

SPIRITUALISM:

ITS MEANING, MENACE, AND CONDEMNATION BY SCRIPTURE.

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv. 1). —

BY
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Author of "Things which must shortly come to pass," "The Tabernacle's Typical Teaching," —"Shall not the Judge do right," etc., etc.—

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Street.

NEW YORK:

LOIZEAUX BROS., 1, East 13th Street.

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FOREWORD.

F. W. H. MYERS, poet and essayist, and one of the founders of *The Society of Psychical Research*, and who died in 1901, is reported to have prophesied lately from the other side that in ten years' time fifty per cent of the population will have become spiritualists, or be on the road to becoming such.*

We are sure that "the wish is father to the thought," and that it proceeds from the Evil One we have no doubt. But even the man in the street must

* How much credence is to be given to the claim that Mr. Myers communicated the prophecy we have alluded to may be gathered from the following letter, which his widow sent to *The Morning Post*, appearing under date of 24th October, 1908.

"To the Editor of *The Morning Post*.

"SIR,

"For some time papers and periodicals have been drawing the attention of the public to various spiritualistic messages, purporting to come from my husband, the late F. W. H. Myers. My son and I wish to state, in reply to many enquiries we have received, that after a careful study of all the messages, we have found nothing which we can consider of the smallest evidential value.

"Yours,

"EVELEEN MYERS."

"2, Richmond Gardens,

"Whitehall,

"23rd October."

The above letter certainly pours the proverbial bucket of cold water very politely, but very effectively, upon the claims of the spiritualists as to communicating with the late Mr. Myers, all the more effective because it comes from one who, above all others, ought to know.

know that Spiritualism is on the crest of a wave of popular interest. Scarcely a newspaper can be opened but what reference is made to the subject.

The great war, with its aftermath of unrest and hate and incubus of debt, has influenced nothing more ominous and sinister than a revival of Spiritualism. Advantage has been taken of hearts bereaved, sore and bleeding, to offer them the consolation of getting into touch with their loved ones, an offer, we are persuaded, never realized. The sudden passing out of tens of thousands of young lives has been unutterably sad, and the awful and inexorable silence resultant Spiritualism has offered to break by its methods, and thousands have eagerly accepted the bait, and been ensnared.

Two well-known men, who have, sad to say, lost sons in the war, have been caught in the toils of Spiritualism: their influence has been great in helping on its revival. We refer to Sir Oliver Lodge, ex-Principal of the Birmingham University, and Sir Arthur Conan Doyle, doctor and novelist.

The former has written a book, (*Raymond, or Life and Death*), describing how he believes he got into touch with his dead son. The reading of the book leaves one with several impressions:—

1. The very beautiful and lovely character of Lieut. Raymond Lodge.
2. The depth of affection his father had for him, which commands our admiration and deepest respect.
3. The pathetic catching at any straw, which would justify the father in believing he got into communion with his son.
4. The unsavoury and undignified surroundings and methods, and the monetary means employed to get into touch.

5. The sum total of the alleged communion with his son amounts in the main to commonplace and utter twaddle.

Sir Arthur Conan Doyle has written on the subject. With all the enthusiasm of a protagonist he has rushed into print, with a book entitled, *The New Revelation*. He is rather late in 1918 with his title, for a book on Spiritualism appeared in 1882 bearing the same title. We shall be able to show that the little Scripture Sir A. C. Doyle quotes, he misapplies and misinterprets, and if he is inaccurate in this he may be inaccurate in other things. A careful perusal of his books leaves us filled with amazement that the creator of the character—"Sherlock Holmes"—with his wonderful weighing of evidence and his refusal to be deceived, could be so credulous and easily gulled, as he appears to be in connection with Spiritualism. Watson would not know his Sherlock Holmes in this case. Sir A. Conan Doyle the novelist seems one character, Sir A. Conan Doyle the Spiritualist quite another, so thoroughly has he shed his astuteness and caution.

We would rather know the truth at all costs than be deceived. "Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful" (Prov. xxvii. 6). If Spiritualism is deceitful, its kisses are Judas-like ; if the Word of God is faithful, its wounding is kindness and health. We feel sure a careful perusal of this volume and the reception of the true testimony of Scripture, will convince the reader that Spiritualism is Satanic and anti-Christian, and irreconcilably opposed to the Bible.

If the unwary are warned, and some, who are entrapped, are delivered from this awful system of

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deceit through the reading of this volume, the writer will be amply rewarded for his pains.

He commends this volume to the God who cares for His sinful creatures, cares for them so much as to give His Son to die for them, His Holy Spirit to plead with them, the Holy Scriptures to be their guide, able to make them “wise unto salvation” (2 Tim. iii. 15), and to be “a lamp unto their feet, and a light unto their path” (Ps. cxix. 105).

CHAPTER I.

*WHAT THE BIBLE SAYS ABOUT
SPIRITUALISM.*

THE Bible and Spiritualism are irreconcilably opposed to each other. The triumph of the one means the downfall of the other. The Bible sternly and utterly condemns Spiritualism. Spiritualism contemptuously rejects the Bible. There can be no truce between them.

It may be urged that *séances* sometimes begin with the reading of a Bible portion and the singing of a hymn, and that the spirits will often advise those who attend *séances* to read the Bible. This is all part of the terrible deceit of the system.

A Christian worker was persuaded to attend a *séance*. She was advised to read her Bible—to pray. This gained her confidence. Little by little she was led on till “the seducing spirits” led her to question certain parts of the Bible as true. Shaken in her belief as to inspiration, she was led further till she became a complete infidel, going absolutely to the bad, not only spiritually but morally.

The advice to read the Bible is actuated by the same reason that led German soldiers on certain occasions to don British uniforms, viz., to deceive, and wreak destruction upon those deceived.

It is an amazing thing that spiritualistic writers in the main quite ignore what the Bible says about

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Spiritualism. The description of it is so clear and convincing. The condemnation of it is so thorough.

Here is the oldest, most widely circulated, most beneficent book the world has ever seen, and it warns its readers of the danger of evil spirits, demons,* fallen spirits taking possession of human bodies for the purpose of deceiving and destroying mankind, and yet *Modern Spiritualism* ignores this warning, does not so much as endeavour to explain it away. In this it stands hopelessly condemned. The evidence is too strong.

What is the *modus operandi* of Spiritualism ? To undermine the authority of the Book containing these warnings. To throw the Bible aside as worthless. To condemn Christianity as proved wanting. To herald this ancient system as something new and wonderful. To promise a new millennium by its means.

The similarity between modern Spiritualism and the Spiritualism condemned by the Bible is too startling to be explained away. Let me ask, Has Satan ceased his activities on this line since the Bible exposed it ? Did he suspend his evil operations and retire from active service ? Did he voluntarily give up the services of the hosts of fallen spirits ? Assuredly not.

Then where are there signs of this activity ? Is there any greater likelihood than in Spiritualism ? And as we examine the subject, the likelihood becomes an absolute assurance in our minds.

* There is only one devil, even Satan. In all Scriptures where the word devil or devils is used, not referring to Satan, it should be translated *demon* or *demons*.

Let me put before the reader's eye

THE OLD TESTAMENT CONDEMNATION OF SPIRITUALISM.

“Thou shalt not suffer a witch [that is a spiritualistic medium] to live” (Exodus xxii. 18).

It is striking how in those days women mediums were more numerous than men, even as it is to-day. Women are more neurotic than men and more readily fall a prey to this and similar delusions. Mrs. White, the prophetess of *Seventh Day Adventism*, was a neurotic hypochondriac. Mrs. Eddy, the founder of the Christian Science craze, was a neurotic spiritualistic medium, who all through her long life lived in fear of what she called “malicious animal magnetism.” Madame Blavatsky, a spiritualistic medium of questionable character and practices, popularized theosophy in Western Lands. Mrs. Besant has secured a leading place in the movement. It must be remembered that Satan approached Eve, not Adam, in his first attack on the human race.

“They shall no more offer their sacrifices unto demons” (Lev. xvii. 7).

“Neither shall ye use enchantment” (Lev. xix. 26).

“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them” (Lev. xix. 31).

Here is the ancient example of present-day mediums. Mr. W. T. Stead had his familiar spirit, “Julia,”; Mrs. Leonard has her familiar spirit, a little Indian girl, “Feda”; A. Vout Peters his control, “Moon-stone,” etc., etc. Celebrated criminals have their aliases; personating demons have theirs. Their influence, according to Holy Writ, is defiling and polluting.

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“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).

“A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death ; they shall stone them with stones ; their blood shall be upon them” (Lev. xx. 27).

In these verses we have a condemnation, which could not be stronger—a plain record of God’s utter abhorrence of Spiritualism. Nothing short of death was the penalty to be meted out to Old Testament mediums. We read :—

“There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer” (Deut. xviii. 10, 11).

This Scripture is remarkable for the exhaustive lists describing those who had to do with the occult art in those days. It leaves no doubt in our mind as to the utter condemnation by God of Spiritualism in every form it takes.

We read :—

“For all that do these things [referred to in previous scripture quoted] are an abomination unto the LORD : and because of these abominations the LORD thy God doth drive them [the heathen nations] out from before thee” (Deut. xviii. 12).

Because of the defiling polluting effect of Spiritualism the Canaanitish nations were driven out of their land. Just as vermin are destroyed, so these nations were destroyed because of their debasing, soul-and-body-destroying sin.

Now we come to a very remarkable passage which describes what people were saying in those days, now over 2500 years ago ; and what they were saying then, Sir A. Conan Doyle and spiritualists are saying to-day. And yet the former calls his book *The New Revelation*. Verily it is a hoary and ancient superstition.

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

These are the questions asked to-day. Should not a people seek unto their God, and should not the living seek unto the dead ? as if the two questions were an equivalent ? The answer to these questions is to refer to the testimony of the law and the prophets on the point. We have seen how sternly Spiritualism is forbidden by God, and how utterly abhorrent its cult is to Him. “ The law and the testimony ” speak with no uncertain voice, as we have clearly seen.

NEW TESTAMENT CONDEMNATION OF SPIRITUALISM.

Spiritualism denies the existence of the Devil. As he is the head of the under-world, it will be well to state what the Bible says about him. It speaks of him over and over again in such a way as to give us the impression of a person of extraordinary powers and ability, but not omnipresent, nor omniscient, as many people almost seem to think. He is described as the untiring enemy of God, of Christ, and of the human race. One or two Scriptures must suffice us for the present because of space. The reader has

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only to collect the passages in Scripture, not a few, concerning Satan, and he will learn of his fall, his activities, his power for evil, and his doom.

We read :—

“ Then was Jesus led up of the Spirit in the wilderness to be tempted of the devil ” (Matt. iv. 1).

This is a clear statement as to a personal Devil.

“ Then entered Satan into Judas, surnamed Iscariot ” (Luke xxii. 3).

Here we get the terrible fact that Satan himself can take possession of a human body for his own wicked purpose. No demon could be entrusted with the awful task of urging Judas to betray Christ. Satan himself must see to that.

As to his doom we read :—

“ And the Devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever ” (Rev. xx. 10).

We gather from Scripture that the under-world of evil is organized in a very thorough way. Without elaborating the subject, the prophet Daniel gives us a glimpse into this demoniac organization. In Daniel x. he speaks of the prince of Persia, evidently a demon of commanding ability, put in charge of Satan’s interests in that kingdom ; also of the prince of Grecia put in charge of Satan’s interests in that kingdom.

Satan is called in Matt. xii. 24, “ Beelzebub, the prince of the demons,” and Rev. ix. 11 tells us of a king over the bottomless pit whose name is Apollyon—all speaking of organization of a high order in the under world.

Satan is the head of Spiritualism, and it will certainly fall with him.

Let us look further at the New Testament condemnation of Spiritualism.

“They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons,* and those that were lunatick, and those that had the palsy; and He healed them” (Matt. iv. 24).

This passage is most important. Many contend that demon possession is simply a poetical way of describing lunacy. But this passage differentiates most clearly between the two, thus leaving this contention not a leg to stand upon.

The late Dr. Forbes Winslow, the famous alienist and Oxford Lecturer on Mental Diseases, expressed his conviction that a large number of the inmates of lunatic asylums were cases of demon-possession and not of lunacy. He distinguished the demon-possessed by a strange duality, and further that when the victim was temporarily released from the power of the demon, he was often able to describe the strange influence that would seize upon his limbs, and force him to say and do shameful things against his own will. Many a missionary can corroborate this to the full from his personal experience of such cases in heathen lands. The power of the name of Jesus has caused many a demon to reluctantly quit the body of his victim. *Pastor Hsi*, a book describing the labours for the Lord of a learned converted Chinaman, contains striking instances of this.

* Greek : *daimonizomai* = demonized, or demon-possessed.

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We read :—

“ There met Him two possessed with demons . . . And behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God ? art Thou come hither to torment us before the time ? . . . So the demons besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine ; and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters ” (Matt. viii. 28-32).

“ And there was in their synagogue a man with an unclean spirit ; and he cried out, saying, Let us alone ; what have we to do with Thee, Thou Jesus of Nazareth ? art Thou come to destroy us ? I know Thee who Thou art, the Holy One of God ” (Mark i. 23, 24).

These Scriptures prove that demons know and recognize the authority of the Lord Jesus as a Divine Person. They recognize that He is the Son of God, which in Bible language is equivalent to God, the Son. They recognize His holiness. And further note, they recognize their future doom, that of torment, and that their doom is in the hands of Christ.

“ Jesus . . . rebuked the *soul* spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him ” (Mark ix. 25, 26).

“ Babylon . . . is become the habitation of demons, and the hold of every *soul* spirit, and a cage of every unclean and hateful bird ” (Rev. xviii. 2).

From these passages we learn the *unclean* character of these seducing spirits. Further, that they are strong and sullen and vicious, and can hurt their victims to a dangerous degree. Experience confirms the truth of this.

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In *Earth's Earliest Ages* (1884 edition) the author, in a footnote on page 266, says :—

“ In a case which came under the observation of the writer, it was only after a perseverance of three months that the aspirant to demon-intercourse compassed his desire. But it was not long before he began to perceive the diabolical nature of the fellowship into which he had entered, and resolved to abjure. That which had been difficult to acquire was, however, far more difficult to renounce ; for some considerable time he was so tormented by the spirits, to whose influence he had yielded himself, that he well nigh lost his life, or at least his reason.”

The same author quotes the case of a Miss Showers, of Teignmouth, her father being a general officer of the Bengal Staff Corps. She suddenly ceased her spiritualistic manifestations, which had attracted considerable attention. Writing to *Light* (a spiritualistic organ) under date of Jan. 28th, 1882, her mother, in reply to enquiries, said :—

“ The spirit-manifestations, which commenced when Miss Showers was only sixteen years old, nearly cost her life, and she will probably never entirely recover from their effects. For more than six months she lost the use of her limbs, and lay in a partially cataleptic state of utter helplessness, but with the awful and unspeakable reality of spiritualism ever before her.”

The above quoted passages of Scripture likewise prove that more than one demon can take possession of a human body. Moreover, being driven out of human bodies, their urgent request to be allowed to occupy the bodies of the swine would teach that the possession of a body is strongly desired by the demons, and preferable to being unclothed, as it were. A writer in *The Spiritualist*, June 25th, 1875, says :—

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“Another class [of spirits] are simply parasites, negatives, drawn into the personal sphere of the medium, and seeking to sun themselves in its light and heat by absorbing the vital forces, on which they feed, and by means of which they, for a time, revive their faded intelligence and apathetic sense.”

Hereward Carrington writes :—

“I do not think that anyone who has seen the effects of a good *séance* upon Eusapia [a well-known Italian medium] could doubt its reality. She has been known to suffer from partial paralysis, hysteria, nausea, amnesia, loss of vision—as well as great weakness, prostration, etc., after the *séance*. I have seen her actively nauseated—excessively ill—after a good *séance* of this character.” *Personal Experiences in Spiritualism*, page 242.

Surely the description of such a revolting condition does not attract one to Spiritualism. Is this the high and holy substitute for Christianity? Is this the glorious effect of truth?

We read :—

“Mary, called Magdalene, out of whom went *seven* devils” (Luke viii. 2).

Again, we read :—

“And Jesus asked him, saying, What is thy name? And he said, *Legion*: because many demons were entered into him. And they besought Him that He would not command them to go out into the deep” (Luke viii. 30, 31).

These passages confirm the thought of plural possession; indeed there seems no limit, for Matt. v. 13 puts the number of the swine affected by the demons at “about two thousand.” The demons begged not to be sent into the deep (Greek: *Abussos*),

that is into the bottomless pit, and recognized that Christ had the power to command them.

Spiritualists to-day affirm that more than one spirit may take possession of the medium's body, and even struggle to get the mastery. How is it that the spiritualists themselves furnish point after point, which confirm the Bible statements and yet reject the Bible testimony as unworthy of their examination? *The reason is that IT IS TRUE*, and Satan hates the truth. To allow the Bible would be to destroy themselves.

We read :—

“A certain damsel possessed with a spirit of divination [*literally* a spirit of Python*] met us . . . the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. . . . But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour” (Acts xvi. 16-18).

The Lord had exorcised many demons during his earthly mission; here we get one of His servants doing the same *through the power of HIS name*.

The damsel advertised Paul and his companions as “servants of the most high God, which show unto us the way of salvation.” Her conduct, like some modern mediums, who advise the reading of the Bible and prayer, did not deceive the apostle, any more than it should deceive us.

* “Tertullian (*De Anim* xxviii.) divides the demons who are connected with magic into three classes: (1) Parabolic spirits which threw men on the ground; (2) Paredral spirits which keep ever at their side; and (3) Pythonic spirits which cast them into trances. If this be a true classification, the Philippian damsel must have been a clairvoyant or trance medium.”—*Earth's Earliest Ages* (1884), page 279.

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Again, we read :—

“ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are ye ? And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded ” (Acts xix. 13-16).

The contrast between this Scripture and Acts xvi. 16-18, just quoted, is very great. In the former the power of the name of Jesus is manifest ; in this case the name was invoked by one who knew nothing of Him personally. He described Him as “ *Jesus, whom Paul preacheth,* ” and the results were disastrous. The demon urged his victim to deeds of violence. The would-be exorcists, seven of them, were roughly handled, their clothes torn off their backs, their bodies wounded, and they scarcely escaped with their lives.

As a consequence fear fell on both Jew and Gentile, and we read many conferred and showed their deeds, and brought their books of curious arts, that is spiritualistic literature, and burned them publicly, the computed cost of them amounting to fifty thousand pieces of silver.

Gal. v. 19-21 denounces Spiritualism as a work of the flesh, and states that those which practise it shall not inherit the kingdom of heaven.

“ Now the works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in

time past, that they which do such things shall not inherit the kingdom of God."

In what vile companionship does the Spirit of God classify Spiritualism !

We now come to a Scripture which is deeply important in our enquiry :—

" Now the Spirit speaketh expressly, that in the latter times some shall depart [*apostatise* N.T.] from the faith, giving heed to seducing spirits and doctrines of demons ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth " (1 Tim. iv. 1-3).

That this is a most solemn communication is evidenced by the words : " *Now the Spirit speaketh EXPRESSLY.*" The ancient world was full of Spiritualism. That was no new thing. But Christianity came into the world with a new breath, the breath of God. It came with no show of this world's wisdom, no impressive pomp, no flourish of trumpets. A handful of fishermen, " ignorant and unlearned men " as the world designated them, testified that Jesus of Nazareth, rejected and crucified with bitter scorn by the Jewish nation, was indeed the Christ of God and risen from the dead, and that salvation was through His name. Their testimony was accompanied by divine signs—the gifts of tongues and of healing. Their ranks were augmented by Saul of Tarsus, a man of learning indeed, but it was said of him that " his bodily appearance [was] weak, and his speech contemptible " (2 Cor. x. 10). Yet such was the accompanying power of God, that, when Paul and Silas visited Thessalonica, the Jews cried out in fear and rage to their rulers, " These that have

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turned the world upside down are come hither also ” (Acts xvii. 6).

And now this same Paul, writing at the end of his career to Timothy, his son in the faith, gives him this special communication by the Spirit. I repeat Spiritualism was no new thing in the world. It was ancient enough, as we have seen. But a new thing was to happen, viz., that *professors of Christianity* should apostatise from the faith, and be ensnared by Spiritualism.

We cannot believe that any true Christian, even if caught unaware in the toils of this evil system, could apostatise. To apostatise is to give up the profession of Christ’s name absolutely. Alas! the time seems to be near at hand, if not present, as prophesied in this remarkable passage. Things are happening to-day which are ominous and sinister to the last degree. Spiritualists are jubilant. Christians—students of the Scriptures—are not surprised, though saddened.

Lately Bishop Welldon, preaching in Durham Cathedral, remarked that it might be the will of God to reveal new lessons by means of Spiritualism, and, if so, the Church must not refuse or resist, but must welcome these lessons. And we see since then he has invited Sir Conan Doyle to meet a circle of his friends at the Deanery.*

* Since writing the above we have had our attention called to an article by Bishop Welldon in *Nash’s Magazine*, paving the way for Christendom to take on Spiritualism as a help to Christianity. The article is sandwiched in between novels that make light of sexual sin and the marriage tie. Is not the whole product a sign of the apostasy of “the end of the age?” Is it not alarming that a Bishop of the Church of England should be advocating a system of diabolical wickedness? Its denial of “Jesus Christ come in flesh” is not enough to stop him in his wickedness in advocating such a system.

That such things should happen is alarming. Why is there not a vehement burst of indignation? There seems nothing to stem the flood of evil so far as man's influence is concerned.

God *allows* in these latter times the true character of evil to come to a head, so that He can deal with it, and confine it finally in the persons of its votaries to the lake of fire.

1 Tim. iv. 1-3 warns us of *seducing* spirits. Was there ever a more apt description of what is going on now?

“H.,” writing under date of Dec. 24th, 1919, to the Editor of *The Life of Faith*, says:—

“A charming, clever lady, a connection of mine, quite young, was left a widow with little children. They had been a devoted couple, and somehow she got acquainted with spiritualists, who persuaded her to try and get communication with her husband. She, alas! followed their advice, and became a very clever medium, which ended in her losing her reason. She is now raving mad in a padded room. This happened over twenty years ago, and the doctors give no hope of improvement. She does not even know her children. A relative of hers said to me, ‘If you ever come across spiritualists, flee from them as from deadly poison.’ I can only pass on this warning with the awful example, and pray that it may be the means of deterring some from meddling with the devil’s tools.”

This warning could be multiplied indefinitely.

1 Tim. iv. 1-3 warns us of *doctrines* of demons. We shall see what they are in our next chapter—wholly destructive of Christianity in every shape and form.

1 Tim. iv. 1-3 speaks of “speaking lies in hypocrisy” and of “consciences seared with a hot iron.” Could there be a more graphic or powerful denunciation of very many who practise Spiritualism? Before the

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reader has finished the perusal of this volume he will find in Spiritualism ample proof of the fulfilment of these statements.

1 Tim. iv. 1-3 speaks of "forbidding to marry." This is not to be confounded with the practice of celibacy as practised by the Roman Catholic clergy. The Roman Catholic church inculcates and provides for marriage among the laity. It indicates, we are assured, the spiritualistic teaching of spiritual affinity, by which the marriage tie is derided, and in it practical working men and women are seduced from their lawful partners to form unholy and unlawful links with their so-called spiritual affinities.

Mrs. Woodhull, elected three years in succession as President of the Spiritist Societies in America, often lectured in favour of free love, and advocated the abolition of marriage ("forbidding to marry"), stigmatizing virtue and responsibility as the two thieves on the cross. She said :—

"It was the sublime mission of Spiritism to deliver humanity from the thraldom of matrimony, and to establish sexual emancipation."

Sublime mission, forsooth ! What sort of pandemonium would this world become if Mrs. Woodhull succeeded ?

The late Rev. F. Swainson, writing of a lady of his acquaintance, said :—

"Up to the time that her husband came into contact with Spiritism he was all that could be desired. When he took to Spiritism he came in touch with a certain Spiritist woman, who claimed affinity. The result was this—that the man cruelly deserted his wife, and left her to die, as she is dying to-day, of a broken heart. That man to-day is passing as a leading official of a Spiritist circle in England.

Sir A. Conan Doyle, writing of the conditions on the other side, says :—

“ Married couples do not necessarily unite, but that the love of man and woman continues and is freed of elements which with us often militate against its perfect realization.”—*The New Revelation*, page 149.

Here the famous novelist only tells us what he is told. He admits that he has been deceived by messages from the other side. How does he know that his statement as to marriage is true ? He says :—

“ You may have wildly false messages suddenly interpolated among truthful ones—messages so detailed in their mendacity that it is impossible to think that they are not deliberately false. When once we have accepted the central facts that spirits change little in essentials when leaving the body, and that in consequence the world is infected by many low and mischievous types, one can understand that these untoward incidents are rather a confirmation of Spiritualism than an argument against it. Personally I have received and been deceived by several such messages.”—*The Vital Message*, page 65.

If Christianity had to receive confirmation from the fact that messages—“ so detailed in their mendacity that it is impossible to think that they are not deliberately false ”—were received, it would be laughed out of court. With what *naïveté* does Sir A. Conan Doyle admit that he has been repeatedly deceived. How are we to be sure that his Spiritualism is not one mass of deception ?

1 Tim. iv. 1-3 speaks of “ commanding to abstain from meats.” This must not be confounded with the fasts of the Roman Catholic church. In that church it is only abstaining from meats at *stated intervals*, but it is well known that total abstinence from meat is a necessity for great mediumistic powers.

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At a Spiritist Conference held in 1866 at Providence, Rhode Island, U.S.A., at which eighteen states and territories were represented, the following daring resolutions were passed :—

1. To abandon all Christian ordinances and worship.
2. To discontinue all Sunday schools.
3. To denounce sexual tyranny.
4. To affirm that animal food should not be used.

Number 3 and 4 resolutions carry us on to “ forbidding to marry ” (the very reverse of celibacy and the negation of lawful marriage); and “ commanding to abstain from meats.”

1 Tim. iv. 1-3 is a wonderful prophecy. Modern Spiritualism in its lineaments fits in too closely as its fulfilment to deny successfully that that cult is here meant. It is as close as the resemblance between a photograph of a person and the person himself. There can be no mistake as to identity.

In travelling abroad recently, how often have I seen officials scrutinize the photograph affixed to my passport and then look at my face, to satisfy themselves that I was the person entitled to the passport. It is as convincing to put 1 Tim. iv. 1-3 alongside Spiritualism.

In the last days of this world’s history Spiritualism will be rife—not only rife, but manifestly more universal and powerful than now. We read :—

“ I saw three unclean spirits like frogs come out of the mouth of the dragon [Satan], and out of the mouth of the beast [the Head of the revived Roman Empire], and out of the mouth of the false prophet [the Anti-christ]. For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle* of the great day of God Almighty ” (Rev. xvi. 13, 14).

* The Battle of Armageddon (see verse 16).

Here we see how the demons can affect not only individuals but nations, and produce a world-wide cataclysm when once God removes every restraint.

We come now to further evidence that Spiritualism was not recognized in Bible times as permitted of God.

David, who ranked high, whether we view him as the sweet psalmist of Israel, whose poetical productions betoken high capabilities of intellect and heart; or as a general, whose skilful daring added a bright lustre to the fame of his country; or as a ruler, whose wisdom and beneficence are conspicuous; or as a saint of God the man after God's own heart—David, we repeat, knew nothing of intercourse with the departed. If there had been such, and if, as Sir A. Conan Doyle affirms, the Bible encourages the trying of spirits, David, whether as a man of genius and intellect or as saint, who drew very near to God, would have known of it.

David's agonizing prayer and pathetic pleading for the life of Bath-sheba's child proved the deep affection he had for him. Yet, when, under the government of God, the child died, David said:—

“Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, *but he shall not return to me*” (2 Sam. xii. 23).

Surely if there had been the legitimate solace of intercourse with the departed, David would not have spoken in this absolute way.

Finally we have the testimony of the Lord Jesus Himself. In the account of the rich man and Lazarus in Luke xvi. 19–31, we read that the rich man entreated Abraham that he would send Lazarus to warn his five brethren not to come into the place of torment in which he found himself. The request was

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not granted, but on the contrary Abraham testified that the Scriptures were God's last appeal to man, and failing to bow to them nothing remained that would affect him. When the rich man urged, that if one rose from the dead, his brother would repent, Abraham made answer :—

“ If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead ”
(Luke xvi. 31).

If there had been such a thing as legitimate intercourse with the departed, the rich man and Abraham and the Lord would have known of it. The testimony of the Son of God in this passage exalts the Scriptures which Sir A. Conan Doyle and spiritualists generally refuse in their true meaning with such contempt. In Spiritualism it is nauseating to be told that the departed, whatever their lives and beliefs here have been, are “ happy,” “ very happy,” “ so happy.” They are reported to say this with childish and monotonous reiteration. On the contrary, the rich man said, “ I am tormented in this flame.” It is verily the choice between the Bible and Spiritualism, and we absolutely prefer the former, and reject the latter.

There is one solitary exception* in Scripture where the departed revisited the earth for a special purpose. The exception proves the rule, and where the exception consists of one single case the proof of the rule is absolutely complete.

We refer to the well-known case of King Saul and the witch of Endor, and the reappearance of the prophet Samuel at the command of God.

* The case of Moses and Elias on the Mount of Transfiguration stands altogether by itself. Their intercourse was with the Lord Himself and not with men.

We read :—

“ Saul had put away those that had familiar spirits, and the wizards, out of the land ” (1 Sam xxviii. 3).

The evening of Saul’s wayward and turbulent life had come. All his day God had waited on him and sought his blessing. At last his faithful friend, Samuel, who had been obliged to withdraw himself from the rebellious king, had died. David, the anointed in his stead, was waxing stronger and stronger, the hosts of the Philistines were pressing Saul sore, and his heart was afraid and greatly troubled, neither did the Lord answer his prayer, neither by dreams nor by Urim, nor by prophets. He was left alone.

Abandoned by God, the shadows of eternal night falling fast on his path, the sands of the hour-glass of his kingship fast running out, Saul in his despair had recourse to Spiritualism.

“ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they come to the woman by night ” (1 Sam. xxviii. 7, 8).

What a sight ! The king, who in his bright days had obeyed God in purging Spiritualism out of the land, now, in his despair, like the last throw of the gambler, has recourse to the occult art. Disguised, with his two companions, he seeks by night the lonely dwelling of the witch.

Afraid because of Saul’s action in cutting off those that had familiar spirits, she is suspicious that a trap is being laid for her destruction. Being assured that

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no punishment should follow her in bringing up the one to be named, she asks whom she is to bring up. The answer is, " Bring me up Samuel."

The woman began her incantations and expected to behold a personating demon. She is astonished beyond measure to see Samuel himself ascending out of the grave. Doubtless through the expected personating demon, mock-comforting words would have been Saul's foolish reward for the monetary advantage the witch expected.

But the unexpected happened. The affair was taken clean out of the witch's hands. God had intervened. In this solemn moment in Saul's history He directed Samuel for one brief moment to revisit this earth.

We are not concerned with the message given at this moment, but three things stand out which condemn Spiritualism.

1. Most evidently the witch and her familiar spirit were swept sternly aside by the hand of God, and He intervened by bringing up Samuel.

2. Samuel complained to Saul (not to the witch), Why hast thou disquieted me to bring me up ? Evidently Samuel knew nothing of the desire of the departed to communicate with the living.

3. Saul lost his kingdom and died an ignominious death because of his sin in invoking the cursed Spiritualism. We read :—

" So Saul died for his transgression which he committed against the LORD even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it ; and enquired not of the LORD : therefore He slew him, and turned the kingdom unto David the son of Jesse " (1 Chron. x. 13, 14).

Is Sir A. Conan Doyle's and Sir Oliver Lodge's sin in seeking counsel of those with familiar spirits any less grave?

We rise from our consideration of what the Bible says as to Spiritualism amazed that any Christian should ever dream of countenancing the accursed thing, and with the hope that any enquirer into the truth will not fail to be convinced by such overwhelming testimony as Scripture affords.

CHAPTER II.

WHAT SPIRITUALISM SAYS ABOUT THE BIBLE.

If we have shown how thoroughly and sternly the Bible condemns Spiritualism, we shall now see how thoroughly and contemptuously Spiritualism rejects the Bible.

An outspoken spiritualistic writer says :—

“ To assert that it [the Bible] is a holy and divine book, that God inspired the writers to make known His divine will, is a gross outrage on, and misleading to the public. . . . The truth is the Old Testament is neither more nor less than Jewish history. . . . The New Testament is made up of traditions and theological speculations by unknown persons. A book so full of errors . . . requires to be read with care.”—*Outlines*,* pages 13, 14.

Refusal of the divine authority and inspiration of the Book could not be plainer. The Old Testament is *only* to them Jewish history ; the New Testament is

* The full title of this daring book is *Outlines of Spiritualism or the Young ; designed for the use of Lyceums [Spiritualistic Sunday Schools] in Particular, and Spiritualists in General*. Originally published in 1889 under a slightly different title, it has been revised and enlarged (1894). Its third edition from which we quote bears the date 1906.

The copy before me was actually given to a young girl for attending one of these Spiritualistic Sunday Schools in the North of England.

in their eyes even less reliable, a compound of tradition and theological speculation by unknown persons.

The Rev. Moses Stainton, a well-known spiritualistic author, writing under the *nom de plume*, "Oxford, M.A.," says :—

"So long as you reply to our arguments with a *text* we cannot teach you. Any one who can so reply is beyond reach of reasonable teaching."—*Spirit Teachings*, page 198.

With this utter and contemptuous refusal of the Bible, there is with it a full, if undesigned, acknowledgment of the power of Holy Scripture. If a *text* renders the one who so replies immune from the power of demoniac instruction, how powerful it must be. A greater compliment to the power of the Bible could not well have been paid, and all the more powerful because it is not intended.

And what does the present-day doughty propagandist, Sir Conan Doyle, say concerning the Bible? Writing of the Scriptures he says :—

"It is not common sense to suppose that every item is inspired, or that we have to make no allowance for imperfect reporting, individual convictions, oriental phraseology, or faults of translation. These have, indeed, been admitted by revised versions."—*The Vital Message*, page 31.

The carelessness, if not dishonesty, of the paragraph just quoted lies on the surface. No reviser has dared to alter the text of actual Scripture, and Sir Conan Doyle knows that, or ought to know it, especially when he takes up the rôle of Biblical critic. We can easily show how little he knows his Bible by the way he misapplies and misquotes the few texts he condescends to use in attempted support of Spiritualism.

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Revised versions of the Bible give us corrections of *translations* of the Scriptures, not of the Scriptures themselves ; they correct men's faulty work, not God's infallible word. They give us the fuller light thrown on the original text by the discovery of valuable copies of the original Scriptures. I join distinct issue with Sir Conan Doyle when I deny that any scholarly and widely accepted revision makes any allowance for imperfect reporting, for individual convictions, for oriental phraseology. For faults of translation, everyone knows, who knows anything at all on the subject, revisers make allowance, and place on record their correction of the same, thereby placing all lovers of the Bible under a deep debt of gratitude.

This one paragraph of Sir Conan Doyle's is so stuffed full of false statements, that it will not surprise the reader to find out how unreliable and inexact his advocacy of Spiritualism is.

WHAT SPIRITUALISM SAYS ABOUT THE FALL OF MAN.

Sir A. Conan Doyle writes :—

“ Many cannot understand such expressions as ‘redemption from sin,’ ‘cleansed by the blood of the Lamb,’ and so forth. As long as there was any question of the fall of man there was at least some sort of explanation of such phrases, but when it became certain that man had never fallen—when with ever fuller knowledge we could trace our ancestral course down through the cave-man and the drift-man back to the shadowy and far-off time when the ape-like man evolved from the man-like ape—looking back on this vast succession of life we knew that it had always been rising step by step. Never was there any evidence of a fall, then what became of the atonement, of this redemption, of original sin, of a large part of Christian mystical philosophy ? ”—*The New Revelation*, pages 71, 72.

"Then came Darwin, showing with apparent truth, that man had never fallen but always risen. This cut deep into the philosophy of orthodoxy, and it is folly to deny it."—*The Vital Message*, page 68.

Billy Sunday, of transatlantic fame, in preaching, told his hearers that if they chose to go to the Zoological Gardens to see what their ancestor might be like, he preferred to believe the description of him as given in Gen. i. and ii.

A director of the British Museum is reported to have said that he found absolutely no confirmation whatever of the Darwin theory of evolution in the museum.

Darwin himself acknowledged that there was a missing link. This does not distress Sir Conan nor hinder him from rejecting the Bible truth of the fall of man, the evidence of which lies in every page of history. In its place he accepts a theory that enables him to live in a fool's paradise, and is clean contrary to facts. We shall soon see how inconsistent Sir Conan is with his own statements. His inconsistency is extraordinary. Take the following eloquent passage, and say if it agrees with the statement that man has not fallen, but has ever risen.

"Could anyone, tracing back down the centuries, and examining the record of the wickedness of man, find anything which could compare with the story of the nations during the last twenty years? Think of the condition of Russia during that time, with her brutal aristocracy and her drunken democracy, her murders on either side, her Siberian horrors, her Jew baitings, and her corruption. Think of the figure of Leopold of Belgium, an incarnate devil, who from motives of greed carried murder and torture through a large section of Africa, and yet was received in every court, and was eventually buried after a panegyric from a cardinal of the Roman Church—a church which had never once

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raised her voice against his diabolical career. Consider the similar crimes in the Putumayo, where British capitalists, if not guilty of outrage, can at least not be acquitted of having condoned it by their lethargy and trust in local agents. Think of Turkey and the recurrent massacres of her subject races. Think of the heartless grind of the factories everywhere, where work assumes a very different and more unnatural shape than the ancient labour of the fields. Think of the sensuality of the very rich, the brutality of many poor, the shallowness of many fashionable, the coldness and deadness of religion, the absence everywhere of the deep, true, spiritual impulse. Think, above all, of the organized materialism of Germany, the arrogance, the heartlessness, the negation of everything which one could possibly associate with the living spirit of Christ as evident in the utterances of Catholic Bishops like Hartmann of Cologne, as in those of Lutheran Pastors. Put all this together and say if the human race has ever presented a more unlovely aspect. When we try to find the brighter spots they are chiefly where civilization, as apart from religion, has built up necessities for the community, such as hospitals, universities and organized charities, as conspicuous in Buddhist Japan as in Christian Europe. We cannot deny that there has been much virtue, much gentleness, much spirituality in individuals. But the churches were empty husks, which contained no spiritual food for the human race and had in the main ceased to influence its actors, save in the direction of soulless forms."—*The Vital Message*, pages 18, 19, 20.

If man has not fallen, then what he is is purely and altogether the creation of God. The qualities which have resulted in a gradual evolution from the man-like ape to the ape-like man and still higher must have been present in the original creation, and therefore of God.

See what Sir Conan unblushingly holds his Creator directly responsible for. I cull a few phrases out of this passage. "The wickedness of man." If man has

not fallen, who then created him "wicked"? "Brutal," "drunken," "murders," "horrors," "baitings," "corruption" are words that fall easily from the facile pen of our author. But what a reflection on God, if man has not fallen. "An incarnate devil," "greed," "murder," "torture," "diabolical career," again make one marvel that Sir Conan is so ingeniously inconsistent. "Crimes," "outrage," "massacres," "heartless grind," "sensuality," "brutality," "arrogance," "heartlessness," complete a fairly black list to be charged against our Creator.

In the face of his own sentence, to assert that there is no fall, is as sensible and convincing as to say that snow, which has fallen from the sky in virgin whiteness, and has become black and grimy by the pollution of a thousand chimneys, has never been defiled.

To say that there is no fall, is to father all the crimes of the universe upon God.

But we are not done with the inconsistencies of Sir Conan Doyle's statement. He contrasts the arrogance and heartlessness of Germany, using the utterances of Roman Catholic Bishops and Lutheran Pastors, as instances, with "the living spirit of Christ." Where does he get any idea of what the living spirit of Christ is like? Only in the Scriptures. Why should Christ be the one example to be brought forward, if the Bible, which speaks of Him, is so utterly unreliable as Sir Conan asserts? Christ claimed to be God. If He were not God He uttered a blasphemy which no words can paint in dark enough colours. If He is not God and His work an atoning work, then His whole life was a tissue of lies, and His death a mockery and deception. It were more consistent if Sir Conan had left Christ's blessed and adorable name without mention.

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Finally Sir Conan speaks of "the brighter spots" of civilization as being found where "civilization, AS APART FROM RELIGION, has built up hospitals, universities, and organized charities." Does Sir Conan imagine that anyone who knows facts is to be hoodwinked by such a statement?

I challenge him to point to one land where hospitals, universities, or charitable organizations have been built up "*apart from religion.*" Sir Conan knows as well as I do that it is the Christian incentive that has placed these brighter spots in civilization. Dr. Barnardo, founder of the well-known homes, was a true Christian, or else he never would have accomplished what he did. George Müller built and carried on his orphanage by prayer. The very names of well-known hospitals give the lie to Sir Conan's audacious statement. In London we have hospitals, not a few, whose very names indicate they were not established "*apart from religion.*"

The well-known author, Coulson Kernahan, writes :

"Can Sir Arthur point to one single charitable institution run by spiritualists, a hospital, a home for the old, the infirm, the poor, or the afflicted, such as the churches have built and organized by the thousand, and are to-day engaged in carrying on?"

Further, Sir Conan says these charitable organizations are as conspicuous in Buddhist Japan as in Christian Europe. I would tell Sir Conan they are *not*, and would ask him, Are any that do exist the sole product of Buddhism, or did Japan begin such institutions as the result of Christian influence by their *copying* the methods of so-called CHRISTIAN lands? These institutions in Japan are the product, directly or indirectly, of Christian example and influence, and Sir Conan cannot truthfully deny it.

Where, then, is the truthfulness of his assertion ? Christianity would have helped him to be more particular and exact in his statements.

WHAT SPIRITUALISM SAYS OF CHRIST.

Any system, which denies the deity of the Lord Jesus, is antichristian. The person of Christ, as revealed in the Scriptures, is absolutely vital to Christianity. Spiritualism denies His deity.

Dr. Wisse, a noted spiritualist, said :—

“ All testimony received from advanced spirits only shows that Christ was a *medium* or reformer in Judea, that He is now an advanced spirit in the sixth sphere, but that He never claimed to be God, and does not at present.”

The late Gerald Massey, poet and spiritualist, wrote :—

“ I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of *mediumship*. He was the great *Medium* or Mediator.”

Dr. J. M. Peebles, another noted spiritualist, wrote :—

“ As God is Spirit, that is the Infinite Spirit’s presence acting by the law of mediation, the apostle [Paul] with a singular clearness of perception pronounced the Nazarene a Mediator—*i.e.*, a Medium—between God and man.”

How utterly inconsistent Spiritualism is ! If Christ was not what He claimed to be, then His life was a tissue of lies and a deception of the most blasphemous nature from beginning to end. If this is so from a spiritualist’s standpoint, and it is so if he is logical,

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how comes it that the wickedest person that has ever lived should become such an exalted spirit?

Dr. Peebles tells us that the Apostle Paul, "with a singular clearness of perception," pronounced the Lord Jesus to be the Mediator between God and men. No clearness of perception on Paul's part could have led him to this conclusion. The truth was *revealed* to Paul. The great mystery of the cross—the redemptive work of Christ—would never have been known save for God's *revelation*.

What right had Dr. Peebles to twist the word *Mediator* into *Medium*? None whatever!

But would Dr. Peebles admit similarly Paul's "singular clearness of perception" when he prophesies that in the latter times some should apostatise from the faith, giving heed to seducing spirits and doctrines of demons. But Paul is careful to say that "the Spirit speaketh expressly." Modern Spiritualism is here foretold, as exactly as the melted wax answers to the seal pressed upon it.

Sir Conan, the latest authority on the subject, writes:

"High above all these [spirits] is the greatest spirit of whom they have cognizance—not God, since God is so infinite that He is not within their ken—but one who is nearer God, and to that extent represents God. This is the Christ spirit. His special care is the earth. He came down upon it at a time of great earthly depravity—a time when the world was almost as wicked as it is now, in order to give the people the lesson of an ideal life. Then He returned to His own high station having left an example which is still occasionally followed. That is the story of Christ as spirits have described it. There is nothing here of Atonement and Redemption."—*The New Revelation*, pages 74, 75.

See how Sir Conan swallows what the seducing spirits have to tell him, spite of his acknowledging

that he has been repeatedly deceived by "wildly false messages . . . detailed in their mendacity." He tells us that Christ came to this earth at a time of "great earthly depravity," and yet he tells us that there has been no fall, that man has always risen.

Then if Christ's special care is the earth, how is it that information as to Him filters through other channels? How is it that He is not more in evidence in communicating with this earth?

In this connection, seeing that the person of Christ is in question, it will be instructive and interesting to note how Sir Conan Doyle misapplies the little Scripture he condescends to quote. Why he quotes such an unreliable book as the Bible, as he considers it to be, I cannot understand. If the book is so full of lies and fiction and oriental phraseology as Sir Conan asserts, it were safer to refuse any of its statements. But no, Sir Conan will clutch at any statement that appears to support his theory. He says:—

"When we read: 'Try the spirits whether they be of God,' is it not the very advice which would now be given to a novice approaching a séance?"—*The New Revelation*, page 78.

"Everyone who investigated the matter has, I suppose, met with examples of wilful deception which occasionally are mixed up with good and true communications. It was of such messages, no doubt, that the Apostle John wrote when he said: 'Beloved, believe not every spirit, but try the spirits whether they be of God.' These words can only mean that the early Christians not only practised Spiritualism as we understand it, but also that they were faced by the same limitations."—*The New Revelation*, page 123.

If the matter were not so serious, one would smile at the bland way Sir Conan writes. We will quote the passage he is so fond of in full for his benefit, and that of our readers.

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“ Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God ; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that *spirit* of antichrist, whereof ye have heard that it should come ; and even now already is in the world ” (1 John iv. 1-3).

The test is not going to a *séance*, but finding whether those who propagate doctrines of any kind confess or do not confess Jesus Christ come in the flesh. A superficial reading of the passage would have told Sir Conan this. Spiritualism must be hard up for support when it catches at a passage of Scripture, *isolating it from its context*, and giving it a perverted and dishonest explanation.

Spiritualism does not confess Jesus Christ come in the flesh. Spiritualism is not of God. Spiritualism is that spirit of antichrist, foretold by the Apostle John.

It is true that Sir Conan admits an existence to Christ previous to His coming into the world, but denies the Bible presentation of who Christ is. The Apostle John, whom Sir Conan quotes approvingly when he thinks he can get some support from him, tells us who Christ is.

“ The Word was God ” (John i. 1),
affirming the eternal deity of Jesus.

“ The Word was made [became] flesh ” (John i. 14),
affirming the assumption of manhood by the eternal Word.

The very name Jesus means Jehovah-Saviour, and Jehovah is one of the names of God, setting forth His covenant relationship with Israel. His name,

Emmanuel, prophesied seven centuries before his birth by Isaiah the prophet, recorded in Matt. i. 23, means "God with us."

To this the Apostle Paul agrees when he says of Christ, that

"God was manifest in the flesh" (1 Tim. iii. 16).

How Spiritualism explains away Divine truth is seen in the following:—

"Thus, by his [man's] intellectual faculties, moral powers, and spiritual nature, he is 'God made manifest in the flesh.' "—*Outlines*.

Spiritualism is thus pantheistic in doctrine, surely "the doctrine of demons." We are content to abide by Sir Conan's test of Spiritualism; that is, to try the spirits. We have no need to go to *séances* for this purpose. The reading of *The New Revelation* is sufficient to prove that Spiritualism does not confess Jesus Christ come in the flesh, and is therefore not of God, but antichristian, and to be shunned as you would shun the devil himself.

The assumption that the early Christians practised Spiritualism, and were duped sometimes, as Sir Conan acknowledges he has been, is quite gratuitous in face of the Scripture's stern denunciation of Spiritualism.

Sir Conan makes another little incursion into Scripture with the same disastrous result. Peter, on the Mount of Transfiguration, said to the Lord:—

"If Thou wilt, let us make three tabernacles; one for thee and one for Moses and one for Elias" (Matt. xvii. 4).

Sir Conan says:—

'Let us make three tabernacles' with its alternate reading, 'Let us make three booths or cabinets.' "—*The New Revelation*, page 80.

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By this alternate reading Sir Conan would have us believe the apostles were professed spiritualists, and that they acknowledged Christ, Moses and Elias to be mediums, and the booth or cabinet to be the ideal way of condensing psychic power and producing spiritualistic materializations. But Sir Conan has no authority whatever for making this alternate reading, and his cause is weakened by his descending to such attempts. Moreover Peter's suggestion did not only not succeed in introducing tabernacles, but ended in Moses and Elias disappearing so that none but Jesus should be before the disciples. If the modern suggestions for spiritualistic booths or cabinets met with the same result, it would be well. Verily Scripture is a two-edged sword, and in attempting to use it the author of *The New Revelation* only does injury to the cause he is espousing.

WHAT SPIRITUALISM SAYS OF THE ATONEMENT.

As Spiritualism denies the fall of man there is consequently no necessity for the atonement in its estimation.

Sir Conan says :—

“ It is this [Christ's] wonderful life, its example and inspiration which was the real object of the descent of this high spirit to our planet. If the human race had earnestly centred upon that instead of losing itself in vain dreams of vicarious sacrifices and imaginary falls, with all the mystical and contentious philosophy which has centred round the subject, how very different the level of human culture and happiness would be to-day.”—*The Vital Message*, page 27.

Thus contemptuously does this writer dismiss as vain the faith that nerved the noble army of martyrs to go to the stake, the faith that has given triumphant

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peace at countless death-beds. That the Bible teaches the vicarious sacrifice of Christ is certain. We read :—

“ Who His own self bare our sins in His own body on the tree ” (1 Peter ii. 24).

“ Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God ” (1 Peter iii. 18).

“ The blood of Jesus Christ His Son cleanseth us from all sin ” (1 John i. 7).

Unitarianism is alarmingly general. Once it was a term of reproach, and the Unitarian chapel produced a shudder in the minds of Christians. But alas ! through the inroads of Higher Criticism room has been made for Unitarianism amongst the churches and chapels of the land, and it behoves the Christian more than ever to preach Christ and Him crucified, to show from Scripture that Christ’s death was an atoning death ; His blood that which alone can cleanse the sinner’s guilt.

It is indeed a question of the Bible or Spiritualism, the teaching of Christ or “ the doctrines of demons.”

WHAT SPIRITUALISM TEACHES ABOUT HELL.

It is vital for the Christian to believe in the existence of hell. Out of twelve times that the Bible speaks of hell (= *gehenna*), eleven times does the solemn testimony come from the lips of the Son of God Himself. If there is no hell, then there can be no Christ of the Scriptures, for He who affirmed what did not exist, could not be God, who is omniscient, and who cannot lie (see Heb. vi. 18).

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Sir Conan, with that dogmatism which marks his utterances, a dogmatism which his carelessness and inaccuracy of statement do not justify, says :—

“ Hell, I may say, drops out altogether, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in its view of the Creator, arose from the exaggeration of Oriental phrases, and may perhaps have been of service in a coarse age where men were frightened by fires, as wild beasts are scared by the travellers. Hell as a permanent place does not exist. But the idea of punishment, of purifying chastisement, in fact of Purgatory, is justified by the reports from the other side. Without such punishments there could be no justice in the universe, for how impossible it would be to imagine that the fate of Rasputin is the same as that of Father Damien. The punishment is very certain and very serious. Setting aside the probationary spheres, which should perhaps rather be looked upon as a hospital for weakly souls than as a penal community, the reports from the other world are all agreed as to the pleasant conditions of life in the beyond.”—*The New Revelation*, pages 90, 91.

“ The punishment is very certain and very serious,” he says. For what ? If man has not fallen there is no sin, no need for atonement, and surely to be logical, no need for punishment. Then having contrasted the loathsome case of the Russian monk, Rasputin, with the self-sacrificing life of Father Damien, a bright spot in civilization, *but not APART from religion*, he speaks of the spiritualistic purgatory as perhaps to be looked upon as a hospital for weakly souls. Who ever heard of punishment “ very certain and very serious ” in a hospital for *weakly* souls ? Are we to understand that Rasputin was a weakly soul, who needed the rest cure of a hospital to strengthen his enfeebled frame ? Or was he a vile

sinner who deserved “punishment . . . very certain and very serious”? What are we to make of these contradictions?

Sir Conan, writing of the spiritualistic Purgatory, says:—

“We catch dim glimpses of endless circles below, descending into gloom.”—*The New Revelation*, page 99.

Is this the sort of hospital for weakly souls Sir Conan expects? We imagined the hospital being well lighted and comfortable. Where and how did Sir Conan catch these dim glimpses? A dim glimpse is rather vague, especially when it purports to see endless circles, not of light, but of gloom. How different this is from the clear teaching of Scripture!

CHAPTER III.

*IS SPIRITUALISM A NEW REVELATION OR
AN ANCIENT DELUSION?*

WE have seen that Spiritualism, with its mediums and “familiar spirits,” was well known in Old Testament times. It began when the devil took possession of a serpent’s body and deceived our first parents. And the full condemnation of it in the Pentateuch indicates how widespread the system was, and the moral dangers that attended it. It is rather late in the day for Sir Conan to come out with his volume, *The New Revelation*. It should have been entitled, *An Ancient Delusion*. Indeed, Sir Conan indirectly acknowledges this himself. He says:—

“If we substitute ‘angels’ for ‘Gods’ we must admit that the New Revelation from modern spirit sources has much in common with the belief of our Aryan fathers.”—*The Vital Message*, pages 149, 150.

That Spiritualism is just another form of Theosophy seems borne out by Sir Conan’s statement:—

“Thus upon the question of re-incarnation there is a distinct cleavage, and though I am myself of opinion that the general evidence is against the oriental doctrine, it is none the less an undeniable fact that it has been maintained by some messages which appear in other ways to be authentic, and, therefore, it is necessary to keep one’s mind open on the subject.”—*The Vital Message*, page 118.

Evidently our author is prepared to travel further. Things will yet develop in an alarming fashion I am assured.

Again, Sir Conan writes :—

“ I read a book by Monsieur Jacolliot upon occult phenomena in India. Jacolliot was chief judge of the French Colony of Chandenager. . . . He conducted a series of experiments with native fakirs. . . . He found among them every phase of advanced European mediumship, everything which Home had ever done. He got levitation of the body [that is the body floating in the air by demoniac power], the handling of fire, movement of articles at a distance, rapid growth of plants, raising of tables. The explanation of these phenomena was that they were done by the Pitrīs or spirits, and their only difference in procedure from ours seemed to be that they made use of direct evocation. They claimed that these powers were handed down from time immemorial, and traced back to the Chaldees.”—*The New Revelation*, page 37.

Mr. Layard in his excavations at Nineveh discovered some fragments of a work on magic; this work evidently comprised some two hundred tablets or more, each tablet containing three or four hundred lines of writing. The likeness of many of the doctrines therein unfolded bears very striking resemblance to Modern Spiritualism.

Clement of Alexandria tells us how the priests of ancient Egypt were not permitted to eat flesh, a necessary and well-known restriction for mediums, whilst the temple-paintings of that land bear pictorial testimony to the mesmeric passes the priests performed on their patients.

The connection between Mesmerism and Spiritualism is thus explained by the *Spiritual Age*, a Spiritist paper :—

“ Suppose *I* magnetize *you* to-day ; and that *I*, the mesmerizer, speak, write, and act through you, you being unconscious ; this is Mesmerism. Suppose, further, that *I* die to-night ; and that, to-morrow, *I*, a spirit, come and magnetize you, and then speak, write, act through you ; this is Spiritualism.”

Of course we believe the spiritual agent is demoniac, and not of earthly origin.

The writer well remembers as a boy seeing a man mesmerized, and what a disgusting, degrading spectacle it was. The painful feeling of revulsion left on his mind is vivid to this day.

In the *Clementine Homilies*, a work not appearing later than the third century, we read how the author proposed to solve his doubts as to the immortality of the soul :—

“ What, then, should I do but this ? I will go to Egypt, and cultivate the friendship of the hierophants and prophets of the shrine. Then I will enquire for a magician, and, when I have found one, induce him by the offer of a large sum of money to call up a soul from Hades, by the art which is termed necromancy, as though I wished to consult it on some ordinary matter. But my enquiry shall be to learn whether the soul is immortal. And I shall not care to know the reply of the soul, that it is immortal, from its speaking or my own hearing, but simply by its becoming visible ; that, after seeing it with my very eyes, I may have a sufficient and reliable proof of its existence from the mere fact of its appearing. And so the doubtful words which the ears hear will no longer be able to overturn that which the eyes have made their own.” Extracted from *Earth’s Earliest Ages*, 1884, page 294.

Is this not just the repetition of the desires of *Modern Spiritualism* couched in the language of the ancients ? Does it not describe the very *modus*

operandi of the Spiritualism of to-day, only set forth in the quaint speech of olden time ?

The manifest connection between Ancient and Modern Spiritualism comes out in a very unexpected way sometimes. For instance, the writer visited Jamaica a few years ago, and was very interested in hearing the account of the natives practising *obeah*, as it is called. He understood this to be the survival of their heathen worship, and that it had descended from time immemorial, and had been brought by the ancestors of the black people of Jamaica from their native African home when captured as slaves. He well remembers the secrecy with which this *obeahism* was practised, the jealousy with which it was guarded from the observance of any stranger, who would have found himself very roughly handled if he had dared to intrude ; the strange awe and fear their leader awoke in the breasts of his followers.

Now the Hebrew word, *obh*, represented a sooth-saying demon. When the writer discovered this, his memory flashed back to the *obeah* worship of Jamaica, and connected Spiritualism with one common and ancient source. Doubtless it took different forms according to the character of the peoples among whom it was practised, as for instance the fakir of India, with his incantations and charms ; the medicine man of the North American Indians ; the witch doctor of the Africans.

The very things that *Modern Spiritualism* claims to do are no new thing, as the following extract will prove :—

“ And they told me that he makes statues walk about ; rolls himself upon fire, and is not burnt ; and that sometimes he even flies. And he turns stones into loaves ; he becomes a serpent ; changes himself into

a goat ; becomes two-faced ; and transforms himself into gold. He opens fastened doors, melts iron, and at banquets produces phantoms of every conceivable shape. And lastly, he causes the vessels in his house to be seen moving about, as if spontaneously to wait upon him, those who are bearing them not being visible."—The Clementine *Homilies* II. 32. Extracted from *Earth's Earliest Ages* (1884 edition).

A great fuss is made by Spiritualists to-day over the performances of perhaps the most celebrated medium there has ever been in modern times—D. D. Home. His chief claim to fame rests on his manipulation of fire without being burned, and levitation, that is, moving through the air without visible support. The ancient medium described in the above extract seems to have done as much, and more. The whole passage bears a striking resemblance to the alleged wonders of Modern Spiritualism.

Again,

" Too curious, however, to be omitted is the following extract from a Jewish writer of the early part of the seventeenth century, quoted by Delitzsch in his ' Biblical Psychology ' :—

" ' He made the table turn in playful times by magic, and whisper into one another's ears, Schemoth, Schel, Schedim (names of demons), and then the table springs up, even when laden with many hundredweight.' "—*Earth's Earliest Ages* (1884 Edition, page 308).

The wide spread of Spiritualism is evidenced by the testimony of missionaries, who have been brought face to face with it on the burning plains of India, amid the jungles of the heart of Africa, on the prairie lands of the fast disappearing North American Indian, amid the millions of China, and everywhere outside of so-called Christian lands it is linked up openly and outwardly with idolatry.

Idolatry is well described as “ the table of demons ” in Holy Writ, a table indeed spread with unholy and poisonous food, which, whilst feeding and setting in a flame the hearts of men, enables the devil to enthral their souls by the fear and dread of superstition, and to ruin their bodies by the sensual rites of their religion.

With such testimony in our mind we can well exclaim, “ The dark places of the earth are full of the habitations of cruelty ” (Ps. lxxiv. 20).

CHAPTER IV.

THE ORIGIN AND METHODS OF MODERN SPIRITUALISM.

SPEAKING of its origin, Sir A. Conan Doyle writes :—

“ The circumstances were humble, and even rather sordid, upon both sides of the veil, human and spirit, yet it was, as time will more and more clearly show, one of the turning points of the world’s history, greater far than the fall of thrones or the rout of armies.”—*The Vital Message*, page 45.

It is quite true that the introduction of Spiritualism into lands, which had for long been kept clear of it by Christianity, was indeed “ one of the turning points of the world’s history,” the *real* import of which Sir Conan no more understands than the infant in arms. Only the Bible student can enter into the terrible menace of Modern Spiritualism and trace its awful workings, till the day comes when “ everlasting fire prepared for the devil and his angels ” shall end for ever its terrible work, for God and good must triumph.

Modern Spiritualism, as known in the western world, dates from March 31st, 1848. At Hydesville, Wayne County, N.Y., U.S.A., there lived two young daughters—Margaret and Katie—of a farmer, Fox by name, who lived in a one-storied log-house, said to be haunted. These girls stumbled upon the way to obtain from the spirits the code of tappings so familiar in this system. Excitement became tremendous. The Fox farm-house became the centre of feverish

interest. From these humble beginnings the movement sprang like wild-fire over the American continent, and spread to Britain and elsewhere.

Sir Conan Doyle may well say the circumstances were "rather sordid"—he might have put it a good deal more strongly to have done justice to the case.

The Fox girls were detected in fraud by three medical professors of the University of Buffalo, in February, 1851. This was followed in April by confession of fraud on the part of the Fox girls and of other mediums.

The Fox girls showed a relation, Mrs. Norman Culver, how to produce the raps by knocking their knee-joints together and using their toe-joints, and Mrs. Culver soon became an adept. She made a deposition before a magistrate in April, 1851. The Fox girls withdrew their confession. Confessing and withdrawing confession seems to mark the movement, and both cannot be honest. It leaves the Fox girls as convicted liars. No wonder Sir Conan is forced to acknowledge the sordid circumstances of the birth of Modern Spiritualism.

If such things could have been adduced concerning the start of Christianity we should never have heard the last of it. On the contrary the character of Jesus wrings a confession of homage from the bitterest opponents of His true claims. The opposition to His claims and a confession of homage are grossly inconsistent, but such is the power of the testimony to Christ given by four unknown writers to the world as to produce this phenomenon. Even Sir Conan puts on record his homage to Christ.

The history of Modern Spiritualism is largely a history of deception. *It is not all deception*—that is the serious part. The deception may bulk largely; the real thing is the driving force behind it. Deception is

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a good decoy duck. Multitudes take up the matter in a lighthearted spirit, looking upon it as a fine form of excitement, with nothing serious in it, and thus get ensnared.

Another class, especially the product of the great war, go into it seriously and earnestly, but often with childlike credulity, believing they will be put into touch with the spirits of their departed, and thus break the terrible silence which they had thought inexorable.

We feel the deepest sympathy for such, and our earnest prayer is that they may find true consolation in the knowledge of God and of Christ as Saviour and in the Scriptures of truth, and thus be delivered from the cruel lie of Spiritualism.

That deception is not altogether the fraud of the mere charlatan, but is part of a deeply and cunningly devised plan, is plain from the following most significant extract from an essay on the *Rationale of Spiritualism* by F. F. Cook :—

“ The observant student, as he passes along with the jostling crowd, will note great gaps marked ‘exposures.’ The presumption is that these expose mediums ; but, in fact, only human ignorance—they are *safety valves*—sacrifices to the Moloch of prejudice —meat cast to ravenous wolves. Somewhat in the line of ‘exposure’ is always kept on the stage. But in the meantime another work is going forward—a process of spirit selection. There is an esoteric Spiritualism into which there is no prying except by consent of the spirit-world. The crowd that clamours to be admitted is carefully scanned. Perhaps not above 25 per cent of those who investigate at any time, be their motives never so good, are chosen. . . . What are the results sought to be accomplished ? Nothing short of revolution in every department of thought ! It means all this or nothing ; it is either an intelligent, most potent, and wise dispensation, or the maddest freak that ever possessed the human mind. I hold it

to be the first, and upon those who choose the last I will put this task : Explain to me the genesis and evolution of the delusion ! Where or in what are its antecedents ? There is no effect without adequate causes : now in what subjective potency lie these tremendous results, regarded as delusion ? I have been at some pains to study this subject, but nowhere can I discover a parallel ; for be it remembered that Spiritualism flourishes best where Scepticism is most active. It works hand in hand with the materialist. Literally it lives, grows, and thrives upon what, according to all scientific prescriptions, should kill it.”

Again Mr. Cook writes :—

“ It is not a bloody revolution : it has not, and will not cost a single life—except it be too seriously interfered with. But I anticipate no trouble—the movement is provided with too many safety valves. At any time a single, well-advertised, so-called ‘exposure’ converts it from a formidable, bristling man-of-war, in the eyes of the world, into the most harmless of hulks, fit to receive, instead of hot shot and shell, only the sneers and mocking jeers of its vaunting but hoodwinked adversaries.”

The above extracts should be read and re-read till their full meaning is grasped. They are most significant in their candour. The fact is, the man who believes that Spiritualism is all deception, is himself deceived. He is right that there is a vast amount of deception, but he fails to see that it is part of a carefully engineered, deeply laid plan of Satanic skill and subtlety. The Spiritualists, like F. F. Cook, may be deceived, not about deception in the prosecution of the medium’s work, but because they believe they get into communion with the spirits of their departed dead, whereas they get into touch with personating demons, and know not the awful power they are playing with.

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There are two classes who are not deceived by Spiritualism. The Spiritualist who has learned the *innermost* workings of this terrible cult, who knows it to be demoniacal in its origin, power and working, but who is so in the grip of its power as to give himself body and soul to the service of the devil. The other class is the Christian, who learns the true character of Spiritualism in the Word of God, and who is able by its help to trace it to its terrible heights of world-wide success, as well as to the depths of its doom.

Mr. Cook's explanation of the value of "exposure" may account for the confessions of the Fox sisters, and then, when the hue and cry had died down, for the withdrawal of the confessions!

The Davenport Brothers were celebrated mediums. Before the death of one of them in 1884 both had confessed to fraud. The survivor settled in America as a farmer.

Sir E. Ray Lankester and Sir H. B. Donkin detected Slade (a celebrated medium) in imposture, which brought him three months' imprisonment with hard labour.

Eglinton, another medium, was detected in collusion with H. P. Blavatsky, the Theosophist leader, in sending an "astral" letter from a ship in mid-ocean.

Pierre L. D. A. Keeler, a slate-writing medium, was caught at tricks.

Dr. Stanley asked, Mrs. Piper being the medium, if his niece, Bessie Beals, could communicate with him. She professed to come, and gave various messages at several sittings. But she had never existed, Dr. Stanley having given a fictitious name and relationship.

Edward Clodd writes:—

"What little trust in the value of the testimony is warranted is seen in the deception to which they have

fallen willing victims. To cull three examples, take Sir Wm. Crookes with his reiteration of belief in Florence Cook as a medium of the materialization of spirits after her detection of fraud ; Sir Oliver Lodge in his belief after witnessing them in the genuineness of the performances of Eusapia Palladino, and the admission afterwards that he had been befooled ; and Sir W. F. Barrett asserting his conviction that the dowser discovers the presence of water by ' the faculty of clairvoyance ' and possession of a ' supersensuous perceptive power. ' "

To come to very recent events we find Sir Conan Doyle recommending grief-stricken mourners to get into touch with a medium—Mrs. Brittain—in whom he places great reliance. She has been twice convicted of ordinary fortune telling, once at Leek, and again at Hanley. Sir Conan allows that he has been fooled by the spirits, and he takes this as an evidence of the truth of Spiritualism, and he treats his medium friend in the same way. Both truth and *falsehood* to him are evidences of the truth of Spiritualism. It is passing strange, and beyond our comprehension.

Truth writes in this connection under date of August 13th, 1919 :—

" What do we find ? Imposture rampant, imposters not only condoned, but excused ; both imposters and impostures cited as evidence of the truth of spiritualism. This is not to say that all mediums are guilty of wilful fraud. They may be divided into two categories —the conscious and the self-deluded humbugs. But the former is infinitely the more powerful in the spiritualistic movement, for it is usually he or she who supplies the manifestations which convince those who are ready to be convinced " (page 283).

Nor can we award the palm to Sir Conan himself for exactitude of statement. His bias is most marked, as we shall see in his references to

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Scripture. His bias lies on the surface in the following extract :—

“ It would, indeed, be a good, though an unattainable thing, that a really honest and open-minded attempt should be made to weed out from that record [the Bible] the obvious forgeries and interpolations which disfigure and lessen the value of those parts which are really above suspicion. Is it necessary, for example, to be told from Christ’s own lips, that Zacharias, the son of Barachias, was struck dead within the precincts of the temple in the time of Christ, when, by a curious chance, Josephus has independently narrated the incident as having occurred during the siege of Jerusalem, thirty-seven years later? This makes it clear *that* particular Gospel, in its present form, was written after that event, and that the writer fitted into it at least one other incident which had struck his imagination.”—*The Vital Message*, pages 183, 184.

One is really amazed at Sir Conan giving himself away in such a fashion. Such a comment on history shatters any reputation he may have for careful utterance, or a due sense of the historical.

To start with, both Matthew and Josephus are unknown persons save by their writings, and in the case of Matthew he has the advantage over Josephus, for reference is made to him by the Evangelists, Mark and Luke. Why should Sir Conan accept the testimony of Josephus as correct, and refuse that of Matthew? There is absolutely no *reason* whatever, but there looks like a *motive*, and that is to get rid of the Scriptures. His bias is self-evident.

Why should Josephus not have copied the incident from Matthew? Was it just as likely, and more likely, that Matthew copied it from Josephus? No, with a certainty, not founded on a shred of evidence, Sir Conan settles the matter in favour of Josephus.

But we proceed further. Turning to Josephus (*Wars of the Jews*, Book iv. chapter v.) we find he says nothing about Zacharias the son of *Barachias*, as Sir Conan Doyle would lead us to suppose. He does tell us that a Zacharias, the son of *Baruch*, was slain in the temple precincts. Why does Sir Conan suppress the name—"Baruch"? Why does he import the name, "Barachias," which Josephus does not mention at all? Is it honest? Is it accurate to do so?*

The Temple was a likely place for scenes of fanaticism and bloodshed to take place, especially during the siege of Jerusalem. Further, Zacharias was a common enough name. Barachias named his son Zacharias. Many years later Baruch, another man altogether, named *his* son Zacharias.

A Baruch is mentioned repeatedly in the books of Nehemiah and Jeremiah. With the same perspicuity that marks Sir Conan, he might argue with equal assurance that Nehemiah and Jeremiah were written after the siege of Jerusalem.

Suppose an historian recorded that a John Davies was killed in a drunken fray opposite the Houses of Parliament in 1850; and another historian narrated

* Professor Whiston, the translator of Josephus, supplies a note to this incident, which should have saved Sir Conan from rash assertions. He writes: "Some commentators are ready to suppose that this 'Zacharias, the son of Baruch,' here most unjustly slain by the Jews in the temple, was the very same person with 'Zacharias, the son of Barachias,' whom our Saviour says the Jews 'slew between the temple and the altar' (Matt. xxiii. 35). This is a somewhat strange exposition; since Zechariah the prophet was really 'the son of Berachiah,' and 'grandson of Iddo' (Zech. i. 1); and how he died we have no other account than that before us in St. Matthew: while this 'Zacharias' was 'the son of Baruch.'" Surely this is very convincing.

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that a John Davidson was killed by an accident at the same place in 1901, what would readers say if we solemnly put forth that the historian of 1850 could not have written his history till after 1901, for the events were the same, and the alleged earlier history must have copied from the latter, and therefore the alleged earlier history was unreliable and needed to be weeded of its obvious forgeries and interpolations ?

I think our readers would rightly imagine we had lost our reason, or that cerebral senile decay had set in, and that *our* account of things was utterly unreliable.

The names Baruch and Barachias begin with the same three letters, each have five letters in common, each has one letter the other does not possess, and the latter adds three letters.

The names Davies and Davidson begin with the same four letters, each contain five letters in common, each contain one letter the other has not, and the latter adds two letters.

The parallel is almost exact. What has Sir Conan to say to this ?

Josephus tells us that besides Zacharias, the son of Baruch, being slain during the siege of Jerusalem, two others—Jesus and Ananus—were also put to a violent death. Sir Conan has lost a splendid opportunity here. Why does he not tell us that Jesus Christ was not crucified but slain by fanatics at the siege of Jerusalem, and that Ananias, the high priest, was slain at the same time ? Ananias is nearer to Ananus than Barachias is to Baruch in etymology. There are only *two* letters different, and in the case of Jesus no difference at all. Such little differences are nothing to Sir Conan. His procrustean methods triumph over such little difficulties with ease.

On December 16th, 1919, a long letter from the pen

of Sir Conan appeared in the *Daily Mail*. It drew attention to a painting of a head of Christ done by the Hon. Mrs. Victor Spencer, daughter-in-law of the Viscountess Churchill.

Sir Conan asserted that this was painted by a lady, who had no power of artistic expression when in her normal condition, and claimed that it was a supreme example of the working of spiritual intelligence through a material mortal frame, in other words it was done by an unskilful hand under spirit control.

In Sir Conan's opinion the picture is the very finest head of the Founder of Christianity that has ever been conceived, and he could well understand the action of a great painter in Paris, who, when he saw the companion full-face drawing, fell instantly upon his knees. It is claimed, too, that the picture was painted upside down.

Now for the other side of the story. The "art critic" of the *Daily Mail* writes:—

"One gazes at the insipid, ill-drawn head (so impressive to Sir Arthur) and its neighbour*—a full-face female head with dark-rimmed eyes, equally feeble—and concludes that he and the 'great Paris artist' let the odd circumstances of the author's state blind their material eyes."

But this is not all. The "art critic's" remarks are a question of competent *opinion*. We come now to a matter of *fact*.

Princess Karadja, a Swede, who married the Turkish Minister at the Swedish Court, wrote on Dec. 19th to the *Daily Mail*, and pointed out the remarkable similarity between the picture painted by Mrs. Spencer

* Painted by the same artist, and the picture before which the Paris artist is said to have fallen on his knees.

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and the well-known picture of Bertha Valerius, who began her picture in 1856, and completed it in 1896, and which it is claimed was produced with help from the spirit world. The Princess says :—

“ The likeness between the two pictures is too great to be accidental.”

The *Daily Mail* reproduced the two pictures side by side, and it could easily be seen that Mrs. Spencer's picture is a copy, and a poor copy at that, of the original beautiful picture.

The Princess says that she sent a copy of Bertha Valerius's picture to Lady Churchill, Mrs. Spencer's mother, and thinks Mrs. Spencer probably had seen it, and that the image may have remained engraved on her subconscious mind, and that she may have reproduced it from memory in this manner.

I am writing this in Christiania, Norway, where I have seen Bertha Valerius's picture reproduced in the form of a picture post-card in the shop windows to be bought for a couple of coppers. It is a pity Sir Conan had not visited Christiania and observed this picture post-card. It might have saved his making a mistake from which there is no escape.

Now for the sequel. Major the Hon. Victor Spencer, the husband of the artist, writes to the *Daily Mail* under date of Dec. 24th. Sir Conan asserted that Mrs. Spencer had no power of artistic expression normally. The husband asserts that she has been interested in art since childhood, and that during the spring and summer of 1914 she had executed some five or six oil paintings, pastels and drawings.

Her husband's denial, indeed her own denial through her husband, of psychic power is definite enough.

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“Mrs. Spencer wishes definitely to state, once and for all, that her pictures are painted in a perfectly normal manner, that she is disgusted at having ‘psychic power’ attributed to her, and that she does not cherish any ludicrous and mawkish sentiments about ‘helping humanity’ by her paints.”

Mrs. Spencer asserts that never to her knowledge did anyone fall on his knees before her pictures.

Her husband’s remarks make racy reading, and we think he was quite justified in the vigour with which he comes to the attack. He says :—

“It is frequently observed that for anyone who sets out to investigate ‘psychic phenomena’ the way is beset by pitfalls. Sir A. Conan Doyle evidently has the idea that he can avoid them by first blindfolding himself and then leaping in the dark. In a word, by discarding all such details as first-hand evidence.”

Major Spencer concludes his letter thus :—

“If this mania for ‘spirit’ influence which has spread over the country is going to cause its adherents to engulf members of the general public in their hysterical whirlpool of maudlin absurdities, the sooner an anti-‘spirit’ Mr. Pussyfoot appears on the scene the better for all of us.”

And how does Sir Conan take this terrible exposure ? He admits no mistake ; indeed, he writes a letter to say that his argument is unaffected. He clings to the statement attributed to Mrs. Spencer’s mother that the picture was painted under psychic influence, despite Mrs. Spencer’s emphatic statement that it was painted in a thoroughly normal manner. Surely Mrs. Spencer should know, and be believed, but Sir Conan practically throws the lie in her face.

He, further, contends that the features of the head in Mrs. Spencer’s painting are “quite different,” and

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in his opinion, "very much more original and finer" than in that of Bertha Valerius's painting. The fact is, it is all the other way. We wonder where Sir Conan's eyes can be, and his letter leaves one with the feeling that he lacks the courage to own that he has made a gross mistake, and has been guilty of great carelessness of statement.

Surely the cause he espouses will have reason to wish that he were an opponent and not an advocate. His opposition might do Spiritualism some good; his advocacy, if pursued on these lines, can only do it harm. We could wish that all advocates of this deadly evil proceeded on similar lines.

Let us quote again from the *Vital Message* :—

"Let us then with confidence examine this matter of the 'spiritual body' to use the term made classic by Saint Paul. There are many signs in his writings that Paul was deeply versed in psychic matters, and one of these is his exact definition of the natural and spiritual bodies in the service which is the final farewell to life of every Christian. Paul picked his words, and if he had meant that man consisted of a natural body and a spirit he would have said so. When he said 'a spiritual body' he meant a body which contained the spirit and yet was distinct from the ordinary natural body. That is exactly what psychic science has now shown to be true" (page 79).

This, again, is a specimen of inaccurate statement and is a gross misrepresentation.

We are told that there are many signs in Paul's writings that he was deeply versed in psychic matters. We challenge Sir Conan to point these out. They do not exist. That Paul knew of psychic matters and used his apostolic pen and power against such works of darkness, we have clear evidence. Take his historic prophetic warning to Timothy of the latter days

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when some should depart from the faith, giving heed to seducing spirits and doctrines of demons. Take his action in commanding the spirit of Python to come out of the young woman medium, who followed him and Silas in Philippi, as narrated in Acts xvi. Take the case of the evil spirit who said to the vagabond exorcists, "Jesus I know, and Paul I know, but who are ye!" Sir Conan ignores these plain statements of Scripture, and gives his readers the impression that Paul was on the side of Spiritualism. Is this honest?

He praises Paul for picking his words and speaks of his "exact definition." Will he admit that Paul picked his words, and spoke with exactitude when he warned Timothy of "seducing spirits" and "doctrines of demons." For remember "seducing spirits" with Paul were not the spirits of the departed, but spirits—fallen angels or demons—acting under the leadership of Satan.

It is difficult to follow Sir Conan. First he blows hot and then he blows cold. First he flings the Bible over with contempt, and then he praises Paul for his "exact definition," and the care with which he picked his words. We agree that Paul was exact in his statements, and we can easily show that Sir Conan twists or misunderstands Paul's "exact definition." He tells us Paul picked his words, and if he had meant that man consisted of a natural body and a spirit, he would have said so. Has he never read Paul's words:

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

Words mean nothing if Paul in that passage did not mean that man consisted of—

- (1) Spirit.
- (2) Soul.
- (3) Body.

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Sir Conan tells us that Paul meant by the term "spiritual body," a body which contained the spirit and yet was distinct from the ordinary natural body, that is he meant there were two bodies, an astral body containing the spirit, and a natural body containing the astral body. A very slight examination of 1 Cor. xv. will convince the reader that Paul meant nothing of the kind.

Paul affirmed that the natural body of the *Christian*, which is buried in the grave, will be raised a spiritual body at the resurrection—the raised body will be changed so as to be a suitable instrument in a scene where everything will be different to the present world conditions. The language is plain.

"But some man will say, How are the dead raised up ? and with what body do they come ?

"Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased Him. . . . So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption ; it is sown in dishonour ; 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 " (1 Cor. xv. 35-44).

Will the reader note the word "IT" in our text. The same "IT" which is sown a natural body, that same "IT" is raised a spiritual body. The "IT" of corruption and dishonour and weakness, become at the resurrection the "IT" of incorruption, glory and power. The "IT" is changed from the natural "IT" to the spiritual "IT." Sir Conan teaches that they are two entirely different things existing together in life, but Paul teaches identity between the two, and as Sir Conan tells us Paul's definition was exact, and

that he carefully chose his words, we are encouraged to believe Paul. The link and the change between the two are seen at the resurrection.

We will give one more example of Sir Conan's unfair use of Scripture. He says :—

“When He [Christ] spoke merely from His human body He was certainly open to error, like the rest of us, for it is recorded how He questioned the woman of Samaria about her husband, to which she replied that she had no husband.”—*The Vital Message*, p. 177.

Now this is not a fair deduction. The Lord said to the woman, “Go call thy husband,” in order to bring out the true story of her past. If the Lord made a mistake in asking for her husband when she had none, how was it that in the next breath He told her she had had five husbands, and the one that she was then living with was not her husband? How does Sir Conan account for this knowledge, which proved exact? Why does he fix upon the one statement and ignore what follows? The bias is obvious.

He said to her, knowing that she had no husband, “Go call thy husband,” in order to gain an opening so that He might in gracious love expose her in her sin, and bring her a convicted sinner consciously into His presence for her everlasting blessing. Evidently the woman discovered more in the question than Sir Conan, for she is at length constrained to exclaim: “Sir, I perceive that Thou art a prophet.”

It is curious that every time Sir Conan essays to expound Scripture he proves that he is unable to rightly comprehend the plainest Bible statement, or else we must come to the conclusion that he deliberately misunderstands it for the sake of his unholy propaganda.

CHAPTER V.

MORE ABOUT MEDIUMS AND THEIR METHODS.

THE profession of the medium is attractive to many because of its money-making powers. The unprofessional medium is rare. The dupes of Spiritualism never seem to see how utterly incongruous it is to have to resort to some strange and often questionable medium, and part with money in order to get into touch with their departed dead. Surely if God had arranged that intercourse between the departed dead and the living were helpful and right, he would have planned for the communication to have taken place direct, and made it altogether a dignified, pleasant and helpful affair. But we are told it is through a medium that intercourse is to be procured, and that the medium must have the help of a controlling spirit, described in the Scriptures as a "familiar spirit."

It is certain that many of our departed dead, if living, would have scorned to appoint a rendezvous in the parlours of the professional spook, who fatten on the money of the curious and credulous.

For instance, do the proceedings related in the following extracts commend themselves as divine in their origin to any sane man? Are they dignified, uplifting, elevating? They come from the pen of Sir Oliver Lodge, reputedly one of the cleverest men in the country. It pains one to put on record such serious twaddle. It reminds us of the pregnant words of Holy Writ: "Professing themselves to be wise,

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they became fools." When men, however wise in natural things, seek to be wiser than God and the Bible, there is no limit to their credulous folly.

Describing a medium, Mrs. Clegg, he writes :—

" For some time nothing further happened except contortions, struggling to get speech, rubbings on the back as if in some pain or discomfort there, and a certain amount of gasping for breath."—*Raymond, or Life and Death*, page 238.

Again :—

" While Raymond was speaking, and at intervals, the medium kept flopping over to one side or the other, hanging on the arm of her chair with head down, or with head thrown back—assuming various limp and wounded attitudes."—*Raymond, or Life and Death*, page 239.

Again :—

" Feda feels like a string round her head ; a tight feeling in the head, and also an empty sort of feeling in the chest, empty, as if sort of something gone. A feeling like a sort of vacant feeling there ; also a bursting sensation in the head. But he [Raymond] does not know he is giving this. He has not done it on purpose, they have tried to make him forget all that, but Feda gets it from him. There is a noise with it, too, an awful noise and a rushing noise."—*Raymond, or Life and Death*, page 127.

Really one is utterly ashamed to have to transcribe such nonsense. To think that an intellectual man like Sir Oliver Lodge can lend himself to such puerilities only proves how fallen in the human mind, and how utterly unreliable is religious matters when not under the control of the Spirit of God.

Even Sir Oliver has to acknowledge :—

" A great deal of this struck one as nonsense ; as if Feda had picked it up from some sitter."—*Raymond, or Life and Death*, page 269.

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The credulity and gullibility of Sir A. C. Doyle seem amazing. He writes :—

“ Messages from the dead have been received in many lands at various times mixed up with a good deal about this world which we could verify. When messages come thus it is only fair I think to suppose that if what we can test is true then what we cannot test is true also.”—*The New Revelation*, page 83.

It is a well-known fact that impostors get themselves well primed up with correct information in connection with those they attempt to victimize. They will display an amazing knowledge as to those they wish to dupe, their habits, their friends, etc. They will reel off their information with a sanctimonious air and a pleasant flattery that often effects their purpose. Their victims, impressed by the correctness of the information they can verify, are credulous enough to believe them in that which they cannot verify. The imposture has succeeded. The money is parted with. Too late the victim deplores his childlike simplicity. But it has remained for Sir Conan to put on record the extent to which this can go.

The amount of fraud that has been practised by mediums is immense. The ingenuity in inventing deception, the skill and courage with which they are carried out, are worthy of a better cause.

Hereward Carrington, an American writer, who gave patient attention to Spiritualistic matters, says that he believes that much of the phenomena is fraudulent. Very rarely was he able to find a medium presenting genuine manifestation.

The dim light, the exalted feeling of the novice that he is about to see or experience something supernatural, all tend to make deception easy.

For instance, Edward Clodd writes :—

“The enquirer goes to a medium, pays his fee, is handed a blank pad, and writes his question on it. He tears off the top sheet and puts it in his pocket. The medium takes away the pad and in a few minutes returns with a written answer from the spirit. Underneath the top sheet was a layer of carbon paper on which of course the reproduced question could be read.

“To defeat possible trickery the enquirer may prefer to use his own paper, and the medium will be asked or will actually volunteer to withdraw while the question is being written. But that wily man is not to be baffled. The table has an oilcloth cover under which is a carbon paper, and under that is a sheet of white silk which the medium withdraws with the carbon copy through the hollow leg of the table fixed in a hole in the ceiling of the room below and then reads the question. The trick is at least 1800 years old.”

Again :—

“At a *séance* given by Mrs. Guppy, when glowing light issued from her finger tips, a smell of phosphorus was noticeable ; and at other *séances* the spirits would appear to have used matches ; not of the ‘safety kind.’”

In the *Life of Faith*, under date Dec. 10th, 1919, we read :—

“In view of the lofty claims which Spiritualism is making for itself at the present time, we should like to draw attention to an incident which we have just been reading in an American publication. In that we learn that Spiritualism recently suffered a set-back in Los Angeles, when a photographer hired by an ordained spiritualistic medium, becoming tired of his task, unexpectedly took a flashlight picture in the midst of a *séance* and furnished full evidence to the newspapers. C. M. Bovey, the photographer mentioned, admitted in a statement, printed in the *Los Angeles Examiner*, that he had been deceiving people, being paid by Mrs. Izora Ihrig, the medium, to take ‘spirit pictures’ in the dark. The medium claimed that she was assisted in her *séances* by Oliver Wendell Holmes and an Indian

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woman she called Daisy. Bovey had cleverly made a plate containing the faces of Holmes, Mrs. Ihrig, and the Indian woman. Other pictures, pre-arranged, were also produced. The camera was always snapped a few times in the dark to fool the pupils of Mrs. Ihrig, various strange voices were being heard in the midst of a *séance*, and Bovey suspected that they were being produced by the medium herself by the use of trumpets, although she had denied that she used trumpets. Accordingly, he resolved on his own account to take a flashlight picture, and find out. The picture, which was exceedingly clear, was produced in the papers, showing the medium with a trumpet to her lips and with three other trumpets of various shapes on the floor at her feet within easy reach. The *séance* was abruptly ended by the photographer's flash, Mrs. Ihrig was carried out in a faint, and a dozen intellectual people of Pasadena demanded an explanation."

F. W. H. Myers reported thus to the *Society for Psychical Research* :—

"I cannot doubt that we have observed much conscious and deliberate fraud which must have needed long practice to bring it to its present level of skill. . . . The fraud occurred both in the medium's [Eusapia Palladino] waking state, and during her real and alleged trance. I do not think there is adequate reason to suppose that any of the phenomena at Cambridge were genuine."

Sir Oliver Lodge writes :—

"I returned to Cambridge and held two sittings, at the second of which I convinced myself that not a single genuine phenomenon occurred."

Sir A. C. Doyle writes :—

"Spiritualism has been so befouled by wicked charlatans, and so cheapened by many a sad incident."
—*The Vital Message*, page 43.

"A friend of mine, who sat with Eusapia Palladino, assured me that he saw her cheat in the most childish

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and barefaced fashion, and yet immediately afterwards incidents occurred which were absolutely beyond any normal powers to reproduce."—*The Vital Message*, page 57.

From what we have written it will be gathered that deception plays a very large part in spiritualistic *séances*, that deception consisting of two kinds, the ordinary money-making fortune-telling trickery, and the deeply planned deception brought forward at the psychological moment to draw off the brunt of an attack. We believe the power of a trance medium in thought reading is little realized, and we may be on the eve of great discoveries on this line, which will go far to explain much. But with full allowance for all this there still remains the *real* part of Spiritualism, which is the cruellest deception of all, viz., that demons personate departed friends, in order to deceive and ruin body and soul for time and eternity.

CHAPTER VI.
THE MENACE OF SPIRITUALISM.

VIEWED in the widest sense, the menace of Spiritualism is appalling. It is a bid of the devil for the domination of the whole human race. Lands where idolatry reigns supreme are already in his grip. Behind the idol is the demon, and we believe in the innermost sanctuary of all, Satan himself claims the worship of his dupes. Already Satan-worshippers are reported to meet in Paris and London.

The devil's daring attempt to persuade Christ to worship him in exchange for the gift of all the kingdoms of the world and the glory of them, is recorded in Matt. iv. 8-9, thus exposing the darling desire of his heart. Pride was the snare of the devil, when as "the anointed cherub" he fell, and he has worked on the human heart by the lever of pride and lust ever since.

Intolerable pride is ever the mark of Satan's domination over a man, as witness Napoleon. What a scourge he was to the human race. His vaunting ambition was responsible for the slaughter of millions. Men admire his vast talents, but execrate the use he made of them.

When

"the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv. 1),

He points to a succession of events which are leading

up to a terrible issue. We find departure from the faith in the Higher Criticism and the New Theology. In Christadelphianism, Millennial Dawnism, and Seventh-Day Adventism, we find the denial of the deity of Christ and the atoning character of His death. In terms, and on the surface, they may seem to acknowledge the atonement, but in reality it is denied. Then Christian Science and Theosophy came upon the scene, closer allies of Spiritualism.

Spiritualism, the most sinister figure of all, seems to threaten to swallow up all these different movements. Satan has taken strategic advantage of the great war to bring Spiritualism right to the front. Everyone is talking about it. Clergymen are commending it. We have seen that a well-known Bishop daringly advocated it from the pulpit of a venerable cathedral.

We believe other movements have paved the way for this movement. It is claimed to be spiritualistic; in reality it is materialistic. It is the antithesis of faith. Faith sees the invisible and endures. Spiritualism cries out for signs. Eye and ear must be satisfied. Table-rapping, furniture moving, clairvoyance, clairaudience, automatic writing, materialization of spirit forms are grossly materialistic in their demand. So materialistic is Spiritualism that it must needs include whisky and sodas, and cigars and pet dogs in its category. Another world without whisky and sodas and cigars would not be attractive to very many.

We solemnly believe that Spiritualism will prove to be the "strong delusion" of the last times.

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 11-12).

When once the Lord comes into the air and catches up His church, and only the dry and empty husk of lifeless formalism is left behind, and Satan is allowed greater licence by God than he has at present, then we believe we shall see Spiritualism on the flood tide of its frightfulness, besides which its present popularity is but the trickling stream compared to the mighty river fed by a thousand tributaries.

It may be urged that God sends this strong delusion. Yes, in the sense that He removes restraining influences at present holding back the forces of evil.

When men try to break down God-erected barriers, the time will come when God will permit the barriers to be removed. The one great barrier is the presence of the Holy Spirit upon the earth. So we read :—

“ For the mystery of iniquity doth already work : only He who now letteth [literally *restraineth*] will let [literally *restrain*], until He be taken out of the way ” (verse 7).

When the Church is caught up at the second coming of Christ, the Holy Spirit will cease to restrain, and God will allow men to have their way, only that He may bring evil to a close, break down all opposition, and introduce Christ to reign over the earth as the King of kings.

As to God sending the delusion, we read :—

“ Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man : but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death ” (James i. 13–15).

God will be justified in all His ways. Once the church

is caught up, the long predicted apostasy will take place.

An apostate Christianity, Buddhism, Mahometanism will soon shake hands, and become one. There are already signs of this on every hand.

Spiritualism is but the revival of ancient Paganism, which was simply a system of ancient Spiritualism. Romanism is simply Paganism under a different name with the addition of certain Christian tenets. The Pagan temples were changed politically under Constantine into Christian churches ; the ancient gods became the new saints ; the old pagan festivals become the new Christian feasts ; fastings, the tonsure, the aureole, etc., etc., of Roman Catholicism are simply heathen observances and rites camouflaged.

It will be easily seen that there is very little to prevent the amalgamation of all the forces we have named into one great Spiritualistic combine.

Thus things will develop till the great trinity of evil is seen working hand-in-hand. Here is Spiritualism at its apotheosis :—

“ And I saw three unclean spirits like frogs come out of the mouth of the dragon [Satan, the prime mover], and out of the mouth of the beast [the head of the revived Roman Empire, probably a man of more than Napoleonic character and force], and out of the mouth of the false prophet [the antichrist, who will be king at Jerusalem].

“ For they are the spirit of demons, 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. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon ” (Rev. xvi. 13-16).

What mighty forces are at work until at length the diabolical mobilization will be complete, and the

greatest revolt against God and Christ will be witnessed. At last Satan, who will have patiently and with consummate skill worked towards this great issue, will stake everything in one mighty throw, *and will miserably fail*. Christ will reign, blessed be God.

And if we view the menace of Spiritualism from the standpoint of the Christian religion, it means that all its power is exerted to get rid of *true Christianity*. It may keep the term in name but refuses it in reality.

Sir Conan Doyle, with his usual inconsistency, says :—

“We wish to subvert no religion.”—*The New Revelation*, page 132.

And yet a few pages previous he says :—

“Christianity must change or perish. That is the law of life—that things must adapt themselves or perish.”—*The New Revelation*, page 70.

And how must Christianity change according to our author? It must repudiate our Lord’s Deity, and utterly refuse any atoning value to His sacrificial death. Without going any further, if Christianity repudiated these two vital fundamental doctrines how much of Christianity would there be left? Absolutely nothing.

The remarkable thing is that we are told in the *New Revelation* :—

“A communicator, named Dorothy Postlethwaite, said, ‘She had been a Catholic and was still a Catholic, but had not fared better than the Protestants; there were Buddhists and Mahomedans in her sphere but all fared alike; she had never seen Christ, and knew no more about Him than on earth; spirits prayed and they died in their new sphere before entering another’” (page 31).

"Another spirit whom Dorothy calls Dodd, said, 'He had been a free thinker but had not suffered in the next world for that'" (page 33).

Thus religion of any kind is absolutely immaterial so far as results in the next world are concerned, according to Spiritualism. But the curious thing is that these spirits, who are alleged to be of different persuasions on the other side, unite in one story, that there is no divine Christ, no atonement, no fall, no hell. Why is it that Dorothy Postlethwaite, "still a Catholic," did not testify to her faith in the dogma of the Romish Church, which certainly includes belief in the deity of Christ, and the atoning character of His sacrifice, and the existence not only of purgatory but of hell? Why did the Protestant spirits not testify to "redemption by blood" as they were wont to do on earth? How is it all the spirits testify to one line of things? Is it not all part of a made-up plan? The scheme does not hang together.

Then, further, the menace of Spiritualism in relation to the individual is great. It appears that the human being is proof against demon possession unless Spiritualism is willingly tampered with. Once demon possession takes place it is much more difficult to get rid of it than to receive it.

The *Aftenposten*, a Norwegian leading newspaper, printed a letter, dated February, 1920. We append a literal translation given to us by a friend:—

"As a rule it is the sad fate of a medium to be over-powered by the spirits, whose aid is invoked. If these spirits were what they purported to be—good spiritual beings or dear departed ones, then the intercourse with them would not result in that spiritual and moral degeneration, which finally and too often leads these mediums to become drunkards or to become the inmates of lunatic asylums.

“I speak from experience. I have been present at the three days’ death battle of a young man, the result of seeking to obtain intercourse with a dear departed friend, who did not respond. However, something quite different came, suddenly and overwhelmingly, call it what you may, which at the end of three days actually caused the victim to die a terrible death.

“I also knew a lady, who practised spiritualistic experiments upon her nephew of about thirteen years old. He has been confined in an insane asylum for many years. She herself is no longer normal.

“I knew of two sisters and a brother, who in the absence of their mother were permitted to take part in a spiritualistic *séance*; what was the result? Returned from a journey the mother found them all three insane. The two sisters have already been placed in an asylum, one being so violent that it was necessary to put her in a strait jacket.

“These examples could easily be multiplied.”

Even Sir A. C. Doyle has to admit the bad moral influence of Spiritualism, when he says:—

“Another temptation to which several great mediums have succumbed is that of drink.”—*The Vital Message*, page 115.

There is the tacit admission here that the temptation is peculiar to mediums because of the conditions accompanying their mediumship. The Rev. Stainton Moses was a sad case in point. He became the victim of a morbid pathology with a diseased egotism aggravated by an indulgence in alcohol.

It is stated that women being more neurotic than men this pathological condition is aggravated in their case and the danger is all the greater.

A recent warning against the perils of Spiritualism appeared in the papers a few weeks ago.

“ A girl named Pearl Burke (19) was charged with aiding and abetting her friend, Jessie West, to commit suicide in Whangarei Harbour, New Zealand.

“ Jessie West, it appears, after attending several spiritualistic meetings, held a *séance* in company with Pearl Burke in her bedroom.

“ On that occasion, according to Pearl Burke, the spirit of Frederick Potts, a man who died three months ago, and of whom Jessie West had been enamoured, appeared before the two girls, and declared that he wanted Jessie, without whom he could not rest.

“ The girl then decided to drown herself. Pearl Burke accompanied her at night to Whangarei.

“ On arriving at the wharf Jessie took off all her clothing, with the exception of a night-dress and a pair of stockings, and after handing her clothes to Pearl Burke, walked down the wharf steps and went quietly into the water.

“ ‘ When she was in the water,’ said Pearl Burke, ‘ I watched her for three or four minutes before I left the wharf to return to the hotel.’

“ Asked by the judge why she did not attempt to prevent the young woman from drowning herself, Pearl Burke replied.

“ ‘ I could not disobey an order coming direct from the spirit land. It would be sinful.’ ”

It can easily be demonstrated that the three greatest menaces connected with Spiritualism—and I put them in the order of their seriousness—are

- (1) Infidelity.
- (2) Immorality.
- (3) Insanity.

Can words express the seriousness of the menace? We challenge Sir A. C. Doyle to deny, if he dare, that Spiritualism constitutes a grave spiritual, mental, and moral peril—graver and more serious than any pen can describe adequately.

And when we think that body and mind and soul

are cursed by this pernicious system, what shall we say of its eternal consequences ? Scripture warns fully and solemnly as to the eternal doom of all those who reject our Lord Jesus Christ. That the reader may, if in danger, take warning, is our earnest desire.

The gospel is still the power of God unto salvation *to everyone that believeth* (see Rom. i. 16). Christianity is not a failure when it is sincerely entered upon. What a happy world this would be if every person in it were a consistent Christian. See to it that *you* at any rate are right in this important matter.

CHAPTER VII.

*WHAT THE SUPPOSED GAIN OF
SPIRITUALISM AMOUNTS TO.*

THERE is an amusing game said to be practised in boarding houses and schools. One whispers a story to her neighbour, who in turn passes it on to her neighbour, until the whispered story has gone the round. The last recipient of the story then repeats aloud what has been whispered into her ear, and the one who initiated the story relates it as it started on its round. The comparison between the two narrations of the same story is said to be startling. The additions and subtractions and alterations, that take place between the first narration and the last, render the result highly entertaining.

Spiritualism is something like this, only worse. First, the spirit or communicator gets into touch with the control or "familiar spirit," both unseen,* and only vouched for by the medium. The control gets into

* Just lately Signor Marconi has gone off in his yacht to the Mediterranean to investigate wireless communications, which appear to come from some sphere outside the earth. With all gravity the inventor of wireless telegraphy is testing the possibility of these sounds originating with the supposed inhabitants of Mars. We should not be surprised if they do not constitute an attempt on the part of demons to add another horror to those already in existence, and form another daring attempt to further delude mankind. We are assured we are on the eve of great developments on the lines of the "great delusion," which Scripture prophesies is coming.

touch with the medium, who is in a trance, and his or her communications in that condition are passed on to the person, who thus seeks to get into touch with a dear departed relative or friend.

On the top of this we are told that spirits maintain their evil propensities on the other side, and find it difficult to shed them, that there are "poltergeists," or mischievous spirits, also that there are lying spirits.

Sir A. C. Doyle denies a fall, yet with strange inconsistency he writes:—

"Fiends and evil spirits . . . are in truth our own backward brothers, bound for the same ultimate destination as ourselves, but retarded by causes."—
The Vital Message, page 118.

What with a monkey for his ancestor, and fiends and evil spirits as his backward brothers, we cannot congratulate Sir Conan on his relatives.

But, seriously, what gain does Spiritualism profess to have evolved from all this table rapping, clairvoyance, clairaudience, and the like?

They claim to have proved the existence of the spirit after the death of the body. The Scriptures have asserted this all along. There is nothing new in this belief.

They claim that relatives have the unspeakable bliss of getting into touch with their loved ones.

But, according to Sir A. C. Doyle, the departed spirits only care about their own immediate relatives. They appear, according to his testimony, to be a very selfish lot, and utterly careless as to the real bliss of the world at large. He writes:—

"How spirits may see things in a different light as they progress in the other world is shown by Miss Julia

Ames, who was deeply impressed at first by the necessity of forming a bureau of communication, but admitted after fifteen years that not one spirit in one million among the main body upon the other side ever wanted to communicate with us at all, since their own loved ones had come over. She had been misled by the fact that when she first passed over everyone she met was newly arrived like herself."—*The New Revelation*, page 96.

And yet they drag in distinguished names of long ago in support of Spiritualism. We read of the shades of Washington, and Franklin, and Napoleon, and Julius Cæsar: Some spooks will call up the shade of any departed spirit for a small monetary consideration, as if Napoleon and Julius Cæsar had nothing else to do than be constantly waiting at the end of a spirit telephone to be rung up and be at the beck and call of any, and everyone.

Of course it sounds very grand to be calling up the shades of Napoleon or Julius Cæsar. If they were still alive upon this earth, John Smith or Harriett Robson of Tooting Common would have had no possible chance of speaking with these great men ! but now, that these great men are dead, things are different !!

A speaker at a recent Church Congress remarked in this connection that Cardinal Newman was found to have forgotten his Latin by using the word "benediscat" instead of "benedicat"; George Eliot forgot her grammar, and Julius Cæsar got into a muddle with his geography; whilst the late W. T. Stead got into communication with F. W. H. Myers, who informed him that he was wandering through the shades looking for Tennyson.

Stuart Cumberland writes :—

" When the spirits of the classic dead are roped in to utter meaningless drivel that could have no place in

their thoughts when on earth, the effect produced on any sitter, beyond those willing to swallow anything in the shape of 'spirit communication,' is one of sheer disgust."

Commenting on the methods of mediums, he says they ply their profession :—

" Mostly for a mundane monetary consideration."

Sir A. C. Doyle tells us that Christianity is played out. Has he ever tried it ? Judging from his quotations from Scripture he most evidently knows nothing of the real power of Christianity. If the world were to adopt Christianity *in reality* we should have the golden age at once. The drink traffic and the white slave traffic would disappear in a moment. The need for standing armies and navies kept up to concert pitch would no longer be necessary. Employers would give what was right and generous to their employed ; the employed would give honest work for adequate pay. Socialism and Bolshevism would disappear as if by magic.

We are told that Spiritualism is so much better than Christianity. But Spiritualism does not seem able to reform the other world. There drunkards retain their unhappy propensity, spirits tell lies "detailed in their mendacity," fiends and evil spirits exist as "backward brothers." And as to this world, does Modern Spiritualism make better fathers, mothers, wives, children ; does it produce honest business men ; does it so move men as to become helpers of their race ? It has had a good many years trial now—over seventy years. During this seventy years' Christianity can point to a Dr. Barnardo, a George Müller and many others ? Can Spiritualism ? Christianity can point to many a converted drunkard. Can Spiritualism do so ?

When men have tried the *real* article and found it wanting, they are entitled to speak. I have met thousands who have tried the *real* article, and **WITHOUT EXCEPTION** they testify to its power and reality. What can Spiritualism do for one even on its own showing? It assures you of a hereafter; tells you religion here makes no difference there; promises "beautiful gardens, lovely flowers, green woods, pleasant lakes, domestic pets," in fact pretty much the "heaven" of ancient paganism and the modern Red Indians. The whole thing shows a lack of originality to say nothing of veracity.*

How different are the promises of the Bible. God and the Lamb to be the light of that other world, no tears, no pain, no cry, no death—all things become new.

It is the *real* article that we want, and then the world will be happy. It will never be happy without God and Christ.

An uncle and nephew—both sceptics—were travelling years ago across the lonely prairies of America. They carried with them a considerable sum of money. Evening drew on, and the necessity for a shelter for the night arose. They knocked at the door of a log cabin. The door was opened by a rough-looking man

* We have just read the Rev. G. Vale Owen's articles in *The Weekly Dispatch*. They furnish nothing more remarkable than the production of an imaginative mind, which seems largely in style a poor imitation of John Bunyan's immortal allegory, the difference being that Bunyan used his imagination to illustrate with rare fidelity the way of salvation as unfolded in the Scriptures, whilst the Rev. G. Vale Owen uses his imagination to undermine the Scriptures, to substitute an utterly false conception for the Christ of the Scriptures, and to popularize the soul-destroying delusion of Spiritualism.

with a shaggy beard. They asked for shelter and their request was granted.

The travellers agreed that the nephew should sit up the first half of the night with loaded revolver so as to guard their treasure, whilst the uncle should mount guard the second half.

The uncle retired to rest. To his amazement he found his nephew preparing to do the same. He asked him why he was not carrying out the agreement.

The nephew replied that he had peeped through the keyhole, and had seen their rough host reach down a Bible, and had heard him read a chapter to his wife, and then the pair knelt down and asked God to protect the strangers that had come under their roof. The uncle agreed to the nephew retiring to rest.

The travellers were INFIDEL, yet they knew the *real* article when they came across it.

What is the practical gain of Spiritualism ? Horace L. Hastings thus sums it up :—

“ According to the theory of Spiritualists, there are a hundred times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a good deal more since ; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of enquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and guitars ; and what have we to show for it all ? Their business in this world has been to instruct men, to help them, and to make them wiser and better. They have talked and rapped, they have tapped and rattled, they have

fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited ; they have told us many things which we knew before ; many things which we do not know yet ; and many things which it was no matter whether we knew or not ; but when we come to real instruction, reliable information, or profitable and valuable knowledge, *Spiritualism is as barren as Sahara, as empty as a hollow gourd.*"

But if Spiritualism be barren of good, it grows an alarmingly prolific crop of wickedness ; if it be empty of benefit to mankind, it is, alas ! filled with evil of Satanic subtlety and execution. How sensible people can believe in such a system and refuse the gospel of God's grace would be a complete enigma did not the Bible enlighten us as to Satan's power and craft.

In conclusion, let me entreat the reader to have nothing to do with the accursed thing, and if he is not a *real* Christian may he come before God in real repentance of soul, and accept the Saviour of His providing. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). This one verse is sufficient to show the only way to be saved. Take it, we entreat you.

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