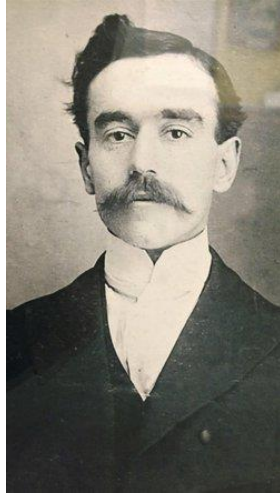




Speaking in Tongues Is a Hoax

by Noel Joshua Hadley



Charles Parham's *A, B, C's*

I MUST be a glutton for punishment. Ever since writing *this* paper in the spring of 2018, and then *others* like it, Pentecostals and Charismatics alike have protested my outing **Charles Fox Parham** as a **Freemason** on the basis that he was apparently no longer attending the local lodge when he started his “Full Gospel” ministry. *How adorable*. Mostly, they just succumb to trolling YouTube videos and flinging monkey poo in the comments section. One such critic was a certain [charismatic preacher](#) from Opelika. He made something like a dozen online sermons directed at me. For a time, I even had hate readers from his personality cult following. But that was before he showed his true colors by running for the Governor of Alabama.

Later in life, the founder of Pentecostalism endorsed the **Ku Klux Klan**, another obvious Intel operation, and did so as late as 1927, two years before his death. The founder of Pentecostalism was a spook. You'd have to believe we landed on the moon not to see it otherwise. Parham wasn't simply a spook though. No, Parham was a spook of the worst variety because he was *also* a Wizard. In Scriptural terms that makes him a **Balaam**.

The problem with exposing “tongue-speak” is the terrible headache of cognitive dissonance that muddies every possible attempt at an adult conversation. The emotion of personal experience gets in the way. “Tongue-speak” is yet one more piece of baggage which we can throw onto the *past* mud-flood deception though. Archeology. Paleontology. Astronomy. Psychology. Rocket science. *Pentecostalism*. As of my first publication, Parham’s offering to humanity was only slightly more than a hundred years old. It’s also how millions of people all over the flat, motionless plane communicate with and *experience* their elohiym. Today, even Hollywood is embracing it, but let’s not get ahead of ourselves.

Modern day tongue-speak finds its apparition in the early morning hours of New Years’ Day, 1901, when the forty students at Bethel Bible College in Topeka, Kansas, along with their teacher, 27-year-old Methodist Holiness minister and **Freemason** Charles Fox Parham, were *desperate* to experience the presence and power of the Holy Spirit. True to their background in the Wesleyan Holiness movement, which emerged from 19th-century Methodism, the problem they were having is that everyone fell into agreement; the baptism of the Holy Spirit took place subsequent to conversion. After weeks of study in the book of Acts, they took their conclusions one step further. Speaking in a foreign tongue *was* the sign of Spirit baptism. Seems like that’s a problem because, according to this logic, *nobody* was saved.



Agnes Ozman was the first to speak in tongues at Charles Parham's Bible School in Topeka Kansas. This picture was taken in 1937 the year of her death.

We are told that a young woman named **Agnes Ozman** volunteered to receive her own Spirit baptism. Here we see a picture of her in 1937. She's an old woman then and we're told it was the year of her death. I'm willing to bet she was ambushed and then coerced into a picture on her way to church. In 1901 however, nearly 40 years earlier, Ozman asked Parham to lay hands upon her while she prayed a benediction, which might be found in Hebrews 13:20-21. Parham agreed. What happened next would alter the course of church history. Parham and his forty students rediscovered, seemingly lost to the church since the apostolic age, the gift of speaking in tongues.

In his book, 'With Signs Following—The Latter-Day Pentecostal Revival,' **Stanley Frodsham** quotes Ozman as having testified:

“...it was as if hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues, glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken. I had the added joy and glory my heart longed for, and a depth of the presence of the Lord within that I had never known before. It was as if rivers of living water were proceeding from my innermost being.”

Parham later recounted:

“I laid my hands upon her and prayed. I had scarcely completed three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and **she began speaking the Chinese language and was unable to speak English for three days.** When she tried to write in English to tell us of her experience, **she wrote the Chinese.**”

In review. Ozman's colleagues reported a halo surrounding her head. *Also*, the Chinese language, and *only* Chinese, exploded from her lips. Why is any of this important? Because for Parham and his students, their studies into the spiritual gift led them to the conclusion that

a tongue was an actual foreign language. Not “tongue-speak” as the Pentecostal and Charismatic church knows it today. Hence, **Chinese**.

History will note that **Jonathan Edwards**, **Charles Hodge**, **Charles Spurgeon**, and **B.B. Warfield** all believed the gift of speaking in Biblical tongues involved **another human language**. Also, I’m not interested in human tradition or man-made doctrine. My readers should be made aware of that by now. But I think the point should at least be made that the universal church has long believed tongues to be **human language**, not an alien one. Oh, excuse me, and angelic one. We’ll have to cover that too.

Tongues as a human language would most certainly line up with the opinion of the Christian church fathers. **Gregory of Nazianzus** (c. 329–390) wrote of it: “**They spoke with foreign tongues, and not those of their native land**; and the wonder was great, a language spoken by those who had not learned it. And the sign is to them that believe not, and not to them that believe...” What Parham and company were therefore attempting, at least as *official* history has it, was to follow the natural conclusions of early Christian beliefs.

Ozman’s halo story manifested into some sort of ground swell, because not long after, Parham and thirty-four other students began speaking in unknown tongues. More than **20** languages were reportedly spoken. **Russian. Japanese. Bulgarian. French. Bohemian. Norwegian. Hungarian. Italian. And Spanish.** Charles Parham himself claimed to speak in **Swedish** “as well as other languages.” And as you’d expect of any Intel psyop, word of this new Pentecost spread.

Lucy F. Farrow (1851–1911) was an **African American** holiness pastor who was instrumental in the early foundations of **Pentecostalism**. She was the first African American person to be recorded as having **spoken in tongues**, after attending the meetings of **Charles Fox Parham**, and is credited for introducing **William J. Seymour** to this understanding.^[1]



Among the founders of Pentecostalism, we find African American holiness pastor **Lucy Farrow**. The Wikipedia involves Farrow in Parham’s meetings and lists her as the first African American person to be recorded as having spoken in tongues. We quickly read

how Farrow introduced **William J. Seymour** into the fold. Seymour comes into the story a little later, but when he does, his part as a major player is undisputed. Farrow appears to have been a recruiter. If you read one paragraph down in the [Wiki article](#), you too will discover that Farrow was the niece of **Frederick Douglas**. *Oh dear*. Douglas was an obvious spook, but only in such a way as to be pimped out by the Intel community. Working for the Masons runs in the family, I guess.



And then we have **Maria Woodworth Etter**, also known as the “**Trance Evangelist**.” I wish I could tell you I made that up, but no. We read that the faith healer was **considered a precursor to the Pentecostal movement** and was therefore welcomed with open arms into the church. Seriously, it would take volumes of books to document the snake-oil pimps and peddlers surrounding the Masonic explosion of Pentecostalism, but Etter is a piece of work. The Trance Evangelist had a particular fondness for her own portrait. A simple search on Google produced several images and at various ages. And as you can see with this one, Etter had the strange inkling for the Baphomet “as above, so below” gesture. Really, the woman was a serial abuser. Nothing to see here, I’m sure.

In her autobiography, ‘Signs and Wonders’, Maria Woodworth Etter insisted that tongue-speak be taken away from Charles Parham’s credit and given to *the spirit* of his precursors. No need to read between the lines. There were others just like her. I’ve seen this time and again among the

"The day is at hand for the restoration of the apostolic faith," he declared. "Private ownership of land and of all other things will be done away with, and all Christian people will pour their money and their all into the coffers of Christ; and then the devil will be chained up and Christ's ideal of fellowship, love and faith in Him will have been realized."

Rev. Mr. Parham was disposed to be

Can you read that? If not, it's okay. I've taken the time to transcribe the words. It's a quote from Parham and reads: "**Private ownership of land and of all other things will be done away with, and all Christian people will pour their money and their all into the coffers of Christ.**"

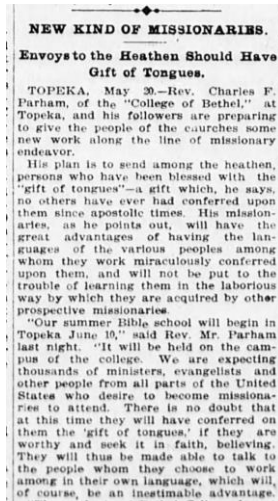
Did Parham just claim what I think he claimed? *He did.* Terribly difficult not taking out the highlighter and the red marker on that one. Charismatics will ravish you with tales of The Lord's offering to humanity through Parham, but here we are given the *true* agenda. **Money.** Not just money though. Parham and company wanted the **deed to your land and your possessions** in their coffers. He even says he wants **your all** in his coffer. Is that a reference to your soul? Mm-hmm. I think that's a reference to your soul. Better crank open your wallet and wave them dollars up in the air. Wave them up in the air like you just don't care. Because Parham and his crew are coming to a town near you.

Within a month's time, dated January 27, 1901, Parham claimed to the *Kansas City Times*:

"A part of our labor will be to teach the church **the uselessness of spending years of time preparing missionaries for work in foreign lands** when all they have to do is ask God for power."

That's quite the investment, people. Why waste your hard-earned dollars on years of learning a language when all you have to do is receive a

download from God? *Oh*, and be sure to dump payment into the coffers while you're at it.



Skipping forward a few months to May 31, 1901, we read more of Parham's sales pitch in *The Hawaiian Gazette*.

The title of the article reads: **NEW KIND OF MISSIONARIES**. AS if that doesn't reek of snake oil. *The Hawaiian Gazette* reports the following:

Envoys to the Heathen Should Have Gift of Tongues

TOPEKA, May 20—Rev. Charles F. Parham, of the "College of Bethel," at Topeka, and his followers are preparing to give the people of the churches some new work along the line of missionary endeavor.

His plan is to send among the heathen, persons who have been blessed with the "gift of tongues"—a gift which, he says, **no others have ever had conferred upon them since apostolic times**. His missionaries, as he points out, will have the great advantages of having the languages of the various peoples among whom they work miraculously conferred upon them and will not be put to the trouble of

learning them in laborious way by which they are acquired by other prospective missionaries.

“Our summer Bible school will begin in Topeka June 10,” said Rev. Mr. Parham last night. “It will be held on the campus of the college. We are expecting thousands of ministers, evangelists and other people from all parts of the United States who desire to become missionaries to attend. There is no doubt that at this time they will have conferred on them the ‘gift of tongues,’ if they are worthy and seek it in faith, believing. They will thus be made able to talk to people whom they choose to work among in their own language, which will, of course, be an inestimable advantage.”

“The students of Bethel College do not need to study in the old way to learn the languages. They have them conferred on them miraculously... [being] able to converse with **Spaniards, Italians, Bohemians, Hungarians, Germans, and French** in their own language. I have no doubt various dialects of the people of **India** and even the language of **the savages of Africa** will be received during our meeting in the same way. I expect this gathering to be the greatest since the days of Pentecost.”

There is always a great deal about hell and damnation, the gift of the tongues, divine healing, etc., in his sermons. He claims that he and his disciples have received all the gifts that Christ conferred upon His earliest disciples. Last night’s sermon was of the usual order. Rev. Mr. Parham is very optimistic concerning the future prospects of his sect. He says it is growing rapidly. He calls his followers ‘Believers’.

“There are **500 Believers in Topeka**,” he said, “and there are **already thousands** in other parts of the United States and the world. I receive letters every day from people inquiring whether it is true that the gifts of tongues and

healing have been conferred again. Many are skeptical at first, but are convinced when the evidence is presented to them. The conferring of the gift of tongues upon us is, I am sure, the first step in the evangelization of the world.”

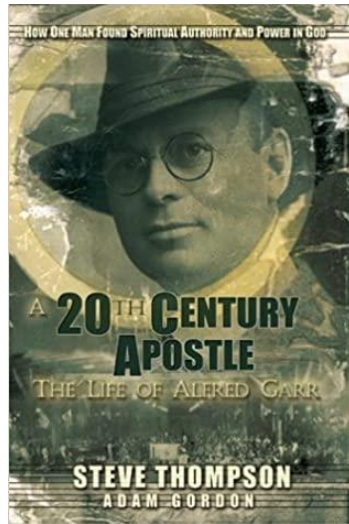
Let me get this straight. Within less than five months of Ozman’s halo story, there were **500** Believers in Topeka following in her wake and **another countless thousands all over the world**? You will tell me that with the Holy Spirit, anything is possible. This is true. But let’s not forget the sales pitch. Someone is a Believer if they have been born again. And the only way to be born again is with a baptism in the Spirit. And how does one know if they’ve been born again? They’re a new kind of missionary. The sort who doesn’t need years of schooling, learning the Chinese or the language of the savage Africans. No, these languages have been conferred upon them through their baptism. That begs the question. Where are these 500 foreign speakers and the thousands of others all over the world? I’d like to know.

You’d think what followed was a historical embarrassment of Biblical proportions, but most people never noticed. For starters, Parham, Ozman, and their contemporaries at Bethel Bible College in Topeka, Kansas, among the 500 others, never actually experienced the supernatural sign they were seeking, if we’re being *technical*—and I am. One can only wonder how much money Parham pocketed in his coffers before his sales pitch failed. That embarrassing fact became painfully obvious as missionaries willfully evaded language schools and arrived at their “tongue-gifted” countries.

Wouldn’t you like to know what happened? I’ll tell you. Nobody understood them—*nobody*. Not a lick. But don’t take my word for it. Charismatic authors **Jack Hayford** and **David Moore** tell us the same thing.

“Sadly, the idea of xenoglossallic tongues [i.e. *foreign languages*] **would later prove an embarrassing failure** as Pentecostal workers went off to mission fields with their gift of tongues and **found their hearers did not understand them.**”

The miraculous ability to speak in authentic foreign languages was never repeated by anyone involved. Rather, and very much *unlike* the miraculous speaking of tongues in Acts, the natives of those foreign countries listened in upon the ravings of lunatics and mad men. That much is well documented, including Parham's own biographical fanbase, but again, very few care to notice.



Propaganda pieces can be found from many of Parham's crew. I found this book on the life of **Alfred Garr**. It's called 'A 20th Century Apostle' and promises to show me "how one man found spiritual authority and power in God." Very strange, since Garr was numbered among Parham's 'Believers' who soon returned, bitterly shipwrecked. Garr's expedition to the Far East along with his wife resulted in their being dead seat on preaching the gospel in 'the Indian and Chinese languages,' but failed miserably. One can only wonder how they spin this.

Remember Lucy Farrow? The niece of Frederick Douglas and "Mother of Pentecostalism" returned from Africa after a seven-month trip. Her alleged claim that she preached to the natives in their own 'Kru language' went unchecked. Sure, you can *insist* Farrow is the only one who made it

past the goalie net, but nobody else investigated was capable of demonstrating a shred of evidence.

In his book, 'Vision of the Disinherited: The Making of American Pentecostalism', **Robert Mapes Anderson** writes:

S.C. Todd of the Bible Missionary Society investigated **eighteen** Pentecostals who went to **Japan, China, and India** 'expecting to preach to the natives in those countries in their own tongue,' and **found that by their own admission** 'in no single instance have [they] been able to do so.' As these and other missionaries returned in disappointment and failure, Pentecostals were compelled to rethink their original view of speaking in tongues.

This should come as no surprise, but *The Topeka Daily Capital* reported that "not everyone at the school embraced the new experience. In an interview with the newspaper, **S.J. Riggins** said of Parham and his fellow students, **'I believe the whole of them are crazy.'**" Riggins must have not been initiated.

Even their stories don't match up. That's to be expected with these Intel psyops though. *Follow* along. Parham stated that Ozman did not speak in English for three days after her experience, but Ozman reported praying in English after only one day. Parham furthermore took credit for directing his students to the book of Acts before their history-making. Ozman however contradicted that claim, asserting she had no part of any bible-study assignment by Parham prior to her tongues speaking experience. Contrarily, it is Ozman, according to her account, who pointed students to Acts 2 in answer to their questions about her glossolalic experience, and not Parham.

Furthermore, Historian Martin E. Marty writes:

Like all such **mythically cast stories**, these had certain features that remain open to question. In an earlier stratum of testimony **Miss Ozman referred to having spoken in tongues three weeks before New Year's Day**, a less neat date, but one which **others corroborated**. She

also claimed that she realized the significance of her speaking **only later**, but it is known that Parham had instructed her **in advance** to look for precisely that sign.

Nobody could get their story straight. As I was saying, that's how it is with these Intel psyops, particularly when crisis actors are involved. Either Ozman was the victim of Government programming, or she was a bit too hoity in the improv department.



Eventually, the Chinese lettering from Ozman's halo story was released to various newspapers, including the *Los Angeles Daily Times*. Undoubtedly, all part of the agenda. Revealing her chicken scribble hypnosis worked like a charm, attracting an untold thousands of people to *the spirit* of her budding language movement. But looking at this sheet of paper, I see nothing intelligible or anything resembling a known language. Do you? It doesn't even resemble anything cryptic. Therefore, you can't tell me it's alien or angelic. Not even John Forbes Nash Jr. could crack this code. Bethel Bible College is beginning to look more and more like a Government Laboratory, and hypnosis was involved.

In the remaining decades of her life, Ozman never recanted of her Chinese story. I suspect she was incapable of doing so, and that is because this has all the markings of crisis acting. Sometimes there are handshakes or deals are struck and they bind you to the remaining hours of your life, and even afterwards. An alien tongue most certainly swept the world though, awakening the halo in tens of thousands, and to her horror, Ozman saw it. We are vaguely told how she felt a tinge of responsibility for the rise of a Movement, but alas, her confessions fell on deaf ears. She could not find anyone so much as willing to publish her words. And why do you suspect that is, *hmmm?* If the Press were truly free, you'd think the Newspapers would eat her salacious words with a fork and spoon, but no. We are only ever offered the illusion of choice in the way of News, and so, if Ozman deviated from the path, then we were not openly told.

In the January 1909 edition of *The Latter Rain Evangel*, Ozman wrote:

Some time ago I tried but failed to have an article printed which I wrote calling attention to what I am sure God showed me was error. The article maintained that **tongues was not the only evidence of the Spirit's Baptism.**"

Ozman then added:

For a while **after the baptism I got into spiritual darkness**, because I did as I see so many others are doing these days, rested and reveled in tongues and other demonstrations instead of resting alone in God.

If Ozman truly believed her own message, and that may indeed be the case, then the cognitive dissonance is evident. Yes, she is saying there are other ways to receive one's "Spirit Baptism." But notice, she is not defecting from the Chinese language either. How one is capable of receiving the Holy Spirit, thereby resulting in paperwork resembling chicken scribble, but then experiences "spiritual darkness" for a span of time can only result in justifications and excuses from those who wish to embrace it.



The Devil Lives on Azusa Street

WHILE on his way to Los Angeles in the spring of 1906, thirty-six-year-old African American holiness preacher **William J. Seymour** walked into **Alma White**'s Bible School in Denver, Colorado, needing recruits for his glossolalia operation. The fact that Seymour was personally commissioned by Lucy Farrow, the niece of Frederick Douglas, for the cause of setting the west coast ablaze apparently didn't impress her much. White described their encounter as follows:

“Oh, the feeling that came over us! We thought of demons, snakes and other slimy creatures before he had finished praying. After he had left the room a number of the students told that they felt that he was possessed with evil spirits.”

Not exactly a winning endorsement, is it? The problem with Alma Bridwell White is that she's been chalked up to your typical early 20th-century racist. But then notice how The Wiki introduces her.

Alma Bridwell White (June 16, 1862 – June 26, 1946) was the founder and a bishop of the [Pillar of Fire Church](#).^{[1][2][3]} In 1918, she became the first woman to become a bishop in the United States.^{[2][4]} She was a proponent of [feminism](#). She also associated herself with the [Ku Klux Klan](#) and was involved in [anti-Catholicism](#), [antisemitism](#), anti-Pentecostalism, [racism](#), and hostility to immigrants.^[5] By the time of her death at age 84, she had expanded the sect to "4,000 followers, 61 churches, seven schools, ten periodicals and two broadcasting stations."^[4]

The founder of the Pillar of Fire Church is described for us as an anti-Catholic, anti-Pentecostal, anti-migrant, antisemite racist. That's a lot of *antis*. Alma Bridwell the Bigot. But then notice how she was a staunch **feminist**. As such, White became **the first woman bishop** in the United States. That's quite the accomplishment, considering she was also openly associated with the **Ku Klux Klan**, even authoring books for them. White had her dirty little paws all over the Intel community, it seems. By the time of her death at age 84, she had as many as 61 churches, seven schools, 4,000 followers, ten periodicals and two broadcasting stations under her care.



What an *adorable* church meeting this was. Look at all those white sheets and pointy wizard hats. We are told the photo was taken on August 31, 1929, in front of Assembly Hall in Zarephath, New Jersey for something called “Patriotic Day,” which coincided with Pillar of Fire Church’s annual Camp Meeting. It’s like I’ve always said, they don’t have church picnics like they used to.

At any rate, the meeting between White and Seymour failed to inspire the other, officially speaking. Likewise, Seymour had only just exited Charles Fox Parham’s Bible Training School in Houston, Texas, with similar results. Here is what we are told. In the summer of 1905 Seymour had served as the temporary replacement pastor for Lucy Farrow. It was through Farrow that Seymour met the founder of Pentecostalism. Seymour was eager to learn the gift of “speaking in tongues,” or *glossolalia*, from the man who had reportedly brought about the second Pentecost into being. Parham agreed to take him in that December—perhaps grudgingly. The founder of Pentecostalism was a supporter of **Jim Crow laws**, you know. Therefore, Seymour was obstinately refused a seat in class. Seymour was allowed however to listen in to Parham’s instruction through an open door or window. How very nice of him.

On February 22, 1906, Seymour landed a gig preaching in a Los Angeles church established by **Julia M. Hutchins**, who had herself only recently been expelled from the Second Baptist Church due to her Holiness doctrines. Hutchins would in turn lock Seymour out of her church for including *glossolalia* in the Holiness doctrine, particularly as a sign of Spirit baptism. We then find a Mr. and Mrs. **Richard Asberry** who were sympathetic to Seymour’s causes, offering their home as a meeting place. Once again, William J. Seymour had landed another preaching gig.

It was the evening of Monday, April 9, 1906, when the first spark was ignited. Before arriving at the Asberry home, Seymour stopped to pray with **Edward Lee** for a healing. According to Lee, he had earlier been visited by **the twelve apostles**, who consulted him on the matter of speaking in tongues. Lee eagerly asked Seymour to pray with him to receive the baptism of the Holy Spirit. Mind you, Seymour himself had yet to receive the gift. His ability to speak in another tongue however was immediate. Edward Lee’s miracle of tongues may have been Seymour’s

first favorable outcome in the doctrine which he was eager to spread, but before the evening was yet over, it wouldn't be his last.



Before Seymour finished preaching from Acts chapter 2 in a dilapidated section of downtown Los Angeles, **Bonnie Brae** began speaking in tongues. Not to be outdone, reports emanating from the Asberry's living room were even more embellished than what had transpired among Perham and Ozman. We come to learn that literal tongues of fire swirled above the heads of its prayer warriors. **Jennie Evans Moore** was the first woman to reportedly “speak in tongues—**Spanish, French, Latin, Greek, Hebrew, and Hindustani**—none of which she knew prior to that evening.” She even “reportedly **played the piano** under the divine inspiration...” Pandemonium ensued. In the words of one observer, “They shouted three days and three nights. It was Easter season. The people came from everywhere. By the next morning there was no way of getting near the house.” It was on April 12, **three days later**, when Seymour finally received his Holy Spirit baptism.



The story then has it that for three consecutive years there was never a time, day or night, when either a church service or some other spiritual *curiosity* couldn't be overheard at **312 Azusa Street**. Again, here is what we are told.

Meetings began in the mornings and continued for at least twelve hours. Often though, no one could be found to lead them. Ted Olsen writes in 'American Pentecost' that people sang at the same time but "with completely different syllables, rhythms, and melodies." Seymour infrequently preached. On the rare occasion, he simply uttered a few words of Scripture before challenging people to "let the tongues come forth." The tongues most certainly came.

In the words of **Paul Fahy**:

All the phenomena associated with the Toronto Experience took place repeatedly: shaking, slaying in the Spirit, tongues, various physical gestures, gibberish, contortions, **sexual impropriety**, jerking, shrieking,

barking, hooting, crawling etc. Women often lay on the floor for hours; **blankets were kept ready to cover their nakedness** (common in early Pentecostalism).

Pause. Reading about sexual impropriety and then incapacitated women in the same sentence, strung out in an unconscious trance for hours, conveniently with their clothes removed, doesn't sound like the Ruach HaQodesh that I know. Also, barking like a dog and hooting treats the Ruach like a whore. But the Pentecostals who have fallen for this ridiculous psyop will have their excuses and claim that I am not one to judge. This is so obviously an Intel project and I'm willing to bet nearly all of the main players coming and going from 312 Azusa Street at random were on payroll. *Continuing.*

Men would jump, women would dance. In the midst there were people attacking the abuses, while everyone sang different melodies, rhythms and words. It was utter chaos. In the cacophony, Seymour put his head in a shoebox to pray; others like **Frank Bartleman** put their heads under benches. Many times, people fell off the platform onto benches and chairs. But there was worse to come. Worship was based on African traditions: expressive praise, shouting & dancing; most were poor, uneducated people; women wailed and screamed while men would fall or rush in crowds to the front.”

Rock n' Roll, *baby*. Frank Bartleman is elsewhere described as a “charismatic writer” and missionary, having already participated in prayer meetings with Seymour before the opening sparks of Azusa Street. That is to say: Bartleman was likely an operative from the get-go. It only makes sense, if you're attempting to describe a meeting at Azusa Street, that you would look to the spooks in attendance and then attempt to promote the latest move they were pushing. Only here it seems, they were all trying to outdo each other. *'Look!* Bartleman's shivering from head to toe, tucked into the fetal position under the pews! *Oh*, never mind, Seymour's praying using a shoebox as his receiver again. *Oops*, another woman's up on the table taking off her top. Somebody, toss her a towel.’

News of Seymour's great revival quickly reached everyone's favorite feminist, Alma White. In her words: "It was said that God had raised up a colored man to bring Pentecost back to the earth again, and that people through his ministry were receiving the baptism of the Holy Ghost and speaking in tongues." Tell us how you *really* feel, Alma. Many reliable persons, "some of whom are with us to-day," writes White, told of things they saw in the so-called Azusa Street Mission. "They declared that what they saw and heard from those who were under the spell of demons far exceeded anything they could have imagined or that ever had been told them."

In 'Demons and Tongues', Alma White reports an eyewitness account:

"When I visited the Azusa Street Mission the first person that attracted my attention was a woman ... who stood shaking from head to foot...a man in front of her slid down out of his chair and became unconscious...the man...was...under high nerve pressure...He arose, staggered to them and began to shake his hand in front of their faces and wave his arms over their heads and moan...Then he put his hands on the heads of the women and began to shake their hair. Some of them lost control of themselves and went under an hypnotic spell. He rubbed a man's jaw until the victim tumbled over on the floor and lay for half an hour, then suddenly began to jabber. Those who had received their "Pentecost" cried out, "He has the baptism, he has the baptism!"

A young colored woman, doing her best to get the gibberish, went through all kinds of contortions in her effort to get her tongue to work.

While work at the altar was going on a colored woman had her arms around a white man's neck, praying for him. One man of mature years leaped up out of his chair and began to stutter. He did not utter a distinct syllable, but as fast as he could make his tongue work, he said *tut-tut-tut-tut-tut-tut*. This, of course, they claimed was evidence that he had the baptism. The woman with the silk waits on appeared

again, this time singing a far-away tune that sounded very unnatural and repulsive. There were others who mingled their voices with hers in the production of these strange notes.

While the altar call was being made a woman walked up to the front and kissed a man. It was evident that the man, who was one of the prominent workers in the mission, was not her husband or even a relative. Kissing between the sexes is a common occurrence in the “Tongues’ meetings.”

One witness spoke with horror about what happened at Azusa Street, declaring—according to White—that “it would be impossible to publish the things that have occurred there. The familiarity between sexes in the public meetings has been shocking, to say the least. Hell has reaped an awful harvest and infidelity has become more strongly rooted...than ever before.”

And yet another of White’s eyewitnesses reported:

“...I found men and women lying on the floor in all shapes... (they were) jabbering all at one time in what they called unknown tongues. While I was praying, one of the workers took hold of me and said, ‘Holy Ghost, we command Thee to go into this soul’. The workers were jabbering and shaking their hands over me, and a demonic power (as I now know) took possession of me, and I fell among the people on the floor and knew nothing for ten hours. When I came to my senses, I was weak, and my jaws were so tired they ached. I believed then that this power was of God. They said I was wonderfully blessed, and the leader sent me from one place to another so that I could jabber in tongues.”

Now, before you tell me that Alma White was a card-carrying member of the KKK and a racist, and therefore not to be believed, try to understand that her claims were just as openly promoted by those in attendance. For example, an uncontrollable jerking behavior known as “treeing the devil,”

that is, crawling on all fours and barking up a tree like a dog, were in evidence as being promoted at the Azusa Mission. The defining difference between White and Seymour's crew is that White was working for the opposite side of the *same* paradigm, as the pendulum swings. All we are ever given is the illusion of choice.

And then we read *this* in 'The Holiness Pentecostal Movement in the United States'. **Vinson Synan** writes:

Spiritualists and mediums from the **numerous occult societies** of Los Angeles **began to attend** and to contribute their séances and trances to the services.

More spooks. Wherever there are *occult* societies, you can be certain the police and the politicians and the Media and the banks and the Jews and the people clapping out the latest script on the typewriter are in on the operation. The KKK and the Freemasons we already know about. Might as well introduce occult societies into the mix. Mind you, this is Los Angeles, *circa* 1906 that we're talking about. When it is said the spiritual atmosphere emanating from the mission could be felt for several blocks, and that it opened the door for witches, mediums, and other spiritualists, that just screams at how desperately Intel wanted their side project to become a part of the public consciousness.

Vinson Synan furthermore has Frank Bartleman giving the *following* testimony.

"...spiritualists, hypnotists...all the religious soreheads and crooks and cranks came...We had the most to fear from these...This condition cast a fear over many which was hard to overcome. It hindered the spirit so much. Many were afraid to seek God for fear the devil might get them."

One might see Bartleman as another defector, but that's not what I see. Gaslighting is a favorite Intel tactic, you know. The controller is abusing his own victims and then making anybody who recognizes that fact out to be the crazy one. God and the devil are used interchangeably by Pentecostalism's architects, but very few care to notice. Contrarily,

cognitive dissonance is a moose-sized headache, and here it is intended for those who've been caught up in this mess.

In an interesting plot twist, Pentecostalism's founder, Charles Parham, arrived on the scene only to condemn the Azusa Street meetings. He described them as "a seduction of the devil... the work of hypnotists and evil spirits... all kinds of spells... men and women falling on one another in a morally compromising manner... chattering, jabbering and sputtering, speaking no language at all." He encountered occultists. Two-thirds of the people professing Pentecostalism in his day, he confessed, "are either hypnotized or **spook** driven." More gaslighting.

Sarah Parham later wrote in 1930: "He [Parham] testified that the Azusa Street meetings were largely characterized by manifestations of the flesh, **spiritualistic controls, and the practice of hypnotism.**" FYI, one of Seymour's elders was in the very least a professing hypnotist. He saw "hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences and all kinds of spells and spasms, falling in trances *etc....*" Parham would further claim, "God is sick at His stomach" because of the "animalism going on there."

He even coined the term, "Sensational Holy Rollers."

Once again, just as it was with Topeka, Kansas, the much-desired miracle of tongues, or *glossolalia*, was never spoken on Azusa Street. Charles Parham accredited everything he saw there to incoherent jabber. In 'William J. Seymour and the Origins of Global Pentecostalism,' **Gaston Espinosa** writes:

Parham and others were quick to criticize Seymour's teaching and practices as **counterfeit** since he believed that true tongues must always evidence real human languages.

Quoting Parham directly:

"Men and women, whites and blacks, knelt together or fell across one another. Frequently, a white woman, perhaps of wealth and culture, could be seen thrown back in the

arms of a big ‘buck nigger’, and held tightly thus as she shivered and shook in freak imitation of Pentecost. Horrible, awful shame!”

‘Fields White unto Harvest,’ James Goff

When the father of Pentecostalism attempted to clean up the mess, Seymour and his followers excused him from leadership. In yet another twist to the plot, Parham began holding parallel meetings of his own. While Seymour labored to unleash a torrent of incoherent babbling among the city of Los Angeles, Parham attempted to hold back the floodwaters by delivering them of their spirits. It is here where Parham and Seymour’s roles are revealed as the left and the right hand of magic. For Parham, you see, believed in the gift of literal human languages as the real thing, whereas Seymour promoted incoherent babbling as something angelic. Succumb to the illusion and *choose* your side.

The man who began his adult career as a Freemason and ended it with the Klan quipped:

“...between two and three hundred who had been possessed of awful fits and spasms and controls in the Azusa Street work were delivered and received the real Pentecost teachings and many spake with other tongues.”

Still harping on the *other* tongues, are we? You will argue that the apostles *did* speak in the languages of the surrounding nations at Pentecost. That’s nice. Show me proof of anyone who spoke in other languages under Parham’s watch. You can’t. Because nobody spoke in the tongue of another people. Like Seymour, he too was a hustler. The only difference between the two is that one claimed he was capable of instantaneously inciting foreign languages into his audience while the other was *okay* with the fact that neither of them were capable of the deed.

In His book, ‘The Toronto Blessing and Slaying in the Spirit,’ **Nader Mikhael** would have us ask of Azusa Street: “How could an outpouring of the Spirit of God attract the witches, the mediums, and the spiritualists?” Answering his own question, because “fragrance does not attract flies. A decomposing carcass does.” The first Pentecost, as

recorded in Acts chapter 2, which consisted of the the Twelve and another hundred-and-twenty unsuspecting persons in the upper room, attracted no such necromancers or Occultists to participate with and share in the Ruach's outpouring. Something which the Pentecostals and the Charismatics never cared to figure out is what it means to be set-apart, and that can only happen by being obedient to the Torah of Yahuah. Or as the writer of Proverbs informs us: "He that turneth away his ear from hearing the Torah, even his prayer shall be abomination." Mikhael is correct in concluding what all of us already know. He writes:

Mediums and spiritualists are attracted to the spirit that is at work in them, that is, the Devil.