earth, he would have consigned him to some other place, than the blue empyrean, beyond the star-spangled firmament.

But as he cannot descend, unless he can send his messages, he cannot communicate with man. This brings us to another stage of our inquiry.

What good is to be answered by man being allowed power to re-visit the earth? Was ever anybody essentially benefitted by conversing with the dead? Swedenborg is a melancholy instance of evil resulting from such a course. Now, far be it from us to affirm, that Swedenborg never held spiritual communion with holy beings, through the revelations of God, but was he benefitted, on the whole, by what he learned of the other world? He assures us that it is very difficult to distinguish good from evil Spirits, and that he was very often deceived himself; and yet, his way of holding communion with Spirits was as far in advance of the Rappings, as intelligence is before stupid ignorance. But does God allow Spirits to influence man? This is a great question. Upon it turns that of the spiritual nature of clairvoyance, whose advocates claim, that Spirits communicate with them by mental impression.

If God was in favor of this practice, why, in all ages, has he limited our knowledge to this world? Is there any man, not excepting the Saviour of the world, who, when inspired of God, has undertaken to give us a direct de-

scription of heaven, except in figurative language! Did not Paul say, "he heard things unlawful for man to *utter*?" And did not Tenant refuse to communicate what he learned on high? If such knowledge was valuable to us, why did not Christ, or the Holy Spirit, present it to us, when they treated of heaven!

Again: would it conduce to the happiness of our friends, to know all that we suffer here? — or to the happiness of any Spirit, in the other world, to learn of the transactions of this sphere, except the joyful ones? Has not God wisely drawn a veil between the two worlds, so that they, who would go from this to that, cannot, and *vice versa*, as the rich man was told by Lazarus, in regard to heaven and hell. Is not the blue firmament a deep gulf existing between earth and "the starry world on high?" Astrologers may gaze upon the stars, and learn our "nativities," but are we any wiser for it? Who, at the commencement of his existence, could bear to have the future of his life unfolded before him? Would he not shrink from the scenes of suffering through which he is designed to pass? None but God can bear the sight of the world's miseries, and he only, because he is at work steadfastly for their removal, and comprehends the bearing of every act of man; but no Spirit could do this, and if at all humane, he must suffer inconceivable anguish at the sight of the world's miseries. We cannot bear to read a tale of sorrow. How should we feel, if we were obliged continually to gaze upon the world in its present condition?

Here we see the selfishness of spiritual believers. For their own gratification, they will subject their friends to all this misery. Yea, more; for who does not know, that one, long used to refined society, is tormented while in the presence of gross and vulgar beings; and yet, we will consent to drag our sainted friends from the society of God, and the holy angels, to our own material abodes, for our own gratification. O! for shame, ye Spiritualists!

Therefore, we believe that our Heavenly Father is opposed to all communication between the two worlds, except what comes through himself. He is "the way, the truth,

and the life," and through him, we can obtain all necessary information respecting the other world. On this account, he has endowed man on earth with a material guard to his soul, which guard is called the *brain*. It is only when this is in action, that either spirit or man can communicate with us, or we with them. On no other principle can we obtain a hearing from our fellow-men in the flesh, and is it likely that a Spirit can be heard by us in any other way, if at all? Then the only access to us a Spirit can possibly have, is through the brain; and can a Spirit, without such a brain, impress ours? It seems to us it cannot; for if it could, then a dense substance could be moved by a Spirit's will alone, which we have just seen is impossible. If it could, then the laws of Nature are suspended, and matter can be moved, by simple will, without an apparatus, like the brain, to produce electrical motion, which, we have seen, cannot be done; for electricity is not at the command of the will, only as it is collected in the brain, to do the bidding of the will through the brain. But having no material nature to move up and down, as on the earth, the Spirit needs no brain, and, therefore, possesses none. Brain is only needed as a medium of communication between us and the external world. No such medium being necessary with the Spirit, all he possesses is sheer mentality. He is mind, and not matter. If he possesses a material brain sufficient to contain and emit electricity, then he would be too heavy for his elevated position, and would be precipitated to the earth. Aware of the difficulty above stated, the Rapping theory invests the Spirit with a material body, but still it does not explain his residence above the atmosphere, and how he can ascend through it so easily, on his return from his visits. This whole matter can be thus summed up: Have the Spirits power to communicate with this earth? They have not, for the plain reason, that the brain is with them lacking. They can neither hear, nor see, taste, or smell, as we do, and, consequently, are no longer adapted to the holding of intercourse with mortals.

But it is not a future state, in the common acceptation of that term, that our friends believe in, but simply a *transmigration of souls*, like the Pythagorean doctrine. They do not believe in a spiritual world at all, but only in the bodies of human beings, containing the souls of their friends, existing elsewhere. What perceptible difference is there, between their idea of the other world, and the descriptions they give us of Jupiter, Saturn, &c. ?

The fact is, hypocrisy has too long covered this whole so-called spiritual movement. It is not Spiritualism, but only another name for Materialism. All they tell us of the future is of a material character. Indeed, a modern Spiritualist seems to be as utterly unable to comprehend the idea of purely spiritual existence, as is the Indian, who buries along with his friend, his tomahawk and faithful dog. Heaven is like all other material places, and materialism is the essence of the whole affair. According to the true idea, God is a Spirit, and has "made man in own image," who is, therefore, a Spirit, also ; but, according to the Spiritualistic creed, it is impossible for mind to exist without matter ! Now, where is the vast difference between this idea, and that of the honest infidel ? We can see no essential one. Indeed, we have heard, in more than one instance, open and avowed Infidels, of the Investigator school, defend the Rappings, and argue for them, with all the warmth of a full-blooded Spiritualist !

CHAPTER VI.

COMMON SENSE OPPOSED TO THE RAPPINGS.

Phrenologists define common sense as the result of the exercise of the organ of Causality, which, if true, renders it a commodity of no inconsiderable value. By common sense, we mean a certain innate idea that most persons possess, of the adaption or non-adaption of a particular measure, to the promotion of the object desired; thus all men believe that a hungry man should be fed, before his soul is converted. Common sense is necessary in all the affairs of life, as without it, men would knowingly trust rogues, and make bargains with their eyes closed. Deride the quality as much as we may, it is, probably, the noblest faculty we possess, for without it, our religion would end in superstition, our poetry in nonsense, our love in insanity, our benevolence in blind impulse, and our conscientiousness in bigotry. Great orators are often, sadly deficient in this valuable commodity. The reason is, they aim too high, and overlook the ground upon which they tread. Splendid theorists are quite apt to lack common sense. They are like a man who walks along gazing upon the firmament above him, and overlooks the mud at his feet, so that even his high aspirations cause him to fall into a quagmire.

So that when we accuse our friends of lacking common sense, we are paying them a very high compliment, for we mean that, in their love for the heavenly, they overlook the earthly, and are in danger of falling into the quagmires, scattered along their paths. We do not use the

word invidiously, or mean by any means, that they are unlearned, or even lacking in imagination, but that they are looking too high, and must "come down a peg or two," to use a homely adage. That is they must reason a little, as well as dream and pray. A great philosopher once was observed making a hole in the wall of his house to admit a large cat, whose free ingress and egress at such times as suited Tabby, he deemed desirable. After he had finished his task, he proceeded to excavate a smaller aperture. He was asked by a friend what his object was, when he replied, "why, that is to admit the little Maltese kitten." So with our friends. Like the great philosopher, their minds are too vast to comprehend common things.

Men may possess uncommon, and still lack common sense. We do not wish to be personal, but we will select a few of the revelations of our spirit friends, to different individuals, and see if a reception of such messages does not argue an almost total lack of the faculty in question. We might fill columns with similar quotations, but we have room for only a few. In an account of a late spiritualist convention in Springfield, the editor of the Republican gives the following scene :

One of the secretaries of the Convention stated to the writer about the same thing, and, therefore, there can be but little doubt of the correctness of the picture, although the editor of the "New Era," of course presents it in a little different light. But any gentleman who doubts the picture, had better send to reliable persons in Springfield, and ascertain for himself. One of the most prominent spiritualists in Springfield assured the writer, that it was very near the truth.

"Mr. Spear began to go to sleep, his right hand raised, and held tremulously upward," and then, he put both hands to his face and burst out into a most lugubrious bellowing, and as nearly as we can recall it (says the editor,) we will give some of the first of the performance."

Mr. Spear. (Hands to his face—face as red as a cabbage.) Boo-hoo, Oh-h-boo-hoo! Oh-h-h boo-hoo-oo-

oo!!! My father is dead, my mother is dead, and my little boy is dead! I saw them all buried in the grave! And I must be buried in the grave, (wringing his hands.) Boo-hoo! Oh where is my mother, where is my father, and where is my little boy? (more blubbering.)

Lady. (Arising and advancing.) Your father and mother are here, and little Johnny is here. Dont you see them?

Some more conversation ensues when Mr. Spear says "Little Johnny is dead. I saw him die."

Lady. No, Johnny is not dead.

Mr. Spear. It's a lie.

Lady. Why here he is. Can't you see him?

Mr. Spear. It's a lie! It's an infernal lie. Oh where is "Johnny?" and thus the drama proceeded.

Mr. Hewitt, who is always anxious to cover the spiritual nakedness of his friend Spear, with whatever fig-leaf apron he may have handy, offers a solution of the affair, something like this. We quote from memory in this case, and, therefore, may not be exact. "Mr. Spear was obsessed by a low material spirit, who, having lost his friends, could not believe that they "still lived," but owing to the lack of power in the teachings of the church, he really supposed that being dead, they were inanimate. The lady was possessed by a higher spirit, who endeavored to teach the lower, that his boy "being dead, yet speaketh," and that a glorious future life awaited all the "sons of Adam." This may be the proper explanation of the affair, but still we would ask why a spirit should think it necessary to charge such a result upon the church? We were not aware that materialism, was one of the sins of the church. If we mistake not our enthusiastic, and we doubt not, perfectly conscientious friend Mr. Hewitt, has heretofore, rather charged upon the church, the neglects of man's material interests, in her anxiety to provide for his *soul's* salvation. The church has always professed great regard for the spiritual welfare of man, and we apprehend is not particularly open to the charge of materialism. We believe she is too apt to forget man's

material welfare, in her efforts to “deliver him from the wrath to come.”

Bear in mind that this scene is defended by the only Spiritualist paper in New England.

At the opening of this same Convention, Mr. Spear presented the following communication from the “Association of Beneficents,” a society, Mr. S. says, formed in the other world for a useful purpose. Benjamin Rush is agent of the Association. After specifying various things that ought to be attended to, Dr. Rush proceeds :

“Let there be much forethought among those who have *ample means*, so that they, who are commissioned to attend the *National Convocation*, shall not be too heavily burdened by the distant journies, that may be required by the travellers.”

Now, when we consider that Mr. Spear is a great traveller himself, it is not at all wonderful, that Dr. Rush should inspire him to offer such a sentiment to the Convention.

We recollect reading once in one of the Mormon Books, something like the following:—“Thus saith the Lord, unto my servant, A—— B——, Thou shalt take thy farm, situated in such a place, and give to my servant Joseph Smith, for I have need of it. This shalt thou do, and thus become my obedient servant.” The spirits are quite apt to inspire us all according to our tastes and fancies. Read the following clear case of delusion or something worse. It appears that a large gathering of spirits has been held, and that a committee has been appointed by them, to open a correspondence with Mr. Spear. This Committee, we are told, consists of ten persons, four of whom addressed this letter to their very intelligent correspondent. One of the Committee was Dr. Franklin. The revelation was as follows :

“Let this medium go (to Barre) in one, two, or three days. He will be *compensated* for his labors, and will have in hand *more when he returns* than when he commenced. Let him go in faith and great love, and let him give *intimation* of his *expectations*,” (of course including the money

part.) “ You will find a most important work to do at the place where you are to go tomorrow. You need not hesitate,” &c.

He went, when the following beautiful scene was witnessed, according to Miss Gibson’s own account. Miss Gibson was a medium also, and says that Dr. Rush spoke through her modest flatterer. He said, addressing Miss Gibson :

“ This woman is in a most exalted mental condition. There is scarcely *another* so *highly exalted*, among the inhabitants of your earth. It is nearly impossible to find in this respect *her equal*.” “ It is seen that this woman may and will exert a wide and most wise influence. This medium, (Mr. Spear) was qualified, instructed, commissioned and free to see this woman for a most important purpose. From this hour there will be an *inter-communication* between these *two most remarkable* mediums. *There never was before on your earth a meeting from which will flow such important results*, (of course not excepting the outpouring of the Holy Ghost on the day of Pentecost.) It will be seen and felt that the visit of this remarkable medium [Mr. Spear] to this *highly exalted* medium, [the lady whom he is addressing,] will most rapidly and convincingly serve the better to accomplish the great work to be consummated.”

Afterwards, “ this remarkable medium” addressed his Spiritual partner as follows :

“ From this hour [laying on of the hand] thou art consecrated to the service of humanity. By thy moving and thy flowing speech, and thy cheerful foot, thou shalt go on thy mysterious and righteous way, and there shall thence flow blessings countless. Sweet, gentle peace shall adorn thy placid brow, and pure wisdom grace thy *beautiful neck*, and righteousness shall repose on thy *breast*.”

Is it any wonder that the poor woman thus saturated with double-distilled flattery, should speak as follows :

“ The heaven that is within thee is open to men. Thou art filled with the *Holy Ghost*. The Spirit of the Lord is

upon thee, because he hath anointed thee to preach the gospel to the poor," &c. "Give thyself wholly to the Lord." "These eyes shall yet see the glory of the Lord while enclosed in this encasement." "She then rebaptized him, (the account further states,) in the name of the Holy Spirit, and consecrated him anew to his work of love. There was much of thrilling interest said and done that *pen can never* record, and its results eternity alone can unfold. At the morning interview, there was not a *reporter present*." Miss Gibson then states, "It seemed that the Spirits within the two bodies could not be parted. Their hands were disjoined and their bodies separated, a communication was formed between these two mediums." "O what sweet communion! what nearness, what *similarity* of soul! O what congeniality of spirit! Angels might bless this parting scene! This parting of bodies but *uniting of souls*. This interview will never cease, for mind within these two bodies, by these two bands of Spirits, was then and there *united in Spiritual bonds, never to be disunited!*" Happy man, in so short a time thus to be admitted into the inner sanctuary of a holy woman's loving heart. Have a care, however, that the god Cupid does not transfix thy heart with one of his fatal arrows, while thou art gazing in solitude upon the "beautiful neck" of the "most highly exalted mental nature among the inhabitants of your earth."

Before the close of the bridal scene, Dr. Rush gives the following technical advice to Miss Gibson, using the nomenclature for which he has become somewhat famous, since he undertook to inspire Mr. Spear:

"2dly. She must continue to have a care of the *foods*. Better abstain for a season entirely from the *meats*, though the *poulties* will not harm. Let her prepare a coffee of the barley, for general *drinks*, at meals, taken moderately warm. She may occasionally eat of the *eggs*. She had better for a season eat *two* and perhaps *three* figs, each day. She should on arising from her *morning slumbers*, moisten a

soft cloth in water, and rub herself most freely,—*always carefully rubbing down.*”

Let it be distinctly understood, that it is not for the purpose of ridiculing Mr. Spear, that we quote these insane doings of his, for the most charitable conclusion one can come to, respecting him, is that he is insane. In this opinion some of his own brethren concur, for many of them utterly reject his whole proceedings.

Afterwards, Dr. Rush told Mr. Spear to go to Woodstock, Vt., assuring him that his “expenses should be seasonably supplied,” which seems to be quite an item with the Dr., or with the medium. He there baptized Mrs. Taylor, as follows: After offering a short prayer for “Divine benediction on this apparently insignificant *gathering*,” he arose from his knees, and after a “few moments of solemn stillness,” he placed one hand on Mrs. Taylor’s head, while his daughter assisted by holding Mrs. Taylor’s hand, and placing her other hand on Mrs. Taylor’s shoulder. After some remarks addressed to the candidate for holy orders, he said, “In the presence of this assembly, and by the permission of the congregation of THE BENEFICENTS, thou shalt now receive thy new name, and thou shalt henceforth be known as the “Strengthen-ress.” And wherever thou goest there shalt thou strengthen the weak and the faltering.” “And thou shalt be instructed to say, ‘Come unto *me*, all ye who are weak, and *I* will give you strength.’ After the consecration was ended, the Spirits spoke through Mr. Spear as follows: “We come on missions of beneficence — we come to say to the weak, be strong. We come to say to the faltering, press onward. We come to say to the lame, arise and walk. We come to say to the closed eyes, *be thou opened*. We come to say to the diseased, *be thou whole*. We come to say to the dying, thou shalt live. We come to the inhabitants of your earth to give them freedom, to bring Love, Joy, Hilarity, and *we select the instruments* with which *we* are to accomplish the beneficently intended labors.”

Here we have Spiritualism in its ripest stages of development. It has here thrown off the mask and asserted its power to save the world, in unqualified terms. Men of very ordinary qualifications are selected by the Spirits to travel, and anoint "silly women" to open the eyes of the blind, and in the case of Mrs. Mettler, of Hartford, to "walk on the elements" and "to *raise the dead*," all by the power of man. Unlimited obedience to the "impressions" of the Spirits is required, and ere long the worst scenes of Mormonism will perhaps be re-enacted. Unless a determined effort is made to discourage the whole movement, it will not be long before the Spirits will inspire their dupes to commit atrocities, like those that the "fifth monarchy men" in Cromwell's time committed, under the idea that heaven inspired them, and that the kingdom of God was about to be set up. It is a dangerous thing to surrender ourselves to the guidance of "we know not what," for it is well known that no Spiritualist is certain of receiving revelations from the Spirits who pretend to converse with him, for communications are received from living persons, from imaginary existences, from animals, and from brandy, zinc, &c. It seems to us a delusion from beginning to end, and the sooner rational men abandon visiting the mediums and circles, and frown upon the whole proceedings, the better will it be for man.

Already crimes the most diabolical have been attempted under the direction of the Spirits, and much misery has been caused to members of families, where the Spirits have operated. In short the whole thing is but little less than Bedlam let loose, as all but infatuated persons are beginning to see.

We beg the reader's pardon for offending his taste by quoting the following extract from a recent work on Spiritualism, entitled the "Spirit Home." The book is running over with similar incoherent passages :

"Mother Haskell wears the indispensable breeches under the triangular shirt, which with its mice points pricks

the serpent, as he raises his head from the dust to see the power in pants, to bruise that head, and give his brain a lift in wisdom."

This is from the Spirits, but it seems to us it would take them to interpret its meaning, if it has any.

One of the principal leaders of the party in Boston owned to the writer, that it was impossible to identify a Spirit, and others acknowledge the same. Says La Roy Sunderland, who is not the person just mentioned, "These have not merely a mixture of truth and falsehood, but they must be admitted often to approach so near the evil and malignant, that it may not be an easy matter to put a correct estimate upon them." He says that H. C. Wright conversed at his house for three and a half hours with a Spirit that purported to be Jesus Christ, and when he had finished, he told him that he was *not* Jesus Christ, and yet in Philadelphia, according to the "History of Spiritual Manifestations," published by the Spirit's directions, "Many willingly yield to their directions in *all matters, great and small.*" A noted believer in Boston informed the writer that he *had never* disobeyed the *Spirits* but once, and that was when they ordered him to move a stove weighing 600 lbs. !

A man in Springfield was ordered by the spirits to abandon the sale of rum. He replied, "If you say so, I will, but I *would not* for any other reason."

Friends of common sense, of reason, and of God, we ask you, if such a system is from him who says, "Come now, and let us *reason* together," or from him who declared, "Why even of yourselves, judge ye not what is right?" Is God in favor of inspiring men to give themselves up to the direction of man? and yet this is the quintessence of modern spiritualism. Our friends may equivocate as much as they please, but there it stands in black and white, in their own books, as follows, "The medium must be passive, must not resist, you must obey. You need not be afraid. Do what you are impressed," &c., &c. Mr. Finney, a celebrated medium, says that he does not obey

the spirits unless his reason approves, and yet he says he left New York City and went to Cleveland, Ohio, in obedience to nothing but an impression, although he says as a clairvoyant he felt it would all be right.

Mr. Grant, of Boston, a gentleman who has paid a great deal of attention to the subject, as far as visiting mediums are concerned, assures the writer, that he has ascertained beyond all doubt, that he could by his will effectually control the answers of the medium ; and Mr. Haskell, a settler manufacturer, a gentleman of distinguished worth and probity of character, asserted the same, as far as answers to himself were concerned, and yet the revelations, thus liable to be perverted, are to be swallowed.

We could fill our book with instances of the false assertions and directions of Spirits, that have come to our knowledge, but every one knows that it is true that such false directions are given, and therefore we forbear.

One lady in Boston was directed by the Spirits to go to a neighboring town, and she would find a house ready furnished for her accommodation. She went with her child and \$200 in money belonging to her husband, and no traces of her could be found until a month had elapsed. The Spirits had told her that Boston was to be visited with a dreadful pestilence, and that her husband would be one of its victims.

One man conversed with the spirit of a *living* sister, who said she had been dead *eleven* years.

A gentleman on the Cape was informed by a certain Spirit that he had perished at sea, together with all the other hands, on board a certain vessel. There was great mourning in the town, but afterwards the ship and all hands arrived in port safely.

One man was directed to go "down-East," and when he got there he was told to return. Daniel Webster assured one man that his 7th of March speech was all correct, but later intelligence from him represents him as lamenting bitterly over that speech, and calling it the greatest sin of his life. Still later accounts deny the story of his repentance.

Mr. Sunderland, himself a believer in the spiritual origin of the manifestations, in a new work of value, entitled "Book of Human Nature," gives a great variety of incidents of a contradictory nature. He says Spirits have accused others of murdering them, when they were all the time alive and on the earth.

The great Dr. Rush directs us to look at the rising sun if we wish to enjoy good health, to hold our hands wide open while walking, and to dissolve gum-shellac in *cold water* to cure the bronchitis. He also gravely informs us that the nose is a very important part of the face, that there are two eyes in the head, as there are two hands in the body, and that the right aperture of the nose is made for smelling perfumes, and the left for scenting unodoriferous objects, and to crown all he tells us that "the time was when God was not," but that two particles of matter came together and formed the Deity!

Mr. Gridley, one of the principal writers in the New Era, informs us that the Spirits tell him that it is much easier for a Spirit to become intoxicated, than it is for a man. He says they go into a cellar and hold their faces over the rum hogsheads, and thus inhale the precious fumes, and often have the delirium tremens.

Other spiritual writers assure us that Spirits are "subject to like passions with ourselves." They eat, drink, wear clothes, have parties, &c., &c. The ladies "wear their hair in flowing ringlets." "Some men wear Persian trousers, and a majority wear all of the beard." "Their bodies are as *really material as ours*," and yet "they move with almost the rapidity of thought," "can go to Chagres in three minutes and California in five." "They can take *perfect control* of a susceptible medium, can cause him to do anything desirable." If they wish they can grow shorter or longer than they are, and to crown all, they know *all the thoughts* of the inhabitants of the earth. This used to be considered the prerogative of God only, but under the third dispensation, even the drunken Spirits possess it.

Mr. Ambler declares they choked him while eating in order to show that they had perfect control of him, and he says when he came to Boston, they led him to precisely the places where he wished to go. "They come at all hours of the day and of the night, and generally to friends every day, but could not converse if it were forbidden." Now, "Hear O heavens, and give ear, O earth. Come near, ye nations, to hear, and hearken, ye people." When before has it been said that ignorant, sensual, inexperienced, mistaken human beings, were the chosen almoners of heaven to distribute its spiritual bounty to man! Since the days when "God thundered from Paran," when has he before resigned the cause of the world's conversion into the hands of such a feeble, misguided crew as the Spirits seem to be? The man who gravely asks another to believe that this is God's instrumentality to save the world, should be quietly told that all the Lunatic Asylums are not full, and measures should be immediately taken to convey him thither.

CHAPTER VII.

RELIGION VERSUS RAPPERS.

WHAT is religion? Various definitions are given to this term, by different individuals, but we mean by it, "The life of God, in the soul of man," as expressed by Paul in his Epistle to the Galatians ii. 20, and by other inspired writers. In other words, it is the "indwelling of the Holy Ghost," — the inspiration of the Almighty. It is preceded by repentance, faith, and regeneration, but is of itself nothing more, nor less, than being "filled with all the fulness of God." Of course, he who enjoys it is holy; for "he that is born of God doth not (knowingly) commit sin." He also trusts in God; for, "without faith, it is impossible to please him." Having the spirit, he is filled with the fruit thereof, which "is in all goodness, and righteousness, and truth." "The King's daughter is all glorious within — her raiment, also, is of pure gold."

Thus, inward and outward righteousness are the characteristics of the truly religious man. "Herein are the children of God manifest, and the children of the devil; whosoever doeth not righteousness is not God, neither he that loveth not his brother." "He that committeth sin is of the devil."

Christ was religious, when in the agony of his last hours he exclaimed, "If it be possible, let this cup pass from me. Nevertheless, not my will but thine be done." Submission to God's will, is an essential feature of true religion; indeed, when rightly understood, it includes the whole of religion. Now, we assert, that this religion, utterly and unqualifiedly, condemns the whole spiritual theory.

1st. Because God is not heartily acknowledged by it. Any system of reform, that neglects to assert its depen-

dence upon Deity, is not a religious one ; for true religion consists in perfect submission to God's will, and produces the fruits of such dependence, which, in the case of sinners, includes a regeneration of the soul.

2d. Because it teaches a very defective morality in relation to the motives of action.

3d. For the reason, that its advocates are not honest seekers after truth, at reason's fount.

4th. Because it assumes a material basis.

5th. For the reason, that under its influence very deleterious effects are produced.

6th. Because it sets up another authority than that of the glorious and eternal God.

Our first point is, that the spiritual theory does not really acknowledge God, and require conversion to him. We might quote almost *ad infinitum* from spiritual writings to prove this, as we have already done, to some extent. It is plain, that, in the work of regenerating the world, it is not God operating through the Spirits, but the Spirits themselves, who have discovered the "new and living way." Says "Supernal Theology," "It is a *discovery* which *Spirits have made*; and this cannot be considered strange, when it is admitted they live in a world of progress." Not at all; only it is a wonder, that the "Father of Spirits" had not made the discovery before. "You will write, and preach," not "with the Holy Ghost sent down from heaven," but "as you will be moved by the Spirits." ("Light from the Spirit-World.") Now, then, as great as is the difference between the unerring God and fallible men, so great is the difference between a truly religious system, and this "new dispensation." It matters not that Spirits profess obedience to God, for this makes the case ten times worse, for God has chosen to give them this power, and yet, unlike Peter and John, they refuse to say, "Be it known unto you all, that by the name of Christ (or God) doth this man stand before you whole." In fact they are imposters of the worst character if this is true, for they never assert their own inability to do these things, and ascribe all the power to God, but "we," the

great and mighty Spirits, are going to "overturn" the world and to "make all things new," and yet they are only agents of God!

Our Spiritual friends had better hold fast to the other horn of the dilemma, and argue that the Spirits are not under the direction of God, for that would be delivering them from the charge of imposters, and be crediting them with extraordinary sagacity, though at God's expense.

Even Jesus Christ utterly renounced all self-elevation and said, "I do *nothing* of myself, but as my Father taught me, I speak these things." Behold, O ye Spirits of the Sixth Sphere, a worthy example of humility that you would do well to imitate!

Good men in all ages have always owned the same when engaged in promoting a religious reform. They have all declared that they wished to "glorify God on earth, and finish the work which he gave them to do." And here consists the very remarkable difference between other systems of religious reform and that of the Spirits. Elated with the magnitude of their fancied discovery, they rush to this world, with all the zeal of a new convert, and tell what great things *they* are going to do. Instead of saying, "we are nothing," it is immense *we*. "Behold our greatness!" They are like a little boy dressed for the first time in jacket and trousers, strutting through the town, and boldly declaring that now the people had better look out, for he is determined to keep them straight. "Pride goeth before destruction, and a haughty spirit before a fall," we are told — therefore we fear the Spirits will one day be rubbing their faces and exclaiming in anguish, "O that we had not got on to those high stilts." Vanity is always ridiculous, and never more so than when accompanied by extreme impotence, as in the case of the Spirits, for if God created them, they have no power of themselves, and if they were humble they would acknowledge it. But instead of that, they assume to be gods of this lower world, to know the thoughts of men, to come and go when and where they please, and to be in as many places about the same time as they please. Indeed, allowing that they

have been sent by God to reform the world, they have evidently become elated with the dignity of their mission, and suppose not that they are "men of like passions with us," as Paul declared to the inhabitants of Lystra when they thought of worshipping him, but that they are deserving of divine honor. If they had been in Lystra, they would hardly have "restrained the people," when they "brought oxen and garlands unto the gates, and would have sacrificed" unto Paul and Barnabas.

Again, Wesley, Fletcher, Fox, Luther, Doddridge, Scott, Edwards, Dwight, Brainerd, Payson, and a host of others, too numerous to mention, although equally desirous with the Spirits of reforming men, yet taught regeneration as the only condition of acceptance with God, which regeneration was not "of man, but of God." Do the Spirits tell their converts they "must be born again?" and yet they are going to save the world in a very short time. We suspect that the principle on which they propose to convert the world is that of errorists of all ages, to make the conditions of salvation so easy that all men will embrace them; like the Campbellites in the Southern States, who convert great numbers to religion, by telling them that immersion in the water is regeneration.

When Wesley arose he "laid righteousness to the line and judgment to the plummet," and preached the most holy and self-denying doctrines, as necessary to acceptance with God. Fox did the same. So did Thomas Scott, Baxter, Bunyan, Brainerd, Payson, and the early Methodist and Baptist preachers of America. They all endeavored to *elevate* the standard of piety, as Christ had set them the example.

It was so when the reformers of the 19th century commenced their efforts. "Greater purity," "more holiness in the church," was their watchword. But with the Spirits it is, mainly, "believe in us and hearken to our teachings, and *we* will reform the world." It is not, "repent and be converted," but become Spiritual mediums and believers. Like Catholics they seem to care much more about faith in themselves than about practical righteousness. They do

indeed prate about morality, and so do all false teachers, but where is the instance of a former opponent of reform having become a genuine laborer in reformatory movements through their influence? All great reformers are able to point to the "living epistles" of their ministry, as evidences of what they have accomplished, but with the exception of the conversion of Robert Owen and some other infidels to nominal Christianity, where are the trophies of the Spirits' victories? They come with flying banners and swelling trumpets, and proclaim their mission. "By their fruits shall ye know them," says Christ. These fruits are where? Echo answers, where?

On the day of Pentecost *three thousand* souls were converted, and such a change took place in their mode of living as the world had never before witnessed. How is it with the Spirits, who are going to reform the world so quickly with their more powerful instrumentality? Indeed, so far as our experience is concerned, it has made some men decidedly worse than they were before. It has dwindled their souls into the dimensions of a Rapping circle, and made them imagine that all the piety of the land was confined to one little fanatical sect of three years of age.

Yea more, it has drawn away many noble-minded persons from laboring zealously in reformatory causes, and almost hushed their voices in behalf of rational religion. We know of many individuals to whom these remarks will apply. When all the rum-sellers, now spiritual believers shall have abandoned their trade, — all the slaveholders and pro-slavery men, shall have become practical abolitionists, — all the warriors, and makers of implements of war shall have enlisted under the banner of the "prince of peace," and all the oppressors of, and "grinders of the peace of the poor" shall have learned the lesson, taught the young man by Christ, and all the selfish men shall have become benevolent ones, then will we believe that the Spirits are of use to man; but as long as none, or but very few of these changes have taken place among the believers, we shall conclude with the apostles that

their faith, although great enough to remove mountains, is but a "sounding brass and a tinkling cymbal."

2d. But this system teaches a defective morality in regard to motives. But, have you not acknowledged, says one, that their morality was good? We have asserted that as far as they treated of morals, they said more good things, than bad ones, but morality alone is not religion, for morality has reference to the outward actions, whereas religion begins with the heart.

A man may be a very good man to all appearance, and receive the plaudits of the world for his labors, in behalf of the prisoner, for instance, and yet be actuated by the most sordid motive, in which case, his heart is no better than that of an openly vicious man.

It is the motive that constitutes the virtue of the action in God's sight, and that motive must be something else than to support one's self, or to obtain fame. Even to enjoy one's self is not a legitimate motive of action, and yet this lies at the foundation of the whole spiritual movement. It originated in a selfish desire to pry into what God has wisely hidden from us. It received its strength from a longing after bliss, a desire to be *happy* in the society of Spirits — in short, in a spiritual epicurism, which often deceives the persons under its influence.

They engage in the Rappings, not because they think it is their duty, not because they believe God commands them, but that they may be happy—that their curiosity may be gratified.

It longs to converse with friends, because it is *pleasant* to do so. It is so gratifying.

Now, at the risk of being considered an ascetic, we affirm that the man who ordinarily acts from this principle, although he goes to Spiritual circles nightly, is as much slave to self, as the drunkard. Yea, more, his devotion to self-being under the garb of Spiritualism, is more dangerous than sensuality.

The man who is not actuated in the great majority of his actions by duty, is not a religious man, although his outward life may be blameless.

Now, if Spiritualism is intending to supersede Christianity, it must teach a stricter doctrine than it does now on this point. It must, at least equal Christianity in this respect.

3d. Religion is opposed to "Spiritualism," because the advocates of the latter, are not honest seekers after truth through reason. Any system which tends to belittle reason is of the devil, for reason is God's vicegerent in the soul, the medium through which he communicates his will to man, and the one who tramples that under foot, is man's greatest enemy. Supposing we could abolish Atheism, by establishing Budhooism in its place, Would the world be a whit better for the change? Is not an intelligent athiest a more hopeful subject, than a besotted pagan, and yet, the rappers rejoice over the conversion of men to a belief in immortality, for what reason? Because their intellects have been addressed by the Spirits, and new, and powerful arguments have been presented to their understandings? No, but because a material effect convinces them of a spiritual cause! Vain conversion. It is worthless. It depends not upon reason, and, therefore is worth nothing.

But its advocates do not wish to understand the cause of these manifestations. They have made up their minds that it is Spirits, and they are "wiser in their own conceits, than seven men who can give a reason." They are like an ignorant Irishman who says, "it is so," and if you do not believe him, perhaps he will beat it into you physically. That is, they are as stubborn, and as impervious to reason. Of course, there are exceptions to this rule, and among such is the liberal president of the Boston Spiritual Society, but the exceptions are not so numerous as we wish they were.

In illustration of our meaning, we would remark that, but few of them have given Dr. Rogers' able explanations of the rappings, a thorough perusal. We have heard many affected sneers of this explanation from Spiritualists, but hardly ever have we seen a Spiritualist who had thoroughly examined the work. Therefore, we say, they,

or many of them, are not seekers after truth, at reason's fount.

Again, what progress in intellectual life, can men make, who consider an abnormal and passive condition, the most favorable one for receiving truth?

Look at the monstrous doctrine! Cease exercising your intellect, — close your books, — think no longer, and you shall enter the kingdom of wisdom. This is modern Spiritualism, and is it any wonder, that those who prize human intellect, should eschew the hateful doctrine.

4th. Religion rejects this creed, because of its material basis. And what a material basis! Talk of Spiritualism, as connected with this affair! As well might Mohammed in his most voluptuous moments tell of a heaven of pure spirituality! It is the rankest materialism from beginning to end. Dr. Rush says, God was formed from matter, and, of course is inferior, or not superior to it, for "the stream can rise no higher than its fountain." Mr. Finney, very renowned Spiritual teacher, asserts that "God acts as he is compelled to by his *organization*, and cannot act differently," and that "it is fanaticism to believe that God can influence us, for he is an infinite being and we are finite." This, says one of the great high priests of Spiritualism. Says A. J. Davis,—"Matter is the foundation of mind. Mind is the Spiritualization of matter." Of course God is the sublimation of matter. This is the modern Spiritualism, we suppose that as the Spirits say, is the "concentration of the wisdom of all past ages." Of A. J. Davis, Mr. Finney says, "He is as far superior to Jesus Christ — as Christ was to those who preceded him." The editor of the *New Era* says, "I grant this, if wisdom is superior to love." That is in the estimation of two of the leaders of Spiritualism, Davis is wiser than Christ, and, of course, is pretty good authority.

We do not mean to assert, that this idea prevails among Spiritualists, although, one of their favorite preachers some years ago, when the rappings were first heard,

taught the doctrine publicly, that "God was matter," and, therefore, we suppose other persons, than Dr. Rush and Mr. Davis may believe, that he is not superior to matter.

But it is certain that they all teach that the future life is a material life, as we have already shown. The Spirits have bodies, that can be seen, felt, that can eat and get drunk, &c. And then, what glowing descriptions of physical beauty are given us of the other world! In what respect does heaven differ from earth according to this theory?

Now, true religion begins with the idea of mind predominating over matter. The body is of but little consequence in comparison to the soul, which came from God, it tells us. Its language is, "God is a Spirit, and if thou would be qualified for his society hereafter, eschew the cultivation of material good, as an end, and purify and cultivate thy inner nature." It tells us that we cannot enjoy material pleasures hereafter. It says "heaven is a pure mental existence, and its only happiness will be in union of thy soul with God." But "Spiritualism" says, not so, but look forward to a time when thy *body* shall be of the size thou desirest, when if a lady, thou shalt wear flowing ringlets—if a man shall dress in Turkish trousers. When apples shall be given thee to eat, and fine fields, and splendid temples shall be open to thy view; in short, it revives the old Mohammedan idea of a sensual existence beyond the grave, and is no better than that system.

Then it relies on material demonstration to convert men, whereas, true religion writes its laws, not "with ink, on tables of stone, but on fleshly tables of the heart, with the spirit of the living God."

Now, as great as is the difference between the moving of tables, and the operations of the Holy Spirit in the heart of man, so great is that between modern and *true* Spiritualism.

5th. Religion eschews the Rappings, because of their very injurious effects. When we come to the cause of these phenomena, this point will be clearly shown. At present, we will but allude to the multitude of persons who

have been misled, and told to do things, that have injured themselves and others. Numerous cases, of this character, appear in the papers, but only a tenth part of the real injuries ever find their way to the public eye. Reason is not only dethroned, but the mind is weakened, and the will rendered irresolute. How can a person accustom himself to ask the Spirits about every item of his daily life, and retain an ordinary degree of intellectual life? Ask the ignorant follower of Romanism, who goes to the priest to learn his duty. But the most besotted Catholic never went so far as to ask his priest about every act, and to consult him in the commonest affairs of life. That degradation of intellect was reserved for the greatest reformers the world has ever seen, the recipients of the third dispensation. It is said, that religion always produces insanity. So far from this being the case, Dr. Woodward found it a very essential aid in restoring reason to his patients. This is a gross libel on religion. The preaching, or the practice of Christianity, has not the remotest tendency to produce insanity. If it had, it would not be divine. Supposing we ask a victim of religious insanity what made him insane, he says, "I was told I should go to hell unless I repented." "But," we ask, "you was not told you would go to hell, if you *did* repent, was you?" "O no!" says he. "And were you not commanded to repent by Christianity?" "Yes," he replies. "You then refused to *yield to Christianity*, did you not?" "Of course," says he.

But how is it with the Rappings? Are those who refuse to yield to them the insane ones? No; but those who *give themselves up to them*, — who become believers.

Now, as great as is the difference between opposing a thing, and giving yourself up to it, so great is the difference between insanity from Religion, and from the Spiritual Rappings, — and it cannot be denied. But the Rappings are yet in their infancy. Unless all good men unite and endeavor to roll back these desolating waves of rapping-mania, ere many years have elapsed, we shall witness effects most terrible.

6th. Religion is opposed to the Rapping creed, because the latter erects another authority than that of God ; and here we would gladly draw a veil over the foul picture that presents itself, but truth compels us to proceed.

1st. As we have seen it refuses to recognize God as its inspirer.

2d. It turns from him to human beings.

3d. It re-opens the very worst sore the world ever had polluting its fair surface.

1st. It refuses to recognize God: We have already enlarged upon this point, but we wish to offer one more thought. What, in the eye of the Christian, constitutes the chief attraction of heaven ? Is it not, that

“ There we shall see his face,
And never, never sin,
There, from the rivers of his grace,
Drink endless pleasures in ? ”

And do we not pray,

“ And let our ransomed spirits go,
That we may grasp the God we seek ? ”

“ The pure in heart shall see God.” This is heaven ; but from the Spirits what do we learn of this adorable Being ? Almost absolutely nothing. Is it not fair, then, to suppose that “ God is not in all their thoughts ? ”

2d. It turns from him to man. “ My people have committed two evils. They have forsaken me, the fountain of living waters, and hewed out broken cisterns that can hold no water.”

Both of these evils have the Spirits upheld. They seek to draw off man’s notice from the God within him, and turn his attention to the muddy streams of their devising. Therefore we say, this doctrine is infidelity. It leads men to forget their Heavenly Father, and apply to Benjamin Franklin. It says that Dr. Franklin, Thomas Paine, &c., are better able to instruct the soul, than is the true and living God. It trusts these men, because they are Spirits. It thus sets up an idol in the heart, in the place

of the God of heaven. No Christian can, therefore, receive it.

3d. It re-opens the worst sore that has ever afflicted the earth: And what is this? What, but false religion? And what greater curse has the world ever had preying upon its vitals than false religion? Examine the records of antiquity, and what more fruitful source of crimes, too hideous to mention, appears, than the heavenly messenger of truth and love changed into a foul incarnation of religious hate? Did not Christ find his most fearful enemies among the advocates of a man-made religion, who raved upon him, when he taught the necessity of rejecting man's intervention in the matter of religion? For this offence, they crucified the Son of God.

Next came the hydra-headed beast of Polytheism. Humanity shudders at the recital of the agonies and tortures of its unfortunate victims. God only can contemplate the picture with forbearance. And yet its virulence was owing only to its man-authority being attacked. The people needed priests to atone for their sins, to save them from the wrath of the gods.

Paganism being conquered, Romanism soon assumed the sway, and numbered its victims by tens of millions, whereas, Paganism could boast of only its millions. In what consisted the sin of the opponents of this new form of "the man of sin?" In refusing to receive man as the interpreter of God's will.

Luther protested against the enormous man-made religion, and what was the result? Behold the lion uncaged upon him! Then English Episcopacy usurped God's place, and pointed the soul to a variety of forms instituted by man, instead of pointing him to God alone.

Lastly, came the modern decline of piety in all Protestant churches, with the substitution of creed for life. Witness its hatred of the more spiritual part of its members. *Now*, what have we? Modern creedism? Episcopacy? Romanism? Paganism? or Judaism, with its hoary locks rising from the tomb it found beneath the smouldering ruins of its gorgeous temple? No; but what? We hes-

itate ; for we love our friends, and do not wish to injure them ; but the truth must be spoken, " though the heaven's fall." We have a *worse than all!* Yes, Judaism, with all its array of mitred priests, seeking to entrap the Son of God, professed to owe its origin to the Almighty. So did all the other systems of religion of which we have spoken ; for even Paganism recognized one superior Being, the father, and director of all the other gods, and of men ; but modern Spiritualism boldly casts off all recognition of God's authority, and points us to man as the *only hope* of the world.

It is in vain for this assertion to be evaded by the Spiritualists. It stands out prominently in almost all of their writings, as we quoted at the commencement of this work. But lest we should be misunderstood, we beg leave to repeat what we have elsewhere said.

It is not that Spiritualism does not allude to the Deity ; for this it occasionally does, although not often as having anything to do with the new movement ; but our charge is, that it virtually places men in the position that God occupies in all other systems of religion. Man is the founder and perfecter of the new dispensation.

Sometimes, it lisps the name of God, but never asserts that God is the originator and controller of the whole movement. This, bear in mind, it could not do, without making him the Author of evil. It, therefore, wisely allows the Spirits to claim the honor of being its originators and sustainers.

Again, if Spiritualism admitted that God was at the foundation of the movement, and the Spirits were his agents, then it knows it would be met with the remark — " Romanism revived ;" for what greater similarity to that system could there be, than the one that required human beings to officiate as God's vicegerents on earth ? If the Spirits are sent of God, then, of course, all we have to do, is to obey them. To teach implicit obedience to Dr. Rush and Dr. Franklin, would savor too strongly of mental slavery, to suit such " progressives " as our friends ; therefore, they are obliged to grasp the other horn of the dilemma, and

boldly claim divine power for the Spirits, whom they worship instead of God, or even the Virgin Mary. It thus enstamps the name of *Atheist* upon its sin-begrimmed visage.

Behold it, ye sons of men, and “come not thou into its secret,” for its touch is pollution, its embrace is spiritual death!

An atheistical religion! We have heard of “a State without a King, and of a Church without a Bishop,” — but here we have the kingdom of heaven come on earth without a God!

In the second part of this book, which is soon to be published, we hope to be able to demonstrate what the cause of the Rappings is, as clearly as we believe we have in this part, that Spirits are not connected with the movement. Our explanation is novel, but we think will prove more satisfactory to all lovers of religion, than any that has yet been offered; and we believe, of course, that it is the true one, and must eventually prevail.

THE END.

WILL BE PUBLISHED SOON!

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PART II.

OR, THE CAUSE OF THE SO-CALLED

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