HINTS TO ENQUIRERS INTO SPIRITUALISM.
WITH RULES FOR THE FORMATION OF SPIRIT CIRCLES.
TWELFTH EDITION.

By J. J. MORSE.

MANCHESTER:
HINTS TO ENQUIRERS INTO
SPIRITUALISM.

WITH
RULES FOR THE FORMATION OF SPIRIT CIRCLES.

ALSO
WHAT WORKS TO READ UPON THE PHENOMENA PHILOSOPHY AND DOCTRINES OF THE SUBJECT, WITH THE OPINIONS OF EMINENT PERSONS THEREON.

BY
J. J. MORSE.

TWELETH EDITION.

MANCHESTER:
"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED,
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1919.
PREFACE
TO THE TENTH EDITION.

In issuing the present edition, the Tenth Edition of "Hints to Enquirers into Spiritualism," the compiler needs only to say that this is the most perfect issue yet made. It has been considerably amplified by the inclusion of fresh matter, a more extended reference list of books, and a more detailed account of how to form "Circles" for investigation. It is simply intended for the purpose indicated by its title, and it is hoped the present issue will be as successful in accomplishing the result desired—an increased knowledge of the reality of the matters it refers to—as the compiler has abundant reason for knowing the previous issues have been.

London, May, 1898.

J. J. MORSE.

PREFACE
TO THE TWELFTH EDITION.

The tremendous reception accorded to the previous editions of this little work and the number of letters of gratitude for its assistance, have encouraged the publishers to issue another edition (making twelve in all) in the hope that it may assist investigators in their search for truth. The list of books of reference has been somewhat extended and brought up to date, though the number of reliable works upon the subject is now so large that no such compilation can be exhaustive.

October, 1919.

ERNEST W. OATEN.
INTRODUCTORY.

In commencing the study of Spiritualism the Enquirer has two courses before him. He can investigate the phenomena, or he can study the literature of the subject.

It is, therefore, as well to point out that, whether it be determined to enter into the investigation of the phenomena first, or to engage in a preliminary course of reading upon the entire subject, an earnest desire and a steady pursuit, are in either case essential to a clear and full understanding of the merits of the matter.

The experience of many who are now Spiritualists clearly points to the conclusion that a careful perusal of some one department of Spiritual literature is a valuable aid towards forming an opinion as to the extent and importance of the question, which, it is proper to observe, is not to be approached with the idea that it is merely a matter of amusement for the enquirer. Neither should the enquirer suppose that Spiritualists are devoid of those qualities of reason and honesty, which are ever important agents in aiding men to form sound opinions upon all matters of fact and conscience. It is improbable, too, that a movement which has now existed for over seventy years,* could have maintained or extended itself, without bringing into existence a body of literature devoted to an exposition of its facts, philosophy, and teachings. As a matter of fact, such a literature is not only in existence, but is alike extensive and varied in character, continually increasing in quantity, and is to be met with in the languages of all civilised countries throughout the world.

* Its commencement dates from March 31st, 1848,
A long array of Critical, Historical, Phenomenal, and Doctrinal Works that have been published in England upon the Continent of Europe, in America, and in the Colonies, could be cited in support of the above statement. It will be found, upon examination, that the works devoted to Spiritualism are written by cultured, earnest and able men, who in many cases detail their own personal experiences. Among them are those eminent in the learned professions, and in every other walk of life, for Spiritualism has found a lodgment in the homes of people in every section of civilised society.

BOOKS TO READ.

In suggesting to the enquirer what books should be read it is only intended to direct attention to some of the more important works, which are accepted as text books in the departments they illustrate. Some of the earlier works are now only to be found in the private libraries of Spiritualists, or in the libraries attached to various Spiritualist Societies throughout the United Kingdom. A few can be found in some of the public libraries of the larger cities and towns.

A cause which professes to solve the question of a Future Life in the affirmative, which in support of that claim adduces facts and arguments, and openly invites a consideration of its claims, either by attention to its literature, or experimental observation of its facts will surely commend itself to every candid mind. To aid all such, whom these few words may reach, is the purpose of the advisory mention of the following works, under the several departments referred to.

UPON THE PHENOMENA.

To those desirous of ascertaining the opinion of a man of science—Sir William Crookes, F.R.S.—no better work could be taken in hand than that gentleman's "Researches in the Phenomena of Spiritualism," as it records a series of scientific experiments clearly indicating the existence of an extra-natural force.
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To all those who are familiar with American literature the name of Epes Sargent needs no introduction, beyond the statement that the expressed opinions of so able an author are worth the utmost attention. Mr. Sargent has given us three valuable works upon the subject, the first in point of age, being "Planchette, or the Despair of Science," which gives a very full account of Modern Spiritualism, its phenomena, and the various theories advanced. This book deals with the following matters: What Science says of it; Psychometry; Mesmerism; Common Objections; Theories, Teachings, Cognate Facts, etc., the whole containing a mass of testimony well-nigh irresistible in its weight. Next in order is "Proof Palpable of Immortality," which deals with the phenomena of Materialisation, and the relations of such facts to Theology, Morals, and Religion. The third and singularly enough the last book Mr. Sargent wrote before his departure to the Higher Life, is "The Scientific Basis of Spiritualism," in which the ground is taken that, since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it on the ignorant pretence that it is outside of nature, is unscientific, and unphilosophical. Mr. Sargent also deals trenchantly with all the stock objections to Spiritualism on the part of its clerical, literary, and scientific opponents.

As a record of what are, in fact, writings produced directly by Spirits themselves, a work by "M.A." (Oxon), entitled "Psychography," is a very clear presentation of the above phase of Spiritual phenomena. It will well repay attentive perusal. Another book by the same author, "Spirit Identity," deals with some of the difficulties which beset enquirers. It is also a compendium of facts which indicate a powerful argument in favour of the reality of the return of departed human Spirits, especially as it is illustrated with many arguments drawn from the personal experiences of the author.

Perhaps the following work will best suit such minds as are rigidly scientific in their methods, as the facts it discloses
are dealt with in a purely scientific spirit. The title of the work is "Transcendental Physics," the author being John Carl Friedrich Zollner, Professor of Physical Astronomy at the University of Leipsic, and it is in all respects a most remarkable work.

The "Report" of the London Dialectical Society presents an array of evidence and testimony concerning the facts of Spiritual Phenomena that, as an entirely impartial record of investigation into the subject, all enquirers can study with a certainty of being well repaid for the time expended.

Another work which is really a treasury of information upon the entire subject, entitled "Nineteenth Century Miracles: or, Spirits and their work in every country of the Earth," by Mrs. Emma Hardinge Britten, the well-known and talented lecturer, editor and author, can be perused with entire confidence by the enquirer.

Two other books may also be mentioned. "The Widow's Mite" and "The Psychic Riddle," by Dr. I. K. Funk, dealing with a series of remarkable phenomenal incidents observed by their author during his investigations.

Perhaps the most scholarly work ever devoted to certain phases of facts leading up to the certainty of life after death is the wonderful book of F. W. H. Myers, entitled "Human Personality and its Survival of Bodily Death," a monumental record of experiment, observation, and deductive philosophy.

The foregoing works are to all intents text books of facts, and are, therefore, just the ones the enquirer, to whom facts are the first consideration, should direct his attention to.

It is not to be thought that in the foregoing very brief and all too scanty mention the list of works—even the more important—is by any means exhausted. The works named are mentioned because they, in a clear, concise and handy form, present such aspects of the phenomena as may be most likely to attract the attention of not only that large class who think "there is something in it after all," but that other class also, who unwisely sneer at the entire subject, and assert that there is no reliable or careful statement of facts that challenges the attention of scientific
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minds. If human testimony has any value, the works cited clearly establish a case for enquiry. Intolerant scepticism is, of course, invincible. It is presumed the reader of these pages is a free-minded enquirer, who is willing to examine for himself. In that case, if he conduct his enquiry honestly, Spiritualism has nothing to fear at his hands.

UPON THE PHILOSOPHY.

Should the enquirer be more disposed to enquire what it is that Spiritualism teaches concerning the philosophical concepts of God, Life and Immortality, he will find a very large assortment of works dealing with the philosophy of Spiritualism in relation to the above named and similar topics. One of the earliest English works dealing with Spiritualist Philosophy was from the pen of Mrs. De Morgan, wife of Professor De Morgan, the eminent Mathematician. The title of the work is "From Matter to Spirit," to which there is a preface written by the Professor himself. The work is profoundly suggestive and deeply interesting, and has long been accepted as a classic.

As dealing with the more deep and philosophical of the principles of the Spiritual Philosophy, the following works of Andrew Jackson Davis, the celebrated "Poughkeepsie Seer," are each worth attentive perusal. First may be mentioned "The Principles of Nature: Her Divine Revelations," which is the earliest and most comprehensive of Mr. Davis's works, and is practically an entire compendium of the Spiritual Philosophy; his next work, "The Philosophy of Spiritual Intercourse," contains chapters dealing with such important considerations as Guardianship of Spirits; the Doctrine of Evil Spirits; and a full account of the wonderful Spiritual Manifestations at the house of the Rev. Dr. Phelps, of Stratford, Connecticut, U.S. As showing the esteem in which this work is held it may be mentioned that it has been translated, and republished in the French and German languages. In another work, the "Stellar Key," Mr. Davis presents a series of original clairvoyant investigations regarding the locality and nature of the Spirit-world, his purpose being to afford scientific and philosophical evidences of the existence of an habitable sphere, or zone, among the planets of space. The descrip-
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...tion of physical scenery, and the constitution of the Spirit Land, its location, and the various customs prevailing there, are all wonderfully interesting. In parting with Mr. Davis the reader may be directed to two other charmingly written works—"Death and the After Life," and "Views of our Heavenly Home," as being admirable productions.

There is also another excellent work, "Immortality and our Employments Hereafter," by Dr. J. M. Peebles, a former Universalist Minister, who is the author of another very instructive book illustrating the prevalence of Spiritualistic philosophy in all times, entitled "Seers of the Ages."

A very remarkable book called "After Death; or, Disbodied Man," by Pascal Beverly Randolph, a noted American Spiritual and Occult author, is also well worth perusal.

An excellent compendium of valuable information is presented in the two following works from the hand of Hudson Tuttle, an inspirational author justly held in high repute by Spiritualists on each side of the Atlantic, the "Arcana of Spiritualism," which is a treasury of philosophic statement, and "Researches in the Outlying Fields of Psychic Science," which gathers together, in available form, a vast range of information upon the subjects in question. In this latter work the author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognises the fact that we live in an age of growing scepticism: that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons, faith in a future state of existence has a very slender hold, hence the enquirer into Spiritualism will find this a valuable work to peruse.

UPON THE DOCTRINES OF SPIRITUALISM.

Frequently Enquirers put the question, "What doctrine does Spiritualism teach?" In the old-fashioned sense that the word "doctrine" is used, Spiritualism does not teach "doctrinal" matters at all. It aims at the discovery of the essential principles that underlie man's existence, and his relationship to his fellows, the universe, and the Supreme Power. It seeks to stimulate the mind to discover
truth in every department of life, and to cultivate the intellectual, moral, and spiritual faculties, that we may apply truth, when discovered, to the welfare of humanity in every walk of life.

In reading upon this aspect of the modern Spiritual movement, some of the about to be mentioned works will undoubtedly give the enquirer a better conception of the leading tenets that are expressed in the name of Spiritualism, than any lengthy dissertation would do here, upon such matters.

As covering a wide range of thought, and being, in style, clear and terse, the "Arcana of Spiritualism," by Hudson Tuttle, already mentioned, can be confidently recommended; as therein, in addition to other matters, will be found an able statement of the doctrinal aspects of the subject.

Another work which will be helpful to religious people is "Spiritualism in the Bible," which has been prepared by Mr. E. W. and Mrs. M. H. Wallis to show the connection between Biblical and Modern Spiritualism. It deals with Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels: Who and What are They?; The Endor Seance; Spiritualism, Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Phillip, and Paul; Biblical and Modern Psychic Phenomena; God in Man, or "The Christ of God."

Imbued with deeply religious sentiments, two books, respectively entitled the "Higher Aspects of Spiritualism," which is a statement of the moral and the religious teachings of Spiritualism, and a comparison of the present epoch with its Spiritual Interventions with the age immediately preceding the birth of Christ, and "Spirit Teachings," each by "M.A. (Oxon)," which give a large number of most excellent communications received from Spirits, upon a great variety of themes, will prove attractive reading to many.

For a singularly scholarly work the enquirer should turn to "The Debatable Land between this World and the Next," by Robert Dale Owen. The object the author has in view is to afford conclusive proof, aside from historic evidence, of Immortality. He shows that we of to-day
have the same evidence that the apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem marvellous—in fact incredible at first sight to many—yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men. The book enforces the plea that the strongest of all historical evidences for Modern Spiritualism are to be found in the Gospels, and that the strongest of all proofs going to substantiate the Gospel narratives are found in the phenomena of Spiritualism.

In a work entitled “The Encyclopædia of Biblical Spiritualism,” by Rev. Moses Hull, there is to be found a careful comparison of the spiritual phenomena recorded in the Bible with the phenomena of Modern Spiritualism; the adaptation of Spiritualism to the wants of Humanity; its Moral tendency; the Bible Doctrine of Angel Ministry; the Spiritual Nature of Man, all of which matters are considered in the light of nature, history, reason, and commonsense.


**UPON THE NOMENCLATURE OF SPIRITUALISM.**

As this little work is merely intended to act as a finger post at the cross roads, no elaborate attempt at a pseudo-scientific classification of Spiritualistic terms need be attempted. At the same time, though, it is necessary to explain a few of the more commonly recurring terms that are found used in the literature of the subject, so that the enquirer be not unduly embarrassed by unfamiliar words and terms. A broad and general distinction is made between the use of the words:

Material and Spiritual: The material impresses our external senses, and refers to the external, or outer universe; the spiritual to the internal, or inner universe.
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A Medium is any person in whom there is the organic fitness to receive and impart any of the evidences that show communication between man in the material world and man in the Spiritual world. In actual practice the term indicates a person who has the Spiritual faculties so awakened that they become related to the Spiritual world more or less continuously.

The term Spirit is usually applied to the beings who communicate at the circle. These beings are truly the same intelligences that inhabited their former bodies, when living amongst us, as kindred, friends, and fellow human beings. As a term it is also used as a substantive definition of things pertaining to the inner or Spiritual realm.

The Phenomena embrace a wide variety of occurrences, such as the transportation of objects, including the levitation of the human body, the passage of matter through matter, and the handling of fire; the production of "odours," "lights," "raps," apparitions, forms, and various kinds of writings and drawings, with or without the aid of the "Planchette"; signalling and voice speaking; the seeing, or "discerning of Spiritual things," by Clairvoyance, natural and Spiritual; visions in "crystals," or other agencies; the aural perception called Psychometry with direct "control" of Spirits over the body and mind of the medium, in various degrees, from that of absolute unconsciousness, up to simple suggestive direction, merging at last into inspiration.

In using such terms as Circle, Spirit Circle, or Seance, a company of Spiritualists or enquirers is implied, who have met together to obtain the phenomenal evidences of communication with the Spirit World. Some meetings may be held in a semi-darkened apartment, or in a room from which the light is entirely excluded; but, generally speaking, these assemblies are held in well-lighted rooms, and all "circles" of a preliminary or investigating character should ALWAYs BE HELD IN THE LIGHT. These points, however, will be dealt with a little further on. Enough has been said upon the nomenclature of the subject to afford a quite sufficient guide to any enquirers at the outset. But in our present state of knowledge any definite classification of the phenomenal evidences under set heads can only be ac-
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Accepted as tentative, if not empirical, and, for reasons already stated, is not herein attempted.

Concerning Mediumship in relation to its nature and development, "A Guide to Mediumship," a work compiled by Mr. E. W. and Mrs. M. H. Wallis, will be found to be a very useful handbook of real service to those who wish to cultivate Mediumship and understand its philosophy. The work is divided into three sections, viz.: "Mediumship Explained," "How to Develop Mediumship," and "Psychical Self-Culture." The volume has been cordially commended by the entire Spiritualist press and leading writers and lecturers in the Cause.

It must be understood that the foregoing presentations of literature or explanations do not, by any means, exhaust a description of either the books, or the facts illustrative of or connected with the subject of Modern Spiritualism. Such as have been here mentioned are introduced for the purpose of affording the enquirer some idea of the classes of thought pertaining to the question in hand. A perusal of such works will also enable the enquirer to judge of the scope and importance of Modern Spiritualism, and, it is hoped, create a determination to commence a practical investigation, which, if seriously carried out, can have but one termination: i.e., a conviction of the truth of the facts and the beauty of the teachings of this present-day dispensation. Most of these works can be consulted upon application to the librarian of any Spiritualist Society, one of such bodies being found in nearly every large town throughout the United Kingdom, or the publishers of this pamphlet will be glad to supply information concerning them to any bona fide enquirer. As evidence of the extent and importance of the subject, it may be mentioned that in Great Britain there are two old-established weekly periodicals, The Two Worlds, published in Manchester,* and "Light," published in London.

* The Two Worlds, a weekly journal devoted to Spiritualism and Reform. Edited by Ernest W. Oaten (price 2d.), 18, Corporation Street, Manchester.
HOW TO INVESTIGATE THE PHENOMENA.

The following rules for forming spiritual circles are introduced for the assistance of all who desire to enter into the investigation in their own homes. They have been compiled by the author of the foregoing pages, and embody the results of his experiences extending over nearly forty years.

It is quite an erroneous idea that the phenomena of Spiritualism can only be obtained in the presence of professional mediums. The most wonderful results have been obtained, in thousands of instances, by private families unaided by any previously developed media, private or professional.

A private circle, formed of the members of the family, is best. Of course there is no absolute objection to the presence of any experienced Spiritualist or investigator, indeed the assistance of such a person might prove a decided advantage. After the evidences of the operation of an outside force have satisfied the circle that there must be something in it, attention should then be directed to an examination of the intelligence directing that force, with a view to determine its source and nature.

The spirit-circle is a gathering of persons who desire to establish relations with the world of spirits, and receive communications therefrom. As such communication is a matter of fact—proved by oft repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed, the following should receive careful consideration:—

THE PLACE.

This should be a comfortably warmed and cheerfully lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles for enquiry should always be held in the light.
The Sitters.

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient.

The Arrangement of Sitters.

The sitters should be so arranged that a lady alternates with a gentleman at the table used. There is no need to restrict the sitters to any particular form of table. When the communication is established, changes in the seating of the sitters may be desired by the communicating intelligence. Such change should invariably be made and adhered to at subsequent meetings, unless and until otherwise directed.

The Phenomena.

Do not look for "marvellous phenomena" at first. The simplest phenomenon that demonstrates the existence of an agency external to the sitters is of more importance to the enquirer than the more extraordinary phenomena, which are at first accepted with reserve. The initial phenomena will most likely take the form of tilts, or movements of the table. Such "tilts" or "movements" can be made to serve as a method of communicating with the unseen operators by using the following code of signals, i.e., one "tilt" or "movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions, which should be addressed to the agent at work as soon as the movements are obtained. Should "raps" be heard, the above code of signals can still be observed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the person so influenced with a sheet of paper and pencil, and await results. Should any sitter become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely dangerous.

Forms of Communication.

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, personations, and writing are among the more general forms resorted to. In most of these cases the medium is put under a psychological or mesmeric "control" by the spirit operating, and during the continuance of the state may deliver addresses, describe spirits present, and also scenes in the spirit land; personate the character of departed friends, and repeat characteristic actions and personal incidents—names, dates, etc.—connected therewith; and either by aid of the Psychograph, Planchette, Ouija, or similar agent, or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communi-
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Generally, the fact of communication is most easily established by the process known as "table movements," as above referred to. Seat the company at the table, and follow the code of signalling previously mentioned when motions or sounds are obtained. There are many other forms of communication, but these now stated will suffice for all practical purposes to help the enquirer in the early stages of investigation.

THE DURATION OF CIRCLES.

Let the circle be continued for not less than one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental; hence no one should be discouraged if phenomena are not obtained at the first few sittings. Stay with the same circle for eight sittings at least, and if no results are then obtained (providing the above conditions are observed), you may conclude that the requisite psychic elements are not presented by the sitters. In that case the members of the circle should try the plan of introducing fresh visitors of a suitable character. A single change is frequently sufficient.

GENERAL SUGGESTIONS.

1. Endeavour to retain the same sitters at each sitting.

2. Music, vocal or instrumental, is advised to open each meeting. It is not an absolute necessity.

3. Avoid excitement or fatigue for some hours before attending the circle. Never indulge in stimulants previous to a sitting. The forces used are drawn from the physical and psychical parts of our nature, and are therefore affected by the bodily and spiritual states of all concerned.

4. Do not sit with, or admit to your circle, anyone whom you dislike, or in whom you have not perfect confidence. Avoid acrimonious discussion. Honest scepticism is no barrier to the enquiry, but prejudice and suspicion are undesirable anywhere.

5. The absence of visible results is no proof that no advance has been made. Often most is done when the least is evident to any of our senses. Much may have to be done by the spirit operators before the object of the meeting is accomplished. They are the workers; therefore it is not unreasonable to ask that you bring to each meeting of your circle the requisites most desired, patience and perseverance.

6. If you have any deep rooted religious objection to the subject, or any bigoted aversion to it, leave it entirely alone. You are unsuited to the enquiry, and will derive no benefit therefrom. While the facts crave no one's favour, they fear no one's opposition, but a scientific enquiry, as is this, is no place for the ventilation of intolerant opinions or prejudices, religious or scientific.
EXTENDED LIST OF WORKS TO READ.

It may be as well to add a more extended list of suitable works upon the subject in general than has been presented in the preceding pages. To that end, the following, a mere selection after all, from the voluminous literature of the question, will undoubtedly prove of great assistance.

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Prof. Charles Richet, Rev. Minot J. Savage, Rev. H. R. Haweis, and others will also be found full of interest to the enquirer.

The works named, and many others, can be obtained from the publishers of this pamphlet. See advertisement elsewhere.

In closing this brief and unpretending series of Hints, the author feels that, though unnecessary for mere purposes of authority, it may interest the reader to read the following extracts, which indicate the fact that the claims of Spiritualism to careful and impartial investigation have been studied by many thoughtful people, as will be readily found upon the perusal of the accompanying.

TESTIMONY OF EMINENT MEN.

It is hardly possible in the limited space at command, to quote very extensively the testimony in favour of Spiritualism herein given by those whose names appear. A few have, however, been collected so that the reader will thus be able to form a very fair opinion of the kind of evidence which exists for the truth of Spiritualism. The names of some quoted below will be "familiar as household words."

Mr. Epes Sargent, the author of "Planchette" and "Proof Palpable," as stated in his admirable work, "The Scientific Basis of Spiritualism," has very ably summed up the argument in the following "Concessions and Postulata." He says:—

"CONCESSIONS TO SCEPTICS.

"I grant, of the facts here affirmed to be real, many are very strange, uncouth, and improbable; and that we cannot understand them or reconcile them with the commonly received notions of spirits and the future state.

"I allow that there are many over-credulous persons, and that frauds, impostures, and delusions have been mixed up and confounded with real facts in Spiritualism.

"I grant that melancholy and imagination have very great force, and beget strange persuasions; and that many stories of apparitions have been but melancholy fancies.

"I know and yield that there are many strange natural diseases that have odd symptoms, and produce astonishing effects beyond the usual course of nature; and that these are sometimes quoted as explaining preternatural facts."
"POSTULATA."

"Having made these concessions, the postulata which I demand of my adversaries as my just rights are:—

"That whether our phenomena occur or not is a question of fact, and not of a priori reasoning.

"That matters of fact can only be proved by immediate sense, or by the testimony of others. To endeavour to demonstrate fact by abstract reasoning or speculation is as if a man should attempt to prove by algebra or metaphysics that Julius Caesar founded the Empire of Rome.

"A certain amount and character of human testimony cannot be reasonably rejected as incredible, or as supporting facts contrary to nature, since all facts within the realm of nature must be natural.

"That which is sufficiently and undeniably proved ought not to be denied because we know not how it can be; that is because there are difficulties in the conceiving of it; otherwise, sense and knowledge are gone as well as faith. For the modus of most things is unknown, and the most obvious in nature have inextricable difficulties in the conceiving of them."

TESTIMONY OF PROFESSOR CHALLIS.

Professor Challis, the late Plumerian Professor of Astronomy at Cambridge, stated his opinion in a letter to the "Clerical Journal," as far back as June, 1862, as follows:—

"I have been unable to resist the large amount of testimony to such facts which has come from many independent sources, and from a vast number of witnesses. . . . 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 possibility of certifying facts by human testimony must be given up."

TESTIMONY OF DR. ROBERT CHAMBERS.

The subjoined paragraph respecting his connection with Spiritualism is taken from Wallace's "Miracles and Modern Spiritualism."

"That the names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of Modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows. As an example of the latter class, we may refer to the late Dr. Robert Chambers, a man as remarkable for his powers of observation, scientific knowledge, and literary ability as for his caution in forming and expressing his opinions. I am glad to be now able to give the following extract from a letter received from him in February, 1867: 'I have for many years known that these phenomena are real, as distinguished from impos-
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M. Leon Favre, Consul-General of France, and brother of Jules Favre, the French Senator, gave evidence before the Committee appointed by the Dialectical Society as follows:

"I have long carefully and conscientiously studied Spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left this earth, and further that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident on this earth, and I believe in the possibility of inter-communion between the two worlds."

TESTIMONY OF THE DIALECTICAL COMMITTEE.

Esq., H. D. Jencken, Esq., Barrister-at-Law, J. H. Levy, Esq., W. H. Swayne, Esq., Solicitor, Alfred R. Wallace, Esq., F.R.G.S., Josiah Webber, Esq. After investigating for more than two years, the Committee reported:

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and the walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

TESTIMONY OF CROMWELL F. VARLEY, F.R.S.

Mr. C. F. Varley was for many years chief engineer to the Electric and International Telegraph Company before the English telegraphs were bought up by the Government. He invented important portions of the apparatus then and now in common use. He also took an important part in rendering Atlantic telegraphy an accomplished fact; and in conjunction with his cousin, Sir Michael Faraday, and Sir William Thomson, was the first to discover and demonstrate the chief laws governing the transmission of electricity through long deep-sea cables. Writing in 1880, he said:

"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 enquire 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. All those who
HINTS TO ENQUIRERS INTO SPIRITUALISM.

have closely studied the subject find that these things occur, not only in Europe and America, but also in all other countries, civilised as well as savage. They have not been confined to any one century, but seem to be as old as the human race."

In another place Mr. Varley also states:—

"Having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned 'some intelligence other than that of the medium and observers.'"

TESTIMONY OF LORD BROUGHAM.

A work, entitled "The Book of Nature," by C. O. Groom Napier, F.C.S. (London: John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which he says:

"There is but one question I would ask the author: Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No, for midst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

TESTIMONY OF MR. SERJEANT COX.

The late Mr. Serjeant Cox, an Assistant Judge of the Middlesex Sessions, President of the Psychological Society of Great Britain, got satisfactory proofs of independent writing through Henry Slade, and wrote of it, August 8th, 1876:—

"I can only say that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me."

TESTIMONY OF DR. LOCKHART ROBERTSON.

Dr. Lockhart Robertson, long one of the editors of the "Journal of Mental Science," is a physician who, having made mental disease his special study, would not easily be taken in by any psychological delusions. His testimony to the reality of the phenomena was published in the "Dialectical Society's Report on Spiritualism," p. 247. He
has maintained his interest in the subject, being a member of the Council of the Society for Psychical Research, and has since reasserted the facts. He said:

"The writer," (Dr. L. Robertson), "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced.

"Admit these physical manifestations, and a strange and wide world of research is open to our enquiry. This field is new to the materialist mind of the last two centuries, while even the writings of divines of the English Church doubt and deny all spiritual manifestations and agencies, be they good or evil."

TESTIMONY OF ALFRED RUSSEL WALLACE.

Dr. Alfred Russel Wallace has a world-wide reputation as a naturalist and traveller, and as the predecessor of Darwin in the publication of several theories having reference to the doctrine of evolution. In his work, "Miracles and Modern Spiritualism," he thus places on record the result of a long and patient investigation of Spiritual phenomena:

"My position, therefore, is that the phenomena of Spiritualism in their entirety 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 enquirer."
As to the reality of Spiritualistic phenomena there is now but little doubt in the minds of intelligent people all the world over. Professors James and Hyslop, in America; Sir Oliver Lodge, in England; Flammario, in France; Lombroso and Morselli, in Italy, may be mentioned as well-known names. To-day not to know of the facts of Spiritualism argues a lack of acquaintance with the most fruitful topic of the times—one at once suggestive of immeasurable developments in connection with Religion, Morals, Philosophy, and Science in their relations to mankind in all the circumstances of life and death.

A prima facie case is, therefore, says a recent writer, established on behalf of Spiritualism. At any rate, it appears that we must draw rather largely upon the imagination if we suppose that men, who are considered reliable authorities in any other branch of human knowledge, are, upon this topic alone, subjected to hallucination and delusion, or that it is possible to include them in one of the two classes of impostors or dupes into which Spiritualists are popularly divided. Still more absurd does such a classification appear when we consider that many of those whose names I have given have been in the habit of weighing evidence and conducting scientific experiments, and are, therefore, not likely to have deceived themselves or to have been deceived. On the contrary, it seems to me that the only rational conclusion is that there may be more in Spiritualism than the popular estimate gives it credit for, the effect of which should be to stimulate and foster enquiry instead of burking and smothering it as is usually the case.
TWELVE PROPOSITIONS

IN SUPPORT OF THE

TRUTH OF SPIRIT COMMUNION.

The argument for the spiritual hypothesis has been summed up in the following propositions:—

1. The phenomena cannot result from the blind forces of nature, because they are unmistakably controlled by intelligence.

2. The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has in thousands of cases evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts.

3. There can be no source of intelligence but that of conscious thinking beings.

4. As the intelligence displayed in the spirit circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle, or present at it in some other than the ordinary material form which distinguishes the sitters.

5. They cannot be persons in the ordinary conditions of material existence outside the circle, for they hold converse with, and even read the thoughts of, those who are present there, with no means of communication beyond the walls of the house in which they may be sitting.

6. There must, then, be conscious, thinking, intelligent beings present in the circle who do not belong to the number of the sitters.

7. The sitters comprise all the persons present in the material condition in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form.

8. There must, then, be spiritual intelligences of some kind.

9. As they are conscious, intelligent, thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.

10. They all declare, in unmistakable language, that they are the spirits of our deceased friends and fellow-creatures, who once lived here in the flesh as we do now.

11. Not only do they state this unanimously—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be.

12. These proofs are to be obtained by anyone that will take the trouble to seek for them.