ONE SHILLING. SPIRITUALISM: What and Whenee Is It?

AN INDEPENDENT INVESTIGATION AND EXPOSITION

BY A PRACTICAL BUSINESS MAN

JOHN SCOULLER,

AUTHOR OF "PRACTICAL BOOK-KEEPING."

PUBLISHED FOR THE AUTHOR.

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SPIRITUALISM:

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An Independent Investigation and Exposition by a Practical Business Man.

BY

JOHN SCOULLER

Author of "Practical Book-keeping."

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Melbourne :

PUBLISHED FOR THE AUTHOR BY A. H. MASSINA & CO., GENERAL PRINTERS, Howey Street (Between Collins and Little Collins Streets).

1895.

BEHOLD, I stand at the door, and KNOCK: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. iii., 20.

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Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.—Rev. xvi., 15.

BEHOLD, I STAND AT THE DOOR AND KNOCK.

BEHOLD, One standeth at the door, And, knocking, calls to thee,

"If any man will hear my voice, And ope' the door to me,

Then will I enter in, and sup With him, and he with me."

Oh, brother, open wide the door. And blessed shalt thou be.

Behold, One standeth at the door, 'Tis Jesus waiting there;

He would come in and sup with thee---Oh, condescension rare!

He brings an invitation now From God, His Father, to

The marriage supper of the Lamb.

Prepared for such as you.

Behold, One standeth at the door, In patience long has stood; His earnest voice is pleading now

Your spirit's highest good.

Open your heart to Jesus now, Before it be too late.

For soon a time will come when He Must leave thee to thy fate.

Behold, One standeth at the door,

He would not be denied;

For you His head was crowned with thorns, And piercèd was His side.

Oh, do not let Him turn away

In sorrow from the door;

List to the Spirit's warning voice,

He'll make you rich, though poor.

Behold, One standeth at the door, But should He once depart,

Then woe to you, poor sinner, who Have opened not your heart.

In that great day, when seated on His Father's glorious throne,

To you He'll say-Depart from me, You cursed one, be gone.

Behold, One standeth at the door; If you but open now,

Then in that day when He shall come, A bright crown on His brow,

To you, if faithful, He will say-Blest of my Father, come,

Sit down with me upon my throne In your eternal home.

PREFACE.

This short work was designed to form the First Part of a larger work on Spiritualism. Being complete in itself, however, the author has resolved to offer it to the public in its present condition, in a cheap and popular form. The two remaining parts will follow in due course, in a similar style, and the whole work will then appear in its completed and more permanent form.

The conclusions at which the author has arrived in the following pages are entirely his own, and are not, so far as he is aware, those of any school or section of Spiritualists. He is not, and never has been, connected with Spiritualists or Theosophists, individually or collectively, as such, and, consequently, has no desire to saddle them with opinions which they may not approve. This work must stand or fall in accordance with the truth and reasonableness of its contents.

In issuing this work to the public, it is the intention of the author to depend entirely upon the truth and importance of its contents to make a way for itself in the world of letters. He will neither advertise it in the ordinary way, nor will he seek for it any notice by the Press. If they choose to offer an opinion—favorable, or, more probably, the reverse—that is entirely their concern; the author neither seeks their approval nor fears their censure. He is hopeful, however, that there are many throughout the Australian colonies who will be glad to have an opinion on this much controverted subject, after a thorough, impartial, and unbiassed investigation by one whom they have hitherto known as a practical business man, a master in his profession, and the author of one of the clearest, most concise, and simplest works treating of the principles and practice, the science and art, of Commercial Book-keeping.

With these prefatory remarks, the author now fearlessly launches his frail bark upon the "seething froth-ocean of literature," leaving it to the influences of the unseen spiritual "winds," heedless whether these shall bear him into tempestuous seas, or waft him into more genial climes, knowing that

TRUTH IS GREAT AND WILL PREVAIL.

THE AUTHOR.

MELBOURNE, 26th May, 1895.



CONTENTS.

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			PAGE.		
Behold, I STAND AT THE DOOR AND KNO	OCK	-	-	iii.	
PREFACE	-	÷.	-	v.	
INTRODUCTION	-	-	-	I	
CHAPTER ITHE ORIGIN OF MODERN SPI	RITU	LISM	-	5	
CHAPTER II FACT OR FRAUD, WHICH?	-	-	-	15	
CHAPTER IIIAN AGGRESSIVE FORCE	-	-	-	34	
CHAPTER IV THE HOSTILE FORCES	-	-	-	46	
CHAPTER VSCIENTIST OPPOSITION	-	-		54	
CHAPTER VIRELIGIONIST OPPOSITION	-	-	-	72	
CHAPTER VIIMAMMONIST OPPOSITION	-	-	2	90	
CONCLUSION OF THE FIRST PART -	-	-		110	
Appendix A	-	-	-	113	
Appendix B			-	117	

SPIRITUALISM:

WHAT AND WHENCE IS IT?

INTRODUCTION.

WHAT are we to believe as being the truth in regard to Spiritualism? Is it a system founded in truth and righteousness, or is it founded upon fraud, delusion, and wickedness? Is it of God, or is it of the Devil?

Such questions as these, which are suggesting themselves to the minds of large numbers of thoughtful people, we regard as being of the very highest importance; and, certainly, we think it reflects but little credit upon the religious and scientific guides and teachers of the people that the whole subject remains in the same unsettled condition which it has occupied ever since the manifestations, known to history as the "Rochester Knockings," first challenged the attention of the world, nearly fifty On the one hand, there vears ago. is а but ever-increasing minority of earnest, small intelligent, God-fearing men and women who claim for Spiritualism that it is the highest revelation of Divine truth which has been vouchsafed to the world for over eighteen centuries. On the other hand, we find the vast majority of our leading scientists, theologians, and other intellectual leaders and guides of the people occupying a position of undisguised hostility, treating the whole subject with

" And

studied contempt, assailing its advocates with every term of abuse, and hurling against them unsupported charges of fraud, imposition, ignorance, superstition, and many other opprobrious epithets besides.

On which side does the truth lie?

He were to be regarded as a public benefactor who should succeed in settling the vexed question once and for ever to the satisfaction of all parties.

It is now nearly fifty years ago since these questions first began to agitate the public mind, and it must seem strange to the ingenuous inquirer that a question at once so all-important, and so simplebeing a question morely of facts-should have remained so long undecided. If there be fraud, why is it not exposed in such a manner that the whole world may take cognisance of it? If it be merely delusion, why is such allowed to remain undiscovered, to the undoing of such large numbers of guileless believers? If it be mere superstition, how comes it that the combined forces of science and religion have been unavailing to dispel the dark haze which must have obscured the light of reason in so many minds, by shedding upon the subject the full blaze of the light of Truth? These are questions which must suggest themselves to every open and ingenuous mind. Fraud and trickery never yet served to influence large numbers of reasonable beings for more than "year and day." Mere superstition will not avail to explain the rapid spread of Spiritualism throughout the earth.

The subject, as we have said, is one of the very highest importance. In it is involved no less a question than that of a plurality of existences, or states of being, separate and distinct, but yet intervolved. So, also, the persistence of intelligence and personality after the material organism of man has perished, as well as the existence of natural laws and natural forces hitherto undreamt of by Science, are questions which are involved in the truth, or otherwise, of Spiritualism.

These questions the Spiritualists claim to have been definitely settled on a firm basis of *facts*. In such circumstances we invite the reader to enter with us upon an impartial investigation, in order that we may ascertain how far such a claim is in accordance with the facts of the case.

In carrying out this object we shall first briefly review the origin of Modern Spiritualism in connection with the manifestations known to the world as the "Rochester Knockings." We shall next discuss the question as to the basis of Spiritualism, whether fact or fraud, and shall thereafter take into consideration the opposing forces which have been aroused by these manifestations, and also their relative weakness and strength.

In our Second Part we shall enter upon a consideration of the *facts* of Spiritualism, as testified to by innumerable competent and reliable witnesses, and we shall show the only legitimate conclusions which can be deduced from a careful and unbiassed consideration of such facts. In our Third Part we shall give a selection of extracts from the testimony upon which such conclusions have been based.

We have little hesitation in asking the reader to accompany us in our researches into this most important matter. The whole subject is a highly interesting one, in which there is nothing to daunt the courage of the very humblest student desirous of knowing the truth; and it will go hard with us if we cannot demonstrate to the meanest understanding what is the truth in regard to Spiritualism, and at the same time discover a philosophy which will for this mysterious phenomenon account of these latter times, and also explain the reasons why it comes to be opposed by all the repreof established "Use sentatives and Wont." Possibly - probably even - we may be able to show that Spiritualism is but one manifestationand, in our opinion, a most important one-of a world-wide spiritual movement which is manifesting itself in very diversified phenomena-in Revivalism,

Spiritualism : What and Whence Is It?

which has found its later and most complete embodiment in the Salvation Army, in the "New Unionism," in Socialism, in Anarchism, in Nihilism, besides many other movements which are at this moment going on throughout the earth. These, in our opinion, are all mere surface indications of a deep spiritual under-current, which is hurrying the world forward with an irresistible force towards that consummation which is commonly spoken of as the end of the world, or age, "The times of the restitution of all things, which have been spoken of by all the prophets since the world began."

In asking the reader to go forward with us upon an inquiry which promises to develop such important issues, we can assure him that he will not have dogmatic theories, scientific or religious, thrust upon him. We shall offer only *facts*, with the legitimate inferences to be drawn therefrom, and in this manner we trust that many may be induced to enter upon an independent investigation which will enable them to form independent opinions for themselves on such an important matter.

CHAPTER I.

THE ORIGIN OF MODERN SPIRITUALISM.

Some forty-seven years ago an honest, unsophisticated farmer, by the name of Fox, together with his wife and children, occupied a small wooden house in the village of Hydesville, a small township situated in Wayne County, in the State of New York. This small wooden house, situated remote from any railway station, was the scene of, and these simple, honest country folk were the actors in, the first manifestations from which the system of belief known as Modern Spiritualism took its rise. In a work dealing with the phenomena of Spiritualism it is desirable that a brief account should be given of the circumstances under which

Spiritualism took its rise. Consequently, we supply the following particulars, for which we are indebted to *Modern American Spiritualism*, by Mrs. Emma Hardinge Britten :--

In the early part of the year 1848 the Fox family were thrown into a state of much perturbation in consequence of certain mysterious noises which were heard in different parts of the house, and for which they could in no way account. Night after night these mysterious sounds were continued, and although search was made in all directions, nothing was discovered which could in any way account for the distressing phenomena. "On Friday evening, 31st March, 1848," we are told, "the family had retired to rest earlier than usual, being completely worn out with the restlessness induced by former disturbances. The mother had strictly charged the children—Margaret and Catherine, aged respectively 15 and 12—to 'lie still,' and take no notice of the sounds; but, as if in rebuke of her determined insensibility, they were on this occasion louder and more pertinacious than

Rest or silence was impossible; the parents ever. had not yet retired, but were about to do so. The children kept exclaiming, and sitting up in bed to listen to the sounds. Mr. and Mrs. Fox tried the windows and doors, but in vain. The raps were evidently answering the noise occasioned by the father's shaking, as if in mockery. At length the youngest child, Kate-who, in her guileless innocence, had become familiar with the invisible knocker, until she was more amused than alarmed at its presence-merrily snapped her fingers and called out, 'Here, Mr. Splitfoot, do as I do.' The effect was instantaneous; the invisible rapper responded by imitating the number of her movements. She then made a number of motions with her thumb and finger in the air, but without noise, and her astonishment and childish delight was redoubled to find it could see as well as hear, for a corresponding number of knocks were immediately given to the noiseless motions. Happily, the manifestations appealed to the plain common sense of the farmer's wife, and suggested that whatever could see and hear, and intelligently respond to intelligent queries, must have in it something in common with humanity, and, thus prompted, she continued her investigation, an act," says the writer, "doubtless far beneath the dignity of mighty professors and learned savans, who can work out problems in Euclid, but scorn to descend to the simple task of putting two and two together to make four."

The account then goes on to relate how that Mrs. Fox now entered into communication with the unseen intelligence which had caused them so much anxiety, asking various questions, which were responded to by raps. In this manner she succeeded in getting correct replies to her various questions, and by this means she learned that their ghostly visitant was well acquainted with all the family's affairs. Thus when Mrs. Fox asked the question, "How many children have I?" the answer, given in raps, was "Seven." As this answer was repeated several times, Mrs. Fox imagined that a mistake had been made, she having only six children alive; but, when she varied the question, asking, "How many children have I alive?" the correct answer, "Six," was immediately given.

In connection with this new development of the mysterious sounds, Mrs. Fox was naturally anxious to have the opinion of her friends and neighbours. Accordingly, having asked and received permission from the invisible intelligence, several of the nearest neighbours were summoned, who came expecting to find a ready solution of the mystery, and thus enjoy a hearty laugh at the expense of their frightened When they came, however, and credulous friends. and heard the knocking which displayed so wonderful a knowledge in regard to their private affairs, they were much astonished, and continued their investigations far into the night, Mrs. Fox and her daughters having, in the meantime, removed into a neighbour's house.

As the result of these investigations, it was ascertained that the unseen cause of these mysterious sounds was the spirit of a certain pedlar, who stated that he had been murdered for his money, some four or five years previously, by a former occupant of the house, his remains having been buried in the cellar underneath.

Willing hands were speedily at work removing the earth at the place indicated by sounds produced by their ghostly informant. They were compelled to desist, however, by an influx of water at a depth of three feet, which prevented their proceeding further. But in the following summer, when the ground was dry, the "diggings" were recommenced, and, at a depth of ten feet, as indicated in the communication received, they came upon a plank, and a vacant place or hole underneath, where a body had evidently been buried. In this they found "some bits of crockery, which seemed to have been part of a wash-bowl, charcoal, quicklime, some human hair, bones (declared, on examination by a surgeon, to be human), and a portion of a human skull."

A report of these things having got into the press, the person implicated, Charles B. Rosna, came forward "exhibiting a certificate of good character, signed by forty-four persons, residents of the town to which he had removed, stating that they had 'never known anything against him,' and 'believed him to be a man of upright and honest life, and incapable of committing the crime of which he was suspected.'" Although nothing further was done in the matter, it seems to have been proved that the pedlar referred to could be traced up to a certain date, when he was known to have visited Hydesville and stopped at the house in question, but beyond that all trace of him vanishes.

As may be supposed, the report of these mysterious knockings soon got noised abroad, and hundreds of people were attracted from different parts in order to investigate the marvellous phenomena. Owing to this continued invasion of the public, the Foxes found it necessary to remove from Hydesville, and they accordingly went to reside at Rochester, where Mrs. Fish, an elder daughter of Mrs. Fox, was established as a music teacher.

The Fox family were much surprised to find that the. mysterious sounds-which seemed in some manner to be associated with the daughters Margaret and Catherine, especially the latter-had followed them to their new residence. Nor were they less surprised to find that they were "surrounded by a host of spirits, good and bad, high and low, who, they learned, were able to communicate with earth by means not easily explained. They also learned that certain philosophic and scientific minds were concerned in the production of these manifestations, the most prominent being Dr. Benjamin Franklyn. They also received loving messages from. certain friends of the family; and also from friends of others who had joined them in these investigations."

"Fanatical religionists," we are told, "forced themselves into these family gatherings, and caused much unpleasantness." Several of the clergy also called on Mrs. Fox, offering to exorcise the "spirits." They found the attempt futile, however, because, although the spirits rapped in chorus to the "Amens" with which their various supplications were concluded, otherwise they took no notice of their well-intentioned efforts. The consequence was that the family was proclaimed as being "in league with the Evil One," or that they were the authors of a "vile imposture." "So charitable," says the writer, "and full of brotherly love are our Christian teachers."

The notoriety which was thus thrust upon them by their ghostly visitants was not at all appreciated by the Fox family, and they would gladly have been rid of their attentions. They were subjected to fear, anxiety, and loss-Mrs. Fish losing many of her pupils-and for months they strove to banish the power which was tormenting them, praying, with all the fervour of true Methodism, to be released from They were severely censured and lectured by it. their minister, and in the end were compelled to sever their connection with the church, of which Mr. and Mrs. Fox had been for years pious and consistent members. Old friends looked coldly on them, and strangers, we are told, circulated the most atrocious scandals in regard to them. And, notwithstanding all this trouble and persecutionwhich, we are told, was such as to blanch the hair of Mrs. Fox in a single week-"the world was taunting them with originating, in wilful imposture, the very manifestations which were destroying their health, peace of mind, good name, and fortune."

About this time, it is said, reports were received that similar manifestations were occurring all over the United States. This, we are told, was a fulfilment of the earliest communications made to the Misses Fox—that these manifestations were not to be confined to them alone, but were to go all over the world.

For a considerable time the communicating intelligences had been urging upon the Foxes the duty of making these manifestations public, but they absolutely refused to comply with this request. The spirits, however, continued to urge this as a duty incumbent upon them. In the month of November they were more strongly urged to make up their minds, the spirits stating that "they would not always strive with them." Still they declined. Their constant prayer was that the "cup of this great bitterness might pass from them." They did not want to be mediums. At last the spirits communicated in a deeply solemn and earnest manner, stating that unless they consented to carry out their orders the spirits would leave them, and, perhaps, select someone else to carry out their wishes. The reply was that they desired nothing else. The spirits then finally announced that in twenty minutes they would depart, unless they changed their minds. Exactly at the expiration of that time they spelled out, "We will now bid you all farewell," and the raps abruptly ceased. The family, who had suffered so much on this account, were glad to be rid of them. Friends present endeavoured to obtain further responses, but all in vain.

At first the Fox family expressed great relief at being thus freed from their troublesome visitants, and when their friends called to inquire whether the manifestations had been resumed, they were met with a stoical negative. At length, however, they began to be conscious of the great loss which they had sustained, till, in the end, it seemed as if the light and joy of life had been withdrawn; and they sadly missed the wise counsel and loving communion which they had been wont to enjoy with their invisible friends. At last they completely broke down, and when their friends came inquiring whether the "raps" had returned, they were met with showers of tears, choking sobs, and the bitterest self-reproach and regret.

On the twelfth day following the cessation of the manifestations some friends called to inquire whether

the "raps" had returned, and, having received a sorrowful reply in the negative, they suggested that possibly the spirits might knock for them on the present occasion, although they had been so long silent. Accordingly they entered the hall, and put the usual question—whether the spirits would "rap" for them. To the unspeakable joy and delight of all present they were greeted with a perfect shower of the much-lamented sounds. Their return was hailed with tears of joy and gladness, and, we are informed, Mrs. Fish has since declared that, if they had been suddenly bereft of friends, wealth, and all that makes life pleasant, and these had been as suddenly restored, they could not have been more grateful and overjoyed.

The spirits now once more began to urge them to make the manifestations public. There was still a very strong reluctance to follow this course, but, fearful of losing once more the company of their invisible friends, they at last consented.

The whole arrangements for giving effect to this purpose were suggested by the spirits themselves. The Corinthian Hall, which was the largest meetinghouse in Rochester, was to be engaged, and a lecture, giving a clear and simple statement in regard to the spiritual manifestations, was to be delivered therein, the spirits undertaking to knock sufficiently loud to be heard by the audience throughout the hall. To Mr. E. W. Capron was assigned the task of delivering the lecture, Mr. George Willetts and Mr. Isaac Post were to undertake the business arrangements, while Mrs. Amy Post, the Rev. A. H. Jervis, N. Draper, Lyman Granger, and other well-known citizens were to accompany the mediums on to the platform. The first meeting, carried out in the exact order prescribed by the spirits, took place on the evening of 14th November, 1849.

Mr. Capron having delivered his lecture, giving a plain and unvarnished statement of the phenomena which had occurred—the various points of the lecture being emphasised by the "knocking" of the spirits he concluded by desiring the audience to select a committee from amongst themselves, in order that they might make a private investigation and report to a subsequent meeting, to be held on the following evening.

This having been done, the committee made a searching investigation, and at the next meeting submitted their report, which was entirely favourable as regards the genuine nature of the phenomena. They stated that, "without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for the investigation." Sounds were there heard, and replies were thereby given to questions, which were "neither wholly right nor wholly wrong." They all agreed that the sounds were heard, but they entirely failed to discover any means by which it could be done.

This report, we are told, was delivered to an eager and excited audience on the second public night, and, it is stated, seemed to fall like a thunderbolt on many of those present. It was quite unexpected; most of the people evidently anticipating, and, in fact, desiring a verdict of exposure. It is even stated, on what is believed to be good authority, that the local newspaper had an article set up in type, headed "Exposure of the Rapping Humbug," in order that they might be ready to publish the results of the committee's report.

This report by the committee led to considerable discussion, which went to show that the audience were altogether dissatisfied; and, accordingly, a second committee was appointed from amongst those who had expressed themselves most decidedly against the genuineness of the phenomena.

The second committee lost no time in entering upon its duties, and, after a full and searching investigation, they appeared before the audience at the subsequent meeting and gave in their report, which was likewise entirely in favour of the genuine-

ness of the manifestations. Dr. Langworthy, a member of this committee, used the stethoscope in order to test whether the sounds were produced by ventriloquism or not; and in their joint report it was stated "that the sounds were heard, and their thorough investigation had conclusively shown that these were produced neither by machinery nor ventriloquism, though what the agent was they were unable to determine."

"It would be impossible," continues the narrative, "to describe the indignation that was manifested at this second failure; and a third committee was immediately chosen, whose sneers and scoffing remarks seemed their chief recommendation to the office." One, we are informed, declared "the girls would not have him on the committee for 100 dollars." Another stated that "if he could not find out the trick, he would throw himself over Genessee Falls."

The third committee now entered upon its task. They were assisted by a sub-committee of ladies, who subjected the Fox sisters to a thorough overhaul, their boots and underclothing being subjected to a searching scrutiny. This committee, notwithstanding the certitude of unmasking fraud with which the members had entered upon the investigation, was also compelled to give a favourable report to the next meeting. "They had heard the sounds, and failed utterly to discern their origin. They had proved that neither machinery nor imposture had been used; while their questions, many of them being mental, were answered correctly."

This third report was too much for the audience. A scene of indescribable confusion ensued, and several of the audience mounted the platform with the object, as they said, of making a public investigation there and then. Meanwhile, the small band on the platform were filled with trepidation, and some of the gentlemen, Quakers though they were, determined to protect the mediums from insult even at the cost of their own lives. Seeing the turn which things had taken, the police now interfered, and urged the ladies to retire. After having guarded them safely home, they returned, and were compelled to disperse the meeting by threatening to arrest the principal gentlemen present as the authors and instigators of the disturbance.

Such were the results of the first public procla-mation of the truth of Spiritualism. A perfect storm of fanatical zeal was aroused, which in other times would have ended in an auto-da-fé; but in these days, though the spirit still is willing, yet mankind has advanced to a higher level, and, consequently, they have to be content with mere vulgar abuse. Thus the poor, trembling Fox sisters, with their small band of peaceful supporters, emerged from their ordeal in safety; and the storm which was then aroused, and which has continued to rage more or less fiercely ever since, has been the means of advancing the "cause" and spreading the truth throughout the world. Considering these things, one cannot help being convinced that a cause which can thus serve to arouse such angry passions must have "something in it." We shall, therefore, in our next chapter inquire as to the meaning of Spiritualism, calling the advocates on both sides, and leaving the reader to judge in which category it is to be placed—fact or fraud.

CHAPTER II.

FACT OR FRAUD, WHICH?

OUR FIRST CHAPTER, dealing with the origin of Modern Spiritualism, gives a brief outline of the opening manifestations, together with an account of the first public proclamation of the truth to the world; and also of the storm of abuse which arose consequent thereupon. That fanatical outburst has never since been quite stilled. Even down to the present day the very mention of the subject of Spiritualism, and the system of philosophic truth which is associated therewith, is sufficient to arouse a storm of abuse such as no other subject is capable of doing. Even in our own city at the present time, the mention of the subject of Spiritualism is enough to send the organ of Capital and representative of Culture into a rabid condition. The poor thing, metaphorically, foams at the mouth, and some of its articles on this hated subject can be compared to nothing but one long shrick ! Its articles in connection with the subject of Spiritualism, generally, are compounded of abuse, misstatement, vituperation, calumny; and, like the parson in his pulpit, it has little to fear from opposition, having an effectual means of disposing of such in the W.P.B.

It seems to be a characteristic of Spiritualism thus to divide mankind into two hostile camps, and it shall be our duty, in later chapters, to consider the causes which underlie this hostile feeling. Meantime, it is to be remarked that the small band which, in fear and trepidation, faced the audience in the Corinthian Hall at Rochester was but the advance guard of a great army which has since spread throughout the world, and, fighting against such tremendous odds, has made conquests in every land. A cause which thus shows progress, in the face of such opposition, must have in it some basis of truth; it cannot be altogether false and pernicious, as many would have us believe.

It is our purpose, in the present chapter, that the reader should hear both sides of the question should listen to the Spiritualist as he expounds the philosophy which he claims to be founded upon the revelations of Spiritualism, and should then hear the representatives of Science, Religion, and the Press as they expound, as fully as possible, their rival claims.

SPIRITUALISM SPEAKS.

Summoned to give evidence, the Spiritualist approaches, claiming that, after a thorough and impartial investigation of the phenomena of Spiritualism, he has been convinced, on evidence which cannot be gainsaid,

- That in Spiritualism a most important development of spiritual forces has been revealed to man, by means of which the material and spiritual planes of existence have been brought into intimate connection, so that communications may now pass freely between intelligences in the spiritual world and those on the material plane.
- (2) That by means of such communications the world has been afforded the most conclusive evidence in regard to the immortality of the soul, and the reality of a life of eternal progression.
- (3) That by means of these communications also a flood of heavenly light has been vouchsafed to man of a nature similar to that bestowed on the Apostles of the Nazarene and the early Christians, and that thereby the errors and superstitions which have grown up around all religions—the Christian religion quite as much as any—can be clearly demonstrated, and thus the *truth* as proclaimed by Jesus of Nazareth, and by prophets in all ages, may now be clearly discerned.

- (4) That the aim and object of Spiritualism is to prepare mankind for vast changes which are about to happen in the earth; that angel hosts are now co-operating in the earth plane in order to secure the triumph of truth and justice in the earth, and the elevation of man to his true dignity as a son of God; and for this reason they desire to release him from the poisonous influences of formalistic religion and the deadly blight of materialism.
- (5) That, in brief, Spiritualism is an evidence of the second coming of the Son of Man, and is the precursor of the end of the world, or age.

Is such, indeed, the philosophy which has been revealed by the phenomena of Spiritualism? we ask. Then, surely, never was the light of day more welcome to shipwrecked mariners, battling with the elements through the dark and stormy night, than should be such an Evangel to a weary and heavyladen world, which, having lost faith in the exploded doctrines of a dogmatic Theology, is staggering under the oppression of a selfish Commercial Greed amid the dark and soul-destroying clouds of Materialism.

In such a philosophy, it seems to us, there is health and healing for every son of Adam's race. Here, surely, the sincere Agnostic, if such there be-for it is to be feared that in all unbelief, whether negative or positive, there is ever an element of insincerity, a "choosing of darkness rather than light" -might have been expected to come, seeking as for hid treasures, in the hope of discovering an antidote for the spiritual malady from which he suffers. The weary, heavy-laden soul, also, which, having lost chart and compass, is like a ship drifting helplessly on the sea of time, driven hither and thither by the storms and currents of Doubt and Disbelief-surely such a one might have been expected to raise his eyes towards the light which has arisen on the horizon, in order that he might ascertain whether it is caused by the "Morning

Star," "bright herald of the dawn," or is but some ignis fatuus-like delusion of the senses. So, also, the conscientious pastor, heedful of the spiritual well-being of the flock entrusted to his chargesurely it might have been thought that he would have eagerly sought to make use of this Celestial Telegraph, in order that he might learn whether any light would be thereby shed upon those Eternal Verities, which have been so ruthlessly assailed by modern criticism that now the people hardly know what to believe. Then, again, the mourner sighing over the loss of near ones and dear ones with whom he has been compelled to part, knowing not when, or if ever, he shall meet them again; those, also, who have suffered through the collapse of fraudulent financial institutions and "busted" banks, whereby they have been bereft of fortune, and left, it may be in their old age, to struggle with adversity; likewise that vast majority which is trampled under the iron heel of a despotic Capitalism, which, having appropriated the means of subsistence, calmly looks on while the people-many of them-are perishing of slow starvation-surely it was to be expected that such as these, besides many others who are in sore perplexity, owing to the inscrutable decrees of Providence, would have hasted to avail themselves of the means of communication which is thus declared to have been opened up between heaven and earth, in order that they might learn whether any light or any consolation was thus to be derived in their day of sore visitation, amid troubles which oft seem greater than mortal man can bear.

Such expectations as these were only reasonable and natural under the circumstances. But, alas for the vanity of all human expectations! both Science and Religion have stepped in and forbidden poor, suffering humanity to seek for help or guidance from such a source. The Scientist comes forward and, with an air of intellectual superiority, addresses his fellow-worms after the following manner :--

SCIENCE SPEAKS.

"Fellow-Mortals,-Heed not those vain babblers who prate to you of Spiritualism and Spiritual Communion. This is but an ancient folly-as old as the times of the Delphic Oracle, nay, as old as human folly itself-which has been revived in these days, having thrust itself into an age which is generally admitted to be the most enlightened which the world has ever known. Its advocates but seek to lead mankind back into a moral and spiritual bondage, from which they had well-nigh freed them. selves. But, we urge you, be not deceived; remain free men-free to exercise the intellect with which Nature has endowed you-and be not again led back into captivity by any superstition, no matter how high its claims may be. Has it not been finally determined, beyond a doubt or peradventure, by the most gigantic intellects which this most advanced and most enlightened age has produced, that matter is indestructible, and, consequently, must be eternal; and that mind is but a property of matter, while matter itself is but a form or mode of force? Force, therefore, is ubiquitous, being diffused throughout space, and it is governed by laws which are fixed and eternal. Has not Science likewise brought under purview the whole realm of universal Nature? With scalpel and crucible she has investigated all the properties of matter. With the most powerful telescopes she has scaled the very heavens, and weighed the stars as in a balance. With microscopes of highest magnifying power she has explored the kingdom of the 'Infinitely Little.' Everywhere, above and beneath, the piercing eye of Science has penetrated, revealing Nature's hidden laws. And, yet, nowhere, and at no time, has trace or evidence been found of God or Spirit. Angels and demons are, both alike, myths, creatures of the imagination, conjured up by superstitious fancy, and used by the more crafty as a means of subjugating the vast majority to the will of the few.

"Yes, fellow-mortals," exclaims the Scientist, "man, 'proud man,' is but one of the many pro-ducts of nature, a little elevated above the beasts of the field-that is all. He appears upon the scene for but a very little season-like an air bubble, painted in irridescent colours by the sun's rays, he floats bravely down the stream of time, and, in a very few brief years at the utmost, he disappears, and is absorbed in the great bosom of the All. Yesterday he was not; to-morrow he shall have ceased to be. The matter of which he was composed shall then be resolved into its elements, and these, entering into Nature's great laboratory, shall once more be utilised in the formation of new Only the work which the man has done, organisms. the effects which he has produced, shall remain to become the heritage of the race; for good or evil these must continue to assert their influence. Man, as an individual, is nothing-mere dust and ashes; the race, as a whole, is all, and is immortal.

"Such, then, being the final results of scientific research throughout all the ages, vouched for by all the greatest thinkers of this most enlightened agethe crowning glory of human intellect-it cannot but be evident to you that Spiritualism must be rejected on a priori grounds as being absurd-in short, unscientific. There is, there can be, nothing in it but what may easily be explained according to the simple laws of Nature. The wonderful manifestations of which its advocates speak can all be accounted for by such theories as 'unconscious muscular action,' 'automatism,' 'unconscious cerebration,' 'animal magnetism,' or other such natural forces-that is, where the more probable explanations of conjuring or delusion will not suffice, as we have little doubt they will in the majority of instances. Be advised, therefore, and leave aside this and all other superstitions. Serve your age faithfully; propagate healthy offspring; eat, drink, and, when the time shall come, be ready to give place unto others. Again, do not let yourselves be mocked by any vain superstition in

regard to self-sacrifice. 'The struggle for existence, and the survival of the fittest,' is one of Nature's universal laws. Therefore, strive to the utmost of your capacity to attain a foremost place; heed not who may fall beneath you, so that you may rise. Having thus attained your end, then rejoice with great joy, for such is the portion assigned to you by Nature."

Such is the discourse in which we have imagined the learned scientist as seeking to teach man a "more excellent way," and thus annihilate the rising heresy of Spiritualism. It will be observed that the arguments used against Spiritualism are mere generalities, and affect its physical aspects merely. It is evidently a thing too utterly ridiculous for our learned scientists to investigate personally, consequently they usually depend on mere hearsay both for their evidence and for their arguments. In regard to the whole system of materialistic science, which by many is regarded as the crowning glory of the nineteenth century, it is to us a very sad evidence of the moral degeneracy of the race. They are emphatically fools, be they individuals or a whole generation, who have said in their heart there is no God. How much more are they fools who make this assertion openly, and proceed to deify an impersonal entity called Force. Man ever tends to become like the Deity which he conceives and worships. Consequently, the adoration of this blind, impersonal Force will, we doubt not, serve to explain many of the moral problems of this nineteenth century.

The reader is now, on account of his sins, doomed to listen to the Theologian as he proceeds, "with bell, book, and candle," to anathematise the *accursed thing*. Having cleared his throat, our clerical friend now advances, and, with deep earnestness, proceeds as follows:—

RELIGION SPEAKS.

"Christian Friends,—We have just been privileged to listen to the learned and eloquent discourse of our scientific brother, and while there are many things in which he cannot see with us, 'eye to eye,' still it is with feelings of profound satisfaction that we find ourselves ranged side by side with him in the wholesale and unconditional condemnation of that damnable heresy known as Modern Spiritualism. There can be little doubt that the learned professor is perfectly correct in ascribing the erratic movements of chairs and tables, besides many other phenomena which are claimed to be spiritual manifestations, to the action of purely natural causes, such as the Odylic Force-a natural agent, of which Science has not yet had time fully to investigate the laws-as well as to human cupidity, which, doubtless, to a large extent, has made use of such natural forces in order to prey upon the credulity of the masses. At the same time, it has to be admitted that such theories can, at best, account for but a limited proportion of these phenomena. Our own observations, combined with the testimony of many others whose evidence we cannot refuse to accept, force upon us the conviction that behind many of these phenomena there is an intelligence which cannot wholly be accounted for by the theory of 'unconscious cerebration,' which ascribes this intelligence to the unconscious mental action of the medium, or the other sitters of whom the 'circle' may be composed. What, then, we ask, is this intelligence which lies at the back of the phenomena of Spiritualism? We do not, of course, mean to contend that the mental state of those composing the 'circle' has nothing to do with the intelligence which is evidently connected with these phenomena; indeed, our opinion is that this, as in mesmerism, clairvoyance, and so on, is largely the cause of such intelligence. At the same time, for our own part, we are perfectly convinced that beyond this there is a spiritual influence which is concerned in the produc tion of these phenomena. But when we ask the ques tion-What is the nature of this spiritual influence -is it that of the spirits of our departed friends, o

of the mighty dead, as claimed by Spiritualists? our answer must be that such a supposition is the most wildly improbable' that can be conceived; in fact, we may affirm that no man in his sober senses can possibly hold such an opinion. These so-called spirit communications are, generally, badly spelt, the grammar is execrable, the sentiments commonplace in the extreme, the morality in many cases doubtful, while too frequently they are characterised by falsehood of the most mendacious and purposeless description. When, therefore, we ask ourselves the question-Can such communications emanate from pure and heavenly spirits? then our answer must be, emphatically-No! Whence, then, can such communications originate if it be not from spirits of evil, subjects of him who has been called the 'Prince of the Power of the Air,' 'the spirit that now works in the children of disobedience?' You may depend upon it, my brethren, our theory will be found not far from the truth in regard to this matter.

"No one who has given any attention to the prophetic word, and to the 'Signs of the times,' can fail to be convinced that we are approaching that time which has been designated the 'End of the age,' and which is to witness the 'Coming of the Son of Man.' Now, from various portions of Scripture we are led to infer that, 'in the end, perilous times would come,' and that men would give heed to 'seducing spirits,' even 'denying the Lord that bought them.' It is thus evident to us that Spiritualism is a work of the 'Evil One,' such as has been directly predicted in Scripture, and that by this means he is endeavouring to ensnare mankind, hoping to seduce them from their allegiance to Christ, and thus rob them of their interest in His 'completed work.'

"Our conclusions in this respect must, we think, be evident to every one who reflects that, under the Old Dispensation, the sin of witchcraft—very similar to Spiritualism—was punishable by death. The Law said, 'Thou shalt not suffer a witch to live.'

And, besides, it was a mortal sin to 'seek unto' those having a 'familiar spirit,' while all communication with the dead was sternly denounced. Most of the Spiritualistic séances, I am informed, are held in darkened rooms. Could anything more fully demonstrate the nature of the agency which is at work in connection with this detestable superstition? Does it not indicate the working of him who is pre-eminently the Prince of Darkness. Again, we are informed that angelic forms, at times, appear in these séances, and give expression to the most friendly sentiments. If such be the case, do we not read that Satan has the power of becoming transformed into an 'angel of light?' Oh, my beloved brethren, I tremble when I think of the awful consequences which must ensue in the case of all having traffic with this accursed thing, which, without a doubt, must be a deceitful snare of the 'Wicked One.'

"But, my brethren, to us it seems marvellous that anyone can possibly be so blinded to their own eternal interests as to look for help or guidance from such a source. Has not the Highest given, once for all, a full revelation of His mind and will in the Scriptures of the Old and New Testaments? Having these infallible guides, what need can there be for any further revelation? Is not that science of sciences, Theology, once it is properly understood, the most sublime, the most perfect system, in which is comprehended the whole mind and will of the Almighty in regard to His creature, man? Scientific scoffers may sneer, and declare that they cannot comprehend it. How could they, indeed? We mean no disrespect towards our scientific friends. but this is a department in which mere intellect is of little avail without the enlightening influence of the Divine Spirit. Has not the great 'Apostle of the Gentiles,' Saint Paul, said, 'The things of God knoweth no man, but the Spirit of God?' It is this Spirit alone which enables a man to understand the 'deep things of God,' and it is this Spirit, my

friends, which has been conferred upon us, the Ambassadors of Heaven,' by the imposition of hands in direct succession from the blessed Apostles themselves. Therefore, we are in a position to assure you that all the discrepancies between Science and Religion are more seeming than real. All that is necessary on your part is faith, a giant faith, which, we are told, will suffice to remove whole mountains of difficulty. And, besides, these discrepancies are chiefly concerned with mere matters of detail, and do not seriously affect the fundamental doctrines of Christianity. Thus the doctrines of the Blessed Trinity and the Incarnation have stood fixed as the 'everlasting hills' for over seventeen centuries, and must continue so to stand while the world endures. Has not that great and good statesman, the Right Honourable William Ewart Gladstone, declared that 'The central truth of the gospel lies in the Trinity and Incarnationin the God that made us, and the God that When I consider,' he adds, 'what redeems us. human nature and human history have been, and how feeble is the Spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of discord.' Who, will now dare to question those doctrines after the mighty intellect of the foremost statesman of our time has delivered itself of an utterance so unequivocal? Some, possibly, may aver that the very conception of a God composed of three persons, who, at the same time, are only one person, is both blasphemous and idolatrous, inasmuch as this involves the creation of an image as real, and quite as grotesque, as any Mumbo Jumbo that ever was worshipped in heathen temple. But, my friends, such is the very essence of sophistical hypercriticism, and undeserving of a moment's notice.

"So, also, in regard to the glorious doctrine of the Atonement through the vicarious sacrifice of Jesus Christ. Who that has once realised all the truth and beauty of this comfortable and comforting doctrine can ever doubt of the infinite wisdom and unbounded goodness of the Deity? Modern criticism has sought to rob mankind of this glorious heritage by means of some rationalistic considerations anent the possibility of a sinless victim bearing the penalty due to the sinner, or the justice of such a thing, even if it were possible. Said we not truly that the natural man knows not, and cannot know, the things of the spirit? We can, therefore, only express our deep sorrow at the moral and spiritual obliquity of the worldly critic, and pray that he may have the eyes of his understanding enlightened, so that he may be enabled truly to realise the glorious truths of Christianity, to his own eternal well-being.

"With such a glorious revelation, so complete, so satisfactory in every way, we may well ask-Where is the necessity for any further revelation from the spirit world, even supposing that these communications were of such a nature as to influence any man in his right senses? If, therefore, these Spiritualistic marvels be not the result of fraud, or of purely natural causes not yet fully investigated by Science, and if these communications be of such a nature as to influence any man not quite bereft of his senses, then be assured that they are the works of the very Devil himself. Flee from it, my beloved brethren; shun it as you would the plague. 'Resist the devil, and he will flee from you.' If they should tell you that the spirits of your loved and lost ones are permitted to communicate with their friends still on the earth, believe it not. If they tell you that truths of the very highest import to mankind have been thus revealed, believe it not. All these dark séances, this prying into the hidden things of futurity, this communing with the dead-such things, my brethren, constitute the very worst and most damnable heresy and apostacy. Shun it as you value your soul's salvation.

"And now I have finished. To all who, at any time, have felt a desire to investigate the phenomena

of Spiritualism, in the hope that some new truth may thereby be learned, I would put the question which the angel addressed to the disciples at the tomb—'Why seek ye the living among the dead? He is not here, he is risen.' Therefore, if any man lack wisdom, let him look upward towards the place where Christ sitteth at the right hand of the Majesty on high. And may the Lord be with you and keep you. Amen."

We may readily imagine an audible sigh of relief rising from the audience as the reverend gentleman concluded his discourse, and that many vows were thereupon registered by his hearers to give this damnable apostacy a very wide berth for the future. We think that, in the above discourse, we have

been able to give the reader a very fair general idea of the attitude of Theology and Religiosity towards Spiritualism. We do not think we have in any way misrepresented the views of the "Church," in its various aspects, upon this matter; in fact, we think we have rather under than over-stated the case. We have been compelled to gather our ideas from such of the writings of the clergy as have come in our way, amongst these being a work by the Rev. Asa Mahan, D.D., first president of the Oberlim College, Ohio, entitled Spiritualism Scientifically Explained and Exposed. This writer says :-- " Spiritualism, then, we regard, with very few and slight exceptions, as, in its fundamental tendencies, evil, and only evil continually. It tends to no form of good to humanity, physical, intellectual, or moral." His summing up of the whole thing is as follows :-- "Such is Spiritualism. We have examined its high claims, and found them empty and vain. We have handled the spirits, and have found them absolute unsubstantialities. We have scrutinised the facts set forth as the basis of their system, and found them wholly mundane in their character, and presenting no evidence whatever of super-mundane origin."

But we must still further trespass upon the patience of our readers by bringing under their notice the very pronounced opinions held by the Press generally in regard to this much-controverted subject. Fortunately, in this instance, there is little necessity for us to draw upon our imagination for the matter required for this purpose. The columns of the local press will supply us with abundant material. We shall, however, weave such material into the form of a newspaper "article," in order to preserve the continuity of this chapter.

THE PRESS SPEAKS.

"Interest has once more been excited in the subject of Spiritualism, in connection with the very able lecture of Professor ---- and the eloquent discourse of the Rev. ____. It is needless for us to say that the learned professor and the eloquent divine dealt with the subject, each from his particular standpoint, in a manner at once trenchant and conclusive; and were it not that we know the tenacity of a superstition which has once obtained a footing, such clear and effective treatment should, in our opinion, go a long way towards the eradication of what all sensible men must regard as a most pernicious superstition. 'But the heart-breaking business lies in the powerlessness of "sound argument" to open the eyes and minds of those who, in all good faith, jump to conclusions which are in no way justified by the facts.' For ourselves, we cannot understand how men, presumably reasonable, can possibly be so misled as to put any faith in that which is so clearly a mixture of deception and credulity. 'It is enough for us that the seances are detestably dull and vulgar; that the alleged spirits speak ungrammatically, spell badly, talk woful bathos, or tell actual lies; that no solitary instructive, or helpful, or witty thing has ever been said by any of the disembodied, whether through the agency of table, planchette, medium, or actual apparition. It is enough that the conditions imposed upon a séance should always be ridiculously unreasonable, including an environment of darkness and an attitude of sym-

pathy, with the accompaniment of a bodily flaccidity of the medium, which everyone kindly assumes, and no one proves, to be a trance, and that exposures have been made from Cagliostro to Slade, and from Slade to Hackett.' Again, there is 'no justification for attributing false and meaningless, or even accidentally apposite, visions or writings to "the sperrits," when they can be explained in a more natural way." There are two classes of mind to which the phenomena of Spiritualism appeal in very different fashion. There is 'the mind which craves to believe in a theory and substantiate it at all costs, and the mind simply resolves to get at the truth with which Roman fortitude enough to sacrifice all its hobbies and delusions on the sacred altar of Veritas.' The one class is represented by the 'whole-souled believer,' and the other by such men as the learned professor. 'Not a tittle of value can possibly attach to the joint or several opinions of credulous ignorance, which is constitutionally incapable of weighing. evidence or suspending judgment, and which submits with touching and lamb-like docility to any conditions which mediums are apt to impose. . . But the world was not made to be the prey of mediums, and, if there really are "more things in heaven and earth than are dreamt of" in the manuals of physics, it is high time they were put upon a scientific basis.'

"But there are some 'who consider research to mean receptivity, and who think that the true way of studying a subject is to begin by clearing the mind of logical processes, and violating all the first principles of scientific method. Their method of *apologia* would be remarkable if it had not become tolerably familiar. It consists, first, in begging from the Press the mercy of silence; second, in abusing the other side by means of "learned papers" which demonstrate that Socrates, Christ, Madame Blavatsky, and Spiritualists have all suffered in the common cause of "new ideas;" third, in specific narratives of marvellous phenomena observed "under stringent tests," which narratives and tests are promptly contradicted or qualified by other correspondents even of the same persuasion. The disbeliever is told that he is a groper in Cimmerian darkness, and that he has never studied the very rudiments of the subject. And if he replies that a reasonable man's "studies" must necessarily stop short of the point where he is required to surrender his intellect, and to open his mouth and shut his eyes, and see what the heirophant will send him, he is promptly called "pseudo-scientific" and sent to herd swine with such poor creatures as Descartes or Bacon, as Faraday, Darwin, or Huxley.

"' To those who have studied-as the mere sceptic studies-the history of religions, superstitions, and myths, it is the most elementary fact that modern Spiritualism is but a thin survival, or a demi-semiintellectual revival, of the animistic beliefs of the age of Stone, or the civilisation of the troglodytes. . . Dr. Teile, of Leyden, . . . says that, antecedent to all known religious systems, comes the idea of "spirits moving freely through earth and air, and, either of their own accord or because conquered by some spell, appearing to man." He also elaborates the fact, patent to every scholar, that the manes of the Roman, the "Clithonian powers" of Greece, the fravashis of Persia, the pitris of India, the weird and multiform demons of Babylon, are part and parcel of the same evil legacy from barbarian ancestors. Oracles, necromancy, sorcery, witchcraft, and abracadabra need no other explanation, and have none.

"'In the second place, we claim that psychic phenomena, if they are to be treated seriously, must condescend to come out to the light. Yet this is precisely what, with a touching unanimity, they decline to do. . . The medium has always insisted on having his own conditions, or has only submitted to such as he will allow. He will not accept those of a troublesome professor of facts. We have no fancy for exposing over again what has.

been exposed ever since the days of Lucian. Yet it is no harm to repeat that Alexander of Abnoticus was once a "medium," who made immense sums of money by answering questions which were asked, under conditions selected by himself, and by curing diseases selected by himself. Lucian was a type of the outside "scientific noodledum" of the day, and he insisted upon asking questions under conditions of his own choice. In two envelopes he placed the inquiry-"What was the birthplace of Homer?" and the medium gave him two answers which were, in point of relevance, first cousins to the reply of modern clairvoyance-" Try Alexander's plaster," and "Your voyage will be dangerous." There is a good nineteenth century ring about these ancient messages, and an equally modern sound in the reply that "the gods cannot work miracles in the presence of sceptics." ' "

The foregoing has been patched up from articles which appeared in the Melbourne Argus of 25th June and 7th July, 1894. We think it may safely be accepted as a fair average sample of views held by the Press generally. It may be noted that the writer considers that, if there be anything in the phenomena of Spiritualism more than is contained in our manuals of Physics, "it is high time that it was put upon a scientific basis." The London Times, in an article, on 26th December, 1872. expressed similar views, as follows :-- "It is evident," says the writer, "either that the subject is surrounded by unusual difficulties or that in this matter our scientific men have signally failed to do their duty to the public, which looks to them for its facts." This article gave rise to very considerable discussion, which certainly went to show that the Times, in this instance, had "hit the nail on the head." But on the 6th of January January following-eleven days later-the Times had entirely changed its mind. An article then appeared beginning as follows :-- " Many sensible readers, we fear, will think we owe them some apology for opening

our columns to a controversy on such a subject as Spiritualism, and thus treating as an open, debatable question what should rather be dismissed at once as either an imposture or a delusion. . . Is there really any case for scientific investigation?" It would be interesting to know exactly what had happened to effect so radical a change in the views of the "Thunderer" within so short a time. The correspondence in the meantime all went to show the necessity for having the matter settled upon an authoritative basis.

It must be evident from what has gone before that the question which stands at the head of this chapter is by no means of easy solution. All the heavy artillery of Science and the Church, together with the weapons of precision used by the Press, are levelled against this audacious intruder into the domain of the practical world. It would be little surprising, therefore, if the reader should feel somewhat doubtful in regard to the success of the enterprise upon which we have set out together, viz., to gain a knowledge of the truth in regard to Spiritualism. Nay, who knows but he may even now be debating within himself whether it would not be wiser to throw in his lot with the side having the "big battalions." But, courage! dear reader; go forward with us a little further, and, mayhap, we shall find an opening whereby we may go in and spy out the "nakedness of the land." Fear nothing. The heavy ordnance is only belching forth "blank cartridge." The result, therefore, is only noise and smoke, mere sound and fury, signifying nothing.

Note.—Since completing the above chapter, we have, in the *Spiritual Magazine* for 1869, stumbled across an expression of opinion on the subject of Spiritualism by the late Thomas Carlyle, with which we think it is necessary to acquaint the reader. This expression occurs in a letter written by Mr. Carlyle to the author of the *Temple of Isis*, and is to the following effect:—"The thing which calls

itself Spiritualism (which might be more fitly called Ultra-Brutalism, and Liturgy of Dead-Sea Apes) was disagreeable to me." Now, there is no one for whose opinion, generally, we have a greater respect than for that of Thomas Carlyle. In fact, there is no author, of ancient or modern times, to whose writings we are more indebted for our moral and intellectual culture. Nor is there anv writer whose opinion we would more willingly accept upon this, or any other subject, always provided that he had studied the matter beforehand. In this instance he was admittedly ignorant of the matter concerning which he wrote. In reply to a letter addressed to him by Mr. Geo. Tommy, he wrote as follows :--"By volition, or except passively and by accident, I never did (investigate the phenomena of Modern Spiritualism) nor have the least intention of doing. -T. C." Mr. Carlyle's was not a very beautiful character, although he was the very soul of truth. He was a man of violent prejudices, and, we imagine, would have been a stern suppressor of witchcraft. There is an old saying-"There came in a wise man and a fool; the wise man heard, pondered, investigated, and then decided; the fool decided." From this it would almost seem as if we should have to include the Sage of Chelsea in the same category to which he consigned the majority of the thirty million inhabitants of the British Islands, when he described them as "mostly fools." However, he knows better by this time. Peace to his ashes !

CHAPTER III.

AN AGGRESSIVE FORCE.

IT must by this time, we think, have become apparent to the reader, from the circumstances connected with its inauguration in the Corinthian Hall at Rochester, and also from the opposition which it then aroused, and still continues to arouse in the breasts of the intellectual world, that Spiritualism is an aggressive force, with which the scientific, religious, and journalistic world will be compelled to reckon, however much they may at present affect to ignore or despise it. It will, therefore, be of interest if we pause here for a moment in order that we may inquire shortly in regard to the nature of this mysterious force, which has had so disturbing an influence upon our scientific savans, our reverend, learned divines, and other "leaders of public opinion generally."

We have just been informed, on the authority of Dr. Tiele, of Leyden—and we cannot sufficiently thank our journalistic friends who have supplied us with the information—that Spiritualism is by no means a "new idea," but is as old as the Stone age itself, a mere relict of the civilisation of the troglodytes—that, in fact, the same manifestations which characterise modern Spiritualism are as ancient as humanity itself, and, indeed, that these form the basis or groundwork from which all religions, and even religion itself, have been evolved.

There can be little doubt, we think, that such an opinion, based upon such authority, is worthy of our most respectful consideration. Nay, we may go further and assert that such an opinion, now it has been stated, is a *self-evident* statement of the facts of the case. How otherwise could mankind have attained their ideas in regard to religion or morality had these not been communicated to them by the

spiritual intelligences with which, as has been stated, man has, from the very earliest times, believed himself to have had communion? Such intercommunion, indeed, lies at the root of all religions. Of this we have an instance in the Hebrew Bible itself, spirits are represented as holding familiar where intercourse with man in Paradise. Thus we read in the Book of Genesis that the "voice of the Lord God" was heard "walking in the garden in the cool of the day." In other cosmogonies, also, it will be found that the gods are represented as visiting the earth and holding intercourse with man. Such ideas have, no doubt, gone sadly out of date in late years, because the current popular interpretations of these ancient religious allegorical stories have not been found to accord with the facts of science. But the time is coming when, underneath those old-world fables, men will discover a depth of philosophical and religious wisdom which is little dreamt of at the present day.

Such being the case, therefore, in regard to Spiritualism, surely the fact ought to have commended itself to the gigantic intellects of the "able editors," who assume the position of "leaders of public opinion," that that which lies at the root of all religion, that which differentiates man from the beasts that perish, cannot be summarily dismissed with the verdict, "Imposture or delusion," as The Times and other organs of popular opinion would have the world believe.

We have thus been supplied with evidence from an unexpected source that, from the very earliest times, there has been intercommunion between the world of spirits and this material world—because a charge of imposture or delusion will hardly "lie" against our unsophisticated cave-dwelling ancestors—and, had we the data to go upon, we fancy that such conscious intercommunion between discarnate spirits and spirits incarnate would be found to happen during certain definite periods of time which recur with a greater or less degree of regularity, in accordance with some great cosmical law of which we know little, if anything. Such, we think, may be discerned in the history of the Jewish religion, beginning with Abraham and ending with Jesus of Nazareth. But in the history of Christianity, which, being more recent, is more easily authenticated, we think this may be seen more clearly defined.

In the year 1 of the Christian era-as we learn from very ancient traditions, which have been almost universally believed down till very recent times, and which, the Critic notwithstanding, we believe to have a basis in actual facts-certain shepherds, watching their flocks by night on the plains of Bethlehem, were terrified by a vision of angels who sang of "Glory to God in the highest, peace on earth, and good-will to men." During this same period of "spiritual manifestations" we read of a small handful of provincial Jewish peasants who, by means of spiritual communion, exercised the most wonderful powers; healing the sick, casting out unclean spirits, and even raising the dead; while their leader, Jesus, the Prophet of Nazareth, was endowed with superhuman wisdom by the same means.

This small band of first-century "Spiritualists" met with much opposition and bitter persecution, because their Leader sternly denounced the constituted religious authorities of His nation for their hypocritical formalism, which manifested itself in a great outward display of zeal and devotion, while the practice of justice, humanity, fidelity was almost entirely ignored. The result was that they had Him seized and crucified by the Roman power as an *impostor* and perverter of the nation. The little band was thereupon dispersed for a time; but within three days their hearts were gladdened by His becoming "materialised" in their presence, and for forty days thereafter, we are told, He continued to hold converse with them, and even eat and drank in their presence.

After this the "spiritual manifestations" were continued amongst these early Jewish "Spiritualists," who afterwards assumed the name of Christians, and although the most bitter persecutions were showered upon them, they eventually succeeded in turning the world upside down—dethroning all the heathen gods, and setting up the worship of the True God. But, unfortunately, the triumph of Christianity was fatal to the "Spiritualism" and spirituality which characterised the teaching of the gentle Prophet of Nazareth.

Such were the results which arose from the first spiritual manifestations which occurred during the opening years of a new era in universal history, which, at the same time, were the closing years of the old Jewish Dispensation.

Some 300 years later we have a further instance of spiritual manifestations and spiritual communications, which likewise exerted a mighty influence on the history of the world. In this case, however, the influences were not of the same exalted character as in the former case, nor were the persons concerned therein of the same lowly origin. The instance to which we more particularly refer is that of Constantine, the military champion of Christianity. It is recorded that while prosecuting the war with Maximian, which made him master of the Roman world, "the celebrated incident occurred which is said to have caused his conversion to Christianity, viz., the appearance of a flaming cross in the sky at noonday, with the motro, Ev roury vika (By this The story is told by Eusebius, who conquer). professes to have had it from the lips of the . . Eusebius relates both the emperor himself. appearance at noonday and a dream on the following night in which the appearance was interpreted."* Such was the spiritual influence by which Constantine was inspired, and which led him on to a victory eventually resulting in the setting up

* Encyclopædia Britannica.

of the great Roman-Christian power, which, for many centuries, dominated the world, ruling it with a rod of iron.

The next prominent case of spiritual influence occurred some 300 years later than the foregoing, in the case of Mohammed. It was in the year 610, when he was about the age of 40 years, that Mohammed first appeared as a prophet with his message to the world, "Allah Akbar, God is great and there is no other." It is related how that, some two or three years previously, in a cave on Mount Hira, near Mecca, where he had retired during the month Ramadân, as was his wont, for meditation and prayer, the Angel Gabriel appeared to him in a vision, holding a silken scroll before him, and compelled him, although he could not read, to recite what was written thereon. He had further visions, some two years later, we are told, which fully convinced him of his "calling" as a prophet of the True God, and soon thereafter he began the proclamation of his great message. At first the idol worshippers only laughed at him; but eventually they became annoyed, and, as Carlyle says, he was subjected to continual contradiction and hatred, while open and secret danger attended him. "His powerful relations," we are told, "protected Mahomet himself, but by and by, on his own advice, all his adherents had to quit Mecca and seek refuge in Abyssinia over the sea." He, himself, "had to hide in caverns, escape in disguise, fly hither and thither, homeless, in continual peril of his life," and "in the thirteenth year of his mission Mahomet fled to a place called Yathreb, where he had gained some adherents." The whole East "dates its era from this flight. The year I of this Hegira is 622 of our Era, the fifty-third of Mahomet's life."* Within an incredibly short space of time Mohammedanism, the faith of Islam, had spread over the world from the farthest Orient to

* The Hero as Prophet," by T. Carlyle.

the most distant Occident. This, again, was a spiritual movement, founded on spiritual communications, though not of the very highest order. It was, however, destined to subserve a good end, viz., the uprooting of idol worship, and the punishment of idolatry. Mohammedanism became the scourge of the *idolatrous* Christianity of Europe.

The two cases which we have just alluded to, that of Constantine and Mohammed, are prominent instances of spiritual communications which stand recorded in the pages of history. Of smaller movements, affecting humbler bodies of the people, such as the Waldenses and Albigenses, which in later times were persecuted by the Church, little, if any, record remains. We may, however, infer that the spiritual communion and spiritual gifts which began with the early Christian Church never wholly ceased.

For nearly 900 years-during the period known as the dark ages-we have no particular record in history of spiritual communications such as happened in the early years of the fourth and seventh centuries. We know, however, that during this period there was a vast amount of spiritual excitement and unrest, manifesting itself principally in the Crusades, which were undertaken to free Jerusalem and the Holy Sepulchre from the dominion of the infidel Saracens. These were begun consequent upon the preaching of Peter the Hermit about the year 1046, and were continued far on into the twelfth century. These things, in our opinion, were indications of spiritual movements, though not of a high order. What the records of this period may have to show in regard to spiritual manifestations generally we have no means of knowing. If, however, we might compare the Christian era to our natural year, on an enlarged scale, then these "dark ages" would come in as the fitting representation of a "spiritual winter," when, as in the natural world, all seems barren and dead, but during which natural processes are silently going on which are the necessary preparations for the coming times of growth and fructification.

If these dark ages may thus be taken to represent the Winter of a great Spiritual Year, then the fifteenth century would come to represent the period of "new-birth," or Spring. Again we are brought into contact with a period of great spiritual activity, manifesting itself in various movements fraught with the most momentous consequences to the civilised world. It was during this period that the great Protestant Reformation became an accomplished fact, bringing in its train consequences of which the world is now reaping the benefits, and also feeling the direful effects; which effects are by no means exhausted, nor are likely to be for some little time to come. It was during this century, also, that Bacon and Shakespeare flourished, the latter being one of the most perfect examples of unconscious "spiritual mediumship" of which we have any record. The faculty by which he was enabled to produce, with the greatest ease, and for the most ephemeral purposes, works which have gained for the author the title "Immortal" was no merely "natural" gift. This fact finds an unconscious recognition in such theories as the Baconian authorship of the plays of Shakespeare. These plays are found to be replete with a wisdom and understanding which the combined intellect of man has been powerless to exhaust, and it is naturally supposed that the poor player of Warwickshire was utterly incompetent to such a task. It was likewise during this century, which witnessed such marvels of human learning, that hundreds of simple and inoffensive women were given to the flames, charged with the crime of witchcraft. All these things are evidence, direct and indirect, of spiritual communion with man,

either directly or by intuition. Over three hundred years have elapsed since the time of Luther's great work, and this present century, especially the latter half, has been characterised by many movements of a decidedly spiritual nature.

Amongst these may be classed Millenarianism, Revivalism, and also the various social movements which have been going on in all parts of the world. But the most remarkable, the most significant, of all these movements—although it makes but little noise is the great Spiritual Movement, *par excellence*, which began with the "Rochester Knockings." And, unless the analogy to be drawn from all former spiritual movements be at fault, surely the spiritual movements which are characteristic of the close of this inineteenth century must be the precursory evidences of mighty events which are about to happen in the earth.

From all these things we cannot help drawing the conclusion that, in the larger "spiritual" world. of which our material world is but a small, and comparatively insignificant, adjunct, there exist periodical cycles, which, on a very enlarged scale, represent those revolving periods of time known amongst men as morning, noon, and night, as well as weeks, and months, and years. It is the very height of midsummer madness to suppose for a moment that our insignificant molehill of a world, with its diurnal revolutions on its own axis, and its annual journey round the sun, is other than a microcosm of the great macrocosm, and that all wherewith man becomes acquainted therein is other than a reduced image of the greater spiritual realities which exist in the infinite spiritual Universe. Thus we can very well imagine that "cosmical" time is measured by periods which are strictly the analogues of those which are known upon the earth, and that these roll round with unfailing regularity, in accordance with higher laws of Nature; laws of which Science cannot take cognisance until it shall have freed itself from the degrading bondage of materialism. A spiritual science and philosophy will yet, we are assured, reveal to mankind truths which a materialistic science dreams not of.

It is, we fancy, in consequence of these greater cosmical time-cycles, which we take to be analogues of our earthly day and night, or of the seasons of the natural year, that we find the world at one time permeated with an almost universal belief in a spirit world, and in spiritual entities which men may see, and with which they may hold converse. It is at such times that fays and fairies, and nature-spirits, good and bad, beneficent and maleficent, become a part of the natural beliefs of the people. It is during such times that the spirits of the departed appear amongst men and hold converse with them; and that the laws against witchcraft are rigidly enforced. The years roll on, however, and by and by a time arrives when the world awakes as if from a dream. The fairies have all disappeared; the spirits of the departed are no longer seen, and no longer hold converse with man: while the belief in witches and witchcraft is completely extinct, and men begin to wonder how it was that they could ever have given way to such folly as to believe in these things. Then it happens that those who are naturally clairvoyant, or who are possessed with the abnormal gift of "second sight," are treated as harmless *lunatics* when they speak of seeing things which are not apparent to others. Then, also, when apparitions are suddenly visible to one or more persons, giving premonition of death or misfortune, the accounts of such are simply disbelieved, and are regarded as being concoctions after the event.

It is in this manner, we have little doubt, that scientific men have deceived themselves. They argue somewhat as follows:—Spirits, ghosts, fairies, et hoc genus onne, disappear immediately that men begin to lose faith in them, consequently these spiritual beings have no existence outside of the credulous mind. Credulity, they affirm, *imagines* that it sees the forms which exist only within the credulous mind. The argument is plausible enough, but to us it seems a much more reasonable theory to say that, disbelief ensues in consequence of the cabability of seeing

having become weakened, or altogether lost, owing to certain "cosmical" spiritual changes having supervened, which changes are the equivalent of night with us. Occasionally, in the natural world, we experience nights of a darkness most intense. moon, no stars illumine the earth which seems to be empty and void, and we could well imagine ourselves alone in the universe. So also-may we not conclude from the analogies of nature-there is a cosmical spiritual darkness, the counterpart of our night, when spiritual beings become invisible to man, and, consequently, are disbelieved in. It must, we think, be admitted by the impartial reader that our argument is quite as plausible, and much more reasonable than that of the scientist. Our theory will serve to account for the belief in spirits and spiritual communion which has existed, as a living power, in all lands and in all ages of the world. The Scientist, however, taking the line of least resistance, summarily brands all antiquity as being composed of nothing but liars, knaves, or fools, because, forsooth, they affirmed certain things which to him scem incredible.

Seeing, then, that Modern Spiritualism is not the new idea which many have supposed, but that it is merely the latest development of that which lies at the root of all religion, viz., the intercommunion of discarnate spirits with spirits incarnate, it must, manifestly, be a matter of much greater importance than has been hitherto supposed. Perhaps—who knows?—it may be discovered, when too late, to have been a repetition, or continuation in modern times, of those spiritual manifestations which characterised the opening years of our Era. We have shown that the periods of spiritual activity, which we have imagined to indicate the recurrence of "Cosmical Cycles," occurred at almost equal intervals of 300 years. Thus we have the years 1, 300, 600. Then, leaving the years 900 and 1200 as being undefined, we have their recurrence in the year 1500, which marked the world's Spring, or period

Spiritualism : What and Whence Is It?

of new-birth. These clearly defined intervals we regard as being something more than mere coincidences. In our opinion, they indicate clearly marked divisions of time, which, we imagine, on examination, would be found equally marked in all other eras of the world's history. Modern Spiritualism has appeared during the progress of the seventh of these tercentenary periods. The number seven, as we know, in spiritual matters is always a *perfect* number, and, unless we are far astray in our reasoning, it will be found that the recurrence of these spiritual phenomena at such a time is fraught with the most momentous consequences to the world generally, and to the Christian Church especially. If we are correct, and of this we are fully assured. then it should be manifest to all that we have once more reached the time of harvest, when, as in the days of John the Baptist, the corn must be gathered into the spiritual granary, while the chaff is burned up with unquenchable fire. Once again, it is evident to us, "the axe is laid to the roots of the trees. Every tree, therefore, which bringeth not forth good fruit is cut down and cast into the fire. There shall be weeping and gnashing of teeth." The fate of perverse Israel, some eighteen centuries ago and over, is but a weak type of what the fate of Christendom must be.

It is under such circumstances as these that Spiritualism—a much despised and reviled stranger in the earth—has stepped into our Nineteenth Century. It comes to us challenging all the materialistic theories of modern Science. It comes challenging all religious systems and "Bodies of Divinity;" all Creeds, Confessions of Faith, and the whole formulistic, formalistic Babylon of Superstition, which has been misnamed the Christian Religion. It also comes challenging the unjust and oppressive systems of modern Society, with their Commercialisms and Mammonisms, which have so long compelled the many to toil, and groan, and

sweat in order that the few may be supported in idleness, luxury, and vice. It is very little wonder that, at its inception, Spiritualism met with a per-fect storm of opposition and persecution. Its true nature was then instinctively realised. Nor is it any wonder that it still continues to meet with but small favour from orthodox scientists and orthodox religionists; and that it has at all times had to fight against ridicule, misrepresentation, and calumny on the part of the Press. All these fear it, because in their secret hearts they know that it contains the condemnation of both them and their systems. They may affect to ignore it, because they have been utterly unable to overthrow it, but the time has come when they will be compelled to take knowledge of it, and when they will be utterly unable to gainsay its high claims. Like the early Spiritualism proclaimed by Jesus of Nazareth, Modern Spiritualism has had the effect of dividing mankind into two hostile camps, and so, like that, must this also be victorious. Already Spiritualism has been spread abroad throughout the world, and it speaks volumes in regard to its vital force that it has been able to make so much headway against the ranks of materialistic Science and of religious Superstition and credulity.

Having thus considered somewhat in regard to the nature of this aggressive Force, it is necessary that we should now proceed to an inquiry in regard to those hostile forces which have banded together in order to oppose its onward march. In this manner we hope to make clear to the reader the inherent weakness of such forces, and the causes from which such weakness arises.

CHAPTER IV.

THE HOSTILE FORCES.

OUR investigations, thus far, have served to reveal to us a comparatively small body of earnest, Godfearing men and women who, moved by the unseen forces of the spiritual world, have gone forth resolute to conquer the earth to the new Spiritual Evangel. On their banners are inscribed the words, SPIRITUALITY, IMMORTALITY, ETERNAL PROGRESSION, while the message which they bring is one with that which has been proclaimed by prophets and apostles, the ministers of Heaven, in all times.

We have seen, likewise, something of the gigantic forces with which this small Army of Truth has hitherto had to contend-the Orthodoxies, scientific and religious, the Plausibilities, the Respectabilities; in other words, that conceited ignorance which calls itself Science, that self-satisfied credulity and superstition which calls itself Religious Faith, as well as that idleness, luxury, and vice which have assumed the name of Society. We have seen, also, the difficulties which have opposed this small Army of Truth in its endeavours to make an impression upon the seemingly impregnable strongholds in which these have entrenched themselves. The continued dropping of water, we are told, will wear away the hardest rock, and doubtless much has been achieved in the short time since first this aggressive force took the field; still, the vast strongholds which yet remain to be carried by assault are sufficient to daunt the hearts of all but those who realise the exalted nature of their heavenly mission.

The position which is thus presented before us is not without parallels in the history of the world. Many instances could be adduced wherein powers, small and despised, but having Truth and Justice on their side, have been enabled to rise victorious over the brute strength of mere numbers. Such instances will readily arise before the mind of the student of history; while, in our own day, we have had a most striking example in the case of "little" Japan, which has astonished the world by thoroughly vanquishing her erstwhile supercilious enemy, China, with all its teeming millions. Such instances as these all go to prove that "the race is not to the swift, nor the battle to the strong."

The case which appeals to us most forcibly, however, in regard to the issue of the conflict which we are now considering, is that of David and Goliath; the representative, on the one hand, of the armies of the living God, and, on the other, the vainglorious champion of the hosts of Philistia. For the benefit of our readers whose knowledge of Scripture history may be rather vague, we shall now give a short account of this *mythical* combat.

The Philistines, we read, had come up against Israel, and pitched their tents between Shochoh and Azekah; while Saul and the men of Israel pitched their tents in the valley of Elah. Thus the hostile forces had ranged themselves in preparation for the coming battle, the Israelites occupying a mountain on the one side, and the Philistines a mountain on the other, with a valley lying between While thus the battle was set in array, them. before the action was begun, a champion of the Philistines, Goliath of Gath, approached the hosts of Israel, challenging them to send one of their number to meet him in single combat; the issue of such combat to decide which of the rival nations should be in subjection to the other. Thus he appeared, saying—"I defy the armies of Israel this day; give me a man, that we may fight together."

We are informed that Saul and all his army were dismayed, and were greatly afraid; and it is little wonder that it should have been so. Goliath was a giant of immense proportions, his height being six cubits and a span—about 10ft. high. He wore a

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helmet of brass, we are told, and a coat of mail which weighed 5000 shekels of brass; he also wore greaves of brass upon his legs, and a target of brass between his shoulders. The staff of his spear, also, was like a weaver's beam; while the head of his spear weighed 600 shekels of iron, and one bearing a shield went before him. Altogether a most formidable opponent.

For forty days the champion of the Philistines thus approached and issued his challenge in the hearing of the armies of Israel. There was not found, however, one man who had sufficient faith in the great invisible Ruler of Israel as to go out in His strength and do battle for the honour of his God and country against this uncircumcised Philistine.

Towards the close of the forty days, however, a shepherd lad visited the camp of the Israelites, having left his father's flocks in the charge of a keeper, in order that he might visit his three brethren, who were with Saul's army, and carry to them some provision. Whilst he was thus in the camp he overheard the challenge of this champion of the Philistines, and his heart burned within him to avenge the insult which was thus offered to his country and to the God whom he adored. To one and another he spoke, saying-"Who is this uncircumcised Philistine, that he should defy the armies of the living God?" In this manner he let it be known that he, for one, was not afraid of the Philistian giant, till at last his words were rehearsed before Saul, who at once sent for the adventurous shepherd youth. Evidently, however, Saul was not much impressed with this youthful champion of Israel whom they brought before him, and seemed inclined to dissuade him from the enterprise. "Thou art but a youth," he said, "and he a man of war from his youth." David, however, having recounted his prowess in the case of a lion and a bear which came out of the wood to ravage his father's flock, and having expressed his implicit reliance upon the

help of God, who had saved him from the mouth of the lion and of the bear, was at length accepted as the champion of the hosts of Israel. They tried to fit him with armour, but in this the shepherd lad did not feel himself at home; consequently he discarded it, and, taking his staff in his hand, he chose five smooth stones from the brook, and put them in his shepherd's bag. Thus simply accoutred, and with his sling in his hand, he set out to meet the Philistine.

We can well imagine the look of mingled surprise and disdain with which this mighty man of war regarded the simple shepherd youth, "ruddy and of a fair countenance," whom the Israelites had sent out to meet him—him, Goliath of Gath, the mighty man of war! Is this intended as a sorry jest? we can imagine him as saying to himself. Then, addressing the adventurous youth, he exclaimed, "Am I a dog that thou comest to me with staves?" And the Philistine cursed him by his gods. "Come to me," he said, "and I will give thy flesh to the fowls of the air and to the beasts of the field." But the Jewish shepherd lad was not to be intimi-"Thou comest to me," he replied, "with a dated. sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands, and I will smite thee and take thine head from thee, and I will give the carcases of the hosts of the Philistines this day unto the fowls of the air and to the beasts of the earth, that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's, and he will give you into our hands."

These preliminaries over, the Philistine now advanced in order to carry out his sanguinary threat, thinking, doubtless, that he would soon make short work of this audacious youth. David, we are told, hasted and "ran towards the army to meet the Philistine; and, as he ran, he put his hand in his bag and took thence a stone, and slung it, and smote the Philistine in his forehead, and he fell on his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him." David then, we are told, "ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith."

Such is the account which has been handed down to us in regard to this remarkable battle. Should the reader ask of us whether this account is to be accepted as a record of actual historical facts, we must reply that, to us, this seems to be exceedingly To our mind it suggests more doubtful. of a parable-possibly having some historical basisintended to body forth, and at the same time conceal, some important spiritual truths. In fact, it seems to us that all these old Bible stories, upon which the Modern Critic has seized, holding them up to ridicule, in consequence of historical inaccuracies, scientific blunders, and other selfevident discrepancies, are of a "spiritual" character, and were never intended to be interpreted literally. We regard them, almost without exception, having much of the nature of the parables of Jesus, and that they were, intended to convey, to the "wise" and "instructed," prophetical truths of the utmost importance, while, at the same time, they served to blind the eyes of those who esteem themselves wise and knowing, like the Modern Critics. Their object is, "that those who see not may see, and that they who see may be made blind." This is a principle which will be found of universal application in connection with things spiritual, and is admirably expressed by Shakespeare when he talks of "Man, proud man, most ignorant of what he's most assured."

Viewed in this light, the story of Joshua and the miraculous standing still of the sun, as well as

the mythical siege of Jericho; the story of Sampson, of Daniel in the lion's den, of the three Hebrew youths, besides many others, will be found replete with a deep spiritual significance by those who are capable of reading them aright. Those who penned the sacred writings of the Hebrews were not the fools or knaves which Modern Criticism would represent them to be. They were true prophets, what in modern times would be called spiritual "mediums," and we consider that a truer philosophy is unconsciously displayed by those who accept these old stories with unquestioning faith, at the same time searching for typical references suited to modern spiritual requirements, than by those who reject them entirely.

It has long been a custom amongst our "divines," in accordance with the principle of interpretation to which we have just alluded, to regard this conflict between David and Goliath as being typical of the victory of Christ over sin and Satan. To us, however, this allegorical conflict appears as a fitting prophetical representation of the coming conflict between Good and Evil, between Spiritualism and Materialism, in which the good, the spiritual, cause, for which the "Son of David" suffered over eighteen centuries ago, shall at length triumph over all the powers of evil. That great cause-the cause of the poor, the meek, the mourners, and all who have been persecuted for righteousness' sake-is now approaching the time of its triumphant victory over Philistian giant, Materialism, Clericalism, that Mammonism-a real trinity in unity-which has so long dominated the earth with his blighting curse. In that coming conflict this giant shall fall, pierced in the forehead by one of those smooth stones selected from the brook by the "Champion of Truth." Then shall ensue the utter rout of the Philistine hosts amidst a slaughter which shall be unprecedented in the history of the world.

In speaking of Spiritualism and Spiritualists, let it be distinctly understood that we refer not to merely nominal Spiritualists. Within these terms we embrace all those who, having faith in the spiritual nature of God's Universe, have started upon that upward pathway of spiritual progress which, amongst religionists generally, is known by the term "conversion."

If Spiritualism be true, how comes it that all the leading men of science, and nearly the whole of the religious teachers, as well as the vast majority of the intellectual and *respectable* classes of society, are united in its utter repudiation, and that they have set themselves to oppose it by every means in their power?

Such a question is undoubtedly a most natural one, more especially considering that not one man in ten thousand has ever been accustomed to think for himself upon this or any other question outside of the routine of daily life. Men, generally, with but a few exceptions, are afraid to call their souls their own. They must rely upon this or the other teacher for their ideas, quote this or that authority in regard to the life-principles upon which they regulate their conduct in the world. Scarcely one man in these latter days of darkness is content to listen to the God's-voice speaking in the depths of his own consciousness. Hence it is that men are continually haunted by a fear of being considered "singular," which prevents them from deviating by so much as a hair's breadth from the beaten track. In this respect men are like a flock of irrational sheep, which are quite content to follow any bellwether. For the benefit of such we shall now proceed to give reasons which will fully account for the almost universal disbelief and rejection of the facts and the philosophy of Spiritualism, as well as for that bigoted opposition which it has met with at the hands of the leaders of public opinion.

In these days of the Ballot-box it has come to be imagined that wisdom is to be found with majorities -that the majority in any given assembly or nation must necessarily contain a greater amount of wisdom and truth than the minority. A greater fallacy never entered into the mind of mortal man. If we take any hundred men, or any hundred thousand, for that matter, and the units composing such number be fools, then we have simply a greater aggregation of foolishness. Wisdom or righteousness never did lie with the majority. In fact, as Carlyle has somewhere observed, "Every truth by which the world has been blessed and elevated has, at its inception, ever been in a minority of exactly one. One man who has the truth is wiser than all men who have it not." Consequently, the argument from numbers, or influence, is utterly invalid in connection with this or any other question where spiritual truth is concerned.

The strength of Spiritualism lies herein: that it is a system of philosophic truth, based on facts which have been fully demonstrated. The weakness of all the opposing forces lies in the direct opposite. Their systems are founded upon mere plausibilities; they have no firmly demonstrated facts as the foundation of their philosophies, and, consequently, in their opposition to the spiritual philosophy, they are under the necessity of resorting to mere contradiction, denial of the facts, ridicule, abuse, calumny. Systems which are compelled to depend upon weapons such as these must clearly be doomed. Spiritualism, as we have seen, is an aggressive force, carrying the war into the enemies' country. The opposing forces have all along been compelled to stand upon the defensive; consequently, nothing can possibly save them from utter defeat.

We purpose to devote the remaining portion of this First Part to a demonstration of the inherent weakness of the Hostile Forces—scientist, religionist, and mammonist.

CHAPTER V.

SCIENTIST OPPOSITION.

THE unbelief which has been, more or less, characteristic of the past two centuries has, like much else, found its culmination during the latter half of the present century, and now stands revealed before the world, naked and not ashamed, as Scientific Agnosticism. Of this Evangel Professor Huxley has, for the past forty years or so, been the indefatigable prophet and apostle, and he has just recently re-issued his "Collected Essays" through the Press. This re-issue we may assume to be somewhat analogous to the closing of the forty days' challenge made by Goliath of Gath to the hosts of Israel. This modern Goliath, this leader of the Philistine hosts, thus continues to defy the armies of the *Living* God, and no man hitherto has been found able to resist the redoubtable Champion of Agnosticism.

In connection with this re-issue of the "Collected Essays" of Professor Huxley, a writer in the *Quarterly Review* for January, 1895, has taken occasion to review "Professor Huxley's *Creed*." As this writer is evidently well versed in the matter of which he treats, we shall quote a few sentences from his opening remarks, as being appropriate to the subject which we have in hand.

"The Gospel of Unbelief," says the reviewer, "preached among us during the last half-century, has had its four Evangelists. . . These pillars of . . Nescience rest on one foundation, but are each characteristic and unlike their fellows. Mr. Herbert Spencer may be termed the Great Philosopher, who . . . almost persuades us to look upon all things in heaven and earth as the necessary result of the 'persistence of force, under its forms of matter and motion.' Such," continues the reviewer, "is the triplicity which, manifesting the Unknowable, finds in the 'Apostle of the Understanding' a fervent, though critical, worshipper. Again, Mr. Darwin . . . tells us, with gentle iteration, that if we grant, by way of commencement. simply a mud-fish, with some vestiges of mind, he will thence deduce all vertebrate animals, including man, and build up science, civilisation, and morality, yet not upon sand. Over this astonishing creed Mr. Tyndal has flung a veil of religious melancholv. . . . The finest qualities, whether of prophet, philanthropist, or man of science, he was willing to trace back through the ranges of zoology, and, farther still, to the fires which are blazing in the sun. Last of all," continues the reviewer, "but the most effective of the four, as he is undoubtedly the most popular, comes Professor Huxley--'All the while sonorous metal breathing martial sounds,' as Milton has it-to do battle, like a champion armed in complete steel, with creeds and clericals, in untiring opposition to the enemies of science, be they bishops or biologists, cardinals or followers of Hegel, Prime Ministers in office or out, and orthodox Christians wherever found. Always incisive and dogmatic, and, as Mr. Darwin observed, writing with a pen dipped in aqua fortis, he has been a man of war from his youth up."

Such is the brief description in which this able reviewer has summed up the different phases of the "Gospel of Unbelief" as proclaimed by these modern, nineteenth century Evangelists. The description which he gives us of Professor Huxley is a most characteristic one, and fully bears out the comparison which we have drawn between him and Goliath of Gath, the champion of the Philistian hosts. It will, therefore, be interesting to the reader to learn what such a redoubtable warrior has to say in regard to the obnoxious "superstition" of Spiritualism.

Fortunately for our purpose, the Professor himself has a paper in the *Nineteenth Century* for March of

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this year, entitled "Mr. Balfour's Attack on Agnosticism," in which he makes incidental reference to the subject. In the opening part of this paper Professor Huxley takes us back into the second century of the Christian era, and with his facile pen makes us acquainted with the various phases of belief which influenced the conduct of the Romans at that distant period. Thus he speaks of the religio which had "really bound the individuals (composing ancient Rome) into a common life, and subordinated personal interests to those of the community" as being, "in the second century, far advanced in a process of decay;" so much so that the more intelligent Romans found it "difficult even to pretend to believe in the mythological fables held sacred by their fathers." He then makes mention of the gross depravity which existed amongst the upper classes, as well as the ignorance, suffering, and sheer brutality which characterised much of the lower classes; drawing a parallel, in this respect, between ancient Rome and the state of society existing in different parts of Europe in more recent times. He then goes on to speak of "foreign, chiefly oriental, superstitions of a more emotional cast," which then "found wide acceptance;" of the " Israelitish Synagogues ;" of the " Christian ecclesiæ, Catholic, Schismatic and Gnostic," which "answered to the motley variety of churches and chapels" existing in Britain at the present day. "Besides all these," continues the Professor, "more or less (too often less) serious and respectable embodiments of the religious spirit, swarmed a wretched brood, full of superstition and magical practices . . . gross and criminal impostures, analogous to so much of modern spirit-rapping and table-turning. It is these people," continues the Professor, warming up to his subject, "who cannot be got to understand that the absence of proof against, is not the same as the presence of evidence for, an assertion, and that the occurrence of a certain form of the would-be miraculous in every age, and among all nations, is not the

least reason for thinking that there must be 'something in it' beyond the folly or the fraud which *competent investigation* shows to be the 'something.' That true man of letters, Lucian, had something to say about these people and their dupes which is well worthy of modern attention."

We desire to call the attention of readers generally, and of Spiritualists specially, to these weighty sentences of Professor Huxley, which we shall examine later on. Meanwhile we shall continue to follow on with Mr. Huxley's interesting descriptions of second century Roman society.

"Amidst this seething multitude," continues the Professor, "the seeker after higher manifestations of human nature would hardly distinguish more than . . The visible three, who possessed not three. . only the will to act up to a standard of duty, but a theory of the nature of things, more or less connected with their practice, were the Stoics (including the better class of Cynics), the Jews, and those ultra-liberal Jews by doctrinal filiation who were known as Christians. The best men among the Roman upper classes were either professedly Stoics or deeply tinged with Stoicism. That philosophy is the most thoroughly materialistic which has ever been promulgated. It is also essentially pantheistic, and logically committed to determinism. The lew was just what he is now. . . The Christian societies, as yet in the independent stage of ecclesiastical evolution, were socially much in the position of our little 'Salvation' conventicles before they were captured and 'generalled' by private enterprise.

"If a looker-on," continues the Professor, "had possessed an unusual share of sagacity—perhaps more than anyone has the right to expect of *mortal man*" (the reader will please note the words)—"he might have divined that the future of the Western world turned, not so much on the result of the coming death-grapple between the Empire and its neighbours, as on the struggle for supremacy of the theories of the nature of things, and of the proper regulation of human action among them, held by those three sections of the community. We are made wise by the event of seventeen hundred years. . . . In this time the struggle for the mastery between the scientific spirit, temporarily incarnate in Greek philosophy, and the spirit of post-prophetic Judaism, and of that prophetic Judaism, already coloured by Hellenism, which bore the name of Christianity, has gone on until now. Judaism stands substantially where it did, while the simple Christian faith of the second century has been overlaid and transmuted by Hellenic speculation into the huge and dogmatic fabric of Ecclesiastical Christianity. Finally, the scientific spirit, freed from all its early wrappings, stands in independence of, and for the most part in antagonism to, its ancient rivals. Its cosmology, its anthropology are incompatible with theirs; its ethics are independent of theirs." Waxing prophetic (evidently he considers himself more than mortal man), the Professor then proceeds-"The future of our civilisation as certainly depends on the result of the contest between Science and Ecclesiasticism, which is now afoot, as the present state of things is the outcome of the former strife." The Professor leaves us in little doubt as to his opinion in regard to the issue of this strife. He says-" It is by opinion that men always have been, and always must be, governed, since force, their obvious and immediate master, is but opinion's bully. . . . Force no longer waits upon the order of only one of the combatants. The heretofore weaker has become strong, and is daily growing stronger."

It has been necessary for us to give these lengthy extracts from Professor Huxley's paper, because he deals therein with matters of the utmost importance which demand our careful consideration. Our readers, however, who have not perused the paper in question, will, doubtless, be thankful to us for

having thus made them acquainted with these interesting facts from ancient history, and also with the deductions which have been based thereon.

We propose, in the first place, to deal with Professor Huxley's description of that "wretched brood, full of superstition and magical practices," and the remarks ensuing, which, though ostensibly directed against a class of people existing seventeen centuries ago, are, in reality, pointed at the class of Spiritualists existing in the present day. We shall thereafter deal shortly with the Professor's prophetical prognostications in regard to the issue of the present conflict between Science and Ecclesiasticism.

The description which we have given, in the words of Professor Huxley, of a "wretched brood" which existed in the second century, as we have already said, is intended to apply to a large and steadily increasing class of the community, comprehending within its ranks some of the noblest and best of the sons of men; hence the venom with which it is written. Were it intended to apply to a class of the Roman people which existed seventeen centuries ago, it could not possibly have had the effect of so stirring up this choleric Professor. It will, therefore, be interesting to the reader that we should deal somewhat carefully with this portion of the Professor's remarks.

The reader will kindly revert to the passage which we have italicised (see ante). In the first place, it is to be remarked that Professor Huxley, like Dr. Tiele, of Leyden, recognises the fact that Spiritualism and spiritual phenomena are not new ideas, but that the latter have occurred in every age and in every nation. In the second place, the entire absence of proof against these phenomena is virtually admitted. At the same time it is only right to add that the Professor does not admit the presence of evidence for such "would-be miraculous manifestations."

It will thus be seen that Professor Huxley, unlike many opponents of Spiritualism, practically admits the reality of the phenomena-which he could not very well help doing, in face of the testimony of William Crookes, F.R.S., Cromwell Varley, F.R.S., Wm. Russell Wallace, the eminent naturalist, besides many other scientists and philosophers-although he may dispute the conclusions and reject the philosophy which have been founded thereupon. these circumstances, therefore, it is somewhat surprising to find that, in the same breath with which he admits the absence of proof against these phenomena, he should declare that there is nothing in these "would-be miraculous manifestations, beyond the folly or fraud which competent investigation always shows to be therein." At the same time he takes the opportunity to hurl at the head of this wretched brood "that true man of letters, Lucian, who has something to say about these people and their dupes which is well worthy of modern attention."

Now, we should very much like to ask Professor Huxley one or two simple questions. What does he mean by the term "competent investigation?" Is William Crookes, F.R.S., the discoverer of the metal thallium, an incompetent investigator? Is Wm. Russell Wallace, the greatest of living naturalists, an incompetent investigator? Are Cromwell Fleetwood Varley, F.R.S., Dr. Robert Chambers, Dr. Elliotson, Professor Wm. Gregory (of Edinburgh), Professor Hare (of Philadelphia), Camille Flammarion (the astronomer), besides a host of others-are all these incompetent investigators? If he should have the audacity to answer in the affirmative, then we shall ask-Is the Right Honourable Professor himself a competent investigator? If again he should answer in the affirmative, then we have another question-Where is the treatise, where the writing, in which he has attempted to explain or expose, on scientific or philosophic prin-ciples, the logical fallacy, not to say "fraud or folly," which lies in the conclusions arrived at by the gentlemen just named, after patient and painstaking investigation, and which they continue to

hold (that is, those who are still alive), in common with millions of Spiritualists learned and unlearned, wise and simple, throughout the world? We pause for a reply. We know of no such treatise or writing; and the only inference which we can draw therefrom is that the Professor is a base, cowardly traducer in thus aiming so foul a blow at a class of people infinitely better than himself. He can be bold enough, and brazen enough, in the presence of an effete Ecclesiasticism, which, as he has had sufficient insight to discern, has not a leg to stand upon. He seems to take delight in, metaphorically, reasting orthodox believers, because he knows that his position, as against them, is an impregnable one. Why not leave them to the fate which he has done so much to hasten? and, if he has aught to say in regard to Spiritualism, let him say it openly and manfully, and not under cover of an attack on second century superstitions.

Then, again, in regard to his remarks concerning "that true man of letters, Lucian," whose writings he commends to the attention of benighted modern Spiritualists. For our own part, we can only reply that we care nothing for either Lucian or his writings. The authority of great names has even less weight with us than it has with the learned Professor himself. Not all the writings of all the ancients would serve to convince us that black is white, or that the sum of two and two is more than four. We have brains as well as they, or any modern professor, and we are quite as competent to put them to a proper use. We have never bowed down to the authority of mortal man, and we are certainly not going to begin. Whoso will may worship the wisdom and learning of the past; but the ancients had no sources of information which are not equally open to us of the present day. From what we can learn, Lucian was a secondcentury Voltaire or Huxley, creatures useful enough in their way as iconoclasts, as destroyers of effete superstitions, but of little account as teachers of

humanity. They do the necessary work of clearing away the rubbish from the foundations, in order that the wise Master-builder may erect thereon a temple for the Living God.

Some considerable time ago Profesor Huxley was courteously invited by a sub-committee of the London Dialectical Society to co-operate with them in an investigation of the phenomena said to be spiritual manifestations. He was even pressed to lend his aid, as he had often expressed himself forcibly in opposition to the spiritual theory of such manifestations. But he turned a deaf ear to all their entreaties. In one of his letters to the secretary he replied as follows :-- "In the first place, I have no time for such an inquiry, which would involve much trouble and much annoyance. In the second place, I take no interest in the subject. Supposing the phenomena to be genuine, they do not interest me." Perhaps the reader may now be in a position to understand why it was that Professor Huxley was so averse to enter upon an inquiry regarding the truth of Spiritualism. Evidently he is one of those pot-valiant warriors who are not averse to do battle with the aged and decripit, or with children, but who are "meek as mice" when they come in contact with one who is a match for them. He is not afraid to attack a moribund institution, such as creedal Christianity, but when a young and vigorous opponent, in the shape of Modern Spiritualism, comes along, he incontinently slinks round the corner, and satisfies himself with pelting mud. He can see right well that there is little glory to be got from such an encounter, and, in fact, the extreme probability of his being involved in shame and confusion.

And so is it in the case of all materialistic scientists. They have an intuitive perception that Spiritualism is their deadly enemy, and contains the condemnation of their elaborately constructed systems. If Spiritualism should become generally accepted as being the truth, then their whole influence is gone—

their whole pretensions as teachers of the people are at an end. Sooner or later the true facts of the case shall reach *the people*; then woe betide those who have been the teachers of false doctrine.

We may seem to have dealt somewhat harshly with Professor Huxley in the former part of this chapter, and it is only fair that we should now make what amends is in our power.

From what we have been able to learn in regard to the Professor and his teaching, we cannot but regard him as being a veritable prophet; as one who has been commissioned to deliver a message to the world. This, doubtless, will serve to account for those flashes of genius, and that spiritual insight which must be evident to anyone perusing his works. Thus, to quote one instance, we have him saying-"If we keep to the analogy of what is known we can easily people the universe with entities in an ascending scale until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience." No true Spiritualist could give a better definition of one of the bases upon which the spiritual philosophy rests. Little as he may think it, therefore, we regard Professor Huxley as being truly inspired; although, indeed, his message and inspiration are not of the highest order. His mission, like the mission of Mahomet, is that of an image-breaker, in order that the worship of the true and living God may be set up; the God to whom, like the Athenians of old, he has set up an altar with the inscription-"To the Unknown God."

In the very interesting paper to which we have already referred, Professor Huxley, for the first time, takes the public into his confidence in regard to the visible, material source from which the inspiration which has raised him to the dignified position of Prophet and Apostle of Agnosticism was first derived. This, he informs us, took place in the year 1840, and was occasioned by a "particular passage in an essay by Sir Wm. Hamilton, published in the year 1829." This particular passage was as follows:--

"Philosophy, if viewed as more than a science of the conditioned, is impossible. Departing from the particular, we admit that we can never, in our highest generalisations, rise above the finite; that our knowledge, whether of mind or matter, can be nothing more than a knowledge of the relative manifestations of an existence which, in itself, it is our highest wisdom to recognise as beyond the reach of philosophy."

The Professor continues—" Let me beg attention to a few more of the weighty words, which, for some fifty odd years, have had their echo in my mind, and have determined the nature of the philosophy—be it good, bad, or indifferent—which, for me, is Agnosticism; which have led me to follow Socrates in the belief that the knowledge of what we do not know is, perhaps, the surest; and to hold that those who do not attain that knowledge, who presume beyond human limitations, are rightly visited with the punishment of becoming the slaves of their own delusions, the worshippers of idols, which are their own works as much as if they were hand made."

Passing over the quotation which follows the above paragraph, not being of importance in this connection, we have the following further quotation from the writings of Sir Wm. Hamilton:—" (By a wonderful revelation) we are thus, in the very consciousness of our inability to conceive aught above the relative and finite, inspired with a belief in the existence of something unconditioned beyond the sphere of all comprehensible reality." The Professor then gives a note to the above, added after the mature reflection of twenty years, which expands this passage as follows:—

"True, therefore, are the declarations of a pious philosophy—A God understood would be no God at all. To think that God is as we can think him

to be is blasphemy. The Divinity in a certain sense is revealed; in a certain sense is concealed. He is at once known and unknown. But the last and highest consecration must be an altar— $A\gamma\nu\omega\sigma\tau\psi$ $\Theta\epsilon\psi$ — To the unknown, and unknowable God. In this consmmation nature and revelation, paganism and Chritianity, are at one; and from either source the testimonies are so numerous that I must refrain from quoting any."

"There was a time," says Professor Huxley, "when this eloquent rhetoric attracted me. But riper years have brought rooted dislike to the language, and distrust of the dialectic process, exemplified by the passage last cited. It seems to me that the admission of a state of mind intermediate between knowledge and no knowledge is fatal to all clear thought, and holds the door open return of one or other of the to the many forms of the Absolute which Hamilton took so much trouble to expel. . . . Construed strictly, therefore," continues the Professor, "this 'pious philosophy' comes to pretty much what 'current teaching' is fond of calling impiety. Is it not better," he asks, "to keep silence about matters which speech is incompetent to express; to be content with revolving in the deeps of the mind the infinite possibilities of the unknown?"

We have thus again had occasion to quote largely from the paper by Professor Huxley in the Nineteenth Century; but we feel assured that our readers will be pleased to have this 'confession of faith' on the part of the great leader of the Agnostic sect. It is indeed a most interesting sight which we are privileged thus to witness; to see the young disciple as he sits at the feet of the aged philosopher, and to witness his ideas expand until at last the ardent scholar leaves his preceptor far behind.

In this short autobiographical sketch, wherein we are permitted to view the development of his ideas in regard to the greatest topic which can engage the mind of man, Professor Huxley unconsciously admits us into the secret of that malign influence which he has exerted upon the whole trend of modern thought; an influence which fully justifies Mr. Henry Coke when he says, "Perhaps hardly any living writer has contributed so much to the common scepticism—the crass unbelief of the day." Sir William Hamilton, it will be observed from the quotations given above, was a man in whom the faculty of *reverence* was evidently largely developed. On the other hand we judge, from what we have read, that Professor Huxley is almost entirely destitute of that ennobling quality; and that he is eaten up with intellectual pride which prevents him from seeing anything in the whole universe worthy of being worshipped—except, it may be, the Right Honourable Professor Huxley himself.

Now, in regard to the ideas enunciated by Sir Wm. Hamilton, as quoted above, and afterwards adopted by Professor Huxley-and of which he seems to make such a great deal-it seems as if they had been familiar to us almost from childhood. In fact, in one of our earliest attempts at literary composition, made some 25 or 30 years ago, we gave expression to ideas which are not at all dissimilar. The subject was "The Fatherhood of God," as taught by Jesus, the Nazarine; and, to the best of our recollection, one passage therein was to the following effect: "The finite mind cannot grasp the infinite-'Who can by searching find out God? Who can find out the Almighty unto perfection?' 'No man hath seen God at any time;' but here is something (the Fatherhood of God) which the very simplest mind can grasp and cling to with loving affection." Thus it will be seen that a mere Scottish youth, of only ordinary, common-school education, found out for himself the great truth for which the Professor was indebted to the "pious philosopher," Hamilton: And yet we never claimed any pre-eminence on this account, nor looked upon ourselves as being Agnostic. Like Carlyle, from early youth we have lived in the clear

light of the "Everlasting Yea." Our ideas in regard to the great mystery of Deity are well expressed by the poet thus:

"Being above all beings! Mighty One Whom none can comprehend, and none explore! Who fill'st existence with thyself alone--Embracing all, supporting, ruling o'er--Being whom we call God and know no more."*

Reverting to the earlier portion of Professor Huxley's paper, we have seen that he, like most other prophets, true or false, has made an essay in the prediction of future events. In this respect, we think, he would have been wiser to have followed the advice which says, "Never prophesy unless you know;" and to have remembered his own words that "such an unusual share of sagacity" was, "perhaps, more than any one has the right to expect of mortal man." Be this as it may, however, the prophecy has been uttered, the oracle has spoken, and we must abide the event in order to prove whether our Agnostic Prophet be true or false. In the meantime we can but examine the prophecy in question, and, exercising our own private judgment, "strike a balance" in regard to the probabilities of its being realised or not.

The reader will, doubtless, recollect that the Professor has written as follows:--"The future of our civilisation as certainly depends on the result of the contest between Science and Ecclesiasticism, which is now afoot, as the present state of things is the outcome of the former strife" (*i.e.*, that between Stoicism, post-prophetic Judaism, and prophetic Judaism, or Christianity). As we have seen, also, he has but little doubt in his own mind in regard to the issue of this strife.

Now, although we have recognised in Professor Huxley the true evidences of the prophetic office, still we can only regard this prediction as being an expression of his private, personal opinion, having its basis in his natural idiosyncracies and desires; consequently, it is of little more value than the private opinions of Tom, Dick, or Harry. His prophetic utterance, as we have seen, is based upon the analogy of some strife which is supposed to have existed in the second century, between Stoicism and Judaism in its older form as well as in its Christian development, and the present strife between Science and Ecclesiasticism. Now. we have to remark that there never was any strife between Stoicism and Christianity or Judaism, in any way analogous to the present strife between Science and Ecclesiasticism. Stoicism looked upon the ancient religion of the country as a superstition which was pretty well *played out*, just in the same manner as Scientists look upon Ecclesiasticism at the present day as being played out. But if the Stoics ever gave a thought to Christianity, which in the second century was almost entirely confined to the lower orders, the probabilities are that they associated them with that "wretched brood, full of superstition," of which the Professor has given so graphic a description. In this respect it must be evident to the very humblest capacity that the Professor is entirely at fault.

"History," we are told, is "philosophy teaching by experience;" hence, if Professor Huxley had based his prediction upon the *true* analogy between the social, moral, and religious conditions of Roman Society in that second century, and those existing in Christendom at the close of this nineteenth century, then, we are assured, some valuable inferences in regard to the future might have been drawn—inferences which it is of the highest importance that the world should know. For, in our opinion, a very close analogy *does exist* between these two periods. As, however, Professor Huxley has utterly failed in this respect, we shall endeavour, on our own account, to read the lessons which the history of that second century is calculated to teach us of the nineteenth century.

As we have already said, there existed no visible strife in the second century between Stoicism, the ancient representative of modern science, and Christianity, from which modern Ecclesiasticism has been The strife which actually did exist was evolved. somewhat in the nature of a triangular duel, in which the Established religion of the Romans, materialistic Stoicism, and spiritualistic Judaism, or Christianity, were the contending parties. Stoicism was opposing the Established religion; the Established religion and Stoicism were both opposing and persecuting the Christians, while the latter were engaged in a passive resistance and determined opposition to both. In our own day we find a parallel almost exact in every respect. Modern Science, the direct descendant of ancient Stoicism (according to Professor Huxley), is engaged in fierce conflict with the Established religion of the present day; and both of these are opposing and persecuting-so far as modern enlightenment will permit-the modern representatives of the ancient Christians - the "Spiritualists;" while the latter, like their prototypes, the early Christians, are also engaged in a passive resistance and determined opposition to both.

Having thus traced an almost complete parallel between the opposing spiritual forces of the second and those of the nineteenth centuries, it now only remains for us to draw the necessary inferences from the results of that early conflict, in order that we may arrive at conclusions which shall enable us to predict the future of the various contestants of the present day with a reasonable degree of probability.

In the first place, then, we have the Established religion of the nineteenth century—that system of early Christianity "which has been overlaid and transmuted by Hellenic speculation into the huge and dogmatic fabric of Ecclesiastical Christianity," with all its sectarian offshoots—this, most assuredly, must experience the same fate of *complete extinction* which came upon the Pagan religion of the early Romans. He who has "eyes to see" may already discern the beginning of the end.

In the second place, we have Science; the modern representative of the ancient Greek philosophy—this, just as assuredly, shall meet the fate of second century Stoicism. What of truth there is in it will survive; because truth can never die. What of error it contains will be eliminated in the bright light of the coming time.

In the third place, we have Spiritualism, now "despised and rejected," as its prototype, early Christianity, was before it—this is verily destined to become the religion of the whole earth, blessing humanity, and joining heaven and earth in sweet communion and fellowship. Speed the day! say we.

It must be acknowledged, we think, that our Professor does not make a very brilliant success as a prophet. Nevertheless, he has not lived in vain. Ecclesiasticism, which he was sent into the world to destroy, is, practically, as dead as Julius Cæsar, and now only awaits decent interment. Perchance it may be that the cremating fires have even now been kindled which shall remove the rotting carcase of Ecclesiasticism from the earth, and purify the spiritual atmosphere in preparation for the advent of the Kingdom of Heaven so long and ardently desired by poor suffering humanity. Our Right Honourable Professor, therefore, having finished his work, we would counsel him to retire into private life, and seek some sequestered spot, away from the busy haunts of men. There let him erect an altar with the inscription Ty Ayrwory Ory, and thus, in seclusion, let him revolve in the deeps of his mind "the infinite possibilities of the unknown." If he will thus humble his proud spirit, and learn of the despised Nazarene, he may even yet come to know of a Father in heaven who is ever ready to receive the returning prodigal. In any case let him know that,

like Othello, after he had smothered the fair Desdemona, more sinned against than sinning,

HUXLEY'S OCCUPATION'S GONE.

Before closing this chapter we desire to say a few words in regard to the "great generalisation" which has rendered the name of Charles Darwin famous.

Like all innovations, the theory of Evolution was met with a very storm of anathemas. But in a remarkably short space of time the tide completely turned, and the erstwhile despised doctrine is now all but universally received as the one solvent of all the mysterious processes of Nature.

Now, we have no guarrel with the doctrine of Evolution as such. The whole analogy of Nature shows the great Law of Evolution to be universal and eternal. But we do assert that evolution on a materialistic basis; an evolution that works by mechanical laws (for that is usually what is intended to be understood by the Laws of Nature); a system which professes to deduce from "a simple mud-fish, possessing some vestiges of mind. the whole range of vertebrate animals, including man," is an absurdity wholly unworthy of reasonable minds. Gradually this truth is beginning to dawn upon the minds of one here, and another there, and we may safely predict that, in a very few years, the materialistic theory in regard to Evolution will have ceased to be credible to any living man. It never could have found acceptance but that men would have a theory to supply the discredited cosmogony and anthropology of Genesis, which, we make bold to say, never were designed to be accepted otherwise than metaphorically. The true theory of Evolution can only become clear to the minds of thinking men when they shall have for ever discarded their gross materialism. Nature will only yield up her secrets to those who approach her in a sympathetic, humble spirit, as the kindly Mother of us all.

CHAPTER VI.

RELIGIONIST OPPOSITION.

HAVING disposed of the Scientist Opposition, in the person of its greatest champion, Huxley, we now come to deal with the Religionist Opposition. And here let it be observed that we have nothing but good-will towards *religion* in all its forms. It is against religionism, or religiosity—an exclusive attention to *forms* to the neglect of the true spirit of religion—that we now, and ever shall, proclaim unceasing warfare. We have just happened upon a discourse by the spirit of the late W. E. Channing, uttered through the mouth of Mrs. Cora L. V. Richmond, in which our ideas find more fitting expression than we could give to them. We therefore give a short extract, as follows:—

"He whose actions are the noblest, he whose life is the best, he who drowns the body in the soul's living waters, he who makes manifest the noblest charity, the widest range of intelligence, the highest expression of the spirit-he is the worshipper at the shrine of the spirit's temple. I care not whether he bend the knee at the shrine of the Roman Catholic Church, or whether he worships at the setting of the sun with the Mussulman, bowing as the bell chimes over mosque and tower; I care not whether he repeat sermon, song of praise, or anthem, or whether there be words in his prayer or only deeds; if the life be the expression of the spirit, as far as he knows, he is a worshipper, and he sings the praise of God after the manner of the infinite intention.

"This is the ultimate creed of Spiritualism. This is all there is of it."

In dealing with the Religionist Opposition it is our purpose to examine, shortly, the evolution of modern Ecclesiasticism, in order that we may disclose from whence it had its origin. In this manner we shall be enabled to make clear to the reader the true secret of such opposition.

In our last chapter we remarked that the whole analogy of Nature proves the great Law of Evolution to be universal and eternal. This fact, we think, may be verified by all having "eyes to see," in everything in the world which comes under the cognisance of men; in the vegetable as in the animal kingdoms; in the affairs of men, whether social, intellectual, moral, political, or religious; in fact, in all things upon the earth beneath which can come within the scope of man's observation. And, reasoning from the analogy of things known to things unknown, surely we may add that the same law must hold sway "in the heavens above and in the waters under the earth." Viewed in this light, the evolution of the fowl from the invisible germ within the egg may serve to indicate the principles underlying the formation of this earth, and of all worlds and systems, from "things which do not appear."

Let us take, for instance, the example of the corn which the farmer sows in his field. Every individual grain of corn contains within it the invisible, spiritual germ of the plant which is to be. The seed is cast into the earth, and, under the favouring influences of Nature-the sunshine, the rain, and the atmosphere-it springs up, "first the blade, then the ear, then the full corn in the ear." At last the time of harvest comes: the reapers enter into the fields, and the yellow grain falls before their sharp sickles. The golden sheaves are borne home in triumph, and, eventually, the grain is gathered into the garner, while the chaff is burned up with unquenchable fire. In due season the grain is used as food for man and beast, and the spiritual essence, as well as the material particles, thus become merged in higher organisms; while, on the return of spring, a portion, as seed-wheat, is again cast into the bosom of mother earth, which in due season yields her increase for the benefit and use of her darling, man.

The same principle, again, may be seen in operation in the animal kingdom, of which the chief corner-stone is man. In this case, also, the invisible germ is sown, and, by and by, under the favouring influences of the Heavens, a tiny human bud-to the infinite joy of the parental branches-opens out upon the great Tree of Humanity. This tiny bud gradually passes through all its stages of evolution-infancy, childhood, youth-until the human flower stands fully disclosed in the full bloom of manhood or womanhood, gradually passing into the period of fruitage, until, at last, the fruit, being fully ripe, is plucked for the use of the "Lord of the vineyard;" or, perhaps, it is left to wither and fall in the autumn season, where its seed may find a lodgment in the fruitful bosom of the earth.

This idea of Humanity as a tree-a homogeneous and living entity-how different, and how superior, as Carlyle has observed, to that which represents the modern materialistic ideas, viz., that of the Universe being one vast dead machine, revolving on its axis, whirling through space, and with all its infinitely complected movements regulated by blind mechanical, natural laws, acting of their own accord ever since time began in the infinite past, and destined to continue until time shall be no more in the infinite future. It is interesting to know that this idea of Humanity as a tree was familiar to our rude pagan ancestors, the "hardy Norsemen," whom our scientist and religionist friends regard with a certain degree of interest, from an archæological point of view, but otherwise regard with a mixture of pity and contempt as mere ignorant barbarians. Perhaps these ancient barbarians might be able to teach us many useful lessons to which it would be well for us to take heed. In any case, we cannot do better here than give the reader a description of this ancient Norse idea, as sketched by Thomas Carlyle, in his own inimitable fashion, in his lecture, "The Hero as Divinity" :--

"I like, too (says Carlyle), that representation they have of the Tree Igdrasil. All Life is figured by them as a Tree. Igdrasil, the Ash-tree of Existence, has its roots deep down in the kingdoms of Hela or Death; its trunk reaches up heavenhigh, spreads its boughs over the whole Universe: it is the Tree of Existence. At the foot of it. in the Death-kingdom, sit Three Normas, Fates-the Past, Present, Future; watering its roots from the Sacred Well. Its "boughs," with their buddings and disleafings-events, things suffered, things done, catastrophes-stretch through all lands and times. Is not every leaf of it a biography, every fibre there an act or word? Its boughs are histories of nations. The rustle of it is the noise of Human Existence onwards from of old. It grows there, the breath of Human Passion rustling through it; or storm-tost, the storm-wind howling through it like the voice of all the gods. It is Igdrasil, the Tree of Existence. It is the past, the present, and the future; what was done, what is doing, what will be done; 'the infinite conjugation of the verb To do.' Considering how human things circulate, each inextricably in communion with all,-how the word I speak to you to-day is borrowed, not from Ulfila the Mœsogoth only, but from all men since the first man began to speak,—I find no similitude so true as this of a Tree. Beautiful; altogether beautiful and great. The 'Machine of the Universe'-alas, do but think of that in contrast !"

But let us now ascend from the individual to the nation. Although, from lack of information, it may be impossible for us to trace all the varied steps in the process of evolution by which these are born, grow, mature, decay, and ultimately perish, still we may be quite certain that these are subject to the same laws which govern the evolution of the individual man, and even the herbs of the field or the trees of the forest. Some sooner, some later, attain to maturity in accordance with the *spirit* or *religio* which is the fundamental basis of all national association. Having attained their full maturity, some wither and perish almost immediately; while others enjoy a "green old age" throughout many centuries. What was good in each of these nationalities and civilisations finds a new embodiment in succeeding forms; because nothing good can ever perish. Thus it may be said that the civilisation of this nineteenth century is the net result and culmination of all that which has gone before. As an instance, do we not find all the best qualities,—and, alas ! many of the worst,—of the great Roman Empire revived to-day in that greater Empire, Britain.

If, again, we ascend a step higher, and take into review the evolution of the great, Aryan Race, of which we form a part, still we find the same great law in operation. Going back to the cradle and fountain head of the race, we are informed that the most ancient records disclose to us a limited community, of nomadic habits, passing a quiet and peaceful existence following pastoral pursuits. They were deeply imbued-these Aryan forefathers of ours -with the religious spirit, and their religious ideas have found an echo in the sacred writings of the Hindoos, which may still be discerned by those having the "hearing ear." Then it was that the Golden Age existed, of which the poets write, when heaven and earth mingled together in sweet communion. This is the time of which we seem to catch a reminiscence in the allegorical, or mythical, story of the "paradise" existing in Eden (Haedenish or Heden),* which we find recorded in the Hebrew scriptures, and which speaks of the intercommunion between heaven and earth when "the voice of the Lord God was heard walking in the midst of the garden in the cool of the day.'

Whence came these Aryan forefathers of ours? Are they the remnants of a pre-historic race which perished in the waters of a flood, of which tradition,

^{*} De Bunsen's Hidden Wisdom of Christ.

throughout all nations, speaks, and of whose works some people fancy we have an example in the gigantic statues to be seen on Easter Island? Who Be this as it may, however, the fact can tell? remains that from this Aryan Fatherland, "Airyana vaêjô," situated in the highlands of Central Asia, flowed out that stream of population which has covered the whole earth-like that mythical river, of which we read in Genesis, which "went out of Eden to water the garden, and from thence was parted and became into four heads." It is this human stream which is referred to under the symbol of this fabled river which has been so much of a puzzle to Scriptural geographers in all ages. By its four heads, named, respectively, Poison, Gihon, Hiddekel, and Euphrates, are to be understood four distinct migrations from the Aryan Home. These, so far as we can judge, may be taken to be as follows :- One which settled in India ; a second which settled in Egypt; a third which settled in the West, probably in Greece; and a fourth which settled in the district of the Euphrates, and became the great kingdom of Babylonia. These migrations, and offshoots from these, have so spread out that now they cover the whole earth from farthest Orient to most distant Occident. In all this we can trace the operation of the Law of Evolution on a vast scale, and the analogy of the lesser evolu-tions tells us that this, also, must have its period of culmination, in order to make room for a higher development of humanity. That same law which operates in the evolution of the grass of the field, as well as of the individual man, must also be found in operation in the evolution of the Aryan Race, nay, of the whole human family, sown by Heaven in the "seed-field of time;" and for these, also, the time of harvest must eventually arrive. Let the reader look abroad and see whether the fields are not already "white unto the harvest."

Closely related to the subject of the evolution and distribution of the Aryan Race is that of the evolu-

tion of Religion. Just as varied as are the subdivisions into "peoples, and nations, and languages, and tongues" in which we find the Aryan Race distributed over the face of the earth, so varied are the different forms in which the religious spirit has found an embodiment, and all these varied forms have had but one source and origin in the "Spiritualism" of our Aryan forefathers. However much the Jew or Christian may claim superiority for the revelations which have found their embodiment in Judaism and Christianity, it will still be found that these are but links in an endless chain which binds the present with that past which is represented by the time when the "Lord God breathed into his nostrils the breath of life, and man became a living soul."

It is a matter open to much conjecture what was the nature of the cause or causes which led to that divergence which eventually resulted in the vast theological systems of Hindostan, of Chaldea and Persia, of Egypt, of Greece and Rome, and lastly of that stupendous fabric of superstition, Ecclesiastical Christianity, which has for so long dominated the earth, and held mankind bound in adamantine chains of darkness, mentally, morally, and spiritually. In our opinion, a hint is afforded us in regard to the true solution of this problem in the allegorical story of the Fall. Man would eat of the Tree of Knowledge; he aspired to be as the gods, knowing good and evil. Having thus sought after a knowledge which was "too high for him," he became puffed up with pride, lost his innocence and the consciousness of sonship to the great invisible Father, the all-pervading Agni, and, in consequence, the Voice of the Lord God was no longer heard walking in the garden (of man's soul) in the cool of the day; spiritual communion was lost, and man was thus ejected from the spiritual paradise which he had erewhile enjoyed. In the meantime, however, man had become aware of his spiritual nakedness, in consequence of which we read that God supplied

them with "coats of skin." In this part of the allegory we can discern a direct reference to the institution of sacrifices and ordinances whereby man was enabled to approach once more into the presence of the unseen Deity by means of mediators. The primal innocence of man was lost; the "acquisitive," agricultural, Cain murders his pastoral brother Abel ("Ruach, Spirit"),* and thus began a moral and spiritual deterioration which ended in the (allegorical) flood, wherein the whole earth was submerged; Noah alone, with his three sons and their wives, being elected (a clear case of supernatural selection) to propagate the "spiritual" faith on the earth.

Such, in our opinion, is a true reading of this ancient allegory, in which is shadowed forth the first introduction of discord and disharmony amongst the early Aryans. In Abel we have a representative of the spiritual section of the community, following pastoral pursuits, and holding communion, with the spiritual world. In Cain we have a representative of a new spirit which had awoke in the breast of mankind, probably through the preaching of Zoroaster, leading them to enclose the land, in order that they might engage in agriculture. In this, we imagine, there is a trace of the first origin of "private property in land." Be this as it may, De Bunsen, in his work, The Hidden Wisdom of Christ, informs us that quarrels arose consequent upon the preaching of Zoroaster, or Zarathustra, between the Aryan brothers-those adopting agriculture, and those continuing pastoral pursuits-which resulted in much bloodshed, and eventually led to a migration which settled on the banks of the Indus.

It was from this source, the partaking of the Tree of Knowledge—which, we think, may be held to signify the *theology* of Zoroaster—that the whole upas-tree of theological systems, which has covered the earth with its poisonous influence, first sprang.

^{*} De Bunsen's Hidden Wisdom of Christ.

From that period Wisdom-religions, with their creeds, or gnoses, have been to a greater or lesser extent the curse of the world. It is these varying systems of theological belief which are responsible for nearly all the war and bloodshed which has ever devastated the earth. The priestly caste has ever sought to rule the world, from the Tower builders of Babel to the Popes of Rome, from the pyramid builders of Egypt to the clergy of the Church of England.

Out of the mass of corruption which resulted from this source, as we have seen, a selection was made in order to continue the ancient "spiritual" religion in the earth. This "spiritual movement" is spoken of under the figure of the "Ark" in which Noah and his family were saved.

Further on we read of another selection being made for the same purpose, in the case of Abraham, who was called by God to leave Ur of the Chaldees, and become a sojourner in a strange land, under the promise that that land should be given as a possession "to him and to his seed for ever." Whether there ever was a man of the name of In any case, we are quite Abraham is doubtful. satisfied that what is intended to be understood is a "spiritual movement," originating amongst a section of Chaldean pastoralists, who, under spiritual guidance, wandered off with their flocks and herds, in order that they might worship the unseen Father in Heaven, free from the idolatrous practices which obtained in their native land. The whole story of Abraham, Isaac and Jacob, and the twelve patriarchs, from the time of the first departure from Ur of the Chaldees, until the people left Egypt under the leadership of Moses, we regard as being a figurative, or allegorical, representation of one continued "spiritual" movement. It contains a very direct indication likewise of the sources-Chaldea and Egypt-from which the Mosaic Dispensation took its rise.

The movement of which Moses is represented as being the leader was a continuation of the same

"spiritual" movement which originated with Abraham in Chaldea. Moses was a "spiritualist" of the pronounced type, and the whole of that most elaborate system of polity and worship which bears his name was received from spiritual sources. It was a system suited to the time when, and the people for whom, it was given, and it bears within it the evidences of its divine origin. Christianity itself, as proclaimed by Jesus of Nazareth, is but a perpetuation of the Law of Moses in its higher, spiritual, aspect. The Mosaical system, with its types and symbols, was merely provisional. Moses taught the people to expect a Prophet, like unto himself, to whom he desired them to hearken; at the same time making known that whosoever should refuse to hearken unto Him would be cut off from among the people.

Time passed away, and gradually the spiritual essence evaporated from the system of religious worship as established by Moses. In time it became crystallised into one soulless round of ceremonial observances. The minutiæ of traditional formalities were advanced to a position of importance which totally eclipsed those weightier matters of the Law —justice, humanity, fidelity. The religion of the Jews eventually became such that it could satisfy no reasonable human soul, with the exception of Suducean priests, "who lived upon the game," and Pharisaical Doctors, who "loved the praise of men rather than the praise of God."

When things were thus at their lowest ebb, spiritually, Jesus, the Nazarene, the Prophet of whom Moses had spoken, appeared upon the scene. He sought to instruct the people in regard to the true spiritual nature of the Law of Moses; showing that not sacrifice was required, but that which was typified by sacrifice, viz., *self-sacrifice*, Love to God and love to men.

In the evolution of religion the doctrine taught by Jesus was the full fruitage of that "Spiritualism" which was characteristic of "righteous Abel," and which was gradually "developed" through Enoch, Noah, Abraham and the Patriarchs, and Moses. His message to his own people was not regarded. He was "despised and rejected of men;" and at last they cast him out, and crucified him as an *impostor* and malefactor.

From the day upon which that crime was perpetrated began the ingathering of the harvest fruits of the Mosaical Dispensation. Within forty years the grain had been garnered in the "barns" of the New Institution, and the chaff from the Mosaical threshing-floor was then consumed with unquenchable fire.

The movement which was introduced by The Prophet of Galilee was the latest case of a *super*natural selection—"Election" it is called in scripture —of *spiritual* worshippers of the great invisible Father in Heaven. The message of Jesus was, "God is a Spirit, and they that worship him must worship him in spirit and in truth." The progress of the evolutionary development of this latest and highest manifestation of "Spiritualism" lies recorded in the pages of history. It will doubtless be interesting to the reader if we note a few of the salient points in connection with this evolution.

The teaching of Jesus—"the seed of the word" was of an entirely spiritual character, and was wholly in accord with the modern "spiritual philosophy." Self-sacrifice was the key-note of his life and teaching. His doctrine was the Law of Moses spiritualised—"To love the Lord thy God with all thy heart and strength and mind; and to love thy neighbour as thyself. On these two hang all the Law and the Prophets." Such was the teaching of Jesus the Nazarene. During the whole course of his life he never offered his hearers a cheap and easy salvation, such as is now proclaimed from every pulpit in Christendom. His words to the people were these:—"If any man will come after me, let him deny himself, and take up his cross daily and follow me." "He that saveth his life shall lose

it, and he that loseth his life for my sake shall find it." In all his teaching, which has come down to us authenticated by more than one witness, Jesus never claimed to be God; nor to be equal with God; nor yet to be the son of God in any other sense than all men are, or may become, sons of God. The Fourth Gospel we leave on one side, being a self-evident forgery, written for the express purpose of *accounting for* the seeming failure in the expected appearance of the Son of Man, and the setting up of the Kingdom of Heaven on earth.

Now, if we look at that which pretends to be the fruit and outcome of that spiritual teaching-the evolution from that "good seed of the word"what do we find? The huge fabric, the deadly upas-tree, of Ecclesiastical Christianity; the trunk branching off into four main branches-the Roman Catholic Church, the Greek Orthodox Church, the Reformed Church of England, and the Lutheran Church. Besides these, we have quite a host of independent and mutually hostile sects. All these profess to have been founded upon the teaching of the carpenter's son of Nazareth; and yet their various creeds diverge in almost every respect. In some things, however, they, generally, agree. To quote the words of one who knows that of which he speaks :-- " They have framed for themselves a God whose acts accord with their own instincts. They have fabled that he sits on high, careless of his creatures; and jealous only of his own power and honour. They have fabricated a monster who delights to harm and kill and torture; a God who rejoices in inflicting punishment, bitter, unending, unmitigable. They have imagined such a God, and have put into his mouth words which he never knew, and laws which his loving heart would disown."

How comes it, we may well ask, that such an evil tree has been evolved from such a goodly seed? We shall endeavour shortly to answer this question. As we have said, the teaching of Jesus was pure, simple, spiritual. The divine wisdom contained in the "Sermon on the mount," if it were generally translated into practice,—as it was designed to be, and as it yet shall be,—was sufficient in itself to regenerate the earth. Even his enemies were compelled to declare that, 'Never man spake like this man." Love and self-sacrifice were the ruling motives of his life—the themes which he enforced upon his disciples both by teaching and example. These modern Ecclesiastical monuments of human vanity could never, therefore, have derived their origin or inspiration from the Galileean Teacher. From whence, then, could they have been derived? The reader shall see.

Some few years after the death of the Galileean Prophet his disciples met with a great amount of trouble and persecution at the hands of a certain young man, a Jew of Tarsus, a Pharisee of the Pharisees, named Saul. When the proto-martyr, Stephen, was stoned to death, Saul stood by, a consenting party, the witnesses laying down their raiment at his feet. With all the zeal of a fiery, impetuous nature, he continued thereafter to persecute the early Christian disciples. It is said that "Saul made havoc of the congregation, entering into houses, and dragging men and women, whom he committed to prison." The consequence was that "the disciples were scattered abroad, and went everywhere preaching the word."

This Saul then, we are told, "breathing out threatenings and slaughter," went to the high priest, desiring letters to Damascus, in order that he might follow his murderous bent in that distant city. While he was on his way thither, and when he was nearing Damascus, we are told that he was suddenly struck to the earth by a light from heaven, which shone round about him, and that, from out the light, there came a voice which said, "Saul, Saul, why persecutest thou me?" Then, in reply to his question, "Who art thou, Lord?" we

are told, the voice replied, "I am Jesus whom you persecute; but arise and go into the city, and you shall be told what you must do." From that day forward Saul became a changed man. Instead of a persecutor he became a preacher of "Jesus and the Resurrection."

For a considerable time he endeavoured to associate himself with the brethren at Jerusalem, but with little success, as they feared and distrusted their former persecutor. By the good offices of the liberal-minded Cyprian, Barnabas, however, he eventually obtained a footing in the Church, and became a preacher of the gospel. Putting the whole energy of his fiery, impetuous nature into the work of propagation, he attained a large measure of success, founding many churches, and writing many letters to them of a pastoral character. So successful did he become that he even arrogated to himself the title of "Apostle," and sought for recognition in this respect from the Church at Jerusalem. His attempt in this direction proved a failure. He was arrested while in the Temple at Jerusalem, and, having appealed to Cæsar, as a Citizen of Rome, he was sent there, and, after a short season, disappears from view.

This Saul, like Cain of old, introduced, an element of discord in the early Christian community. Neither Jesus nor his disciples had any theology except "God as a Father." Paul, however, had an elaborate theology, and preached a doctrine which he called "My Gospel," something vastly different from that taught by the Galileean Teacher. His doctrine was that of an "indwelling Christ," which rendered the Christian independent of the revelation of Jesus. Paul even went so far as, practically, to repudiate the teaching of Jesus. His words were these: "Though I have known Christ after the flesh, yet now henceforth I know him no more." He also taught that men were to be justified by "faith alone," and, consequently, gave occasion to much antinomanism, with the most disastrous consequences. All this caused much trouble and anxiety to the Church at Jerusalem, and the Apostles sought, by every means in their power, to counteract his pernicious influence. They sent accredited messengers to the various churches which he had established, in order to oppose the false teaching which this "false Apostle" was spreading in the name of their beloved Master. This we learn from the letters of Paul himself. In one case he writes, saying, "If we, or an angel from heaven, preach any other gospel than that we preach, let him be anathema." In another case, writing in regard to the same thing, he says, "I even would that they were cut off who trouble you."

How the matter ended we are not informed. The persecution in the time of Nero supervened; and both Peter and Paul, as well as the rest of the Apostles, with the exception of John, disappear from the scene, and nothing more is heard of Paul or his writings till the middle or end of the second century.

Now, it is upon this Saul of Tarsus and his writings that the whole gigantic superstructure of Ecclesiastical Christianity rests-a man who, from first to last, approved himself proud, arrogant, boastful. He called himself an "Apostle," an "Ambassador" of Jesus Christ, but at no time did he show any credentials as such. It is true that his disciple and companion in travel, Luke, relates the miraculous story of the apparition on the way to Damascus, but Paul himself makes no reference to the subject in any of his letters. And yet we find that he aspires to a position as high, nay, higher, than that of the Apostles commissioned by Jesus himself. In one place (II. Cor., 11 ch. 5 v.) he says, "I reckon myself to have come nothing short of the very chiefest Apostles." In another place (I. Cor., 15 ch. 10 v.) he says, "I have laboured more abundantly than they all." Again, in another place (II. Cor., 11 ch. 23 v.), speaking in regard to the Apostles, he asks, "Are they ministers

of Christ?" to which he replies, "(I speak as a fool) I am more," or, as another translation gives it, "I am above them." He then goes on to narrate his excessive labours in the good cause.

It will thus be seen that Saul, or Paul, had a somewhat exalted opinion of himself, and of the position which he was entitled to occupy in the "Apostolic College." Like most boastful, arrogant men, possessing ability above the common, he has, in the long run, succeeded in getting himself accepted "at his own valuation." The teaching of the Master and of his disciples alike has been set aside in favour of that of this "renegade few."* Now we have no wish to deny either the genius

Now we have no wish to deny either the genius or the inspiration of this, so-called, "Apostle of the Gentiles." No one reading his letters to the various churches can question these for a moment. But, we ask, What genius? What inspiration? Was it that exalted genius, that pure and holy inspiration which characterised the teaching of the gentle Prophet of Galilee? They must be spiritually blind who can imagine such to be the case. Mahomet was an inspired teacher, who, while deposing one form of superstition, merely set up another; while overthrowing Idols of wood and stone, he merely

* As showing the evil influence of the teaching of this Saul of Tarsus, we quote the following from the Preface to the Gospel of the Resurrection, by Brooke Foss Westcott, D.D., D.C.L.:-"For it cannot, as far as I can see, be finally questioned by any student of the Apostolic records that the earliest known description of a Christian is 'one who believes on Christ;' and not 'one who believes Christ.' Or, in other words, a Christian is essentially one who throws himself with absolute trust upon a living Lord, and not simply one who endeavours to obey the commands and follow the example of a dead teacher." Now, in the whole course of our reading we have never come across a more damnable piece of Jesuitical sophistry than is contained in this quotation. Either the teaching of Jesus and his example are the paramount guides of those who would be his disciples, or He was an impostor and the whole thing a fraud and delusion. There is absolutely no other alternative. The reader can thus see how completely one of the ablest of modern theologians has come under the spell of this self-styled "Apostle of the Gentiles." set up a greater mental or spiritual idol. So was it with Paul. Under a similar inspiration he overthrew the superstitions of the Jews and Pagans, but he, also, merely set up another superstition in their stead. In both these cases the tree must be judged by its fruits; because it is an eternal Law of Nature that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Some have attempted to throw discredit upon the story of Paul's conversion; but so do not we. Neither have we the slightest doubt that he heard a voice which said-"I am Jesus whom thou persecutest." But we doubt-in fact, we deny in totothat it was Jesus, or his spirit, who used these words. The slightest knowledge of spiritual philosophy, and of the laws which regulate "spiritual affinities"-as real and as absolute as those which regulate " chemical affinities "-must convince anyone that a pure and exalted spirit never is, and, in fact, cannot be, attracted into the same atmosphere as that which surrounds people of low and undeveloped spiritual natures, such as Paul was at that time. Thus it is quite evident to us that lesus never was, and could not be, in communication with the bloodthirsty Saul, "breathing out threatenings and slaughter" against those who were his followers. His spirit could only be drawn towards those of a "humble and a contrite heart."

It will thus be understood that it could not have been Jesus, the Christ, who appeared to Paul by the way; hence it must have been a False Christ, or "Antichrist," who thus assumed his name. We find, also, that Jesus forewarned his disciples in regard to this very thing when he uttered the parable of the "Tares and the wheat." In our opinion, it was this same False Christ, or Antichrist, which inspired Constantine, exhibiting before him, in the noonday sky, the fiery cross with the legend, "By this conquer." It was this same False Christ, or "Antichrist," which inspired Popes and Church

Councils, until at last the False "Kingdom of Heaven," the Holy Roman Empire, was an accomplished fact. It was a similar spirit-one "having two horns like a lamb, but which spoke like a dragon"-which animated Luther in his rebellion against Papal Rome; and which caused him to urge on the secular power in their gory work of exterminating the peasant "Spiritualists," called Anabaptists, when they asked for freedom, and for liberty to worship God in their own way. The same spirit still reigns, to a greater or lesser extent, throughout the earth; but, the Heavens be praised, that reign is fast drawing to a close. "Christianity" is just about "played out." As it was with Judaism nineteen centuries ago, the time of Harvest has arrived; the wheat is being gathered into the garner, and soon the chaff must be cast into the consuming fire. For the past forty odd years Spiritualism, "despised and rejected," has been assorting out the sheep from the goats, and soon the welcome invitation will be heard-" Come, ye blessed of my Father." Then shall also the dread sentence be pronounced-"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

It is the representatives of such a system who have dared to oppose, to ridicule, to sneer at, Spirit-But Spiritualism, that "stone cut out without ualism. .hands"-and let our religionist students of prophecy think what that means-can afford to laugh at all such opposition; can afford to challenge the whole IDOLATROUS and BLASPHEMOUS (vide opinions of Sir Wm. Hamilton and Professor Huxley ante) system. Like David of old it will prevail over the Philistian giant. The time has come when the imposture must be unmasked in the interests of Humanity which it has so long ground to the earth. Let the reader see to it; because from henceforth he can no longer plead "Ignorance," if he shall allow himself to be led astray by these "blind leaders of the blind."

CHAPTER VII.

MAMMONIST OPPOSITION.

WE come now to that branch of the Hostile Forces which we have designated the Mammonist Opposition. Before proceeding with this department of our subject, however, we have to request that the reader will carefully peruse the following extract:---

"Spiritualism, whatever may be thought of the marvellous hypothesis upon which its philosophy rests, is calculated to exercise upon mankind an elevating, and not a debasing influence. . . Its teachings partake of the very essence of Christian morality. Its scheme of ethics is, in fact, naked, uncreedal Christianity. It culls from all religions of past and present their best and loveliest the principles, and seeks to bring them into harmony with science. It is this which, doubtless, has caused it to fascinate many noble intellects among our American brethren. It is this which makes it possess a charm for minds like those of (Judge) Edmond, Dexter, Longfellow, Gray, Bush, Chase, Hare, and Willis in the United States, and Howitt, Lytton, Chambers, De Morgan, in England. The union of science and religion has been the desideratum of philosophers for centuries. Their antagonism has produced bigots of unreason on the one hand, and bigots of materialism on the other. It is hardly surprising, therefore, that the advent of a philosophy professing to harmonise the two should have been extensively welcomed, spite of the fact of its being based on pretensions so diametrically opposed to the genius of actuality which is supposed to be the ruling characteristic of the nineteenth century."

No, dear reader, you are wrong; the above is not an extract from a hand-book of Spiritualism, written by some "whole-souled believer," as you have supposed; it is an extract from the columns of the daily press. In fact, it is from no less a

paper than the journal which flaunts the word "Truth" upon its banner, declaring that "it stands in the place where it is demanded of conscience to speak the truth;" and asseverating, on the word of an honourable, high-class journal, that "therefore the truth I speak, impugn it whoso list." Certainly one could hardly be expected to realise that such sentiments of "rank Spiritualism" were to be found in the columns of a journal which but the other day expressed itself as follows :---" It is enough that the séances are detestably dull and vulgar, that the alleged spirits speak ungrammatically, spell badly, talk woful bathos, or tell actual lies; that no solitary instructive, or helpful, or witty thing has ever been said by any of the disembodied, whether through the agency of table, planchette, medium, or actual apparition." But, nevertheless, such is the indubitable fact. The extract which we have given above is from the conclusion of a series of three articles, entitled Spiritualism in America, which appeared, under the nom de plume of "Epsilon," in the columns of the Argus, some time in 1870, and which were afterwards published in pamphlet form by George Robertson.

In a short preface the author expressed himself as follows:--

"He entered upon the task of investigating the pretensions of Spiritualism . . . prepared to find them inconceivably ridiculous. Different to some of his friends, he considered it his duty to make himself acquainted with something more than the surface of the subject before holding it up to public contempt. . . . To his surprise he discovered that the teachings of the Spiritualists were almost identical with those of his favourite authors, Theodore Parker, Francis Newman, Rathbone Gregg. He soon concluded that he would be doing a greater service to the cause of Truth if he enabled the public to form an opinion of the higher developments of Spiritualism than if he followed in the run of newspaper writers, and satirised the humbug, quackery, and fraud which hang on the borders and impede the march of the most extraordinary movement of our day."

The foregoing will serve to show the reader that even our own veracious Argus-the organ of Capital and "Proputty"-is quite capable of speaking with two distinct voices in regard to Spiritualism. In a former chapter we showed that the Argus is not singular in this respect; the Times, on 26th December, 1872, having appealed to the scientific world for an investigation into the truth of the alleged spiritual phenomena, and on the 11th of January following it dismissed the whole subject as being either "imposture or delusion." From this it must be evident how much reliance is to be placed upon these "organs of public opinion" in regard to this, or any other unpopular subject. In fact, newspapers, like certain razors manufactured in Sheffield, are made to sell, and are not necessarily depositaries, or vehicles of truth. Readers, by bearing this fact in mind, would offtimes save themselves from being led astray.

Having uttered this note of warning, we can now proceed with our consideration of the "Mammonist Opposition."

Mammonism is generally understood to signify an ardent desire on the part of anyone for the possession of wealth. The excess of this desire in anyone leads to that form of insanity which prompts men to accumulate wealth for its own sake, as seen in the case of the miser. But Mammonism is much more than this. It is that spirit which leads a man to place reliance in riches, or in the power or position which money represents. In fact, Mammonism is that principle which leads a man to regard this world, with its honours and titles, as being a solid, substantial *reality*, instead of being simply a *mirage*, the creation of his own phantasy. Looked at in this light, Mammonism is co-extensive with the human race.

But there are many who, by the severe discipline of pain and sorrow, have learned to see the utter emptiness and vanity of all that the world holds as good and great, and have thus been taught to value the unseen realities accordingly. What to the bereaved parents is the wealth, the riches, of the whole world, when they see their one jewel, "the desireof their heart and the light of their eyes," lying cold and silent in the arms of death? What to the loving spouse are all the honours and emoluments. of the world, when he is compelled to part with the wife of his youth? It is at such seasons as these that loving hearts realise how vain and empty is all that the world holds dear. The severe afflictions, whatever they may be, which serve thus to impress upon the mind of the sufferer this great truth, are blessings in disguise. They are as angel whispers revealing the true value of the fleeting, evanescent things of time and sense, and seeking to draw the heart upwards towards those unseen realities which are eternal.

"We are such stuff As dreams are made of, and our little life Is rounded with a sleep."

Such is the sentiment to which the Poet Shakespeare has given utterance in The Tempest, and, we: are persuaded, a deep philosophy is contained therein which the world little dreams of. The mammonist, the materialist, is fully satisfied that the world, with its wealth, its pleasures, its honours,. 15 a solid and substantial reality. The dreamer lives in a world which, to him, is guite as solid, while its riches, its pleasures, its honours, are realities quite as substantial as those enjoyed by the most (seeming) fortunate among the sons of men. The only real difference is that the dream, in one case, lasts a little longer than in the other. The greatest men who have ever lived have been great exactly in proportion as they have realised this. truth. It was the fullest realisation of this truth which fitted Jesus of Nazareth to be the teacher and

guide of the world. It was this which enabled him to undergo the fiery ordeal of Gethsemane and of Calvary. It was this which at all times nerved the hearts of his followers gladly to follow in his footsteps and emulate his example.

When, therefore, Christianity triumphed, and formed an alliance with the kings of the earth, the very first principles of the religion of Jesus were renounced. The name of Christ was then used as a sanction for earthly power and dominion; and the Church and the world (of mammon)-things as utterly irreconcilable as light and darkness-became one. It was then that the "Spiritualists" of the fourth century-those who understood and followed the teaching of the Galileean Prophet-were com-pelled to flee into the wilderness and hide themselves in dens and caves of the earth. Spiritualism and Mammonism cannot exist together; they are, and must ever be, opposed to each other. Thus it was that the Church continued to persecute all those who would not bow in submission to her authority. The power of the secular arm was invoked to exterminate all who remained contumacious. There has always been a chosen few, however, who have refused to bow the knee before any earthly authority, and these have served to keep alive the torch of Truth in the earth.

In this manner the Church became the means of crushing down all the nobler feelings of freedom and manhood throughout the earth. The poor were reduced to a servile bondage for the use and benefit of the rich and powerful. Thus men came to be regarded not as being a *little lower* than the angels, but as being merely a *little lower* than the brutes; fitted only to become the chattels, the bond slaves, of the feudal aristocracy. It is little wonder that both master and man thus became embruted, and that the reign of Darkness, known as the Dark Ages, ensued.

Time, however, rolled on, and the sixteenth century dawned upon a period of renewed spiritual

activity. It was as if the morning sun had arisen, chasing away the dark shadows of the night. Men began to realise that the system under which they had lived so long was not founded upon justice or equity, and a feeling of discontent became general.

There was one upon whom this spiritual influence had a powerful effect, and the results which followed therefrom have been manifested throughout Europe even down to the present day. Martin Luther, tortured by a consciousness of spiritual needs which the world could not satisfy, determined to seek for peace and happiness in the exercises of religion. Accordingly, he retired into a monastery, where he made acquaintance with the Scriptures; and comparing the Church of Rome therewith, he soon discovered that they did not agree. At length he obtained that peace which he sought, and issued from the cloister to wage a successful war against the power of Rome.

By this means the Reformation became an accomplished fact. The *Roman beast* received the first of a series of blows which have left her weak and powerless, as compared with her former greatness. The world from that day began to breathe more freely. It was as if an incubus had been removed, as if mankind had been aroused from a fearful nightmare. Those lands which accepted the results of the Reformation have since made wonderful progress, and everywhere commerce has been extended, and the arts and sciences have advanced by leaps and bounds.

Thus Luther restored to the world the Bible, which for so long a time had been a sealed book. The peasants, who had begun to coalesce against the rapacity and cruelty of the feudal aristocracy before the end of the fifteenth century, all inclined towards Luther; while the oppressors—sovereigns, bishops, abbots—inclined towards the Pope. To quote a writer in the *Contemporary Review**:—

^{* &}quot;Early Anabaptism," by Richard Heath, April, 1895.

"Luther carried all before him up to 1825, when the German people, encouraged by what they had read in the 'little book' he had given them, determined to allow themselves no longer to be robbed in all directions, no longer to be fleeced asthey had been for years; determined, in fact, to resist the robbers who had left them bleeding and naked. The thieves fled in dismay, but, returning again with a great crowd of hired cut-throats, they overcame the poor man, and bound him down again, so that his last state was worse than his first. And this time, alas! the very man who had played the part of the good Samaritan made common cause with the thieves and cut-throats, hounding them on."

Before proceeding to extremities, we are informed* that the more moderate of the peasants' party formulated their claims in a series of twelvearticles, prefaced by words to the effect that they had no desire for war, and that they asked for nothing which was not in accordance with the Gospel. The twelve articles were as follows :--"(1) The whole congregation to have the power to elect their minister; (2) the great tithe, i.e., the legal tithe of corn, to be still payable for the maintenance of the pastor, and what is over to go to the support of the poor, the small tithes to be no longer payable; (3) serfdom abolished, since Christ has redeemed us all by his precious blood; (4) game, fish, and fowl to be as free as God created them; (5) the rich have appropriated the forests, this to be re-arranged; (6) compulsory service to be abolished-work for wages; (7) peasant service to be limited by contract, and work done above contract to be paid for; (8) fair rents; (9) arbitrary punishments abolished; (10) the commons restored; (11) the right of heriot, i.e., the right of the lord to take the tenant's best chattel, to be abolished; (12) all these propositions to be

^{*} Article on Luther.-Encyc. Brit.

tested by Scripture, and what cannot stand the test to be rejected."

Luther, continues the same authority, felt himself appealed to. The crisis was difficult, and he failed. In his address before the lords he gave utterance to some strong remarks, telling them that they were dishonoured before God and man by the very fact of some of these twelve articles having to be petitioned for. He also told them that good government was not established for its own interest, nor to make the people subservient to caprice and evil passion, but for the interest of the people. "Your exactions are intolerable," he said; "you take away from the peasant the fruit of his labour, in order to spend his labour upon your finery and luxury." At the same time he told the peasants to refrain from violence, as they would put themselves in the wrong by rebellion. Luther advised that matters should be put to arbitration, and counselled moderation and mutual concessions on both sides. "But," says the writer to whom we are indebted for the information, "his advice came ten months The bloody struggle came, the stream of too late. rebellion and destruction rolled on to Thuringia and Saxony. Luther," he continues, "apparently lost his head, and actually encouraged the nobles in their sanguinary suppression of the revolt, in his pamphlet Against the Murdering Rats of Peasants, where he hounds on the authorities to 'stab, kill. and strangle.' The princes leagued together, and the peasants were routed everywhere. Fifty thousand were slain or butchered by wholesale executions."

This was a period of spiritual awakening not altogether dissimilar to the past fifty years. The peasants' movement was a just and equitable one. It was a spiritual movement, as all such movements are, and was led on by men who knew themselves to be "mediums" or instruments of the spirit world. It is related that Nicholas Storch, a weaver, and his disciple Münzer, waited upon Luther, claiming to be inspired, and offering to prove it. Challenged to the proof by Luther, one of them said—"You think in your own heart that my doctrine is true." Luther immediately replied—"Get thee behind me, Satan," and dismissed them. He afterwards admitted that such a thought actually was in his mind, and that it was evident a spirit was in them; but he could not imagine that it could be other than the "evil one." The inspiration which led these misguided men on was a true one, though not of the highest. They were among the first to attempt the storming of the battlements of Mammon's Kingdom. They fell, but over their dead bodies the poor men of the world have been ever since advancing towards complete victory.

There can be little doubt that the work accomplished by Luther-"the glorious Reformation"was a mighty step in advance towards the realisation of that ideal spiritual kingdom which was announced by the Prophet of Galilee, and which so soon became corrupted at its source. Still, no one having "eves to see" can fail to discern, in the facts narrated, the unmistakable marks of its brutish and brutal origin. The symbol which we have in the Apocalypse of a "beast rising out of the earth "-thus distinguished from the Roman beast rising out of the sea-"having two horns like a lamb, but speaking like a dragon," is a most striking and impressive prophetic representation of the actual facts of the case. It was hardly to be expected that either Roman or Protestant students of the prophetic word would, by any chance, stumble upon such an interpretation. It would involve too much of a condemnation of their various systems to find a place in their schemes of prophetic interpretation. So also in regard to the "image of the beast" which has been the despair of all students of the Apocalypse. This is a smybol which becomes perfectly clear and simple, once we possess the key. The two-horned beast commands "the inhabitants of the earth to make an image of the beast that

had the wound of the sword and lived"-the Church and State beast inaugurated by Constantine. "And it was given to it to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death." Have we not seen how this prediction was fulfilled in the case of the peasants, 50,000 of whom were butchered with the approval of this two-horned beast because they would not worship the "image of the beast;" and we learn from history that large numbers continued to be butchered for many years thereafter, both in Germany and Britain. Truly the "twohorned beast," with its "image of the beast," exercised all the power of the first beast in its presence, i.e., they were contemporary. The Catholic and Reformed Churches exist together to this day, and the things which have been perpetrated in the earth by these two beasts in the name of Heaven and religion are enough to make the heart bleed and the angels weep.

But, however long it may be delayed, the day of reckoning comes at last. The French Revolution. at the close of the last and the beginning of the present century, under the "Man of Destiny," Napoleon I., was the means of wreaking a most sanguinary vengeance both upon the Roman beast and the Lutheran "image of the beast." For several years blood flowed by sea and land, until at last the "kingdom of the beast was darkened, so that they gnawed their tongues for anguish, and reviled the God of heaven for their pains and their ulcers, and reformed not from their works." In this "darkening of the kingdom of the beast" we have a most expressive figure of speech, signifying the results of Napoleon's action in taking the Pope a prisoner to France. That darkening continues to the present day, Rome being the capital of a United Italy, and the Pope a, self-constituted, prisoner in the Vatican-now a mere false prophet.

Spiritualism: What and Whence Is It?

The Roman and Reformed Churches, having thus been thrown down from their former high estate, they were no longer fitted to act as the conservators, the moral supporters, of the Kingdom of Mammon. Religion, in fact, towards the end of last and the beginning of the present century had begun to lose its ancient prestige, and its influence upon mankind was very much on the wane. It was under these circumstances that new prophets arose, proclaiming the undiluted Gospel of Mammon, and showing that the laws upon which the doctrines of Mammon rest. are founded in the very nature of things. Thus, through the teachings of Adam Smith and others, the wavering minds of the people were diverted from the obsolete superstitions of religion to the more "solid realities" of the acquisition of wealth. It was at this time, also, that a new order of "clergy" appeared, enforcing with all the zeal of intense conviction the eternal laws of "Supply and demand," and showing the blessed results which must arise from the beneficent system of Laisser faire, and by following that "golden rule" of Economics, "Buy in the cheapest and sell in the dearest market." Through faithful adherence to these fundamental principles, carried out by means of "sweating," "cornering," "Trusts," and so on, large numbers have long since attained the "felicity" which is connected with an independent fortune, some even "rolling" in wealth which is computed at millions sterling.

These zealous and energetic preachers of unrighteousness have assumed that position of "teachers of the people," which is every day more and more dropping from the nerveless grasp of the representatives of religion. They have likewise assumed the duty, formerly performed with great efficiency by the Church, of conserving the interests of their various "flocks," who are the respected citizens of the Kingdom of Mammon. Carlyle, with his wonderful insight into the drift of modern things, was amongst the first to recognise

100

the importance and significance of the rise of the Press. In Sartor Resartus he makes the "Herr Professor Teufelsdrock" speak in regard to this new preaching order as follows:---

"A preaching friar settles himself in every village and builds a pulpit which he calls a Newspaper. Therefrom he preaches what most momentous doctrine is in him for man's salvation; and dost thou not listen and believe? Look well, thou seest everywhere a new clergy of the Mendicant Orders, some bare-footed, some almost bare-backed, fashion itself into shape, and teach and preach, zealously enough, for copper alms and the love of God. These break in pieces the ancient idols; and, though themselves too often reprobate, as idolbreakers are wont to be, mark out the sites of new Churches where the God-ordained, that are to follow, may find audience and minister. Said I not," continues the Herr Professor, "before the old skin was shed the new had formed itself beneath it."

But, notwithstanding the combined influence of the real Christian pulpit and the metaphorical Newspaper pulpit, the Kingdom of Mammon, which they defend with a vigour worthy of a better cause, is doomed to eternal destruction. That aggressive force, Spiritualism, has already issued its challenge, and ere long Modern Babylon will fall like its ancient prototype in the East. The invisible forces of the "spiritual" Israel are even now silently encom-passing the walls of the "spiritual" *Jericho*, as the hosts of Israel, under Joshua the son of Nun, are represented to have encompassed the walls of the mythical Jericho in the Bible story. And very soon "the trumpet shall sound, and the people will shout with a great shout, and the wall of the city shall fall down flat, and the people shall ascend up every man before him." Truly those old "fabulous" stories contain a world of truth and information for him who is gifted with spiritual vision.

Strangely enough, the fall of the Kingdom of Mammon-the mystic Babylon-was predicted mil-

102 Spiritualism : What and Whence Is It?

lenniums ago. The latest of these predictions is contained in the Book of Revelation, a work which our "blind leaders of the blind" have agreed to ignore, as being either unintelligible to mortal man, or merely the product of "spiritual exaltation" resulting from an imagination excited by the persecutions of Nero and the Apocalyptic visions of the Old Testament. We have perused a treatise upon this subject by a dignitary of the Church of England,* in which this reverend expounder of the "oracles of God" fully explains, to his own supreme satisfaction, the whole modus operandi whereby the Apocalypses of the Old and New Testaments were concocted by their respective authors. A more striking instance of blindness imagining itself clearsightedness we have never met with. Like the parables of Jesus, it is evident to us that the Scriptures are designed to blind the eyes of the unbelieving and unfaithful.[†] To the instructed reader, however,

* Daniel and John, by Philip S. Despres, B.D., Vicar of Alvediston, Wilts.

† We observe that F. W. Farrar, D.D., F.R.S., Archdeacon of Westminster, has committed himself to similar views in regard to the Book of Daniel, in the Expositor's Bible, published by Hodder and Soughton. Following the lead of Kuenen, one of the worst of the "German skeptics," as we learn from an article in Blackwood's Magazine for April, the Archdeacon teaches that the Book of Daniel is a work of fiction, even of avowed fiction, and that it is of no value whatever as a prophetic forecast of future events. He would not on that account reject it from the Canon of Scripture, but would retain it there because of the moral and spiritual lessons which it teaches. The spectacle which is thus presented to us, of one of the leading dignitaries of the Church undermining the authority of a book which was made the basis of some of the teachings of the Master whom he professes to serve, is humiliating in the extreme. What Archdeacon Farrar, and all those who think with him, have failed to discern is, that the Book of Daniel consists of a series of allegories, or parables, possibly with some historical foundation; and, to those who can read these aright, they contain truths of the very highest spiritual and pro-phetical importance. It is becoming clearer to us every day that mere intellect may be sufficient to inform a man what is not true, and what should not be believed; but it requires the higher faculty of spiritual intuition in order to learn what is true,

the Book of Revelation is designed to yield much valuable information. We now purpose to attempt the interpretation of the mystic symbolism which at once conceals and reveals the decrees of Providence in regard to the destruction of the Kingdom of Mammon.

Towards the close of the Book of Revelation we have an account of the downfall of the "Great City Babylon," as it was revealed to the Apostle John by means of symbols of a most remarkable character. In the first place, we are introduced to the vision of "the great harlot, that sits on many waters: with whom the kings of the earth have committed fornication, and all the inhabitants of the earth have been drunk with the wine of her whoredom." This harlot is represented as sitting upon "a scarlet beast, full of slanderous names, having seven heads and ten horns." We are likewise told that she was "clothed in purple and scarlet, and adorned with gold and precious stones and pearls;" and that she had "a golden cup in her hand, full of the abomination and pollution of her whoredom;" while on her forehead her name was written, "Mystery, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH." John also informs us that he "saw the woman drunk with the blood of saints, and with the blood of the martyrs of Jesus; and," he says, "when I saw her I wondered with great amazement."

The angel who showed the vision to the Apostle now undertook to tell him the secret of the woman, and of the beast which carried her. From the explanations given by the angel we learn that "the

what should be believed. We consider that less harm was done by the old faith in an *infallible* Bible than is now being done by the *tinkering* of our *reverend*, *learned* Archdeacon, and all such *Higher Critics*. However, they do good in paving the way for those higher conceptions of spiritual truth which are slowly arising amongst men. waters upon which the harlot sat are people, and multitudes, and nations and tongues;" that the "ten horns of the beast shall hate the harlot and make her desolate and naked; and they shall eat her flesh, and shall burn her with fire. For God has given it into their hearts to execute his sentence, even to perform one purpose; and to give 'their kingdoms to the beast, till the word of God be fulfilled." We are then informed that the woman which the Apostle saw "is the great city that rules over the kings of the earth."

Now, what are we to make of this drunken harlot, who also represents the great city which rules over the kings of the earth? Almost without exception Protestant interpreters are unanimous in reading this as being symbolical of the Church of Rome. But this interpretation is absurd. The woman is represented as sitting on the beast, amid the ten horns (or kings) of the beast. But the Church of Rome is the beast itself, therefore the woman seated on the beast cannot represent that Church. Then, again, it is said that "the ten horns shall hate the harlot, and make her desolate and naked." The ten horns being a portion of the Roman beast, and having given their kingdoms to the beast, cannot, by any law of analogy, be supposed to hate the Church of Rome, which the "scarlet woman" is supposed to represent. Clearly, therefore, the Church of Rome cannot be represented here.

What, then, are we to understand as being represented by the drunken harlot sitting upon many waters? After full consideration the only interpretation which, to our mind, affords a complete solution of the mystery is—English Commercialism, English Mammonism. Let it be noted (1) that this drunken harlot is represented as "sitting upon many waters," which waters, we are told, "are people, and multitudes, and nations and tongues." What description could better denote England, with her empire upon which the sun never sets. Then (2) this harlot is represented as "committing fornication with the kings of the earth," and "making all the inhabitants of the earth drunk with the wine of her whoredom." What words could better describe the financial fornication of England, whose proud boast it is that "she lends to all the world and borrows from none?" Or what could better describe the effects of her lust for usury upon the inhabitants of the earth than drunkenness? In Italy, in Argentina, in Australia, in fact, in all lands, the result of loan moneys received from England has been a financial dissipation comparable only to the intoxication of alcohol. Again (3), the woman, we are told, was "clothed with purple and scarlet, and adorned with gold and precious stones and pearls." This most fitly describes the wealth derived by England as the proceeds of her financial fornication. We are told in the next chapter, also, that she said in her heart, "I sit as a queen, and am not a widow, and shall not see sorrow." Nothing, we think, could be more expressive of the attitude of Commercial England at the present day. The last comparison which we shall note between England and the drunken harlot is (4) contained in these words, "The woman is the great city that rules over the kings of the earth." This is an accurate description of the modern Babylon, London, which exacts a usurious tribute from every nation under the sun.

Having thus shown that the symbolism of the mystic Babylon clearly points to *Commercial* England as it can do to nothing else, we shall now examine a little further, in order that we may ascertain whether any information is afforded us in regard to the causes which lead to that sudden collapse which is indicated in the text.

In the first place, we are informed that the beast upon which the woman sat "was, and is not, and he will ascend out of the bottomless pit and go to destruction." Thus, at the time when the harlot is seen in all the glory of purple and scarlet, and decked with jewels, the beast had been, was not, but yet should be. The seven heads, being seven mountains, clearly indicate the Roman beast. Then we have a description of the seven kings (or forms of government), of whom, at the time of narration, five were fallen, one was still in existence, while the other was not yet come, but who, when he comes, must endure for a little time. "The beast which was, and is not," we are informed, "is the eighth, and is of the seven, and goes to destruction."

Now, we think this would seem to indicate the rising of another form of the great Roman power, differing from, but yet connected with, the seven preceding forms of Roman government. What the nature of this eighth Roman power will be it is useless to speculate. But that there is a tendency towards a revival of Romanism must be evident to everyone observant of the "signs of the times."

Then, in regard to the ten horns, which are ten kings, "these," we are told, "shall receive authority with the beast, as kings, at the same time." Now, if we just reflect a moment upon the condition of this harlot, in all her bravery, seated upon the Roman beast, amidst the ten kings who shall "hate the harlot," we have a pretty fair symbolic representation of the present and prospective position occupied by that commercial and financial harlot, England. We can observe traces of the tendency towards the formation of another Roman beast. We can also see the isolation of England, and the growing hatred with which she is regarded on every hand. Everything, in fact, seems to indicate that the end is fast approaching, and that these ancient. predictions, ascribed by some to the vagaries of a "heated imagination," or "spiritual exaltation," are in a fair way of working themselves out.

But, in the second place, there are indications that the sudden and irretrievable downfall of this mystic Babylon would be consequent upon internal evils, quite as much as upon those external causes indicated in the hatred of the *horn-kings* of the revived Roman beast. We read that "an angel, having great power, descended from heaven, and cried, with a loud voice—'It is fallen! it is fallen! even Babylon the great: and it is become the habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird."

Now, it seems to us that this prediction in regard to an angel who announces the fall of Babylon, because of its internal corruption, finds its complete visible realisation in the "message" of Thomas Carlyle, the Seer of Chelsea, who, for nearly fifty years, ceased not to cry aloud to the world, and to England especially, very much in the same terms as those used by the angel in the Apocalyptic vision. His message to the world was essentially that of this angel. He pointed out the evils from which the nation was suffering, and showed what would be the inevitable results of a continuance in But his efforts to awake the the same course. nation to a sense of its duty were all in vain. He spoke, for the most part, to ears unheeding, and at last took his departure feeling as if he had lived in vain. The evils which he pointed out have not been remedied; in fact, time has only served to intensify. the evils of which he spoke. These evils find their fitting representation in the proclamation of the Apocalyptic Angel-she "has become the habitation of demons, a hold of every unclean spirit, and a cage of every unclean and hateful bird." Because of her immense wealth, and her free institutions, England has attracted to her shores swarms upon swarms of the very scum of the earth. The spiritual atmosphere of England, and especially of London, has become polluted thereby, and all classes of the people, from the highest to the lowest, have necessarily become more or less contaminated. It is needless to enlarge upon this, because the criminal records of the past few years will afford sufficient corroboration of our statement. The spiritual atmosphere thus surrounding England must inevitably attract hosts of the

108 Spiritualism: What and Whence Is It?

lowest spiritual intelligences, and these are making their influence increasingly manifest in the utterances of Anarchists, Socialists, and Trade Unionists. , The low mutterings of the submerged tenth indicate that the will exists to overturn the existing state of society. The spirit to act is there, but in the meantime it is restrained, not so much by the "strong arm of the law" with its rifles and Maxim guns, as by the higher spiritual powers, which curb these destructive forces until the last of the harvest sheaves shall have been safely garnered. Then, the restraining power having been withdrawn, the forces from the "nethermost pit" shall break loose, and no rifles and no Maxim guns shall serve to stay their destructive progress until their destined course is run. Then shall take place a social earthquake, "such as has not been from the time that men were on the earth; such and so great an earthquake. Then the great city will be divided into three parts, and the cities of the Gentiles shall fall down" in sympathy therewith.

It may be thought by some that we are romancing, but we can assure the reader that we have not arrived at these conclusions without much and serious consideration. The world has all too soon forgot the lessons of the French Revolution. A moment's consideration will convince anyone that we have not exaggerated the dangers ahead. Let. the reader suppose for a moment that serious anticipations should arise of a war between England and France, or of a general war in which England would become involved. The immediate consequences would be a commercial and financial panic, owing to the greed and cowardice of the moneyed classes, anxious for the safety of their golden idol. Commercial enterprise would be at once restricted, employers would be compelled to dismiss large numbers of their "hands," and in this way another million, perhaps two millions, or more, would be added to the already vast army of the unemployed. What are these to do in such a case? Starve?

Nature, justice, humanity cry out against such a thing. But as neither public nor private charity could possibly cope with such a calamity, there can only be one result inevitable. And this result would be all the more intensified should anything; happen at the same time to interfere with the food supply of England ... It will certainly be no rosewater business this final settling up between the oppressed and their oppressors. Long centuries of oppression, which have made England the richest nation in the world, shall then be fully wiped out. "Babylon the Great shall be dashed down with violence, and never be found again any more for ever." Chaos and disorder may reign for a season, as in the French Revolution; but, as in that case also, a leader will most certainly arise, and he that is called "Faithful and True" shall lead the triumphant forces of Humanity to certain victory over all the hosts of Materialism, Religionism, and Mammonism; and having put down all worldly power and authority, He shall introduce the Kingdom of Heaven and reign over a regenerated Earth as KING. OF KINGS AND LORD OF LORDS.

CONCLUSION OF THE FIRST PART.

IT must now, we think, be evident to the reader that Spiritualism is not the senseless thing which an *interested* Press has represented it to be, and which most people, on their authority, have been quite satisfied to regard it as being. After a full, impartial, and unbiassed investigation, we have no hesitation in affirming that Spiritualism is a fuller realisation of the words of the Prophet Joel, as quoted by Peter on the day of Pentecost:—

"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy: and I will show signs in heaven above, and signs in the earth beneath; blood and fire and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

In this First Part we have not dealt with the physical phenomena of Spiritualism; this branch of the subject we shall deal with in our Second Part. We may remark here, however, that the objective reality of these phenomena—notwithstanding the fraud and deception which are known to exist amongst a certain class who "live by the game" has been demonstrated time after time, under the most careful scientific tests, by the most competent scientific investigators. At the same time, the physical phenomena are of merely secondary importance. The most marvellous of these "signs and wonders" are only designed to attract attention towards the spiritual philosophy which lies at the base of these. It was long ago said that men who would not believe "Moses and the Prophets" would not be persuaded even though one should rise from the dead. No one, therefore, need be surprised at the general disbelief with which Spiritualism is regarded; indeed, the history of Spiritualism, during the past half-century, affords a full demonstration of the truth of these words, uttered by the Teacher, of Galilee. Spiritualism, in this respect, but shares the fate of all previous spiritual movements.

In this part we have dealt only with the general teachings of Spiritualism, and, if we have interpreted these aright, and if our reading of the Apocalyptic symbols in connection with the "signs of the times" be the true one—and we have little doubt that such is veritably the fact in both cases then the importance of the subject cannot be overrated.

The reader will have observed that we have, in this First Part, been principally concerned in undermining the defences of the Opposing Forces, and in demonstrating their inherent weakness. In our Second Part, dealing with Psychical Research, and What Came of It, we shall briefly narrate the circumstances which turned our attention in the direction of psychical phenomena, and led us to enter upon the study of the most remarkable movement which has ever taken place amongst men. In this way we shall be able to show the means whereby we gradually arrived at our present condition of absolute certitude, and were thus compelled to accept the higher revelations of Modern Spiritualism as a light from heaven. We have not sought in any way to dogmatise in regard to these revelations; nor have we tried to force our opinions upon others. Our sole object has been to awaken thought in the minds of our readers, and thus lead them to investigate the matter on their own account. Should this present writing lead to such a result, then our labour will not have been in vain.

To those who are desirous of entering upon a serious study and investigation of spiritual phe-

nomena, and who have not access to works treating upon the subject, we give, in the appendix, instructions regarding the formation of *spirit-circles* for this purpose. We would, however, strongly dissuade anyone from entering upon such an investigation from selfish motives, or from any motive other than a sincere desire to learn the truth. Such a course is not unattended with danger. Let anyone, however, whose motives are pure have no fear. He may go forward with safety, taking reason and common sense for his guides, and we are fully persuaded he will have such evidence given him as it will be impossible for him to resist.

The Third Part, entitled Signs and Wonders, will contain a number of selections from an overwhelming mass of testimony in regard to Spiritual Phenomena. We shall also give a number of examples of spirit communications in prose and verse.

In parting from our readers for a season we cannot do better than repeat the Apostolic advice—"Try the spirits whether they be of God," and "Prove all things; hold fast that which is good." At the same time, we would remind them of the words of a greater than the apostles, when He said—"Seek and ye shall find; knock and it shall be opened unto you." Appendix A.

APPENDIX A.

ADVICE TO INQUIRERS.

THE CONDUCT OF CIRCLES .- By "M.A. (Oxon)."*

IF you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

* The Rev. Wm. Stainton Moses,

114 Spiritualism : What and Whence Is It?

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubts as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, and not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time is come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which

116 Spiritualism? What and Whence Is It?

is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation. Appendix B.

APPENDIX B.

AUTOMATIC WRITING.

In supplying the following Rules, given in a work by C. Hammond, Medium, entitled *Light from the Spirit World*, we would advise no one to experiment according to these unless from a sincere and earnest desire to learn the *truth*. In the case of all communications received, let the inquirer employ his reason and common sense, and believe nothing which is not in accordance therewith. At the same time, let him not reject any communication because it is contrary to his most cherished convictions. These too often have been raised on a foundation of sand.

RULES.

We would recommend the following rules to persons desirous of becoming mediums :--

- I. Sit one hour each day where no noise will attract attention.
- When sitting, concentrate the mind on the Spirit from whom a communication is desired, until the hand be moved.
- III. When the hand is moved, neither aid nor resist its movement.
- IV. When the Spirit desires to communicate, it will writewithout aid, to do which it is sometimes found necessary to impress on the mind of the medium the word to be written.
- V. When the impression is made the hand will be moved to write the word as it is impressed on the mind.
- VI. When the word is written as impressed on the mind, the medium should not doubt, because doubt is what makes resistance.
- VII. When mediums resist nothing reliable can be written.

- VIII. Some will be moved to write without impressions, and they will write slower than others, until they can be impressed.
 - IX. Hold no controversy on the subject of writing with anyone, and avoid all disputes.
 - X. When the medium is moved to write, one hour only in each day should be spent, until directed by the Spirits.
 - XI. When directions are given the medium must be wise and obey.
 - XII. The wisdom of the wise should control the folly of the unwise. Therefore, the medium would do well to concentrate the mind on Spirits of that circle capable of instructing in the knowledge of God and the wisdom of heaven.



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