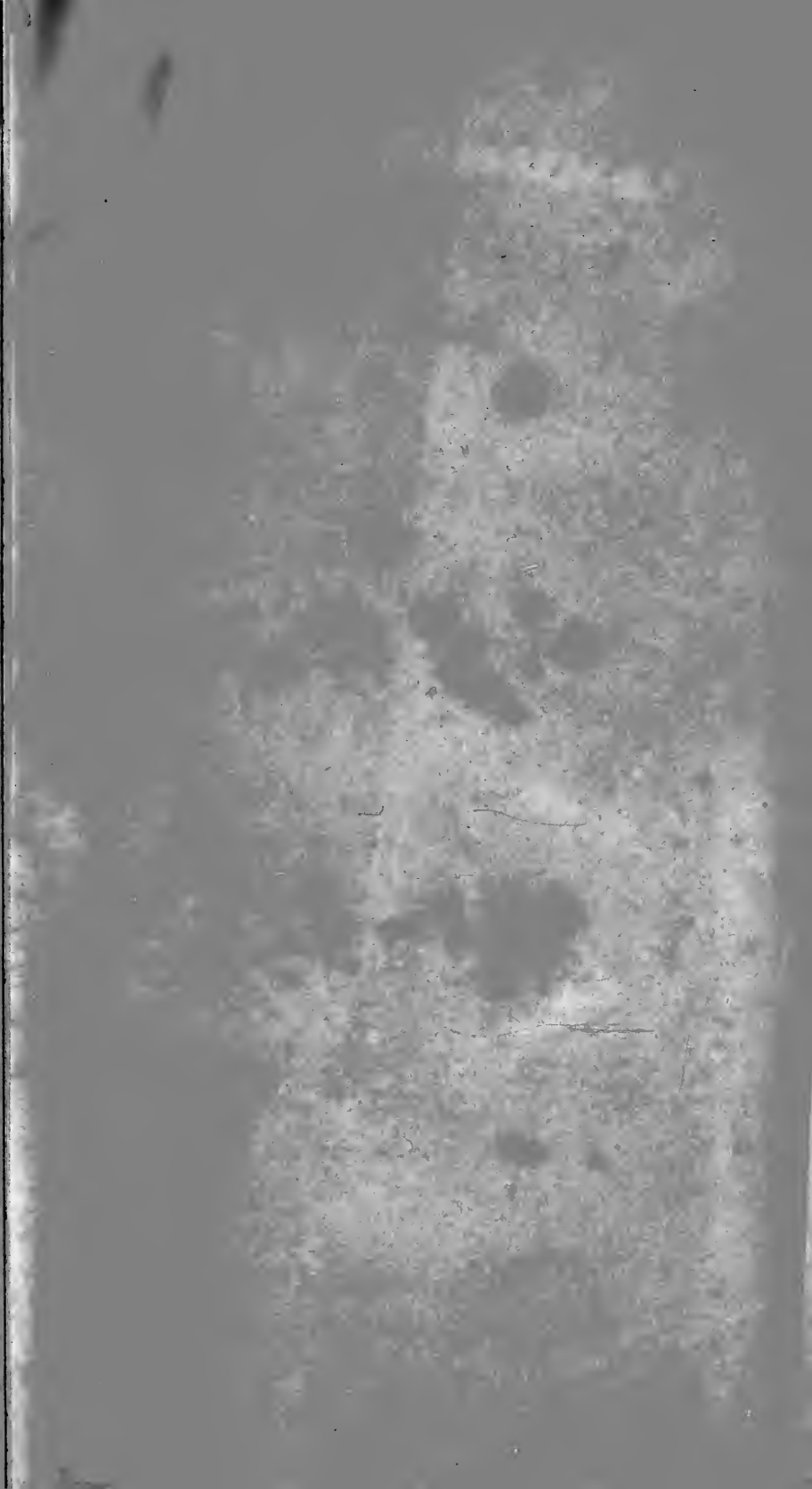


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THE

SPIRITUAL TELEGRAPHIC
OPPOSITION LINE;

OR,

SCIENCE AND DIVINE REVELATION

AGAINST

CELESTIAL

SPIRITUAL MANIFESTATIONS.

BY

ELD. Z. CAMPBELL,

FORMERLY A LECTURER ON THE OTHER SIDE OF THE SUBJECT; AN
EXPERIENCED PATHETIZER AND SUCCESSFUL EXPERIMENTER
IN THESE OCCULT MYSTERIES

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

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P R E F A C E .

“ Pilate saith unto him, What is truth ? ” — JOHN xviii. 38.

THIS great question is now agitating the world, and on its decision depends the fate of mankind at the approaching great day of judgment. And since the everlasting welfare of man rests on its decision, too great an interest in it cannot be taken, nor can it be too seriously contemplated. The question is not, What I believe, or what YOU believe ; but, *What is truth ?* It is an abuse of the noble faculties of man to believe *this* or *that* is truth, without being able to give a reason for his belief ; for we are not saved by believing in a lie, but “ by grace, through faith ; ” that is, faith in the truth. It will, however, be readily seen that this plan of salvation rests on the truth of the Bible.

It becomes, therefore, of the utmost consequence that we know whether it is true or false. To this point, then, the inquiry should be directed ; for it would certainly be unjust to expect people to believe without some evidence. It is not to be expected that any thing will convince a man who will not be convinced, for

there are none so blind as those who will not see. Now, setting aside all the conflicting interpretations which men have given to it, how can it be expected, if true, that it may be made to appear so? or what evidence of the truth of it can the greatest sceptic ask for? Let him ask the strongest and most reasonable evidence he can think of, and, with a little candor, he will be sure to find it.

Though volumes have been written, and various arguments raised, to prove the divine authenticity of the Bible, yet there is but one way in which it can be done, and but one in which it can reasonably be expected; and that is, in the fulfilment of its prophecies. The opinions of men may differ on the interpretation of certain words and phrases, and a seeming want of harmony in the word thereby be produced: it is the imperfections of men, and not of the word, which must stand or fall on its own fulfilment. But it should not be expected that any people should witness the truth of any more of the word than what belongs to the age in which they live. This is a peculiar feature in the sacred Scriptures. Every age has witnessed some portion of its fulfilment, enough to convince all who were willing to be convinced.

We might mention the flood, and the length of time the living witnesses remained on earth, as monuments to the truth of God's word. These were evidence to that age.

Later, we find a promise to Abraham that his seed should be a stranger four hundred years in a land that is not theirs; the fulfilment of which was evidence to all such as were willing to believe. And yet later, we might refer to the Jewish captivity, and many other things, the fulfilment of which answered the same purpose to a later age.

Further down the stream of time we find the fulfilment of prophecy of a Messiah, to be born of a virgin, in Bethlehem of Judea, to be called a Nazarene, to be called out of Egypt, to be sold for thirty pieces of silver, to be brought as a lamb dumb before his shearers, &c. ; all of which proved, to the age which saw it fulfilled, the truth of divine revelation; at least, it was proof to all, whether it was so received or not.

Still later, the future pathway of the church was marked out, from the first to the second advent of Messiah, and the bloody persecution she would pass through; all of which has been fulfilled up to our time.

Nor has God left this people without sufficient evidence of the truth of his word. It is the design of this work to show that the mysteries of rapping spiritualism is a literal fulfilment of the word of God, "the strong delusion" which is to be sent in the last days; and that the falling away, spoken of by Paul, that is, the remarkable disregard for religion the thing is producing, is as clearly marked out in that word; and further, that it should be a science, "falsely so called."

So there is no other way to consider it but in the light of true science and divine revelation. Therefore, the only appropriate answer to the question, What is truth? is found in the language of Him to whom the question itself was put, "Thy word is truth;" that is, the word of the Father, to whom he prayed that his disciples might be sanctified through the truth; and by this truth we shall endeavor to judge of the subject under consideration. Having practised in these mysteries for years, a total sceptic to all revealed religion, the author became convinced, by his own experience, that they are not performed by any scientific principle, but, in part, by the agency of evil spirits. It afterwards pleased God, in the order of his providence, to lead him to a knowledge of the truth of divine revelation, and give him a hope in Christ.

On further reflection, he became convinced that the whole affair is but a revival of those abominations in the sight of God formerly practised by the heathen. From these circumstances, and by the earnest solicitation of friends, he has been induced to mount the car of sacred truth, and run "The Opposition Line" to the most fatal delusion that ever ensnared our fallen race, humbly trusting in the Lord of hosts that his feeble effort may be an instrument in the hand of God in taking a few passengers on the old road to GLORY, which has often been travelled, but never found to lead astray.

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INTRODUCTION.

“ Believe not every spirit, but try the spirits whether they are of God, because many false prophets (or ‘ lying spirits ’) are gone out into the world.” — 1 JOHN iv. 1.

“ A consulter with familiar spirits shall not be found among you.” — DEUT. xviii. 10, 11.

A MUCH-VALUED friend of the author, and brother in Christ, (H. Jones,) upon the above texts speaks thus : —

“ Probably no question publicly agitated has been more generally embarrassing and difficult to settle than that of modern spiritual manifestations, so called. The friends of these wonders maintain that they are caused by spirits of the dead, returned from the spirit world to enlighten mankind, as the Spirit of God, Christ, and angels did it formerly, on coming from heaven to earth. Yet a large class of their opponents consider the whole as a mere human imposture ; while a third class, admitting their being done rather by spirits of some kind, consider them not spirits of the dead at all, but ‘ unclean,’ ‘ lying spirits,’ such as, besetting men, have made them tormented maniacs, and were often cast out by divine power. And as proof that the thing is not a mere human sleight of hand performance, but something much

worse and beyond that, large committees of opponents most suitable for the purpose have often thoroughly examined the rapping phenomena, and reported publicly that they were not a human, deceptive performance, but an absolute mystery of some kind, so far as they could ascertain. These reports may be seen in the Auburn 'history' of them, and other such publications now common. And should not the manifold evidence of trusty eye and ear witnesses of the same, now in our midst, be also regarded? And let us who oppose the rappers not join sides with them, by denying their being spirits at all, which naturally acquits them, and as they wish, of the charge now against them, that they are indeed the worst and most to be punished of all spirits condemned in holy writ.

“ In a very limited, humble attempt now to assign reasons for not regarding the rapping spirits as spirits of the dead, sent back, as they say, but rather such as are of the most evil character, formerly tormenting and bewitching both human beings and swine, the following considerations are respectfully submitted: —

1. “ It is well known by many who have looked most at this subject that there is no admissible conclusive evidence yet before us that the spirits of the dead are the real authors of these phenomena. And, indeed, there is no evidence at all from witnesses positively knowing who they are, on this side of the question, except from the rappers themselves. But while this testimony is wholly *ex parte*, and in their own defence, as they are now accused by many, we are naturally forbidden to receive it here, whatever their character, on further trial, may prove to be. Men on trial for alleged offences expect no acquittal merely on their own

testimony. Neither does any tribunal think of acquitting the arrested, however innocent, except on other testimony than that of their own pleading — ‘*Not Guilty.*’ And even the Lord Jesus Christ, on coming from heaven to earth, on his great mission from God Almighty, declined having his own mere testimony taken as proof in the case. He rather urged the testimony of his Father, and the extraordinary works done through himself, as admissible proof on the occasion.

“Then, why should the mere testimony of these rapping spirits be now further urged upon us as proof that they are not ‘unclean,’ ‘lying spirits,’ but rather the spirits of the ancient prophets, apostles, Washington, Franklin, Tom Paine, &c., &c., together with the more immediate dead relatives of those who consult these spirits? For such, indeed, they have most abundantly declared themselves to be, within the last two years or so, since beginning in the Fox family in western New York. And yet they are no new thing in the world, as histories of all ages and countries have shown; though in outward forms and particulars the manifestations have varied, as apparently found needful, to cause the greatest seduction and ruin of mankind.

“And as to the alleged good works of these spirits, as proof for them, viz., that they heal the sick, and otherwise greatly promote men’s temporal interests, besides their extraordinary efforts in religion, as though expecting to secure the universal salvation of men and spirits in the regeneration of the world without a judgment day, or resurrection of the dead through Christ, as appears from their revelations now published, — we have not yet known of their performing any better apparent works in such things than what ‘foul spirits’

would naturally do in their grossest deceptions, thus 'transforming themselves' into angels of light, as foretold of such spirits.

2. "The public defenders of these spirits (let it be said kindly) are naturally understood as furnishing us some proof that the spirits are practising foul play, in claiming to be from God, and sent from the dead, as they do. Because much proof has been publicly brought against them that they are demon spirits rather than what they claim to be; which proof has come before their mediums, clairvoyants, and other public advocates. But instead of their attempting publicly and fairly to answer it, they have seemed to remain as silent in regard to it as though neither the public nor themselves ever heard of such proof. Particulars of this will not be withheld when demanded. And yet their professed full 'investigation' of the subject, in the late increase of their pamphlets, books, periodicals, circles, conferences, mass meetings, general conventions, &c., &c., appear rather as a flood about to deluge the community with this spiritualism. Still, in all these operations, so far, they have seemingly confined themselves to this one point, or position, viz., that '*spirits*' have caused the manifestations, and inferred from such proof that they are indeed from the dead.

"If, then, these spirits are honestly what they claim to be, and if their disciples or followers are positively satisfied with the proof they have of it, it is not seen why they should so long and so rigidly stand back, or refuse to come forward into the open light, when called, as they often have been, to look full in the face the proofs before them, that these manifestations are performed by such foul spirits as those possessing the swine, as already mentioned.

3. " These spirits are much in the habit of misrepresentation and falsehood, in making communications through their mediums. And this is admitted publicly by the mediums themselves, and other advocates, who, in such cases, apologize for their being 'no more reliable,' generally imputing it to the 'mistakes' of spirits 'not yet fully developed,' or to the 'scepticism' of some present, 'provoking' the spirits to do no better. And these failures or falsehoods of the spirits appear as often to come from the pretended spirits of the pious dead as from others; and, indeed, they all profess religion now. So long, then, as even the mediums admit these frequent untruths of their 'guardian spirits,' and that they are 'no more reliable,' how can others, yet suspicious of them, safely rely upon such selfish and *ex parte* testimony, that they are, indeed, the true spirits of the dead ?

4. " These spirits, or their mediums for them, are in some instances witnessing against each other publicly, as being 'evil, damned spirits, willing instruments of the devil,' &c. In now showing this to be a fact, the following extract is quoted verbatim from a pamphlet just out, entitled, '*A Defence of Spiritual Manifestations. By Rev. C. H. Harvey, Pastor of the M. E. Church, of Kingston, Pa. 1852.*' The author says, —

" "I have not the slightest doubt that evil spirits communicate with the living, through mediums, in many instances. I believe that there are mediums so wicked that good spirits will not communicate with them. I believe this to be the case with the famous Auburn Circle. That raps are made there, and that communications are received containing extra human intelligence, I do not question; but that

the devil presides over the circle, and evil, damned spirits, the willing instruments of the devil, the only ones that communicate through it, I am fully satisfied. And that many other communications which have been spread abroad as coming from the spirit spheres are from the same source, or are wicked fabrications, got up by their authors for the purpose of deception, I am just as fully satisfied. To this class I believe the works of A. J. Davis, and much contained in the paper called the 'Spirit World,' edited by Rev. La Roy Sunderland, on spiritual manifestations, belong. Nay, I *know* it to be so. I know it, because they contradict the Bible.' — pp. 36, 37.

“ And much more this spirit author says, equally denouncing these heretofore most publicly held up as pioneers and champions, if not bishops, in this spiritualism. And can they and their communicating spirits now, in return, consistently testify any more favorably of this fraternal author and his communicating spirits? Should a company of the arrested thus testify against each other, their character, as a body, would naturally appear the more suspicious on that account. Then how can this company of accused rappers be properly acquitted, on their own testimony, thus alternately condemning themselves or each other ?

5. “ Many of the rapping spirits, if not all, teach infidel doctrines, and virtually urge them on the world as a substitute for the gospel of Christ. This is considered as much done in the voluminous spirit revelations of Mr. Andrew J. Davis, now regarded as understood first in rank among clairvoyants and mediums. But present limits will only admit a word of this spirit infidelity from '*A History of Developments in Spiritual Manifestations in the city of Philadel-*

phia.' This author, from spirit communications, teaches that this 'spiritual era of the nineteenth century' is full as 'important and glorious' as that of the 'Christian era.'—p. 8. And that God never 'enabled' men, by revelations, 'to embrace the grand idea of a certain hereafter' till now, by 'guardian angels,' (p. 9,) meaning rapping spirits; as though these rappers have now done more in divine revelations than was ever before done by God himself, Christ, his Son, or through angels, prophets, and apostles. Does not this spirit assumption, at least, border on blasphemy?

"These Philadelphia spirit rappers also teach that 'it is impossible for a spirit to be bad,' (p. 12,) and that 'there can be no bad spirits,' (p. 13;) as though Satan himself, and his whole 'generation of vipers,' are all good in the spirit world. Those spirits also teach, unanimously, that 'all spirits are happy' 'in the spirit world,' 'much happier than they were on earth;' that 'none of God's creatures are doomed to be miserable, but to enjoy all the happiness they are capable of doing,' &c., &c.—pp. 62, 64-66, 72, 80. This is the same as saying, that not only all who die in sin, but all devils also, if there be any, shall be saved in heaven. If these spirit doctrines are not included among the apostle's foretold 'doctrines of devils,' to be taught by 'seducing spirits,' what others can be so?

"Finally, in view of these things, may we not respectfully invite (not challenge) the supporters of rapping spirits, clairvoyance, &c., now to present publicly their strongest supposed proof that these manifestations are *not* identical with evil spiritual 'manifestations' of old? And will they not labor to show wherein they spiritually differ from those in Eden, which caused man's fall, such as strangely afflicted

Job and vexed King Saul? And let it be shown, if it can, that these spirits are not such as was in 'Balaam,' who sought to 'curse Israel;' such as were in 'Baal's prophets;' and also lied to 'King Ahab;' such as made persons 'wizards,' 'soothsayers,' and 'maniacs,' and to break 'fettters and chains;' and such as were in swine, and were 'cast out' of persons by divine power. Should this be effectually done, then let it be further urged upon us, and not before, that 'spirits of the dead' now perform these manifestations."

THE SPIRITUAL TELEGRAPHIC OPPOSITION LINE.

CHAPTER I.

ANCIENT SORCERY.—MODERN MESMERISM.—ITS ORIGIN.

FROM time immemorial, there have been individuals apparently endowed with superhuman power to do certain things contrary to the ordinary course of nature. That the holy prophets, Jesus Christ, and his apostles wrought miracles by the immediate power of God, I firmly believe, as may be abundantly proved by the sacred Scriptures. But there was, anciently, another very different class, who did many marvellous things by some *other* power.

Among the former we find Moses and Aaron; and among the latter, the sorcerers or magicians of Egypt. Ex. vii. 10-12, "And Moses and Aaron went in unto Pharaoh; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their

rods." Now, Moses and Aaron were called of God to do these things, and were acting under a divine power given them for this great and good purpose; while the sorcerers, doing the same thing for an evil purpose, and by an evil power, were by divine displeasure condemned.

This appears from the following, among many other texts, which show the abomination of the practice: (Rev. xxi. 8; xxii. 15. Is. xlvi. 9.) These practices have been known by different names, in different ages, and among different nations: besides those already given, we may add necromancy, witchcraft, &c. It was one of the abominations in the sight of God for which he drove the ancient Canaanites out of the land. (Deut. xviii. 9-14.)

We shall proceed to show that the same abomination, with most if not all its ancient forms, exists among us at the present day. And although it has not been practised in this country, to any considerable extent, till within about fifteen years, it has found time to change its name several times — a circumstance which alone is better calculated to excite suspicion than to reflect any credit on the thing itself. Good things are not apt to change their names quite so often. Righteousness is still known by the same name by which it was in the days of David; and the name Christian remains the same that it was when first given at Antioch, eighteen hundred years ago. (Acts xi. 26.) But the evil we speak of seems soon to get ashamed of one name; to drop it and take another.

Just so it was in old times: when it had, under one name, received the righteous frowns and just indig-

nation of God, it would drop that name and take another.

In this country it was first called animal magnetism, by which we were given to understand that certain manipulations made by one individual on another produced an effect in some respects similar to the natural magnet or loadstone.

At an early period of its notoriety in this country, the author became acquainted with its *modus operandi*, and entered into it with a zeal and ardor that might have been honorable in a better cause.

This was in the summer of 1841; but no regular series of experiments were entered into until the year following.

After the novelty of the thing had a little worn off, and the fact established that such mysteries were practicable, with such unremitting energy I perused the subject, that I soon found myself among the most successful experimenters of the day; and for a long time I verily thought I discovered in it the germ of a science yet to be developed to bless mankind, not only in easing the load of human woe and misery, but also in obtaining a correct knowledge of the manners and customs of the various beings that people the distant stars, and in getting a peep occasionally into the cabinet of secret as well as future events. And from the apparent complete success of my experiments, I entertained high hopes that I should at length succeed in intertwining around my temples the garlands of a deathless fame, as the founder of a science that was destined to put to the blush all others found on the pages of the Encyclopædia.

Such were my hopes. But God has since shown me that it is more noble to aim to be a *good* man

than what the world calls a *great* one. And I think if men would exert themselves as much to be good as to be great, we should have more good men among us, and less mesmerism and spirit rapping.

Believing it was a natural agent I had to deal with, I could not fail to see that, when its principles were well understood, it would amount to the most wonderful and glorious discovery ever made by man; and that it was within the power of man, to a great extent, to investigate the laws of Nature, and from effects to learn causes, and trace her through her secret labyrinths up to Nature's God, and thus, by a kind of philosophical crucible, reduce the crudest ores to the purest metals. With these views I was impelled to action, and buoyant with hope. But God had otherwise decreed. A cup of disappointment was preparing, which, on tasting, I found of all things the most bitter.

Before proceeding farther, it is necessary to state, that, for a long time after engaging in the thing, my whole object was to investigate it, and learn, if possible, by what laws it was governed. Consequently, I made no public exhibition of it until I was persuaded that I had arrived at a sufficient amount of facts to establish its claims to a science; and since it bore the name of *animal magnetism*, my first experiments were designed to ascertain whether it bore any resemblance to natural magnetism. For this purpose, I entered into a series of experiments too numerous and varied to be enumerated here, the result of which seemed to establish the propriety of the name.

Before entering upon my own experiments, it is proper to give the reader a brief account of the origin

of the thing itself. For this purpose, I here give an extract from a late English work on this subject.

“Anton Mesmer was born in 1734, at Mersburg, on the shores of Lake Constance, and died in his native place in 1815, at the advanced age of eighty-one. At the age of forty-two he took the degree of doctor of medicine, in the University of Vienna. He appears to have been a man of imaginative cast of mind; for the inaugural thesis he published on obtaining his degree was, ‘On the influence of the planets on the human body.’ Such a mind, if likely to fall into many errors, was still open for the reception of any new ideas which might present themselves, and was not prone, as men of a more sceptical cast, to reject any new truth, because it did not harmonize with preconceived opinions. The then professor of astronomy at Vienna believed in the efficacy of the loadstone as a remedy in human diseases, and he had invented a peculiar form of magnetized steel plates, which; it is said, he applied to the cure of disease with much success.

“Mesmer obtained from the astronomer, who was his personal friend, these magnets, and applied them in his own way; and, it is said, with such striking results, that he communicated them to the astronomer, who published an account of them, but attributed the cures performed to the *form of the plates*, and merely represented Mesmer as a physician employed by him to use them. Mesmer, who had discovered the peculiar mode of using them to insure success, — that was, in fact, by *manipulations*, now called *PASSES*, — was indignant at this, and accused his friend of a violation of the confidence placed in him. The result was a controversy between the

parties, each accusing the other. Notwithstanding this quarrel, Mesmer proceeded in his own way, and acquired considerable popularity; but whether from indiscretion on his part, or jealousy on the part of others, he was opposed by the scientific authorities of Vienna, and was ultimately obliged to quit that city.

“ In the year 1778, two years after obtaining his degree, he arrived in Paris, whither his popularity appears to have preceded him; for we are told, even by his enemies, that, upon opening public apartments in that gay metropolis for the reception of patients, they were speedily crowded by the numbers who daily resorted to them, including all classes, from the peer to the peasant, and that hundreds were ready to testify to the cures wrought upon their own persons by the great magnetizer. Now, making every allowance for *imagination* or *fancy*, striking results must have followed his treatment, or no such enthusiasm could have been raised in his behalf.

“ A French physician became a disciple of Mesmer, and is said speedily to have acquired the best practice in Paris. So great, in fact, was Mesmer's success, that the French government took up the matter, and offered him a large annual income, if he would communicate his secret; and they appear to have thought so highly of the use to which this new agent might be applied, that they actually proposed to guaranty him a large sum, even if a commission appointed to examine the subject should make an unfavorable report! Mesmer, however, did not accede to the government proposal. After some time and divers vicissitudes, the sum of £14,000 was raised by his disciples, whom he had instructed in his

art, but whom he did not consider entitled to practise it publicly — a right which they considered themselves to possess.

“Mesmer then returned to his native place; and this has been represented as ‘running away from his dupes;’ but it appears that he retained faith in his views, and in his last illness sought relief in his own discoveries. As Mesmer’s discoveries arose out of the use of magnets, it is not surprising that he should consider magnetism as the agent by which the effects he witnessed were produced. He therefore taught that there was a fluid, or gas, universally diffused, which influenced the earth and planets, and all animated bodies; and this fluid he called ‘animal magnetism.’”

He considered that it was capable of healing diseases of the nerves immediately, and other diseases mediately; that it perfected the action of medicines, and tended to promote a favorable crisis in disease; and that in animal magnetism nature presented a universal method of healing the diseases, and preserving the health of mankind.

The great end of his proceedings appears to have been USE — the application of a remedy for human suffering; and he does not appear to have been aware of the more curious and distinctly psychical phenomena elicited by later inquirers. To the Marquis de Puysegur, a French nobleman, one of Mesmer’s disciples, is attributed the discovery of the faculty called clairvoyance, in the year 1784.

For the sake of brevity, I omit describing Mesmer’s mode of operating, save that, among other means for acting on his patients, he had a sort of box, filled with iron filings and pounded glass, placed in

the centre of the room where they assembled; and that they each were placed in connection with it by means of polished metal rods, which they held in their hands; and the patients were further united and connected by means of a chain encircling them.

When the French commissioners applied to this box the usual tests for *terrestrial* magnetism, and found no indication of ordinary magnetic influence, they reported the whole was the work of *imagination*, — meaning *fancy*, — yet admitting that cures were effected. This commission seems to have been both a prejudiced and unfair one. The name of Dr. Franklin occurs among the commissioners; but he was at that time unwell, and incapable of attending to the inquiry; and while the public report condemned Mesmer and his proceedings, one of the commissioners, who had paid the greatest attention to the proceedings, published a private or individual report favorable to him. But in the year 1826, the French government appointed a second commission; and their report, published in 1831, fully admits the truth of all the phenomena usually ascribed to animal magnetism.

However, our business is not so much with the opinions of Mesmer, or that of his friends or enemies, as with the facts and phenomena associated with his name. It was soon discovered that the steel rods had but little, if any thing, to do with the phenomena produced; but the name of animal magnetism continued to be used, and is still used on the continent, and by this name the practice was introduced into England a few years ago. But the English inquirers into this remarkable human faculty, finding that the use of a name which implied the existence of a fluid

which could not be demonstrated to the senses was frequently turned into an argument against facts which admitted of complete demonstration, adopted, out of respect to the memory of Mesmer, and to avoid the appearance of the adoption of any theory of their own, that of MESMERISM; just as magnetism is applied to the properties of the loadstone, from Magnes, the ancient reputed discoverer of its powers, or galvanism to the discoveries of Galvani.

Here let us pause a moment for reflection. If we wish to understand the subject, we must begin at the root of the matter. It appears that the professor of astronomy at Vienna, believing in the efficacy of the loadstone as a remedy in human disease, invented a peculiar form of magnetized steel plates, which he used for that purpose with success. But Mesmer discovered what he thought was an improved mode of using them; that is, by *manipulations*, or *PASSES*.

Some who read this will readily recollect what were called Perkins's tractors, which were used for the same purpose. They consisted of two parts, each of pointed and polished metal, one of brass, and the other of magnetized steel. They were held in the hands of the operator, and drawn over the parts of the patient affected. In some cases, the effect was said to be wonderful; but when mesmerism was introduced by manipulations, it was generally admitted that it was the passes, and not the metallic points, which did the work. Even the author himself, who is a believer in the natural agency of mesmerism, and whose language we have just quoted, acknowledges that "it was soon discovered that the steel rods [used by Mesmer] had but little if any thing to do with the phenomena produced." And since these rods were

evidently designed to establish connection with the patient and box of iron filings and pounded glass, if the rods were useless, the box and contents were. And that the plates which he received from his friend at Vienna were also useless in the performance, is abundantly proved, at present, by the fact that the same effects are now produced, and in a more wonderful degree, without them.

So it seems evident that Mesmer's experiments, and also those of the astronomer of Vienna, furnish us no evidence of the germ of a science in the whole affair. It is evident they were impressed with the idea that magnetism was an agent that might be employed in the cure of disease; and under this impression they used such means as they supposed would convey this influence to their patients, each one in his own way. Now, if magnetism was really the agent employed, some such apparatus was absolutely necessary, and the learned professor's philosophy was strictly according to the laws of nature. But every instance we have that these things have since been done without apparatus is evidence that Mesmer knew not the agent called into action. And here we cannot pass over in silence the discovery of a general feature, that seems to run through mesmerism, in all its various forms, from beginning to end; that is, the results in mesmerism correspond to the expectations of the parties concerned. In other words, the experiments of the operator prove his theory. It matters but little what that theory is, or how different the theory of one individual may be from that of another; let each resort to mesmeric experiments, and each will find in it the proof of his own.

Let this general feature of the thing be borne in

mind by the reader. We will first examine the experiments of the professor of astronomy at Vienna. He believed in the efficacy of the loadstone as a remedy in human disease. This was *his* theory. He undoubtedly expected that, if he could apply it to the patient, he should succeed in effecting a cure. He made the attempt, and succeeded JUST AS HE EXPECTED. But subsequent experiments have long since proved that his plates were entirely useless in his experiments: but no matter; *he* thought the effect could not be produced without them, and, of course, *he* could not do without them. Mesmer thought if the plates were used in a different manner, by being passed over the patient in the manner now called PASSES, the effect would still be greater. He tried the experiment, and the result was as he anticipated. He outdid the old professor at once. But subsequent experiments have long since proved that his improved use of them, together with his box and polished rods, have no more to do with the phenomena in question than Perkins's tractors had in curing the toothache. But no matter; he thought they had, and that answered his purpose.

Much has been said by the advocates of mesmerism, as a science, concerning the report of the commissioners chosen by the French government to examine the thing. But it does not appear that either of these commissions acknowledged that the thing had any claims to a science. The first reported that the whole was the work of imagination; the second, that of 1826, and published in 1831, admit the truth of the phenomena. This was certainly the least that any commissioners could admit. So far, therefore, as any thing can be made of these reports, they are *against* mesmerism,

CHAPTER II.

EXPERIMENTS OF THE AUTHOR.

It has already been noticed, that, as the subject was introduced into this country under the name of animal magnetism, my first experiments were to ascertain whether it bore any resemblance to the natural magnet. For this purpose, an artificial magnet was first used, (the common horseshoe magnet,) which seemed to have a powerful effect on persons in the magnetic state, by which they could be drawn all over the room. It also further appeared equally evident that one side of a magnetized person, called a *subject*, was attracted by one pole of the magnet, and repelled by the opposite; so that one in that state was a complete magnet of himself, having the two poles as a common magnet. This led me to reflect that, if one person had magnetic polarity, another had; and if there was any law of nature about it, it was the same in all individuals, and the visible polarity exhibited in the magnetic state might be superinduced by the latent polarity of the operator through his manipulations; and if so, it depended on this circumstance, viz., that, in the usual way of magnetizing, the right hand of the operator came in contact with the left side of the subject, and his left hand in contact with the subject's right; and the effect depended on the opposite poles being brought together. Hence it was easily conjectured that, if the process was so changed as to bring the two right and

left sides of the parties together, a contrary effect would be produced. So, taking an easy subject, I performed the manipulations with my arms crossed, as Jacob's were when he blessed the two sons of Joseph. The result was as I anticipated. The polarity of my subject seemed changed, so that the side which, in the usual way of mesmerizing, was attracted by the north pole of the magnet, was now repelled by it. This is certainly the most illusory thing I ever met with.

What philosopher, while he supposed himself investigating a natural agent, and treating it according to certain known laws of nature, and finding it, to all appearance, obedient to those laws, would ever dream that his own preferred opinions were affecting the result of his experiments? But so it is. I was not the first one so deceived. Mesmer himself was caught in the same trap, and thousands, to-day, are locked up fast in the jaws of the same.

As magnetism and electricity are supposed, by some, to be but modifications of the same agent or power, I naturally concluded that the agent I supposed myself dealing with might be nearer allied to the latter. Accordingly, I instituted another set of experiments, in which electrical apparatus was substituted for the artificial magnet. I first tried a Leyden jar, charged in the usual way, and found its effects still more evident than that of the magnet. It seemed to attract and repel alternate sides of my subject, as the positive or negative sides of the jar were presented. The experiments in mesmerism are every way calculated to deceive the wary. I had a theory which I supposed was a philosophical one. It was predicated upon the known principles of elec-

tricity and magnetism. If two bodies, both positively or negatively excited, be brought near each other, they repel; but if one is positively excited, and the other negatively, they will attract. I had already satisfied myself, that, with respect to magnetism, one side of my subjects possessed north polarity, and the other south. Now, when I substituted electricity for magnetism, I obtained additional proof. A stick of sealing wax, excited, would attract one side of my subjects, while an excited glass rod, or tube, would repel the same. Now, could any thing, apparently, be more positively and plainly demonstrated?

I next used a delicate, gold-leaf electrometer; and at first I fancied it was affected by contact with one in the mesmeric state; but when I began to doubt my premises and review my former experiments, I reflected that my experiments with the electrometer were mostly made in the same room where my electrical apparatus was kept and frequently used; so that the effect might have been owing to that, and not affected at all by the subject. And my later experiments prove this conjecture to be true; else, like most other experiments in mesmerism, the instrument was affected by my preferred opinion. But I have never yet learned that any experimenter, let his opinion be what it may, has ever been able to detect electricity in mesmerism, in any of its varied forms, by the use of an electrometer. With my own present opinion on this subject, I do not believe that any mesmeric experiment can be so conducted as to effect a gold-leaf electrometer held in my hand.

My conviction that electricity was the agent called into action led me to a further examination, with a view to ascertain, if possible, whether a fluid, or

something similar, was drawn *from*, or imparted *to*, the subject. The result was, apparently, that one was drawn from him, and I supposed it was the positive.

In these experiments I labored diligently to ascertain in what manner the outside of a Leyden jar is said to be charged by induction. It is well known that, if either side or coating of a jar be charged either positively or negatively, the other side or coating will become oppositely charged by induction, as it is called. Now, the question with me was, Where does the charge, by induction, come from? It does not come from the same machine while but one side of the jar is connected *with* it. For instance: the outside of a jar is not merely and necessarily in the negative state because it is attached to a machine, and the inside charged positively. If it is, an insulated jar might be charged as well as one that was not; which is not the case. But since positive and negative electricities, or vitreous and resinous, as they are called, attract each other, it seems this mutual attraction reaches through the glass, a non-electric, and holds the two forces to its coatings. That this is the case, is pretty evident from the following experiment: I took a small iron rod, and, having attached a ball to each end of it, suspended it on its centre of gravity by a silk cord. It was then insulated. I then charged a jar, and holding a large pane of glass under one end of the rod, and bringing the knob of the jar up to it, it was attracted so as to decline at an angle of nearly forty-five degrees; and on removing the glass, and charging the rod, and repeating the operation, the rod was as much repelled. This fact seemed to account for some of the greater

mysteries in mesmerism, of which we shall speak hereafter.

On one occasion, while magnetizing a subject seated by the side of another, both easy subjects, I observed that they both seemed affected in nearly the same degree. I immediately concluded they were both within the sphere of mesmeric influence, and only needed a little closer union to be *equally* affected. Therefore I joined their hands together, and continuing the manipulations on the one I commenced, put them both into the magnetic state at nearly the same time. This is the first I ever knew or heard of more than one person's being mesmerized at once by manipulations. At that time I knew nothing of Mesmer's process of producing this state. It was more difficult to get books on the subject then than at present. But as the circumstance was in harmony with my views of the nature of the thing, I tried the experiment still further. I seated two subjects at considerable distance from each other, and made a connection between them with a brass wire held in the hand of each; and in mesmerizing one in the usual way, both fell into the mesmeric or abnormal state.

My next step was, after the manner of Gray and Wheeler's experiments in electricity, to see if, at a greater distance, the same effect would be produced.

In my next experiment I seated my subjects about thirty feet apart, and run a wire between them as before. Still the effect was the same—both were mesmerized at once. Extending the experiment still further, I took eight persons, and formed them into a *circle* by joining their hands; and being within

myself, made the usual passes on one, and five out of the eight became mesmerized.

This was probably the first *circle* mesmerizing known in this country. It appears that Mesmer arranged his subjects in a circle round a box of iron filings, each holding in the hand a polished metallic rod communicating with the contents of the box, while they were further "united by a chain encircling them." This he supposed was necessary, on the supposition that *magnetism* was the agent called into action. I supposed it was electricity, and formed a circle in harmony with the laws which govern that agent, while Mesmer formed his in harmony with what he thought to be the laws of magnetism. Yet the probability is, we both produced the same effect because we both expected the same. This appears to be the most mysterious part of the mystery, and one that forbids every idea of there being a natural agent on any known law of nature concerned in the whole affair. Whether this was the first circle of the kind or not, is not easy to determine; but I have not yet learned that any one else formed a mesmeric circle in this manner until after my published account of this, which, I think, was in the winter of 1842-3. But it is now claimed that such circles have become the connecting link between heaven and earth; or, to speak more psychologically, a kind of spiritual telegraph line from earth to the spirit land, through which the most wonderful disclosures are made by the spirits of the dead.

At the time this discovery was made, I regarded it highly interesting, not so much from what I supposed would be its future usefulness, as from its novelty, and the wonderful phenomena it presented; neither

did I dream of the evil which has since grown out of it. Some of the most striking features presented by the circle we proceed to notice. There were eight in it, and five were mesmerized. These were formed into a smaller circle after throwing out the three. It then appeared that this reduced circle was as one individual. Any thing which affected one, affected, in like manner, the whole. What one tasted or felt, was tasted or felt by all. If a phrenological organ was excited in the head of one, the faculty of that organ was manifested in them all. Many other amusing phenomena were witnessed at this time; but as we shall have occasion to refer to this part of the subject again, we pass it by for the present.

CHAPTER III.

PHENOMENA OF MESMERISM.

WE now proceed to give some account of the phenomenon of the mesmeric state, or, as it is by late writers sometimes called, the PSYCHIC state. This state really consists of a variety of states, all having one common character or generic resemblance, yet presenting widely different phenomena.

1. The simple *mesmeric drowsiness*, or *sleep*.
2. *Coma*, a more *profound* sleep.
3. *Insensibility to pain*.
4. *Phantasy*, the state in which the subject takes the mere suggestions of the mind of the operator to be realities.
5. *Phreno-mesmerism* is when a phrenological organ of the subject is excited by the operator, the faculty of that organ is aroused to action.
6. *Clairvoyance*, the faculty of seeing without the aid of either light or natural eyes, called, also, *cerebral lucidity*, inner vision, internal or spiritual sight. Of this state there appear to be several degrees, to be treated of hereafter, the last and most perfect of which is death.
7. *Catalepsy*, a rigidity of the muscles, and inability of the subject to move.
8. *Transfer of state and feeling*, in which the subject feels what is done to the mesmerizer as if it were done to himself.
9. *Attraction and repulsion*, an apparent magnetic

drawing or repelling the person of the subject, apparently contrary to his inclinations.

10. *Unity*, in which the subject seems to take himself to be the same individual as the operator.

Different writers have used different names for these states, but they mean nearly the same. Besides these, there is another feature of the thing, which I do not recollect its ever having a name; that is, as a general thing, subjects readily hear and answer their operators, but seem incapable of hearing or answering others, or being conscious of their presence. To this there are, however, many exceptions. Another is, a subject may be transferred from the power and influence of his mesmerizer into the hands of another person, who has all the control over him that his mesmerizer had, though the second person may not be able to mesmerize. But it must not be supposed that any one subject may be made to exhibit all these states. I have known many who seemed totally incapable of exhibiting more than the first or second; and some who seemed susceptible of the influence sufficient to produce the state of drowsiness only, which would also show some symptoms of a higher state.

The second state, at the first appearance, is a profound sleep, from which the subject is not easily aroused but by his mesmerizer. In this state it is common to find subjects more or less insensible to feeling; and when they have the least of their own, they most readily receive the feelings of their operator. I have seen some as apparently insensible to pain as a corpse; yet the least scratch of a pin on *my* hand would be sensibly and acutely felt by the subject. And what was very singular, if the scratch

was made on *my right* hand, the subject felt it on *his left*, and *vice versa*. It is also common, in this state, for the subject to smell and taste what the operator does. The reader will understand the state here spoken of is what is called *coma*, or sound sleep; and when a subject is sensible to the feelings of his operator, he is still sound asleep, but in what is called *transfer of state and feeling*.

We will next consider the state called *fantasy*. Experiments in this state are interesting to one who believes he is using a natural agent, and often very amusing. My own method was to hold a stick in my hands, and, after the manner of the magicians of Egypt, cause it to become a serpent. This was done by closing my eyes and fixing my mind intensely on a writhing serpent, which I fancied I held in my hands, then place it in the lap of my subject, in whose mind it became a serpent in reality. Sometimes a glove or handkerchief was rolled up, and in the same manner made to become a chicken, a kitten, an orange, or a toad, just as fancy dictated.

(Phreno-mesmerism will next claim attention. It was generally produced by exciting the phrenological organs of the brain of the subject, by making a few passes over them for that purpose. This seemed to call the faculty of the organ into powerful action; and to suspend the action of the faculty so excited, the passes were reversed.

It was amusing in some cases to witness this effect. Excite the organs of time and tune, and get the subject to singing, and immediately reverse the passes, that is, to suspend the action of these faculties, and the subject would stop singing, often in the middle of a word. Excite the organs again, and he

would commence just where he left off, and never seemed to forget either the note or syllable he left off at. In this manner, the sensations of *hunger* or *thirst*, *solemnity* or *mirthfulness*, *anger*, *love*, or *fear*, may all be made to succeed each other in rapid succession.

As we wish to be brief in these descriptions, we next consider the more wonderful state called clairvoyance, in which the subject at first has a faculty of seeing things not within the range of natural vision. Such objects as may be in the room, but not in sight of the subject, — objects held behind the head, for instance, — are distinctly seen, and even when the eyes are bandaged. By degrees this faculty seems to be extended, so that things at *any* distance may be seen. Most operators used to talk of two states of this faculty — one called the dependent clairvoyance, in which it was supposed nothing could be seen or described by the subject, except what was seen by the operator, or present in his mind at the time. But it was a long time an unsettled question whether such a thing as independent clairvoyance existed or not; that is, whether a subject could, in any case, see or know things of which the operator himself was entirely ignorant. But a multitude of facts have abundantly proved that it is even so. Some of my clairvoyants have described things accurately, of which I knew nothing at the time, and such as they could not have known by the ordinary means of knowledge. More recently, mesmerizers enumerate two or three other and still higher states of clairvoyance. The first is called *induced mesmeric extasis* or *trance*; the second, *spontaneous extasis*; the third is DEATH. The first of these is the state induced by mesmerism,

in which visions are had, and intercourse held with the spirits of the dead. The second, as its name indicates, is nearly the same as the first, but in a higher degree, and entered into spontaneously, or without the aid of mesmerism. The difference between the two seems to be this: Whatever occurs to, or is seen by, one in the *induced extasis*, is forgotten upon the return of the normal state; while one in the spontaneous extasis, or, as it is sometimes called, the *superior state*, recollects all on returning to the normal state. The third is the perfect state of extasis. As a fair specimen of the clairvoyant faculty, we subjoin the following, from the pen of Dr. Haddock, an English operator:—

“ Besides the power of seeing by an internal sight such things as were put into her hands, or to which her *attention was directed*, Emma would sometimes manifest a sort of apparently omnipresent vision. Thus she has frequently been asked to find missing or lost articles. After a few minutes' consideration, she has said where they might be found; or, in other cases, got up and pointed out the place where they lay concealed. And this she has repeatedly done when there was the most undoubted evidence that neither herself in the normal condition, nor the mesmerizer, nor any other individual, knew the situation of the articles she was desired to look for. This power has been, on most occasions, called into exercise chiefly for the sake of experiment, and to test its reality; but it has also been applied to purposes of use. The following is a remarkable instance, and also valuable, as placing the reality and powers of clairvoyance or internal sight beyond the reach of cavil or contradiction:—

“On Wednesday evening, Dec. 20, 1848, Mr. Wood, grocer, of Cheapside, Bolton, had his cash box, with its contents, stolen from his counting house. After applying to the police, and taking other precautionary steps, and having no clew to the thief, though he suspected what proved to be an innocent party, and having heard of Emma’s powers as a clairvoyant, he applied to me, to ascertain whether, by her means, he could discover the party who had taken it, or recover his property. I felt considerable hesitation in employing Emma’s powers for such a purpose, fearing that both the motive and agency might be grossly misrepresented. But the amount at stake, the opportunity of experiment, and Mr. Wood being a neighbor, induced me to comply with his request; and nine o’clock, next morning, was appointed for the trial. At that hour Mr. Wood came to my residence, and I then put Emma, by mesmerism, into the internal state, and then told her that Mr. Wood (whom I put *en rapport*, as it is called, with her) had lost his cash box, and I wished her to tell us, if she could, where the box was taken from, what was in it, and who took it. She remained silent a few minutes, evidently mentally seeking for what she had been requested to discover. Presently she began to talk with an imaginary person, as if present in the room with us; but as it subsequently proved, although invisible and imaginary to us, he was both *real* and *visible* to her; for she had discovered the thief, and was conversing with his mind on the robbery. She described, in the course of this apparent conversation, and afterwards to us, where the box was placed, what the general nature of its contents was, particularizing some documents it contained, how he took

it, and that he did not take it away to his residence at once, but hid it up an entry; and her description of his person, dress, associations, &c., was so vivid, that Mr. Wood immediately recognized the purloiner of his property in a person the last to be suspected. Feeling satisfied, from the general accuracy of her descriptions, and also from her describing the contents of the box, that she had really pointed out the delinquent, Mr. Wood went directly to the house where he resided, and which she had pointed out, even to the letters on the doorplate, and insisted on his accompanying him to my house, or, in case of refusal, to the police office.

“ ‘ When brought and placed in connection with Emma, she started back from him as if he had been a serpent, telling him that he was a bad man, and observing also that he had not the same clothes on as when he took the box, which was the fact. He denied strenuously all knowledge of the robbery then and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus had no opportunity for destroying or effectually concealing the box, and as Mr. Wood had promised, for the sake of his connections, not to prosecute, if confession was made and the box and contents recovered, he at last admitted that he had taken it in the manner described by Emma; and the box and contents were found in the place where he had secreted them, broken open, but the property safe. It should be observed that Emma had pointed out the place where the box was concealed; but we could not be certain of the place she meant, without permitting her, while in the *internal state*, to lead us to it. This the confession rendered unnecessary.’ ”

Such is clairvoyance. A greater mystery, perhaps, was never known. The circumstance just related is one among many that are less successful. Some of our American clairvoyants have sometimes been as successful as Emma, and again and again have proved a total failure.

To assign a reason for this is very difficult. It is evident there can be no philosophical reason given for their frequent failures, until there can be such a reason given why they should *sometimes* be successful. This has never been done. About the time clairvoyants began to be multiplied in this country, (1843-4,) there was considerable excitement on the subject, and many were the shrewd guesses to what it would finally amount. But none guessed its present claims; that is, being a medium through which to communicate with the spirits of the dead. Those who were most intent on extending the sphere of human knowledge, and whose expectations were highly raised, sent clairvoyants into every part of the universe of God, not excepting heaven and hell.

On finding myself in possession of one, *my* first object was to penetrate creation's utmost bound, and with one bold stroke to rend the veil of the curtained heavens, and steal a critic's view of distant worlds; and, with one enormous leap, to pass the immeasurable space between us and those planets that circle the utmost distant stars, and bring to light the record of worlds beyond the reach of eye or glass.

This may seem too great a work for a sane mind to anticipate. But take the position that must be taken by a believer in the independent clairvoyant

faculty, and to this faculty space is annihilated, and all this may be expected. For by such a faculty, one might as well describe a scene on CANIS MAJOR as in an adjoining room. The next state to be considered is *catalepsy*. By this is understood a rigidity of the muscles of the subject. The first complete state that ever fell under my observation was that of a lady whom I undertook to mesmerize, and who also desired it, but dreaded the idea of losing her consciousness, and insisted on being mesmerized awake. To this I consented, telling her, jestingly, she might do as she pleased about going to sleep. And indeed she did, for she successfully resisted every effort I could make to close her eyes or produce the first symptoms of drowsiness; but being determined to succeed in some respect, I finally produced the most singular case of catalepsy that I ever witnessed. There sat my subject, to all appearance, in a perfectly normal state, conversing with her friends as usual. She had the power also to turn her head as usual; but every joint and muscle below the neck was fixed as in a frost, as immovable as a block of marble. The observation I made at the time, was, "she was all mesmerized but her head." The state is, however, frequently produced upon a limb, a hand, or even a finger, and not on the whole person at once. It is generally produced by making passes over the part designed to be made cataleptic. On this subject, Dr. Haddock uses the following language:—

"In a majority of cases, manipulations, actual contact, or audibly spoken words are necessary to produce the desired result; but in some cases, the mere volition of the operator is sufficient."

The reader will notice, as he passes along, that

whatever means are usually resorted to, to produce mesmeric phenomena, in the end they may be produced without any other than the effort of the will. And it has not yet been proved that a master operator need depend on any thing *but* his will.

CHAPTER IV.

CLAIRVOYANCE CONTINUED.

WE have already noticed the excitement this faculty produced when the existence of it was fairly demonstrated. Fancy painted to herself that it might be made to subserve almost any purpose. Men of every grade, from the tinker and cobbler to the judge and divine, thought they saw in it the master key to their respective professions. The surgeon and dentist had only to mesmerize their afflicted patients to perform their hitherto torturing operations; while pain, that cruel spoiler of human happiness, was allowed no part or lot in the matter.

The physician, too, saw in it the secret of his art. He had only to send his clairvoyant inside of his patient to learn the secret cause of the malady and the appropriate remedy for the same. As the artist who undertakes to repair the deranged machinery of a watch opens it, and, with a microscopic eye, critically surveys its inmost parts, by which he is enabled so to adjust them as to keep measured pace with Father Time in his rapid and unreturning flight, so the physician, by the aid of this wonderful faculty, fancies he is no longer doomed to deal his nostrums at the *symptoms* of disease, like an unskilful sportsman, who fires a random shot at a bird or, for aught he knows, the shadow of one, which, if he hits, 'tis well; if not, he consoles himself with having made a learned shot; but now, through clairvoyance, pos-

sesses the certain means of scattering his death shot with unerring aim at the mortal pestilence of man, and forcing the king of terrors to retire, with modest step, far beyond the shades of threescore and ten. (See a notice at the close of this chapter.)

So also the sufferer of lost or stolen property saw in it the ready means of restoration. For this purpose, clairvoyants were sent in pursuit of the thief, who, like the sagacious hound, would pursue him step by step through his midnight rambles to his secret den, and there describe the pilfered gain.

Again: the mineralogist saw in it the means of enriching himself with the precious ores hid in the womb of Mother Earth. Clairvoyants were sent through the base of Alpine rocks in search of the precious ores, and barren mountains were made to groan with the weight of gold contained in their caverns, shut up for ages, and hitherto concealed from human view by superincumbent strata, which now, as transparent glass, readily admit the all-seeing eye of this mysterious agent to view their golden store. The moralist, too, saw in it the elements of a complete moral reform; for by it the secret deeds of midnight villany may be as manifest as the noonday acts of an honest man; and where villany has no veil to hide it, it were an easy matter to chase it out of the world.

But I have never yet learned that crime has been any the less for this faculty, from which it is said nothing can be hid. But such were the anticipations of many. The thing was considered in its infancy, and men but little acquainted with its principles. But it was thought the time would soon arrive when it would be more perfectly understood, and a new

science added to the sum of human knowledge, which, like a star of the first magnitude, would out-shine every other in the firmament of human wisdom.

But this is in very bad keeping with the present rapid march of human wisdom. It is now seventy-five years since Mesmer introduced it into France. Since that time, it has more or less attracted the attention of the literati in various enlightened nations. Let the reader step back seventy-five years, and take a survey of chemistry, natural philosophy, geology, mineralogy, electricity, and galvanism, with the arts and inventions of that day, and compare the same with those of the present time, and say, Why is it that man seems to have perfected his knowledge of every thing else? — still, mesmerism, as then, remains involved in the shades of mystery.

But we hasten to notice still further what seems to be a general feature of the thing. The reader will recollect that, in my own experiments, the results seemed to be just according to my prepossessed opinion, and, as far as my knowledge of the thing extends, it is more or less so with the experiments of others. This is one of the great mysteries of the thing. A person investigating it, and confining his observations to his own experiments alone, is in a school where not even the alphabet of the mystery is known or taught; nor can he ever learn it until he diligently compares the experiments and results of many operators of different minds and different theories. We will take, for instance, the clairvoyant faculty. My first use of it was to gain a knowledge of the distant heavenly bodies; and for this purpose, I sent my clairvoyant to the moon, to begin with, and the intelligence I obtained was just what I had for years

before been in the habit of giving in my public lectures on astronomy. So that neither myself nor the world were any wiser than before; for my clairvoyants only reflected my own opinion. Others, whose philosophical views of that secondary differ materially from mine, sent their subjects to it, and obtained descriptions of it corresponding to *their* theories. As it was supposed nothing can exist beyond the reach of this faculty, I thought we were in possession of the means of settling the great question relative to a future state of existence; so I sent clairvoyants to heaven and hell; at least, I requested them to explore those places. But they always had some excuse; either they could not be persuaded to go, or they could not find such places. The fact was, I was totally infidel with regard to revealed religion, and, of course, did not believe in the existence of such places. Some of my brother mesmerizers, of religious faith, had better success. They sent their clairvoyants to these places, and obtained such descriptions of them as corresponded precisely to their creeds. The clairvoyant of a Universalist described heaven as the happy rendezvous of the human race, but could find no hell. Some of more orthodox faith sent clairvoyants to "the spirit world," who, after describing the joys of the blessed, looked from the confines of heaven, *down, down*, where Milton's devil fell "nine days and nights," into the horrid pit, where lay the spirits of the damned, writhing on liquid billows of fire and brimstone, and sending forth unceasing shrieks of eternal woe and agony.

We have given the reader some account of Emma, the clairvoyant and medium of Dr. Haddock of England. The doctor says, "Her ideas of religion

were principally derived from the teachings of a village schoolmistress, in connection with the church of England, and from occasional attendance at public services of the church."

Again, the doctor says, speaking of the revelations she has made while in the state of spontaneous extasis or trance, "All that she has said tends to confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil attaining hereafter to a state of moral goodness; in *this respect* being strikingly dissimilar to the statements of Davis, the American clairvoyant, but who, according to his own subsequent statements, had never been in the state of true spiritual extasis when he delivered his lectures in the mesmeric state." This turns the box and lets out the mouse. Emma's ideas of religion were derived, directly or indirectly, from the church of England; and her spiritual disclosures "confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil attaining hereafter to a state of moral goodness." Now, from Emma's disclosures, we know just as much about the future state as the church of England does, and no more; and from disclosures made by my clairvoyants, we know just as much about the inhabitants of the distant planets as I believed about them before I sent them, and no more. From whence the doctor derived *his* ideas of religion, he does not inform us; but from some of Emma's disclosures, I should think he was a little tinged with German neology.

So also from the disclosures of Davis. The world knows just as much about the future state of the

dead as Davis himself knows when in the normal state, and no more.

As Emma seems to be somewhat a noted English clairvoyant, we must give the reader an account of her visit to the moon, and her lunar description of that planet, as it comes to us in the language of her mesmerizer:—

“Her statements were to the effect that the moon is inhabited; that the inhabitants she saw were very small—dwarfs—not larger than children on our earth. Their heads were large in proportion to their bodies, and the mouth *vertical* rather than *horizontal*; their voices harsh and rough, and resembling the sound of distant thunder; and when they spoke, the speech seemed to come up from the bowels. Their insides were not quite like ours— their lungs, especially, were different. She saw food—something that looked somewhat like bread, but they did not call it by that name. She saw only one animal, something like a small pig. Their dwellings were constructed of pieces of rocks, covered over with green stuff resembling gorse. They were very low, for she could put her hand to the top. The place did not look like what she conceived the moon to be; but a large place, and very rocky, with immense precipices and lofty mountains. The ‘little folks,’ as she called the inhabitants, could clamber up these rocks with their hands and feet, so fast that she could not catch them. ‘Is there any water there?’ ‘Yes; but it does not look like our water, but more like milk and water, and yet is clear. (Meaning, probably, that it is of greater density than our water.) It lies in the bottom of hollows, and down the steep precipices. The “little folks” can walk on this water, and

not sink. They are very light. They wear clothes, but they are very simple, and all alike. They seem good sort of people. They have a curious way of jumping on the back of each other. A very little baby was seen in a sort of cradle. It died. They said, What signified that? it had gone to sleep; but they did not mean sleep, but that it was dead."

As the attention of the world is so much turned to the clairvoyant faculty, or spiritual disclosures, there are some points in this lunar description which claim particular attention. And first, we shall notice that Emma is not a scholar. Her mesmerizer says she can neither read nor write; hence it is not probable that she knows much of astronomy as a science. Yet a part of her descriptions of the moon is certainly scientific, while other parts of it are certainly the mere effect of fancy. It is evident, therefore, that the philosophical knowledge of her mesmerizer might have tinged her description. She describes the moon as being rocky, abounding in immense precipices and lofty mountains. Every one familiar with the discoveries made by astronomers, with the best telescopes, know this to be universally admitted. Her mountain scenery is, by astronomers, often beautifully and sublimely portrayed. Her circular ranges of precipitous mountains, enclosing a plain with a single conical mountain in the centre, has been the wonder and admiration of astronomers of modern times. They are described as being higher in proportion than terrestrial mountains, having immense quantities of debris piled up, or scattered in wild confusion at their base, which is overhung with immense projecting crags, threatening to fall below to increase the quantity already there.

Again: her description of the "little folks" is, in part, too scientific to be wholly the work of imagination. She describes them as very light, and endowed with extreme agility to clamber up the steep rocks. Now, the magnitude of the moon is about one forty-seventh part that of the earth, and its density about equal to glass; while that of the earth is nearly equal to cast iron; and from the known principles of gravitation, a body weighing one hundred pounds on the earth would weigh but about sixteen on the moon. So that, if a full-grown person should be carried there, he would weigh but about twenty-six pounds; and, possessing but a terrestrial degree of agility, he could jump upon another's back as well as Emma's "little folks." So it may appear, at first, that her ignorance of these facts is in favor of the clairvoyant faculty. This might be reasonably inferred, provided they are as unknown to her mesmerizer as they probably are to her, which we presume is not the case. But she says their voices were "harsh and rough," resembling "distant thunder." This is one of the common errors of clairvoyants. From repeated and critical observations made on the moon when passing Jupiter and some of the larger fixed stars, it has been ascertained that her atmosphere cannot exceed half a mile in height, and exceedingly rare at that. Such an atmosphere would scarcely transmit sound. On the top of Mont Blanc, which is only 15,668 feet high, the voice, in speaking, is heard comparatively but a short distance, and the report of a pistol is proportionally diminished, owing to the great rarity of the atmosphere; yet our atmosphere is known to reflect light forty-five miles above the earth's surface, and the report of a burst-

ing or exploding meteor has been heard from the distance of above seventy miles above the earth. Our atmosphere must, therefore, be at least one hundred and forty times denser than that of the moon. Yet Emma's "little folks" had voices like distant thunder. They must be a strong-lunged race of beings; for the loudest thunder known to us could not be heard at the usual speaking distance in such an atmosphere as that of the moon. This spoils the whole story, and proves that clairvoyance must be accounted for in some other way than by things being actually seen. Now, why will people suffer themselves to be led into the mire by this *ignis fatuus*, rather than follow the dictates of sober reason and common sense?

My own clairvoyant described the moon very differently. She said it was not inhabited; that there was no water there, and so little air, she could scarcely breathe; and that there was no vegetation there, and scarcely any thing that resembled earth, but all was barren rock. Her description of the mountains was similar to that of Emma's. We could offer many philosophical reasons for there being neither animals nor plants on the moon like those on the earth. By our best telescopes, a spot on the moon, less than two hundred feet in diameter, may be distinctly seen. There is no water of that extent; and if there is *any*, it would not evaporate in so thin an atmosphere. Therefore, there is no rain or dew there. No clouds have ever been seen there. Emma represents the "little folks" as subject to death. They are sinners, then, and in a fallen state. I wonder if they have any plan of salvation.

The following appeared in "The Hartford Daily Times," June 3, 1853:—

"CLAIRVOYANT EXAMINATIONS.—*Price established for Examination of Disease and Prescription personally, One Dollar.—Dr. Swan and Madame Johnson, of New York City.*—These well-known celebrated mesmeric and botanic physicians have arrived in town, and taken rooms at the Revere House, Main Street, Hartford, Conn., for a short time, where they will be happy to wait upon all those who may favor them with a call. Through the solicitations of their patients, the doctor has concluded to remain here for a time longer, to accommodate the sick. Other engagements will compel him to be absent for a short time; but he will soon return and locate himself permanently in this city, where he will endeavor to exert his best abilities in relieving the afflicted. He would say to those who may wish their advice, either mesmerically or otherwise, that no one need hesitate a moment in having an examination made of their system, if diseased; if not satisfied, no pay will be taken.

"Madame Johnson, while in the clairvoyant sleep, will describe to the patient, point out the symptoms, locate the disease, and prescribe the remedy that will make a speedy cure. She has successfully examined, within the last eight years, over twenty-four thousand patients, and has not, as yet, been known to make a failure. Her examinations are all warranted to be correct; thousands are ready to testify to this fact; no other clairvoyant dare make this assertion; she can confidently be depended upon on all matters of importance.

"Dr. Swan and Madame Johnson have superior

advantages over many other clairvoyants. They prepare their own medicines; they have been very successful in the treatment of all old chronic or acute diseases, and invite the attention of the public to the following, viz., scrofula, erysipelas, white swellings, lumbago, neuralgia, tic douloureux, rheumatism, cancers, lung complaints, bronchial affections, dropsy of the heart or blood, and female complaints, all of which are scientifically treated.

“N. B.—To those who wish, Madame Johnson will give the psychometrical or phrenological delineations of character, without having any letter from the unknown party. All that is necessary for her to know is, when the person was last heard from. She will also give a correct account of absent friends, describe places and persons, — whether in prosperity or adversity, sickness, death, or health, — lawsuits, lost or stolen property, and all kinds of business transactions.

CHAPTER V.

FURTHER EXPERIMENTS OF THE AUTHOR.—NO ELECTRICAL ACTION IN MESMERISM.—EVIL EFFECTS OF SPIRITUAL MANIFESTATIONS.—THE TRANSFIGURATION.—AN ANGEL APPEARED TO JOHN THE REVEALATOR.

WHILE my attention was directed to my own experiments, it appeared evident that mesmerism was a science, the agent of which is electricity. Having tried various experiments to detect the operation of it, all with apparent success, I reflected that, if electricity was drawn from a subject, that subject could not be mesmerized, provided he had the means of keeping up the equilibrium of that fluid in his system; and if he was immediately connected with the earth by a good conductor, he would *have* the means, and could not be affected by the passes.

Accordingly, experiments were tried by seating subjects, holding one end of a chain in the hand, while the other was buried in the moist earth; when I found myself unable to produce the mesmeric effect in the least degree, yet had no difficulty in putting the same subjects into that state in the usual way.

This seemed to demonstrate the position, that if electricity was drawn from the subject, the deficiency would be supplied from the earth; and if it was imparted to him, it would pass off *to* the earth; and in either case, the state of the subject would remain the same.

But as I became acquainted more extensively with

the subject, and began to witness the experiments of others in various parts of the country, I soon learned that there was no electricity about it.

Some of my experiments were published in a periodical called "The Magnet," and soon repeated by others, many of whom obtained the same results — some by the same means, others by a mere effort of the will. To change the polarity of a subject, some found it unnecessary to mesmerize with the arms crossed; but simply *will* it to be done, and it *was* done. In exciting a phrenological organ to action, I was always careful to hit the right one; but there were others, not knowing where these organs were located, who would often mistake and excite one for another. But it was all just as well. If the operator intended to excite *combativeness*, but made a mistake and excited *philoprogenitiveness*, it was just as well; *combativeness* was aroused, and neither he nor the subject knew the difference.

And, finally, I perceived it made no difference what means were employed to produce an effect: it was only a determination in the mind of the operator to produce it, and it was done. Mesmer sometimes magnetized his subjects through a door, he being in one room, and his subject in another.

But when the commissioners came to test the magnetic influence, they placed the subject at the door, *pretending* that Mesmer was on the other side, when, in reality, he was not; but it made no difference; the subject was magnetized just the same as though there *had* been a Mesmer the other side of the door.

It is evident, therefore, that the mind only is affected primarily, and the body but secondarily, if at all.

There are some cases where many a long mile

intervenes between the operator and his subject, and yet the effect is the same as when the passes are made over the person.

It was generally understood, that, when manipulations were made, the subject should also be enveloped in the will of the operator to produce the effect; and the more frequently it is produced, the less need there is of means, save the will alone. Another fact should also be noticed. The subjects of different operators exhibit different phenomena, the subjects of one being different, in some respects, from those of every other.

To illustrate this still further: my own subjects appeared in a profound sleep, and entirely insensible to every thing around them; yet most of them in what is called the state of *transfer*.

Some operators are unable to close an eye, or give their subjects the least appearance of sleep, yet, in other respects, produce the usual phenomena. The subjects of others seem sensible of every thing around them, conversing with one as well as another without being put *en rapport*. The clairvoyants of some, when they pretend to go to a place by riding in a carriage, exhibit such a jostling motion as a carriage gives a person actually riding; others, under the same circumstances, exhibit no motion at all.

The clairvoyants of some, in examining the sick, place their hands on their own persons: for instance, if to examine the head of a patient, lay their hand on their own heads. Others examine without moving a hand.

So in spiritual disclosures. Some are rapping mediums, and some are writing mediums, while others are table-tipping mediums. Some remain in the body, and receive the visits of departed spirits; others leave the body, and go to the spirit land.

Now, why this difference? Suppose A becomes a mesmerizer, and gets up a dozen or twenty subjects. They all exhibit the same phenomena. Now, B comes from a distance to make him a visit. He sees A mesmerize a few of his subjects, and for the first time witnesses the mysterious effect. He goes home and becomes a mesmerizer himself; but his subjects are all just like A's.

Again: suppose B had fallen in where he would have witnessed the table tippings; he would have gone home and told the wonderful story, and he and his neighbors would have got up an harmonial circle, and some of them, the most credulous, would have been mediums.

And now for the cause. When I first began to hear about mesmerism, and before I ever saw any thing of it, I made up my mind how a person would look and act in that state; and the first one I mesmerized was the first I ever saw *in* that state, and she looked and acted just as I expected. And had I expected she would set a table to tipping, or have written a communication from the dead, or have delivered an oral one, she would have done it.

This is generally the case with others: before they become mesmerizers, they either see something of it, or hear enough to enable them to form an opinion concerning the appearance of a person in that state; and when they come to practise, their subjects look and act just as they expected, or as they have seen others.

The cause of the difference, therefore, appears to be this: all operators beforehand do not happen to think alike with regard to the appearance of a mesmerized person. Hence, results in mesmerism, clairvoyance,

spiritual disclosures, &c., are such as are anticipated by the parties concerned, and are in harmony with their theories, creeds, or prepossessed opinion.

Those who believe electricity is the agent employed prove it by their experiments. Those who believe the *will* alone does the work prove it by *their* experiments. Those who believe in a future state of rewards and punishment prove, by their clairvoyants, the existence of heaven and hell in the popular sense of these words; while he who believes in the universal salvation of all men proves it also by his clairvoyants; and at the same time, the infidel, by *his* clairvoyants, proves all beyond the grave an entire blank, and that there is neither angels nor spirits. Those who believe the moon is inhabited prove it in the same way; and those, also, who believe it is not inhabited.

Now, how much wiser is the world on these subjects than it was before any of these wonderful disclosures were made? Wonderful indeed; but the greatest wonder is, why so many are so completely deceived.

One thing is certain: whether the thing is a science or not, or whether any of the phenomena can be accounted for or not, to one who takes a general survey of it, it is evident that no reliance can be placed on any of its disclosures. Yet there are men among us at the present time, and not a few occupying eminent positions in society, who are trying to maintain its claims to a science, and thus giving an unholy sanction to the practice of it. We shall have occasion hereafter to give the names of some who ought to blush to be found in such a position.

To these reflections we subjoin the following from the "Western Watchman," headed "Spirit Rappers:" —

“Keep away from them. Keep your children away from them. Do you ask why? Because, —

“1. They certainly do no good. They teach nothing that is worth knowing, they relieve no pain, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do no servant's hire in moving them nor washing dishes. A man might have forty thousand such spirits in his house, yet be no better off, either in soul, body, or estate.

“2. They have done much mischief. Many have become insane by running after these spirit rappers. The young have been led to trifle with serious and sacred things. The Bible has been brought into contempt. Some who professed to be disciples of Christ have avowed infidel sentiments by the influence of these rappings. Their tendency is to turn the mind from God, the concerns of the soul, and eternity.

“3. Let them alone, because it is wicked and dangerous to meddle with them. God has forbidden us to ‘seek unto familiar spirits that peep and mutter,’ or to have any thing to do with witches, necromancers, and devils. He has, in all ages, allowed devils to do some strange and wonderful things, to try and prove men. He has forewarned us of this. If he has given ‘lying spirits’ leave to tempt this generation, will you run into the temptation? No. Let all who value their own peace and safety keep away. Do not invite the devil to ruin you.”

Much is said by the advocates of mesmerism concerning the fact that angels formerly visited men of old, as a proof that the spirits of the dead now visit the living. But, although men in this life were sometimes called angels, there is a higher order of beings

above men that are called *angels*. This is evident from the circumstance that Christ was made a little lower than the angels. (Heb. xi. 7, 9, 16.)

That such superior beings appeared to men of old is no proof of the present pretended spiritual disclosures. First, because they appeared to *holy* men, with, perhaps, but few exceptions, as in the case of Balaam. While clairvoyants, mediums, &c., as a general thing, make no pretension to holiness of heart, but, according to their general theory, it is of little consequence: the vicious are as sure to attain to perfect happiness hereafter as the virtuous, only not in quite so short a time. Second, there is no proof in the Scriptures that the spirits of dead men, who ever had an existence on the earth, ever *did* appear to living men in the flesh.

It is generally believed that Moses appeared on the mount of transfiguration long centuries after he was dead. But the Scriptures do not so inform us. Christ first admonished his disciples to beware of the leaven (doctrine) of the Pharisees and of the Sadducees, and then immediately, in refutation of the doctrine of the Sadducees, went on to preach the astonishing doctrine of a resurrection from the dead, and finally, in demonstration of it, he gave Peter, James, and John a vision of his coming "in the glory of his Father," and of the resurrection of the dead.

Now, unless Christ's second coming and resurrection of the dead took place then, Moses and Elias, in person or spirit, were not there. But as it was a vision of the future, it shows what will be *in the future*, when the vision shall be fulfilled; when Moses and Elias, "at the resurrection, at the last day," will be in the kingdom; when Christ comes in the glory of his

Father, to reward every man as his works shall be. Then Moses will be rewarded with eternal life, by a resurrection which our Savior was aiming to prove, in opposition to the Sadducees. (See "The Christian's Only Hope," by the author, pp. 26-28.)

Again: it is said that John saw and conversed with the spirit of one of the old prophets. Rev. xxii. 9, "For I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

The personage that John attempted to worship is not declared to be one of the prophets, but John's *fellow-servant*; that is, one that served the *same* God, and one who also was a fellow-servant of John's brethren the prophets; that is, one that *had* served the prophets, and was *then* serving John, and at the same time was serving God. Moreover, in the sixth verse he is expressly called an *angel*; also in the sixteenth verse. It appears further that the whole book of Revelation was given to John by an *angel*. (See Rev. i. 1.)

But suppose we take the position that the personage John attempted to worship *was* one of the old prophets: it could not have been one of the *dead* ones; because "the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." (Ec. ix. 5.) The dead lose their memory; but the angel seen by John remembered he had served the prophets, or had been one himself, therefore he was one that was not *dead*; and if he *was* one of the prophets, he was Enoch or Elijah.

Again: it is said the spirits of the dead have often been seen by the living, which is proof that they *do* return to the earth occasionally. But a little attention

to this subject, and a few grains of common sense, will convince the candid that these appearances do not so much as prove the *existence* of such spirits. It is generally believed that death is a separation of the spirit from the body. If so, the spirit of a living person cannot be seen out of the body. But there are innumerable cases in which the *apparitions* (as it is called) of living persons have been seen, which is generally considered as an omen of the immediate death of the persons.

Now, what can the apparition of a living person be? It is not the *real* person, neither is it the *real* soul, spirit, or ghost of the person; for the person is not dead; the soul and body have not separated.

Even if we take for granted the existence of the disembodied spirit, in such cases it must be admitted that the spirit is seen where none is really present. And since it is so, why may not the spirit of the dead be seen where none is really present? One would not be a greater phantasm than the other, and neither would prove the existence of the spirits of the dead or living. But this is not all: such appearances, if they prove any thing relating to the spirit, prove too much; for they prove that inanimate objects and brutes have spirits as well as men.

Who ever saw or heard of a spirit, apparition, or ghost of a dead or living person making its appearance entirely naked? They *always* appear clothed, or in a winding sheet or coffin.

Take, for instance, the spirit of Captain McIntosh, which appeared in England not long since, who also had died in India. He appeared dressed in the full uniform of an English captain, every article on him of which must have had a spirit as well as himself. Or,

if the spirit of the uniform was not present, then *his* spirit (if he had any) was not.

The *spirits, ghosts, or apparitions* of horses, dogs, and other animals have all been seen in a multitude of cases. Yet it is not pretended these things *have* spirits. The most, therefore, that can be said in such cases is, that such appearances prove the wonderful power of imagination.

Let us reason on this subject like men, and we shall see no more proof of disclosures being made by the spirits of the dead than we have of those that seem to be the spirits of dogs, horses, old clothes, coffins, and winding sheets.

CHAPTER VI.

PHENOMENA OF MESMERISM EXPLAINED ON THE SUPPOSITION THAT ELECTRICITY IS THE AGENT CALLED INTO ACTION.—THE REV. J. BOVEE DODS'S THEORY.

WE should say but little on this subject, were it not that, of late, a fresh and vigorous attempt is making to account for table tipping, furniture moving, and spiritual rapping, by referring them to electrical phenomena. In the abstractedly moral sense of the thing, it matters not by what means the thing is brought about. All a moralist needs to know about it is, that it is a great evil. We have described the usual phenomena of mesmerism in its various states, progressively rising one above another, until it reaches the climacteric state of spontaneous extasis or trance, through which, it is said, the purest disclosures are made by the spirits of the departed dead. These disclosures are more or less repugnant to the gospel of Jesus Christ. This we shall endeavor to show in another chapter.

Now, it is certainly wrong to practise any thing that in the end has an evil tendency. Suppose, therefore, electricity is the agent employed in the mystery; it no more justifies the practice of mesmerism than drunkenness is justified by our knowledge of the agent employed in producing it. But, as yet, it must be allowed that it is an unsettled question whether electricity is the agent or not. If it is not, it may be something more unhallowed, unholy, and unclean. Before we call it electricity, we should have the most

positive demonstration of the fact, otherwise we may be doing a great injury to mankind; for it will be difficult, at the present day, to persuade people there is any harm in investigating the operations of a natural agent. We shall, therefore, endeavor to give the sum of evidence and argument in favor of the electrical agency of the mystery, that the reader may the better judge of the matter.

That electricity is drawn *from*, or communicated *to*, a subject, I know of no more plausible evidence than that which appears from my own experiments. We will admit it, and see to what extent we can explain the different phenomena on that admission. But we can scarcely proceed another step without assuming another improved principle or position. We will therefore suppose that sensation, in the normal state, is produced by the vibrations of electricity, forced into action by the energy of the will acting on, and similarly vibrating, the nervous system. So, to smell, the effluvia entering the nose comes in contact with, and vibrates certain nerves which communicate with, the brain, the storehouse of sensation. And, to hear, the sonorous body first gives vibrations to the atmosphere through which they are conveyed to the auditory nerve, which further conveys them to the brain. Yet in neither case is the effluvia or atmospheric vibrations conveyed to the brain, but the electrical vibrations produced by them. So, in every sensation, a vibratory current of electricity is sent through the nervous system, and thence escapes into the circumambient air, or other medium.

Now, when an operator has mesmerized his subject, they hold the same relation to each other that the two coatings of a Leyden jar do when charged;

and every sensation of the operator is a partial discharge, as it were, of the jar: the fluid escaping from him is received by the subject, with its accompanying vibrations, which are the sensations of the operator. To illustrate this still further: suppose A mesmerizes B. A draws a fluid from him, say the positive. A becomes positive, and B negative by induction, or *minus* his positive fluid, which is now in the person of A. A now feels the scratch of a pin on his right hand. This vibrates, and sets at liberty a portion of his positive fluid which he took from B. The escape of this fluid is the sensation of pain to A, in the same manner that the escape of caloric from the hand is the sensation of cold. This fluid, so escaping from A's *right* hand, is received in B's *left*. And why in his left? Because, when A mesmerized him, his right hand came in contact with B's left side, and took the positive fluid from it; and it has *now* gone back where it came from, and carried A's pain along with it. But when I mesmerized a subject with my arms crossed, so as not to change the polarity, a pain in my right hand went into the right hand of the subject. So far, the electro theory seems to be demonstrated. But we have shown that the mere effort of the will of the operator has been known to produce the whole effect; indeed, it remains to be proved whether any of the various modes of operation, or any of the means used, have any effect further than to establish the faith of the parties, and give a greater determination to the will of the operator.

It is a fact that, in my own experiments, (with few exceptions,) I anticipated their results. And since they resulted as I expected, it follows that I *willed* my subjects, and the effect of the will alone produced

the result, and the means made use of served only to lead to such conclusions. It follows, therefore, if the agent in the affair is electricity, the effort of the will is an evolution of it in the system. This is the position I took and endeavored to maintain in my public lectures, and is the position some are taking at present.

The Rev. John Bovee Dods, in his public lectures delivered in Boston, says, in his first, "Before I proceed any further, I would remark, that I consider 'ANIMAL MAGNETISM' a very inappropriate name. It should be called SPIRITUALISM, OR MENTAL ELECTRICITY, because it is the direct impulse of the mind upon the mind and bodies of others. As it is the science of MIND AND ITS POWERS, so it is the highest and most sublime science in the whole realm of nature, and as far transcends all others as godlike mind transcends matter. . . . (Note 1.) Once more: there is, in the nervous system, no blood. By the NERVOUS SYSTEM, I mean the brain and all its ramifications. The blood belongs exclusively to the circulating system, which embraces the veins and arteries. I grant that the blood vessels pass round the convolutions of the brain; but in the nerve itself there is no blood, and the whole mass of the brain is but a congeries of nerves. These are charged with a nervo-vital fluid, which is manufactured from electricity. Hence the circulating system containing the blood, and the nervous system containing the magnetic fluid, are not to be blended, but distinctly considered. Now, as a human being may lack the proper quantity of blood in his circulating system, so he may lack the proper quantum of the nervo-vital fluid in his nervous system. Now, let a person whose

brain is fully charged come in contact with one whose brain is greatly wanting in its due measure of this fluid, and let the person possessing the full brain gently and unchangeably hold his mind upon the other, and by the action of his WILL the fluid will pass from the full brain to the other, until the equilibrium between the fluids in the two brains is attained. The sudden change in the receiving brain produces a coolness and a singular state of insensibility. (Note 2.)

“This is MAGNETISM; and it is in perfect accordance with all the principles of philosophy in the known realms of nature. If any one denies the operation of the law of equilibrium in this case, then he here makes a charm amidst the immensity of God’s works, which he can nowhere else discover.” (Note 3.)

After the introduction of his second lecture, he says, —

“Having made these remarks, which the occasion seems to demand, I will now proceed to a direct consideration of the nervo-vital fluid in the human brain. It is admitted, the air we breathe is composed of two substances—namely, OXYGEN and NITROGEN. Their relative qualities are about one fifth oxygen and four fifths nitrogen. But these are not all. It is evident that hydrogen and electricity are also component parts of air. Oxygen and electricity are the principles of flame and of animal life, while nitrogen extinguishes both. The air in its compound state is drawn into the lungs. The oxygen and electricity are communicated to the blood, which is charged with iron, while the nitrogen is disengaged and expired. This iron, which gives color to the blood, is instantly rendered magnetic under the influence

of electricity, analogous to the needles in the galvanic battery, which become magnets by induction. (Note 4.) The blood is at the same time oxydized by the oxygen of the air, and instantly becomes cherry red. Thus oxygen generates an acidity in the blood, in some degree answering to the solution of the sulphate of copper in the galvanic battery. The blood thus magnetically prepared at the lungs is thrown upon the heart, and forced into the arteries. Hence arterial blood is red. It is propelled to the extremities, driven into every possible ramification, and is collected and carried back in the veins, through the other ventricle of the heart to the lungs, for a fresh supply of the electro-magnetic power. Hence venous blood is dark, and is unfit to be thrown into the arterial system a second time till it has again come in contact with the oxygen and electricity of the air. The blood thus discharged is propelled through its living channels, and this friction causes the electro-magnetic power to escape from the circulating system into the nervous system, for which it has a strong affinity, and, being secreted by the brain, it becomes the *nervo-vital fluid*, or animal galvanism. It is important here to remark that the blood, in its friction through the arteries, has given off its electro-magnetic power into the nervous system. The blood thus freed assumes a dark appearance in the veins, and becomes entirely *NEGATIVE*. The lungs being charged with a fresh supply of electricity, become *POSITIVE*. Hence the blood is drawn from the veins to the lungs, on the same principle that the negative and the positive, in electricity, rush together. (Note 5.)

“From the above observations, it will be perceived that every muscle of the human body, every organ

and gland, is polar, and by the negative and positive principles, as above noticed, animal life is sustained and perpetuated through the action of the lungs and blood. (Note 6.)

“We thus perceive that the nervo-vital fluid is manufactured out of electricity, taken into the lungs at every inspiration. It completely charges the whole brain when that organ is in a healthy state. The nerves composing the brain are of three kinds, namely, the nerves of sensation, the nerves of VOLUNTARY motion, and the nerves of INVOLUNTARY motion. I make these three divisions, so that I may be the more readily understood when speaking of nervous action. I desire you to bear in mind that these three classes of nerves are all charged with the nervo-vital fluid, which is exactly prepared to come in contact with mind.

“We put forth a WILL. That WILL stirs the nervo-vital fluid in the voluntary nerves. This fluid causes the voluntary nerves to vibrate. The galvanic vibration of these nerves contracts the muscles. The muscles contracting, raises the arm, and that arm raises foreign matter. So, we see, it is through this concatenation or chain that the mind comes in contact with the grossest matter in the universe. (Note 7.)

“It is evident that there is no direct contact between mind and gross matter. There is no direct contact between the length of a thought and the breadth of that door. Nor is there any more direct contact between my mind and hand than there is between my mind and the stage on which I stand. Thought cannot touch my hand; yet it must be true that mind can come in contact with matter, otherwise I could

not raise my hand at all by the energies of my will. Hence it must be true that the highest and most subtle of inert matter in the universe, being the next step to spirit, can come in contact with the mind. And electricity, changed into nervo-vital fluid, (which is living galvanism,) is certainly the highest and most ethereal inert substance of which we can form any conception. Hence, as before remarked, it must be true that we put forth a will. By the energies of that will this galvanic substance, or nervous fluid, is proudly stirred; that stirring vibrates the nerves; this vibrates and contracts the muscles; the muscles raise the arm; and the arm moves dead matter.

“Notwithstanding the plausibility of this argument, it will yet be said that, as physiologists contend that no one can explain through what medium the mind comes in contact with matter, or even how a muscle is made to contract and raise the arm, and as the lecturer has undertaken to explain it, we have a right to demand POSITIVE proof. This demand being rational, I will endeavor to meet it. I am, then, to prove that the nervo-vital fluid (which is perfect galvanism) is indeed the agent by which we contract the muscles and raise the arm. This being done, my point is gained, and the medium through which mind comes in contact with matter is established.

“I would first remark, that it is common when criminals are executed that their bodies are delivered over to medical men for dissection. Now, take a human body, and let it be conveyed from the gallows to the charnel house, and laid upon the dissecting table. Let a continuous shock from a strong galvanic battery be given, and the muscles of the dead man will contract, and exhibit many frightful contortions.

Many interesting experiments of this character have been published. The dead man has been known to spring upon his knees, jolt them upon the floor, make violent gesticulations with his hands, move his head, roll his eyes, and chatter his teeth. The student, unused to such ghastly exhibitions, has left the room, or fainted away; and even the experienced physician has started back with horror at the frightful contortions which he himself had made. Now, what was it that contracted the muscles of this dead man? There is but one answer to the question. It was galvanism. And what is galvanism but electricity in a changed form? so that, instead of giving the system a sudden shock like electricity, it merely produces a singular vibrating sensation upon the nerves, which causes the muscles to contract. It is nothing else. Electricity, galvanism, magnetism, or attraction and repulsion are but different positions of the same common fluid. Now, as galvanism contracts the muscles of a dead man, and is the only power known that, when artificially applied, can contract the muscles of the living, so it must be the agent employed by the will to contract the muscles, and enable us to perform all the voluntary motions of life. Whatever may be the opinions of others, I consider this argument irresistible, and shall hold it as such until it is fairly refuted." (Note 8.)

Again: in his third lecture, he says, —

“The question now comes up in proper order before us: Is there any power in mind to produce a result by simply WILLING it? I contend that there is, while the opposers of mesmerism contend that there is not. Mesmerism, then, must stand or fall on the existence or non-existence of such a power.

“ And, first, let me appeal to you as Christians. If you deny that mind or spirit has any power to produce a physical result, then how does the Creator govern the universe? How can his Spirit come in contact with matter so as to produce any physical results? The creation and government of the world are represented in Scripture as the result of the divine will. ‘ He doeth according to his will in the army of heaven, and among the inhabitants of the earth.’ The creation of the world and all its appendages is represented as the effect of his will. ‘ He said, Let there be light, and there was light.’ ‘ He spake, and it was done; he commanded, and it stood fast’ If, then, the Infinite Spirit, by holding his will unchangeably upon all the multifarious objects of creation, moves unnumbered worlds, and governs the universe, then there is also an energy and power in the human spirit proportionate to its greatness. If you grant that the Infinite Spirit, by putting forth an infinite will, can produce infinite results, then surely a feeble, finite spirit, by putting forth a feeble, finite will, can produce a feeble, finite result. I only ask you, as Christian philosophers, the admission that the same cause shall produce the same EFFECT. (Note 9.) If, however, you deny the correctness of this conclusion, then I have only to say, that you furnish the atheist with a weapon by which he is sure to defeat you. Argue as long as you please, and even drive the honest atheist from any other ground, and he will at last say, ‘ Well, admit there is a God; yet he can do nothing.’

“ Your Bible says, ‘ God is a spirit.’ Hence he has no hands, feet, nor physical body as we have. He may, therefore, WILL and WILL to all eternity; yet he can do nothing, because spirit, by its mere mental

action, cannot come in contact with, nor in the least affect, matter. (Note 10.) 'We know this,' says the atheist, 'from observation and experience. And what can we reason but from what we know?' A human being, for instance, may sit down and exercise all his mental energies. He may WILL and WILL to endless ages; yet he can do nothing, cannot produce the least physical result, unless he uses his hands or comes in bodily contact. I now ask those Christians who deny that the mind has such power as we are contending for, How can they answer this argument of the atheist? I contend that they are not able to meet it. There is no human ingenuity beneath these heavens that the Christian opposers of the mesmeric power can summon to their aid adequate to the task. Indeed, it implies a contradiction in terms, and involves them in the following compound dilemma: If the Infinite Spirit, by the energies of his will, can produce infinite results, then a finite spirit, by its will, can produce a finite result. But a finite spirit, by its will, cannot produce any result; so an infinite spirit, by its will, cannot produce any result. Of this dilemma they may take either horn. I am willing to meet any intelligent clergyman in controversy who denies the truth of mesmerism; and before this enlightened congregation, who shall be our jurors, I will either make him acknowledge the mesmeric power, or drive him to atheism. I will leave him no other alternative. (Note 11.)

"As the subject of mesmerism is directly connected with the powers of the mind, and as this is the pivot on which the question between its advocates and opposers must eventually turn, you will permit me to take a wider range in this extensive field.

“There must be some medium through which the eternal Mind comes in contact with gross matter, moves unnumbered worlds according to nature’s law, and sustains and governs the unbounded universe. That medium must be the finest, the most rarefied, and subtile of inert matter in being. It must be the last link in the material chain of inert substances that fastens on the mind. This is electricity. Hence it is through electricity that the Great Spirit comes in contact with his universe. This is evident, because it is electricity as it exists in the human system, through which our spirits come in contact with matter. We are but an epitome of God’s universe, and in us is contained every variety of matter and substance in being. (Note 12.)

“It may now be asked, if electricity is the substance through which the Creator comes in contact with matter, how, then, could he act when that splendid substance had no existence? or, in other words, how could he create ‘all things out of nothing’? I deny the assertion that God created all things out of nothing, and challenge the proof. Space and duration exist of necessity, and that space was filled with primal matter, which I contend was electricity. (Note 13.)

“Though it is the commonly received opinion that all things were created out of nothing, yet in all ages of the Christian church there have been some eminent men of all denominations who have rejected this idea, and contended that all things were created out of some substance. A more orthodox man than John Milton never lived, as all know who have ever read that astonishing production of human intellect, his ‘Paradise Lost.’” Here follows an extract from Milton,

proving the eternity of matter. (Note 14.) The lecturer then proceeds: "If SOMETHING were created out of NOTHING, it could not, in the nature of things, have been done PROGRESSIVELY OR GRADUALLY, because the instant it became the least possible remove from nothing, it would be something. It must, in the very nature of things, remain nothing till it becomes something, because there is no possible process by which it can be gradually brought forward into something, for there is no existing medium between something and nothing. Now, if nothing were created into something, it must have been done instantly; and if instantly, then it must have been something and nothing at the same instant, which is the climax of absurdity. It is just as absurd as to contend that the piece of wood before mentioned was severed at the bottom at the same time that it was at the top, or that a ray of light could be seen at the sun and the earth at the same instant. I shall hold this argument sound until some one is able to refute it. Hence I contend for the eternal existence of PRIMAL matter, which is electricity. But even this primal matter does not exist independent of Deity. (Note 15.)

"It will now be said that, on this principle of reasoning, the speaker will make it out that SPIRIT itself is MATTER. If by SPIRIT you mean that which has neither length, breadth, or thickness, nor occupies any space, then I have only to say that it is a mere chimera of the human brain, a nonentity, a nothing. Does Deity fill all space? Then he is of course a substance; a real, living, acting, and thinking Being; otherwise, as Christians, we use words without knowledge, when we say that he fills immensity with his presence. But it may be said that MIND is THOUGHT,

REASON, and UNDERSTANDING, and then be asked whether thought, reason, understanding, &c., occupy any space.

“But I deny that these are mind. Thought, reason, and understanding are not mind, but the EFFECTS of mind. Mind is something supremely higher than all these. I yet ask, What is that which thinks, reasons, and understands? It is the mind. Then mind is something distinct from those effects by which it is made manifest. What, then, it may be asked, is mind? I answer, It is that substance which has innate or living motion; and the result of that motion is thought, reason, understanding, and, therefore, power. As electricity is the highest and most subtile of INERT substances, as it fastens on mind, and is, therefore, more easily moved than any other inert substance in being, so mind is the next step above electricity, is the crowning perfection of all other substances in immensity — is living motion; and the result of that motion is thought and power. It is the living Spirit from whom emanates electricity, and who, out of that electricity, has created all worlds. Hence the Creator is a real substance or being, possessing personal identity, and is infinite in every perfection of his adorable character. (Note 16.)

“Electricity, which is an atmospheric emanation from God, and which is moved by his will, is that substance out of which all worlds and their splendid appendages were made. Hence it will be perceived that electricity contains all the original properties of all the various substances in being. All the varieties of the universe around us — all the beauties and glories of creation upon which we look with so many thrilling emotions of delight — were produced from

electricity, which is the inexhaustible fountain of primal matter. By the living energies of the divine mind, electricity was condensed into globes — not instantly, but gradually. The heaviest particles took the lowest point, or common centre, of our globe, and so on, step by step, lighter and lighter, till we reach the surface, which is a vegetable mould. On this we find water, a substance still lighter than earth; next air, which is lighter than matter; and so on till we reach the sun, which is the highest point in relation to our system, because it is the common centre. The sun is therefore pure electricity; hence the twenty-nine globes belonging to our system are electrically, geologically, and magnetically made. They are but twenty-nine magnets revolving around our sun as a common centre. (Note 17.) The sun, being pure electricity or primal matter, is but an emanation from the Deity. It is consequently in a positive state. It is impossible that there can be any inherent attraction and repulsion in matter. Attraction and repulsion are but different dispositions of electricity. God is, therefore, connected with his universe, and superintends all its multifarious operations. Though he is intimately united to inert matter, yet he is distinct from the whole." (Note 18.)

From the fourth lecture I shall make but a single extract: —

"On this principle, if the subject be charged too much or too little, he cannot see clearly. Or if the night be rainy, or even damp and unfavorable to electricity, then experiments in clairvoyance must fail, or be very imperfect." (Note 19.)

The fifth lecture is introduced as follows: "We are again assembled to take into consideration the

subject of mesmerism. Its growing interest in the public mind is manifest by the increasing throngs that assemble in this chapel to investigate its claims to truth and science, and the multitudes that are obliged to retire, unable to gain admittance." (Note 20.)

CHAPTER VII.

REVIEW OF THE SUBJECT CONTAINED IN THE PRECEDING CHAPTER.—THE REV. BOVEE DODS'S THEORY REFUTED.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” — COL. ii. 8.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing, have erred concerning the faith. Grace be with thee. Amen.” — 1 TIM. vi. 20, 21.

ADMITTING electricity to be the agent employed in mesmerism, we have shown in what manner the subject receives the sensations of his operator, and how the will of the latter becomes the will of the former. This accounts for most of the phenomena up to and including dependent clairvoyance. But in independent clairvoyance the subject sees, hears, and knows things which are not seen, heard, or known by the operator. The best reason I have ever known to be offered for this is, it is through currents of electricity emanating from the things seen and described by the subject, independent of the will of the operator. For instance: if a clairvoyant should be sent to a distant city, and should there describe a fire in a certain street, the emanation of electricity from that scene is the medium through which he obtained a knowledge of the fact. But we know that clairvoyants describe scenes long after they are acted; and in some cases they have been known to describe them long before they are acted. The latter case, especially,

no electrical theory can account for. It is, therefore, evident that it is through some other agent that a knowledge of the past and future is obtained by the subject.

Now, it is not pretended that there is more than one agent in the whole affair. But if there is not, it cannot be electricity. The ingenuity of the advocates of the electrical theory has been severely taxed in making electricity the sole agent. To account for clairvoyants seeing things past, it has been supposed that a passing event stirs a current or vibration of electricity which never ceases. These are made perceptible to the clairvoyant, and give a sensation of objects and events in the same manner that rays of light, emanating from a luminous body, and entering the eye, give us an idea of that body.

But this would fill all space so full of such an infinity of currents or vibrations as to surpass the power of the human faculty to distinguish. Upon this principle the currents of electricity stirred by our first parents in Eden are still going the rounds, mingled with the millions of millions which have since joined them down to our time.

But suppose this is the case, still it does not account for the fact that clairvoyants see and describe scenes which are future.

We now proceed to examine the "Philosophy of Mesmerism," as given by the Rev. J. B. Dods, and quoted in the last chapter. To avoid a recapitulation, the reader will have the goodness to observe the language used above the notes in parenthesis in the preceding chapter, and turn to the corresponding notes in this.

(Note 1.) Spiritualism has long since been both

the lever and the prop to raise and support every false theory or dogma which theorizing mortals can invent. Who can name a false doctrine of religion that is not sustained by spiritualism? It is made a subterfuge to hide any thing preposterous and absurd. It, in the popular sense of the word, proves both sides of any question. The popular use of the term is, to make obscurity more obscure, and is very unhappily chosen in the explanation of a SCIENCE. Now, to throw the whole grand drama of mysterious mesmerism under such an *unmeaning* and *all-meaning* term, looks a little suspicious.

(Note 2.) The reader will recollect that my own opinion of the phenomena of mesmerism was, that the operator drew the positive electric fluid from his subject, and that the operator and subject bore the same relation to each other that the two sides of a Leyden jar do when charged, and that every sensation of the operator was a partial discharge as it were of the jar; and any effect produced on the operator (the positive side of the jar) must be felt by the subject by induction, who here represents the *negative* side of the jar.

This is perfectly philosophical, and in accordance with the laws that govern electricity. For when a subject is so mesmerized, he has not his usual or natural share of the positive fluid, and must be in an abnormal state. This state I called mesmerism.

But the author referred to in this note says, when a person *lacks* the proper quantum of what he calls *nervo-vital* fluid, it is supplied to him by the operator, until there is an equilibrium between the two; and this is MAGNETISM.

Now, this is not possible; for the person *lacking*

the proper quantum must be in the abnormal state, and having his proper quantum imparted to him from a full brain, would put him back into the *normal* state, and he would be *de-mesmerized* instead of being *mesmerized*.

No truth can be more plain. If electricity has any thing at all to do in the animal economy, he who has his proper quantum or natural share must be in a natural state, and he who has *not* his natural share or proper quantum must be in an *unnatural* state. So, instead of the operator's equalizing the electrical fluid between himself and subject, he must destroy that equilibrium to produce an unnatural or mesmeric state.

(Note 3.) We do not deny "the operation of the law of equilibrium," but contend that, "in perfect accordance with all the principles of philosophy in the known realms of nature," such an equilibrium must produce the natural state of the subject; and to produce the mesmeric state, is to destroy nature's equilibrium, not restore it.

(Note 4.) That the iron of the blood is magnetic, needs the best of proof. The fact, if it is a fact, is one of the strong pillars in the proud temple of electro-mesmerism; and if it is not a fact, that temple must totter to its fall. We shall deny the fact, and call for a demonstration of it.

(Note 5.) That venous blood is negative, and arterial is positive, needs also demonstration.

(Note 6.) I once thought so too, but subsequent experiments convinced me that the polarity of the subject was just what the operator's fancy happened to make it.

(Note 7.) "We thus perceive that the nervo-vital

fluid is manufactured out of electricity taken into the lungs at every inspiration."

How do we perceive it? Not by any demonstration which is given of the fact, but by the use of a few terms manufactured for the purpose of carrying out a theory. Now, what do we know by the term "*nervo-vital fluid*," manufactured out of electricity? Suppose we assume that oxygen or hydrogen is the agent in mesmerism. Then we should have the *nervo-vital fluid* manufactured out of oxygen or hydrogen, and the term *oxy-vital fluid* or *hydro-vital fluid* would answer the purpose in explanation of the phenomena just as well. And if we were called upon to prove the existence of either of these principles in the *vital fluid*, we would just turn upon our opponents and challenge them, first, to prove the existence of a "*nervo-vital fluid*," and then prove the presence of electricity *in* that fluid. If this would not be proving our position, still we should not be deeper in the mud than our opponents are in the mire.

Again: it is said in this note, "We put forth a WILL. That WILL stirs the *nervo-vital fluid* in the voluntary nerves." And again: it is said that this *nervo-vital fluid* is "living galvanism," "perfect galvanism." And in demonstration of the manner in which mind comes in contact with matter, so as to enable us to move our limbs, &c., we are referred to galvanic experiments on a dead criminal.

(Note 8.) And how is the fact demonstrated? First: we are informed that "we put forth a WILL, and that will proudly stirs the nervous fluid, that stirring vibrates the voluntary nerves, this contracts the muscles, the muscles raise the arm, and the arm

moves dead matter." Very well: now, where are we to find positive proof of all this? Why, in the instance given of the dead criminal. But it so happens that the dead criminal *has* no WILL to put forth; yet his voluntary nerves are "proudly stirred," his limbs move, and his violent gesticulations move dead matter.

Now, if this proves any thing, it proves too much. For it proves this: "living galvanism" makes the first move, and moves the living mind to "put forth a will." But in a dead man, where there is no mind to move or will to put forth, it becomes *dead* galvanism, and yet moves the voluntary nerves; and hence these wild gesticulations and horrid grimaces are the effect of the living mind of the *galvanic battery*, which here put the limbs of a dead man into action.

(Note 9.) "Is there any power in mind to produce a result by simply WILLING it?" "Mesmerism, then, must stand or fall on the existence or non-existence of such a power." The question is totally irrelevant to the case. The proper question is, Is there any power in *man* to produce a result by simply willing it? I contend there is *not*; and mesmerism must fall on the non-existence of such a power.

That there is such a power in the Deity, no Christian can doubt; but until man can, by simply WILLING, "make one hair white or black," or, "by taking thought, can add one cubit unto his stature," it cannot be proved that he possesses such a power. Tables may tip, and demons may rap, and the devil may run swine into the sea and drown them; but I challenge the world to prove that *man*, by the mere effort of his *will*, can do either.

(Note 10.) "Canst thou by searching find out God? canst thou find out the Almighty unto perfec-

tion? For vain man would be wise, though man be born like a wild ass's colt."

Admitting the conclusion drawn in the preceding notes, we do, indeed, put into the hands of the atheist a weapon by which he is sure to defeat us; for, according to this conclusion, if we admit that there is a God, we admit, also, that electricity is the god of God; for it is evident, from said conclusion, that he can, indeed, do nothing without electricity, to which he is indebted for all his power.

(Note 11.) "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me."

The compound dilemma found in this note is improperly stated, and is therefore irrelevant. It should be, If an infinite God, by the energies of his will, can produce infinite results, then a finite god, by his will, can produce a finite result; but a finite god, by his will, cannot produce any result, so an infinite God, by his will, cannot produce any result! Of this dilemma, either horn may be taken.

And now for the consistency of the argument. If it prove that the will of man can produce any result, then, by the same kind of sapient logic, I will prove that the quills of a porcupine will make a tolerable hat, by the same process that the hatter makes a good hat out of the fur of the beaver. If the fur of a beaver, by the skill of the hatter, will make a *good* hat, then the quills of a porcupine, by the skill of the hatter, will make a *tolerable* hat. But the quills of a porcupine, by the skill of the hatter, will not make a hat; so the fur of the beaver, by the skill of the hatter, will not make a hat. Of this dilemma, either horn may be taken. Now, I am willing to meet any

intelligent clergyman in controversy who uses such logic, and I will either make him acknowledge that porcupine quills will make hats, or drive him to deny that one may be made of the fur of beavers. "I will leave him no other alternative."

Now, before any thing definite can be proved by such logic, the respective qualities and properties of the things must be proved to be similar, though differing in degrees only. I have proved by Scripture that there is but one God, and that there is none like him. His divine WILL, therefore, *may* and *does* produce effect. But man, not being like him, may have a *human* will, not able to produce effect. There may not be any more similarity in the two than there is between the quill and fur just alluded to. And because man can build a steamship, it does not prove that an oyster can make a hod or wheelbarrow.

(Note 12.) The object of this note is to prove that the Great Spirit comes in contact with matter through the medium of electricity. But in the instance of the dead criminal, electricity comes in contact with matter without the effort of a will. This involves the advocates of the electrical theory in something like "a compound dilemma." If electricity comes in contact with matter without the agency of WILL, WILL may come in contact with matter without the agency of electricity. But WILL cannot come in contact with matter without the aid of electricity; so electricity cannot come in contact with matter without the aid of WILL. Of this dilemma, they may take either horn; or, for their better accommodation, we will give them another. If a finite quantity of electricity can move a finite quantity of dead matter, as the limbs of a dead criminal, without the agency

of human will, then an infinite quantity of electricity can move an infinite quantity of matter, as the whole universe of God, without the agency of divine WILL. But an infinite quantity of electricity cannot move and govern the universe of God, without the agency of divine WILL; so a finite quantity of it cannot move the limbs of a dead man, without the agency of human will. Of this dilemma they may take either horn.

(Note 13.) “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” (Heb. xi. 3.) The world could not have been made of electricity, which we are told is the only primal matter; because that is a thing that appears, or is *seen, felt, heard, tasted, and smelt*. And another inspired apostle gives, as infallible proof, *seeing and hearing*. (Acts i. 3.) So the world must either have been made of nothing, or of a material wholly unknown to man; and that has never come within the reach of his senses.

(Note 14.) We wonder if Milton was as orthodox in his views of the devil as he was on the eternity of matter. If he was, we shall not be at a loss to account for the phenomena of mesmerism.

(Note 15.) The argument in this note is that *nothing*, even by divine agency, could not have been created into something; if it were so, then it must have been done instantly; and if instantly, then it must have been something and nothing at the same instant, which is the climax of absurdity. This is illustrated as follows: “We raise an axe, and, at a single blow, cut in two a piece of wood one inch in diameter. Now, it is certain that this wood was not severed

instantly in all its parts. If it were, then the lower part would have been cut at the same instant that the upper part was; which is perfectly absurd, and therefore impossible." Now, if this proves the impossibility of nothing being formed into something, because it cannot be nothing and something at the same instant, then we shall be able to prove that a stick, one inch in diameter, cannot, by any number of blows with an axe, be cut in two at all. We will first suppose the diameter of the stick to be divided into two equal halves. It is evident the first half must be cut before the second; and now the second half consists also of two equal parts, the first of which must be cut before the second, and so on, *ad infinitum*; the axe may cut and cut, to all eternity; and before the stick can be severed, there will be still a subdivision, the first half of which must be severed before the second can be; so the stick never can be cut quite in two, until the last half of the remotest subdivision is cut at the same instant that the first is. This, we are told, is perfectly absurd, and therefore impossible. So, by this process, the cutting of the stick in two resembles those mathematical lines which approximate each other forever, without a possibility of touching. So, since we cannot understand how nothing can be nothing and something at the same instant, we deny the ability of God to create something out of nothing. Yet we allow the possibility of cutting an inch of wood in two; while we cannot comprehend how the last particle remains cut and uncut at the same instant, or how the last remaining portion of it is cut at the same instant that the next preceding one is.

(Note 16.) In this note it is stated that mind is

that *substance* which has innate or living motion, &c. ; and in the fourth lecture it is stated that electricity "is that eternal, primal matter out of which all other substances were made." It follows that mind, being a substance, is electricity. It is also admitted that the Deity possesses a mind, and that his mind is infinite. Now, it is self-evident that there cannot be but one material mind in existence, for that one, being infinite, leaves no room for another. Then it follows that man has no electro-mentality, or God has none ; for the moment we admit one substance fills all space, that moment we deny the possibility of there being another substance in that space. It is an intuitive axiom, that two substances cannot occupy the same space at the same time. But it may be said, in this case, two substances do not occupy the same space : the mind of God is electricity, and the mind of man also, and they are both one substance. Well, then, the mind of God is not infinite ; it does not fill all space, but leaves room to be occupied by finite minds. This involves us in some kind of a dilemma, either simple or compound. If the mind of God is electricity and infinite, and hence capable of moving dead matter, the mind of man must be immaterial and finite, and hence incapable of moving dead matter ; but if the mind of man is immaterial, and yet capable of moving dead matter, the mind of God, being electricity, is incapable of doing it. So, between the two levers, it is impossible for dead matter to be moved. Of this dilemma either horn may be taken.

(Note 17.) In this note we have a brief history of the creation of all things out of electricity — "the inexhaustible fountain of primal matter." The sun

is pure electricity, emanating from the Deity, who also, himself, is the inexhaustible Source of that subtile agent. We must here notice some peculiarities in mesmeric logic. Electricity is said to be the only primal matter in existence, out of which every thing is made, and God himself is material — of course *he* is electricity. Well, next we are told that the sun is “*pure* electricity.” Now, as there is but one primal substance, how can that substance, in any of its forms, be impure? There is no other ingredient in nature to be commingled with it to make it impure. But this is not all. The Deity himself is electricity, the fountain head of primal matter; and the sun is “*pure* electricity.” Then the sun is a *pure* God, and those heathen who worship the sun are the most scientific and *pure* worshippers of God; and instead of our sending missionaries among them to enlighten them, they ought to send *their* missionaries here to enlighten *us*.

Again: according to the electro-mesmeric economy of nature, in the creation of all things out of electricity, the heaviest forms of it took the lowest point. First the more ponderous portions of our globe, and then those which are lighter; and last and lightest of all, the sun was proudly enthroned upon the highest pinnacle of our system. This upsets the Newtonian philosophy. Astronomers have hitherto considered the sun as occupying the lowest point in the solar system, about which other bodies revolve. And instead of his being of less density than those which he enlightens, it is not true in every instance. It is found that a cubic foot of his substance weighs about 1150 ounces; a cubic foot of Mercury, about 9166; of Venus, about 5733; of the earth, 4500;

Mars and the moon, a little more than 3000; of Jupiter, 1042. The weight of water being 1000, Jupiter would but just sink in that liquid; while Saturn and Herschel, especially the last, would swim lightly on it, and Neptune would rise in such an atmosphere as ours like a balloon, and float on its surface as smoke and vapor. So, to maintain the position that the will of man is capable alone of moving dead matter, a total shipwreck is made of all former principles of philosophy, and the sublime science of astronomy is made to turn a grand somerset to complete the hallucination.

(Note 18.) This admission oversets the "compound dilemma" found in Note 11. If God is distinct from matter, man is not. Now, if the will of a Being who is distinct from matter can move dead matter, how does it prove that the will of a being who is *not* distinct from matter can do it?

(Note 19.) This is a great mistake. I have frequently witnessed as successful experiments in rainy evenings as at any other times when the weather was the most favorable to electrical experiments. Besides, the same author, in his fourth lecture, gives a circumstance, related to him by Dr. Patterson, of Lynchburg, Virginia, of a young lady who was taken sick, and was attended by a physician residing some eight or ten miles distant, who prescribed and left, promising to be there again the next evening. That evening was attended with a tremendous storm of rain and high winds. Yet the patient being cataleptic, and in a state of clairvoyance, saw through rain and darkness her physician riding on horseback, and drenched with rain, even when he was miles from her, and watched his approach till he hitched his

horse and stepped to the door and rapped. In this case, neither rain nor darkness intercepted the clairvoyant faculty.

(Note 20.) The object of introducing this note into this work is merely to show the amount of interest this thing is capable of creating in the public mind. The lectures from which we make these quotations were delivered in Boston to a people who are known to be intelligent and highly respectable. It is not the low and ignorant that are the most liable to be deceived by this electro-illusion; it is well calculated to deceive, if possible, the very elect. It is, therefore, the more formidable, and demands the greater exertions to counteract its evil effects.

It is spiritual wickedness (or wicked spirits) in high places which we have to contend against; and we ought to come out against it with a high hand.

Before we close this part of the subject, we will briefly notice another popular method of explaining the phenomenon of clairvoyance. It is said that there is a light so much finer than atmospheric light, and of that peculiar property, that it can penetrate and pass through all substances in existence. This light produces in the brain what is called *cerebral lucidity*, and is that by which clairvoyants are enabled to see things otherwise invisible. This finer light is called MAGNETIC or GALVANIC light. Concerning it, we need to say but little more than that the proof of its existence is found only in the electro-mesmeric theory. Even if its existence could be demonstrated, we have already shown that it would not account for the fact, that clairvoyants do sometimes see and describe things before they come to pass. This light is also said to exist in the brain. But it is readily seen that a light

in the brain will not enable one to see things out of it. Go into a room in a dark night, and light up from one to a hundred lamps; and the lighter the room is, the less visible things become seen through the window at a distance without.

Before we close this account, we will compare the clairvoyant faculty of seeing with natural vision, and see if there is that analogy between them which is pretended by the advocates of the electro-mesmeric theory. We will first examine the philosophy of natural vision, and the properties of light which produce it. Roemer, an eminent Danish astronomer, in attempting to ascertain the exact time of the revolution of one of Jupiter's satellites, by observing its successive eclipses, discovered that light has a progressive motion, but at the inconceivable rate of two hundred thousand miles per second. This appeared evident from the following circumstances:—

When the earth and Jupiter were both on one side of the sun at the same time, and the three bodies, the earth, the sun, and Jupiter, made a straight line, the eclipses of the satellite of Jupiter took place sixteen minutes sooner than when the earth was on one side of the sun, and Jupiter on the opposite; in which case the earth was farther from Jupiter in the latter instance, by the diameter of her orbit, than she was in the former; and the light, in passing over this space, the diameter of the earth's orbit, occupied about sixteen minutes, or eight minutes in coming from the sun to the earth.

Now, with regard to light itself, there are two theories. One is called the *corpuscular* theory, and the other the *undulatory* theory. The corpuscular theory supposes particles of matter flying off from the luminous

body to the eye, and, impinging upon the nervous membrane, (the retina,) affects it so as to produce vision, by producing an inverted image of the object seen. The undulatory theory supposes there is an excessively rare, subtile, and highly elastic medium, which pervades all space, and is put into undulations by the luminous body; and these undulations, penetrating the eye, and falling on the retina, communicate to it similar undulations, the effect of which is to produce vision. And further: it has been shown by Sir Isaac Newton, by a refined problem in the analysis of light, that those beautiful colors seen in the rainbow are produced by different undulations of the elastic medium by which light is transmitted; that is, when this medium vibrates at a certain rate, a certain colored light is the result; and if at another certain rate, another colored light is the result; and when this medium does not vibrate at all, or when one vibration is cancelled by another, the result is total darkness.

From the following table, it may be seen what number of vibrations in an inch, and in a second of time, are made in producing all the primary colors: —

Colors.	Length of Undulations in parts of an inch.	No. of Undulations in an inch.	No. of Undulations per second.
Extreme Red.	0,000,261	37,640	458,000,000,000,000
Red.	0,000,256	39,180	477,000,000,000,000
Orange.	0,000,240	41,610	506,000,000,000,000
Yellow.	0,000,227	44,000	535,000,000,000,000
Green.	0,000,211	47,460	577,000,000,000,000
Blue.	0,000,196	51,110	622,000,000,000,000
Indigo.	0,000,185	54,070	658,000,000,000,000
Violet.	0,000,174	57,490	699,000,000,000,000
Extreme Violet.	0,000,167	59,750	727,000,000,000,000

Well might Isaiah exclaim, "O Lord, thou art my God; I will exalt thy name; for thou hast done *wonderful things!*" It is wonderful. When we look at the beautiful petals of a rose, this medium is vibrating in the eye at the inconceivable rate of four hundred and fifty-eight billions of times in a second, and the result is, to our senses, the petals are red; whereas, if the vibrations had been five hundred and seventy-seven billions, we should have called them *green*.

By inspecting the table, it will be seen that, to produce the violet color, the vibrations are quickest; and to produce the red, they are the slowest. Now, when a beam of light is let into a darkened room, and suffered to pass through a prism, it forms an oblong figure on the opposite wall, called a spectrum, having in it all the colors in the above table, in their inversed order, — the *red* being at the bottom, and the *violet* at the top, — according to the different refrangibilities of the different colored rays. But there appears to be other rays that are invisible, or not colored at all; these are called calorific, or heat-making rays, and they fall next below the red rays. What, then, must be the number of vibrations of this medium to produce heat? As they are invisible, their undulations cannot be determined by the same process that those of the colored rays are; but an approximation to their number may be found by a mathematical problem, and is in the neighborhood of four hundred and forty-seven billions. Now, this astonishingly subtile substance passes through nothing freely, so as to produce distinct vision, except thin, transparent substances. But that medium through which clairvoyant vision is transmitted must be infinitely finer and more subtile than this, as much so as the waves of solar light are

less than the waves of the ocean. Now, what theory can stand, built on the supposition of the existence of such a medium, until its existence has some better demonstration than the clairvoyant faculty? Besides, if it is obedient to the laws of solar light, which it must be to produce vision, a clairvoyant could very seldom tell what color objects were of, or which way they are from the place of observation; both of which they do. For it is a law in optics, that objects are always seen in the direction the rays of light have last on entering the eye. Now, the apparent direction of an object seen by the solar light does not so much depend on its *real* direction as it does on the number and densities of the media the visual rays have passed through, and their angle of incidence to those media, and also the reflections these rays have made before they reach the eye. But the clairvoyant faculty pays no respect to these immutable laws, but sees things in their true colors, and always straight ahead, no matter if the electro-mesmeric light has passed through hundreds of brick or stone walls, or through miles of the base of some adamantine mountain: the clairvoyant knows nothing of its refraction: though his light may have passed through these substances at all possible angles of incidence, and made all possible degrees of refraction, it is all the same to him. Besides, objects seen in ordinary vision partake more or less of the color of the medium through which they are seen. For instance: objects seen through green glass appear green; if seen through blue glass, they are blue. But it is not so in clairvoyance. It is evident, therefore, that clairvoyant vision is not produced by any of the laws that govern natural vision; and every

attempt to make the former in any way analogous to the latter must, in the end, prove a failure.

Even if we admit the existence of this electro-mesmeric light, it will not account for the fact that clairvoyants see and describe scenes before they are acted; and it is but a poor horse that will carry a man safely only a part of his journey, and then leave him sticking fast in the mud, to get along the best way he can. It is altogether too late in the day to admit as proof the existence of things because we are enabled by them to explain a phenomena. Time was when it was supposed that this earth was in the common centre of several crystalline spheres which revolved about it, one of which it was supposed the moon was fastened to, and another the sun, and on others the several planets, and the fixed stars on another; and by the revolution of these spheres was explained the apparent revolution of the heavenly bodies. But it did not demonstrate the existence of the spheres.

CHAPTER VIII.

GENERAL REMARKS.

It is said that mediums through which spiritual disclosures are made are not under the influence of mesmerism. This depends on what mesmerism is considered to be. We have shown it is a diseased or deranged play of the faculties of the mind, by whatever means it may be brought about, whether by the application of steel plates to any part of the body, or by passing them over the body, or the fingers without the plates; or whether it be by disease of body, or by the action of medicine; or by fear or excitement; by the wonderful and the marvellous: by whatever means the effect is produced, it is the same when produced. In the case referred to in a former chapter, subjects were mesmerized standing against a door, and supposing Mesmer to be on the other side of it magnetizing them. This did the work just as well as though he had really been there.

In some cases, a glove or kerchief is mesmerized and sent to a subject, who, on receiving it, goes into the mesmeric state; but when these articles are changed, unknown to the subject, and one presented which was not mesmerized, it has the same effect. So in the use of Perkins's tractors: when wooden ones were used, they had the same effect in alleviating pain when the afflicted *thought* they were the real, mysterious, and metallic ones.

So in psychology: looking at a piece of silver and

zinc has no more effect or galvanic action on the beholder than an old brass button, only as he believes. An operator in England psychologizes by directing his subject to look at the teeth of a comb. This answers every purpose, and so would any thing else which the parties might have faith in. There is, therefore, evidently no virtue in these means or modes of operation, only as they serve to call into action the faith of the parties. And "as a man thinketh, so is he." Any man can be mesmerized, psychologized, or bewitched by any of these means, if he only *thinks* so. But there are many who are ready to say they have been mesmerized or psychologized, and did not believe beforehand that they *could* be. This is only acknowledging they have changed their mind. Now, the question is, Did the effect produce a change of mind, or the change of mind produce the effect? It is evidently the latter; for no such effect can be produced on a mind unprepared to receive it. No matter how much unbelief a man may have in the first place; before he gets into the abnormal state, his unbelief imperceptibly slides into doubting, his doubting as imperceptibly into belief, and his belief as imperceptibly slides him into the abnormal state, while he verily thinks his being in this state is the cause of his change of mind; while the fact is, his change of mind is the cause of his being in this state. So a person who does not believe in ghosts never sees one till he sees something to shake his unbelief and set him to doubting; and that very instant he is *sure* he sees a ghost. But if he *knows* it is physically and morally impossible for a ghost to be seen, he *may*, nevertheless, see one under a peculiar hallucination of

the mind, which at all times he cannot control. (See Chapter X., near the close.)

Besides, this kind of hallucination produced by excitement is sometimes, to some persons, irresistibly contagious. An instance which occurred to the author we will relate :—

Some five or six years ago, a half dozen or more young gentlemen and ladies returning home from a singing school in the evening, very unceremoniously rushed into my room in great excitement, saying they had seen a new and very large star in the heavens, which was continually “jumping” about, first in one direction and then in another; and all at once, calling me out to see it. After reasoning with them a while to no purpose, and scolding them smartly for their folly, I thought it might possibly be something like an *ignis fatuus*, and went out to see it. But as soon as it was pointed out to me, I told them it was not a new star, but was known to Job, and was called Arcturus, (in the knee of Bootes;) “and now, when you see it ‘jump,’ as you say, you may expect the universe to come to an end.” These words had scarcely died on the air before it really leaped, as if in mockery of my incredulity, about thirty feet, in spite of my senses. “There! there!” they all exclaimed at once; “didn’t you see it?” “See it,” said I, (not willing to own the fact;) “the stars *don’t* move, I tell you.” Although it did appear to move, my judgment was not affected; but to convince *them*, I put a straight stick on a post, and ranged it to the star, as a sportsman does the barrel of his gun to the target; and after they had all seen the star by looking along the stick, at rest, it ceased its giddy leaps, and behaved as steadily as ever. This broke the hallu-

ination, and put a stop to the boyish play of that old and respectable gem of heaven.

Such is the peculiar nature of the mind: the laws that govern it are as yet but little understood. We should be aware of these deceptive appearances, and be governed by the sober dictates of reason. I knew it was impossible for that star to move, and my reason finally overpowered the evidence of my senses. So, if a man knows it is as utterly impossible for the dead to communicate with the living, to him "dead men tell no tales." His judgment will overpower the evidence of his senses. He can be no medium, neither can he hear the raps, unless he is so far off his guard as to catch the hallucination.

But there are those who do hear them, yet *know* the dead do not make them; nor can they tell how they *are* made, or whether they are made at all. Because they are heard, it is no proof that they are made. The juggler breaks a sound egg, and takes out a live rabbit, or a full-grown dove; but that does not prove that either of these creatures were *in* the egg. The evidence of our senses is not to be taken when contrary to the irrevocable laws of nature. If we have nothing to go by but the evidence of our senses, in what are we above the brutes? As well might we say the sun travels round the earth every twenty-four hours, because it appears so to our senses; and that is as much as the brutes *can* know about it.

Appearances are often very deceitful. This is a well-known fact; yet people are so easily deceived by them, that almost every man is striving to make a good appearance in the world, and to pass himself off for a little more than he is worth.

This is emphatically an *age* of deception. But

few articles can find a sale in market that are not dressed up in some deceptive appearance ; and he is but a dull salesman who is not well skilled in the art of deception, and will meet with but few customers.

We have a law to punish a man for counterfeiting *money* ; but if he does not counterfeit every thing else, we set him down for a fool — a stupid block-head — far behind the times. The world knows these facts, and yet it *loves* the deception ; and the greater the deception, the more easily it is palmed off.

No wonder, then, that the world should run into spiritual manifestations — the climax of deception. It is just the right age to introduce it. It is up even with the times, or a little ahead ; just enough to be sought after, like a new fashion just coming into use. But the devil is making capital out of it, and is pretty sure to turn it to his advantage.

But after all, it is mesmerism ; that is, a perverted play of the mental faculties. This leads people to believe they converse with the spirits of the dead with the same facility as they formerly believed rods were turned into serpents, as done by the Egyptians, and is now done by mesmerizers, and has been done by the author. But if these things only appear to be done, and are *not* done, what proof have we of the visits of the spirits of the dead ? May not their appearance be as great a deception ? Besides, they do not appear in person with visible forms, though it may be expected they yet *will*, the more completely to deceive ; for I apprehend the rage for witchcraft mania is nearly sufficient to produce such a result. But, says one, there is the mysterious intelligence manifested in these disclosures : how can it be accounted for ? Suppose it cannot be accounted for at

all. Are we obliged to swallow a thing because we know not what it is? We ought rather to spew it out of the mouth, because we do *not* know what it is. But the intelligence manifested in spiritual disclosures is not more mysterious than that manifested by clairvoyants, which was known years before any one pretended that the spirits of the dead had any thing to do in it. Both clairvoyants and mediums come into their respective states alike — sometimes by mesmeric passes, in which cases they are said to be induced, and sometimes the states are spontaneous.

Now, what is the difference between a medium and a clairvoyant? Both make mysterious disclosures; one professes to make them from the dead, the other does not. It was first found that good subjects of mesmerism made clairvoyants; now good clairvoyants make mediums. So, the real difference between a subject of mesmerism and a medium is the same as that between a pig and a hog. With proper care and feeding, the pig becomes a hog; so the mesmeric subject, properly fed with the witchcraft mania, becomes a medium.

When the spirit rappings were first heard, in some respects they were nothing new. Frequently strange noises and sights have been heard and seen in houses said to be haunted, which, by the credulous, have always been supposed to be done by the spirits of the dead. It is, therefore, not strange these *raps* should be said to be made by spirits, — it is the usual way of accounting for these things, — and, as might be expected, spirits that can rap must possess intelligence; and on trial, it was found they *did*. This is mesmerism in the *real sense* of the word. What mesmerizer ever failed to prove his theory by his experiments?

We have shown this to be a general thing throughout the whole. The mystery of the thing has since kept up the excitement, and thousands of addled brains are experimenting with the spirits of the dead with complete success, as they fondly think. One class, the firm believers, strengthens the minds of mediums, which enables them to *be* mediums; these, in turn, rivet conviction on the mind of believers. Now, let believers stop publishing their faith, and mediums would stop confirming it.

It will readily be perceived that, whether spiritual manifestations stand or fall, must depend, in some degree, on whether they are connected with mesmerism or not. That they are, we think we have sufficiently shown. There is no proof that either is any thing more than the effect of imagination. This has often been known to perform as great wonders where neither mesmerism nor the spirits of the dead were suspected. And whether mesmerism stands or falls, must depend on whether it is a science or not; and if it is, electricity, or something allied to it, is called into action. This also, we have shown, is not a fact, and many scientific men are beginning to give it up. Dr. Haddock, speaking on this subject, says, —

“It has been said that phreno-mesmerism is the result of electric action, and that, in fact, all mesmeric action is but electrical phenomena — the operator being *positively* electrified, the patient *negatively* so. For this, I believe there is no evidence whatever. It is true, electricity may be made to *stimulate* certain vital actions; but it is admitted by the best physiologists that there is no *identity* between them. I have carefully examined, and cannot find that there is any perceptible difference between the electrical and mag-

netic state of the mesmerized subject and that of the operator, where, according to electrical theory, the greatest difference ought to be manifested."

It has enriched no science, nor added one item to the sum of human wisdom. We have, in the two preceding chapters, followed the electrical theory through its labyrinthian routine, beginning with gross matter, and proceeding, step by step, till we arrived at the great eternal Mind of all, diligently looking "through nature up to nature's God." Yet, after all this toil, we have the mortification of finding ourselves as ignorant concerning the connecting link between mind and matter as when we set out. The amount of it all is, *nothing* cannot effect something, and *something* is effected; therefore, there must be another something to do it. This is the *will*, which is an evolution of *electricity, nervo-vital fluid, living galvanism, &c.* So, before gross matter can be moved, there is a material will to be set in motion. This is moved by a material mind, which again is moved by electricity. But this does not discover the motive power. Here are four things moved, viz., *mind, will, electricity, and matter*, each of which is something, and cannot be a self-moving principle. So, to say that God moves and governs the universe through the agency of electricity, thus putting a lever into his hand to move matter, presupposes another behind *him* to move him.

But further: it is evident that the electro-mesmeric sophistry, carried out, must annihilate every principle of divine revelation. According to it, *will* is an evolution of electricity, which is original, primal matter, out of which all things are made, and of which God himself is the grand nucleus. Then there is no

other god but the God of nature. In other words, God and matter are one and the same thing, primarily endowed with consciousness and power, so that it can assume any form ; and in one grand centre this conscious power chose to reside and send forth its potent will, to mould itself into other forms, some of which are conscious and endowed with reason, some with animal instinct, and some with vegetable ; others, unorganized, are unconscious in any degree. It follows that men are but so many satellitic nuclei emanating *from* and revolving *about* their primary, to which they are sure to return when dissolved in death : —

“ Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return.”

Hence we cannot fail to recognize a fair foundation laid for the most refined, but falsely scientific, system of atheism. For, if electricity is the only primal matter, and some condition of it is *will*, emanating from a conscious mind, then there is no primal matter except mind itself. And whether we consider mind to be material or immaterial, it is just the same. Every object and every phenomenon would be the same, whether matter existed or not — every creation or formation would be an emanation of the one great Mind ; and there is not the least necessity of considering man as a material being. If he imagines he is made of *flesh, blood, and bones*, it is so to him, for his *mind* is all there is of him, and he must be just what that takes him to be ; and if he imagines there is an earth under his feet, and a beautiful starry heaven over his head, it is just the same to him, whether these things really and materially exist or not. In this way, every phenomenon in mesmerism

and spiritual manifestations might be accounted for. For instance: tables are said to move in obedience to the human will; and the reason is, there is no table there — only the ghost of one, which exists in the minds of men; and all that is necessary to move that ghost is, to make the requisite move in the mind, and the work is done.

The effect of the mind is sometimes very wonderful. Physicians are aware that disease is sometimes occasioned by an unhappy state of it; and violent and sudden mental excitement has, in some cases, produced death. These circumstances might, to good advantage, be wove into the electro-mesmeric theory. Now, whatever the reader may think of all this, it is certainly no more nor less than graduating in the school of electro-mesmerism. Admit electricity to be the agent, and you admit the human will is capable of moving inert bodies; and, finally, it must be admitted that mind is a feature of electricity, and, ultimately, that there is nothing but mind. And now, perhaps some of my readers may say, Why may not all these things be so? It seems to be the only rational way of accounting for the wonders of mesmerism.

The first reason I would give is, it does not explain the root of the matter; that is, the mystery of *thinking*. The second is, it drives us to the conclusion that the great first Cause is a deceiver, and has been playing a double game of deception with us from the beginning, in making objects appear to be material which are not so, and representing to us that we are accountable to our Maker, while we are but emanations from him, and reflections of his mind. The third is, it throws off that moral restraint which is necessary to our well being here, to say nothing of

hereafter. And the fourth is, it overthrows and makes void the teachings of divine revelation, and would tend to fasten the "strong delusion" upon the world.

But the electro theory involves us in another difficulty; that is, how to consider the brute creation. In Note 16, Chapter VI., we have the electrical philosophy of mind, in which it is said that *thought, reason, will, and understanding*, are not mind, but the effects of mind; that is, the mind *reasons, wills, thinks, &c.* Now, whether brutes reason or not, they certainly think and understand, and exercise a will; and if they have but one attribute of mind, it proves they *have* a mind; and since "mind is that substance which has innate and living motion," it is the same in the brute as in man; and if it is primal, uncreated matter, it must be as imperishable, that is, as exempt from death, as the mind of man or of God; therefore, they must be subjects of happiness and progressive attainments in the harmonial spheres, or the harmony of the spheres must be broken.

So, we are bound to acknowledge the immortality of brutes, or deny the electrical philosophy of the mind. But if we deny the latter, the whole electro-mesmeric theory, with all its proud temples and air-bubble castles, must go by the board.

Mesmerism is, indeed, a strange delusion. Nothing can appear more harmless, at first, than lightly passing the fingers over a patient for the benevolent purpose of alleviating pain. It does not seem possible that any great amount of evil should grow out of such a simple process. None could suppose this is paving the way to spiritual manifestations. But so it is. "Behold, how great a matter a little fire kindleth!" Who could suppose that teaching a child the

names of a few characters, called an alphabet, is paving the way to that mighty difference between savage and enlightened nations? Who could expect such astonishing results could grow out of the use of these simple characters?

But just so certain as effects follow causes, just so certain mesmerism leads to spiritual manifestations, and these to atheism, which is but the legitimate *offspring* of mesmerism. The "man of sin" is conceived in it, and must be born; for the time of travail has come; the last blow is about to be struck at divine revelation; and the last struggle between Christ and Antichrist is about to ensue. The great day of his wrath is about to come; and who will be able to stand?

As a fair specimen of the evil tendency of "spiritual disclosures," we give the following, cut from "The Hartford Daily Courant," Tuesday morning, June 7, 1853:—

"ANTI-BIBLE CONVENTION.

"This infidel assemblage broke up on Sunday evening in a general row, without passing any of the resolutions which had been presented. Its object has been manifest from the beginning. It was concocted by infidelity as an attack upon the Bible, with no intention of allowing fair and free discussion, or deliberate investigation. It was an assembly of abolitionists, women's rights believers, spiritual rappers, and atheists, gathered for the purpose of spitting out their venom against all that this community hold sacred—against the Bible, which is the foundation of our belief—against Christ, the Savior from sin—against God, the Creator of our being. Each fanatic took his own view of the subject, and assailed the Bible from his

own stand point. The infidel repeated the stale and worn-out puerilities of Voltaire and Tom Paine, and called them arguments. The followers of that arrant deceiver, Andrew Jackson Davis, elevated the crude and undigested plagiarisms of his obscure philosophy above the teachings of Christ and his apostles, and held them as the gospel of the spiritualists. The ultra anti-slavery men, with Garrison at their head, denied the Bible for other reasons. With them, the abolition of slavery in this country is of more importance than the light of Christianity, or the salvation of souls through Jesus Christ. Rather than not accomplish their object, they would tear down the fabric that religion and morality have erected in New England — they would abolish the hopes of an hereafter, blot out the light which Christ has shed over the world, and extinguish the joys and comforts which piety creates. The advocates of woman's rights would drive the Bible from its place in civilized society, because it does not allow woman's equality with man in all things, but marks out for her a different sphere of action.

“Throughout the discussion, the opponents of the Bible filled the ears of the audience with the most revolting blasphemies, and made the convention a miniature hell, with demons spitting out the concentrated malice of their hearts in terms of ‘condensed damnation.’ The most revolting scene was when a specimen of the ‘fair sex’ pronounced her tirades against the Deity and the Scriptures — said to be the most blasphemous stuff uttered in the convention. Nothing but Christianity has rescued woman from the degradation to which the tyranny of brute force had subjected her, in all savage nations — nothing but

Christianity has bestowed upon her all that ennobles and purifies her character, and softens and dignifies her condition. Shame, then, to the woman who will so far unsex herself as to be engaged, amid an assembly of male infidels and scoffers, in attacking that institution which has rescued her from bondage.

“This woman, forsooth, spurns the Bible because it declares, at its commencement, that God created woman as the companion of man! She refuses the Christianity of the New Testament because women were not allowed to speak in the churches! She boldly impugns the Almighty for the station in which he has placed her, and belches out her blasphemies against him for her physical inferiority, and for his declaration, in his holy word, that he had given woman to man as his ‘helpmeet’ — to support his infancy — to educate his young and tender mind — to build up the rising generations in the softening influences of early piety — to wean man, as a sister, from vice — to soothe him in that dearest of all relations, as a wife, amid the toils, and cares, and labors of the rough life through which he travels. Yes; from the cradle to the grave, woman is the ‘companion’ of man, the solace of his life hours, the supporter of his dying moments. God so ordered — the Bible so proclaims — Nature so ordains — and shame to that woman who loudly asserts in a public assembly that such a God is unfit for her worship, and is not hers. Shame to the piebald assemblage of atheists, and abolitionists, and misguided fanatics that would encourage the declaration.

“Though we disliked the idea of any interference with the progress of their blasphemy, yet we must do justice to the two Second Advent preachers, Messrs.

Storrs, of New York, and Turner, of this place, who manfully battled for the truth and authority of the Bible. Their arguments were unanswered and unanswerable.

“Honest, well-meaning men, men who have hitherto been deluded by this spirit-rapping mania, with all its absurdity and folly, can now see whither it tends. It leads to the destruction of Christianity, to the rejection of the Bible, to the blotting out of God from the soul. Are they ready to go to these lengths? Just as assuredly as they embrace ‘the gospel according to Andrew Jackson Davis’ will they be led to the rejection of Jesus Christ and him crucified, and to the abolition of God from their creeds. Are they prepared for it?”

“As long as this spiritual rapping was the mere child of fatuity and imposture, we chose to let it alone. But it has now assumed a position in which the lover of all that is holy, and upright, and just in the universe must meet it with tones of indignation and notes of warning. We have no hesitation in saying, as viewed in the light of this convention, that a belief in spiritual visitations, as at present exhibited, will lead directly and fatally to the grossest infidelity and atheism.

“The chairman announced, at the adjournment of the meeting, that it would be called together again at some other city of New England. We trust that the soil of Connecticut will never be desecrated again, and her laws set at defiance, by such an assemblage, or the air of Connecticut polluted again by such blasphemy.”

It is proper here to state the fact, that this chapter was written several weeks before this convention was

called. The article from the *Courant* was just in time to show what effect spiritual manifestations have already had, and what may be expected of them in future.

But if psychology and spiritual manifestations are the effects of an aberration of mind, it may be asked what the devil has to do with it. Almost every thing; for it is, perhaps, his whole field of action. He is the prince of jugglers, but not a creator: he cannot make a field to work in, but works in one already made, and opened by our proneness to evil. It is *his* business to deceive, and *ours* to be aware of his deception. If man acts according to the impulse of his mind, then his mind must be first acted upon to do evil or to do good; and to do evil, there must be an evil influence to actuate it. And if we yield to this influence, we yield ourselves instruments of evil through an evil operation of the mind. It behooves us, therefore, to know by what principle the mind is actuated. For this purpose our reason was given, which, with "the law and the testimony," will direct us aright in all things.

But if we follow the impulse of the carnal mind alone, Reason herself soon becomes perverted, and mental intoxication is the consequence. Look at the inebriate; hear his logic, his plea for a dram. His reasoning appears perfectly philosophical to *him*; and he wonders why the "Sons of Temperance" cannot see the weight of his argument in the same clear light that he does. Now, why is this? He is in error; and error, persisted in, is monomania. No matter on what subject a man errs; the nature of error is the same — to pervert the understanding and poison the judgment. But in all mental intoxication, there is none

greater than in the advocates of false religion. And why? Because the devil hates nothing so much as *true* religion. Hence his principal object seems to be to turn every thing of a truly religious nature into a wrong channel; and what he cannot entirely overthrow, as a whole, split up and divide.

But, since error perverts the reasoning faculties, it may be asked how those in error are to be reclaimed, since their reason cannot be appealed to. We find it, indeed, often very difficult to reclaim them; but this does not justify them in error, more than the inebriate is justified in the use of his intoxicating cup. He errs, and his error is ruining him; but the difficulty is to make him see it, and inspire him with zeal enough to cause him to abandon his evil course.

We are truly living in "the perilous times" spoken of by Paul to Timothy, in which men are "ever learning, and never able to come to the knowledge of the truth."

But, because of the late improvements in literature and the arts, it is argued that the intellect of man is rapidly advancing; consequently, he is better able to judge of the things of religion than in any former age. And, to keep pace with the rapid march of intellect, the religion of A. J. Davis is preferred to that of Jesus of Nazareth, as more in harmony with the present state of progression. Those who reason thus *may* think they are using the most profound philosophy. And to prove that this is not insanity on this subject, we are referred to the sanity of mind exhibited in mechanical arts, inventions, and improvements of the day. But such seem to forget that the wiser a man is, the greater he *may* err. It is true that great minds are capable of grasping great truths; but it is equally

true, that they are also capable of embracing great error. The scholar of the most brilliant intellect who *does* happen to err, errs as much more egregiously than a dunce as his intellect is greater. So, if men are wiser now than formerly, it proves that they are capable of *erring more* than formerly. For human wisdom alone is not sufficient to shield a man from the hallucinating influence of religious error, else all great and wise men would be Christians. But the heathen philosophers, with all their wisdom, worshipped almost every thing but the true and living God. In no age has the wisdom of man kept him from religious error. Neither is it a fact, that the most ignorant have erred the most in this respect. Why, then, should the wisdom of this age keep it from the same error?

It should be borne in mind, that, with all the discoveries man has ever made, and in all he has ever learned, he has not yet arrived at one principle of nature that did not exist from the beginning. Then, by parity of reasoning, and in perfect harmony with the present rapid march of intellect, there is no new principle of religion that did not exist from the beginning in the eternal purpose of God. And it follows that the religion said to be revealed by the spirits of the dead is *false*, or that revealed by Jesus Christ is; for one contains principles diametrically opposed to the other; and both could not exist from the beginning. And if a man believes the latter is false, he gives evidence to the world that he labors under a religious monomania, though his mind may be gigantic, and sane enough in other respects to determine the elements of the orbits of the distant comets, and calculate their return; convert water into fuel; navigate the atmosphere; and invent the long-sought "perpetual motion."

We here introduce an extract from the lectures of Mr. William E. Blakeney, refuting the position some are taking, that these things are not of the devil, because there is *good* in them:—

“ We have already admitted the power of mesmerism to the treatment of diseases. Hence, say they, it does *good*; and as Satan has not the disposition to effect the ‘good’ of mankind, this power is not from him.

“ And further, they argue that his ‘satanic majesty’ was never known to do good. Now, I wish to call your attention to a few thoughts on the term *good*, as connected with this prominent and only argument.

“ First: God is the Author of all good, for in him ‘we live, move, and have our being.’ Hence, to the successful attainment of any philanthropic object, the Christian relies on the interposition of a divine Providence, and the special coöperation of his aid. A man’s general conduct may be such as to call for the severe chastisement of the law, and the reproach of all his fellow-citizens, and, at the same time, there may be periods in the history of his life when he was known to benefit others; for he did them good. Hence a person, under the garb of religion, may assume a dignified character; he may manifest an ardent zeal for the best interest of his fellow-man, and, at the same time, have a malevolent desire at heart. You may trace the outlines or general character of Satan’s history, from the time he tempted our first parents up to the time he placed Christ on the pinnacle of the temple, and you will find that, under all of his peculiar administrations, under all the peculiar features he has assumed, — every temptation, every suggestion, every action, — he aims to promote the

apparent good of his victim. 'Partake of this fruit in counterdistinction to the command of the Eternal, and thou shalt become as gods, knowing good from evil. Eat of this tree of the garden, and your eyes shall be opened,' was his infatuating address to our first parents.

"Again: there are certain advantages, certain positions, which, if gained, facilitate his operations much.

"Now, it is well known that the success of a battle not only depends on the skill of the general and the subordinate officers, but also upon the position the army occupies. And hence his 'majesty,' for the more successful triumph of his 'arms,' selects not only well-disciplined officers, but also as favorable a position as possible. But not only are good officers and a good position necessary for the successful attack of an enemy or a foe, but a great deal depends on having the minds of the privates impressed with the justice of their cause. Hence, as an incentive to perseverance, the commanding general, while addressing his soldiers, presents to their minds the sacred character of the cause they have so nobly pledged themselves to sustain, by referring to the everlasting interests at stake. Their firesides, their altars, their children, the institutions of their beloved country, and every thing they hold most sacred and dear. Now, this is precisely the plan adopted by the enemy of man for the attainment of his object. First, his strong position is in the Church. Here he wields a powerful and decided influence. First, by introducing error into her creeds, and giving it the appearance of something useful and worthy of respect.

"It is here that he transforms himself into an 'angel of light,' converts the ministers over to his principles,

and through them appeals to the members for a perpetuation of those principles.

“For a remarkable proof of this position, I cannot forbear relating some of the extraordinary developments of mesmerism in the great ‘Kentucky revival’ of 1802.

“Having already noticed the difference between the phenomena of ‘animal excitement’ and that resulting from a religious one, — with the indubitable test by which you may detect the one from the other, — we shall introduce the subject of the ‘revival’ without any introductory remarks.

“We would observe, however, that, previous to its introduction, the different churches throughout the state simultaneously complained of the ‘great spiritual dearth’ which seemed to prevail. *Deism* had already reared its deformed head, and began to spread like wildfire in the different towns and villages, until a crisis had evidently arrived. An effort to introduce a higher state of religious feeling was put forth in the county of Madison, (upper part of Kentucky,) in the spring of 1801, by a few ministers of the gospel. Meetings were soon well attended, and signs of a high state of religious feeling were evidently developed.

“The altar was soon crowded with ‘anxious souls,’ who, after loudly bewailing their sins, would swoon away, and lay apparently lifeless for a long time, when suddenly a burst of ecstasy would issue from their lips, followed by long and powerful appeals to the congregation in behalf of the religion of Christ. The excitement increased, which drew multitudes out to witness its wonders. And, strange as it may appear, children who could hardly speak audibly, when influenced by this infection, and after a state of apparent

lifelessness for some time, would revive, and, with an eloquence which would defy competition, warn the multitude to escape the wrath to come.

“The meetings frequently continued during the whole night, when scenes of consternation and horror, which would beggar description, followed. Some trembled, like one in a fit of the ague. Others, without respect to time or order, were praying loudly for their relatives, while hundreds lay prostrate on the floor. The influences, like electricity, spread, when it was found necessary to encamp on the ground, and to continue the meetings day and night. To this encampment the people flocked in hundreds and thousands. There were also meetings held in Caneridge, Bourbon county, where it was estimated that twenty thousand people, from different quarters, collected on the ground at once. Here, also, the exercises were indescribable.

“Rev. James Crawford, one of the oldest ministers of the state, after keeping as accurate account as possible, computed the number who fell on the occasion at about *three thousand*. Men came breathing severe threatenings against the work, and were frequently struck down while uttering horrid oaths. Others, to escape the infection, mounted their horses, and, with quick pace, rode off; but before advancing far would be precipitated to the ground, and thus lay as dead men until revived. Some writers, in describing the scene, have remarked that they would fall like men shot on the field of battle.

“But the work was not confined to the State of Kentucky. It broke out in Ohio and North Carolina, where the influences resembled those experienced in Kentucky.

“ Without consuming time and space with a further description of the phenomena, as witnessed in these places, we shall proceed to notice some of the most distinguishing traits which characterized the leaders of this ‘ new theology.’

“ First: They professed a new and distinct revelation — ‘ a new light.’ All distinguishing names were laid aside ; and persons, without respect to age, sex, or color, were allowed to officiate as the light in them might suggest. They also professed the power of ‘ exorcism,’ casting out of evil spirits, and of performing other astonishing miracles, such as were performed in the days of Christ and the apostles. They also professed perfection, and supposed themselves to be ‘ entirely free from sin, dead to the world, and risen with Christ.’

“ Now, the peculiar circumstances under which this revival commenced, its unexplained progress, together with the extraordinary influences attending it, fixes our conclusion irresistibly, viz., that it was not of God. Look at the influence exerted on children. The great strength imparted to them, both *physically* and mentally, as in the clairvoyants of mesmerism ; also, at the controlling power as exerted on the great numbers who were struck down while engaged in the act of blasphemy — their limbs being paralyzed, as in mesmerism, while the general appearance of the body bore all the marks as witnessed in the ‘ phenomena of mesmerism ’ now.

“ Another evidence that the influence was mesmerism, is the remarkable manner in which their leading men would be handled while in meetings, and sometimes along the street — twitching and jerking, rolling and barking, in imitation of the dog. (See quo-

tation in 'Thoughts on Mesmerism,' No. 3, from La Roy Sunderland's work on 'Pathetism.')

"Now, as history, philosophy, and revelation teach of but two predominating powers,—the one from heaven, and the other satanic,—we are bound to ascribe these influences to the one or the other. That they were not of God, is evident from the indubitable text, as given in the Scriptures: 'A tree is known by its fruits;' and that they were mesmeric, is also evident from the perfect parallel of the phenomena, as in mesmerism, and also from the excitement which follows the exhibition of said phenomena. It is well known that whole cities, towns, and villages have been thrown into one grand scene of confusion, and almost paroxysm, from the exhibitions of this mysterious power. Some, doubting their senses, would denounce the experiments as human 'impositions,' or 'humbuggery.' Others, attributing the power to a 'diabolical source,' would denounce its agents and lecturers as being 'leagued with the devil;' while another class supposed it to be the result of a 'science but partially understood.' Its first introduction into the United States was marked particularly with these conjectures; and in whatever place the phenomena were successfully exhibited, multitudes have turned out to witness them. Men have frequently been known to neglect their business, and become bankrupts, by the infatuation; while females have dismissed their domestic duties, to take a peep into the mysteries of this mysterious power. Indeed, the excitement has carried with it whole villages, so that, in the language of inspired testimony, they have acknowledged, from the least to the greatest, that this is the *great power of God*.

“Hence the deception and the character under which it was imposed. Now, as in the Kentucky revival, Satan imitated the influences of the Christian religion, to more successfully deceive mankind, so, in the phenomena of mesmerism, its resemblance of the ‘great power of God,’ developed through its assumed *ability* and disposition to do good.

“In the Acts of the Apostles, chapter eight, we have another demonstration of this power, as exhibited by ‘Simon,’ the ‘sorcerer,’ who gave himself out to ‘be some great one;’ and it (the phenomenon as in mesmerism) is the great power of God.”

In this account it is not difficult to recognize mesmeric phenomena. The reader will recollect what has been said in this work (pp. 58, 59) concerning the difference of the phenomena exhibited by the subjects of different mesmerizers; and the reason assigned was, they expected different results, each operator thinking beforehand his subjects would be like those he had seen or heard of. In the above quotation, the writer says, “But the work was not confined to the State of Kentucky. It broke out in Ohio and North Carolina, where the influences resembled those experienced in Kentucky.” Undoubtedly, those who got up the revival in Ohio and Carolina had been to the Kentucky revival, from which they took a pattern of the work. But before it commenced in these places, the people must have heard of the influence attending the Kentucky meeting, which would also account for the similarity. But one thing is generally true, with some exceptions — converts made at such revivals need converting again, often in a short time.

If the Holy Spirit, by its operation on the mind, is productive of *true* religion, there must be an opposite spirit operating on it to produce a counterfeit. Such a spirit does exist, and has power to deceive, but none to compel, those who resist it. It is singular that such a spirit should be denied physical power by those who grant that the spirits of the dead possess it. They say the devil cannot tip tables; but the spirits of the dead *can* and *do*. The pith of their argument seems to be this: A living devil cannot, by unseen hands, move a table; but a dead one *can*. Now, if tables really move in these experiments, it proves the devil exerts a physical power; if they do not, it proves, like other mesmeric wonders, a hallucination of mind. Notwithstanding the thousands of witnesses who are ready to testify to their locomotion, it yet remains to be proved that their motion is *real*, and not apparent.

The attention hitherto called to this subject has been chiefly directed to detect some *jugglery* in the affair. Hereafter it will probably come to light that they do not move only in the imagination of the beholders, as it is admitted that all present must be in *harmony*; that is to say, be drawn into the hallucination; and in this case, they might *appear* to move, whether they do or not. The thing needs further testing, particularly on this point. (See chapter X., "table tipping.")

But, says one, it is not possible that so many thousands of intelligent people are so grossly deceived. But we ask, Which is the more probable — that the whole world should be deceived, or that nature should err or deviate from her wonted course? For she either does so deviate, or these things are imaginary.

Again: it may be said no one has a right to say these things are contrary to the laws of nature till he gives evidence that he is acquainted with *all* her laws. Then our opponents have no right to say they *are* done by a law of nature until they show by *what* law it is. This they have not done, but failed in every attempt. To say it is electricity, amounts to nothing, until it is proved to be so. In the table-tipping experiment, we acknowledge a law of nature, acting on the mind, but not on the table; for we have shown that similar wonders have been witnessed by a law of aberration of mind: now, let our opponents show a similar law of aberration of matter.

Again: we prove our position by numerous precedents drawn from nature at work in her own uninduced way. This our opponents have not done. Strange things are done, either apparently or really. They say they are *really* done by the spirits of the dead; as well might they say it is by the heathen gods. We deny the fact; and, until it is proved, shall hold it self-evident, that the only ghosts which have ever been raised by modern mediums are the ghosts of ancient witchcraft and sorcery.

Between mind and matter there is no connecting link beyond that of the living, organized, animal body. And what that link is, we may know when we know what *life* is, and not before. How the mind of Deity acts on matter, is another thing. We do not profess wisdom enough to scan the Almighty. But we demand proof that there is any connection between the mind of man and inanimate matter, or that there is one between the living and the dead, either between their bodies or minds. There cannot be one, unless there are two Gods; for the great

Teacher has declared that the one God is not the God of the dead, but of the living. This completely dissolves the link between the living and the dead, until the resurrection, as shown to Moses at the bush, when the dead will live again, and God will be their God.

But if the spirits of the dead manifest themselves to the living, God *is* their God, and they are not dead; which is the climax of absurdity. If we say God is the God of the *spirits* of dead bodies, then there is no class of men, *dead* or *alive*, which he is *not* the God of; for he must be the God of the *spirits* of *living* men, to be the God of the *living*; else living men have not living spirits. But there *is* a class of men he is *not* the God of; and *who are they?* If we say they are the *bodies* of dead men, we virtually say he is not the God of dead matter, and could not have made man of the dust; and the material universe is without a God to govern it.

But as God *is* not the God of the dead, but of the living, there must be *one* class which cannot manifest itself to the living; and this must be the dead, or there is no class that *are* dead. Then, of all deceptions and mental hallucinations ever played off upon man by mesmerism, death is the greatest.

Man is truly a strange creature. He believes that spirits of the dead rap on tables, because it appears so to his senses; but senses or no senses, he does not believe that dead men are dead and cannot rap. This is straining at a gnat and swallowing a camel. Why is not the evidence of the senses proof in one case as well as in the other?

CHAPTER IX.

THE PSYCHOLOGICAL THEORY OF MESMERISM CONSIDERED. — AN IMPROVED MODE OF GOING TO HEAVEN.

THIS theory, in its principal features, does not differ materially from the electro-magnetic theory already considered. It is, apparently, less clear and philosophical, and is, therefore, less liable to be generally received and to do injury. It will only be necessary, therefore, to give it a passing notice, as it is not my object to refute a theory merely for the sake of refutation.

I shall speak of it as I find it taught by Dr. Haddock, an English writer, in his "Psychology, or the Science of the Soul." On page 10 he says, "Metaphysicians have studied mind, irrespective of form or matter; and some philosophers would resolve all things into material operation, irrespective of mind. I believe that fact and demonstrative evidence will prove both classes of philosophers to be wrong. From divine revelation we know that there is both spirit, or mind and matter — both a spiritual body and a natural body. These cardinal truths will be found to lie at the bottom of all mesmeric experience; and from that experience, the *a priori* statements of the Scriptures will be abundantly confirmed."

According to this theory, then, mesmerism rests on the two great pillars — mind and matter; a spiritual body and a natural body. Now, if we can find out what a spiritual body is, and what a natural body is,

we shall find out what lies at the bottom of mesmerism.

Again : on pp. 45 and 6 he says, "I have reason to believe, as I shall point out in the sequel, that mind is the grand agent in all really mesmeric phenomena, and the manipulations are merely so many means of fixing mental action." The lever in this theory, therefore, is the mind, the same as in the electro theory. Again : on pp. 63 and 4, we find the following : "It is usual to represent man as composed of mind and *matter*—soul and *body*. This is correct. And as we find the body is not a simple, uncompounded substance, but a collection of innumerable parts and organs, so, by parity of reasoning, we may conclude that the mind or spiritual, as the parent and director of the natural body, cannot be that simple entity, that *abstract nothingness*, so generally represented by metaphysical writers ; but rather that the controller of the animal organism must be itself organized according to the laws of its own peculiar nature, and capable of manifesting those laws, under certain circumstances, through those organs of the body ; that is, of the brain and nervous system, which are united with it by the laws of correspondent activity and connection. St. Paul, therefore, spoke the language of the profoundest philosophy, when he declared that there were spiritual bodies and natural bodies, and that the natural body was the first in its development, and *afterwards* the spiritual body ; and when, on another occasion, he defended the entire human organism, as existing here, to be a compound of 'spirit, soul, and body'—in this respect, giving his apostolic sanction to the doctrine of the ancient sages of Greece."

Now, there is a doubt in my mind whether Paul spoke the profoundest philosophy of mesmerism, or some philosophy of a much higher grade. It is certain that he did not speak the philosophy of the ancient sages of Greece. If he did, he did not speak the philosophy of his heavenly Master; for he spake on this subject "as never man spake." This could not have been said of him had he spoken the doctrine of the ancient sages of Greece. Our author, therefore, must misunderstand Paul's language. We will examine it more closely, and see if Paul taught the organization of an inner man, denominated the spiritual body. Paul, in using this language, does not appear to be giving his apostolic sanction to the doctrine of heathen sages; but, so far from it, he was declaring a doctrine which the heathen knew nothing of—the resurrection of the body. See 1 Cor. xv., beginning at verse forty-two: "So also in the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." The reader will notice that, in each of the above cases, the same *it* was raised that was sown. "It was sown in corruption, it (the *same* it) was raised in incorruption," &c. Again: "It was sown a natural body, it (the *same* it) was raised a spiritual body." There is certainly no evidence here of two organized bodies; but it may be argued that the evidence lies in the affirmation, "There is a natural body, and there is a spiritual body." But Paul has just said this natural body is sown a natural body, but is raised a spiritual body. It is certainly one and

the same body undergoing a change in being sown and raised. The first change alluded to by the apostle is from corruption to incorruption: "It is sown in corruption, it is raised in incorruption." The next change is from dishonor to honor, and, lastly, from natural to spiritual. It still may be asked, What did Paul mean by these terms — *natural* and *spiritual*? Let him speak for himself: "Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." The only conclusion is, the body, at first, is a natural body; but being born again at the resurrection of eternal life and glory, it becomes a spiritual body. For the apostle adds, "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Now, the natural body (the natural man) first bears the image of the first man earthy, (in other words, wicked;) but when he bears the image of the second man, "the Lord from heaven," he will be heavenly; that is, holy. And this image the righteous will bear in the resurrected state. They will not then be natural bodies, that is, *wicked*, but *holy*, or *spiritual*. So Paul's language does not imply *two* bodies to one individual, unless it can be proved that the true Christian has not the same body that he had before he became a Christian and while a sinner.

But many people make a very singular and unwarranted use of the word *spiritual*, as though it had some mystical meaning. But it is not so. The word is an adjective; and, like others of that class, is used

to denote some property or quality of the thing it is joined to. Paul uses the word in the above texts in the same sense that he does the word *heavenly* and the word *natural*, in the same sense he does the word *earthy*, and both in the same sense he does *first man* and *second man*. He also uses the term *flesh and blood* in the same sense as he does *earthy*, which is nearly that of *carnal nature*, in the common acceptance of the phrase.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” Here *flesh and blood* evidently means carnal nature; otherwise the learned apostle was guilty of gross tautology; for flesh and blood, in the literal use of the words abstractedly, is, verily, corruption itself. But when he says corruption doth not inherit incorruption, he must mean something different from flesh and blood; for he just told us *that* cannot inherit the kingdom of God. “Behold, I show you a mystery; we shall not all *sleep*, but we shall all be changed.” How shall we be changed? “For this corruptible must put on incorruption, and this mortal must put on immortality.” That is as he said before: “It is sown in corruption, it is raised in incorruption.” He further says, “This mortal must put on immortality.” Now, flesh and blood, in the literal sense of the separate words, are both *mortal* and *corruptible*—the very thing Paul says must be changed, but still be flesh and blood in the literal sense, but with imperishable qualities.

That this is the use of the term *flesh and blood*, is equally certain in Matt. xvi. 17. Here Christ tells Peter that flesh and blood had not revealed to him that he was the Christ, the son of the living God,

“but my Father which is in heaven;” that is, Peter’s carnal nature did not reveal this, but the Spirit of the Father did.

So it is evident that Paul’s language touching the resurrection of the dead cannot consistently be so construed as to imply two organized bodies to one living individual. Where, then, are those “cardinal truths” that are found to lie at the bottom of scientific mesmerism? They cannot be found in the language of Paul, the only place we have been directed to look for them. And if they are not there, psychology is left without a prop. But I pass to another quotation.

“When death severs the connection between mind and body, the *ultimate* of the immortal man is the psyche or animus, and *to it* is transferred all conscious perceptions and sensations. It is from this dispersing seat of conscious perceptions that, in our ordinary state, we have no *sensational* knowledge of the spirit world or of its laws. But psycheism, or the higher state of mesmerism, may aptly be compared to partial death; for it is a *closing* of the common external of our being, a *transfer* of the *sensational* perceptions from the *ultimate of the body* to the *ultimate of the spirit*; and hence, and simply from this transfer of ultimates, arises an awakening of the conscious sensational perception of the inner man or spirit. All these apparently miraculous powers, which we sometimes see displayed by good mesmeric subjects, are, in fact, but the result of the psyche or animus being so far set free from the bodily ultimate as to enable the spiritual body to act nearly, if not quite, independently of the sensual organs, and by perception, and in the light from an inner world. But the connection

of mind and body is yet sufficient to enable the soul's sight and feeling to be manifested to our physical senses, by and through the natural organization of a clairvoyant."

The author from whom we make the above quotation cannot, after all, think that Paul's philosophy was very profound. Paul's philosophy is — "This mortal must put on immortality; this corruption must put on incorruption;" and "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

But, according to the philosophy of psychology, "when death severs the connection between mind and body, the *ultimate* of the immortal man is the psyche," &c. If this is the last of him, he certainly cannot have a resurrection; and the saying that is written, "Death is swallowed up in victory," will never come to pass. Again: according to Paul's philosophy, "the sting of death is sin;" but, according to the philosophy of PSYCHEISM, the sting of death is a dissolution of the connecting link between mind and body, and a "transfer of all the conscious perceptions and sensations" to the former. This, finally, is no death at all; it is only a transfer of the living functions of the duplicate man to the unit, or inner man, and this is the last of him; that is, the last change he undergoes. But Paul says, "We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be

CHANGED." But in the psychological philosophy, there is no place left for us to thank God, who "giveth us the victory (over death) through our Lord Jesus Christ."

Again: psycheism represents the clairvoyant state as a state of partial death; for our author says the phenomena of clairvoyance are "the result of the psyche or animus being so far set free from the bodily ultimate as to enable the spiritual body to act nearly, if not quite, independently of the sensual organs, and by perception, and in light from an inner world."

It follows, therefore, as clairvoyance is partial death, total or perfect death must be a state of perfect clairvoyance. Indeed, this appears conclusive, as we shall show hereafter.

Then Paul was still more unphilosophic; for he says, "The sting of death is sin; and the strength of sin is the law." To have been psychologically philosophic, he should have said, "The sting of death is clairvoyance, and the strength of clairvoyance is mesmerism." This would have been in perfect good keeping with psychological death. Paul was a learned man; and if he knew any thing about psychology, he certainly meant to condemn it; for the fifteenth chapter of his first letter to the Corinthians is a dead shot to psychological philosophy.

Perhaps no doctrine ever taught has met with more opposition than that of the resurrection, as taught by Christ and his apostles. Christ preached his own death and resurrection, and Peter rebuked him for it. (Matt. xvi. 21, 22.) The Jews would not believe it, even after the watch declared that Christ had actually arisen from the dead. Paul preached it, and for so doing he was dragged before the rulers, and ac-

cused of being a pestilent fellow. (Acts xxiii. 6 ; xxiv. 5.) The Sadducees did not believe it; and if psychology prevails, nobody will believe it much longer. It is impossible to reconcile the doctrine of psychology with the doctrine which Paul taught of a resurrection. So if divine revelation is allowed to weigh any thing against the wisdom of men, or, rather, against the follies of men, the question is settled at once, without further argument, and the doctrine of psychology is false. "Let God be true, but every man a liar." (Rom. iii. 4.)

It is very singular, in my opinion, that operators in mesmerism cannot see that, according to their own confessions, they give evidence that no theory can be proved by mesmeric phenomena. This author, as we have already quoted, says "that the mind is the grand agent in all really mesmeric phenomena." Now, what can be proved by all mesmeric phenomena? Why, just what happens to be in the mind of the operator or his subject. Yet they will build theories, one electro-mesmeric, and another nervo-vital; another magnetic, another galvanic, and another a psycho theory; yet all acknowledge that the mind, either alone or combined with some agent, is the *primum mobile* of the whole affair. Now, according to this admission, what is the foundation of all these mesmeric theories? Why, the imagination of the mind, and this only; and is virtually admitted by these theorists themselves.

But it may still be said, this does not explain the mystery. Very true, because it does not explain the mystery of thinking.

But it disproves all mesmeric theory; for, as soon as we admit what mesmerizers admit, that is, that

mind is the grand agent in all mesmeric phenomena, and if mesmeric phenomena are affected by the laws of nature, then every phenomena or occurrence in which mind is concerned would be an effect of mental operation. So if the farmer had a mind to have a great crop of corn, he would have it, whether he used the necessary means for it or not; and if he had a mind the cattle should not destroy it, there would be no need of a fence around it.

But it so happens that the mind of man alone, in ordinary cases, has no effect, only as it moves him to action. We stand around the death bed of a friend, and the effort of our united will alone does not ease one pang, or prolong the life of the sufferer one moment. Now, why is not the will here as efficient as in mesmerism? Here the will is often called into its most powerful action, yet it effects nothing.

That psychology makes the state of death and the perfect clairvoyant state, or extasis, one and the same thing, may be seen in the following quotation from "The Celestial Telegraph," a French work, by Cahagnet. And if we introduce the subject somewhat abruptly, the reader will excuse us. We will, however, briefly notice that Cahagnet appears to have two clairvoyants or mediums on hand — Bruno and Adele. We commence with a conversation between the operator and Adele: —

"Once more, allow me to make an observation on the last sitting. My reason for doubting that your soul was out of your body is, that scarcely have I spoken than you answer me; and I do not perceive your body making any movement when you say that you are receiving the caresses of your relatives.

"It is, however, this want of movement in my body

in my grand, ecstatic movements, which ought to prove to you that I am no longer in it: when my relatives, on the contrary, come on earth to see me, you perceive my spiritual pressing theirs, my body gesticulating, because they are really there present, and I also; but when I am in heaven, my body can no longer make the same gestures, since there is no longer a soul within it. If I answer you immediately, it is because I still cling to my body by sympathetic threads, which you seem to me to hold like cords, forcing me, when you draw them, to descend to the power of your will.

“I perceive that Adele purposes entering into the ecstatic state. I make up my mind to try a decisive experiment, and leave her to her will. I forthwith send Bruno to sleep, put him *en rapport* with her, and beg him to follow her as far as possible; recommending him not to be alarmed, and to warn me only if he should see danger. I wished to be assured by myself of the pretended dangers of ecstasy. Frequently had Adele told me that she had been on the point of not coming back to reënter her body; and as I thought she only wanted to alarm me, I wished to know what opinion to come to. At the lapse of a quarter of an hour, Bruno exclaims, in great alarm, ‘I have lost sight of her!’

“I had relied upon him, and paid but little attention to Adele, whose body, in the mean time, had grown icy cold; there was no longer any pulse or respiration: her face was of a sallow green, her lips blue, her heart gave no sign of life. I placed before her lips a mirror, but it was by no means tarnished by them. I magnetized her powerfully, in order to bring back her soul into her body; but for five minutes my labor was vain.

Bruno, alarmed at my want of success, as well as the persons present at this sitting, tended greatly to disturb me. I thought for a moment that the work was consummated, and that I had an indubitable proof that the soul had departed from her body.

“I was obliged to request the persons present to pass into another room, in order that I might recover by myself a little energy. At the lapse of a few moments I entertained the hope that I should not have such a misfortune to deplore; but, physically speaking, I was utterly powerless. Falling on my knees, I asked back of God, in my prayer, the soul that I had, in my doubts, suffered to depart. I seemed, by an effect of intuition, to know that my prayer was heard. After a minute’s further anguish, I obtained these words: ‘Why have you called me back? It was all over with me; but God, moved at your prayer, sent me back to you. No more shall I be permitted to return to heaven; I am punished.’ ‘Of what punishment do you speak?’ ‘Raphaël has forbidden my mother and all my relations, except Alphonse, to come and see me again until further orders; and it is to you that I am indebted for this privation. I shall no longer be able to ascend to heaven; but had it not been for you, I should have been there now and forever.’

“It may be naturally supposed that I paid but little attention to her complaints and reproaches. I was only too happy to hear her speak to me; and promised myself, as my readers may imagine, never to recommence such experiments. I advise those who should be so disposed to imitate me never to make such a trial, for no spectacle can be more alarming; and the issue of such experiments might terminate fatally.

“It was all over with her ecstasies, just as she had predicted; no one came any more to see her. Her brother often instructed her in what was agreeable to her; but the self-will of Adele, and her little regard for his complaisance, drove him away. It was more than six months before she recovered this kind of clairvoyance. I was not sorry for it, as I was determined not to magnetize her again. There was a continual combat of subtlety between us two. If I lost sight of her for an instant, she had ever the same intention — suicide in ecstasy!

“Several times since she sought to reënter this state, but she invariably felt a hand which pushed her head forward; sometimes she heard boisterous music, which diverted her from her purpose; and once a voice exclaimed in her ear, ‘That is forbidden you.’ It was her brother Alphonse who worked all these miracles. He never came to see her without diverting her by an air on a flute, although before his death he knew not how to play that instrument; he often rendered perceptible to her a divine music, which she could hear, though wide awake, by a secret she had taught me to employ to this effect. She equally saw all her relations after she awoke — a circumstance that excited her astonishment, and made her believe in magic. She could not comprehend, be it understood, these kinds of visions, which made me pass in her eyes for a sorcerer. We are bound to conclude from all these experiments, which lasted whole months, and which I compress into one sitting, that it would be more than ridiculous that a woman so firm should not perceive at will the freaks of her imagination, if such they were; but, on the contrary, that all these facts presented such a variety, only the better to dispose me to believe in their merits.”

From the above account it is certain that the perfect state of mesmeric ecstasy is death, protracted at the will of the operator. But, in the case just related, the operator gave his subject up to the care of another, Bruno. But the wily Adele so managed as to give him the slip, and put off, like a colt untied, so far into the regions of celestial bliss as to bid defiance to the electric flight of mesmeric power to overtake her, or drag her back to her frail body, the ultimate of which she left in the hands of her astonished operator, as a sure demonstration of the identity of the states of death and clairvoyance. But it appears that in Adele's resurrection no credit is due to mesmerism. Cahagnet, her operator, exhausted the powers of mesmerism upon her corpse to no purpose. He then tried the efficacy of prayer to God for the return of that truant soul which he had so carelessly let slip through his fingers into the abode of eternal bliss. In this he was more successful, but he forgot to give God the glory.

So, where proud mesmerism failed,
The fervent prayer to God prevailed.
Trust then the magic power who durst ;
I'll trust the mighty Father first.
And when, O Lord, "thy kingdom come,"
If I, by faith, be Abra'm's son,
Nor grace, nor faith, nor virtue lack,
From thence *no* power will call me back.

It is not at all strange that Adele should be dissatisfied, and reproach her operator for calling her back. She had lived long enough in this world to experience its countless woes, and had frequently, in the mesmeric state, been in heaven, and tasted its never-ending joys.

But how does this account stand in the light of divine revelation? God has from the beginning presented mankind with a plan of salvation. But that plan has never suited the wicked. They have ever been seeking out one of their own. The ancient Babylonians undertook to build their way up to heaven with brick and mortar. The modern Babylonians are now undertaking it by psychology. And, in the case of Adele, it appears their plan works admirably. She actually got there in safety, and had it not been for the unwillingness of her operator, she would have remained there forever, according to her own confession.

Now, it is abundantly revealed in Scripture that there is but one plan of salvation: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 11, 12.) In the psychological tower this stone is left out—set at nought by its builders.

Yet mesmerism pretends to offer us indubitable evidence that the "psyche," "the ultimate of the spiritual body, the *inner man*," is set at liberty by mesmerism, and sent into the eternal abode of happiness, and may be retained there at the will of the parties forever. This appears evident from the caution Cahagnet gives to mesmerizers, not to let their subjects give them the slip as Adele did, and hide themselves perhaps in some amaranthine grove till all is over on earth with the body. Like some poor trembling slave, being permitted by his master to make a short visit to a land of liberty, watches his opportunity

to hide himself in the thicket of some wood till the search of his master is over.

The reader will recollect that Cahagnet tried this experiment for the express purpose of ascertaining whether a clairvoyant, once in heaven by mesmerism, could remain there if he chose. And the result was, he ascertained, that if the clairvoyant was any way stubborn about coming back, there was not power enough in mesmerism to bring him back. Hence his caution to operators not to let their subjects slip *away* from them.

Now, in the light of common sense and divine revelation, the whole affair is so ridiculous as almost to make an iron pen blush to write it; yet, such is the rage of mesmeric mania, that it seems to threaten to carry all before it. Men whose powers of mind are such as would seem sufficient to shield them from the illusion, are often the first to run into it.

But there has always been a tendency in man to seek some opportunity to throw off those moral restraints which a kind Providence has laid us under for our good and his glory, and to find some other way to get along which is more congenial to the feelings of depraved nature. And nothing seems better calculated to effect this purpose than the so called science of mesmerism. It is, in its general features, well calculated to meet the approbation of a wicked world. Nothing can be more repugnant to the gospel of Jesus Christ. One affirms, the other denies. If either one is true, the other is false. Christ and Antichrist are not more antagonistic than Christianity and Mesmerism.

Christ said to the wicked and unbelieving Jews, "Yet a little while am I with you, and then I go unto

him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." (John vii. 33, 34.) But it appears from the *in-science* of mesmerism, that they might, with all their sins and unbelief, have found him in heaven had they been well mesmerized. It is evident that it requires no Daniel to teach us that, in proportion as mesmerism advances, the Bible must recede; and when the truth of one is fairly established, the other is as fairly overthrown.

CHAPTER X.

GOOD AND BAD SPIRITS. — TABLE TIPPING. — THEIR REAL TIPPING DOUBTED. — RAPID PROGRESS OF SPIRITUAL MANIFESTATIONS. — REFLECTIONS. — DOUBLE LIFE IN MAN.

BUT suppose disclosures are actually made by the spirits of the dead, there is no safety in relying on them; for it is generally admitted by spiritualists themselves that both good and bad spirits do influence mediums, and through them make revelations. One describes its heavenly joys, and tells how long it has been dead, &c., while the person whose spirit it professes to be is still living. Another was called up who appeared to be very correct till he came to speak of his death, which he said was of consumption; while the fact was, he was blown up in a steamboat. But a still greater mistake occurred in the case of Dr. Franklin. Three individuals, by preconcerted agreement, went to three places at a distance from each other on the same evening, where the rapping spirits held sessions, and at eight o'clock, or as near as possible, each one called up the spirit of Dr. Franklin, and held a conversation with him nearly an hour. So his spirit was present at the same time in three places, remote from each other. This was not all — one of the visitors engaged the doctor in conversation on his favorite topic — electricity. But after a long time, finding him very ignorant of his own theory, he said to him, "Why, doctor, we thought when you was alive you *did* know something; but now you seem almost

a fool." DONE, rapped the spirit indignantly; and away went the doctor. When the spirits get drawn into a bad fix, they generally get out by rapping, DONE. The one purporting himself to be Dr. Franklin, and finding himself unable to play off the old philosopher, rapped out *done*, and cleared out.

But his mortification must have been still greater when he came to learn that he had, at the same time, been in two other neighborhoods talking with others; and had but one spirit. The tipping of tables and moving of furniture has, by some, been considered a stronger demonstration of the presence of spirits than the raps; while others attribute the former to electrical action, independently of spiritual agency, as may be seen by the following, which appeared in the "New York Courier and Enquirer:" —

"HOW TABLES ARE MADE MEDIUMS.

"In the family of a friend of ours, several attempts have been made to divine the secret of table moving, chair dancing, and other freaks of household furniture, which form part of the spirit-rapping exhibitions. Last evening they succeeded perfectly.

"Standing around a small table, five or six members of the family kept their hands upon its surface for a considerable time, until the magnetic current between themselves and the table was established.

"They then found that, by holding the hand a short distance from the table, attraction remained in full force. The table, without being touched, was thus lifted, or made to lean over at an angle of forty-five degrees, and subsequently followed the operators to some distance.

“The table on which these young people experimented was a very small one. We presume that, when the experiment has been a few times repeated, the table will yield to the attractive force with more ready and wonderful agility. There can be little doubt that it is magnetized; and if so, each trial, we believe, will increase the power of attraction. This, we take it, solves the whole seeming mystery of the spiritual imposition which has been practised so long upon the credulous and superstitious. The moving of tables by an unseen power has always been accounted a greater feat than the producing of sound. We have no doubt that the same agent can produce both effects.

“The imposture consisted in the pretence to be supernatural intercommunications. We hope soon to hear that, the key being discovered, the whole imposition has come to an end.

“Of the boldness of the imposture we have had, and have given, illustrations; and probably the rappers will find some dupes, even in spite of evidence of their fraud.”

The “*Courier*” seems to be of opinion that the hitherto pretended spiritual agency in table tipping is an imposition upon the credulous and superstitious. But with all due regard to the opinion of that respectable paper, we ask, Which requires the more credulity — to believe the table tips by the agency of unseen spirits, or by unseen and undemonstrated magnetism? There is certainly no more proof of the one than there is of the other. It is mere theory in either case. Notice the following expression: “We presume that, when the experiment has been a few times repeated, the table will yield to the attractive force with more

ready and wonderful agility. There can be little doubt that it is magnetized; and if so, each trial, we believe, will increase the power of attraction. This, we take it, solves the whole seeming mystery," &c. This is certainly contrary to any known laws of magnetism. We take it the table was a wooden one; and by what laws of that agent can wood be magnetized? Again: even if the table was of either of the metals susceptible of receiving the magnetic property, by what law of magnetism would repeated trials render it more susceptible of magnetic attraction? If this solves the "mystery of *spiritual* imposition," it does so only by involving us in a still greater mystery or *scientific* imposition.

So the discovery of the key to unlock the mystery is the discovery of a greater mystery than that which is under the lock. So, on the whole, we are no wiser, no less credulous, or less imposed upon than before. If there is any magnetic attraction between the hand and the table, it is certain that they would be in opposite states; and nothing would be more easy than to detect these opposite states by the usual tests of magnetism. This never has been done, and never can be. We ask, then, how the mystery is solved? Let it be scientifically solved, and not by the arbitrary use of terms, and we are ready to admit the solution; but not till then. But the mystery stops not here. It is said that tables move in any direction, according to the will of a person or persons in the room. Now, how does magnetism obey the will of a mortal? or what power has the will to control that agent without the use of means?

A correspondent of the "Tribune" lately asserted that, after taking a ride on the table herself, it moved

in a certain direction by the will of a person who was directed to will it that way. She attributed the cause to electricity instead of magnetism, which accounts for the phenomenon just as well; and had she said the motive power was the moon, or Jupiter, it would still explain the phenomenon just as well. For there can be no philosophical reason given why the primary or secondary planets should not obey the will of man as well as electricity or magnetism; and that they have as much power to give the ladies a ride on tables, cannot be doubted. Now, one of two opinions must be adopted, or the electrical or magnetical theory of table tipping must be abandoned. And that is — electricity controls the will, or the will controls electricity. And if electricity controls the will, we are not free agents, and are not accountable to our Maker. But if the will controls electricity, that is not a free agent, or one that is subject to the laws of nature.

But it appears that the advocates of table tipping do not agree concerning the agency in the case. We give the following from the "Spiritual Telegraph," published at New York, March 26, 1853: —

"TABLES PREACHING.

"It seems there are not only 'sermons in stones,' but sermons in tables; and they are doing a work for spiritual truth, or are the visible instruments of producing conviction that a less sensuous form of preaching would never have accomplished. People amuse themselves with what is called the 'table experiment,' and when they imagine they have made a great electric discovery, they find all at once that they have obtained more than they have bargained for. They do not

always succeed in stopping the table at will, and sometimes they ask questions 'just for fun,' and are struck with amazement at the wonderful intelligence of 'electricity.' Nothing could be more exactly adapted to our materialist brethren than this table experiment. Every fashionable circle that plays with it is convinced that the table moves; that they do not move it; and they know that some power must do it. Every man of science, or the merest casual reader of any work on electricity, scouts the idea of the phenomenon being produced by that agent. The absurdity of charging a table, standing on the floor, often with metallic casters, with electricity, is sheer nonsense."

The editor then gives an extract from a letter, dated Morrisville, Bucks county, Pennsylvania, February 25, 1853, in which we notice the following:—

"The general introduction of the 'table experiment' contributed to spread the matter beyond all calculation; the notion that the tables were moved by simple electricity became almost general; and nobody had any scruples against amusing themselves with so harmless a plaything. The consequence was, every one tried it with various success; and the *curiosity* of some led them to extend their experiments, and ask the tables to answer questions, by certain affirmative and negative motions agreed on, which succeeded to the astonishment of almost every body, and is likely to establish a very important fact, viz., that electricity is possessed of *intelligence* far surpassing that of many of the experimenters."

Thus we see the evil tendency of ascribing electrical agency to the "table experiments." It first emboldens people to experiment; and finally, making them

ashamed to attribute such intelligence to electricity, it leaves them no other alternative but to impute the whole to spiritual agency. We are sorry to find some who pretend to oppose spiritual disclosures, and yet maintain the electrical agency in table tipping. We have always contended that such, in the end, would do more towards advancing the fatal delusion than the advocates of spiritual disclosures themselves. Among them we find the editor of the "Watchman," published at Hartford. No one appears to be more violently opposed to spiritual disclosures than he, and yet none are more sanguine in the opinion that electricity is the agent employed in table tipping. And what is more singular, he does not believe in a conscious, personal devil, or in the conscious state of the dead. It follows, then, that neither the devil, nor the spirits of the dead, have any thing to do in the phenomenon. He says, "We have also witnessed the tippings; and but a few evenings since we had the privilege of scanning the phenomenon for near two hours, and we think all present were perfectly satisfied that the power employed by the actors was electricity, coupled with nervous sympathy." He thinks that to charge the agency home upon the devil would have a tendency "to induce a faith that there are spirits of the dead, or begetting a settled spirit of scepticism in divine revelation, and especially in the miracles of the gospel." According to the theory that there are no devils but wicked men, to say the unseen devil moves tables, would be to say there are conscious spirits of the dead. But with all due respect to his opinion, we kindly ask, Which is the more dangerous error — that dead men have living, conscious spirits, or that electricity has such a spirit? That the phenom-

ena are produced by a conscious agent is evident from his own observation; for he says, to produce the phenomena there must be a little company to make the trial, say half a dozen, all wishing to see the tippings, and then they will get such testimony as is congenial to the wish of the company. Now, one of three things grant the wish of such a company, viz., the devil, the spirits of the dead, or electricity. But what do we gain by denying the existence of the devil, and granting satanic power to electricity? It is only substituting the name *electricity* for that of *devil*. He thinks the time is not far distant when this agent will perform greater wonders than has ever been witnessed. This is more than the believers in a devil believe him capable of doing, and makes electricity able to out-devil the devil himself. Perhaps he thinks that, instead of taking a ride round a room on a table, they will yet be so highly charged as to be able to take passengers and baggage over the country, to the exclusion of railroad cars and steamboats.

In his article, a quotation from which we have given, he has shown to the world that he is as grossly ignorant of the first principles of electricity as he is of the alphabet of mesmerism. By what law of electricity can a table be so charged as to raise it from the floor, with a man or two on it, and by the same charge be so riveted to the floor that two or three cannot raise it? Or by what kind of electrical action can a table be made to walk off on *all fours* at an editorial nod?

We have often heard of "the editor's devil," but always thought he was one of the *homo genus*, endowed with the faculty of giving the power of speech to type metal. But this editor seems possessed of one, *sui generis*, which professes to be unlike any

of the black fraternity, disclaiming all relationship to the satanic family, but claiming kindred to the lightning of heaven; and whose throne is the clouds, and whose sceptre is the thunderbolt. Now, with all due regard to the rapid march of table-tipping intellect, we candidly ask, Which is the less sin in a Christian editor — to be led astray by the *old* devil, or the *new* one?

As his paper professes to be perfectly free for the investigation of both sides of a question, I thought to avail myself of the opportunity to defend my position, especially as the attack was made upon me and my views. But he found it more convenient to curtail the professed freedom of his paper than to defend himself upon sound principles of philosophy, common sense, or divine revelation; and so I was refused a hearing. It was undoubtedly thought imprudent to trust the public with both sides of the question.

While we see such a fearful shrinking from a candid investigation of the subject, even by those who profess to combat the fatal delusion, we cannot wonder at the complete success those meet with who really *do* advocate it. Now, what is being done to prevent the wide spread of the God-forbidden practice? Nothing effectual. Many who pretend to oppose it seem afraid to meet it in its true light. One is afraid to call it satanic influence, because a belief in his majesty's personality is not as popular in these knowing times as it was in the days of our Savior. Another fears to be thought behind the times with regard to the rapid march of science; and so the devil is left to take the field with little or no opposition.

But, after all, it remains to be proved that tables move or tip in what is called table-tipping experi-

ments. They are inanimate and inert bodies. And a body at rest will remain at rest forever, or until a sufficient force is applied to move it. This force does not reside in the human will, neither can the will alone call a force into action.

But it may be asked how they *appear* to move, if they really do not. The fact is, they never *do* move in the eyes of those who *know* that the whole is a hallucination of the mind. No matter how many persons are ready to testify to their locomotion, no human testimony is to be allowed in the case. It is contrary to all known and immutable laws of nature, but is in harmony with a certain kind of phantasm known in all ages. Under certain circumstances, people have, from time immemorial, seen things which did not exist. But these things never happen in the normal play of the faculties of the mind. To produce them, the equilibrium of the mind must be destroyed by some exciting cause. This cause is sometimes sickness — exhaustion from fatigue — the action of certain medicines, and sometimes fear; but more frequently by something being presented to the mind of a wonderful or marvellous nature. As man seems to have an innate propensity for something of a stimulous nature, such as distilled spirits, tobacco, tea, &c., so the mind has an innate tendency to swallow whatever is marvellous or mysterious; and hence children are all ears to a ghost story, a witch feat, or a fairy dance; indeed, we are all children in that respect. Thousands of men may be easily got together to see a man walking about dressed in a winding sheet, and without a head on; while it would be difficult to find *one* willing to put himself to much trouble to see a man walking *with* a head on.

In the former case, there is a banquet spread to feast the marvellous, the appetite of which, by nature keen, is more so on approaching the object of its desire. Like a hungry wolf, whose appetite for mutton is naturally sharp, is doubly so on approaching the quiet fold.

But, as feeding the desire for distilled spirits results in intoxication, so feeding the desire for the marvellous results in hallucination, or intoxication of the mind. Under such circumstances, a man's testimony is not to be taken, any more than when he is drunk. The deranged play of the senses presents things to the mind, in strength, according to the degree of excitement, but not at all according to facts; and, as we are by nature creatures of sympathy, it is often very difficult for us to avoid sympathizing with our fellow-creatures, and often as difficult to avoid partaking of their excitement and consequent frenzy.

Through this channel the monomania seems contagious. For instance: let a person report that at a certain place he saw a ghost walking about with his throat cut; a mystery is involved, and an excitement raised, and the next person passing that way will be very likely to see it, and the next, and so on till it is seen by hundreds; and the more the excitement is raised, the more people will see it. In this way the most marvellous things were witnessed in the "Salem witchcraft," as long as the excitement was kept up; and execution followed execution, till the excitement gave way to the fear of individual safety, which put an end to the shameful tragedy.

Just so in mesmerism. It is mystery and excitement. Indeed, it is nothing else, and its wonders are as unreal as the feats of the Salem witches; and

when viewed in the light of sober reason, as quickly vanish.

Now, a person to see a table walk off on all fours, or a witch ride a broomstick through the air, must yield himself to the excitement of the marvellous, and catch the mania, — be in the hallucinating harmony, — and these things may be seen now, as well as formerly at Salem. No *new* principle of action has sprung into being since the days of Adam. Talk about the electrical philosophy of riding on a table! The same cause that effects it will carry an old woman through the air on a broomstick. Only get up an “harmonial” excitement to that effect, and one may be done as well as the other. It costs no more to charge a broomstick than a table. The same principles that explain one, explain the other.

But before a person can see any of these things, he must drink in the witchcraft mania; but if he *knows* them to be “lying wonders,” he can never see them. Let him keep himself aloof from excitement, retaining his presence of mind, and, if necessary, look through a tube or a keyhole at the table, or a part of it, and all the mediums, witches, and devils cannot make it budge an inch without hands. But in cases where there is a pact all in “harmony,” wishing and expecting to witness the wonder, these things may be seen.

Let it be remembered that marvellousness produces excitement, and excitement is but another name for monomania; that is, insanity on the subject of the excitement. This is the true secret of witchcraft, mesmerism, psychology, circle disclosures, rapping spirits, table tipping, ghost seeing, haunted houses, &c., whenever any one of these becomes the rally-

ing point of excitement. These things *may* not exist only in the diseased action of an inflamed imagination, — a perversion of the senses, — none of which are more perverted than that wisdom which attempts to account for them scientifically. Every such attempt is virtually an attempt to mathematize witchcraft.

The power of imagination is truly wonderful, and but little behind it; and not less mysterious is the power of excitement, and both are often irresistibly contagious. The various phenomena of mesmerism and spiritual disclosures have every where excited the wonderful and the marvellous, the very elements of which compose the mystery, which, in its progress, has gathered force from the nature of its own action. Like a stone torn from the brow of some precipitous mountain, in its descent, at first slow, acquires increased momentum from its own motion, which again is accelerated by its own momentum. So the mystery of mesmerism and spiritual disclosures has created its own wonder, and its own wonder has created its own mystery.

To solve this mystery, men have hitherto looked the wrong way, and applied the wrong tests. Some, as we have shown, in vain have attempted to solve it scientifically. This cannot be done till the mystery of imagination can be so solved. Others have attempted it by the art of jugglery; but this too has failed; while another class refer a part of it to the agency of spirits. This comes the nearest to it; for the devil plays a very conspicuous part in it. Now, we venture a prediction, that the thing will never be solved by any test applied to the apparent mysteries themselves; for the more the thing is so tested, the

greater the mysteries will seem. But if they cannot be solved, there is a way to make them vanish; that is, try the strength of Imagination, and it will be found she is capable of producing all these wonders; and this being found, the wonders disperse. Like a cabal of fairies who revel out the night in the hall of some old deserted castle, as the cock begins to crow, and the day to usher in, with hasty steps retire; so he who knows these things to be imagination cannot investigate them, for he can find nothing to investigate. To him no tables tip; no communications are made; no spirits appear. The cock has crowed, daylight has appeared, and the ghosts are gone. The phantom car has passed his platform, and left him to wonder after its rapid flight.

To investigate a fairy dance, one must go in the night; for he cannot find one to investigate by day. So, to investigate the mysteries of modern spiritualism, one must go while the night of mysticism rests on his *mind*. The secret of the great mystery lies in the mind of the beholder; and when he knows it is there he no longer sees it, and is no longer "in harmony," but is called, by those that are, "an evil spirit." Besides the effective power of the mind, it has another property not generally understood; that is, the rapidity with which it passes over imaginary events. To clothe our ideas with words, takes up time; but ideas often pass in the mind without that order of time. There are many instances known in which persons have been known to dream as much in a few minutes as takes them hours to relate—the whole passing in the mind instantly. For instance: a man throws himself upon a couch, and dreams of seeing something about to produce a great noise, as

the discharge of a gun, or the fall of a heavy body; and, at the instant he expects the report or the crash, a door is slammed to, and wakes him. In such cases, it is evident his dream did not begin till he supposed it ended; that is, his first waking impression is taken for what seemed to precede the noise, when, in reality, it is what passed instantly in the mind after the noise, nothing having been dreamed before the noise.

These things sometimes occur in the waking state, as well as in sleep, especially when any thing wonderful is up in the mind, or when the body is exhausted with fatigue or sickness. A volume of such cases might be given; but the reader will bring to mind circumstances in which living persons have apparently been seen when absent, and even when dead. It was formerly supposed that dreams only occurred in sleep; but it is now generally admitted that they never occur in perfectly sound sleep, and they *may*, and certainly *do*, occur in the waking state. We will relate one instance: I was once standing on the bank of the Hoosic River, just below the village of Hoosic Falls, wondering what had become of a cow I had turned into a field by the river, when, looking on the opposite side, some thirty or forty rods above, I saw a lady walking down on the sand, between high and low-water mark. The circumstance excited no interest at all till she came nearly opposite, to a high brush fence, called by the farmers a water fence, as it extends from the common fence from high-water mark into the river. This she mounted with extreme agility and buoyancy; but, in setting her feet upon it, she settled into it with a crash of dry limbs; and, as if exerting herself a few moments to get free, she presently became a large yellow dog; still exerting

himself to get out of the old fence, which was all the time crackling. But soon the dog underwent another metamorphosis, and became a red fox, still struggling to get out, the fence still crackling, until he seemed to lose himself in the fence, and all was still. I then went immediately up the river, crossed the bridge, and down on the other side, critically surveying the ground passed over by the spectre. There were no tracks left by the lady on the sand she walked over, and when I came to the fence seen from the other side, behold, there was no fence there!

The whole scene was a hallucination, a waking vision, which grew out of the little excitement raised upon the mysterious disappearance of the creature I was in pursuit of. I take this to be a fair specimen of a ghost or ghosts, for there were at least four — the ghost of a lady, the ghost of a dog and fox, and the ghost of an old brush fence. I never in all my life witnessed any thing more real to all appearance. The whole time the scene was passing was about ten minutes; at the same time, perhaps, the impressions were all conceived in the mind in the twinkling of an eye; nor is it at all certain that my eyes were at any time directed to the opposite side of the river, for it is not by ordinary vision that these things are seen.

Such supernatural appearances have been known in all ages. Multitudes are said to follow Æolus, the god of wind, to a mountain, and see him hurl his great spear into it, and let out the wind in a tornado. Again: the ancient Greeks and Romans were in the habit of seeing some deceased general or nobleman riding in his carriage through the streets of their cities, the horses snorting, the thongs cracking, the

dust flying, the postilion and boxman all as real as the lady, the dog, and the fence — just about.

So people may see tables tip, and ladies ride on them as on a broomstick through the air, while stands and chairs are dancing the polka. But in such cases, no human testimony is to be taken; the mind's disease — excited imagination — is at the bottom of it all. It is, nevertheless, the strong delusion which we are forbidden to run into, and which leads to infidelity and dishonoring God; and is spreading at so rapid a rate, that it is time for the lovers of truth and holiness to wake up and defend the religion of Christ. Let us look back a few years, and see the rapid march of this anti-Christian monster, and say how long it will be before Christianity will be numbered among the things that were. "It will be five years on Thursday next (March 31) since the Fox family were first alarmed by the 'rappings' to such a degree as to make it known to their neighbors, and ask their assistance in solving the mystery. Then it produced a great excitement in the vicinity, but was soon expected to pass away, and the family prayed to be rid of the annoyance.

"Now, every state in the Union, Canada, and all parts of the civilized world have been made acquainted with the spiritual manifestations. The mediums of the United States embrace every class of society, and number their ten thousands, and the firm believers are not less than half a million. The Fox family have visited many of the principal cities, and have carried convincing proofs of spiritual manifestations wherever they have been." — *Spiritual Telegraph*.

Such is the rage of mesmeric mania. What Christian, without the deepest emotions of horror, can

contemplate its progress for five years to come? It is not doing its work among the obscure, the ignorant, and the vulgar alone. Its advocates are among the influential, the popular, and such as stand on an eminence in society. Even professors of the religion of the Holy One of God are abandoning the cause of their heavenly Master, and betaking themselves to the rapping spirits. Even the very watchmen on the walls of Zion, instead of giving the alarm, have deserted their posts, and have gone over to the enemy. The latter cases, it is true, are not many, as yet; but they are sufficient to show what must be expected as the thing becomes more popular. And its popularity is having a rapid growth; and, unchecked, must soon drive religion from the land. Its touch is like that of the torpedo. Its advocates have only to come within its influence, and, quick as magic, all reverence for the word of God and holy things is paralyzed. The "circle disclosures" are now law and gospel. The age of faith has gone by, and a new era has commenced, in which men are to walk by facts, and not by faith. And holy men of old, instead of being inspired of God, were good mediums, and, among them all, Christ was the most perfect medium.

Now, brethren, far and near, of whatever denomination, what is to be done? You see this is the last, the most powerful, and boldest attempt of the devil to tread out the last remaining sparks of faith in God and his holy word. Shall we tamely submit and give up the holy cause, after having so long defended the faith? or shall we rise *en masse*, in the strength of Israel's God, and boldly face the magic foe?

Think not the thing will, by and by, die out of its own accord. It is a matter of prophecy, and we

must meet it in its general deluge-like form. It will be much easier to meet it *to-day* than *to-morrow*. Every day it is growing stronger and stronger, spreading wider and wider, and taking deeper and deeper hold of the minds of the people. I repeat it, we must meet it; and shall we meet it with the boldness of a Paul? or, with the timorousness of a Peter, keep back in the porch, and deny that we ever knew the man? I know there are many who are not aware that there is any danger to be apprehended from it. But there *is* danger. The evil *will* come like a flood, but let it not find us asleep; for the more we fancy ourselves secure, the sooner it will overtake us. Something should be done immediately. It is easier to keep ten out of it who are not in it, than to get one out after he gets in; and if all could be kept out who are out, it would soon die. But if we fail to keep all out, let us not fail to keep out all we can. A learned divine has said it was worth the united prayers of all Christendom to save *one* sinner; if so, it is certainly worth its united efforts to save the Church from oblivion. Let us then make a bold and noble effort; and if it has no other effect, it will tell in our favor at the day of judgment, when our skirts will be clear, and we shall hear the happy plaudit, "Well done, thou good and faithful servant."

I would therefore recommend to every clergyman in the United States and through the world, not to wait until the evil gets into his flock, but begin now, and show up rapology, mesmerism, necromancy, &c., in their true light, and sufficiently warn the people of the approaching danger, and create in them, as far as possible, a dread of its deluding influence; and, with the blessings of God, I believe such efforts would be attended with much good.

We cannot do better than to close this chapter by introducing a few remarks by J. S. White, a respectable preacher of the gospel of Christ at Worcester, Mass. :—

“The spirit communications are spoken of as something new under the sun. It is said that the race is so far advanced in progression, that this mode of revelation or communication may be properly and successfully introduced. It is contended that the race is to be enlightened and essentially benefited by this mode of intelligence; that heaven and earth are to be brought together, and a new era is now to appear upon the world.

“That this is new in the history of the world is contrary to fact, though it may be new in our day; for, since the history of man, we find this pretended intercourse with the spirits of the dead was practised by the *heathen*, before the days of Moses. (See Deut. xviii. 9–14.)

“In the catalogue of names here given, we have that of necromancy. Webster defines necromancy thus: ‘The art of revealing future events by means of a pretended communication with the dead;’ and necromancer, ‘One who pretends to foretell future events by holding converse with departed spirits.’ This is just what the spirit mediums are now pretending to do. They have their familiar spirits, guardian angels, and they pretend to consult them in relation to the affairs of the living. In so doing, they do the very thing that was practised by the heathen nations some four thousand years ago. Instead, therefore, of this being a step forward in progression, it is a long step backward to ancient heathenism. The

Lord said that this was one of the *abominations* for which he drove the heathen out of Canaan.

“The pretended spirits deny the Bible. And why? Because the Bible condemns them, and because the Bible affirms the opposite of what they claim.

“Take one example: Job xiv. 21, speaking of the man who dies, it is said, ‘His sons come to honor, and he knoweth it *not*; they are brought low, but he perceiveth it *not* of them.’ But the pretended spirits say they *do* know. They affirm — the Bible denies. Who is right? Inasmuch, then, as the Bible both condemns and contradicts them, they are compelled to deny some part of it, at least, in order to have success with the living.

“‘When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? [That is, should a people seek unto the dead for the benefit of the living?] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ (Isa. viii. 19, 20.) These spirits do *not* speak according to the law and testimony; hence, if they are spirits, they are spirits of *darkness*. But it is said they do sometimes tell the truth, and, therefore, they cannot be spirits of darkness. No marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers, (or agents,) also, be transformed as the ministers of righteousness, whose end shall be according to their works. (2 Cor. xi. 14–18.) ‘Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils;’ or spirits

that teach doctrines of devils. (1 Tim. iv. 1.) Now, a devil is an adversary; is one, or is something, that opposes the truth. These spirits, as they are called, do oppose the law and the testimony by their teaching; therefore, they teach the doctrines of the devil. 'He was a liar from the beginning.' 'The serpent said unto the woman, Ye shall not surely die; for God doth know that, in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil.' (Gen. iii. 4, 5.) That is, you will change your sphere of life from a lower to a higher. In like manner do those spirits now teach, that man does not die, but only changes his mode of existence; passes from this state of life to another, from a lower to a higher, where he will know far more than he can in this sphere, where he will be as gods, *knowing* good and evil; where he will be so far advanced in knowledge, that he can teach those who are in this sphere. Thus these spirits are teaching but the *old* doctrine of the serpent, which, by believing, brought death and all its train of evil upon our race. 'Though some have departed from the faith, let others be on their guard, taking heed to the sure word of prophecy, lest they also be carried away by the devices of Satan.'

"DOUBLE LIFE IN MAN."

Dr. Newman, in his "Philosophy of Charming," which is but another name for mesmerism, says, "The body is the house of the soul. In an upper story, confined to an inner chamber, closely imprisoned, and having no communication with the exterior world except through the medium of the life principle, re-

sides our immortal being." And for proof of the double life in man, he quotes Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He then adds, "The Hebrew word in that passage for life is used in the plural. It should read, 'breathed into his nostrils the breath of lives.'" And further, he says he believes the life principle "is as immortal as the soul, but only in consequence of its connection with the soul, to which it is subservient."

This complete double being of man is a stronghold of mesmerism. But how does the text prove the position it was quoted for? "It should read, 'breathed into his nostrils the breath of lives;'" that is, at least, two lives, one of the body, and one of the soul. But this makes the soul as absolutely dependent on the breath for its life as it does the body. And when the body stops breathing, these lives must cease. Besides, this mode of reasoning gives a double life to brutes as well as to man; for they all had this same breath of life, or lives. And in the flood, all creatures that had the same breath or spirit of life died, except those in the ark. (Gen. vii. 22.) Yet he says he believes the life principle is as immortal as the soul; and there is the same evidence that brutes have the same life principle indicated by the same Hebrew.

Again: the text quoted presents another difficulty as understood by the doctor. He says the soul is "*closely imprisoned*" in the body. We would like to know why Adam's soul was "*closely imprisoned*" before it was guilty, and let out in consequence of *becoming* guilty; for, according to psychologists,

death is letting the soul out of the body ; and Adam's death was in consequence of his sin. So, who can blame the poor man for sinning? God left him no other way to get his innocent soul out of its *close prison* but to *sin* it out. And who can blame the devil for tempting our first parents to sin? He did no more than kindly to present them with the only key to unlock the door of their prison. But mesmerized logic is difficult to be understood.

CHAPTER XI.

THE EXISTENCE OF EVIL SPIRITS PROVED BY MES-
MERIC DISCLOSURES. — THE EASIEST WAY TO AC-
COUNT FOR IT.

THE best mediums in the most perfect state of extasis, or mesmeric trance, admit, yea, absolutely teach, the existence of evil spirits, which do influence men to evil actions. This is a truth which may be relied on with the utmost confidence; not because it is taught by mesmerism, but because it is taught in the word of God. It appears that, when, through wickedness, the Spirit of God is withdrawn from a man, the Lord suffers evil spirits to possess him. See 1 Sam. xvi. 14: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." It was not until after the spirit of the Lord forsook him that he sought unto a woman that had a familiar spirit. Those who possess the Spirit of God have no need of "rapping spirits," and never will resort to them; for the Spirit of God expressly forbids it. We here give a few of the many texts that abundantly prove the existence of such spirits. Luke vii. 21; viii. 2. Acts xix. 12, 15. Matt. xii. 43. Mark i. 23; v. 2, 8; vii. 25. Luke ix. 42.

We shall proceed to show from mesmeric disclosures that these spirits do indeed act a very conspicuous part in the grand drama of fallen man. For this purpose we shall appeal to the mediums of that country which is noted, not only as being the cradle of

mesmerism, but that in which it is most refined, and brought into the highest state of perfection.

Cahagnet, to whom reference has already been made, put the following questions to his ecstatic, whom he calls Bruno, and received the following answers. ("Spiritual Telegraph," pp. 8, 9 :) —

"What are the other properties of the soul? Is it free to do whatever it will?" "No, the soul is influenced by other souls; it is the latter that guide it in magnetism, as in all its other actions." "They are, then, guides similar to yours? Have we all any?" "Yes, a good and a bad one." "Where are they placed?" "My good angel is before me, hovering on the road to virtue, which he points out to me, and the bad is on my left." "Is there any means to withdraw one's self from the influence of the bad one?" "They are there to fulfil their mission; it is ordained so; man can scarcely avoid one more than the other."

It is very natural for depraved mortals to seek some excuse for sinning. This disclosure is very congenial to carnal nature. The influence of the bad spirit is unavoidable. He has a mission to fulfil; and it must be fulfilled, or the plan of the Almighty would be frustrated. Then sin is absolutely unavoidable. This is the only natural and reasonable conclusion. But how widely different is the teachings of the Holy Spirit!

"Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." (James iv. 7, 8.) This leaves no excuse for sinning. If we wish to withdraw ourselves from the influence of evil spirits, James tells us, by the Holy Spirit, how to do it without difficulty. Draw nigh to God, and resist the devil. But this is at war with the doctrine of mesmerism.

On pages 12, 13, Bruno says to his operator, Cahagnet, "I should be more lucid were you not possessed by an evil spirit." "What do you mean by that?" "I mean that a person with whom you have no longer friendly relations is the cause of your being beset by an evil spirit." "What power can this spirit have over me? I in no wise dread him. I have never experienced any effect from him." "Ah! such are men who dread nothing; but know, once for all, that your power is a complete nullity before the spirit; and God only knows what force a spirit can display." This, if true, is rather a hard case. A man in the flesh, an enemy to Cahagnet, has sent him an evil spirit whose influence he is unable to resist. The question is, How came the man who sent this spirit into Cahagnet to have more power to keep him there than Cahagnet had to send him back to the man he came from, unless the man who sent him had entered into a league with the devil to keep him there? It is evident there must be a superior devil somewhere; for, in this case, one devil was under the control of another.

But we proceed: "Who, pray, thus awakens you at the moment I least expected it?" "Gabriel." "For what reason?" "Because he foresees that the evil genius could answer me in his place; and, in order to thwart his designs, he will awake me thus whenever he deems it not fit, for the moment, to answer your questions." It appears, then, that even the heavenly angels are under the necessity of resorting to cunning stratagem to thwart the designs of evil spirits. But Christ, while on earth, had no recourse to stratagem; he rebuked them, and commanded them to come out of the possessed; and they obeyed. (Mark i. 23-26.)

Page 21: "You told me yesterday that spirits, in some form or other, introduce themselves into our bodies, to torment us at their pleasure, under the mark of disease; we are, then, the veriest slaves of the universe; it is by no means to be presumed that we are the sport of such or such a spirit, according to his caprice." "What I told you yesterday is the fruit of my knowledge in the state I am. It is my conviction. I speak of what I behold with my own eyes; and I defy any somnambulist, having the light I have, to belie me." Pages 33, 34: "Since a spirit can introduce itself into our bodies, and make us speak despite ourselves, can it make us act also?" "Yes; this question I put to you has reference to possessions: the possessed have always affirmed what you advance."

The Scriptures do not justify the assertion. In the first place, the devil has no power to impel us to action, but is permitted to *tempt, persuade, or entice*; while we have the power to resist, and, by drawing near to God, may always resist him. Our Savior did so, and he was tempted as men are, but always resisted; and had it been possible for the devil to have compelled him to fall down and worship him, no doubt but he would have done it, instead of trying to hire him to do it. The habitual drunkard might just as well say he cannot avoid his bowl; but it were easy to have avoided the first intoxicating draught. So it is comparatively easy to avoid first evil temptations; and the more we avoid them, the more easily we *may* avoid them.

On page 66, from another subject or medium, he obtained the following: "My brother-in-law is exasperated at my rancor towards him; but he in-

dennified himself for it last night, by suggesting bad dreams. I dreamed I was cutting the throat of his daughter, my niece, who is in heaven, and comes to see me habitually. I concealed her, thus assassinated, under my bed. Good Heavens, how I suffered! It was my brother-in-law who represented to me those horrid images." "But the good angel beside us; can he not protect us under such circumstances?" "Not always; our souls stand in need of his counsels for a multitude of other actions, of which it has no recollection; for the spirit sleeps not, and our angel cannot always prevent by night, any more than by day, the power of evil spirits."

It appears, then, that we have so many calls upon our guardian angel, by night and by day, that he cannot attend to them all, and hence he is unable always to protect us from evil. But there is a God who is *always* able; had we not better trust in him than in the spirits of the dead?

On page 88: "Still, proof exists that some spirits see matter, since they upset articles of furniture, vases, &c., convey messages and objects. Those are evil spirits that are in the circle surrounding the earth, that still hover over it and do these things." I have long since thought the devil was a table tipper. Give the spiritual mediums rope enough, and I do not know but they will all hang themselves yet. This begins to look like it; and this also, which we find on page 102: "Can evil spirits derange our intellect on earth?" "No." "Can they hallucinate us by apparitions, removal of furniture, noises, (raps, or knocks,) and a thousand other things of this kind?" "They can do so only in the condition wherein you find yourself impressible; but most frequently these hal-

lucinations are attributed to *material persons* of a very evil influence, who, by their property, or those which they obtain through pacts formed with spirits that possess this affection, take delight in deranging our ideas and tormenting us: the influence of poison has much to do with it." "I did not believe in such pacts." "They exist, but nought is more displeasing to God."

We have a proverb — "Set a rogue to catch a rogue." And why not set a devil to catch a devil? The French mediums pretend to be further advanced in spiritual disclosures than the American, and to have passed beyond the medium state to the ecstatic, by which they enter and leave heaven with about the same ease and facility that a gentleman enters and leaves his parlor. And from their superior facilities of obtaining spiritual manifestations, they have ascertained that the spiritual rappings, table tippings, &c., together with the disclosures made through these means, are all the work of evil spirits, got up by men forming pacts or leagues with devils. And these communications are made by "persons of a very evil influence," through such pacts. Cahagnet thus continues: "What do you think of talismans?" "There are very good ones, but we must deserve them; it is the gift of God." "Could you give me the design of a good one?" "I cannot; but there is one worth them all — placing ourselves under the divine protection, with purity of heart; no other is equal to this."

We ought to be willing to receive truth, let it come from whatever source it may, especially when it harmonizes with the word of God. The devil himself confessed Jesus Christ to be the Holy One of God. That is the truth, but none the more so for his

confession; but it proves that a liar *can* speak the truth occasionally.

So of spiritual disclosures: provided they are made by wicked spirits, we might expect as a matter of policy, now and then, some glimmerings of truth; and here *is* one concerning talismans: "There is one worth them all — placing ourselves under the divine protection, with purity of heart; no other is equal to this." Let the reader try it. We will warrant him it will never fail. Every word of God is pure. He is a shield unto them that put their trust in him. (Prov. xxx. 5.) "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart." (Ps. xxxvii. 3, 4.)

Further evidence of the existence and remarkable power of evil spirits is given in the second volume of the "Celestial Telegraph," page 151:—

"We borrow from the journal *La Republique*, of February 3, 1849, a recital of this nature, extracted from the *Gazette des Tribunaux*:—

"One of the most singular facts, a fact reproducing itself every night for the last three weeks, and baffling all imaginable plans that have been adopted to discover the cause of it, sets in commotion the whole of the populous quarter of the Montagne Sainte Genevieve, the Sorbonne, and the Place Saint Michel. The double inquiry, judicious and administrative, which has been going on for some days past, verifies, in accordance with public clamor, the following statement:—

"In the work of demolition commenced for the opening of a new street which is to join the Sorbonne to the Pantheon, and the Ecole de Droit, traversing

the Rue des Gres up to the old church which has successively been used as a school and barracks, at the extremity of a piece of ground where once stood a public ball room, is a wood and charcoal yard, bounded by a dwelling house, one story high, with lofts. It is this house, standing at a certain distance from the street, and separated from the adjoining buildings now in course of demolition by the large excavations of the old enclosure wall of Paris constructed under Philippe Auguste, laid open by the works, which every evening and all night is assailed by a shower of projectiles, which, from their size, and the violence with which they are hurled, produce such havoc, that the windows are smashed, the doors broken open, altogether presenting the appearance of a place that has been attacked by the catapula, or grape shot.

“ ‘ Whence come these projectiles, consisting of paving stones, fragments of ruins, huge blocks, which, considering their weight and the distance they come from, evidently could not be hurled by the hand of man? This is what it has been impossible to find out. In vain has been exercised, under the personal direction of the commissary of police and able agents, a surveillance, by day and night. In vain have been let loose every night, in the surrounding enclosures, watch dogs. Nothing has been able to explain the phenomenon, which, in their credulity, the people attribute to mysterious causes. The projectiles have continued showering down with a crash on the house, hurled at a great height above the heads of those placed on the lookout, even on the roofs of the neighboring houses, apparently coming from a great distance, and reaching their object with a precision in

some sort mathematical, not one appearing to deviate in its parabolic course from the object invariably aimed at.

“ We will not go into more ample details respecting these facts, which, no doubt, (thanks to the solicitude it has awakened,) will soon be accounted for. Already the inquiry extends over whatsoever could attach, in this object, to the explanation of the adage, *Cui prodest is auctor*. Nevertheless, we will remark that, in circumstances somewhat analogous, and which equally created a certain sensation in Paris, when, for instance, a shower of small pieces of money attracted every evening the simpletons of Paris to the Rue de Montesquieu, or when all the bells of a house in Rue de Malte were set going by an invisible hand, it was impossible to succeed in any discovery — to find an explanation, a first cause, whatever it might be. Let us hope that, this time, we shall arrive at a more precise result.’

“ The *Republique* of the 4th of February continues: ‘ The *Gazette des Tribunaux* still speaks of the famous war machine, so formidable, and above all so *mysterious*, which sets in commotion the inhabitants of the quarter Saint Jaques.’

“ To-day this paper says, ‘ The singular fact of throwing projectiles against the house of a dealer in wood and charcoal, Rue Nueva de Cluny, near the Place du Pantheon, has continued being reproduced up to this very day, despite the incessant surveillance exercised on the very spot.

“ At eleven o’clock, although agents were stationed at all the adjacent points, an enormous stone struck against the door (barricaded) of the house. At three o’clock, the chief, *ad interim*, of the safety service,

and five or six of his principal subordinates, being busily engaged in making inquiries concerning different circumstances of the occupiers of the house, an immense rough stone fell shivering at their feet, like the bursting of a bomb.'

"Without commenting on this singular affair, we hasten to an extract of a letter from Colonel Roger to Cahagnet: 'Before returning to Paris, and while I was still residing at Nantes, those who received me at a later period into the bosom of their society, which was presided over by M. Pi——, a gentleman of extraordinary scientific attainments, (it was he who magnetized Ad——,) assembled one evening at M. Pi——'s to take part in a ceremony relative to occult pursuits. M. Pi—— sent Ad—— to sleep, and each member sat down on the floor, each having at his feet, and right in front of him, a lamp, the wick of which was burning in alcohol. M. Pi—— having first called down the blessing of God on those present, the ceremony commenced. Scarcely, however, had it begun, than shrill cries, immoderate laughter, and horrible hissing resounded in the room. The lamps were quickly extinguished, and, on all sides, fell pieces of old iron, bars of iron, &c.; but all these projectiles lodged on the edge of the circle, without striking any one. Forthwith M. Pi——, armed with his talisman, drove out, in the name of God, these evil spirits, who decamped, leaving us their projectiles. This fact responds in the affirmative to the question you address to Swedenborg, to inquire whether evil spirits could create disorder in a room by displacing and upsetting the furniture. Swedenborg affirmed that they could do so; and I have just given you a proof of the truth of this assertion.'"

It is remarkable that, in France, mediums all agree that the spirits which tip tables and move furniture, are all evil spirits; while here, in the United States, they are by medium disclosures said to be *good* spirits. "When doctors disagree, who shall decide"?

It appears that the best American spirits are nothing but French devils, such as stone buildings to pieces, and hurl old iron and iron bars at people's heads, tip tables, and set chairs to dancing. Now, since these spirits pretending to be good are condemning one another, it is certain we stand in need of one of a higher order to teach us which is right. Such a Spirit *has* taught us, in the word of God, that it is a great sin to seek unto those who pretend to have intercourse with the spirits of the dead.

We give an extract from the same writer of a more accommodating spirit therein described: "M. Rev——, Sen., and myself, were taking a walk on the high road of a town in Brittany. On entering the hotel, M. Rev—— perceived that he had lost his gold seal, which was of great value. After dinner, he sent Ad—— to sleep, saying to her, 'Call such a spirit; beg him, and order him, if need be, to go and look for my seal among a heap of stones by the seaside, at a league's distance from here.' The command was scarcely given, when the spirit delivered the seal to Ad——, who said to M. Rev——, 'Thank the spirit, and dismiss him.'" This is doing the thing in a business manner. It would save the expense of board and wages to employ such spirits for waiters, servants, &c., instead of those visible forms of flesh and blood. We give the contents of another letter to Cahagnet, which still shows how much further the

French mesmerizers are advanced than the American :—

Monsieur: From the appeal you make in your first volume of the "Secrets of the Life to come revealed" to persons who may have any facts to communicate to you for insertion in the second volume you intend publishing, I beg to respond to this invitation in the interest, be it understood, of the occult sciences, and in order to prove to you that I have been in no wise astonished at the contents of your book, which I have read with great pleasure. Formerly a theatrical artist, I devoted myself passionately to the study of cabalism, as offering, by its studious meditations, a counterpoise to the lighter studies of the theatre. I made acquaintance with a society, (of madmen, the world says; of *savans*, I reply,) into which I was admitted, not without some difficulty. To tell you all that took place in this society all the time I was a member of it, would be to undertake a work in three volumes. I will cite one fact out of a thousand similar ones, which corresponds with what your somnambulist (Binet) says relative to the strength and power of spirits:—

The chief of our circle possessed a small, strong box, about a foot long, and ten inches wide, and six in depth, in which he secured very valuable articles. One day it was stolen from him. He was in great distress, when he sent to sleep a young man whom we ordinarily employed at our sittings. He questioned him as to the disappearance of the box, and begged him to find it. He went further; he ordered the spirit who habitually came at our call to bring

back to him the box. The somnambulist was lying on the bed, which was at the farther end of the apartment, in a complete state of catalepsy. I was in the middle of the room with this gentleman, and two other gentlemen of the name of Revole — father and son. The clairvoyant issued a command — told us to open the window, which I did instantly, and M. Picolet beheld arriving the precious box, which he received in his hands at the moment I was going to take it myself. We saw nothing else, and were no more surprised at this conveyance than we were at all that took place daily before our eyes. Yes, Monsieur, a spirit can convey objects. Write this in my name; say, moreover, that I am seventy-eight years old, and that I should not, at such an age, wish to be a madman, or to impose on my fellow-men. I assure you of this in the presence of the divine Power, whom I should dread offending, if I fabricated such a falsehood.

I have the honor to be, Messieurs, &c.,

BORDE.

24 RUE SAINT LAURENT, BELLEVILLE.

This is mesmerism worth talking about, and which leaves American mesmerism so far in the rear that it is scarcely worth mentioning. Why, our Yankee mesmerizers have scarcely learned their alphabet. When they get so as to produce such cases by the thousand, and think no more of them than of any ordinary daily occurrences, they will be ashamed of a little rapping, table tipping, &c., and will then see that they are *now* led by a bungling set of clownish spirits.

"THE EASIEST WAY TO ACCOUNT FOR IT."

It is said that the so called spiritual phenomenon is the work of the devil; it is tauntingly replied by the advocates of spiritualism that it is through ignorance and superstition, and saves the trouble of thinking, and is the easiest way for the ignorant to account for it; and that it is the usual charge brought against any thing wonderful and not generally understood, such as the facility with which Faust multiplied books by type was by the aid of the devil. And this mode of accounting for the wonderful tends to envelop in mystery and check the progress of science. But it is evident this charge lies with equal weight against those who prefer it. *They* say it is the work of spirits; and those against whom it is preferred say it is the work of *evil* spirits, or devils. Now, which is the easier way of accounting for it? or which betrays the more ignorance or credulity, or which requires the less thinking? There are many ways by which it is said that spirits do these things; and why not the devil do them in the same way? If the existence of the devil be denied, the existence of the spirits of the dead must be; for nought can be appealed to, to prove the existence of departed spirits, that will not abundantly prove the existence of the devil. For every evidence that can be given of the existence of departed spirits, (aside from the pretended spirits themselves,) the author holds himself in readiness to give ten of the existence of a devil or devils.

CHAPTER XII.

ORIGIN OF MESMERISM. — MEDIUMS AMONG THE NORTH AMERICAN INDIANS. — MESMERISM KNOWN TO NAAMAN.

DR. NEWMAN, in his "Philosophy of Charming," says, "Adam was perfectly aware of the power of fascination, together with clairvoyance and those other mysteries that astonish so much the people of the present day." His argument in support of it appears to be drawn from the eccentric flights of John Bunyan in describing his city of Mansoul; that while our first parents remained obedient to their Maker they held familiar converse with superior beings, through mesmerism, clairvoyance, &c., and that they lost that faculty by swearing allegiance to Diabolus, after which the faculty was unknown, except upon extraordinary occasions, by which it is evident he means the subsequent prophets. Admit this, and it follows that man was created in a clairvoyant state, or, in the Scripture term, the prophetic state; and as he held this state as long as he was obedient to God, and lost it in consequence of disobedience, it follows that he can regain it only by returning to his former primal, obedient state. But this is not a fact with regard to our present clairvoyants and mediums. It is not pretended that holiness of heart is requisite to become a medium; on the contrary, the wicked are good mediums.

Again: the same author admits that the serpent practises the same art or power in charming his prey.

Now, what did he do to our first parents, to induce them to "swear allegiance to Diabolus," but to mesmerize or charm them. If he mesmerized them, they were not in a mesmeric state before; and if they were created in a mesmeric state, the serpent *de*-mesmerized them. Yet the same author tells us, on page 28, that Satan discovered the mode of mesmerism, or rather disclosed to man the fact that such a power existed. We give his own words, as follows: "I think the requisite knowledge was imparted by Satan himself, either in a direct manner, or by prompting the mind to a series of experiments that led to the discovery. He did this to increase his influence, so that a chosen few, on whom he could depend, might guide the many in the ways of destruction. Proof of this, I think, can be found in the fact naturally abhorrent to humanity, (for man has been defined to be a religious animal,) that all barbarous nations pay more homage to the spirit of evil than they do to the spirit of good; and, as a matter of course, their rites of worship are of the most revolting and bloodthirsty descriptions — extreme licentiousness characterizing their devotions, as well as suspension by hooks, &c., and murder of infants and adults."

If Satan imparted the knowledge of its existence, Adam could have had no knowledge of it until his interview with the serpent; and the prophets of old, being mediums, owed their prophetic faculty to the discovery of Satan himself. This is the most unlucky game he ever played; for the old prophets every where condemn him, and those who have any thing to do with him or his discoveries. We presume he has seen the evil of it, and has become convinced of his own folly, and has since withheld the discovery

from good and honest men, and imparted it to men of another sort, who never upbraided him for his wickedness.

This appears almost the unavoidable conclusion, since the advocates of mesmerism contend that the prophets were under the influence of mesmerism; but it is evident they were not under it when not obedient to God. This appears evident in the case of Saul: though not called a prophet, yet, while he was doing the will of God, the Lord answered him when he inquired of him. But when he became so wicked that the Lord answered him not, "neither by dreams, nor by Urim, nor by the prophets," he had recourse to mesmerism — to the medium of Endor. Now, nothing can be more evident than that the prophets were not under the same influence that the witch was; for, had they been, they would have answered Saul as well as she. But Samuel said to Saul, "Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" (1 Sam. xxviii. 15, 16.)

Here it is evident Samuel intended to represent to Saul it was wrong for him even to seek unto a prophet through a medium, because God had departed from him, which, had it not been so, the prophet might have answered him. Now, in whatever light we consider this account, whether Samuel really appeared to the witch or not, one thing is clear:

it shows the popular opinion of that age ; that is, that it was a wicked thing to resort to a medium, and only necessary as a last resort, when the Spirit of God is withdrawn from one who is abandoned to wickedness and on the eve of destruction. In either case, it plainly proves that, at that age, the prophets and mediums, as they are now called, were two very different characters. One was approved of God, and the other condemned.

Dr. Newman further remarks, "It may be well to mention, in this connection, the fact that savage nations, generally, practise fascination. They rub or pat one another when fatigued, and it refreshes. The wife of one of the Sandwich Island missionaries, on a visit to this country some years ago, exclaimed, on returning from a long and tiresome walk which had completely exhausted her strength, 'If I was home, the native women, by patting me, would soon give me complete relief from this weariness, and make me feel as lively as ever.' The rites and gestures of savage magicians, the medicine men of the wilds, over their patients, which so much alarm travellers, are nothing more than fascinating passes to cure disease — a method, too, that very generally succeeds." John W. Jewett represents this practice as being common among the Indians of Nootka Sound. It was also known to the Sacs and Foxes, among which there were some excellent clairvoyants. It must have been known, too, to the Indians farther south. Many years since, a company of fur traders proceeded far up the country of the Red River, when, to facilitate business, two of them parted from their companions, and arrived at the head of a lake to await the arrival of those behind, who were expected to come up the

lake in a canoe. But day after day passed, and they heard nothing from them. Growing alarmed for their safety, the chief of the tribe told them he had a man who would tell them all about their companions. The man was at length sent for, and, being laid upon a buffalo skin, was rubbed from head to foot, and then rolled up in the skin. After a while he seemed to revive, and, being unrolled, said he had not been informed when the other traders would arrive; but to-morrow, about this time, a canoe would be seen coming up the lake, with two Indians in it, and they would tell all about the other traders. This proved to be true, upon which the traders were utterly astonished. But at the present time, no one can doubt this being a fair specimen of mesmerism, attended with clairvoyance. Speaking of the heathen magi, Dr. Newman remarks, "Some of them possessed this power in so extraordinary a degree, and had their fame so widely extended, as to be deified after death; having idol statues shaped in their likeness, to which divine honors were paid, the qualities for which they were thus honored being symbolized by additional arms. Proofs of this may be seen at the present day in the images of the gods of India. Vichenow, Chivan, Parchivan, Ravenna, and many others, have four, six, and twelve arms, all presenting the hands open, with the palms inclining downwards, the fingers being in the most approved fascinating positions of the present day."

Antony Pluche thus describes the process of ancient Egyptian magnetism, as practised upwards of three thousand years ago: "A patient is stretched upon a couch, while a large *anubis* is painted, in the act of making passes over him, with one hand raised above

his head, and the other placed upon his breast. And Celsus, a philosopher who lived in the first century after Christ, speaks of a physician of ancient Chaldea, who soothed the ravings of the insane by manipulations; and adds, that, when continued for a long time, produced sleep."

That mesmerism was known to the ancients, appears also from the Scriptures. We refer the reader to the case of Naaman, the leper. (2 Kings v.)

When Elisha, the man of God, commanded him to go and wash seven times in the River Jordan, he was wroth, and said, "Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hands (move his hands up and down, *margin*) over the place, and recover the leper."

Naaman was certainly acquainted with the practice of curing diseases by manipulations (moving the hands up and down) as then practised by the heathen, and took Elisha to be some great manipulator, or, as we should say at the present time, a great mesmerizer. But when he saw the prophet did not work by such means as he expected, neither even come out to meet him, he felt that his dignity was wounded, and he turned away in a rage. But being persuaded by his servant, he went and washed, and was cleansed of his leprosy, and returned to the man of God, and acknowledged the God of Israel, and offered to pay the prophet. This the prophet refused, for those who work a miracle by the power of the God of Israel never charge any thing for it, but ascribe the honor and the power unto God, and not to electricity or mesmerism. There is no want of evidence that this

power was known in former times. We give the following from William E. Blakeney :—

“ We have also more exhibitions of this power developed under the character of an angel of light. It will be recollected that, in the year 1688, there were many persons who assumed the name of ‘ French prophets,’ and professed a divine inspiration ; and, like all of their predecessors, as well as successors, they claimed the power or gift of healing, of speaking with tongues, of the discerning of spirits, which was administered by the laying on of hands and willing it to be done. These prophets not only had power over demons, but also of casting out evil spirits. They also had their ‘ clairvoyance,’ although called by a different name. Hence the ‘ clairvoyant’ state with them was called ‘ the trance,’ in which condition the mind was said to expand and take its flight to the ‘ celestial regions ;’ then, if put in communication with another person, would describe precisely as in mesmerism. In the year 1706, a number of these prophets sailed to England, and commenced their mysterious exhibitions there. The influence which they exerted became irresistible, and the ‘ magic charm’ soon won over some three or four hundred in and about London.”

We have also another demonstration of this power under the character of divinity. I refer to the celebrated Ann Lee, the last false Christ who has flourished. She succeeded in deluding thousands, and supported her claims to Messiahship by performing astonishing miracles, and speaking in unknown tongues.

Now, that these different characters did perform feats of a precise similar nature to those of mesmer-

ism, is an admitted fact. Their claims were similar, and, indeed, perfectly parallel; and the same power which sustained and gave life to the one, also presided over the other. And if their phenomena were the result of "science," the advocates of mesmerism will in justice claim the same; but if they were, in fact, "false Christs," laboring under a satanic influence, the doctrine of mesmerism should be accounted for on the same principles. To the same influence may be referred "the visions of Ellen White." She represents herself as going into the state of trance, nearly in the same manner as the French mediums, in what is called, in mesmerism, the state of ecstasy. Both pretend to make disclosures through spiritual and angelic agencies. The mediums call these "guardian spirits," and Ellen calls them her "attending angels." In one of her clairvoyant excursions, she saw Enoch on a social visit to the planet Saturn.

Notwithstanding her visions are in many respects discordant to the word of God, yet, like the French prophets and those of Ann Lee, she is drawing hundreds into her mesmeric delusions. But since her religion does not admit of but one hundred and forty-four thousand disciples, she will not be the founder of a very numerous and popular sect.

In another vision, she was admitted into the "holy of holies," (where it is not lawful for any man to enter but the high priest,) and there saw the two tables of stone, on which were written the ten commandments, the fourth of which shone with more glory than all the others.

Let us try this vision by the word of God. Matt. xxii. 37, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets." Our Savior attaches the most glory and importance to the first and second commandments instead of the fourth. The followers of Ellen make the keeping of the seventh day the end of the law and seal of the living God; while the word of God makes the end of the commandment "charity out of a pure heart;" and the seal of the living God the Holy Spirit of promise, or Holy Spirit of God. (Eph. i. 13; iv. 30. 1 Tim. i. 5-7.) Now, the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some, having swerved, have turned aside unto vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

A remarkable instance of the fulfilment of Scripture is found in *this* text, in the believers of these visions. They are vain janglers, and set themselves up as teachers of the LAW, understanding neither what they say, nor whereof they affirm; preaching a new gospel, said to be given to the third angel, but unknown to Paul, who says, "But though we, or an *angel* from heaven, preach any other gospel unto you than that ye have received, let him be accursed." The end of all mesmeric revelation appears to be "a new doctrine;" "a new light;" some other way to be saved than by that revealed in the Scriptures. Those who have but little regard for the holy religion of Christ are, by mesmeric disclosures, easily persuaded to abandon all forms of godliness; while others, having *more* regard for it, are as easily persuaded to adopt

that form of godliness which most denies the power thereof.

Mesmerism, as we have seen, is a strange delusion. It accommodates itself to every one's preferred opinions, and proves every one's theory. So the man who is irreligious is easily deceived by the most flagrant irreligious disclosures; while he who is religious is as easily deceived by a *false* religion. So, in one or two ways, the devil is very successful in leading people away from truth and God, either directly in leading them to discard *all* religion, or zealously to embrace a false one; either answers his purpose as well as the other, and both are effected by the almighty lever of mesmerism or spiritual disclosures.

But since we are so easily led into the delusion, the question may be asked, How are we to avoid it? "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." (James iv. 7, 8.) We do not sufficiently resist the devil. But, says one, How are we to know what is of the devil? "Draw nigh to God, and he will draw nigh to you." Our error lies in not living near to God. We first withdraw ourselves from him; he then forsakes us, as he did Saul, and we are left, through evil influences, to seek a *new* revelation, a new doctrine, a new "seal of the living God," and, finally, a new plan of salvation. The moment a man gives heed to any revelation except the Scriptures, that moment he gives evidence of having fallen from grace, (if he ever had any to fall from,) and is on the road to ruin. Paul says to Timothy, "All Scripture is given by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

To listen to any other revelation is saying, in the heart, the Scripture is not sufficient to furnish us unto all good works, and with a forbidden double mindedness to seek unto both God and man "for doctrine, for reproof, for correction, for instruction in righteousness."

It is not for any *good* work that we need a revelation of J. Davis or Ellen White; for the Scripture is a sufficient furniture for the man of God, that he may be perfect, thoroughly furnished unto *all good* works. But it may be asked, Shall we not listen to the spirit as well as to the word? The word and the spirit can no more be divided than the "living child;" they are inseparably united. But, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets (lying spirits) have gone out into the world." (1 John iv. 1.) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The root of most false doctrines is rejecting the word of God, and cleaving to the spirit alone; thus putting asunder what God has joined together, whereby we insult God, and provoke him to withdraw his Holy Spirit, and leave us to follow the lying spirits which have gone out into the world.

CHAPTER XIII.

THE NEW AGENT.—OD FORCE, OR MUNDANE AGENCY.—DEDUCTIONS.

WE shall speak of this agent as we find it in "The Philosophy of Mysterious Rappings." Not intending a formal review of that interesting work, we shall merely glance at the underpinning of the author's superstructure, regretting, at the same time, that an opportunity does not present itself for a more extended investigation, as that work did not come to hand until this had gone to the Stereotype Foundry.

Dr. Rogers, the author of the work referred to, seems to have departed a little from the popular opinion concerning the *real* difference between man and the lower order of animals. A still further departure would be in greater harmony with facts—the true principles of sound philosophy and divine revelation. He seems to admit that the latter have a kind of spirituality in common with the former. If so, we question whether he has found the true difference in their spiritualities; or rather, whether he has found what true *spiritualism* is. (See pp. 131–133.)

Volumes have been written, pretending to show the nature of man and his spiritual relation to God, by writers who either know but little of the subject, or else have become wise above what is written; and since this seems to be a chief corner stone in almost every mesmeric building, we cannot do better than to give in this place the language of the *wise man*

concerning the difference between man and beast. Eccl. iii. 18-21, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." Or, as the original is, "I said in my heart concerning the sons of (anosheem) mortals, that God would (borah) search them, and show to them that they are like the beasts."

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one (*ruah*, spirit) breath; so that a man hath no preëminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the (*ruah*) spirit of man that goeth upward, and the (*ruah*) spirit of the beast that goeth downward to the earth?" Notice that man and beast both possess the same *ruah*; and Solomon says, "That which befalleth the sons of men befall-eth beasts;" and the author referred to, in his introduction (forty-seventh paragraph) says, "That certain animals below man have been known to be clairvoyant." So far he agrees with the wise man. But the question is, Is clairvoyance and divine revelation one and the same thing? If so, beasts have their prophets among them as well as men. If they have not, revelation is from one source, and clairvoyance from another; and if divine revelation is a genuine coin from the mint of heaven, clairvoyance must be a counterfeit; or, in other words, if one is from a holy being, the other is from an *unholy* being. We see no way to avoid this conclusion; but as we shall have occasion, before closing this chapter, to refer to this part of the subject again, we here introduce his

own language, commencing on page 26 of his work :—

“40. We have now arrived at a point of grand importance to be recognized throughout this work, namely, that *whatever external physical agent can be made to act upon the internal human organism*, WILL MODIFY THE ACTION, CONSEQUENTLY THE PHENOMENA, OF THE PSYCHOLOGICAL AGENT.

“This proposition, startling as it may appear at first view, is, nevertheless, susceptible of the strongest demonstration. The case of every invalid exemplifies it. The pathogenetic action of nearly every drug in nature proves it.

“41. It follows, therefore, from what has already been shown, that, whenever the normal condition of the organism is changed, so as to allow of the influx of agencies from the external world, the psychological agent will become more or less modified in its action, and removed from its normal standard.

“For example: innumerable invalids are hopeful or sad, irascible or kindly affectioned, according to the dynamic condition of external bodies and the surrounding atmosphere. This susceptibility of the psychological agent to modifying influences is not only seen with regard to the action of the general dynamics of the earth, but with regard to the specific psychological influence of surrounding persons.

“42. Nay, this influence or agency on the one hand, and susceptible passiveness on the other, are so great, in some instances, as to produce *a total change in the sense of PERSONAL IDENTITY*; so that individuals have been known to identify themselves with the Deity, with Christ, a toad, a stone.

“43. It is a serious question here, if that is an

immortal nature which is so susceptible of vital change, which can lose so readily its *own* sense of identity for that of another.

“We have now arrived at that question which, of all others, is the most important to man, and which will frequently be brought to view in the body of this work.

“44. Man presents to himself two classes of phenomena: *first*, those which he determines as a self-conscious, self-reasoning, self-governing agent; *second*, those which he does not determine, and are without his own control; which, moreover, he finds himself, under certain circumstances, forced to develop even against his will and the dictates of his reason.

“Now, here are either two distinct agencies at work, totally unlike one another, and in direct opposition, or the two opposite classes of phenomena are the action of the same agent in direct opposition to itself. To assume the latter, may serve to sustain the false philosophy which has obtained for centuries; but this will make us no wiser in regard to ourselves.

“45. It is not to be wondered at that man has always been regarded as an anomalous being, — the only enigma of nature, — with regard to whom more theories have been written than of all the rest of creation beside, but without the addition of scarcely a ray of light in a century.

“46. Man has always confounded his animal with his highest nature; while, at the same time, he has looked upon the animal as entirely destitute of a spirituality. Some persons, however, have found themselves forced to regard *some* animals as possessing immortal spirits, inasmuch as they find them

possessed of certain powers which they regard in themselves as spiritual. Thus they reason:—

“ All *thinking* beings are spiritual beings.

“ Certain animals, in common with man, are thinking beings; such animals are, then, spiritual, in common with man. Again:—

“ 47. All beings who possess the powers of *clairvoyance* must be spiritual beings; for *clairvoyant power* is, beyond all doubt, spiritual.

“ Now, certain animals below man have been known to be *clairvoyant*. The evidence of this is indubitable.

“ Such, therefore, must be spiritual animals. Once again let *us* add,—

“ 48. “ All beings that have *affection* must be spiritual, because affection is a spiritual power.

“ All animals have more or less affection; therefore, all animals are more or less spiritual. Finally,—

“ 49. The psychological nature is spiritual and immortal. It is in itself indestructible. All animals have psychological natures in common with man; therefore, all the souls of animals, in common with the souls of men, are spiritual and immortal.

“ 50. Now, if the major premises in these syllogisms are just, the minors and conclusions are not to be denied, however much they may offend our pride or taste. Bears and bugs, lions and lizards, wolves and weevils, sea monsters and land serpents, all have psychological natures, or sympathetic susceptibilities. To escape these absurdities, flight is made to theory again, and it is supposed that the psychological nature which man possesses in common with the animal is, in *some way*, made spiritual and immortal; while that of the animal is left to perish with the death of

the body. But we say at once, *Away* with the whole of this miserable theorizing upon imaginary differences, and come unhesitatingly, confidently, to the interrogation of nature.

“51. Ask *yourself* wherein *you* are different from a mere animal. To see the grand difference, notice that the psychological nature of the animal is *controlled by outward objects acting upon internal senses* and propensities; that it has no self-judging, self-deciding, self-governing, self-conscious personal identity. But be cautious how you confound this with the psychological. Man has both; the animal has but one. The former* makes man *man*; the latter† makes him an animal. The former makes him a governor of himself; the latter makes him an automaton—the tool of any sensuous influence that may preponderate at the time. The former makes man a self-conscious, accountable being; the latter, an irresponsible machine. When the former is suspended in its action by an abnormal condition of the brain, the latter may be made to assume *any* sense of identity, from that of the supreme Divinity to that of a toad; from that of the archangel Gabriel to that of a shilling bit; whereas, the former can *never* be made to change its own sense of personal identity for that of another. It may be suspended in its action, as in insanity, sleep, mesmeric trance, pathetism, &c.; but it *can never be made to feel that it is other than itself*.

“It is, indeed, the active agent in man, and gives the consciousness of power; whereas the latter is the

* That is, the self-judging, self-deciding, self-conscious, personal identity.

† That is, the psychological, controllable by outward mundane influences.

passive instrument of the dictates of the higher nature, or of the unnumbered influences of the outer sensuous world.

“By the former he is to claim *conscious* alliance with the Divinity; for it is an image, nay, a child, of the all-controlling Spirit. For as the ever-blessed God is the ever-active, ever-developing energy of the universe, so is the self-conscious will and reason of man the only lawful governor of the human sphere.

“Hence it is the *centre* of highest agency on earth under Deity. From this go forth the mandates that control the wild forces of nature and subdue the earth; whereas the latter is a *medium of communication between the former and the vast world*. It is, therefore, that the latter is *susceptible to influences* even from the stars. It is, therefore, that *with the latter are associated all the agents of this mundane sphere*. To unfold these principles is the object of the following chapters.”

We first call attention to the forty-sixth paragraph.

“Man has always confounded his animal with his highest nature; while, at the same time, he has looked upon the animal as entirely destitute of spirituality.”

The distinction here made between man's *higher* nature and *animal* nature is not recognized by Solomon, or by Nature herself; and if we mistake not, what the author calls man's *animal* nature is his *highest* nature.

Again, at 50, he says, “To escape these absurdities, flight is made to theory again, and it is supposed that the psychological nature which man possesses in common with the animal is, in *some way*, made spiritual and immortal, while that of the animal is left to perish with that of the body.”

The author here seems to be guilty of the selfsame

error he is charging upon others. It is this "psychological nature which man possesses in common with the animal" which is the child of theory, and not the "*some way*" in which *man* himself may become both spiritual and immortal.

We have already shown from Paul that man is first natural, then spiritual; bearing first the image of the first Adam, who is of the earth, earthy; then the image of the second, which is the Lord from heaven, and is spiritual. (See page 132.)

And Christ, speaking of the resurrection, at the last day, said, he that liveth at that day, and believeth in him, shall never die. "Believest thou this?" Those who do will not call it theorizing to talk of man's becoming immortal at that day, while beasts are left to perish bodily.

Paul, speaking of such as our Savior referred to, says, they shall be *changed*; and that change he defines to be *from mortal to immortality*. (See 11 Cor. xv.)

"51. Man has both; the animal has but one. The former ("that is, the self-judging, self-deciding, self-conscious, personal identity") makes man *man*. The latter ("that is, the psychological, controllable by outward mundane influences") makes him an animal.

"The former makes him a governor of himself. The latter makes him an automaton—the tool of any sensuous influence that may preponderate at the time. The former makes man a self-conscious, accountable being; the latter, an irresponsible machine." But some beasts possess, to a certain degree, all which he says makes man *man*; and many of them are better governors of themselves than the greater part of man-kind. They not only govern themselves individually.

but many tribes of them have a *general* governor. Thus, the gregarious, both beast and bird, the ant and bee, have each a governor which rules, each in their respective realms, with a majestic dignity that would do honor to an Alexander or a Cæsar.

“The latter makes him (man) an automaton.” But an automaton cannot act without a conscious something, somewhere, possessing all the powers and faculties of mind and brain, which constitute man *man*, in contradistinction to a brute.

Now, what is this conscious agent? Is it *od* force, or mundane action? If so, we have, indeed, discovered a *new* agent, one that has greater claims to *od force* than its advocates would be willing to allow. It is an intuitive axiom, that a thing cannot impart what it does not possess. How, then, can “outward mundane influences” impart to the animal the animal faculties and propensities? He says, the latter (the outward mundane influences) “is the passive instrument of the dictates of the higher nature, or of the unnumbered influences of the outer sensuous world.” He cannot mean by this the world of mankind; for he adds, “It is, therefore, that the latter is susceptible to the influence of the stars.” May not, then, some evil-disposed star have influenced him to err a little in laying the foundation of his “Philosophy of Mysterious Rappings?” According to the positions here assumed, man, in his normal state, is far inferior to what he is in the mesmeric; indeed, the latter is often called the *superior state*, and this author makes it the *animal state*. In the former, he is dependent on his normal senses for his wisdom; in the latter, on the “outward mundane influences.” In the former, his sensations are limited to a small sphere; in the latter,

they are bounded only by the stars. Or, in other words, as a man, his sensations are very limited ; but, as an animal, they are limited only by the universe. In the former, or, as a *man*, he possesses but a moderate share of wisdom ; but in the latter, as an animal, his wisdom approximates to that of godlike. If this is the only real difference there is between man and the mere animal, better had he been a mere animal ; for, by what has hitherto been called instinct, they are endowed with a superior knowledge of many things than man, and often with a *foreknowledge* that man does not possess. Some display a mechanical knowledge, others a chemical, and others a medicinal, that man cannot equal, or scarcely imitate. In case of disease, the animal goes into the field, (Nature's apothecary shop,) selects the remedy, deals out the potion, takes or administers it, and always with success ; or, at least, is never known to lose a patient ; while man, after long years of plodding through his volumes, preparatory to practice, often kills ten patients to curing one.

The learned astronomer, after proudly contemplating the heavenly bodies and investigating the physical laws which govern them, is more ignorant of the severity or mildness of an approaching winter than the dormouse. He may, indeed, be able to foretell the time of *high water* ; but the beaver and muskrat will do *more* ; they will tell the time and height of a future freshet, and prepare to meet the event. And further, it is added, —

“By the former he is to claim *conscious* alliance with the Divinity ; for it is an image, nay, a child, of the all-controlling Spirit. For as the ever-blessed God is the ever-active, ever-developing energy of the universe,

so is the self-conscious will and reason of man the only lawful governor of the human sphere. Hence it is the highest agency on earth under Deity."

If this, in man, is "a child of the all-controlling Spirit," what is that a child of which gives an intuitive knowledge of these things to animals? Again: is not the agency which controls the animal sphere as lawful a governor as that which controls the human? So we think. But there *is* a more "lawful Governor" of the human sphere, if men would but be governed by him rather than by their own vain philosophy; one that "will reprove (*convince*) the world of sin, and of righteousness, and of judgment." (John xvi. 8.)

Again: how does the former bring man more in alliance with Divinity than the latter does the animal? and how is the former a "centre of higher agency" than the latter? We do not see. We have shown that the animal instinct leads to higher attainments than man's erring reason. The latter takes the longer and more circuitous route, and arrives at decisions with the less certainty. For instance: man, by a laborious, mathematical calculation, may ascertain nearly how much food will serve him and his family through a winter; but the ant ascertains it intuitively, and has no need of mathematics. In fact, the animal, as far as utility is concerned, possesses the *end* of every science, by intuition, to a greater degree of accuracy than man by a long course of study. Humiliating as it may appear, it is even so. What proud philosopher, with all his acquired wisdom, would ever suspect that a bird might be produced from an egg, had not the bird first taught him the fact and the process? But who first taught the bird these things? Why, says one, she was not taught it at all; it is a matter of intu-

ition. Well, then, the untaught bird knows more than the learned philosopher; and the question forces itself upon us, From whence did she derive this intuitive knowledge? Is it from *od* force? If so, *od* force has conferred greater and more wonderful faculties upon the *animal* than the Deity has upon man; and *od* force must be the greater deity. This is, indeed, *od*, and odd enough; the odds are tremendous.

From the above positions, it is evident that, in the mesmeric state, man puts off what constitutes him *man*, and puts on what constitutes him merely animal. In this latter state, he is certainly endowed with finer perceptions and a higher intellect. Now, the question is, Are there two primal sources of intelligence, from one of which the mind receives impressions, and from the other the brain? And are there two separate and distinct things in man, each of which, without the other, is susceptible of receiving conscious impressions? It would seem so; for the author of the work we speak of says, on page 319, —

“Now, it will make not the least difference, as to the sension of the brain, whether the *mind* takes cognizance of it or not; as the former stands as a fact in nature, *independent of the latter*. Hence a man may have represented in his brain an infinite number of things which his mind never knew. Hence, also, it is, that, while the ‘medium’s’ brain has the sension of the so called clairvoyant, the *mind does not know of the action of the brain*.” We have before heard of an “*inner man*,” which some have erroneously supposed to be an *immaterial*, conscious man, inside of a material and unconscious body; but here are really *two* inner men to one body, a brain independent of *mind*, and capable of receiving impressions and communicating

them to its fellow-brain in another individual: and still within this brain is another seat or centre of a higher intelligence, capable also of communicating with kindred minds; and perhaps, on further mesmeric analysis, it may be found, that within this *mind* there is another centre of still higher intellect, and another within that, and so on, like a stack of juggler's tumblers; so that a man should be called "*legions*," for he is many.

In the quotation just given, it is affirmed that the mind and the brain act independently of each other. According to that author's mode of reasoning, the fact, if it is one, can be proved by analogous and well-known cases. Now, is there a single case known, (except such as he supposes,) in which the *mind* of man has ever been *known* to act independent of a living, organized brain? There is *not*; an instance of the kind cannot be produced. Again: if the brain is so acted upon by mundane force as to produce sensation, independent of living mind, the same mundane force may also so act on the brain of the dead, and produce the same effect. So, after all, the raps and communications may be from the spirits, or rather from the *brains*, of the dead.

There is no way to avoid the conclusion. It is matter acting on matter, that is, mundane agency acting on a material brain, so as to produce sensation, which again is communicated to either another brain or mind, or *both*, to which it becomes intelligence. In this way the mundane agency may act on a dead man's brain to impress it with sensation, which again is impressed upon the brain of a living medium, through which it is communicated to a mind in the normal state.

So, after all, the theory is admirably calculated to build up that which it is designed to pull down. If a force can come from any part of the mundane whole, and knock on a table or kick over a chair, it may as well come from the brain of a dead man as any thing else.

Therefore, the *od force* theory must be abandoned, or the *spiritual* theory admitted; for it makes but little difference whether the raps are made by the brains or spirits of the dead. We here give the "*Deductions*," found on pages 318-20 of the "*Philosophy of Mysterious Rappings*."

"DEDUCTIONS. — MORAL ARGUMENT. — CONCLUSION.

"651. In the preceding pages we have presented facts, showing, —

"*First*. The influence of pathetism in producing that condition of the nervous system which throws it into relation to the mundane agent. Hence, when the local relations are favorable, the 'rappings' and 'table movings' are developed by pathetism in a manner to represent intelligence.

"*Second*. That the condition of brain in which the phenomenon of *clairvoyance* is developed is that in which also the higher forms of intelligence in the rappings are obtained. And here it should be remembered, what has previously been shown, that clairvoyance is first the *sension of the brain of what exists in time and space, without the ordinary use of the senses*, and results from a susceptible condition of the brain, in which it stands in a general relation to the whole outward material world, or in the midst of, and subject to, the influence of the new imponderable; conse-

quently, that the brain in this relation is like a telegraphic central point, from which radiate and extend an infinity of connecting wires to every surrounding point, so that a touch at any one of those in relation to the centre (the sensitive brain) conveys to it at once the exact representative impression. So also the brain, standing as a centre in *time*, is related to the events that *have* transpired, and which *are* to transpire, as the outer point is related to the centre in the order and relation of sequence. Hence in the brain is represented any point of time or space by specific action. If, then, as must be admitted, the knowledge which the *mind* obtains of the external world is by the external world representing itself first upon the *brain*, it must necessarily follow that the *mind has no knowledge* of these representations when its action is *suspended* in the brain, as is seen in the so called *unconscious* clairvoyance. The representation in the brain of the external world, then, is not knowledge, but simply *sension*. But, when the *mind takes cognizance of the brain's sension, the cognizance is knowledge*. Hence *conscious* clairvoyance, so called, is the cognizance which the mind takes of the *sension* of the brain, without the ordinary five senses.

“ Now, it will make not the least difference, as to the sension of the brain, whether the *mind* takes cognizance of it or not, as the former stands as a fact in nature *independent of the latter*. Hence a man may have represented in his brain an infinite number of things which his mind never knew. Hence also it is, that, while the ‘medium’s’ brain has the same sension of the so called clairvoyant, the *mind does not know of the action of the brain*. Its representations being unconsciously exhibited in the ‘rappings,’ his mind,

therefore, knows not how to refer them, except to some other being, some spirit. He rightly denies that he, as a *person*, — as a conscious, knowing, responsible agent, — has any thing to do with the intelligent representations in the rappings; and yet there is not one of the ‘communications’ made, throughout the whole body of the present phenomena, but falls within the legitimate province of the brain’s sension. This applies whether to the ‘rappings’ or to the involuntary movements of the medium’s muscles. For we have shown, —

“*Third.* That when the organism stands in the power of a mundane emanation, so that the earthly agent, in its action upon and through the organism, shall cause the movement of objects or concussive sounds, *the action of the brain, in specific relation, will have a controlling influence.* Hence, as the brain acts in reference to mundane *results*, so will the mundane agent represent the results; and thus the action of the mundane agent represents the action of the brain. For the brain itself — indeed, the whole nervous system — stands specifically related to the mundane agent, and is kept from its powerful influence only by the health of the body and the *supreme control of the mind.* But it has been shown, —

“*Fourthly.* That, in order to become a ‘medium,’ the mind must *not* control the functions; that it is a universal requisition, among the so called spiritualists, that a person, in order to be a ‘medium,’ must be *passive*, — must resign himself to be controlled, — that he must have no will; in short, that he must resign all his controlling power over his body, and leave his brain and general organism, and their various functions, to be controlled by a foreign agent. Conse-

quently, he who, as a responsible agent, has usually the least control over the organism, is the most readily inducted into 'mediumship.' And such a man most readily falls under the control of material influences. For, as we have shown, when the *mind does not control the organs, the powers of the world will*. It is impossible that this should be otherwise, since the organism belongs to the world of matter, and is subject to the forces of matter; and that only by the forces of his own mind — namely, by his will and his reason — can man save his automatic nature from the dominion of matter. Even then he will fail, if the vitality of the organism becomes weakened. The perfect man, then, is a perfect mind, controlling, for the divinest of purposes, a perfect body.

“Now, as the mind supremely active over the organism constitutes the man, it follows that to resign this and to become *passive* is to resign our manhood.

“*Finally*. As the mind only can be the free, thinking, responsible agent, the organism is only a machine. To resign, therefore, the mind, — to become *passive*, as is required of those who would be 'mediums,' — is to become an unthinking, irresponsible machine. In so far as persons become 'mediums,' they are mere *automatons*.”

We first call attention to the following sentence: —

“And here it should be remembered, what has previously been shown, that clairvoyance is first the *sension of the brain of what exists in time and space, without the ordinary use of the senses*.

First, it will be noticed that pathetism throws the nervous system into a condition which brings it into relation to the mundane agent, by which clairvoyance is the “*sension of the brain of what exists in time and*

space ;” and further on it is said this is “not knowledge, but simply sension. But, when the *mind takes cognizance of the brain’s sension, the cognizance is knowledge.*”

Now, as nothing can exist except what is in *time and space*, it follows that the brain first has an *omnia sension*, which is knowledge where the mind takes cognizance of it, and must be as unlimited as the sension, which makes it amount, in the end, to OMNISCIENCE. This is rather more than the serpent told our first parents — “Ye shall be as gods, knowing good and evil.” Pathetism has a little more than made his words true.

But, suppose we admit all this, still the theory is a rotten one. For things do not exist *before* they exist; but clairvoyants tell of them before; so they are possessed with a sension underived from mundane agencies. The author whom we quote speaks of a man who was in the habit of telling beforehand when a funeral in his neighborhood would take place.

Further on it is said that the brain in this relation (to the whole outward material world) “is like a telegraphic central point, from which radiate and extend an infinity of connecting wires to every surrounding point, so that a touch at any one of those in relation to the centre (the sensitive brain) conveys to it at once the exact representative expression. So also the brain, standing as a centre in *time*, is related to the events that *have* transpired, and which *are* to transpire, as the outer point is related to the centre in the order of sequence.”

But the telegraphic wire is useless without an intelligent agent at each end of it to make the “*touch.*” Now, when a clairvoyant tells of a thing before it exists,

who makes the "*touch*" at the other end of the wire where as yet there is no event? For instance: in the case of the man who foretold funerals; his brain was at one end of the wire, and a funeral must have been at the other end for him to have *told* of a funeral; but the fact is, he told it before it *existed* at the other end.

But it is said, "the brain, standing as a centre in *time*, is related to the events that *have* transpired, and which *are* to transpire." So, in such cases, future time, burdened with the future event, gives the "*touch*" at the other end of the wire. But, philosophically, there is no such thing as future *time* or future *events*. Time, like a gentle stream, is constantly rolling onward; it fills the channel of the stream behind, but not ahead at any given point until it arrives at that point. And an event cannot be an event until it transpires, any more than a child can be a child before it is begotten. We speak of future time and future events as a mere matter of convenience, to avoid a circumlocution. The moment a point of time or an event exists, it is past; so an *existing* future point of time, or an *existing* future event, must be in the past tense; which is an absurdity none will admit. So it is equally as absurd to talk of any existing relation of the brain to future time or events, as it is to talk of an existing relation between a father and son before either is born. But, absurd as it is, it is one of the strong pillars in the "*Philosophy of Mysterious Rappings*."

It is generally admitted that a stream cannot rise higher than its head. We have followed the stream to what is *called* the head, but find the stream rises above it.

In pathetism, there is a knowledge obtained which theory does not account for. And we ask, From whence

is it? We do not ask through what channel or concatenation of means it comes to the brain; whether by an electrical telegraphic line, or a mundane line of packets, or an *od* force postboy; but we ask, *Where* and *what* is the fountain head of this mesmeric sension or knowledge? It does not reside in mundane things; where is it, then, we ask again? But echo answers, **WHERE?**

The nearest thing in nature allied to it is animal instinct; and in this, as Pope says, "God directs."

If God directs clairvoyants, they are really his prophets. This cannot be, for they generally tell ten lies to one truth, while *his* prophets always tell the truth; and even animal instinct is never known to err, so that clairvoyants cannot be under *that* influence. But they must be under some intelligent influence; and we have shown it is not of a mundane nature, and that it is not of God; consequently, as a *dernier resort*, it must be of the devil.

We are aware this is an unpopular idea in this present age of moral philosophism, in which men have become so vastly "wise above what is written." But the fact that there *is* a devil is revealed from a higher source than the wisdom of men, and that he *has* done just what is being done through what is usually called mesmerism, pathetism, &c.

That there is a mysterious intelligence manifested in clairvoyants, mediums, &c., all agree. Many writers tell us a great deal about philosophical channels through which the intelligence comes, but little or nothing about the source from whence it comes. The postboy who brings us the news is not the news himself, but the means of conveying it.

Here is the grand point on which the writers of

philosophical theories of mesmerism have failed; and these failures the modern spiritualists are making capital out of. They say it is from the spirits of the dead, and that there is no devil; and having, as they think, found the source of the intelligence, little do they care by what physical or philosophical channel their opponents bring it to the living; if they only get it there, it answers their purpose. If a man has important news which he wishes to send his friend in Europe, he can contrive *some* way to get it to him; and when received, if of a mysterious nature, his friend will not so much wonder through what channel it was conveyed to him as how his friend happened to have it *to* convey. He would not suspect that the wonderful news originated in the mode of conveyance, or in the peculiar state he was in to receive it.

DEDUCTIONS.

Having briefly examined several theories opposed to that of the agency of departed spirits, we are irresistibly led by them, if admitted, to the following conclusions:—

1. That the influence of magnetism throws the nervous system into a condition to be influenced by some external agent, in a manner to represent intelligence surpassing that of the normal state.
2. That this intelligence must originate in, and proceed from, that external agent.
3. That the external agent, whatever it may be called, is but a part, or the whole, of the grand mundane universe.
4. That as a thing cannot impart what it does not possess, the material universe possesses a sension

of things, *past, present, and future*, which it impresses on the brain, and in which, in connection with the mind, becomes knowledge.

5. That, as the brain is associated with mind, and stands related to the whole universe, of which it is a miniature representation, so also the whole universe, as a whole, must have a mind as well as sension.

6. That the innate sension of the mundane universe is unlimited; consequently, it possesses an omniscient mind, susceptible of being impressed upon the brain, and through that, under favorable circumstances, to the mind of man, in a greater or less degree.

7. As God is omniscient, he must be the omniscience of the universe.

8. That the material universe is God, as matter endowed with sension, and whose mind is omniscient. And as man is made in the image of God, he is a miniature representation of the universe, having a material brain, susceptible, under the influence of pathetism, of receiving the sension of the material universe, and reflecting it upon his mind, which is knowledge.

9. That there are but two principles in nature — God and matter, or mind and matter.

10. That the body of man is a part of one, and his soul is a part of the other; and at death, the former returns to the great sea of matter, and the latter to the great sea of intellect, in which the identity and personality of both are forever lost in the universal whole.

It will be seen that the mundane, like the electro, theory already examined, leads, also, to the conclusion that, as the great Mind of all is identified with

the universe, every phenomenon would be the same, whether matter existed or not; so that pantheism, or idealism, must finally be the result of all such theories. And such, also, is finally the result of the doctrine disclosed by the pretended spirits. The former leads us to this conclusion by a little shorter route than the latter; it is, therefore, a little shorter way to infidelity. Now, if a belief in spiritual agency in these things is an evil, it is only so from its evil tendency. Admit it is an evil, and how shall we oppose it? Not by presenting a theory which has for its very elements the selfsame evil; for it is a poor physician who cures the malady of his patient by plunging him into another, which the sooner produces the same fatal end, like cutting off a man's head to save him from death by cholera. Find a science or natural agent by which a medium can foretell with precision a future event, and we have found one by which might have come that prophecy of old, which alone is calculated to mould the savage nature of man into an angelic form, and teach him his accountability to God, and the way to eternal life and happiness hereafter.

No doubt but many Christians, believing in these so called philosophical modes of accounting for the "*mystery*," will rejoice in what they think the overthrow of *rapping spiritualism*; but they ought rather to mourn; for the victory (if such it be) has been too dearly purchased by finishing up what rapology has begun.

Now, what great difference does it make in the end whether these things are done by the spirits of the dead, or by mundane agency, or electricity; either way of accounting for them is fatal to divine rev-

elation and the religion of Jesus Christ, and alike has a tendency to throw off that moral restraint so essential to our well being here and eternal life hereafter.

To find out some philosophical way to throw off this restraint, seems to be the present grand object of the world; and what the pretended spirits of the dead are not able to do, is likely to be done by the philosophism of the age. These are truly the perilous times which the apostle Paul said should come in "the last days;" in which he says men will be "ever learning, and never able to come to the knowledge of the truth." Men have gone on building theory upon theory, and throwing darkness upon darkness, by reason of not being willing to "give the devil his due." The doctrine of the new agent identifies the Deity with matter; and to be consistent with itself and popular opinion, it must identify the devil with man. Here lies the difficulty: the real agent being kept out of sight, the more theory we have, the more obscurity. The world has always hated the truth, which of late is become very unpopular; so much so, that few writers dare to meddle with it. But nothing else will save us. Popular theory may make us popular, that is, "high esteemed among men," but "an abomination in the sight of God." Our Savior prayed that his disciples might be sanctified by the truth, (not by popular opinion.) "Thy word is truth." Let us take it, then, instead of od force, and we shall find out the agent in pathetism at once.

Though we have devoted a chapter to prove, by the word of God, the identity and personality of the adversary of man, it may be proper here to give the reader some evidence of it in this place, that he may

the better judge what is the agent in these mysteries. Matt. xxv. 41, "Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Here the Savior certainly recognizes two orders of wicked beings, viz., wicked *men*, who at the judgment day will depart into a place prepared for the *devil* and his *angels*. Now, if the angels of the devil are wicked *men*, as some think they are, who is the devil? *He* cannot be a man. (See chapter fifteen.)

CHAPTER XIV.

MESMERISM CONSIDERED IN THE LIGHT OF DIVINE REVELATION.

“WHEN thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.” (Deut. xviii. 9-12.)

“These words were delivered by Moses, in the name of Jehovah, to the people of Israel, when they were about to pass over Jordan into their promised land, and just before the great lawgiver ascended Mount Nebo to die. In them he gives a comprehensive catalogue of almost all the arts and practices of divination that have ever been known in the world; and solemnly prohibits them, as heathen abominations, which are sure to bring the curse of God upon their victims. *When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.*

“1. *There shalt not be found among you any that maketh his son or his daughter to pass through the fire.*

This expression, *to pass through the fire*, describes a rite of the idolatrous worshippers of Moloch, which, as it would seem, did not always destroy the lives of the children. For King Ahaz, among his other abominations, *made his son to pass through the fire*; and this son seems to have been the same with Hezekiah, who reigned after his father. It is probable that this was a form of divination in which the children were in some way exposed to the action of fire, and by which a prosperous and happy life was divined for those who escaped.

“2. *Or that useth divination.* This specification seems to refer to particular kinds of divination, as by the idolatrous use of the lot; by the divining rod; by arrows, upon which were written directions to do or not to do any given thing, and which were drawn at random from the quiver; by the voices and the flight of birds, and from the entrails of victims, whether animal or human, which were slain for sacrifices.

“3. *Or an observer of times.* One who pretended to foretell future events from the motions of the clouds, and perhaps from those of the heavenly bodies. The prophet Isaiah thus speaks to those who were deluded by these arts in his day: *Let now the astrologers, the star gazers, the monthly prognosticators, stand up and save thee from all these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them. They shall not deliver themselves from the power of the flame.*

“4, 6. *Or an enchanter, or a charmer.* Those who sought to confirm their pretensions to magical powers by charming venomous serpents, by prescribing charms, and by muttering spells to cure diseases and to avert other calamities.

“5, 8. *Or a witch, or a wizard.* These words, both in the Hebrew and English, are applied to those, whether male or female, who pretend to superior knowledge or wisdom derived from magical arts. *Thou shalt not suffer a witch to live.*

“7. *Or a consulter with familiar spirits.* Literally, one who consults with the bottle or wine skin. There is not a doubt but that those who practised this form of divination were ventriloquists. Either they caused their stomachs to protrude like a wine skin blown up, as was so frequently noticed in the Salem witchcraft, and by speaking in a strange voice, as out of their stomachs, persuaded the ignorant people that they had a demon inside of them, by which they could divine, or they carried a wine skin about with them, and gave their oracles as if from a spirit confined in it by magic. Hence, in the Septuagint, the Greek version of the Scriptures which was made by the Jews themselves, this phrase is translated by a word which exactly corresponds in form and meaning to our *ventriloquist*. This kind of divination, in spite of the curses pronounced upon it in a great number of places and in a great variety of forms, seems to have been a favorite superstition with the people of Israel. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, and thy speech shall whisper (in the margin, *peep*, or *chirp*, i. e., make a sound like that of callow birds) out of the dust. Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. The soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will set my face against that

soul, and will cut him off from his people. The same thing is spoken of also in the New Testament, in the case of a certain damsel possessed with a spirit of divination, literally a spirit of Python, which brought her masters much gain by soothsaying. From the use of the word *Python* here, it would seem that this form of divination was identical with one that prevailed extensively among the Greeks and Romans. Those who practised this art are frequently called *witches* and *wizards* in the Scriptures; and they pretended also to consultation with the spirits of the dead.

“9. *Or a necromancer.* Literally, an interrogator of the dead, whether by means of familiar spirits or otherwise. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep (or chirp) and mutter, then ye shall answer, Should not a people seek unto their God? Should they seek for the living unto the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and *maketh diviners mad.* And Manasseh did evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. Wherefore the Lord brought upon him the captains of the host of the King of Assyria, which took him among the

thorns, and bound him with fetters, and carried him captive to Babylon. It was of one of these necromancers that Saul asked counsel after he was abandoned of God, and just before his mournful suicide. And Saul said unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And he said unto her, Divine unto me by the familiar spirit, and bring me up from the dead him whom I shall name unto thee? So Saul died for his transgression which he had committed — for asking counsel of one that had a familiar spirit, to inquire of it.”

It is true, we do not find the word mesmerism, clairvoyance, or medium in the Bible; but the name of a thing does not alter the thing itself.

That the witch of Endor was what is now called a *medium*, cannot be doubted. Hear the language addressed to her by Saul: “Divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.” (1 Sam. xxviii. 8.) And for this sin Saul died. (1 Chron. x. 13.) At the present time, people are going to persons called mediums, and saying, “Bring me up those I shall name.” And the spirits of such are said to be brought up. No matter by what agency it is said to be done, whether by witchcraft, electricity, odyle, necromancy, or mesmerism, it is the same thing.

It is said the holy prophets were under the same influence. But this cannot be. We never hear of their pretending to consult with the spirits of the dead; but, on the contrary, they every where condemn the practice. Moreover, it is evident that the prophets and wizards of old were not considered as both one, otherwise Samuel would not have been

called a prophet, and the medium of Endor a witch. Neither would one have been approved of God, and the other condemned, had they both been of one sect or class. We never read that God ever manifested his displeasure to those who sought unto *his* prophets; but he has every where manifested it to those who seek unto a *witch, medium, or necromancer*.

Neither is it less displeasing in the sight of God now than in the days of Saul; and unless nature has changed since that time, it is now done by the same agency. No matter by what name or by what power this agency is called into action; when in action, it is the same.

That holy men of old did not make their disclosures through the spirits of the dead, is evident from some of their disclosures themselves. For instance: Job says, (Job xiv.,) "Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass; turn from him, that he may rest till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live again? All the

days of my appointed time will I wait, till my change come."

And again, speaking of the dead, he says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Let us, for a moment, contemplate Job in the character of a medium. A spirit comes to him, perhaps that of his deceased father, and thus addresses him: "Job, my son, I am before you to make an important revelation."

"Well, father, what is it?"

"Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; not like a tree to sprout up again immediately, but he lieth down, and riseth not: till the heavens be no more, he does not awake, nor is he raised out of his sleep; neither does he know what befalls the living: for when you, my son, were in your palmy days of prosperity, you came to honor, but I, being dead, knew it not; and now, in your present afflictions, you are brought low, even in dust and ashes; but I do not perceive it of you."

"But you say you are the spirit of my father, and that you are dead, and are not to rise again, or wake up, till the heavens be no more; and that you know not what befalls the living; how, then, do you reveal these things?"

"DONE!" rapped the spirit, and so ended the disclosure.

Nor can we, with more propriety, contemplate Solomon in the same character. It could not have been the spirit of the dead that disclosed to him the fact that "there is no *work*, nor device, nor knowledge, nor wisdom in *sheol*, (the state of the dead,) whither thou

goest ;" because such a disclosure, made by the dead, would carry its own condemnation on the face of it. (Eccl. ix. 10.)

But whatever may be said of "circle disclosures," it is certain the secrets of God can never be revealed through WICKED MEN. "The secret of the Lord is with them that fear him ; and he will show them his covenant." (Ps. xxv. 14.) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos iii. 7. Prov. iii. 32. John vii. 17 ; xv. 15.) The secret of the Lord is with them that fear him ; the wicked cannot reveal it ; they have often tried, but always failed. A few instances will here be given. Through Moses and Aaron was revealed the power of God. The attempt that the Egyptian magicians made to prove the same power in their god, or to disprove the power of Moses' God, proved, in the end, a total failure.

We next call attention to the dream of Pharaoh. Gen. xli. 8, "And it came to pass in the morning, that his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream, but there was none that could interpret them unto Pharaoh. Then Pharaoh sent and called Joseph. And Joseph answered Pharaoh, saying, It is not in me : God shall give Pharaoh an answer of peace." Joseph had before stated to his fellow-prisoner that interpretations belong to God. In this case, God had a secret to reveal ; a wicked Pharaoh could dream it, but neither psychologists nor magicians could interpret it ; for that purpose there must be a Joseph, a man of God.

So in the case of Nebuchadnezzar ; he also dreamed a dream wherewith his spirit was troubled. Dan. ii.,

“Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams.” How common it is for the wicked to look every way for instruction before they do to God! He has given us every necessary instruction concerning the future in his word; yet people are more prone to consult mediums or necromancers than they are the word of God. Thus Pharaoh and Nebuchadnezzar first called upon their magicians; but when they saw their utter inability to reveal the truth, they sought unto men inspired of God. In the latter case, the Chaldeans said, “There is not a man upon the earth that can show the king’s matter.” They undoubtedly thought there was no greater power of divination than theirs; and had there been none greater than psychology or mesmerism, “the king’s matter” never would have been revealed, for the secrets of God are not revealed by or through these means.

But the question may be asked, How shall we distinguish between the revelation of modern mediums and that of the holy prophets of God? The rule we have already given from the *counterfeit detector* — “The secret of the Lord is with them that fear him.” Those who fear God, and who reveal his secrets, never fail to give him the glory; they do not give it to the spirits of the dead, or to God through departed spirits, but directly to God.

There are, then, at least two sources from whence disclosures are made — a good and an evil source; and two characters through which they *are* made — the righteous and the wicked. Through the righteous only are revealed the secrets of God; and through the wicked, lying wonders and the mystery of iniquity. These revelations are as antithetical to each other as

light and darkness, or as the two characters through which they are revealed. If either one is true, the other must be false. The revelations made by the holy prophets and apostles can never be made to harmonize with those made by modern mediums. Yet there are a few zealous advocates of the latter who pretend to believe in the former. But it is said truth is revealed; and it must be from a good source, for truth cannot proceed from an evil fountain. This is sheer assumption. The devil himself has been known to tell a most sacred truth. He said to our Savior, "I know thee who thou art, the Holy One of God." A more sacred truth was never uttered. Again: "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?"

Moreover, he has frequently quoted the Scriptures of divine truth. If he does not intend to inculcate *some* truth, the better to carry out his purposes, he would not refer us to the *word* of truth.

He is the great deceiver; yet he does not, generally, teach in plain terms a disregard for truth; but on the contrary, when occasion calls, pretends to have a sacred esteem for it, and often uses it to subserve his own wicked ends.

But it is said, also, that this work cannot be of the devil; for if so, he must be an omnipresent being. This is equivalent to saying *there is no devil*, which he who says gives very good evidence that he is beginning, unawares, to train under his influence. For if he can do nothing now, because he is not omnipresent, there never was a time when he *could*. So the conclusion must be, that he never had any thing to do in the acts of men, and hence he never existed. But the Scripture informs us that he *has* existed; and until

a record of his death can be found, we have no authority to *deny* his *being*, or his present power to do evil.

But it is often said, If this is of the devil, by what agency does he do these things? that is, how does he make the raps, tip tables, &c.? But if they are done by the spirits of the dead, it is as great a mystery by what agency *they* do it. If it is by the invisible and personal presence of the spirits of the dead by *any* agency, it may, by the same agency, also be done by the invisible and personal presence of evil spirits, or devils.

We have no proof that the former exist, but abundant proof that the latter do. Satan "smote Job with sore boils from the sole of his foot unto his crown." The fact is revealed, and if we attempt to be wise above what is written, we put ourselves in a position to trifle with the word, and to be led away by the tempter.

Again: it is said, if this is of the devil, why is he suffered to work so complete a deception? God, being of infinite power and goodness, would not suffer him to deceive the whole world; therefore it cannot be a deception. It might as well be said that a God of infinite power and goodness would not suffer the whole world to be wicked; and, therefore, the world is not wicked. The fact is, the great delusion is the legitimate offspring of the great wicked. It is just what has followed as a consequence of wickedness in every age of the world, and, in the Scriptures, is every where considered as an evidence of a departure from God and holiness.

We shall here notice what the advocates of spiritual manifestations seem to rely upon as their strongest

argument; that is, "God is unchangeable; therefore what he has formerly done he is now doing; and if he ever gave revelations to men, he is now giving them through modern mediums." But this argument, to those who use it, is worse than useless. For, in the first place, how do they know that God is unchangeable? They certainly have no means of knowing it but by the Scriptures; and these their spiritual manifestations lead them to believe are false. But admit that God is unchangeable, and what he has done he is now doing, and it involves them in a difficulty from which it is impossible to extricate themselves; that is, to prove that he has formerly manifested himself to the living *through the dead*. This they cannot do; therefore their argument fails them, and *more* than fails them, because the Scriptures *do* prove that his former mode of giving revelations was by his Holy Spirit, or by angelic agencies; and more, unless he has changed his *modus operandi*, he cannot give them through the spirits of the dead. Again: we have shown that the principles brought to view in divine revelations are repugnant to those brought to view in spiritual manifestations; and if those are of God, these are not, unless God has changed. Again: I deny their right *in toto* to base an argument on any thing revealed in Scripture until they acknowledge its divine and sacred truth.

But an argument founded on the immutability of God may be used to advantage *against* rapping spiritualism. It is this: God is unchangeable, (which is admitted;) therefore what he has done he is now doing; and if he suffered the devil formerly to deceive men, he is *now* suffering him to deceive them in the same way; and if necromancy, or pretending to deal with the spirits of the dead, was formerly an evil in his sight, it is now.

Again : without the least necessity of spiritual manifestations, God is doing in this age just what he has done in all ages ; that is, confirming the truth of his word, either by a fulfilment of it or by miracles. This age is peculiarly prolific in the fulfilment of sacred prophecy ; so much so as to leave no room for the candid to doubt the truth of it.

But the advocates of spiritual disclosures are hard pressed for sound argument every way. They claim at this time the fulfilment of Joel's prophecy in their manifestations. (See Joel xi. 28, 29.) But it is evident their claim is premature. The prophecy is not to be fulfilled in this state of things, but, "And it shall come to pass afterwards;" that is, after the things spoken of above ; that is, the restitution of all things, which has not yet come to pass.

They have reason to fear that their manifestations are a fulfilment of prophecies which they would not relish quite as well, such as the following : " Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. iii. 13.) " But evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 13.) " But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2 Peter ii. 1, 2.) " For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii. 12.)

Now, when are these prophecies to be fulfilled? Not in the millennium, when all will know the Lord, from the least to the greatest; but "*in the latter times,*" or close of this dispensation. But if spiritual disclosures are destined to bring the world to the knowledge of the truth, they must have been fulfilled prior to spiritual manifestations; and we ask what "doctrine of devils" was embraced just before rapping spiritualism? If it be replied, the doctrine of the Bible, then I ask what faith the spiritualists have departed from? It must be faith in the word of God. But this makes the prophecy find a fulfilment in spiritualists themselves.

As far as we are able to learn, they do not deny departing from the *apostolic* faith; that is, those that ever had it to depart from; and this alone is a complete fulfilment of that part of the prophecy. And yet they tell us the Bible is not true, and demand of us the proof of it, while they are fulfilling it to the very letter.

After all that has been said concerning the wonderful mesmeric disclosures that have been made, of such a nature as to forbid the possibility of a delusion, those very disclosures are a proof of the enormous deception, in a remarkable fulfilment of the word of God. This can be proved by Scripture, and ought to put the thing forever at rest. We call attention to Ezek. xiv. 3, 4. "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face; should I be inquired of at all by them? Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols."

Several points in this text claim attention. And

first, it is not God who puts the stumbling block before the people, but the people themselves, by setting up idols of divination in their hearts. And yet they are saying, If "spiritual disclosures" are of the devil, why does God put such a great stumbling block before our faces? Why, rather, do *we* put them before our *own* faces? If people would seek unto God rather than unto the dead, as they are commanded, the stumbling block would be out of the way at once. But through our own iniquity we put it before our eyes, and then foolishly charge it upon God, and wonder how spiritual disclosures can appear so real and afford us such consolation, and yet be of the devil. No wonder at all. God says, in the text, he will answer us according to the multitude of our idols which we set up in our hearts. If we make divining by the dead an idol in the heart, we shall be answered according to our expectations; for such is the import of the text. And we have abundantly proved that a general feature in mesmerism is, that experiments in it prove the anticipations, creeds, and theories of its experimenters.

"But some man will say," It is not so with me; I did not set it up in my heart or believe it; I only went to investigate it, and found it true.

That is the fatal error; you should have sought unto God, and not "the living unto the dead." It was there you departed from the commandment of God, and took the stumbling block along with you; and the devil was ready to help you set it up, and you are perfectly satisfied with it. Had you obeyed God in the first place, you never would have been deceived by what God has forbidden you to approach.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring

after them, I will even set my face against that soul, and will cut him off from among his people." (Lev. xx. 6.)

This going to investigate the spiritual disclosures has ruined many a one, and is likely to ruin many more. Strange infatuation! What! throw yourself away to the devil, to see if there is a devil to receive you?

If a man has no doubts about *what* it is, he would never investigate it to *learn* what it is; and if he *has* doubts, they grow out of his want of faith in the word of God, which informs us that it is an abomination in his sight, and that he will set his face against such as turn after it; and when God sets his face against us, we are prepared to fall in with the spiritual manifestations with but little investigation. Reader, if you are of this class, let me admonish you, in the love and fear of God, to investigate it once more, not by the RAPS or by the tipping of tables, but by "the law and the testimony," as God has commanded.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Is. viii. 19, 20.)

WITCHCRAFT FORBIDDEN.

"And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers." (Mic. v. 12.)

Fearful are the judgments of God threatened of

those who practise this sin. "Thou shalt not suffer a witch to live." (Ex. xxii. 18.) "A man or a woman that hath a familiar spirit shall surely be put to death: they shall stone them with stones: their blood shall be upon them." (Lev. xx. 27.)

"But these two things shall come upon thee in a moment, in one day — the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thy enchantments." (Is. xlvi. 9-13.) Paul thus addresses Elymus the sorcerer: "O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts xiii. 10.)

The charge alleged against sorcerers, especially in the New Testament, is, they resist the Holy Ghost, and seek to turn people away from the faith. This is just what is now done by people called *mediums*.

Their end is declared in Rev. xxi. 8. They "shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Nowhere has effect ever been known to follow cause more manifestly than in psychology. We appeal to every one acquainted with it, and risk nothing in saying, that, in proportion as it is believed, true Christian faith is wanting. The very *nature* of the thing is to turn people AWAY FROM THE FAITH, without which it is impossible to please God. And those who do this are called, in Scripture, children of the devil, and are said to be full of *all subtilty and mischief*. Now, there need be no quibbling whether psychology and sorcery are one and the same thing; they have the same effect; both *turn away from the faith*.

MODERN DIVINATION.

Divination is one of the sins which the people of Israel were forbidden to practise, and of which we have spoken at the commencement of this chapter. We proceed to detail the various ways in which it is practised at present.

To the various methods of divining practised by the ancients, the moderns have added several new ones; among which is the practice of telling fortunes by the dregs of a teacup, or by a pack of playing cards; by observing the moon for the first time after the change, and by its place in the ecliptic, called *signs*.

To these may be added the first robin, swallow, snake, &c., seen in the spring.

Now, to tell fortunes by the teacup or cards, nothing is necessary but confidence in the mode and a determination to succeed. With these prerequisites one may begin, and, for the first time, tell just what he happens to think of first: some of it may be true, and some may not; but continue to make repeated trials, and proclaim yourself a *fortune teller*, and it will not be long before you will be surprised at your own success; and as your faith increases, your reputation will increase also, and you will soon become *renowned*. But if your conscience should happen to sting you, and you should perceive that your success is a fulfilment of that Scripture which says God will answer according to the multitude of our idols by which we divine, and set up in our hearts, and you should seek unto the Lord for wisdom, your fortune telling would be at an end. It is with that as with mesmerism: the author has tried them both, and has found that, to be successful in any of these things, it is not necessary that

a person should be the seventh son, or be born with a veil over the face, or *under* any particular planet; for there are *none* born *above* the planets. Neither is it necessary that a person should be of a peculiar temperament to be a good mesmerizer or medium. Any one can be a good mesmerizer, medium, witch, wizard, or fortune teller, by abandoning himself entirely to the influence, fearless of all consequences.

But it may be asked, Why does a seventh son, or one born with a veil over the face, succeed better in these things than others? Because they are sought unto as diviners, and have been taught that they *are such* by nature; and, believing that they are, they abandon themselves to the influence and to the practice with more confidence than others; therefore, they generally succeed better. This is only being answered according to their idols—their pretended birthright faculty being the stumbling block which they set up before their faces.

It is strictly in accordance to the general feature in mesmerism, in all its forms; that is, as we have all along shown, experiments in it prove the theory of the parties concerned. We have shown that every thing in it depends on the will of the operator. So in telling fortunes, looking through a *blue stone*, &c. A seventh son, or one born with a veil over the face, has been taught to believe he *can* do it; and he *WILLS* to do it, and *does* do it; and so could any one else with the same *faith* and *will*, and the same disregard to the commands of God.

Some people seem to think, because a table tips towards them, indicating them to be a medium, that they are highly favored of Heaven, being born with

some peculiar privileges that others have not. Proud of this (as they think) natural advantage, they are unqualified to resist this first temptation of the devil, but yield implicitly, a willing instrument in his hands, to perform the blackest deeds of sorcery and witchcraft, under the popular and fascinating term, *medium*; as though there was something in its modern name capable of averting the indignation and judgments of God threatened on those who practised it under its *ancient* names.

Idoltrous divinations are common at the present day. Many very zealously believe that the new moon, seen for the first time over the right or left shoulder, is ominous of good or ill fortune until the next change. This generally proves true in proportion to the faith in the omen. The ancients divined by it, and by the stars and planets; as also by the clouds, &c. But God has forbidden it. Others consult the moon's place, or *signs*, so called, in sowing or planting, weaning calves, &c. These are the relics of heathen divination, and is a God-forbidden practice. In the light of science, nothing is more ridiculous. Since astronomers first gave the present names to the constellations of the zodiac, by the annual precession of the equinoxes, every sign has retrograded more than thirty degrees, or a whole sign, from its former position in the heavens; and since, in the order of the signs, Aries (the head) precedes Pisces, (the feet,) the sign Aries is now in the constellation of Pisces, (the feet.) So, when we say the sign is in the head, if it is really any where, it is in the feet.

So also of Leo, (the heart.) The sign is said to be in the heart when the moon is in the constellation of Cancer, (the breast;) and the astronomer knows

this difference; but as the farmer does not always know it, his calves never find it out; so, if he turns them out to wean when he *thinks* the sign is in the heart, they will bleat just as well as though it was there.

Again: the influence, if there is any, must come from the stars in the constellations; and they are known to be one hundred thousand times farther off than the diameter of the earth's orbit—a distance which chain lightning, darting round the equator of our earth eight times in a second, would be three years in passing over. Since it is admitted that lightning has the most rapid motion of any thing in nature, the bleating influence coming from a star to a calf would not affect him in less than three years after he was first turned out to wean.

But it is often said, as the moon affects the ocean, why not our crops, and the different parts of the animal body? It might as well be said, as the moon affects the ocean, why not the water in our springs and wells? The fact is, her attraction affects the earth as a whole, and no more the water than the land. Plants and animals, as parts of the same great whole, are equally attracted according to their weight, twice alike in twenty-five hours; and since her special influence cannot be detected on so large an area as Lake Superior, it cannot be perceived on a bed of onions, a few acres of flax, or so small a thing as a calf. But if these things are so, it may be asked why astronomers still perpetuate the error, by giving in their almanacs the moon's place, first in the head, and so on to the feet. It should be understood that almanacs, like Peter Pindar's razors, are made to *sell*. Many people consult them as much to learn

where the *sign* is as for any thing else. The almanac maker knows better; but he must sell his work, or he would not publish it; and to make it a business matter, it must meet the whims of the public. If the people did not believe in these things, they would no longer be found in almanacs. They are found there because many people believe them; and the same believe them because they are found there. Just like many false doctrines of religion; none can be so false but that somebody will preach it; and because it is preached, somebody will believe it, and that because it *is* preached; while the only reason that it *is* preached is, because some people believe it.

Such is the way of the world — “deceiving and being deceived.” For instance: a man believing in error will not read a book, or hear a man preach, that does not sustain his views; so he virtually offers a reward to any one who will deceive him or confirm him in his error; and in this money-loving world, somebody will do it. And now, as we value a thing in proportion to what it costs us, we are not apt to pay a large price for a thing, and then give it away. So a man who pays the greatest price for being deceived is less likely to give up his error, even if he can get the truth gratis.

CHAPTER XV.

PSYCHOLOGY A SUBJECT OF SCRIPTURE PROPHECY. —
THE MAN OF SIN. — THE DEVIL. — CONCLUSIONS.

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

What the dragon, the beast, and the false prophet symbolize in this text is a matter of much speculation, and one that has given rise to many conflicting theories. But as we intend to present facts in preference to creeds, it is sufficient for our purpose to consider them as three principal powers opposed to the pure gospel of Christ — viz., pagan power, false religious power, and false prophetic power. Now, call these what we may in theory, they are in effect symbolically the same.

John saw three unclean spirits, like frogs, out of the mouth of these symbols. A frog is an unclean creature. It is among the unclean things forbidden the Israelites to eat. (Lev. xi. 10. Deut. xiv. 10.) It lives in two elements, or spheres — air and mud. The frog-like doctrine of psychology teaches that the psyche is capable of living in the body and in the upper harmonial spheres. This we have shown in the ninth chapter of this work and elsewhere. It is also maintained

by the advocates of psychology, that under its influence the psyche ascends to heaven, and yet without death. So, like the frog, it lives in the body, (the mud,) and in air, (the spirit world,) and does not suffer death in passing from one sphere to the other.

As to the doctrine of *rapping spiritualism*, it is a medley of *paganism*, *anti-Christianity*, and *false prophecy*. That it is a retrogradation to heathenism we have abundantly shown, both from its ancient origin and principles, and that it is the greatest of all false prophecy. (See Chapter IV.)

Its advocates themselves are not bashful in saying it is destined to usher in a new era far more glorious than any thing which has ever gone before it. As these things have been sufficiently shown in this work, we pass to the second part of the text.

“For they are the spirits of devils working miracles,” &c.

We have shown that they are the spirits of devils,—

1st. By their mysterious deceptions, false pretensions to science, and consulting with the dead, &c.

2d. By their tendency, which is evil, and only evil; and

3d. By the plain word of God.

They are, therefore, emphatically, “the spirits of devils.”

The miracles they are working are the wonder and astonishment of the world. The going forth unto the **KINGS** of the earth and the whole world is having a remarkably rapid fulfilment.*

* The following is from an Amherst (Mass.) paper, dated Friday morning, April 25, 1851:—

“Destiny carefully calculated and set on paper. Astrology. The celebrated Dr. C. W. Roback, professor of astrology, astronomy, thronology, and geomancy, combined with conjuration, from Sweden,

“TO GATHER THEM TO THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY.”

This is the end of the “*strong delusion*.”

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of heaven, from the throne, saying, IT IS DONE.”

The revelator has marked out the future pathway of the church of God from the first to the second advent of our Lord, the Alpha and Omega of the church in its seven states or conditions, represented by the seven

office No. 71 Locust Street, Philadelphia, offers his services to the citizens of Amherst. He has been consulted by all the crowned heads of Europe, and enjoys a higher reputation as an astrologer than any one living. Nativities calculated according to geomancy—ladies \$3, gentlemen \$5. Persons at a distance can have their nativities drawn by sending the date of the day of their birth. All letters containing the above fee will receive immediate attention, and nativities sent to any part of the world written on durable paper; and he is prepared to make use of his power by conjuration on any of the following topics: Courtship, advice given for the successful accomplishment of a wealthy marriage; he has the power to redeem such as are given to the free use of the bottle; and for all cases of hazard, and for the recovery of stolen or lost property, and the purchasing of lottery tickets. Thousands of the above-named cases have been done in this city and its vicinity, and in the United States, to the full satisfaction of all. Ten thousand nativities or horoscopes have been cast during the last four years while here. Letters will answer every purpose, and will do as well as to call in person; and the mail is now so safe that persons need not fear to trust money through the post office. Dr. Roback receives from five hundred to one thousand letters monthly, and has never missed one. All letters will be religiously attended to if prepaid. For more particulars, call at the office of the Express, and get an astrological almanac gratis.

C. W. ROBACK.

churches of Asia, with an express message to the angel (or minister) of each; and what he saw he was commanded to write in a book, and send to the seven churches *in* Asia, that each church might know her whereabouts on the page of history, and also the peculiar trials and afflictions she would be called to pass through. And we cannot doubt but we are now in the Laodicean state; lukewarm, neither cold nor hot, saying, "I am rich, and increased in goods, and have need of nothing;" yet "wretched, and miserable, and poor, and blind, and naked."

As this is the state of the church militant, it must witness the pouring out of the seventh vial; for there *are* seven, and in them is filled up the wrath of God. In this state of things will be seen three unclean spirits (the word *coming* is not in the original) out of the mouth of the dragon, &c., and working miracles, which the world is now witnessing, and which will gather the kings of the earth and the whole world to the battle of that great day of God Almighty, which will be the last and most terrible conflict between Christ and Antichrist, to be decided in favor of the former, by the pouring out of the seventh vial, which will destroy the power symbolized by the woman sitting on the scarlet-colored beast,* and all her attendant train; when the final, victorious shout will be heard, "as the voice of a *great* multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."

Some are expecting the great battle is soon to commence, and that the present unsettled state of Europe is the precursor of that event. But in the text it is

* Out of the mouth of which came one of the frog-like spirits.

denominated the "battle of that great day of God Almighty," not the battle of *that great day of Europe*.

Though the European powers, and even the whole world, should join in one general conflict, it could not be the battle referred to in the text. For it must be fought in that "great day of the Lord;" and he must be here to fight it. (See Rev. xix. 19.) Neither is the belligerent aspect of the nations a precursor of the immediate ushering in of *that day*. For the Savior, speaking of these things, said, "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, &c. All these things are the beginning of sorrows," not the end of them. The expected *outbreak* in Europe *may* take place soon; but "see that ye are not troubled, for the end is not yet." There is a greater battle to be fought at the end than which wicked nations alone are able to fight. Indeed, they cannot fight the battle of Armageddon, for they are all on one side, and none left for them to fight against; for it should be borne in mind that the battle of Armageddon is the Lord's battle, in which the two great armies will be, one for Christ, and the other for Antichrist, the man of sin.

There is a prevalent opinion that in the "day of the Lord" there will be *no* fighting. But we appeal to the word: Zech. xiv., "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, &c. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." Now, as he fought in the day of battle, so he will fight again in the great

day of the Lord, when his feet shall stand upon Mount Olives, which shall cleave asunder.

When he led his people, under Joshua, into the land of promise, he fought and overthrew the wicked nations, and divided "the spoil in the midst of them." In like manner, it is affirmed in the text that he will fight again in the day of the Lord. His army, again, will be his holy people, and his enemies, as before, the wicked nation, practising the same sins for which he drove out the Canaanites, viz., sorcery, witchcraft, necromancy, and kindred evils, just what is now filling up the cup of the iniquity of the world. As is the type, so is the antitype.

The children of Israel were a warlike people, trained to the use of arms in the wilderness; fought their way into the land, and their greatest battles *in* the land. So the church of God is, and is called, a militant (fighting) church, and like the ancient Israelites, trusting in the Lord of hosts, will never lose a battle.

The millions who are now sleeping in the dust, and who have "all died in faith, not having received the promise," will "stand upon their feet, an exceeding great army," and be brought into "the land of Israel," to Jerusalem; against which, Zechariah says, all nations will be gathered to the battle, where the man of sin will be destroyed; that is, taken alive and cast into the burning lake, together with the false prophet,* and a clean sweep be made of wicked nations.

It is not difficult to see that the three prominent features so distinctly marked in the doctrine of rap-

* Out of the mouth of which came another of the frog-like spirits.

ping spiritualism, viz., *paganism, anti-Christianity, and false prophecy*, are hastening the world to one general decision against the Holy One of God. Already do we hear the Pharaoic question from almost all classes: "Who is the Lord, that I should obey his voice?" The Deity is being analyzed both by rapping spiritualism and electro and mundane philosophism, and is found by the analysis of both to be nothing but the *material universe*; and, sure enough, "Who is the Lord that I should obey his voice?" He cannot prove himself to be "the God of the Hebrews" by his miracles; for *mundane agency, electricity*, or some such thing can work all these miracles as well as he.

The devil, too, has been put through the same crazy crucible, and found to be nothing but the necessary animal propensities of our natures.

This is the greatest and most enchanting *lullaby* that Satan ever sung. It is quieting the consciences of men into a nap that nothing but the din of the great battle of God Almighty will arouse them from. Let those who can discern the face of the sky discern the signs of the times; for it is not too late to talk of the divine authenticity of the Bible, while the very elements put in requisition to overthrow it are literally fulfilling it.

While rapping spiritualism is pushing a little against it with infidel horns, menacing the world with Egyptian darkness, electro and mundane agency have come against it like a battering ram, threatening to carry all before them, and to reduce the universe, with its Creator, to a heap of chaos "worse confounded." And while the former has taken the open field, and commenced the seige, the latter have retired behind a fortification of *science*, (falsely so called,) and opened

a heavier and more deadly fire upon the *same* object, under pretence of repulsing the open-field besieger.

THE MAN OF SIN.

“ Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

“ Let no man deceive you by any means ; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, showing himself that he is God.

“ Remember ye not, that when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time.

“ For the mystery of iniquity doth already work ; only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they receive not the love of the truth, that they might be saved.

“ And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believe not the truth, but had pleasure in unrighteousness.” (2 Thess. ii. 1-12.)

Protestants have said this man of sin is Papacy, the little horn of Daniel; whilst Papists say it is Protestantism. But it cannot be either, for several reasons. His revelation is to be preceded by, or accompanied with, a *falling away*. Now, at the rise of Papacy or Protestantism, there was no remarkable falling away more than when a hundred false systems or creeds arose. The church has always had her declensions and revivals to a certain degree; but there must, somewhere, be emphatically a *falling away* — one that must be more distinctly marked than any other, else it could not be recognized by the church as the one the apostle referred to; and he evidently spoke of it as one which they *would* recognize when it should come. In the present Laodicean, lukewarm state there is a decided falling away, and one that is rapidly progressing, and without a parallel. Not only the church is cold, but her power seems paralyzed. Though revivals are not unfrequent, yet she seems, by going with her flocks and herds (her pride and riches) to the Lord, to have dealt treacherously with him, and to have begotten strange children, which a month seems to devour with their portions; while many need reconverting before the end of a month. Nor does the church seem doing as much towards converting the world as the world is doing towards converting the church, in which it has so far succeeded as to bring her down nearly or quite to a level *with* the world. The almost total want of faith in the word of God is peculiar to the present age, both in the church and in the world, the effect of which is seen in every direction — in the general disregard to moral principles, in the insubordination to government, in the disobedience of children to parents,

and want of reverence to the aged—the want of confidence between man and man, in all classes, from the highest to the lowest. Every thing in a religious or moral point of view seems to be at loose ends. Many who most pretend to faith in the word of God have spiritualized every truth out of it, in order to make it bend to certain creeds, and thereby made it a laughing stock to infidels. The man of sin cannot be Papacy for another reason. When revealed, it is to be a man—not a boy or child. If Papacy is the *man* of sin, when was it the *child* of sin? for it *must* be a child before it is a man.

If Paul alluded to Papacy at all, we can consider it the *child* of sin, as it introduced those false doctrines which are the foundation of psychology, and, when matured, will make the *man*.

But Papacy is not yet the *man*, for another reason. In the person of its head, the pope, he never exalted himself above all that is called God, but says he is a servant of servants; neither did he ever sit in the temple of God. His seat has always been at Rome; while the temple of God has been, and will ever be, at Jerusalem.

Ps. lxxxii. 13–18: “For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever. Here will I dwell, for I have desired it,” &c. And that Jerusalem is represented, is evident from Ps. cxlvii. 12, 13. And that Christ will yet take David’s throne and kingdom, is evidently a matter of prophecy. (See Is. ix. 6, 7. Luke i. 31–33. Ezek. xxi. 25–27.) The literal throne of David is the one Christ will yet take. David’s spiritual throne (if he ever had one) was never “overturned, and overturned, and overturned;” but his literal throne has

been, and Christ will take it. But when he comes there will be two claimants to it, himself and the man of sin, who will be on it, in the temple of God, exalting himself above all that is called God. His coming "is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." This is the man of sin — the full-grown Antichrist. There can be no second revelation of Christ till there is a revelation of Antichrist. One is as much a matter of prophecy as the other; and although heaven and earth shall pass away, not one jot or tittle of the word will fail.

Now, we need no Daniel to tell us that psychology is paving the way to the man of sin, "whose coming is after the working of Satan, with all power, and signs, and lying wonders." It is to be expected he will deceive, if possible, the very elect; as it is said he will all whose names are not written in the book of life.

The strong delusion is rapidly driving men into the valley of decision, where they are taking sides — the great mass for Antichrist, the few for Christ.

The advocates of rapping spiritualism pretend that no one has yet arrived at perfection in these things. What, then, may we expect of one perfected in these mysteries? Nothing less than one qualified to work Christ-like miracles, as far as miracle is concerned. Now, in the present rapid tendency of the world to

pantheism and infidelity, such a one might successfully proclaim himself to be God, that is, the Lord God, saying he is all the God there is, and setting himself in the temple of God, and saying, also, "I will be their God, and they *shall* be my people," and that those who will not have him to rule over them he will destroy. It is unerring prophecy that such a personage will yet arise, and continue forty and two months, when he will be destroyed by the rightful heir of the throne.

Rapping spiritualism and philosophical pantheism are fast ripening the world to worship just such an impostor, whose character will be the exact opposite to that of Jesus Christ. And as the fulness of the Godhead dwells in the one, so will the fulness of the devil dwell in the other. One is God incarnate, the other is the devil incarnate. And before the former can take the throne of his father David, it must be occupied by the latter.

THE DEVIL.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. v. 8.)

There seems to be a growing tendency among men to doubt every thing that cannot be scientifically demonstrated, leaving little or no room for the exercise of faith, which "is the evidence of things not seen," and without which "it is impossible to please God." The miraculous birth of our Savior, the atonement, the resurrection of the dead, &c., are often doubted because they cannot be demonstrated by science. So also, because the grappling irons of human wisdom cannot be fastened upon his satanic majesty, and his

origin, his maker, and use be discovered, his existence is often doubted.

Now, it is written, "The just shall live by faith." If we believe nothing except what we can demonstrate, we have no spiritual life, and shall not have life in the world to come. "Who is the devil?" is often asked. Peter says he is "your adversary." But popular opinion is saying he is our "evil propensities," given us for some wise purpose.

But who can demonstrate this *good* and *wise purpose*? There is no better evidence of it than there is of a devil.

It is said God did not create him, because he cannot be the author of evil. Yet it is admitted that man has evil in his heart; and it may be asked, Who created it? It cannot be God, as, in the former argument, he is not the author of evil; and it cannot be man, for he cannot create any part of his own nature. But still it exists; and the same sophistry which proves there is no devil, proves there is no evil: the same which proves there is no devil but evil, proves there is no God but goodness.

But what idea could Peter have of a man's evil propensities "as a roaring lion, walking about, seeking whom they may devour"?

To deny the existence of an evil in some mode of being, is to deny the evidence of our sober senses.

Even rapping spiritualists admit there are wicked *spirits*, and that their mediums are often deceived by them; but they say they are the spirits of dead men. But there is no more proof that they are such than there is that they are devils, only as one is *believed* to exist, and the other is not.

Now, there is nothing gained by denying the existence of the ancient devil and substituting a modern

one, endowed with all the powers and attributes of the old one. But, "to the law and to the testimony:" these will settle the question whether there is a devil or not, and whether he is *electricity, od force*, wicked spirits of men, or old Satan himself.

Let the reader take his Bible and read the following texts, substituting "*the evil propensities of man*" for the words *devil, Satan, serpent, &c.*, and see if the Scriptures, so read, would give the popular idea of a devil. We will begin with Gen. iii. 1: "Now the *evil propensities of man* were more subtile than any beast of the field which the Lord God had made." "And *they* said unto the woman, Ye shall not surely die." "And the woman said, My *evil propensities* beguiled me, and I did eat. And the Lord God said unto her *evil propensities*, Because ye have done this, ye are cursed above all cattle, and above every beast of the field; and your evil propensities shall go upon their bellies, and eat dust all the days of their lives."

Now, here were *three* active, intelligent agents, viz., the man, the woman, and the serpent; each of which was guilty, and so considered. And that the devil is sometimes called "the serpent," may be seen by reading Rev. xii. 9; xx. 2. Again, (Matt. iv. 1:) "Then as Jesus led up of the spirit into the wilderness to be tempted of *his evil propensities*." "And when his evil propensities came unto him, they said, If thou be the son of God, command these stones to be made bread." "Then his *evil propensities* taketh him up into the holy city." "Jesus said unto *them*, It is written again, Thou shalt not tempt the Lord thy God."

Matt. ix. 32: "And as they went out, behold, they brought to him a dumb man possessed with *his evil propensities*. And when *they* were cast out, the dumb

spake. But the Pharisees said, He casteth out *evil propensities* through the prince of *evil propensities.*" Matt. xxv. 41: "Depart from me, ye cursed, into everlasting fire, prepared for *your evil propensities* and *their* angels."

Luke iv. 33: "And in the synagogue there was a man which had a spirit of an unclean *evil propensity.*" Matt. viii. 31: "So the evil propensities of the man besought him, saying, If thou cast us out, suffer us to go away into the herd of swine." John vi. 70: "Jesus answered them, Have not I chosen you twelve, and one of you is man's evil propensity?" Heb. ii. 14: "That through death he might destroy him that hath the power of death, which is, the *evil propensities of men.*" (See also Jude. ix. and Job i. 6.) The account of Satan, in the first chapter of Job, does not seem much like an evil, but more like an evil being. How is it in Luke x. 18? — "I beheld the *evil propensities of men* as lightning fall from heaven." 2 Cor. xi. 15: "And no marvel; for the *evil propensities of men* are transformed into angels of light. Therefore it is no great thing if (*their*) ministers also be transformed as the ministers of righteousness." Rev. xii. 7: "And there was war in heaven: Michael and his angels fought against the *evil propensities of men*; and *they* fought and their angels, and prevailed not; neither was their place found any more in heaven. And they were cast out (of heaven,) that old serpent, called the Devil, and Satan, which deceiveth the whole world: they were cast out into the earth, and their angels were cast out with them."

Verse 12: "Woe to the inhabitants of the earth, and the sea! for the *evil propensities of men* are come down unto you, having great wrath, because they know they have but a short time." Zech. iii. 1: "And he

showed me Joshua the high priest standing before the angel of the Lord, and the *evil propensities of men* standing at his right hand to resist him."

How is this? Mediums tell us that *good* spirits come up on the right hand, and *evil* ones on the left. But Zechariah saw Satan standing at the *right* hand. Mediums should look into this, for what they call *good* spirits may be devils, after all.

In the same manner the reader may read Rev. xvi. 13, 14. Rom. xvi. 20. Rev. xx. 10. Luke viii. 2. James ii. 19. Rev. xviii. 2. Ps. cix. 6, "Set thou a wicked man over him; and let Satan stand at his right hand."

Here Satan again is at the *right* hand; which seems to be his place. He cannot, therefore, be the spirit of a dead man, or his place would be on the left.

But we forbear: further quotations are unnecessary. Those who deny the existence of the devil should be aware that very few, if any, serve him who *do believe* in his existence.

In taking a general view of the subject, the following difficulties naturally present themselves. If there is no devil but wickedness in men, who are the angels of this wickedness? and who is the prince of it? A prince implies subordinates; and angels are ministers unto something that can be ministered unto. Now, if it be replied that man has one ruling passion to which the others are subordinate, then what inflames that ruling passion? It must be the angels that minister unto it; and if these are the evil propensities of men, we have not found the origin of evil yet. Again: the devil *was*, or is to be, cast out of heaven. If he is the evil propensities of men, how came he in heaven? But it may be said that heaven, in the text, means

the church. It is then evident the devil is not cast out, nor has the war yet commenced which is to cast him out. But when he is cast out, the warfare of the church is forever ended ; for John says, when he saw him cast out, his place was found no more in heaven. But when this takes place, the church will be no more a militant church, but triumphant ; and at the same time, twelve hundred and sixty days, or, as some say, years, the devil will be in the earth ; which must mean the unconverted, if heaven means the church.

It will readily be seen that such a view of the devil would be very difficult to harmonize with the doctrine of the millenium, *past* or future. If it is future, and the devil is the wickedness of men, there will be one thousand two hundred and sixty years, instead of a thousand, during which there will be the wicked remaining on earth. It would seem, then, that the heaven in the text is not the church, but the heaven of the church, in which there is no evil propensities of men, but a devil to be cast out in the last days, and to come down to the earth with great wrath, knowing he has but a *short* time — one thousand two hundred and sixty literal days.

But it is not intended in this work to give an explanation of the symbolic language used by the revelator, further than to show, that, to be consistent with itself, the devil cannot be the evil propensities of men, notwithstanding the popular idea to the contrary. Holy men of old believed in his existence as a being ; their prophets taught them so, and Christ confirmed it. But through psychology, table tipping, mundane agency, &c., it has been discovered that there is none. Wise, indeed, must be that race of men whose very tables know who is the best medium in a room. I

wonder if Daniel's old table knew as much? But suppose this is all science, and no devil; what has science been about ever since creation, that she has not revealed these things before?

Moses and the prophets, we are told by spiritualists, were good mediums; and the former carried his rod in his hand, and we never hear of its being charged, or of his taking a ride on it. As it is admitted there were good mediums of old, if there is any law of nature about these things, it would have shown itself occasionally through them. They were constantly coming in contact with wooden tables, stools, or seats, sandals, &c. Why did they not charge them so that they would walk off without hands, as at the present day? But no; men were not able to give forpid shocks to wooden things, until they discovered that there was no DEVIL.

CONCLUSIONS.

We come now to take a general view of the whole subject, and from its principal features draw our conclusions; and, —

1st. It is evident that mesmerism, psychology, clairvoyance, ecstasy, spiritual manifestations, rapping, and table tipping are but different phases of the same thing, which must all stand or fall together.

2d. That it is the mysterious power of Imagination, and that it does not present any stronger evidence to the senses than she has frequently been known to do.

3d. That its tendency is to infidelity, pantheism, and finally to atheism.

4th. That it is a direct attempt of the devil to extinguish the few remaining sparks of faith in the word of God, and to confirm his first falsehood — “Ye shall not surely die.”

5th. That it is a direct and literal fulfilment of divine revelation.

6th. That it is an abomination in the sight of God, and a manifest result of the moral depravity of human nature.

7th. That it is paving the way to the "man of sin," and greater wonders may yet be expected of it.

8th. That it is "the spirits of devils working miracles, and going forth unto the kings of the earth, and to the whole world, to gather them to the battle of that great day of God Almighty."

9th. That it is an evidence of the proximity of that great day.

10th. That it is emphatically the "STRONG DELUSION" which is to deceive all whose names are not "written in the book of life."

But it may be said that these conclusions are prematurely drawn, and that the thing has already passed its meridian, and is beginning to decline. We are aware there is not as much public show made of it at present as a few months since. But how has it declined? Have any of its advocates renounced it and gone back and embraced the religion of Jesus Christ? No; nor does it appear that their faith in it, as a general thing, is in the least shaken; and while they have relaxed a little in the public display of it, they are gaining strength in their private cabals. To their evening sittings there is less public admission; but still a few friendly ones *are* admitted, and the number of believers is still increasing. The thing has only retired a little from the public to gather strength in private. We trust the facts presented in this work will commend themselves to the candid, and that the reader will weigh them, and, by the

word of God and his grace, be enabled to draw his own conclusions.

In arriving at a just decision on this subject, much depends on whether there is a devil or not; as imagination, without satanic agency, cannot do all that is *said* to be done by spiritual agency. Take, for instance, the stones thrown at a house in Paris, described on page 177.

Now, the argument of spiritualists on this subject is this: If an angel, which is spirit, could roll away the stone from the sepulchre, the spirits of the dead can throw one through the air, tip tables, &c.

But, in the first place, there is no proof that the angel referred to was the spirit of a dead man.

Now, it is admitted that the stones thrown in Paris were by evil spirits. And according to their own logic, if they cannot prove that the angel that rolled away the stone from the sepulchre was the spirit of a dead man, they cannot prove that the spirits that threw the stones are spirits of dead men.

It is admitted that God is supreme; and we have shown that there is an order of beings intermediate between him and man; for Christ was made a little *lower* than the ANGELS. Now, since God is God, and there is none like him, (Is. xlvi. 9,) of every grade of rational beings beneath him, some must be good, and some bad. Then there must be bad angels as well as good ones. This is no greater mystery than that there should be good and bad men; and unless there *can* be bad angels, there can be no bad men.

From the nature of the case, it is therefore very *possible* that there is a devil; and from divine revelation it is very *certain* there is one, yea, many.

Now, since there are wicked angels or devils, and

since a good angel can roll a stone, bad ones, or devils, may throw them. The reader has the account of the stones being thrown in Paris, the tipping of tables, &c., as cheap as the author. What, therefore, is not done by an aberration of mind, (if done at all,) is done by the devil, who is as able to do it as the angel of the Lord was to roll away the stone from his sepulchre.

That the reader may keep that which is committed to his trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith, is the prayer of the author. And seeing ye know these things, beware lest you, also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, to whose abundant mercy we commend you, beseeching you to abide in his word. Shun every appearance of evil, and watch unto prayer, that you may escape the STRONG DELUSION of these last days, and stand at the right hand of the Son of man when he shall come in his glory, and receive the welcome invitation — “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

APPENDIX.

It is a strongly-marked characteristic of man, that though he may make never a more candid decision on passing events, yet, when passed, and he takes a retrospective view of them, they frequently wear an entirely different aspect. There are, no doubt, several causes for this; one of which, and not the least, is, *present* popular opinion, which more or less influences almost every individual. Indeed, a man, associated with his fellow-man, can scarcely possess human attributes without being more or less under this influence. Again: passing events seldom produce that cool deliberation of mind necessary to a just decision that the contemplation of them in the past does.

From these and like considerations, I have thought it best to present the reader with a specimen of mesmerism, or something allied to it, in the past. I refer to "the Salem witchcraft," many features of which have a striking resemblance to what is now passing under the appellation of mesmerism, table tipping, &c., a specimen of which may be found in "Mather's History of New England," Book vi., page 68, as follows:—

"In the year 1679, the house of William Morse, at Newbury, was infested with demons in a most horrid

manner, not altogether unlike the demons of Tedworth. It would fill many pages to relate all the infestations, but the chief of them were such as these: Bricks, sticks, and stones were often by some invisible hand thrown at the house, as were many pieces of wood. A cat was thrown at the woman of the house, and a long staff danced up and down in the chimney, and afterwards was hung by a line, and swung to and fro; and when two persons laid it on the fire to burn it, it was as much as they were able to do with their joint strength to hold it there. An iron crook was violently, by an invisible hand, hurled about; and a chair flew about the room, until at last it lit upon the table, where the meat stood ready to be eaten, and had spoiled all if the people had not, with much ado, saved a little. A chest was by an invisible hand carried from one place to another, and the doors barricaded, and the keys of the family taken, some of them from the bunch where they were tied, and the rest flying about with a loud noise of their knocking against each other. For a while the folks of the house could not sleep quietly, but ashes would be thrown into their suppers, and on their heads and clothes; and the shoes of a man being left below, one of them was filled with ashes and sent up after him. When they were in bed, a stone weighing above three pounds was divers times thrown upon them. A box and a board were likewise thrown upon them; and a bag of hops was taken out of the chest by the invisible hand, and they were beaten with it, till some of the hops were scattered on the floor, where the bag was then laid and left. The man was often struck by that hand with several instruments; and the same had cast their good things into the fire. While the man was at prayer with his

household, a broom gave him a blow on his head behind, and then fell down before his face. When they were winnowing their barley, dirt was thrown at them; and essaying to fill their half bushel with corn, the foul corn would be thrown in with the clean, so irresistibly that they were forced thereby to give over what they were about. While the man was writing, his inkhorn was, by the invisible hand, snatched from him, and being able nowhere to find it, he at length saw it drop out of the air down by the fire. A shoe was laid upon his shoulder; but when he would have caught it, it was snatched from him and laid upon his head, where he held it so fast that the *unseen fury* pulled him with it backwards on the floor. He had his cap torn off his head, and in the night he was pulled by the hair, and pinched, and scratched: the invisible hand pricked him with some of his awls, and with needles and bodkins; and blows that fetched blood were sometimes given him. When he was writing, another time, a dish went and leaped into a pail, and cast water on him, and on all the concerns before him, so as to defeat what he was then doing. His cap jumped off his head and on again, and the pot lid went off the pot into the kettle, then over the fire together."

Speaking of a boy belonging to the family, it is said, —

"All the knives belonging to the house were one after another stuck into his back, which the spectators pulled out; only one of which seemed to them to come out of his mouth."

Farther on a few pages, we find an account of several accused of witchcraft, who made the following confessions before the magistrates in court: —

"Goody F. said that she, with two others, (one of

whom acknowledged the same,) rode from Andover to the same village (*Salem*) witch meeting on a stick, above the ground, and that in the way the stick broke and gave her a fall, by which she was hurt, and still sore." "I happened," said Mather, "to be present in prison when this F. owned again her former confession to the magistrates. I asked her if she rode to the meeting on a stick. She said, "Yes." It was not long before M. L., daughter of the said F., confessed that she rode with her mother to the witch meeting, and confirmed her mother's confession. At another time, M. L., junior, the granddaughter, aged about seventeen years, confessed what her grandmother and mother had related; and when they, with E. C., rode on a stick or pole in the air, she, (the granddaughter,) with B. C., rode upon another; and the said B. C. acknowledged the same."

Such are but a few of many similar occurrences which took place in this memorable time of wonders, which prevailed to such an extent that nineteen were executed. And besides many who were imprisoned, more were accused, while the numbers afflicted were still increasing. But it was finally seen that every legal effort made to arrest the evil only increased the number of victims, till, perhaps, profiting by the experience of several European nations, public sentiment began to call for a different mode of procedure; and William Phips, then governor, granted a pardon to such as were condemned, and a release to those in prison, which soon put an end to the singular affair. But it was not confined to New England alone: about that time, in Suffield, in England, in the year 1645, it prevailed, and was followed up by prosecutions, until they saw that, unless they put a stop to them, "it would bring all into blood and confusion." It also

prevailed in France until nine hundred were put to death. In looking back upon this subject, it is difficult to find people, at the present time, who are willing to believe that all these strange things really took place. But when we speak of the present mysterious movement of tables and chairs for proof, we are referred to the evidence of our senses. But had not the people who lived at Salem and vicinity, nearly two hundred years ago, senses as well as those now living?

Shall we presume to say that the people who pulled the knives from the boy's back did not know whether they were in it or not, or whether they drew them out of it or not? Why are such things to be doubted because they are said to have taken place yesterday rather than if they are said to take place to-day? No good reason can be given; yet every man insists on believing his *own* senses, though he takes the liberty to doubt those of every man *but* his own. The people who lived two hundred years ago might as well trust their senses as the people who now live. Yet it is generally admitted that Imagination played a very conspicuous part in the Salem witchcraft. Then certainly we ought not to deny her agency in mesmerism, the mysteries of which bear so near a resemblance to those of the times we speak of. It is said a few individuals in our day have taken a ride on a table moved with unseen hands; and the proof is, the evidence of our senses.

But there were several of the accused, as just related, who confessed that they rode from Andover to Salem through the air on a stick or pole. And what is still more singular, these confessions were made in court before which they were tried, and for which they

were condemned to suffer death.* Now, if the evidence of the senses cannot bear false witness, these individuals would not have been condemned. In this instance, we must either admit the evidence of the senses to be false and absurd, or that these women did actually ride miles through the air on a stick.

I have witnessed a multitude of cases equally as singular, in which clairvoyants have imagined themselves riding, flying, or sailing through the air with more than railroad speed; and in that state would so affirm, I have no doubt, at the expense of their lives. There is a still further striking resemblance between clairvoyants and those who made this confession; that is, the former, on returning to the normal state, lose all knowledge of what they say or do in the abnormal; while the latter, after being pardoned, and the excitement over, nearly all denied all knowledge of what they confessed, or of ever making a confession of any kind, or of ever going to a witch meeting. A few only said they had belied themselves and others; but it does not appear that even *these* were conscious at the time of what they were doing. They were all, undoubtedly, mesmerized, not by the present passes, but by the excitement created by the marvellous times in which they lived.

It is remarkable that those who *were* executed seemed to be the least under the influence of the general aberration of mind. All of them persisted in their innocence even to their death.

It is truly melancholy to reflect on these circumstances, inasmuch as we see the disastrous effects Imagination produced in those by-gone days; and not

* They were condemned principally on their own confessions; however, they were not executed, but pardoned by Governor Phips.

much the less so to reflect that in this enlightened age as little is known or realized of her illusive power; especially while we see the learned and the wise building psychological towers to her everlasting fame, or erecting electro and odyle monuments to her glory, with all the zeal and ardor of a Buddha devotee.

But we are told that the progress of science is "onward and upward;" and since even the Deity himself cannot be encircled in its philosophical folds, he must be counted among the things which belong only to the darker ages of the world. People are not generally aware of the liability of being deceived by external appearances, which, if illusive, produce a corresponding internal sensation. For instance, a train of cars arrives at a depot and gradually stops, while another is moving by in the opposite direction. This calls the attention of the passenger to that side, to the train in motion, which he verily thinks is at rest, and his own is passing by it. In this case he is not only deceived by outward appearances, but he *feels* also an internal evidence of an onward motion while he is perfectly at rest. But on casting his eye out on the other side on objects at rest, his judgment is instantly corrected, and his internal sense of motion as instantly ceases. This is but one of the many very common cases of the illusory play of imagination, in which are engaged the senses of seeing and feeling.

Now, the motion of the table is said to be felt as well as seen in what is called the "tipping experiment." But Professor Faraday has of late, by several ingenious experiments, demonstrated that they do not move by an unseen agent. The length of his article is such that it cannot be given here; but it may be found in the "London Athenæum," of Saturday, July 2, 1853.

It appears that among other things used by the professor in his experiments was an index, designed to show "whether the table moved first, or the hand moved before the table, or both moved or remained at rest together." In this case, he says, "The effect was never carried far enough to move the tables; for the motion of the index corrected the judgment of the experimenter, who became aware that inadvertently a side force had been exerted."

I have never doubted the real motion of a table *with hands* on it. It was common to one or two of my clairvoyants to move a table by placing the hand on, by which they said they charged or electrified it so as to produce a mighty attraction between it and the hand. But after repeated experiments, I ascertained that it was not so. For, after a little practice, I found I could move a small stand, by placing one finger on it, as well as my clairvoyants, and that it was not necessary to be in the abnormal state to perform the feat.

To insure success, a tall but light stand should be chosen, having, by the position of its legs, a small base in proportion to its height to stand on; and by placing a finger on the top, nearly over its centre of gravity, pressing downward and laterally, it will be thrown out of balance, as it were, and stand on one or two legs, and by suddenly bringing back the lateral pressure, its centre of gravity will again be thrown on to one or two of the other legs; and so may be made to walk all over the room, and appear to follow the hand. But when one can be made to start off and go without hands, I shall believe those ladies did actually ride from Andover to Salem on a stick through the air.

And next, if it can be proved that a natural agent is

employed in such cases, I shall believe that the time is not far distant when the air will be filled with aerial cars, transporting passengers, freight, and baggage from and to every place on the globe, and to the neighboring planets.

Though it be admitted that the people of this age are a scientific people, yet they are beside themselves; much learning has made them mad. Give me a knowledge of a law of nature by which these things are (said to be) done, and I hold myself in readiness immediately to build and run such a car from here to the moon to begin with.



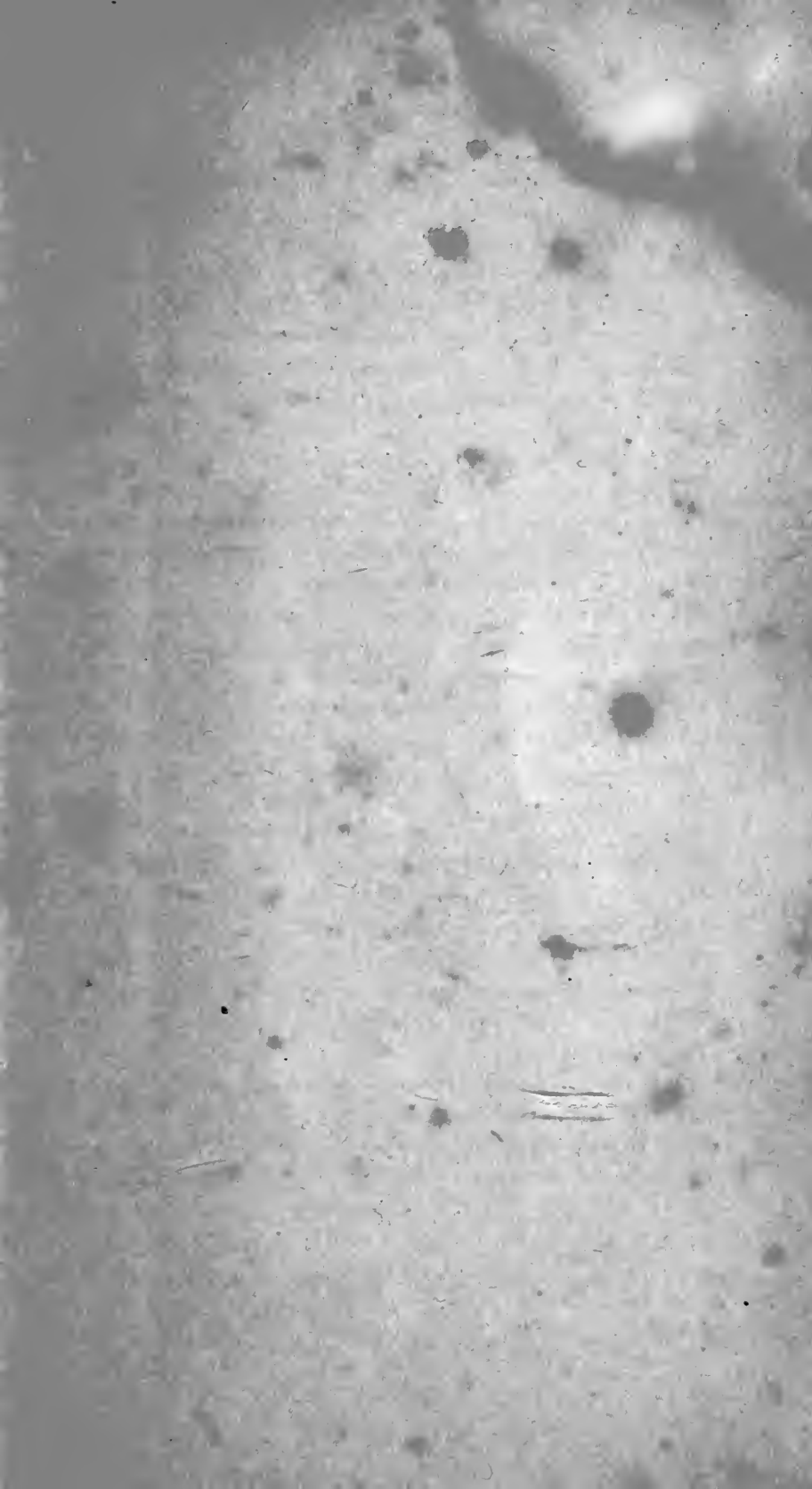
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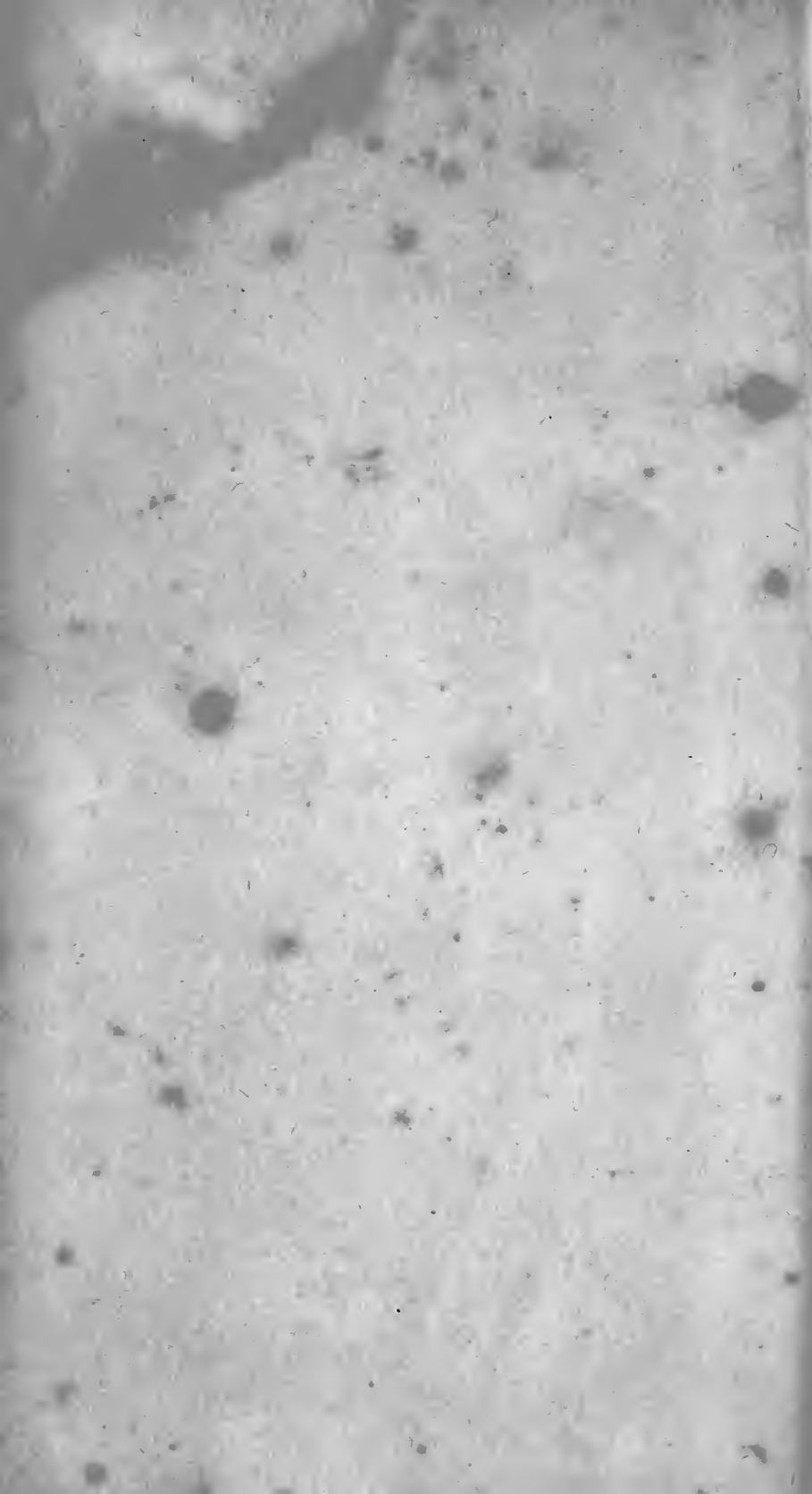
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