

Sketch of the Rev. Dr. Austin's Life.

The subject of our sketch was born in Brighton, Northumberland County, Ontario, Sept. 21st, 1850, and is therefore in his forty-ninth year. He was educated in the Public and High Schools of his county, and began school teaching at sixteen years of age, continuing for four years in that profession. Meantime he began preaching locally, entering the ministry of the Methodist Episcopal Church at twenty. He afterwards spent between four and five years at Albert College, Belleville, and graduated B.A. in 1877, with first-class honors in Oriental Languages and Literature. In 1881 he completed his divinity course, and received his B.D. from the same institution. Having served pastorates at Ottawa and Prescott, he was called back to Ottawa in 1881, as pastor of the Metropolitan church. In June of this eventful year in his life he was married to Miss Frances Amanda Connell, of Prescott, received his degree in Divinity, and entered on the pastorate of one of the largest and best churches in the Capital of the Dominion. In August of the same year he was notified of his appointment to the Principalship of Alma College (for young women) an institution just opening under Methodist auspices in St. Thomas, Ont. He entered on his duties there in September, delivering his inaugural lecture on "The Higher Education of Woman; its Mission and its Method"

—afterwards published by the Board of Management—on Oct. 13th, 1881. He completed the organization of the staff of teachers, which, from a list of six, grew in a few years to a faculty of twenty professors and teachers. The attendance rapidly increased, and in a few years McLachlin Hall, at a cost of \$21,000, was added, and the attendance rose to over 200 students. In 1896 on the occasion of his preaching the Baccalaureate sermon to the students of Victoria University, Toronto, he was honored with the title of Doctor of Divinity by the Senate of that body. He continued to act as Principal for 16 years, and in June of 1907 resigned the position and removed to Toronto to devote himself to literary work and business connected therewith. He was joint editor with Professor Foster, now ex-Minister of Finance, during his college days, of "The Temperance Union." He published in 1878 a volume of 12 sermons on Popular Sins of the Times, now out of print, of which a large edition was sold. Later on he edited "The Methodist Episcopal Pulpit," a volume of select sermons by Methodist ministers. During his Principalship he made and patented his "Model of the Holy Land" from the most recent surveys of the Palestine Exploration Fund, copies of which are in use in the leading universities of Canada and the United States. He wrote for publication a small work, "Rational Mem-



Rev. B. F. Austin, M. A., D. D.

ory Training" which had a large sale and has been most favorably reviewed by editors and teachers of mental science. He wrote in part and edited a large volume, now in its third edition, "Woman; her Character, Culture and Calling" which is meeting with a large sale. He took part in the famous Jesuits' Estates' agitation and wrote during those times a pamphlet, "The History of the Jesuits," which speedily ran through five editions, over 30,000 copies being issued to meet the demand. His latest work, "Glimpses of the Unseen," a large volume of over 500 pages, is a collection of authentic accounts of remarkable psychical experiences (contributing a few of his own) and writing introduction and comments on each class of the phenomena.

It was during the collection of the data for this work that Dr. Austin became convinced of the utter futility of all attempts to explain away these psychical phenomena or account for them as the result of fraud or artifice, or as the operation of any known laws in the physical realm.

He began, as time permitted, to read more closely the various published works on experimental psychology and occasionally made personal experiments and investigations. After a course of reading and study running over eight years, marked by many doubts and difficulties, he established step by step, in his own mind, a firm belief in the genuineness of the various kinds of psychic phenomena, and during the past two years

has become by what he regards as indubitable proofs of spirit return, a convert to the Spiritual Philosophy. The works that have produced most effect on Dr. Austin's mind were the records of scientific experiments by Sir William Crookes, F.R.S., Alfred Russell Wallace, LL.D., F.R.S., C. F. Zollner, Professor of Physical Astronomy, at the University of Leipsic, Eben Sargent, Dr. George Sexton, Dr. Minot Savage, and the personal testimonies of such men as Dr. Joseph Cook, Camille Flammarion, Fichte and a host of other prominent men in science, literature and divinity. In addition the Biblical arguments of the Rev. Moses Hull, Stainton Moses and others led him to study the Scriptures in the light of this new philosophy.

At the London Conference of the Methodist Church, which met at Windsor on June 1st, 1899, he first publicly announced himself a Spiritualist so far as belief in spirit return and communication were concerned. The same day he was almost unanimously expelled from the Methodist ministry. He spoke three hours in his own defence on the scientific and Biblical arguments for spirit return. A full account of the trial, with an authentic copy of the Heresy Sermon and Dr. Austin's defence verbatim will be issued shortly by "The Sermon Publishing Co., of Toronto." Meantime Dr. Austin asks his many friends in Canada and the United States to suspend judgment.

The Story of the Heresy Trial.

A synopsis of the sermon sent to a friend (E. J. McRoberts, Esq., of London, Ont.) was by him sent to the "Light of Truth," Columbus, Ohio, and published, and afterwards appearing in several liberal and orthodox papers, in the United States and Canada, a large interest was awakened and an extensive correspondence sprang up. The Rev. A. H. Going, B.A., of Port Stanley, Ont., wrote to Dr. Austin to know if the report was correct, and on receiving word that it was so, at once announced his intention of proceeding against the writer, if the sermon were not recalled. Dr. Austin wrote him there was nothing in the sermon he was willing to retract.

Accordingly on the first of April he received notice from the Chairman of the St. Thomas District, Rev. O. T. Scott, B.A., that a charge of heresy was laid against him, with four specifications, based on the sermon. The preliminary trial took place at Aylmer, Ont., on May 15th, and the Committee found Dr. Austin guilty of heretical teaching on specifications 2nd, 3rd and 4th, and suspended him from the ministry until the case was disposed of by the Conference. The District meeting passed the case on to the Conference. By correspondence between the President and Dr. Austin the hearing of the case was fixed for Thursday, June 1st, and naturally excited great interest, drawing many clergymen, editors and interested parties from Detroit, and it is safe to say

that London, Buffalo and other cities would have furnished its contingents of visitors had it been known that the trial would take place in open session.

The Conference decided to admit reporters and visitors, and the defendant on being asked to state his views on this point at once responded, "Let all the world hear it."

The hearing of the case occupied all the forenoon, and at 2.30 p.m. Dr. Austin began his defence. It was confidently asserted by many leading men of the Conference that had the case gone to vote at that hour the Conference would have reinstated him with an overwhelming majority. Indeed several prominent men were on the floor of the Conference to move this. Many of Dr. Austin's friends besought him to let the matter go to the Conference at and assured him of a large majority. He refused to accept their advice and told them privately his reasons. If he remained a Methodist minister it was to be as a free man, to think, investigate and proclaim the Spiritual Philosophy. If he could not enjoy perfect freedom in the Church he preferred his freedom outside the Church. He would not consent to reinstatement without a clear understanding on the point of freedom of teaching his doctrine and he wanted the Church to know just where he stood on this question. He believed, he said, in fact he declared that he knew he was to be expelled and was quite content with the fate awaiting him.

The Charges Preferred.

THE METHODIST CHURCH,
LONDON CONFERENCE, ST. THOMAS DISTRICT.

In the matter of

A. H. GOING.

Complainant.

and

B. F. AUSTIN, B. A., D. D.

Defendant.

I A. H. Going, a Minister of the Church on the Port Stanley Circuit, hereby charge that the said B. F. Austin, a minister of the Church, left without a station for one year, in connection with the Central Methodist Church, St. Thomas, on or about the Eighth day of January A. D., 1899, at the Parkdale Methodist Church, Toronto, did publicly advance certain doctrines contrary to the teaching of the word of God, and the standards of the Methodist Church, of which the following are specified:

1st. "Falsehood and error and sin have their brief rule in God's universe, but are destined to end," &c.

Which is contrary to the Scriptural doctrine of Eternal Punishment.

2nd. "The Ethical system of Jesus has never been surpassed, and I think had never been equalled up to His time; that system enforced by His life of lofty devotion to humanity, and His heroic death must ever stand as an illustration of the highest inspiration and development of which humanity is capable," &c. "I recognize the inspiration of past days, Christ had it," &c.

Which by implication questions the proper Divinity of our Lord Jesus Christ, and disparages the character of the Atonement.

3rd. "Now if my proposition is true regarding God's relation to man, you

will see that it is a continuous revelation, a progressive revelation, a revelation to every people and age, and if the character of the truth revealed depends (as I claim it must) on the ability of men to receive it, then revelation is to continue forever, and we have it to-day as truly, aye more fully than in any preceding age," &c.

"No one unaided of Heaven wrote the sublime utterances of Isaiah, or the 13th of First Corinthians, and no one uninspired wrote 'There's a Witness in God's Mercy,'" &c.

Which statements with others in the same sermon are contrary to the doctrine of Finality of Revelation through Jesus Christ.

4th. "The Scientific truths of Telepathy, Clairvoyance, Soul Flight, Psychometry and Prophecy are well established by incontrovertible evidence," &c.

"If we ascend the Spiritual Alps ... the boundary between earth and heaven will become so low and narrow that the inhabitants may pass to and fro at will," &c.

Which statements tend to uphold the fraudulent system of Spiritualism, and are contrary to the teachings of the Methodist Church.

And further that the said B. F. Austin did lend countenance and support to modern Spiritualism by consulting at Detroit a Clairvoyant, and by publishing her communications to him, thus leading the public to believe that he, B. F. Austin, was in sympathy with Clairvoyance.

I charge that this is an offence against the Law of God and the Rules and Discipline of the Methodist Church.

I hereby request you to take the

proper steps to bring the said B. F. Austin to Trial.

Dated March 23rd, 1899.

Yours &c.,

A. H. GOING,

Port Stanley.

To REV. C. T. SCOTT,

Chairman, of St. Thomas District,
Aylmer, Ont.

Dr. Austin was not present at the Preliminary Trial which took place at Aylmer on May 15th, 1899. He, however, sent in a brief written defence which we give below:

To the Members of the (Committee for the trial of certain charges preferred by the Rev. A. H. Going,

Palmerston, April, 12th, 1899.

Dear Brethren:

On the first of April I received notice from the Rev. C. T. Scott, B. A., Chairman of the St. Thomas District, of a series of Four Charges against me by the Rev. A. H. Going of Port Stanley and also a notification that a Committee for the trial of the charges had been selected and called to meet April 17th. I at once wrote to the Chairman that it would be impossible to prepare a formal answer to the charges preferred in the short time, under the circumstances in which I was placed—being absent from home and away from my books, etc. I received yesterday Bro. Scott's reply that a postponement could only be made by mutual arrangement between the complainant and myself. As there is now no time to make such mutual arrangement I presume the trial will go on at the date appointed. It will be impossible for me to attend and under the circumstances I can only state in briefest form my conviction that in the passages quoted from my sermon which form the basis of the charges, there is

nothing either (a) untrue, or (b) un-Methodistic or, (c) un-Scriptural. I labor under the serious disadvantage, also, that there is in the formal charges, save the bare quotations, nothing in the way of specification and argument to show the connection between the quotations and the charges, and this connection is by no means apparent to a reader of the complaint.

In charge I., I fail to see any necessary connection whatever between the passage quoted—which does not mention the subject of "punishment," either limited or eternal—and the subject of "eternal punishment." The quotation given merely asserts what the Scriptures teach over and over again, the final triumph of righteousness and truth over sin and error. Both the promises and prophecies of Scripture assure us in manifold expressions of such a victory. Of the consequences of sin my sermon did not treat, and it is by no means a necessary inference that the consequences of a series of acts shall cease with the acts themselves. So in

Charge II.

I fail to see the slightest necessary connection between a passage that refers solely to the Humanity of Jesus and the "inspiration" which as a man and our Exemplar we all believe He possessed, and any implied denial of His Divinity. If to speak of His Humanity is to deny His Divinity, then indeed the charge can be fully established from my sermon, but in no other way. But in this case the same charge could be made against the Scriptures which repeatedly speak of Him as a man.

So likewise in

Charge III.

I am accused of teachings contrary

to the doctrine of "Finality of Revelation."

My difficulty is even greater here, as I never before heard of this doctrine. I am convinced it is a discovery of the Complainant. Fearing that my theological teachers might have sadly failed in regard to one important dogma and that I might still be in profound ignorance of some well known Scriptural doctrine of Methodism, I have during the past week consulted an eminent authority in Theology—one whose name would be recognized as authoritative throughout America—and he writes me he "Does not know of any such dogma of our Church or of any Christian Church." I have been unable to date, to find any such doctrine in Methodism or the Bible and I cannot therefore understand the charge at this juncture.

Charge IV.

My teachings are said "to uphold the fraudulent system of Spiritualism," and here I must enter an emphatic denial of any necessary connection between the passage quoted and anything "fraudulent," whether it be a system of religion, or philosophy, or a branch of scientific research. That there is a fraudulent system of Spiritualism I know just as I know there is a fraudulent system of coinage; just as there is fraudulent system of evangelism—sometimes too, in connection with orthodox churches—men stealing the livery of heaven to serve the Devil in—the churches and public being deceived and wronged thereby.

But I must deny all connection with any such "fraudulent system of Spiritualism" or any support of such "fraudulent system" in the passage quoted and must call upon the Complainant to prove the assertion or withdraw the offensive charge.

The essential doctrine of Spiritualism lies in the belief that the so-call-

ed dead can and do communicate with mortals. The passage quoted from my sermon does not teach spirit communication. It does teach that as men wait upon God and become spiritual in thought, sentiment and life, they ascend into the spiritual realm in which the inhabitants of heaven abide. Their "conversation" is in heaven. They are one in character with the glorified, are controlled by the same motives and operated upon by the same forces, as the spirits of "just men made perfect." Methodist Hymnology and the New Testament might be quoted in extenso, to prove this. Paul, Stephen, John in Patmos and multitudes since their time have had experiences implying their entry (even while in the flesh) into the spirit realms. And who can, with Bible in hand, deny that the heavenly inhabitants enter our mortal sphere? How can there be a ministry of angels without this? Old and New Testament history asserts such appearances in almost numberless passages.

It is further said that I "did lend countenance and support to Modern Spiritualism by consulting at Detroit a Clairvoyant," &c. The Complainant seems here to have hopelessly confused terms; for a "clairvoyant," is not necessarily a "spiritualist" nor is a "spiritualist" necessarily a "clairvoyant." There are many clairvoyants who never heard of Spiritualism. The Standard Dictionary defines Clairvoyance as "ability to see or discern objects not within reach of the eye under normal conditions, as in trance, claimed to be possessed by some persons in the mesmeric state; second sight; scership; hence intuitive sagacity or perception. Clairvoyance is a natural trance condition as opposed to mesmerism or hypnotism which is condition induced by artificial or external means." Numerous cases of clairvoyance are recorded in

Scripture and multitudes testify to the existence of such powers to-day. Nearly every prophet of the Old and the New Testament possessed the Clairvoyant power.

There seems to be, therefore, no necessary connection between the charge and the quotation by which it is endeavored to prove the charge.

Under the peculiar circumstances and disadvantages, cited, I have only been able to give in outline what, with time and opportunity at command, I should have elaborated into a formal defence. Should the Committee decide that there is sufficient ground for sustaining any of the charges and the matter go before the approaching Annual Conference I will endeavor (however unfavorable my present position is for such labor) to present an argument from the teachings of Scripture and from the teachings of Scientists with sufficient testimony to sustain and justify the passages to which objection is taken.

As I leave in a few days for Manitoba an early report of your decision will be regarded as a favor. I am,

Fraternally,

B. F. AUSTIN.

The decision of the Committee reached Dr. Austin, at Winnipeg, Man., Thursday, May 18th 1899. The following are the findings of the committee:

IN RE A. H. GOING VERSUS B. F. AUSTIN--THE FINDINGS OF THE COMMITTEE.

The committee selected and summoned to try the charges in this matter having assembled at the time and place appointed for such trial, were thereupon attended by the said Complainant, and the defence sent in by the Defendant, in writing, and having heard the evidence, adduced by the respective parties, and what was alleged by them and on their behalf, we,

George Buggin, M. Griffin, T. C. Sanderson, J. Veale, and S. G. Staples, the said committee, find that the first charge is not sustained, but that the second, third and fourth charges are sustained and proved, and that the said Defendant is guilty of the offences laid therein.

The said offences of which we find the said Defendant guilty are in our judgment such as are expressly forbidden by the word of God and contrary to the Doctrines and Discipline of the Methodist church, and we hereby suspend him until the Annual Conference shall finally dispose of the case.

Given under our hands at Aylmer, this fifteenth day of May, 1899.

(Signed,)

GEORGE BUGGIN.

M. GRIFFIN.

JOHN VEALE.

T. C. SANDERSON.

S. G. STAPLES.

I certify the above to be a true copy,
C. TAGGART SCOTT.

NOTE.—The published sermon was but a synopsis written out by Dr. Austin for a friend who sent it for publication to the "Light of Truth," Columbus, Ohio. Two typographical errors appear in it, one of which is copied in the charges. "Now if my proposition concerning God's relation to man" should have been "revelation to man."

In the synopsis published in the Light of Truth and other papers the passages "The truth is the foundation of inspiration is open to all" should be the "fountain of inspiration." We correct in our version of the sermon at Dr. Austin's request.

The defendant, however, offered no objections to the version of the sermon used against him as he wished the case to stand on its merits and refused to stand on any technicality.

SYNOPSIS OF

The Heresy Sermon

"Buy the Truth and Sell it Not."—Prov. xxiii: 23.

By the Rev. B. F. Austin, M. A., D. D., ex-principal of Alma College,
St. Thomas, Ontario.

To know the truth, to love the truth and to live the truth is the whole duty of man. [We have excellent authority for the statement that man shall not live by bread alone, but by every word of truth proceeding from God, whether that word be written on the rocks and read by the geologist, or in the heavens and read by the astronomer, or in the heart of man or in the statements of this old book.

To know the truth about our bodies, i. e., the laws that govern our physical being, and come into sympathy and accord with those laws, means health, bodily vigor and physical strength and enjoyment. To know the laws of our mental nature, to know how the mental faculties are strengthened and developed and to bring ourselves into harmony with these laws of mentality, is to attain intelligence and mental health and vigor. To learn the laws of our spiritual being and how our spiritual faculties may be cultured and perfected, to learn and love and obey the great spiritual laws by which we are related to the spiritual universe, this is the foundation of all religion. To know God and Jesus Christ, whom God has sent, is, according to Scripture, eternal life. Now God is spirit, and to know God, is know spirit in its essential qualities, in its infinite

possibilities, in its universal relationships, and hence spiritual knowledge is, according to Scriptural teaching, the foundation of all religion and the beginning of eternal life.

[The whole world has been slow and the Christian church inexcusably slow in recognizing the supreme value of spiritual knowledge or truth, though Jesus emphasized its importance, and the prophets declared that the people perished for lack of knowledge.

Truth is set before us in the text as an object of supreme value, and we are exhorted to buy the truth and sell it not—implying that in purchasing no price is too great to pay for it, no sacrifice, toil, suffering or worldly good is to be for a moment considered in comparison, with it; and once possessed, all worldly riches, all that men covet and seek and think most valuable, is to be scorned as insufficient inducement to part with the truth. Would it be possible in a few words to emphasize more highly the supreme value of truth to man?

The merchandise we are exhorted to seek at all costs and never to sell is heavenly and divine. Truth is the daughter of God and in all her attributes God-like and eternal. Truth never depreciates in value. Every day of a man's life, every age of the world's

history, truth becomes increasingly beautiful and valuable. Truth can never perish. There have been times in human history when for a period it has suffered apparent defeat or eclipse and for a brief hour has seemed to perish. But like the Phoenix it has risen from its ashes to soar to greater heights, assume more lovely forms and demonstrate to men and angels its immortal character.

"Truth crushed to earth shall live again;

The eternal years of God are hers.
But error, wounded, writhes in pain
And dies amid her worshippers."

Error must and will assuredly perish. Sin and suffering must cease. The tares will be burned up. The wheat gathered into the garner. Whittier truthfully sings:

"The tares may perish but the wheat
Is not for death."

Falsehood and error and sin have their brief rule in God's universe but are destined to end. The cloud may shut out the sun for an hour and boast that it has blotted out or hidden the powerful king of day, or at least, has divided the world's empire with the sun. But the sun shines on, and the cloud dissipates. Error and sin, I repeat, are temporal; truth and righteousness eternal. If not, how vindicate the character of God? If sin and error are to become permanent principles, then the empire of the universe must be divided between God and the Devil, error and truth. No, a thousand times no. As sure as yon mists shall be dissipated by the morning light, as sure as light and darkness cannot co-exist, as sure as God reigns, error and falsehood and sin and suffering shall be blotted out and truth and righteousness prevail. Then comes Millennial dawn.

Man can not live in his higher spir-

itual faculties without truth any more than the plant can live without air and sunshine or the body without food. Truth is the vitalizing air in which the soul expands and stretches her pinions for lofty flight. Truth is the sunshine of the soul in which alone the soul can put forth its bud and blossom and send out its perfume. Without truth the soul can never develop its power or come into spiritual strength and beauty.

Truth should be set before all the rising generation by parents, teachers and preachers, as the most valuable acquisition of life. I wish I could impress the thought upon the hearts of the young people especially, that out of all possible acquisitions between the cradle and the grave, truth is the only real and permanent possession. Truth sought, truth found, truth loved and incorporated into our lives, woven into the warp of our character, this is the one thing worth seeking both for this world and the next.

I want to emphasize one point, and that is that all truth is sacred and divine. There is not a truth in heaven or hell but is sacred and pure and desirable for man to know. There is no profane truth, no immoral truth, no truth belonging to his Satanic majesty. There is no secular truth. A truth taught in the school or college is as sacred as a truth taught in the pulpit. How is it that men have not outgrown the narrow conceptions of past ages that made certain places and times and persons and truths sacred, and stamped the rest profane. In Christ's time men thought there was one holy city, Jerusalem; one holy day, the Sabbath; one holy class, the priesthood; one holy place, the temple; but Christ taught not men so. He showed that every spot was holy ground, the Sabbath was made for man and not man for the Sabbath, and thus he lifted up all the life to the spiritual plane.

Every teacher of truth is therefore doing a sacred work and the house and school are as sacred as the church and more important in their influence for good, because they deal with the youth and because they teach less human opinions, and their influence tends more to personal investigation and research.

I want to note a few of the hindrances men meet in searching for truth, and to show what we must pay to secure it. The only hindrances we meet with in finding the truth are in ourselves. First then, we have indifference. It is simply wonderful how little genuine appreciation of the value of truth there is with the average man or woman. Truth lies all around them, unsought, unappreciated, waiting to enrich their mind and heart and exalt men to broader vision and richer experiences. Men are so immersed in business and so occupied with pleasure that the great and only permanent acquisition of life is neglected. Truth is within handgrasp of every one. Treasures of it lie buried at our very feet, richer than the gems of India or the gold of Ophir. We have only to open our eyes, to reach out our hands, to exercise our faculties and we shall find these eternal possessions that will lift us out of intellectual and spiritual poverty, and give us rank with the noblest spirits of earth and heaven. Bunyan's picture of the man with muck rake gathering dust and entirely unconscious of the presence of the angel holding a crown above his head, is but a faint representation of human indifference to truth. Not one angel, but all God's militant host surrounds us, not one crown, but ten thousand do they offer us, if we will only listen to their voices and be led by them up the heights of truth and blessedness.

A second and very serious difficulty in seeking the truth is the notion so prevalent that certain men are or-

dained of heaven to seek truth for all mankind, and that we are to accept their acquisitions in place of seeking for ourselves. We can never attain truth by proxy. (By divine ordination every man is an original investigator of truth. He stultifies his own intellect, he denies his own reason, who hands over his religious views and opinions to any priest or religious teacher. We are to accept nothing on opinions of others. What another man has thought or believed, what a church council or synod has formulated, is nothing to me, only it may be a reason for personal investigation ending in acceptance or rejection, as I may find it in harmony with reason and well established truth. This is the one great defect in our schools and churches to-day. Young people are banded together and fed on the opinions and views of men, formulated, it may be, thousands of years ago, in place of being taught to think out these religious problems for themselves and reach their own conclusions. A generation that is brought up and educated on the principle:

"Open you mouth and shut your eyes
And I'll give you something to make
you wise"

will never be intellectually rich. The most valuable lesson a public school teacher can give a scholar is to teach him intellectual independence, to think for himself and not rely on another's opinion. And so our Sunday schools would be infinitely more serviceable to the youth if in place of cramming the minds of the youth with the theological opinions of past ages we set them to study rationally and freely this grand old book in the light of present day science.

Another great hindrance to the reception of truth on the part of church people especially is the mistaken notion that all spiritual truth was given to the world in one complete system

nearly 2,000 years ago. I for one do not question the lofty morality, the exalted character, and the unspeakable value to the world of the teachings of Him we call master, the Jewish carpenter, Jesus of Nazareth. The ethical system of Jesus has never been surpassed, and I think had never been equalled up to his time. That system enforced by His life of lofty devotion to humanity and his heroic death must ever stand as an illustration of the highest inspiration and development of which humanity is capable. But a point neglected by most of us who are His followers is this: His teachings were never set before His followers as a finality. He declared plainly and repeatedly implied in His discourses that fact that he was not giving out to humanity all the truth he had received. "I have many things to say unto you but ye can not bear them now" He declared that after him would come a teacher, the spirit, that should guide his followers into all truth. So he refrained from uttering truths too advanced for his hearers and cautioned his disciples not to cast pearls before swine, i. e., to give out doctrines so far in advance of the spiritual development of their hearers they they could not appreciate their value of beauty any more than swine could appreciate the beauty of pearls. God has dealt with humanity as we deal with children. He has given to every nation and to every age truths adapted to their development. (We teach a few elementary truths to our children) of three or four years of age, To those of 10 or 12 we can give more advanced truth, and to our youth of 20 or 21 we can teach truths suitable for young manhood or womanhood.

In the earliest times men got very crude and even contradictory conceptions of God. At first He was a being, awful in character, dreadful in His fierce dealings with humanity, and

only known as a being to be feared and propitiated by blood. Even in Old Testament times the conception of God was that of a cruel and jealous ruler, an angry, frowning Jehovah who was to be placated with a multitude of offerings, and who required the death of the offender if some slight transgression of his law were made either wittingly or unwittingly. Jesus came and his conception of God is that of a loving Father, one whose love went out to all men and who delighted to hear and answer prayer. Now if my proposition is true regarding God's revelation to man you will see that it is a continuous revelation, a progressive revelation, a revelation to every people and age, and if the character of the truth revealed depends (as I claim it must) on the ability of men to receive it, then revelation is to continue forever and we have it to-day as truly, aye, more fully, than in any preceding age. Again, revelation is not, as men have taught, a reversal of ordinary growth and development, not an irruption of truth to any one people or age, but a continuous divine stream of truth and inspiration to humanity in every age and clime, and limited only by the capacity of the race to receive it.

If that be true, then we should be looking in every age for new truth outside the teachings of the fathers and sometimes for truth so far surpassing all the conceptions our fathers formed as to appear not only new, but contradictory, to their teachings.

Now, I have a few words to say on the attitude of the church toward new truth. Unfortunately, from a variety of causes this attitude has not been generally what it should have been, and enlightened men, pious men, men of devout spirit, have often been repelled from the church because the church has assumed a hostile attitude toward new truth. If we go back to

the time of Christ we find the churchmen of His day were not sympathetic toward new truth. If any doctrine came to the people through the priesthood the church would hear it and heed it, but if it came from an out-of-the-way place, like Nazareth, they would scorn and persecute it. It was churchmen who put Jesus to the shameful death of the cross. In Luther's time, when he hurled his advanced ideas like a bombshell into the camp of the Roman church, it was the churchmen of his day who sought his life. In Wesley's time, though he preached the purest form of spiritual truth that was proclaimed in his age, yet the churchmen of his time drove him out and he had to preach in graveyards and coal mines and on the markets.

I fear that, while our church preaching and teaching is in many ways in advance of that of any preceding age, in the attitude of church leaders toward new truth there has been little if any improvement. Is it not true to-day that new truth is not heartily welcomed by the church—that church leaders are afraid new truth may disturb theological beliefs, and so fight shy of it and often sneer at it and denounce it and then afterwards embrace it. New truths in astronomy have been denounced and men have been imprisoned for accepting views that churchmen thought contrary to the Bible, but which only proved contrary to their misunderstanding of the Bible. New truths in science are often condemned, and 25 years ago, it was very common and very popular for preachers to sneer at the evolution theory, but to-day it is no longer sneered at, for there is arising in all intelligent minds who have candidly examined the evidence, the conviction that this was the method of creation, and no scientist of to-day denies it. So it is with new truths in philosophy and

psychic research. The scientific truths of telepathy, clairvoyance, soul flight, psychometry and prophecy are well established by incontrovertible evidence, yet to mention them in certain church circles is to ostracise yourself. Now why should new truths have to get into the church through the back door? Why should old opinions, old interpretations of Scripture, old statements of belief—all of which must reflect the ignorance and prejudice and limitations of the age in which they were formulated—bar the way to progress in our own day. Have we not a right to our own views and our own interpretations and our own creeds and our own new truths equally with those who preceded us? Must we forever wear the cast-off garments of past ages?

Another hindrance to receiving the truth is the belief so prevalent among church people that the days of inspiration have passed, never to return. I for one can never believe it. I recognize the inspiration of past days. Christ had it—so had the apostles and the prophets of earlier time. No one, unaided of heaven, wrote the sublime utterances of Isaiah or the 13th of First Corinthians, and no one uninspired wrote.

"There's a wideness in God's mercy."

Why should inspiration be limited to one age? If possible in one age why not in another? If it came to Paul 1900 years ago it can come to you to-day. If John had it in Patmos you may find a modern Patmos and share it also. In the broadest, truest sense God is no respecter of persons. Heaven is as near to earth to-day, God as loving and kind to-day, men as much in need to-day, and truth as abundant to-day, as in the ages when men are said to have possessed this inspiration.

The truth is the fountain of inspi-

ration, is open to all who will climb the heights where it is situated. If men can not attain it, it is only because they are too worldly, too much the followers of pleasure, too selfish, and will not undergo the mortification of the flesh, the crucifixion of self, the putting away of ignorance and doubt and prejudice.

We must learn the laws that govern our spiritual nature. We must develop our spiritual faculties so that we can see and hear and realize spiritual things. We must wait upon God—alone and in silent expectation—listen for his voice. And we must set ourselves about the spiritual education

of our faculties as the great business of our lives. If we do this we shall not wait in vain. If we ascend the spiritual Alps and hide in the cleft of the rock we may not, indeed, hear His voice in the fire or tempest or whirlwind, but we shall hear the still small voice. Angels will become our companions. Heaven will open its portals to our vision as it did to Stephen of old, and the boundary between earth and heaven will become so low and narrow that the inhabitants may pass to and fro at will. And then shall inspiration be the birthright of every one thus spiritually educated. Amen.

The Scene at Conference.

Excitement reigned in the Conference during the delivery of the defence. It occupied nearly three hours and was frequently interrupted by derisive remarks and various noises. Protests were frequent. A Rev. D. D. arose in a rage with flashing eye and flaming face during the reading of the account of Sir Wm. Crooke's investigations and declared that one of the characters referred to was a fraud and that Dr. Austin knew that she was a fraud, &c. Another prominent member of the Conference was so enraged at the mention of the scientific authorities quoted (Zollner of Germany, Crookes and Wallace) that he wanted the speaker stopped and thought that Conference should vote on the case at once as the mention of these authorities in the Conference would do incalculable harm in both Canada and the United States. All of these interruptions however, were quieted by the president, Rev. Walter Rigsby who took the ground that the speaker had rights that could not be ignored. The conduct of the president was most impartial and the spirit

of fair play on the part of many leading members of the Conference was commendable. It was only a comparative few that interrupted. The interruptions, however, had the effect of inducing the speaker to shorten his quotations and curtail and summarize the mass of testimony he had before him.

"I met with much kindness" Dr. Austin remarked to a friend. "Old friends gathered around me and plead with me to take advantage of certain clauses in the Discipline and legal technicalities &c., and to refrain from open advocacy of Spiritualism. Reporters, editors, visitors, members of the Conference and visiting clergymen came to commend the sermon and congratulate me, one editor remarking that the Conference had listened to a good sermon for once, another of the Detroit editors declaring through his paper that if the sermon had been preached in the United States, the people would have crowned me in place of expelling me. Many of those who came to me admitted they had witnessed these psychic phenomena in their

own homes, &c., and knew they were genuine but thought I was imprudent &c., &c., to take an open stand upon them. Common honesty, however, required that the Conference should know my position, and I refused to accept their well-meant counsel. Moreover, if I continued a Methodist minister I would not do so in shackles." At the close of the address the Rev. A. B. Going, B. A., the plaintiff, took the platform and proceeded to "prove" the charges by comparing quotations from Methodist standards with quotations from Dr. Austin's sermon and extracts from Dr. Austin's book, "Glimpses of the Unseen." He read lengthy accounts of investigations where the medium was fraudulent and

showed how in many cases the people were deceived. His address was well received by the Conference and appeared to be perfectly satisfactory, though its main propositions were all admitted by Dr. Austin's address which pointed out the fact that fraudulent mediumship by no means precluded the genuine. It is worthy of remark here that no one in the Conference attempted to meet the testimonies of Sir Wm. Crookes, C. F. Zollner, Alfred Russel Wallace, Dr. George Sexton, Dr. Joseph Cook or entered upon any refutation whatever of the Scriptural passages Dr. Austin had adduced in defence of his position.

Address

OF

REV. DR. AUSTIN

At the London Annual Conference, Windsor, June 1st, 1899, on the occasion of his trial for heresy.

Winnipeg, Man., May 26th, '99.

To the President and members of the London Annual Conference of the Methodist Church of Canada.

Dear Fathers and Brethren,—I stand charged with heretical teaching under four counts, based upon an acknowledged report of a sermon preached in the Parkdale Methodist Church on Jan. 9th, of the current year. The indictment is made by the Rev. A. H. Going, of Port Stanley, and the trial by committee, as required by discipline, took place at Aylmer on the 15th inst. At that trial I was not present, but a communication was sent to the committee defending the various extracts from the sermon, which had been challenged, as (a) true, (b) Methodistic, and (c) Scriptural.

A copy of this communication is herewith appended, and forms Appendix A to this Defence.

As the Committee have decided that there was ground for the charges made, and the matter thus comes before your Conference for decision, I desire to set forth in some detail the facts and reasons which lead me to

consider the views taught in the sermon, not only true, but also both Methodistic and Scriptural.

Before entering directly upon the charges, I shall make a few propositions which have, I conceive, a direct leaning upon the points at issue between the complainant and myself, and should, I believe, be kept in view in reaching such a decision as will meet the ends of justice and the cause of truth.

1. I give full credit for sincerity and honesty of purpose to my ministerial friends who believe it their duty to prefer and sustain these charges. I ask them and all other members of the Conference to accord to me the same sincerity and honesty of purpose, and I sincerely hope—whatever may be the issue of this case—that none but charitable thoughts and words will be indulged in, on either side, during or after the Conference. For myself, I purpose to pursue this line of thought and action, while in

no degree disposed to give up my individual rights of personal investigation of truth and my personal freedom in teaching what I know to be true, I hope, even if the Conference takes the most extreme view of the matter at issue, that while separated in thought, I shall not be separated in Christian sentiment from the brethren of the London Conference with whom it was my privilege to labor for so many years.

2. The case before the Conference is a clear question of Scripture interpretation. I am not charged with a denial of revelation, with a rejection of the Scriptures, or with atheistic or infidel notions. It is not a question of believing too little. It seems clear from the tenor of the charges that in the Complainant's view, I believe too much. It is a question of opinions and of Biblical interpretation. It is true that the two charges referring to "endless punishment" and the "divinity of Jesus" bear upon doctrines vitally important to Methodism. But they are charges so utterly unsupported by any statements or clear inferences from the Sermon, that I can hardly think the Complainants serious in proposing them—save as padding to the main charge in number four.

(I think I find in the Scriptures and in the teachings of science to-day clear evidence that certain views of life, death and the future condition are true, and believing these views much more rational and inspiring and comforting to the human heart than the older conceptions, I proclaim them. My opponent holds they are heterodox: I maintain they are Methodistic and Scriptural, at least, not antagonistic to either Methodism or Scripture. I maintain they are true views and therefore could only recant them upon conviction of error, even if Methodist teaching were opposed to

them. I am indicted therefore for exercising my Protestant brithright, private interpretation of the Scriptures.)

3. The history of the Church shows a progressive development of Christian doctrine and continuous change, from age to age, in the Church's conception of the truth. With increasing knowledge of nature and of man, the Church must and will broaden her views of truth, and in the future, as in the past, the interpretations of Scripture will be brought into harmony with the advanced teachings of science. No church ever had all the truth, no creed ever embodied all the truths of Scripture or the truths of science. In the past, too rigid adherence to the creeds and established doctrines of orthodoxy has often led the Church into opposition to the truths of science. It is an historic fact that churches have opposed scientific truth and persecuted scientists and afterwards received their teachings. Through the Middle Ages the Church opposed nearly all the deductions of science. (So widely different have been the views of the Church on the questions of authority in matters of religion, that the heterodoxy of one age has become the orthodoxy of the next. It is comparatively easy to tell what heresy is to-day; but who can tell what it will be to-morrow?)

In view, therefore, of the history of the past, in view of the progressive nature of the revelation of truth to the world, especially in view of the large increase of scientific truth in our own age, we contend that the Church should hesitate to condemn new truths, or even new theories, unless clearly opposed to the basal doctrines of religion. The attitude of the Church to the new truth coming into the world—from whatever source—should be sympathetic; and, while she should try, test, prove, all things,

holding fast to that which is good in past teaching, embrace every new truth, as soon as it is demonstrated, and consecrate it to the service of humanity.

4. The period in which we live is evidently a period of transition. This is seen in the fact that old interpretations of Scripture are giving place to new. Old conceptions of the method of Creation are no longer popular, and the new conceptions of the divine method in creation and government of the world, are now almost universal. Old views of inspiration are no longer generally held, and while the Church holds as steadfastly to the inspiration of Scripture as in past days, the popular view on this—as on nearly every other doctrine and dogma—is the new view. The creeds are not changing as rapidly as the beliefs of the people, nor as rapidly as most men of progressive mind desire, yet an entirely new meaning is, in many cases, read into the creeds, or a new interpretation put upon them.

The change is clearly in the direction of greater latitude in individual views, less importance being attached to creed and more to character and practical Christian living.

Hunting after heretics—except in case of teaching flagrantly unscriptural or immoral—is therefore out of fashion to-day and contrary to the trend of public sentiment, and the spirit of the times.

5. This is an age of great and increasing liberality in all the churches in regard to theological views. The common sentiment in all churches seems in favor of emphasizing the essential and fundamental doctrines in which all the churches agree, and placing less importance upon the minor doctrines and peculiar interpretations of Scripture, in which the churches differ. The supreme value of Christ-

like deed and life was never more fully insisted upon, and this being secured, the Church of to-day grants large liberty of individual opinion, justly reckoning that a life that is Christ-like in deeds of mercy, even if unorthodox, is nobler than the most orthodox creed without them. In the public life of Canada to-day and among her chosen representatives, is a man whom no one would select as an example of orthodoxy or piety, yet his devotion, liberality and Christ-like zeal in behalf of neglected children have won for him an imperishable fame with his countrymen, and who shall say what reward hereafter. A popular vote of church members throughout Ontario would endorse his as a nobler life and a better creed than that of multitudes of the men who can repeat their Credo and Pater Nosters from beginning to end—and are bereft of active service to humanity.

The cry of the age is "Back to Christ"—which may be interpreted not only as a call to the service of humanity, as the only true service of God, but also as a demand for simpler, plainer teaching, such as Jesus Christ gave to men. The immense popularity of Sheldon's works with Christian people is a clear indication of the trend of church sentiment. "In His Steps" is "the voice of one crying in the wilderness," calling men from theological disputing to deeds of practical Christianity.

No previous age has witnessed such widespread divergent teaching in the Christian Church on the one hand, or such unity of sentiment about the necessity of Christian living on the other. Bishop Colenzo, Dean Stanley and Canon Farrar in the Episcopal Church, have shown how far men may travel from beaten theological paths and still be accepted and accredited representatives of that eminent body.

In recent years we have had a Drummond teaching Evolution; a Lyman Abbott proclaiming his belief in spirit return; a Minot Savage declaring his acceptance of the main teachings of Spiritualism; a Talmage in a recent sermon on "Occupation in Heaven," affirming that the departed saints not only came back to this sphere, but also take a more interested and active part in the reforms of the age than they did in the flesh; a Workman as Professor in Victoria University, announcing as a result of his special and prolonged study of Oriental literature, views of Messianic Prophecy so advanced that the "Conscript Fathers" of the Church are astounded; a George Robertson Smith writing an article on the Bible for the *Encyclopaedia Britannica* so divergent from orthodox views of past days that he is tried for heresy and acquitted; a Canon Farrar preaching his doctrine of Eternal Hope and a Macdonell of Toronto, repeating that doctrine to a Canadian audience. Within the present month Dr. George Adam Smith, of Glasgow, has completed the Yale Lectures on preaching on the Lyman Beecher foundation. According to a report before me in the Congregationalist of Boston, he declared that it is now impossible to look upon all parts of the Bible as of equal divinity; that the Church has as much liberty, right and inspiration to make a new canon of Scripture for to-day as she ever had in the past; that the Book of Genesis is a four-fold document, Isaiah is a dual production and the Prophets are compilations; that parts of the Pentateuch are later than Moses; and that the attempts of the Church to enforce a literal interpretation and acceptance of the Old Testament have been disastrous. Within a fortnight Prof. J. W. A. Stewart, D.D., of Rochester University, addressing the Alumni of Mc-

Master University, declared that Christianity and Evolution now dwelt side by side. He declared in favor of the Higher Criticism, and asserted there was a marked reaction in our age towards faith and towards the spiritualistic view of nature and destiny.

These are pertinent illustrations of the widely divergent thought that characterizes the teachings of the different churches, and illustrations, I am glad to say, of a noble liberality that pervades the Christian Church generally.

The question brought before the Conference by these charges is a clear question of the right of investigation. Every man, I claim, has an inherent right to know all that can be known about humanity — that is about the soul and its manifestations. His rights are not bounded by the limits of thought in past ages. What the "Fathers" thought and taught may be interesting and instructive, but in no sense forms a barrier to our investigations to-day.

The truths formulated in creeds and sermons by our fathers are not Chinese Walls—beyond which it is immoral or wicked to travel.

By a divine ordination (prior to any Conference ordination) and as sacred as the instincts of the soul itself, every man is an original investigator of truths, and no church court or Conference can bar such investigation without impugning man's intellectual faculties and questioning the wisdom of the Creator.

A minister, I claim, has the same right to investigate, the same right to know the truth as other men, and where the truth concerns the human soul and the future life, he has a hundred-fold more motive and reason for research. For is he not a physician of souls, and how can he minister

successfully if ignorant of man's spiritual nature, and the wonderful powers inherent in the soul itself? It is not only the inherent right and privilege of the minister to study Psychology; it is his business, his duty to study it, that he may be the better fitted for his ministerial work. He is under special obligation, from the very nature of his calling to study human nature—not only theoretically and historically from the text book, but practically and experimentally from the soul itself. He should study, not only the normal, but also the abnormal man—the clairvoyant, the sensitive, the dreamer of dreams, the prophet, the healer, and glean from one and all, every possible fact as to man's spiritual powers and the laws which govern their development.

Why should a minister be ignorant of truths that can be demonstrated about man's psychic powers? Is not the soul of man a book of revelation to everyone who will study it? Why should a minister of Jesus Christ be indifferent to questions affecting the soul with which his life work is principally concerned? Why should he be a craven to fear the taunts of ignorance or the cries of bigotry, or cowardly enough to give up his search for truth—even if required to seek it in disreputable quarters. The world's choicest Revelations and grandest Reformers have often come out of despised Nazareths.

I claim, then, as a minister, it is not only my right but a sacred duty to investigate and find out all that can be known about the marvellous psychic powers of humanity. It is not a disgrace but an honor to be an investigator in this field and I spurn the implied allegation in these charges that Methodism prefers ignorance as the mother of devotion

to free investigation which is always the mother of a larger and nobler faith.

I regret as insulting to the church, with which my family has been allied for four generations, the implication involved in these charges, viz., that Methodism—born and cradled as she was in a University and the prolific mother of Colleges and learned men—is either afraid of investigation or ready to condemn her ministers for seeking to test and probe every current theory and doctrine concerning the spiritual nature of man. I assert then for myself and for my fellow-ministers an unlimited right of investigation in psychic research, and, so far as the teaching of the truths of Psychology is concerned, our only limitations are the standards of Methodism and the Bible. (It cannot be shown that the teachings of my sermon are contrary to Methodist theology or the truths of the Bible).

To ignore psychic investigation and treat with indifference or contempt the researches of such a body of Scientists and Divines as the Society for Psychical Research in England—many of them among the first names in Science and Theology in Europe—is to write one's self down as behind the age and incapable of progress. Such indifference to demonstrated facts and to the wonderful progress of this age in the experimental study of Psychology, is what gives point and effect to the statement oft hurled at us by our enemies, that the orthodox man is the man who stopped thinking forty years ago.

This duty of the minister to investigate the Psychic phenomena of to-day is imperative whether the deduct drawn from this phenomena be true or false. The genuine phenomena adduced in behalf of Spiritualism and attested by scientific investigations in all parts of the world as occurring un-

der the strictest test conditions, has never been accounted for satisfactorily unless we accept the theory of spirit return. Millions of men and women — intelligent, devout, truth-loving—many of them after years of patient investigation, accept this belief in spirit return which John Wesley held as the only possible explanation of the genuine phenomena.

Is there any other possible explanation? If there be any other explanation the opponents of the spiritual philosophy should bring it forth and solve the riddle of the Sphinx.

As I shall show when I come shortly to treat of this phenomena and the testimony that supports its genuineness, there is no other theory offered in explanation that meets the case. My contention then in brief is this: The Christian Church should examine, test and prove this phenomena and if genuine, seek a rational explanation. If no other explanation but that of spirit return will meet the case then the philosophy of spiritualism should be accepted. If the spiritual theory is capable—as it is claimed — of scientific demonstration, then it should be accepted and proclaimed to the world. If this theory embodied a truth it is a great truth, one of the most important ever discovered. If a truth the doctrine of spirit return is pregnant with meaning to humanity. If true, Spiritualism approaches very nearly to a scientific demonstration of the soul's immortality, — for it shows that consciousness, reason and affection survive the change called death. If it, be true, it furnishes what is most needed in this materialistic age—a demonstration, here and now, in ten thousand homes of the blessed fact that death does not end all, and of the possibility of spirit return to-day as in the early ages. If true, Spiritualism throws a flood of light on the methods of divine revel-

ation. It shows powers and faculties in the human soul through which the revelations of the past ages came into the world. The Spiritual Philosophy embraces the teaching of telepathy, clairvoyance, inspiration, healing, prophecy, &c., &c., and these all find illustration and exemplification, again and again, in the Scriptures. Telepathy once demonstrated, proves that the scriptural doctrine of inspiration has a solid basis in the powers of the human soul. Clairvoyance once proved, demonstrates the possibility and the probability that the clairvoyant powers claimed for the prophets of old, were actually exercised by them—and hence must render the scriptural statement less difficult of acceptance by the sceptical and scientific mind. Prophecy demonstrated to-day renders it quite easy to accept the claims of prophetic powers by the prophets of old. Telepathy furnishes to my mind the only rational philosophy of answer to prayer in a universe governed by fixed laws.

But how can ministers demonstrate either the truth or falsity of the Spiritual Philosophy unless they study it theoretically and investigate it experimentally? If they regard it as a bug-aboo, if they ignore its vast literature and fail to comprehend its philosophy—which is both rational and Scriptural—they must expect that their public utterances and denunciations will excite only contempt from that large and rapidly increasing army of investigators who are seeking a solution of these spiritual mysteries.

6. What then are we to do if we find a fact or class of facts demonstrated by scientific investigation or proven by human experience which does not harmonize with current orthodox belief? Are we to discard the Scriptures—from which we have drawn our beliefs and which beliefs are therefore only a set of interpre-

tations of Scripture—and rush madly into atheism or agnosticism? By no means. We are simply to do what our fathers in every age of church history have done—revise our interpretations of Scripture and thus harmonize our conceptions of truth revealed with the truths discovered in nature. (Whatever theory of inspiration may become the future faith of the church, I have personally no doubt that the lofty character of spiritual truth contained in the Scriptures and the inherent value of that truth to humanity will make the Bible a text book for humanity as long as the world stands. The Bible and the church endure through the centuries, but the creeds and symbols of the faith present as one looks back over the past ages, a shifting panorama, and this seems likely to be the history of the future.

We need not fear, therefore, either the new truths, of science, or the results of the widest and freest investigation, nor the new interpretations of Scripture. It is time that everything that can be shaken, be removed that the things that cannot be shaken may remain.

Only we must not put the wine of new truth and new interpretations into the old bottles, lest, they burst.

7. A clear distinction should be made by the conference between the position of one of its members who, investigating genuine phenomena accepts the theory of Spirit return as the only possible explanation of all the facts, and seeks to harmonize the phenomena and theory of spiritualism with Scripture and Christianity, and the position of another who takes this theory of spirit return as a point of departure into wildest vagaries and boldest opposition to revelation. For myself, I hold to nothing in the phenomena and theory of Spiritualism which I cannot amply support, as I

shall show, by incontrovertible testimony of witnesses and by the plain teachings of the Bible.

I use the phenomena and philosophy of Spiritualism, therefore, to strengthen and confirm the historic records of Scripture rather than an instrument for overturning this faith.

8. Another consideration having, I think, a direct bearing on the case before the Conference, is the probable result of Conference action upon the church and the community at large. While the individual cannot escape criticism, adverse or friendly, the action of the Conference in a case of this kind, is sure to excite wide attention and, if condemnatory in character, to provoke much discussion, criticism and censure. While the charges are laid and the action instituted against my humble self, another trial is going on and another decision is being reached in which the action of the Conference will find public commendation or censure.

This Conference is before the bar of public opinion and if it pronounces a judgment out of harmony with individual liberty and the liberal sentiment of this age, a judgment for example, that would deprive a minister of his standing for exercising his right of investigation, and full right of freest discussion within the limits of the Discipline and the Bible, then the Conference will not, cannot escape public condemnation.

It is true this fact is no reason why the Conference should not perform its duty—for duty must be done regardless of public approval or disapproval—yet this consideration is of such weight that Conference should hesitate to take any adverse action where there is a shadow of doubt that the teaching in question is unscriptural or un-Methodistic.

A humble individual like myself may

be in error, and make mistakes, and the consequences, while serious to himself, may not be very important to society. But a mistake by a Conference would be a serious mistake and a misfortune to society at large.

And now before entering on the charges, a few words of a personal character, will help to clear the ground and give you all a readier and clearer view of my position. I do not assume to know, all the truth, or to be infallible. I do not believe in an infallible church nor in infallible men, nor in an infallible book. There is not a member of this Conference at whose feet I would not sit gladly to learn the truth. Many of you are well qualified to instruct me in many things. I am ready at any hour to buy truth of any one—to give up old opinions for better ones, old and narrow conceptions for new and broader and clearer ones. But I cannot part with views which are the growth of some years of study and research, views demonstrated correct in a vast variety of ways, without clear evidence of their unsound character.

The views I hold are all supported and proved by Scripture. True they differ from some of the current popular interpretations. This defence will show plainly my position in regard to the sermon and the charges based upon it.

I have never attacked the doctrine of eternal punishment nor the atonement, nor the divinity of Jesus nor the inspiration of Scripture. As to the finality of revelation I reject it—if there is such a doctrine taught in our standards. It is contrary to the teachings of Jesus as to the work of the Comforter, contrary to the promises and prophecies concerning millennial times, can never be reconciled either with human nature or divine justice, and contrary to facts of human experience to-day. It is not a true doc-

trine, nor is it contained on any true interpretation in the Bible.

My position on Psychio Research and Modern Spiritualism is virtually the same as that of Dr. Minot Savage of Boston, Dr. Lyman Abott, and Joseph Cook—viz., that the phenomena found in modern psychio research is absolutely genuine. The interpretation is to-day the only question among investigators.

At present—though open to conviction—the only interpretation I have found to meet the facts of the case is that of spirit manifestation. I insist on unlimited right of investigation and maintain that the demonstrated phenomena now before the world from scientific men, the vast importance of the subject in its relations to theology and science and the teachings of Scripture, all unite to render this one of the most important problems of the age for ministers and christians generally.

As the report of the action of the Committee did not reach me until Thursday, May 18th. I have only had the leisure hours of a few week's time to prepare this defence. I fear therefore there will be some repetition and apparent need of revision. I trust, however, that it will be clearly intelligible to all, and, if not, I shall gladly answer, so far as I can, any questions based on the charges, or the passages quoted from the sermon in their support, only I must insist, in view of the great importance of the subject, at least, to myself, that such questions be proposed in writing, and I have time to formulate a written answer. The brethren of the Conference will see that I am obliged from my very position to prepare a paper that will serve two uses, viz. a defence to the conference and, if necessary to the Christian public at large.

I am here then to defend, if I can, the sermon and to ask from the Con-

ference, what I am sure they all want to give me, a fair trial and no favor. As I have answered, I think, with sufficient fulness the first three charges, which I believe could never have been seriously intended by the complainant, but rather, as introduction and support to the fourth charge, and as the Committee consider my sermon commits me to a belief in, and defence of, the main proposition of Modern Spiritualism and some members of the Conference may take the same view, I now proceed to show that there is not in the mere belief of spirit return and spirit communication anything contrary to scripture or Methodism.

I shall endeavor to prove the three following propositions: 1. The Phenomena of Modern Spiritualism is genuine phenomena, i. e., it cannot be accounted for as the result of fraud, imposition, &c., or as the result of any known laws of the physical realm. 2. The agency of departed friends of the departed is the only theory that explains all the facts of this spiritual phenomena. 3. The belief in spirit return and communication is neither un-Methodistic nor un-Scriptural. I wish then first of all to establish the reality and genuineness of the Spiritual Phenomena. But while a considerable portion of the Phenomena shown in public halls and seances may be account-

ed for as the result of artifice and deception, it cannot be doubted that the greater part of the Phenomena of the home and private life, and the Phenomena that courts the light and is given under strictest test conditions, is genuine in its character.

But it may be said, if part of the phenomena of Spiritualism is, by its defenders, admitted to be fraudulent, why may not further investigations show the remainder has been the result of fraud &c., also? We answer: 1. Much of the phenomena occurs without the presence of any recognized spiritualist, in the home circle, not only without previous announcement or expectation, but often to the great discomfort and annoyance of the parties concerned. The noises that so disturbed and annoyed the Wesley family furnish a case in point. 2. The phenomena in the presence of sensitives is of such a varied character, is so abundant, is so personal, so utterly astounding, is given under such a variety of test conditions and is supported by such a weight of expert testimony from men whose judgment and standing are beyond all question, that no one who has ever investigated candidly and fully this phenomena under the best conditions, doubts for a single moment its genuineness.

10 THE CHARACTER OF THE SPIRITUAL PHENOMENA.

It may be asked by some one what is the nature of this phenomena, the existence of which is supposed to demonstrate the theory of spirit return, I answer, it assumes a variety of forms among which are the following:

Sounds produced in wood, metal, or upon various objects in the room, evidently controlled by some intelligence and used as the media of conversation; the movement of objects such as chairs, tables, musical instruments, without contact with the human body or without mechanical contrivance, such movements being intelligently controlled to answer questions, produce music, &c., the production of an independent voice directed by an intelligence in conversation and in song; the presence of lights such as are said to have accompanied spirits manifestation in all ages; the dematerialization of objects so as to allow the passage of matter through matter and its materialization again in original form; the production of written communications, or so-called spirit writing under such circumstances as preclude the possibility of its being the work of the medium or of any of the circle, the materialization of hands or other parts of the body or the full form, tangible and visible and capable of motion and able to move objects about the room; play upon instruments, sing songs, deliver addresses—all of which materialization and action and subsequent dematerialization taking place in the light and witnessed concurrently by scores of spectators; the levitation of the human form and the carrying of heavy objects about the room, apparently floating through the air and often touching the ceiling of the room; the production in some occult manner of flowers, perfume and the bringing of

objects from a distance under circumstances that implied their passage through matter.

11. A PERSONAL STATEMENT.

I had purposed, when I first determined on this defence to give in detail a series of my own experiences as a reason and justification for belief in the Phenomena and Theory of Spiritualism. Several reasons have led me to decide against this course, the chief of which is that a detailed account of such personal experiences and a statement of what I have witnessed, would almost fill a small volume and would be, after all, but the testimony of one witness, whereas the testimony of great names in literature, science, art, and religion, is at hand and this will better serve my immediate purpose.

Some day, should the occasion arise, I will give to the public a series of these experiences in Psychic Research, which will be ample justification for any views I have expressed, either in favor of the Phenomena or the Philosophy of Spiritualism. I content myself therefore at present with the following general statement. All the phenomena I have described above I myself have witnessed—except the passage of matter through matter, the levitations of the human body and the production of flowers—and I have witnessed all this over and over again under circumstances utterly precluding the possibility of fraud. In the quiet home circle, where no preparation had been made and no one anticipated a visit; in the room where all ingress or egress was positively barred and no confederate could be lurking; with the medium of continental reputation and with the medium unknown outside the limits of her home circle; under conditions rendering the pro-

duction of the phenomena on the part of the medium, or by any one in the circle, a physical impossibility; in Toronto, Rochester, Detroit, Buffalo, Chicago, New York, under a great variety of circumstances and with full opportunity of investigation before, during and after the seances; with people to whom I was an utter stranger and with people well known; under conditions of my own imposing and with single desire to know the truth and that only, I have seen again and again this phenomena produced, heard these voices from the angel world, caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight, held them by the hand, and have felt their hands in benediction on my head, and have learned to know and trust, and love those inhabitants of the spirit world, individually even as I know and trust and love friends in the flesh.

I have asserted that the Phenomena is so varied, personal, so abundant, so perfectly astounding in character, given under such a variety of circumstances and supported by such a weight of expert testimony that it is impossible to doubt its genuineness, whatever interpretation is put upon it.

I now proceed to summon as witnesses some means too well known in the literary and scientific world to require any introduction to the reading public.

12. SIR (WM. CROOKS.

Professor Crooks, F. R. S. is without doubt, one of the foremost men of science to-day. After Lord Kelvin and Alfred Russell Wallace (now that Tyn-dall and Huxley are dead) there is no man of science whose name is quite so well-known to the public or held in higher respect by the Fellows of the

Royal Society. He invented the Radiometer—an instrument which first demonstrated the dynamic force of light in driving a machine of very peculiar construction. He also invented the vacuum tubes, called after him the Crookes Tubes, which produced those peculiar rays, the wonderful power of which Roentgen has lately demonstrated. He discovered the metal Thallium. In 1865 he discovered the Sodium Amalgamation process for separating gold and silver from their ore. As a chemist, as an author of distinguished scientific works, as a discoverer, he has been repeatedly honored by the Royal Society of England and the French Academy of Sciences and his name is imperishably identified with the advanced chemistry of the present century.

Twenty eight years ago there was published an article in the Quarterly Journal of Science in which Mr. Crookes set forth what should be the attitude of scientific men toward this Spiritualistic Phenomena. It shows that he began the investigations in no sympathetic spirit. His attitude was one of scepticism and, in fact, he tells us he believed the whole affair was a superstition, or at least an unexplained trick. He was repelled by the reckless assertions, the illogical arguments and the crass ignorance of many advocates of the Spiritual philosophy. He held that the first requisite in proper investigation was to be sure of the facts and the actual facts could not be obtained except by the most careful and painstaking experiments of men qualified to make them under the strictest test conditions. He set himself to work to devise instruments for scientifically sifting and testing the phenomena and proceeded with his investigations under the most perfect conditions. He soon became convinced that some of the phenomena was beyond explanation by any known law,

but he did not accept at this time the theory of spirit return as the true explanation. In 1874 he published in the quarterly Journal of Science "Notes of an Enquiry into the phenomena called Spiritual." He had been then investigating four years. The paper gives a plain statement of a series of investigations conducted in his own home, under the strictest test conditions he could devise and in the presence of a few competent witnesses. These experiments were conducted in the light, in various rooms of his house, and sceptics were admitted as well as believers in the Spiritual theory.

WHAT OCCURRED UNDER THESE CONDITIONS?

We answer, every one of the following phenomena, as he declared "in my own house, in the presence of trustworthy witnesses and under as strict test conditions as I could devise." Below we give a list of those remarkable occurrences for the occurrence of which the President of the British Association for the Advancement of Science is willing to stake his world-wide reputation.

It may be well to state here that Sir William has fully accepted the belief in spirit return as the only rational solution of the Phenomena and at the recent meeting of the British Association has re-affirmed the reality of the phenomena and his belief concerning it. Here then is the list of occurrences which converted one of the world's greatest scientists to a belief in Spiritualism:

VERIFIED PHENOMENA.

Every occurrence, for the truth of which he vouches, he declares took place, "in my own house, in the presence of trustworthy witnesses, and under as strict test conditions as I could devise." Now let us see the mere list

of these occurrences, for the reality of which he stakes his reputation.

1. The movement of heavy bodies without contact, but without mechanical exertion.

2. The phenomena of percussive and other allied sounds.

3. The alteration of weight bodies.

4. Movements of heavy substances when at a distance from the medium.

5. The rising of tables and chairs off the ground, without contact with any person.

6. The levitation of human beings.

7. Movement of various small articles without contact with any person.

8. Luminous appearances.

9. The appearance of hands, either self-luminous or visible, by ordinary light.

10. Direct writing.

11. Phantom forms and faces.

12. Special instances which seem to point to the agency of an exterior intelligence.

13. Miscellaneous occurrences of a complex character.

To these must be added:

1. The handling of red-hot coals by the medium.

2. The materialization of spirit forms.

THE FIRE TEST.

"[We may, however, quote his description of the fire test, which he communicated to Part XV of the proceedings of the S. P. R. The notes were made during the seance of May 9, 1871, at the house of Miss Douglas, 81 South Audley street. There were present besides Mr. Crooks, Mr. Home, the medium, Miss Douglas, Miss Gregory, Mr. O. R., Mr. Jones, W. F.—seven persons in all.

Mr. Home sank back in his chair with his eyes closed, and remained still for a few minutes. He then rose up in a trance and made signs for his eyes to be blindfolded. This was done.

He walked about the room in an undecided sort of manner, came up to each of the sitters and made some remarks to them. He went to the candle on a side table (close to the large table) and passed his fingers backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circumstances. He then held his fingers up, smiled and nodded as if pleased, took up a fine cambric handkerchief belonging to Miss Douglas, folded it up on his right hand and went to the fire. Here he threw off the bandage from his eyes, and by means of the tongs lifted a piece of red-hot charcoal from the centre and deposited it on the folded cambric; bringing it across the room, he told us to put out the candle which was on the table, knelt down close to Mrs. W. F. and spoke to her about it in a low voice. Occasionally he fanned the coal to a white heat with his breath. Coming a little further round the room, he spoke to Miss Douglas, saying: "We shall have to burn a very small hole in the handkerchief. We have a reason for this which you do not see." Presently he took the coal back to the fire and handed the handkerchief to Miss Douglas. A small hole about half an inch in diameter was burnt in the centre, and there were two small points near it, but it was not even singed anywhere else. (I took the handkerchief away with me, and on testing it in my laboratory found that it had not undergone the slightest chemical preparation which could have rendered it fireproof.)

Mr. Home again went to the fire, and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an orange, and putting it on his right hand, covered it over with his left hand so as to almost completely enclose it, and then blew into the small furnace thus extemporised until

the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front and said: "Is not God good? Are not his laws wonderful?"

Going again to the fire, he took out another hot coal with his hand and holding it up said to me, "Is not that a beautiful large bit, William? We want to bring that to you. Pay no attention at present." The coal, however, was not brought, Mr. Home said: "The power is going," and soon came back to his chair and woke up.

Mr. O. R. left at 11 o'clock. After this nothing particular took place.

The following refers to a somewhat similar incident:

Extract from a letter from Mr. Crookes to Mrs. Honeywood describing an incident at a seance on April 28th, and incorporated in Mrs. Honeywood's notes of the seance.

At Mr. Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing-room. He said, "We want you to notice particularly what Dan is doing." Accordingly I stood close to the fire and stood down to it when he put his hands in. He very deliberately pulled the lumps of hot coal off, one at a time, with his right hand, and touched one which was bright red. He then said, "The power is not strong on Dan's hand, as we have been influencing the handkerchief most. It is more difficult to influence an inanimate body like that than living flesh, so, as the circumstances were favorable, we thought we would show you that we could prevent a red-hot coal from burning a handkerchief. We will collect more power on the handkerchief, and repeat it before you. Now!"

Mr. Home then waved the handkerchief about in the air two or three times, held it up above his head and then folded it up and laid it on his hand like a cushion; putting his other hand into the fire, took out a large lump of cinder redhot at the lower part and placed the red part on the handkerchief. Under ordinary circumstances it would have been in a

blaze. In about half a minute he took it off the handkerchief with his hand, saying, "As the power is not strong, if we leave the coal longer it will burn." He then put it on his hand and brought it to the table in the front room, where all but myself had remained seated.

(Signed) WILLIAM CROOKES.

The Materialization of Spirits.

In the materialization seances given by Miss Cook in Professor Crookes' laboratory, his library was used as the dark cabinet. Miss Cook, who was a constant visitor at his house, was under strict surveillance — not even being allowed to sleep by herself. She would go direct from the dinner table to the library, lie down on the floor with her head on the pillow and pass into a trance. Then the spirit known as Katie King would materialize. Katie allowed Professor Crookes to touch her, to follow her into the cabinet, where he sometimes saw her and her medium together, but usually found no one but Miss Cook; Katie having instantaneously disappeared. In order to preclude any possibility of mistake, it was decided to photograph Katie and her medium at the same time. Five complete sets of photographic apparatus were fitted up and all five were brought to bear upon Katie at the same moment. Every night in one week there were three or four exposures of plates in the five cameras, and as a result he obtained 44 negatives, some inferior, some indifferent, and some excellent. He obtained one photograph of the two together. Katie was seated in front of Miss Cook's head. "It was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the

full blaze of electric light." Mr. Crookes was photographed standing beside Katie and afterwards with Miss Cook, dressed like Katie, in the same position. Her portrait was identical in both, but Katie was half a head taller than Miss Cook. Mr. Crookes says:

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned, several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear a black; a lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first braced it up to the scalp, and satisfied myself that it actually grew there, is a rich golden h Auburn. On one evening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90.

Katie, indeed, seems to have been much superior to her medium. Mr. Crookes says:

"Photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile

features. Now overshadowed with sadness when relating some of the bitter experiences of her past life; now smiling with all the innocence of happy girlhood when she had collected my children around her and was amusing them by recounting anecdotes of her adventures in India."

THE ACCORDION PLAYED BY UN- SEEN HANDS.

After the Katie King materializations it is, indeed, a descent to the comparatively vulgar phenomenon of the playing of the accordion without human touch. It is interesting, however, as illustrating the careful precautions taken by Professor Crookes against fraud.

The apparatus prepared for the purpose of testing the movements of the accordion consisted of a cage formed of two wooden hoops, respectively 1 foot 10 inches and 2 feet in diameter, connected together by 12 narrow laths, each 1 foot 10 inches long, so as to form a drum-shaped frame, open at the top and bottom; round this 50 yards of insulated copperwire were wound in 24 rounds, each being rather less than an inch from its neighbor. These horizontal strands of wire were then netted together firmly with a string, so as to form meshes rather less than two inches long by one inch high. The height of this cage was such that it would just slip under my dining table, but be too close to the top to allow, of the hand being introduced into the interior, or to admit of a foot being pushed underneath it. In another room were two Grove's cells; wires being led from them into the dining room for connection, if desirable, with the wire surrounding the cage.

"The accordion was a new one, having been purchased by myself for the purpose of these experiments at

Wheatston's, in Conduit street. Mr. Home had neither handled nor seen the instrument before the commencement of the test experiments."

Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end of the keys, laid his other hand on the table, and the accordion played by itself within the cage. Mr. Home then removed his hand altogether from the accordion, which continued to play a simple air—no one present having a finger on the keys or on the accordion. Then Mr. Crookes and two others saw the accordion floating about inside the cage with no visible support. Then Mr. Holmes took hold of the accordion again and it played a sweet and plaintive melody very beautifully. While it was playing Mr. Crookes grasped Home's arm. It was not moving a muscle. On another occasion, while a sitter, O. R., held the accordion and Mr. Home was not touching it, the music went on. On another occasion when the accordion was playing "Home, Sweet Home" under the table, Mr. A. R. Wallace saw a hand distinctly moving the instrument up and down and playing on the keys. One of Mr. Home's hands was on the table and the other held the keyless end of the accordion. At the seance, June 23, 1871, while Home's hands and feet were held, the accordion played. On another occasion, they heard a man's rich voice accompanying it in one corner of the room, and a bird whistling and chirping. On July 30, 1871—

"Mr. Home got up and stood behind in full view of all, holding the accordion out at arm's length. We all saw it expanding and contracting, and heard it playing a melody. Mr. Home then let go of the accordion, which went behind his back and there continued to play; his feet being visible

and also his two hands, which were in front of him."

Mr. Home was then raised bodily in the air.

"Whilst this was going on we heard the accordion fall heavily to the ground. It had been suspended in the air behind the chair where Mr. Home had been sitting. When it fell Mr. Home was about 10 feet from it."

"Mr. Home still standing behind Mrs. I. and Mr. William Crookes, the accordion was both seen and heard to move about behind him without his hands touching it. It then played a tune without contact and floating in the air."

"Mr. Home then took the accordion in one hand and held it out so that we could all see it (he was still standing up behind Mrs. I. and Mr. William Crookes). We then saw the accordion expand and contract and heard a tune played. Mrs. William Crookes and Mr. Home saw a light on the lower part of the accordion, where the keys were, and we then saw and heard the keys clicked and depressed one after the other fairly and deliberately, as if to show us that the power doing it, although invisible (or nearly so) to us, had full control over the instrument."

"A beautiful tune was then played while Mr. Home was standing up holding the accordion out in full view of every one."

"Mr. Home then came around behind me, and, telling me to hold my left arm out, placed the accordion under my arm, the keys hanging down and the upper part pressing upward against my upper arm. He then let go, and the accordion remained there. He then placed his two hands, one on each of my shoulders. In this position, no one touching the accordion but myself, and every one noticing what was taking

place, the instruments played notes but no tune."

THE INCREASE AND DECREASE OF WEIGHT.

None of Professor Crookes' experiments were more carefully conducted than those by which he demonstrated that Mr. D. D. Home exercised a power which superseded the law of gravitation and made articles light or heavy at will. Professor Crookes says:

"Not until I witnessed these facts some half-dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments."

Before fitting up special apparatus for these experiments, he had seen on five separate occasions objects varying in weight from 25 to 100 pounds, temporarily influenced in such a manner that he and others present could with difficulty lift them from the floor. On two subsequent occasions he tested the phenomena by a weighing machine. "On the first occasion the increase of weight was from 8 pounds normally to 36 pounds, 48 pounds, and 46 pounds in three successive experiments tried under strict scrutiny." A fortnight after much the same results were obtained. Professor Crookes, therefore, decided to rig up a special apparatus to be able to weigh exactly what "pull" this strange unknown force could exercise. Professor Crookes says:

"The meeting took place in the evening in a large room lighted by gas.

"An apparatus was fitted up for experimenting on the alteration in the

weight of a body. It consisted of a mahogany board, 36 inches long by 9 1-2 inches wide and 1 inch thick. At each end a strip of mahogany 1 1-2 inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial trip rod stand. The balance was fitted with a self-registering index in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting on the support. In this position its weight was three pounds as marked by the pointer on the balance.

"On the board, exactly over the fulcrum, is placed a large glass vessel filled with water."

THE EXPERIMENTS WITH THE WEIGHING MACHINE.

Professor Crookes further fitted an ingenious self-registering apparatus to the spring balance, by which a projecting steel point impressed a mark on the smoked surface of a sheet of plate glass, set in motion by clockwork. If the balance is at rest and the clockwork set going, the result is a perfectly straight horizontal line. If, while the clock draws the plate along, the weight of the board or the tension on the balance varies, the result is a curved line, from which the tension in grains at any moment can be calculated. Professor Crookes found that by standing with all his weight upon the table end of the board he could only sink the index two pounds. That is to say, 140 pounds pressure on one end of the board only brought upon the spring balance a pull of two pounds. The board weighed three pounds, so

that Professor Crookes, by using all his weight, could only register five pounds on the index. But when Mr. Home placed his finger tips lightly on the end of the board, the other end of the board dipped to show a nine pounds pull; that is to say, six pounds plus the weight of the board, or three times as much as Professor Crookes could exert by using the whole weight of his body. Still more remarkable was the result when Mr. Home, instead of touching the board with his fingers, merely dipped his hand in the water in the copper vessel. The result was that the board at once descended slowly rose, and then sank again, the index registering a direct pull of 5,000 grains. Mr. Home then put his hand on the stand of the apparatus, but did not touch the board. The same result followed, the pull being, if anything, stronger and more irregular. Then Mr. Home was placed 12 inches away from the board, and the same phenomena followed, although in this case the pull was weaker, and not so continuous. But the strongest pull of all was the one registered when Mr. Home was three feet distant, his hands and feet being tightly held by those present. As the apparatus was made by Professor Crookes, controlled by Professor Crookes in his own laboratory, and as there were no persons present but friends, who were keenly bent on discovering any fraud or imposture, this result may rightly be regarded as conclusive of the fact that there was some unknown force emanating from Mr. D. D. Home, which was capable of exercising a direct pressure on a wooden plank amounting to at least six pounds weight, and that without Mr. Holmes being at all in contact with the apparatus.

ANOTHER REGISTERING APPARATUS.

Professor Crookes then constructed another more delicate apparatus, which he thus describes:

A piece of thin parchment was stretched across a circular hoop of wood. At the end is a vertical needle point touching the membrane and another needle point projecting horizontally and touching a smoked glass plate. The glass plate was drawn by clockwork. The end of the lever is weighted so that it shall quickly follow the movements of the center of the disc. These movements are transmitted and recorded on the glass plate by means of the lever and needle point. Holes were cut in the hoop to allow the free passage of air to the under side of the membrane. The apparatus was well tested beforehand by myself and others, to see that no shaking or jar on the table or support would interfere with the results. The line traced by the point on the smoked glass was perfectly straight, in spite of all our attempts to influence the lever by shaking the stand or stamping the floor.

The experiment was tried first with a lady medium placed on the stand. Noises were then heard like the dropping of grains of sand on the parchment. A fragment of graphite was thrown upward one-fiftieth of an inch, and the end of the lever moved slightly up and down. The experiment was repeated in Mr. Home's presence, when the index was moved up and down more slowly and without any percussive sounds. Mr. Home did not touch the apparatus at all.

These experiments, says Professor Crookes, confirm beyond doubt that there is some force associated in some manner not yet explained, with the human organization by which force, increased weight, is capable of being im-

parted to solid bodies without physical contact.

GRAVITATION SUSPENDED (II) WITH CONT. CT.

In the notes of Seances with D. D. Home, communicated to the S. P. R., occur the following reports of experiments, made in 1871, which show that this force was capable of being exercised at will.

At the seance of May 9th, 1871, seven persons being present, including D. D. Home, sat around a table weighing 32 pounds, which required a pressure of 8 pounds to tilt. A spring balance was hooked under one edge of the table, when the following experiments were made:

Experiment 1.—"Be light." An upward pull of 2 pounds required to lift one of the feet off the ground, all hands lightly touching the top of the table.

Experiment 2.—"Be heavy." As soon as this is said, the table creaked, shuddered and appeared to settle itself firmly into the floor. The effect was as if the power of a gigantic electromagnet had been suddenly turned on the table constituting the armature. All hands were, as before, lightly touching the upper surface of the table with their fingers. A force of 30 pounds was now required to raise the foot of the table from the floor. I lifted it up and down four or five times, and the index of the balance kept pretty constant at 36 pounds, not varying more than one-half pound. Whilst this was going on each person's hands were noticed. They were touching the table so lightly that their aggregate downward pressure could not have been many ounces. Mr. Home once lifted his hand for a moment quite off the table. His feet were tucked back under his chair the whole time.

Experiment 3.—"Be light." Conditions the same as before. An upward pull of seven pounds required to tilt the table.

Experiment 4.—"Be heavy." The same creaking noise as in Experiment 2 was again heard. Every person (except Mr. O. R. and myself, who was standing up trying the experiment, put the ends of the fingers underneath the table top, the palms being upwards and the thumbs visible, so that, if any force were unconsciously exerted, it should tend to diminish the weight. At the same time Mr. O. R. took a candle and stooped under the table to see that no one was touching the legs of the table with their knees or feet. I also stooped down occasionally to verify Mr. O. R.'s statement that all was fair beneath. Upon applying the spring balance, I saw that the table was pulled up at 45 pounds. Immediately this was announced, I felt an increase of weight, and, after a few trials, the pull was increased to 48 pounds, at which point the index stood steady, the legs of the table being about three inches off the floor.

Experiment 5.—"Be heavy." The conditions were the same as before, a little more care being taken by the sitters to keep their feet well tucked under their chairs. Hands touching the under side of the table top as before. The index of the balance rose steadily, without the table moving (in the least, until it pointed to 46 pounds. At this point the table rose an inch, when the hook of the balance slipped off, and the table returned to its place with a crash. The iron hook had bent out sufficiently to prevent it holding the table firmly any longer, so the experiments were obliged to be discontinued.

(2) WITHOUT CONTACT.

At the seance of June 19th, 1871, the

experiments were resumed. This time Mr. Home did not touch the table at all.

Experiment 1.—I thereupon fixed the spring to balance it, and asking for it to be made heavy tried to lift it off the ground. It required a pull of 23 pounds to raise it. During this time Mr. Home was sitting back in his chair, his hands quite off the table, and his feet touching those on each side of him.

Experiment 2.—"Be heavy" again. Mr. Home now took a candle and stooping down looked in under the table to see that no one was touching it there, whilst I was observing the same at the top. Mr. Home's hands and feet were the same as before. The balance now showed a tension of 22 pounds.

Experiment 3 was now tried, Mr. Home being further from the table. A pull of 17 pounds was required.

Experiment 4.—When we said "Be light," the table rose at 12 pounds. On trying it afterwards, the normal pull required to tilt it we found to be 14 pounds.

This will suffice as a specimen of the investigations which led him to take his stand before the Royal Society, and announce to them his discovery. They would not receive it, after the fashion of learned societies, and some of their members abused Professor Crookes roundly for disturbing their smug complacency. Dr. W. Carpenter, in particular, seems to have discredited himself by the superciliousness and inaccuracy with which he assailed Professor Crookes in the Quarterly Review.

A MANY-SIDED MAN OF SCIENCE.

Among other charges hurled against the audacious discoverer was the accusation that he had confined his attention to one special subject. This

taunt gave Professor Crookes an opportunity of retorting in this passage:

"Will my reviewer kindly say what that special subject is to which I have confined my attention? Is it general chemistry, whose chronicler I have been since the commencement of the *Chemical News*, in 1859? Is it Thallium, about which the public have heard as much as they care for? Is it Chemical Analysis, in which my recently published "*Select Methods*" is the result of twelve years' work? Is it Disinfection and Prevention and Cure of Cattle Plague, my published report on which may be said to have popularized Carbolic Acid? Is it Photography, on the theory and practice of which my papers have been very numerous? Is it the metallurgy of gold and silver, in which my discovery of the value of sodium in the amalgamation process is now largely used in Australia, California and South America? Is it in physical optics, in which department I have space only to refer to papers on some phenomena of polarized light, published before I was twenty-one; to my detailed description of the spectroscope and labors with this instrument, when it was almost unknown in England; to my papers on the solar and terrestrial spectra; to my examination of the optical phenomena of opals, and construction of the spectrum microscope; to my papers on the measurement of the luminous intensity of light; and my description of my polarization photometer? Or is my specialty astronomy and meteorology, inasmuch as I was for twelve months at the Radcliffe Observatory, Oxford, where, in addition to my principal employment of arranging the meteorological department, I divided my leisure time between Homer and mathematics at Magdalen Hall, planet-hunt-

ing and transit-taking with Mr. Pogson, now principal of the Madras observatory, and celestial photography with the heliometer attached to the observatory? My photographs of the moon, taken in 1855, at Mr. Hartnup's observatory, Liverpool, were for years the best extant, and I was honored by a money grant from the Royal Society to carry out further work in connection with them. These facts, together with my trip to Oran last year (this was written in 1871), as one of the government eclipse expedition, and the invitation recently received to visit Ceylon for the same purpose, would almost seem to show that astronomy was my specialty. In truth, few scientific men are less open to the charge of being 'a specialist of specialists.'"

AN AVOWAL OF UNSHAKEN FAITH.

Since then Professor Crookes has done but little psychic investigation. In 1881, however, he contributed "*Notes of his Seances with D. D. Home to the Society for Psychical Research*" for the specific object of reaffirming his absolute knowledge of the phenomena to which he had borne witness twenty years before. He wrote:

"Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them."

At the same time Professor Crookes admitted that he had been somewhat disappointed at the slow rate of progress in the investigation of the new force. He said:

"I announced my intention of publishing a book which should contain my numerous printed and unprinted observations.

"But this projected work has never seen the light. My excuse—a real excuse, though not a complete justification—lies in the extreme pressure of other work on my time and energies. The chemical and physical problems of my professional life have become more and more absorbing; and, on the other hand, few fresh opportunities have occurred of prosecuting my researches into 'psychic force.' I must confess, indeed, that I have been disappointed with the progress of investigation into this subject during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound interest."

From this somewhat melancholy note we turn with relief to the more buoyant tone of the inaugural address, delivered at the eighty-fourth general meeting of the Psychical Research Society, held at Westminster hall, Jan, 29, 1897, in which, from the abyssal depths of our own ignorance, he, Man of Science, draws hope and consolation, and a constant stimulus to expect the discovery of new truths, the revelation of unknown worlds.

Lest it be said that subsequent experience had enabled Prof. Crookes to solve on the basis of natural law this wonderful phenomena, lest it be thought that he has changed or modified his views we give below extracts from a summary of his presidential address last year at the British Association at Bristol, taken from "Light" of London, England.

Professor Crookes said: These, then are some of the subjects weighty and far-reaching, on which my own attention has been chiefly concentrated. Upon one other interest I have not yet touched—to me the weightiest and the farthest-reaching of all.

No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit."

To stop short in my research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper his reason;" to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by aut-

omatic record. I was like some two-dimensional being who might stand at the singular point of a Riemann's surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own.

I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labors of another association of which I have also this year the honor to be president—the society for Psychical Research. And were I now introducing for the first time these inquiries to the world of science I should choose a starting point different from that of old. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from mind to another without the agency of the reorganized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.

Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place we have two visible facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed, the inquiry will then come within the range of one of the sections of the British association. Such a sequence

can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought. It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap, which widens in sleep, while it narrows almost to extinction during mental activity. This condition is so singularly like that of Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.

Confirmation of telepathic phenomena is afforded by many converging experiments and by many spontaneous occurrences only thus intelligible. The most varied proof, perhaps, is drawn

from analysis of the sub-conscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region, below the threshold of consciousness, has been presented, since its first inception, in the "Proceedings of the Society for Psychical Research," and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet and Binet (in France), of Breur and Freud (in Austria), of William James (in America) have strikingly illustrated the extent to which patient experimentation can probe subliminal processes, and can thus learn the lessons of alternating personalities, and abnormal states. Whilst it is clear that our knowledge of sub-conscious mentation is still to be developed, we must beware of rashly assuming that all variations from the normal waking condition are necessarily morbid. The human race has reached no fixed or changeless ideal; in every direction there is evolution as well as disintegration. It would be hard to find instances of more rapid progress, moral and physical, than in certain important cases of cure by suggestion—again to cite a few names out of many—by Liebeault, Bernheim, the late Auguste Voisin, Berillon (in France), Schrenck-Notzing (in Germany), Forel (Switzerland), Van Eeden (in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details but the vis medicatrix thus evoked, as it were, from the depths of the organism, is of good omen for the upwards evolution of mankind.

A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and far ages so inscrutable, as the direct action of mind on mind. This delicate task needs a rigorous employment of the method of exclusion—a constant setting aside of irrelevant phenomena that could be explained by known causes, including those far too familiar causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with tangled human temperaments and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as Experimental Psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work with work leading to positive discovery. To the penetration and scrupulous fair-mindedness of Professor Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the detective genius of Dr. Richard Hodgson we owe a convincing demonstration of the narrow limits of human continuous observation.

It has been said that "Nothing worth the proving can be proved, nor yet disproved." True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incom-

parably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder schema of cosmic law.

An eminent predecessor in this chair declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life." I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter.

In old Egyptian days a well known inscription was carved over the portal of the temple of Isis: "I am, whatever hath been, is, or ever will be, and my veil no man hath yet lifted." Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn.

It is a great mistake to suppose that Spiritualism is the religion of the ignorant and thoughtless. To show have commended themselves to that its phenomena and philosophy thoughtful and cultured minds, it is only necessary to mention

A FEW EMINENT SPIRITUALISTS.

Alfred R. Wallace, the discoverer of Evolution.

Cromwell Varley, Electrician, F. R. S., C. E.

W. F. Barrett, F. R. E., Prof. of Physics in the Royal College of Science, Dublin.

Dr. Lockart Robertson, editor Journal of Medical Science.

Dr. J. Elliotson, F. R. S., some time Prest. of the Royal Med. and Chir. Soc., London.

Prof. de Morgan, Prest. Math. Soc., London.

Camille Flammarion, Astronomer.

Herman Goldsmith, Astronomer and Physicist.

William Crookes, Chemist.

Prof. N. D. Wagner, Geologist, University, St. Petersburg.

Alex. von Humboldt.

Prof. J. J. Mapes, Agricultural Chemist.

Prof. Robt. Hare, Chemist.

Prof J. R. Buchanan, Anthropologist.

Baron von Reichenbach, Physiologist.

F. Zollner, author of Transcendental Physics.

J. H. von Fichter, the Emerson of Germany.

A Bronson, Alcott.

Wm. Lloyd Garrison.

Louis Kossuth.

Emilio Castelar.

Victor Hugo.

Abraham, Lincoln.

Hon. Geo. W. Julian, of Indiana.

Sir Edward Bulwer Lytton and son.

Mrs. Elizabeth Barrett Browning.

TO THIS LIST OF EMINENT NAMES I ADD A LIST OF PERTINENT TESTIMONIES IN SUPPORT OF SPIRIT COMMUNION.

The human frame ... is sometimes acted upon by a power, outside of us, as familiar with that organization as we are ignorant of it.—Agassiz.

Camille Flammarion,—“I do not hesitate to affirm my conviction,

based on personal examination of the subject, that any scientific man who declares the phenomena, denominated magnetic,' 'somnambule,' 'mediumistic,' and others not yet explained by science, to be 'impossible' is one who speaks without knowing what he is talking about."

A. R. Wallace.—"We are justified in taking the facts of Modern Spiritualism (and with them the spiritual theory as the only tenable one) as being fully established. Its whole course and history, proclaimed it to be neither imposture nor delusion, nor survival of the beliefs of savages, but a great and all-important truth."

J. H. Fichte, the German Philosopher and Author—"I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor De Morgan, late President of the Mathematical Society of London—"I have both seen and heard in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

Professor Hare, Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have had even more striking evidences of that agency than those given in the work in question."

Professor Challis, late Professor of Astronomy at Cambridge—"Either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

Dr. Lockhart Robertson.—"The writer can now no more doubt the physical manifestations of so-called

Spiritualism than he would any other fact."

Thabkeray.—"It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but had you seen what I have seen you would hold a different opinion."

Rev. M. J. Savage.—That he is in possession of a respectable body of facts that he does not know how to explain except on the theory that he is dealing with some invisible intelligence.

Rev. Heber Newton.—"These secrets seem to more than hint of the existence in man of powers and potencies such as make it entirely credible from a scientific point of view, the old belief of a life to come."

"Even in the most cloudless skies of Modern Scepticism, I see a rain-cloud, even if it be no bigger than a man's hand; it is Modern Spiritualism."—Lord Brougham.

"The Scriptures are pervaded with evidence that we dwell among invisible but eternal verities—personalities and substances"—Prof. L. T. Townsend,

"I believe there is a supernatural and spiritual world in which human spirits both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."—Dr. Adam Clark.

"Angels of life and death alike are his; (Without his leave they pass no threshold o'er;

Who, then, would wish or dare, believing this,

Against his messengers to shut the door?"

—Longfellow.

"The doctrine of communion has put off its oppressive robes of selfishness and personal aggrandizement, and put on the white garments of good news to

the world . . . the world longs to believe, and needs to believe something of this sort. It is essential to our religious well-being. I have the very firmest faith . . . that heaven is close to us; and that its inhabitants walk the earth both when we wake and when we sleep. It seems to me that this truth is at the centre of all true religion . . . I do believe in this possible communion with all my heart"—Rev. Geo. H. Hepworth.

Additional testimony from distinguished Scientists to the Reality of the Psychic Phenomena.

Professors Tornebohm and Edland, Swedish Physicists,—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made plain to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

Baron Carl du Prel (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: 1. That the hypothesis of prepared slates is inadmissible. 2. The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. 3. That the writing is actually done at the time. 4. That the medium is not writing. 5. The writing must be actually done with the morsel of slate or lead pencil. 6. The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. 7. This intelligence can read, write and understand the lan-

guage of human beings, frequently such as is unknown to the medium, &c. It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. 9. If these beings speak, they do so in human language. 10. If they are asked who they are, they answer that they are beings who have left this world. 11. When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. 12. When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

Professor Elliott Cowes, of the Smithsonian Institute, Washington, U. S.—“I have, as you know, the keenest interest in the whole range of those phenomena which are variously labelled ‘Spiritualism,’ ‘theosophy,’ ‘telepathy,’ ‘humbug’ and ‘fraud.’ I happen to be an organism which itself illustrates some of them, and have seen enough besides to satisfy me of the actual verity of the most of the rest of them, let their ‘explanation’ be what it may. I also think that scientific as well as public opinion is just now undergoing such modification—I had almost written such a revolution—that those who are now called respectively ‘scientists’ and ‘crankists’ are likely to change places, with great benefit to humanity at large. And as to religion—which after all has got to stand with its feet firm on the solid ground of nature, if it would rear its head to the heaven that is above all human ignorance and prejudice—as to religion, I repeat, that which is now heterodoxy will the more speedily

prove orthodoxy, the more widely the facts of psychic science are disseminated and appreciated. The traitor in the strongholds of orthodox intolerance is human reason acting upon stubborn facts of human nature, and the quarrels now going on in several of these strongholds are among the most cheerful signs of the times; for the truth always comes bringing a not peace, but the sword, with which to conquer a peace."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russel Wallace.

Cromwell F. Varley, F. R. S. — "Twenty-five years ago I was a hard-headed unbeliever ... Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family; ... This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." ... He then details various phases of the phenomena, which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers ... That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their en-

tirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism*.

SCEPTICS CONVERTED BY INVESTIGATING SPIRITUALIST PHENOMENA.

Alfred Russel Wallace, D.C.L., LL.D., F.R.S., whose works: "*Miracles and Modern Spiritualism*" and "*Defence of Modern Spiritualism*" are models of argument framed in the calmest judicial spirit, was up to the time of his investigation of psychic phenomena, over 30 years ago, a confirmed unbeliever in spiritual realities, a hard, unyielding materialist, in short, an out and out opponent of the faith. He tells us: "Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic, rejoicing in the works of Voltaire, Strauss and Carl Vogt, and an ardent admirer of Herbert Spencer. I was so thorough and confirmed a materialist that I

could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. My curiosity was at first excited by some slight but inexplicable phenomena, occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the enquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or modern philosophy speculated on. The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them; there was at that time "no place in my fabric of thought into which it could be fitted." By slow degrees a place was made; but it was made not by preconceived or theoretical opinions, but by the continuous action of fact after fact, which could not be got rid of in any other way. Having as above indicated, been led, by a strict induction from facts, to a belief: 1, In the existence of a number of preterhuman intelligences of various grades, and 2, That some of these intelligences, though usually invisible and intangible to us, can and do, act on matter, and do influence our minds, etc., etc."

Dr. George Sexton, M.D., M.A., LL.D., was for many years the coadjutor of Mr. Bradlaugh and one of the most earnest and energetic of the secularist teachers. Robert Owen first called his attention to Spiritualism. He read books, saw a good deal of the ordinary physical manifestations, but he always "suspected that the mediums played tricks, and that the whole affair was nothing but clever conjuring by means of concealed machinery." He gave lectures against Spiritualism, dwelling on the absurdity of

the phenomena, and ridiculing the idea that these were the work of spirits. Then another friend and fellow secularist of Dr. Sexton's, Mr. Turley, after trying to expose Spiritualism, became a convert to it. Dr. Sexton laughed at his conversion, but it made an impression on his mind. Ten years passed away before Dr. Sexton became a Spiritualist, and in his lecture, "How I Became a Spiritualist," he tells us of his investigations with mediums who submitted to every condition he wished to impose, and yet the phenomena was manifest in his own house, and concludes with these words: "All the physical phenomena that I had seen, now became clear to me; they were not accomplished by trickery, as I had formerly supposed, but were the result of some undiscovered law of nature, which it was the business of the man of science to use his utmost endeavors to discover." In this attitude he stood toward the phenomena for fifteen years. In 1865 he began to hold seances in his own house, but it was years after this before he obtained the phenomena which was absolutely conclusive. Here is his own testimony.

"The proofs that I did ultimately receive, are, many of them, of a character that I cannot describe minutely to a public audience. Suffice it to say that I got in my own house, in the absence of all mediums, other than members of my own family, and intimate private friends in whom mediumistic powers became developed, evidences of an irresistible character, that the communications came from deceased friends and relatives. Intelligence was again and again displayed which could not possibly have had any other origin than that which it professed to have. Facts were named, known to no one in the circle and left to be verified afterwards. The

identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight and the doctrine of spirit communication was proved beyond the shadow of a doubt." Dr. Sexton was an earnest and eloquent lecturer in behalf of Spiritualism and a writer of rare ability and power. His lecture on "Spirit Mediums and Conjurors" shows the important and clear distinctions between the most wonderful results of legerdemain and the result of true psychic power. Was Dr. Sexton a fool?

16 OTHER EMINENT WITNESSES TO THE GENUINENESS OF PSYCHIC PHENOMENA.

Judge Edmonds was elected a member of both branches of the State Legislature of New York, and was for some time President of the Senate. After passing through various offices, he was made a Judge of the Supreme Court of New York. He held this position six years and resigned it on account of the outcry raised against him because he had become a Spiritualist. Induced by some of his friends, he visited a medium, and being astonished by what he saw, he determined to investigate and discover and expose what he believed to be a great fraud. In his work entitled "Spirit Manifestations," he tells of the remarkable things he witnessed, extending over several years, in a great variety of circumstances, in different countries, and how for years he struggled against the conviction that spirit agency produced the phenomena. "I went into the investigation," he declares, "originally thinking it a deception, and intending to make public my exposure of it. Having from my researches come to a different conclusion, I feel the

obligation to make known the result is just as strong." He practiced at the bar and was in the highest repute as a lawyer until his death. Was Judge Edmonds a fanatic?

Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania, was one of the most eminent scientific men of America. He distinguished himself by a number of important discoveries (the oxygen-hydrogen blowpipe being one of them) and was the author of more than 150 papers on scientific subjects besides others on moral and political questions. In 1853 he began an investigation of the physical phenomena, and, like Sir William Crookes, devised special apparatus which he felt sure would detect fraud and imposition. His apparatus, however, only served to prove the genuineness of the phenomena and he was converted to Spiritualism.

In his work of great acuteness and logical power entitled "Hare's Experimental Investigations of the Spirit Manifestations," he details the course of his proceedings and the various steps in his reasoning leading up to the grand climax of spirit agency. His works have passed through five editions. Archbishop Whately was a Spiritualist. Mr. Fitzpatrick in his *Memories of Whately*, describes the various stages of investigation through which this great logician passed by means of investigations conducted in his own house and his enthusiastic reception of the spirit messages.

Professor Challis, the Plumereian Professor of Astronomy at Cambridge, declares concerning the testimony in behalf of the physical phenomena: "In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possi-

bility of certifying facts by human testimony must be 'given up.'

Johann C. F. Zollner, Professor of Physical Astronomy at the University of Leipsic, had more than 30 sittings with Slade, the American medium, in his own house at Leipsic or in the houses of his friends between Nov., '77, and May, '78, and witnessed some of the most astounding physical phenomena that has ever been recorded, all in the presence of one or more of his fellow-professors, especially Professors Weber, Scheibner and Fechner. Among the phenomena given in Zollner's Transcendental Physics is that of the passage of matter through matter.

Dr. Joseph Cook, of Boston, the noted divine and lecturer, whom no one will accuse of heterodoxy, since he is one of the strongest and ablest apologists for orthodoxy our age has produced, considered it his right and duty to investigate the phenomena of Spiritualism. He discusses very fully and frankly the remarkable experience of Zollner, and though he has been accused of being tainted with the philosophy of Spiritualism, has to my knowledge, never gone farther in this direction than to investigate and certify to the genuineness of the phenomena he witnessed. He assisted in an experiment some years ago, where a number of scientists and men of note devised most crucial conditions under which a modern medium undertook to prove the reality of the phenomena of slate writing. Here is a brief account of the same taken from the words of Dr. Epes Sargent (Scientific Basis of Spiritualism) and the statement signed by Dr. Cook and others there present:

'At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face, with a bit of slate

pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards two slates were clamped together by strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting the slates were opened and a message in feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time. We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained, unless matter in the slate pencil was moved without contact.—F. E. Bundy, M.D., Epes Sargent, John C. Kinney, Henry G. White, Joseph Cook.

For lengthened detailed account of the same see Dr. Joseph Cook's lecture of Mar. 15th, 1880.

Not many years ago Dr. Cook made his memorable tour around the world. In Europe he met the famous German philosopher, Professor Zollner. Mr. Zollner had been carefully investigating the phenomena of Spiritualism, and assured Mr. Cook of the following occurrences as facts, under his own observations: Knots had been found tied in the middle of cords, by some invisible agency, whilst both ends were made securely fast, so that they could not be tampered with; messages were written between doubly and trebly sealed slates; coin had passed through a table in a manner to illustrate the suspension of the laws of impenetrability of matter; straps of leather

were knotted under his own hand; the impression of two feet was given on sooted paper pasted inside of two sealed slates; whole and uninjured wooden rings were placed around the standard of a card table, over either end of which they could by no possibility be slipped; and finally the table itself, a heavy beachen structure, wholly disappeared, and then fell from the top of the room where Professor Zollner and his friends were sitting.

SCIENTISTS CONVINCED.

The following extract is found in *The Scientific Press*, 1893:

GENUINE PHENOMENA.

A meeting of scientific professors has been held at Milan, comprising Alexander Aksakow, the distinguished Russian savant; J. P. Schiaparelli, the Italian astronomer and director of the observatory at Milan, Cesare Lombroso, Professor of Legal Medicine at the University of Turin; Professors Brofferio, and Geioso; and Senator G. Negri, the well-known historian; Professor Colombo, who was lately a member of the Italian ministry; and Doctors G. Finzi and G. B. Ermacora. Here was as scientific a committee of enquiry as the most sceptical could demand, and Eusapia Paladino had undertaken a journey from Naples to Milan, in order to facilitate their investigations. These were conducted according to purely scientific methods, and the results astounded all present.

The weight of the medium under various magnetic conditions was found to range from a minimum of 110 lbs. to a maximum of 154 lbs. Bel's and tambourines placed upon a table were raised into the air by invisible hands and agitated, and at the request of the committee one of the spirits present struck the head of each person with a tambourine. The most curious phenomenon of all was

the following: The medium, taking the hand of Professor Schiaparelli, and holding it firmly in her own, caused the index finger to trace several lines of imaginary signs on a sheet of blank paper. When it came to be examined afterwards, all these characters were found to be written in ink on the other side of the paper, although there was not a drop of ink in the room.

"After this proof," exclaimed Professor Lombroso, "I must take my departure, otherwise I feel I shall go mad. The sincerity of the phenomena are to me so indisputable, and they lie so completely outside of all natural laws, that the mind is bewildered in its efforts to find any kind of explanation of them. Before resuming the study of them, I want to give my mind a little rest." Professor Schiaparelli, who approached the subject in a spirit of the coldest scepticism, expressed himself in similar terms.

At a second sitting, Professor Richet, of the Paris *École Normale*, who has always been a bitter opponent of Spiritualism, came all the way from Toulon expressly to take part in the proceedings, and after witnessing the phenomena, became enthusiastic in his admiration of them. A later report states that an investigation of the phenomena produced through the famous medium, Eusapia Paladino, has been undertaken by some of the foremost scientists in Italy, and their report has been published in *L'Italia del Popolo*, and reprinted in the *Vessillo Spirituista* of November last.

All the conditions and precautions observed were such as the most rigorous spirit of scientific inquiry could devise; and some of them were such as had never before been adopted. The medium was constantly in view of the persons present, and one of her hands was held the whole time by Professor Schiaparelli, and the other by Dr. Karl du Prel. Spirit hands touched the sit-

ters, and rendered themselves visible, lights floated in the air, chairs were removed without contact with any physical power while persons were seated in them, and other remarkable manifestations took place. These are enumerated in the report, which concludes thus:

"1. That in the circumstances given, not one of the phenomena obtained in the light more or less intense, could have been produced by any artifice whatever.

"2. That the same conviction may be affirmed with respect to the greater part of the phenomena in complete darkness."

Thompson Jay Hudson, the distinguished scientist and investigator of Psychic Phenomena, author of the "Law of Psychic Phenomena" who rejects in toto the spirit Hypothesis as explanation of the phenomena declares: "I will not waste time, however, by attempting to prove by experiments of my own, or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof at this time. The man who denies the phenomena of spiritism today is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

17.—THE BURNING BUSH OF MODERN SPIRITUALISM.

Modern Spiritualism is less than half a century old, yet its converts and adherents were estimated by the late Archbishop Hughes of New York to number in 1860 at least ten millions in the United States alone. The Roman Catholic Council at Baltimore in 1876 estimated there were 10,000,000 of spiritualists in the United States. As spiritualists are not organized as a church or religious denomination, and

a great majority of those converted to its philosophy are still identified with some of the Christian churches, it is difficult to get any approximate idea of the number of spiritualists in America. There can be no doubt that they number many millions, since they are found in every town and city of the American Union, have extensive and flourishing publishing houses, a large number of well sustained papers, magazines, and number in the list of their converts, many men of national reputation, distinguished jurists, divines, authors, scientists and professional men. The list of platform speakers runs into thousands and its bibliography is so extensive that one Boston firm advertises over 700 volumes in its list.

The number of converts is rapidly growing and many of these are from the ranks of the thoughtful, educated and scientific classes.

Of course it has been opposed as all new philosophies of life (and especially those that touch very closely theology and the Bible) are opposed, most stubbornly, bitterly and with every weapon known to modern argumentative warfare. Ridicule has been poured upon it in torrents, the Bible has been interpreted in such a way as to damn it, the pulpit has denounced it, many old laws on the statue books have been revived against it, and again and again and again it has been exposed (?) as fraud and humbug and yet it lives and grows.

A little exercise of the divine gift of common sense would teach the opponents of the philosophy that what was exposed was fraud and not spiritualism and that a doctrine that thrives in the midst of bitterest opposition and grows in the fires of persecution has some measure of truth in its keeping to give it vitality. Truth lives, error passes away. The fiery flame can

never consume the bush in which an angel hides.

I have now shown by testimony, few will care to dispute, the genuineness of the Spiritual Phenomena, and our second enquiry is, what is the true meaning or interpretation of that Phenomena?

So far as I am aware all the attempted explanations of these modern miracles may be ranged under three heads:

1. The Phenomena is the work of Satanic agency. 2. The Phenomena is produced by "unconscious cerebration" (Carpenter) or the "subconscious mind" (Hudson) or other inherent powers of human nature. 3. The Phenomena is to be attributed to spiritual agency, is, in short, the work of spirits of departed human beings desirous of communicating with friends in earth-life.

I shall show that the first two theories do not meet the case and that the last is the only possible rational explanation.

We look first, then, at the theory that the devil or his imps is the origin of this phenomena. From the time of the Babylonian captivity the devil has played an important part in the history, first of the Jewish and afterwards of the Christian church. It entered into the hables of thought in those early times to attribute nearly every misfortune, disease, affliction, and especially everything that was novel and mysterious, or not clearly explainable to the present state of knowledge, to one or more of those dark and deadly enemies of the race, which according to popular view, "throng the air and darken heaven." In the days of Jesus's ministry on earth the minds of the people were filled with this belief and it became a stock explanation for all abnormal conditions of body or for all new and distasteful

doctrines which crept into a man's mind, to say, "He hath a Devil." This same thing by the way, has been said of nearly every great thinker, every moral or social reformer, every man who gained a few ideas before they had percolated into the public mind. The people were sure Jesus had a devil, and in the days of the Reformation, Martin Luther was accused of having a whole legion of them (and John Wesley likewise). It is thought that the general diffusion of knowledge to-day, the spread of scientific truth among the people, and the gradual increase in intelligence and spirituality, are all tending to limit the sphere of his Satanic Majesty's rule, and hence it is that the devil does not cut so wide a swathe, nor is he considered so important a personage as he once was. It is true that he is not yet banished from the world. In modern life however, he is supposed to confine his operations pretty largely to the manufacture of new doctrines, giving particular attention to college professors and to spiritualism. Ask one hundred orthodox persons the question "what causes this spiritualistic phenomena?" and ninety per cent. will answer "It is the devil's work." Of this they are sure—though they may have never read one of the scientific treatises written in defence of spiritualism, or made any personal investigations, or even taken the pains to interrogate men who have given years to its study, theoretically and practically. This is a short and easy method of disposing of a troublesome question, but it is hardly logical, or according to scriptural rule to "prove all things." Now is it very effective in this age, because the scientific mind to-day has little confidence in the ability of Satan to disturb the course of nature. The ghost of Spiritualism like Ban-

quo's ghost, will not down at any such explanation.

Leaving aside some minor difficulties in conceiving the devil in so many thousand places at the same hour, and the greater moral difficulty in supposing that God, while prohibiting communications from our departed friends, allow diabolical fiends to deceive the masses, the character of the communications renders it absolutely impossible to think their source Satanic. After some years of investigation, under a great variety of circumstances, I dare affirm that the Ethical system taught in these spirit communications has never been surpassed in either the lofty character of those duties which it proclaims or the power and variety of the motives urged to secure obedience.

The spirituality, beauty, consistency and inherent divinity of many of these spirit messages, renders the thought of Diabolic origin a horrible one, and its expression, a blasphemy.

When I visited recently my venerable friend, the Rev. F. M. Finn, Chaplain of the Stony Mountain Penitentiary and preached to the prisoners, he showed me one of the number, whose crime was shooting a man who was riding a bicycle. The prisoner had never seen a bicycle and when he saw one in motion over the prairie with what appeared like a human form bestride it, he declares he thought it was the devil and shot. It is true he was an Indian and of a low type of intellect but it does not require a high degree of intellectual ability to see the devil in everything that is new or mysterious.

Let no one, then, who has any respect for human reason, who attaches any weight to human testimony, who has any reverence for scientific enquiry and for scientific men, think

for a moment to satisfy the intelligence of this age by the flippant statement of ignorant bigotry, "It is all of the devil."

The subject to which Sir Wm. Crookes has devoted so many years of experiment, which has won the intellect and heart of Alfred Russel Wallace, which has received the confirming testimony of Judge Edmonds, Epes, Sargent, Camille Flammarion, W. T. Stead, F. Zollner, Dr. Joseph Cook, Victor Hugo, Gerald Massey, Lord Lytton, Dr. Sexton, W. M. Thackeray, Elizabeth Barrett Browning and a host of other bright intellects is not to be snuffed out by a puff of pleasantries or damned by labelling it with the devil's name.

The second theory advanced to account for the marvellous facts of psychic power that meet the investigation of spiritualism is that of "unconscious cerebration" and the activity of the "unconscious mind."

"Unconscious cerebration" may, indeed, work out its processes according to the laws of mental activity upon the material already in the mind. But how can it get a knowledge of facts with which it has been hitherto unacquainted? How could any "unconscious" mental activity acquaint a London lawyer (an acquaintance of my own) with the fact that his cousin in Rochester had passed away, had died at a certain date, of a particular disease, was ill for two weeks, attended by a certain physician &c. All of these facts, he claims, were given him by the materialized spirit of his cousin who appeared to him in London, Ont., when he had not the slightest suspicion that she had passed away. An almost innumerable list of similar instances could be collected in the psychic phenomena of to-day.

The theory of Thomson Jay Hudson, the scientist, is that all this information is obtained, all the objec-

tive phenomena such as movement of objects, slate writing, piano playing, &c., is performed by what he is pleased to term the "unconscious mind." For he holds that, practically speaking, men have each two minds; the "objective mind" and the "subjective mind." This second, subconscious mind is mechanical in its operations, governed entirely by suggestion, reasons only by deduction, and is capable of coming easily into contact with other minds. It is, according to Mr. Hudson, a great miracle worker, being able not only to perform marvels in the way of gathering facts and ideas and drawing deductions from them but especially marvellous in its power of moving even heavy objects, and exerting force and other miracles in the physical realm.

Suffice it to say that the theory is a very ingenious one and very skillfully worked out, and, granting Mr. Hudson's premises, will account for much of the phenomena of hypnotism, trance clairvoyance, and mediumship generally. But it will not bear the strain Mr. H. has put upon it. The bed is too short for Mr. Hudson to stretch himself upon it and too weak to bear the weight of the occult phenomena of to-day. Mr. Hudson's premises are not proven; his conclusion can only be conditional. He assumes in the human soul embodied powers and faculties that are fully as marvellous and, to me, more incredible than the theory of spirit communication which he opposes. But granting his premises and granting some of his conclusions, we must still call in the conscious activity of departed human beings to account for some of the psychic phenomena that is abundantly verified to-day. Such a collection of facts concerning the deceased cousin to whom we alluded above—even allowing all the possibilities of tele-

pathy—facts, by the way which my lawyer friend abundantly verified afterwards, existed in no other mind than that of the cousin herself. Did it come telepathically to him from her? If so, it was still spirit communication and how account for her form which he saw, her hand which he felt, her individuality in form, feature, manner &c., which he recognized?

But it may be said that the three theories I have mentioned as possible explanations of the psychic phenomena, viz.: Diabolic origin, unconscious cerebration and spirit agency, do not exhaust all the possibilities of the case. Possibly not, but we think if neither of these can be established there is no possibility of establishing any other. "Granted," you may say. "It is not possible to find any rational solution! The whole thing is inextricable mystery." "But why so?" we ask.

Let me suppose a case. Imagine all humanity crossing a bridge, as in the Vision of Mirza, and one by one falling through it and drifting out on the boundless tide toward an island in the hazy horizon, where they are lost to view. Thus the centuries of human history have passed. Generation after generation has passed through the bridge, drifted out in the tide, been lost to sight and heard from no more. But now comes a strange tale to our ears. Men, apparently sane (at least sane enough and intelligent and credible enough in other respects) astound us by asserting the reappearance of some of the departed ones. They say: "I recognize his form, his face, his speech, his manner, his idiosyncracies, his handwriting, the prints of his nails of the scars upon his hands."

The number of witnesses multiply. The phenomena increases. These real or fanciful visitants leave their foot-

prints (like Friday) upon the shore. They write their names, they paint pictures, they perform miracles (or diablerie?) and the mystery is unsolved.

One man asserts it in explanation, "It is the Devil going out to deceive the nations." Another asserts: "It is fancy or unconscious cerebration, or purely subjective phenomena any-way." A third asserts that "In the mouth of two or three credible witnesses the reappearance of these former inhabitants of our land is established."

Why should such a theory be incredible or apparently mysterious to those who profess to believe in the conscious existence of the soul after death, in the survival of human affection, in the records of Scripture, which assert again and again, in both Old and New Testaments, exactly the same class of re-appearances? If the soul survives death, if God permitted it in past days, if the same God rules in heaven, why should our own age—which we consider in many ways superior to all past ages—be inferior in spiritual life or privilege to any preceding age?

"Is God asleep, that he should cease to be

All that he was to Prophets of the Past;

All that he was to Poets of old Time;
All that he was to Hero-souls, who clad
Their sun-bright minds in adamant-mail

Of constancy, and walked the world
with Him,

And spake with His deep music on
their tongue,

And acted with His pulse within the
heart,

And died, or seemed to outward sense
to die,

Vanishing in light, as if the sun
Gathered its image back into itself?

Is God less real now than when he
sang,

And smote with His right hand the
harp of space,

And all the stars from His electric
breath,

In golden galaxies of harmony,
Went chioring out, heart-flushed with
life from Him!"

Why should so much scepticism and infidelity prevail in the midst of such an avalanche of testimony? For myself, I see no reason why the following experience and testimony by a clear-headed and honorable business man of London, Ontario, should not be accepted as readily as the accounts of the story of the angels' visit to Abraham. This man, an opponent at the time of Spiritualism and a scoffer at its phenomena, in company with several others, visited a Spiritual camp meeting at Lake Brady. At a seance a form appeared and he was called up to an interview. The lady asserted herself as his former wife. He denied. She reiterated the statement. Then standing by his side and placing her hands upon his shoulders she asked him to face the audience. Taking her stand by his side, she said to those present: "This was my husband when I was in earth life. His name is

———. We lived at No. — on — street, London, Ont. We had — children, etc., etc., etc.—giving further details of home life, until all doubt vanished, and he acknowledged her statement correct, and his belief in Spiritualism. Should it be said: His failure to recognize at first his former wife is unaccountable? We answer, that in a similar way the disciples at first failed to recognize their risen Lord. There is a philosophical explanation, but it would carry us too far from the point under consideration.

I repeat, the testimony of this living witness in our midst to-day, seems to me as valid and truly evidential as the testimony attributed to Moses regarding the appearance of angels to Abraham nearly four thousand years ago.

I now proceed with my third proposition: That the belief in spirit return and communication is both Methodist and Scriptural, or, at least, not opposed to Methodism or Scripture.

I.

The Wesley family was a family of prophets, having not only the prophetic gift of utterance of spiritual truth developed in large measure but also a spiritual trend of thought and desire that made the invisible and spiritual world a living reality in their lives and conversation. In addition there was a large vein of mediumistic power in the family, and there is good historic data in the letters written by the Wesley family, for the belief that Hetty Wesley was a medium. In the journal of Mr. Samuel Wesley, Sen., transcribed by the late Rev. John Wesley, Aug. 27th, 1726, is given an "Account of Noises and Disturbances in my House at Epworth, Lincolnshire, in Dec. and Jan., 1716." This, with the letters of Susanna Wesley and correspondence of the children concerning these phenomena, is to be found in a quaint and rare little volume entitled "News From the Invisible World," published in London in 1844, and said to be "compiled from the works of Baxter, Wesley and others." It bears John Wesley's portrait on the title page. Wesley himself believed in the nearness and reality of the spirit world and in the possibility of the departed reappearing to and communicating with the living. His journals, when printed without the pruning of modern editors, abundantly prove this fact. See extracts from these journals in my recent volume, "Glimpses of the Unseen." Dr. Adam Clarke and other leaders of the Methodist revival movement held similar views. Historically speaking, then, a Methodist need not

be ashamed of his company, when he avows the belief that the spiritual world is all around us and that communications between the so-called dead and living are possible and actual. See Wesley's works, vol. iv., pp. 279-283.

Again Methodism aims at raising up a spiritual people. The belief in the Spirit world as near at hand, in the nearness of spirit friends, in their knowledge of us, their ministry for us, and their clairvoyant power to read our very thoughts, is one of the most spiritualizing and elevating truths that can enter the mind of man. It gives reality, spiritual tangibility to the ordinary dreamy conceptions of a far-off heaven. It fills the mind with spiritual thought, the soul with spiritual conception of the world and divine government and its whole tendency is toward spirituality of life. The Spiritual Philosophy spiritualizes.

II.

There is nothing in the mere belief in the fact that spirit communication is antagonistic to Methodist theology. I readily grant that very much of the teaching of modern Spiritualists is opposed to Methodist teaching. My contention is that belief in the possibility or actuality of spirit communication is perfectly compatible with our theology. If then the passage in my sermon to which exception is taken, beginning with, "If we ascend the Spiritual Alps," etc., be interpreted by you to teach spirit communication, my reply is that, as a Methodist and a Bible student, I am well within the lines of my own right and privilege when I believe and assert such a belief. I am not the only Methodist who believes that. Believers in this philosophy exists by tens of thousands sands in the ministry. I should not have to go out of the London Conference to go out of the London Conference to

find many who accept the same faith. Prominent men in the ministry of all the churches believe in spirit communications and their belief does not interfere with their standing or their usefulness.

The Rev. Samuel Watson, for thirty-six years a Methodist minister in the United States, editor of a church publication, President of a Methodist College, was for many years after his public avowal of a belief in Spiritualism, still in official relation with his church, before he resigned his position. His volumes, "The Religion of Spiritualism; its Phenomena and Philosophy," and "The Clock Struck One," were, I believe, published while he was in official connection with Methodism and they are classics in the literature of Spiritualists to-day.

It is time the question was fully settled in Canadian Methodism whether a man can hold the views I hold and be a Methodist. I am quite willing that my case should be a test case, and if I fall in the fight for new truth and more liberal views in matters religious, others will continue the battle and in the end be victorious.

III.

Nor is such a belief in spirit communication opposed to the teaching of Scripture.

The Scriptures of both the Old and the New Testaments give repeated accounts of the reappearance of departed human beings on earth.

The three angels who appeared to Abraham and the two who appeared to Lot in Sodom were undoubtedly men who had lived this earthly life and who came back as materialized human forms. They are called men repeatedly. (Gen. xviii: xix.) and the words men and angels are used interchangeably. Samuel's appearance to Saul is another indubitable proof of spirit return. No one can devise,

even with the utmost skill and ingenuity for avoiding the truth, a respectable and consistent interpretation of this Scriptural narrative concerning Saul and Samuel, without admitting spirit return. Such was the view and argument of Josephus. Such was the view of the Jews generally and the Apocrypha (accepted as inspired by the Roman Catholic world) attests this view.

Moses and Elias on the mount of transfiguration prove the possibility of spirit return and spirit communication with men. The spirit that appeared to Paul, is spoken of as a man of Macedonia and might have been (as modern Psychology proves) either an ex-carnate spirit or a spirit in temporary soul-flight from the body, but was undoubtedly a human spirit. The possibility of such temporary soul flight is fully affirmed by St. Paul in II Cor. XII: 2-4.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven.

And I knew such a man, (whether in the body or out of the body, I cannot tell; God knoweth.)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Likewise one of the angels that appeared to John in Patmos as recorded in Revelation, Chapter XXII: (8-9, was undoubtedly a one of the earlier Jewish prophets, a fellow-servant of John's.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do

it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God."

The angels that so frequently figure in the Old and the New Testament narratives, that manifested such deep interest in the persons to whom they appeared, showed such profound sympathy with those to whom the revelations were given, were in my opinion materialized human spirits. They were for the time being, truly human, body and spirit, as they walked with men, talked with men, ate with men, but unlike men in the flesh, they had the power of dematerializing their bodies at will and vanishing out of the sight of men.

IV.

The doctrines related to that of spirit return, and forming with it an essential part of the Spiritual Philosophy, such as Clairvoyance, Telepathy, Prophecy, significant dreams, visions, healing and other spiritual gifts, find abundant proof and frequent illustration in the scriptures.

Joseph was an interpreter of dreams, a diviner, and used a divine cup or glass, Elisha through his clairvoyance was able to tell the king of Israel the cabinet secret plans and purposes of his enemy, the king of Syria, and to preserve the king's safety again and again. In II Kings, VI chapter you find repeated illustrations of clairvoyant power and of its being conferred on Elisha's servant. Samuel the prophet possessed the same power and was able to tell Saul, for a small bit of money, where to find the lost asses. If he lived to-day some one would be sure to call him a fortune teller or a spiritualist. Daniel was an interpreter of dreams, a seer of visions, a predictor of future events. In the New Testament we have Peter reading clairvoyantly the

thoughts of Ananias and Sapphira. Paul, enumerating among the spiritual gifts, that of discernment of spirits, and teaching that healing was a gift that followed the outpouring of the spirit and hence, characteristic of the Christian religion. James certainly believed in healing the sick, and prescribes the method to be followed. The followers of Jesus were as truly commissioned to heal the sick as to preach. I. Cor., XIV. chapter shows what a variety of spiritual gifts was found in the early church and how far the modern church service has departed from the primitive Christian worship.

These gifts and graces are in the world to-day, though not all found or practiced in the orthodox churches. Some of the plants and flowers found originally in the King's Garden have in the lapse of centuries, by the blowing of seed, or the breaking down of of the fences got to growing outside the walls and even in the hedges, yet they belong of right to the King's Garden. Healing power is in the world to-day and is exercised by hundreds in a great variety of organizations and associated with a great variety of doctrines. It is used often to authenticate—which it does not—doctrines absurd and contradictory.

Clairvoyance is a gift possessed by many. The Scotch call it second sight. It is a genuine divine gift, though often exercised by men and women in humble life and who use their marvellous powers for money, as did some of the prophets of old.

V.

The Scriptures nowhere teach that the marvellous gifts and graces of apostolic times, and the performance of what is called miracle, should be confined to any particular age or country. Our Roman Catholic friends hold that as miracles were wrought through

the instrumentality of the church in the early days, so they continued with the church and are wrought even to-day.

Among Protestants there is great diversity of opinion as to when miracles ceased in the Christian church, although there is something of unanimity in orthodox teaching in the belief that miracles have ceased. Some authorities tell us that miracles continued in the churches until the third or fourth centuries. Others that they ceased with the first or Apostolic age. There can be little doubt, however, that the teachings of Jesus, the commands He uttered to heal the sick, cleanse the leper, &c., and the promises He made, that greater works than His own should be wrought by his disciples, must refer to His followers in all lands and ages and not to the restricted number and that particular time. No fair system of interpretation can limit these commands and promises of Jesus to the few that heard Him—since it seems to be a recognized principle in interpreting His discourses that they are for His followers in all ages.

VI.

There is a growing conception in the minds of all thoughtful students of God's government that it is based on and regulated by law in the spiritual realm, as well as in the physica. Under this conception the miracles of the New Testament dispensation, while inexplicable by the natural laws of the physical realm, were all wrought in accordance with higher spiritual laws conditioned upon these spiritual laws. Our Lord points out the cause of failure in miracles attempted by His disciples, in the lack of requisite conditions; and it is said of Him, by one of the evangelists He could do no mighty miracle in a certain place because of the lack of requisite faith.

Not only is this the accepted view of many profound philosophers and theologians, but along with this conception of law is joined that of the uniformity of all God's revelations and government from age to age. If this view be accepted and miracles (however we may define them) were possible in one age they are, they must be, in every age—only, as our Lord's teaching seemed to indicate, with a growth and development of power resulting from the spiritual growth and development of humanity.

If this conception of Christ's teachings be correct regarding the privileges and duties, gifts and graces, powers and responsibilities of His followers, then it inevitably follows that any Christian church which does not accept and present the truth to the world, that does not preserve this healing power and exemplify it, is preaching but an emasculated Gospel and doing but in part the work (the Christian Church was organized to do).

That healing by laying on of hands, through the power of prayer, at the shrines of saints, metaphysical healing by the Christian Scientists, is taking place all around us no one will doubt who is open to evidence. The various errors and vagaries taught in connection with these different movements need not, and should not, blind us to the facts of healing for these are now historic, and no facts are better established by the evidence of testimony than the healing of the sick in the ways I have indicated in our very midst.

Many of the most remarkable occurrences recorded in the Bible are duplicated in the presence of modern psychics as attested by hundreds of living witnesses of known integrity.

I will take for illustration the Hand Writing on the Wall, the Hebrew Children in the Fiery Furnace,

and the carrying away of Philip, as recorded in the eighth chapter of Acts. Let anyone calmly sit down to consider the problem how we know these events commonly called miraculous and occurring thousands of years ago and in a distant land, actually occurred, and he must admit that from purely historic data the evidence is not unquestioned or unquestionable. We verily believe these events occurred, but our faith is based more upon the fact that these records form part of a system of revelation in which for a great variety of reasons we have personal and experimental reasons for faith, than upon any mere historic data. In short, our main reason for faith are found in what our personal experience affords and the evidences that are tangible to men of our own day.

Now in the psychic phenomena of our age, we have a line of evidence that demonstrates the truth of these remarkable occurrences of the Old and New Testament Scriptures, which occurrences, as we all know, form the great stumbling block to the acceptance of the Bible on the part of a large portion of the scientific world. What a vantage ground we shall have when we can demonstrate at once to these men the possibility and the probable truth of the Old and New Testament miracles by showing them under the strictest test conditions the repetition of these miracles in the presence of the psychics of to-day. (I had intended if the limits of this Defence would allow to prove that the Prophets of the olden time and the Psychics of to-day are one and the same.) The hand writing on the wall is a clear illustration of the Psychography of to-day. It is duplicated in a thousand homes in America every day. It is its own evidence, for the style of ex-

pression, range and quality of thought, mannerisms, and very often the handwriting itself, is recognizable and capable of identification. The character of the communications not infrequently shows more than mortal sources of knowledge and in some cases a degree of prophetic power.

Again as the hand was visible in writing on Belshazzar's walls, so hands are seen to-day moving the pencil and sometimes the pencil moving without a visible hand. These facts are attested by evidence that would be accepted in any court of law. The late Judge Edmunds of the Supreme Court, New York City is on record attesting this phase of the phenomena. Reputable men whose word I have no reason to doubt have assured me of witnessing it. Multitudes of testimonies can be collected from the records of psychic research. Evidently the wise man was correct when he wrote: "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

Let us take the case of the Hebrew children in the Fiery Furnace and we have abundant evidence of the same phenomena in the presence of psychics to-day. Men have handled blazing coals from the furnace, placed their head in fire and carried coals in their hair without the slightest sign of burning or apparent feeling of pain. We have as good testimony and as credible witnesses to these facts as can be produced to witness any fact in human experience.

Here is the testimony of Alfred Russell Wallace in "Miracles and Modern Spiritualism," pp. 165: "The best attested and most extraordinary phenomena connected with Mr. Home's mediumship was what is called the fire test. In a state of trance he took a glowing coal from the hottest part of

a bright fire, and carried it round the room, that every one might see and feel it was a real one. This is testified by Mr. H. D. Jeucken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange still, he could detect the same power on other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons. Mrs. Hall in a communication to the Earl of Dunraven, (given in the *Spiritual Magazine*, 1870, p., 178) says:

"Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head and I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, "Is it not hot?" Mr. Hall answered, warm, but not hot. Mr. Home had moved a little way, but returned still in trance; he smiled and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair.

When taken off the head, without in the slightest degree injuring it or singeing the hair, others attempted to touch the coal and were burnt. Lord Lindsay and Miss Douglas, have also had hot coals placed in their hands, and describe them as feeling rather cold than hot; though, at the same time they burn anyone else, and even scorch the face of the holder if approached too closely. The same witnesses also testify that Mr. Home placed red-hot coals inside his waistcoat without scorching his clothes,

and has put his face in the middle of the fire, his hair falling into the flames, yet not being the least singed.

Lord Lindsay (the present Earl Crawford) further declares that on eight occasions he has had red-hot coals placed on his own hands by Home without injury. Mr. W. H. Harrison saw him take a large coal which covered the palm of his hand and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was then held for five minutes. These phenomena have happened scores of times in the presence of scores of witnesses." So writes Alfred Russel Wallace, the peer of living scientists.

Similar testimony could be given, did time permit, from reputable witnesses of like phenomena with other psychics. Look at the case of levitation given us, Acts viii., 39 and 40. Here Philip is caught up and carried away some distance by the Spirit of the Lord. How far we can hardly say, but it is an undoubted case of levitation, and he was carried bodily by the Spirit a distance, estimated by some commentators as ten or fifteen miles at least. Elijah was frequently carried away by the Spirit. Ezekiel, also, and Paul did not know whether he was carried bodily or only in spirit into the third heaven. (See I. Kings xviii.: 12; II. Kings ii. 16; Ez. iii.: 12; II. Cor. xii.: 2-4. I quote from A. Russel Wallace (*Miracles*) pp. 8 and 9: "What, for instance, can be a more striking miracle than the levitation or raising of the human body into the air without visible cause, yet this fact has been testified to during a long series of centuries."

A few well-known examples are those of St. Frances d'Assisi, who was

often seen by many persons to arise in the air, and the fact is testified by his secretary who could only reach his feet. St. Theresa, a nun in a convent in Spain, was often raised into the air in the sight of all the sisterhood. Mr. Madden, in his life of Savon Butler, in his "Lives of the Saints," says that many such facts are related by persons of undoubted veracity, who testify that they themselves have witnessed them. Alfred Russel Wallace, whom we have quoted above, declares there are at least fifty persons of high character in London who will testify they have seen the same thing happen to Mr. Home, i.e., have seen him raised bodily and float about the room in the air.

If it be said that communion with departed friends is possible but unlawful because forbidden in the Mosaic Economy we answer the New Testament, which is more especially the rule of conduct for Christians, does not forbid it and even encourages it as I shall show. The special laws given to the ancient Jewish Church are not binding upon the Christian Church which has its own code of laws and rules. The Ten Commandments on Moral Law is accepted by all Christians—but the laws that governed ancient slavery, the laws against gathering sticks on the Sabbath, the laws requiring the stoning of disobedient sons, and the stoning of heretical members of your family, and the laws requiring the slaughter of witches, and the laws against the wearing of wool and linen (which I fear the members of the Conference violate without compunction) have all passed away. Christ's coming was necessitated by and based upon the temporary and imperfect character of this dispensation of types and figures, and it would be as rational and logical to argue for the stoning of a heretic or the stoning of dis-

obedient boy or the stoning of a witch, as it is to attempt to review the old law against necromancy. Christ again and again drew a sharp contrast between the customary practices and beliefs of the former dispensation and His own system of teaching. He ignored personally some of the Old Testament laws, and summarized all its obligations into two commandments.

So far from regarding it as unlawful to commune with so-called dead, He, as our exemplar in the night season, met and communed with Moses and Elias. If it should be said that He did not act in this as our exemplar, but only exercised a right He possessed by His inherent divinity, and that we have no such right, we answer that the Master expressly arranged this Seance and took with him Peter, James and John—an act on His part no one can comprehend or explain if Christ regarded the Old Testament law as binding on His followers.

CONCLUSION.

I have pointed out some considerations which I think the Conference should keep in view in reaching a just decision; I have proved by the testimony of some of the world's greatest scientists that the phenomena of modern spiritualism is genuine (quite beyond the possibility of explanation by any known law or as the results of fraud and artifice); I have shown the absurdity of the theory that refers it to diabolic origin; that the theory of "unconscious cerebration" is quite inadequate to solve the problem; that the agency of departed human beings alone will account for the intelligence, the knowledge of facts, the spirituality and beauty of the communications; that the Scriptures assert such appearances of departed men called angels in many places, in the early times, and no where intimate that such visi-

tations of angels should be limited to one age; that this belief is not in any sense antagonistic to those views of life, death and the future state held by Wesley, Clarke and other Methodist leaders; that this view has prevailed in all lands and ages, (Dr. Johnston asserting that "there is no people, rude or learned among whom apparitions of the dead are not related and believed.")

Now then with such testimony from science, scripture, tradition and reason, leaving out my own experiences, am I to be condemned for believing in spirit return? Must a man refrain from investigation of certain subjects because they are new or mysterious or not considered by some respectable? Have we not a right to all the facts we can find in nature or in revelation, and if we get the facts are we not at liberty to think out the best possible explanation of them? Is investigation sinful? Is reasoning un-Methodistic? Is a search after truth un-scriptural? Then, woe betide Methodism and Orthodoxy and the Bible, for they will be swept like chaff off the threshing floor by the spirit of modern research.

I have shown that if the theory of spirit return can be established it is one of the most important truths ever proclaimed to the world; that it gives a rational and intelligible origin to the Scriptures; that it furnishes a key for Scripture interpretation; that its proofs of the reality of the Spirit world have been so overwhelming that confirmed disbelievers have been rescued from atheism and infidelity and brought into loyal acceptance of the principles of religion; that it furnishes the nearest possible approach to a scientific demonstration of the soul's immortality; that the inevitable effect of a belief in this doctrine is to spiritualize the thought, the sentiment and the life of one so believing.

What, then, is my crime and what the nature of my offence? Simply this, I have dared to investigate an unpopular subject, and, so investigating have seen a truth amidst the rubbish and fraud and deception oft encompassing it. That truth shines like a diamond in the mine and, I have dared to pick it up and hold it out before men that they may see its beauty and rejoice in its light. One soils his hands in venturing into a gutter, but if it is worth while to do so to secure a diamond, for the defilement is easily removed and the diamond shines on forever.

I have found a truth that humanity needs, that brings unspeakable joy to human hearts and homes, that brightens all the life, that assuages sorrow, that dispels care, that kills the materialistic spirit of our age and lifts manhood unto nobler thought and life. What is my duty?

To seal my lips and keep my thoughts imprisoned? Do you want that kind of members in the London Conference—men who are afraid to think out loud for fear, some one will be offended or some hunter after heresy will bring them to task? Of all men, I consider the man, who has a truth in his heart he fears to tell to his fellows, the most contemptible, and the minister who hides his honest conviction of truth is a craven coward.

"But," says one, "if convinced of this truth, why not go outside the Church to teach it?" My answer is that the church is organized for the very purpose of finding and proclaiming the truth to men. No man should be thrust out or compelled to go outside the Church to teach a doctrine that is at once reasonable and Scriptural and capable of scientific demonstration. I have always rejoiced in the fact that the Methodists were not so creed-bound as the

members of some of the other churches, and maintained that so long as a Methodist minister held to a personal God, the divinity of Jesus, the inspiration of Scripture, that he should be allowed a large latitude in his personal interpretation of Scripture and methods of Church work. Methodism has been noted for its liberality, and I have never seen any occasion myself for men, who adopted particular views of Bible interpretation differing from their fellow-ministers, running off into little coteries and organizing rival churches. And I have never seen any occasion for the church authorities to drive out these men who held the essentials of Christianity but differed from their brethren in points of interpretation. No good has ever come out of the schismatic spirit, on the one hand or the intolerant spirit of bigotry and heresy hunting on the other.

Should we, think you, make our Church standards so inflexible that there is no liberty of investigation in certain quarters and no room for growth of thought or wider conception of the truth? Cannot the science of theology become more and more developed from age to age? Is there no development of doctrine? Are the Methodist standards for one age the Methodist standards for all ages? Were our fathers who made the creeds and framed these standards so wise, so infallible, that we cannot widen the boundaries of their knowledge of spiritual things. Is our preaching, our teaching, our theology, like the laws of the Medes and Persians? If a man holds to the existence of God, the divinity of Jesus and the work of the Holy Spirit, will not the Methodist Church allow him the Protestant right of putting the best interpretation he can on the Scriptures for himself and

even to interpret them differently from what the Fathers did? Is theology crystalized? If so, it must be dead. Is the Church a religious fossil? If so, how can she be the light and the life of the world? In an age of wireless telegraphy is the Church to be the only institution that does not grow? All growth implies change of expression.

Are we foolish enough in this age of crucial investigation to imagine that the serious problems of the age, relating to man's origin, nature, destiny, the nature of Bible interpretation, the interpretation of the Old Testament, can be ignored by us? Is it not better to meet these questions, and fairly discuss them cordially as questions upon which Christians may honestly differ, than to say: "These things were settled by the founders of the Church. Don't touch them lest the ark be overturned or someone killed."

Brethren, of the Conference, I am sorry to have so long detained you. The importance of the question and the interests involved are my excuse. Your decision this day will make a landmark in Methodist history. I hope it will be such that at the close of this case every member of the Conference may have the approval of his conscience, the clear sanction of his reason and the approbation of heaven on the vote he has given. Duties are ours and if we are but true to ourselves and to our sense of right and truth and justice, and will follow where duty leads, the results will be the spread of truth and the uplifting of humanity.

I have faintly outlined some of the features of the Spiritual Philosophy, and pointed out a few lines of evidence. My earnest plea to you—I make no plea for myself—is that you do not place yourselves on record against it.

If it be of man, it will come to naught. Beware lest you range against you by Conference vote at one and the same time, the science of to-day, the clearest and most rational interpretation of Scripture and the great crowd of invisible witnesses to immortality who are speaking from heaven to-day to men. Heaven expects every man this day to do his duty, according to the light he has.

I may fall in this battle, but the truth I teach will fill and rule the world.

The night is far spent; the dawn of a new age is at hand.

At the evening session the charges were taken up seriatim. Much discussion took place over the various charges and great diversity of opinion was manifest as to whether or no the sermon placed Dr. Austin outside of Orthodoxy or not in relation to Eternal Punishment, the Divinity of Christ and the Atonement. As it was not clear from the sermon, to many, at least, that these doctrines were impugned by the sermon, many desired Dr. Austin to speak again, and repeated calls were made for him. Some proposed he should state his views again, others that he should repeat the Apostles' Creed, others that he should answer this, that or the other question. To all Dr. Austin remained silent, as he had spoken on them in his address, and declared that he had never opposed them. To all this "fishing for evidence" he turned a deaf ear, saying to a friend, privately, "If a Methodist Conference can afford to put itself on record as convicting a minister on these points for preaching a sermon that does not even mention these doctrines, I can afford to be convicted."

The vote for Dr. Austin's deposition

from the ministry was nearly unanimous, only two opposing.

During the progress of the proceedings against him he received many tangible evidences of sympathy and proofs that his views on various points of the sermon are shared by leading men in the Methodist ministry. One distinguished D.D. (not the one mentioned above in connection with Sir Wm. Crooke's experiments) said on reading the sermon: "I could have preached every sentence myself." Another wrote that he saw nothing quoted to support charges one, two or three, that was not reconcilable with Methodist theology.

As a sample of letters reaching him before and during the trial, we give the following:

Old Orchard, Maine, May 14, 1899.

B. F. Austin.

Dear Brother,—I cannot refrain longer from putting my pen to paper to speak to you words of encouragement and hope. I extend to you over the long intervening space my warm right hand of fellowship. You are a soul after my own heart, and I want you to know that I am not the only one, but that hundreds of admiring eyes on this continent and across the water as well, are watching you with eager interest. The air vibrates with the fervent spirit of prayer that in the coming trial you may show yourself a man, and die on the field with your armor on, rather than retreat, equivocate or be blanched with fear. There is a mighty host in both worlds standing behind you to hold up your hands and make brave your hearts. Heaven expects every such man as you to do his duty. This world is perishing for lack of truth. Truth is languishing for lack of men—men who idolize truth, who love, obey and worship it.

I cannot see how a true man can be in the Church and not be tried for heresy. Such a trial is an honor. Socrates found the greatest opportunity of his life to show himself a man when he was forced to drink the hemlock. You inquisitors do you honor when they try to crush you.

Excuse me for writing you without a formal introduction, but I have known you for many months and loved and esteemed you, and I could not longer postpone telling you of it. Ever yours, in Truth and Love,

A. J. WEAVER.

Rev. Mr. Austin.

Dear Brother,—Courage, courage! So persecuted they the prophets before you." The Wesleys were Spiritualists. After the cross the crown. "They saw the thorns on Jesus' brow, But angels saw the roses."

Two or three hundred years hence Methodism will build your monument. It is grand, to be turned out of the Methodist Church for truth's sake—turned out into the great Church of humanity, of which God is the head. I envy you. For long weary years I have been and am a member of the Episcopal (English) Church. It would delight me to be arraigned for heresy, but the Church knows better. The churches are nearing Spiritualism. They must accept its teachings or die. Most sincerely yours,
J. M. PEEBLES, M. D.

HE SAYS IT IS NOT ANCIENT HISTORY, AND THE BIBLE IS NOT CLOSED.

New York, May 29.—The numerous criticisms made upon the Rev. Dr. Hillis of Plymouth Church by the Rev.

Dr. Cuyler and other clergymen, for preaching on non-Scriptural works of literature, called forth from him last night a sermon in which he gave his reasons for doing so. His subject was "The New Times and the Poets and Novelists as Prophets of the New Era," and he held that inspiration did not cease when the Bible was written. The position taken by those who criticised him was that the Bible alone was inspired, and that a clergyman should preach only from the inspired writings. Dr. Hillis said in part:

"Morals are not stationary, inspiration is not ancient history, and the Bible is not closed. And God is not of old, but is as new as the last apple blossoms, as fresh as the last bud or babe. What God was He is; what He did He does; what He said, He says. It is little that of old He helped Moses, if He no longer helps men.

"To-day everybody is saying God is ancient history. Gone forever the age of poetry and romance and heroism! No more Dantes! No more Shakespeares! Genius has forsaken the temple; hollow-eyed she haunts the market place. Science is cold and dead. Ours is the age of humdrum and realism. At home ex-President White tells us Emerson and Lowell and Longfellow are gone and have left no successors. Abroad Frederic Harrison mourns for Browning, whose torch, falling, flickered out. Tennyson, rising in a heavenly chariot out of the temple of song, forgot to cast his mantle upon some waiting Elisha, but carried the divine garment into the realm beyond the clouds.

"In music, Wagner is dead, dust is thick upon his harp, and the new music does but re-echo the old melody. In fiction Howells is sure that the rosy tints of idealism have faded out, leaving only the cold gray morn. 'It only remains for us,' says the art critic, 'to

copy the nymphs and the madonnas of old.' The age of Horace Greely and the molding of communities has gone, echoes the journalist. 'Let us be content to report the facts of life.'

"No more eloquence in statesmanship for the Websters and Olays and Lincolns have passed away; no more oratory at the bar, henceforth only mouldy precedents. No more passion in the pulpit, for Beecher and Brooks have no successors! No more liberty in theology, for saith some General Assembly: "In Calvin God reached His limits. He is unequal to another Augustine. The book of theology is closed. Henceforth if any man adds unto or takes away from our Confession, let his name be taken out of the book of ecclesiastical life.' No more creative work! Only copying, annotating, and criticising. The divine

resources, over-generous to men of yesterday, have no full tides for the men of to-day.

"Thus pessimism proclaims exhaustion in the infinite. Conservatism becomes atheistic. God is bound up in manuscripts, as Lazarus was wrapped in grave clothes. But God is a seed, not a dying leaf.

"God is a rosy dawn, not a falling star. God is a flaming sun, not the astronomy that describes it. God is a living voice, not the creed that explains him. God is flaming, eternal truth, not the manuscripts in which some students once wrote. God is not a confined prophet, but a cradled babe. And the prophet of pessimism must reckon with Him who indeed was yesterday, but is to-day and to-morrow. Behold God maketh all things new."

