

X
British Spiritualists' Lyceum Union.

Educational Handbook No. 3

GRADE

V

SPIRITUALISM

for the Student
and Investigator :

A SYMPOSIUM.

ALSO. Chapters 1-11. For Grade V.
VIII-XI. Essays on Reasoning

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PREFACE.

The compilers, in preparing this little manual for publication, have throughout kept in mind the desire of the general public for reliable information on the science, philosophy and religion of Spiritualism. Hence the first article is devoted to the presentation of the evidential side of Spiritualistic research, five phases of our physical phenomena being clearly presented and explained by Mr. Oaten, who is an acknowledged authority. The second article deals with the laws of mediumship in general, and the third with our ethics, philosophy and religious conceptions. Mr. Connor's article is really an expansion of our Principles, suggesting the lessons that can be deduced from an intelligent study of mediumship. Dr. Powell is not only a scientist and a lawyer, but an eminent Churchman, and in his article he discusses the effects of a study of Spiritualism on present day science and philosophy, and presents his conception of the new interpretations which, as a result of this study, must be put on the teachings of Christianity and of religion in general. And finally, as there is still a formidable amount of opposition to Spiritualism—religious, materialistic and agnostic—it has been deemed advisable to meet this opposition, and show how little foundation it has in fact.

The limitations of space prevent the writers from dealing with their subjects in anything like an exhaustive manner, so the earnest student or investigator is referred to a study of the books named in the lists given at the end of each section.

The Committee takes this opportunity of thanking the writers of the articles for thus helping the cause of education in matters spiritual.

As the manual is No. 3 in the British Spiritualists' Lyceum Union's series of Educational Handbooks, and has been designed as an aid to students in Grade V of their Education Scheme, the Syllabus for that Grade is added—in the hope that it will not only help to explain the design of the book but will attract students to the Scheme.

That all who read will be benefitted is the earnest hope of

THE EDITORS.

SYLLABUS FOR GRADE V.

(S.N.U. Speakers' Preliminary.)

(For Lyceumists **over** 18.)

- (a) A study of various phases of mediumship from an evidential standpoint ; viz. : (i) trumpet phenomena ; (ii) levitations ; (iii) materialisations ; (iv) spirit photography ; (v) automatic writing. (MR. OATEN.)
- (b) A study of mediumship ; and the philosophy of Spiritualism (religious, ethical, philosophical).
(MESSRS. KITSON & CONNOR.)
- (c) The effects of Spiritualism on Science, Philosophy, and Religion. (DR. POWELL.)
- (d) Various phases of opposition to Spiritualism, and a study of various methods of meeting them, viz. : religious, materialistic, and agnostic opposition.
(MR. TINKER.)

SOME PHASES OF PHYSICAL MEDIUMSHIP, FROM AN EVIDENTIAL STANDPOINT.

BY E. W. OATEN.

It is desirable that students should have some knowledge (obtained at first hand) of the phenomena forming the body of evidence on which Spiritualism stands. The writer has been asked to write a suggestive article on the physical phases of these phenomena. The whole study is so new and our knowledge of the "modus operandi" of their production so little known that he would disclaim any attempt at dogmatic assertion but offers the following thoughts and opinions as suggestive and tentative.

They are, however, based upon personal and actual observations scattered over thirty years and embrace the writer's own findings. Valuable as reading may be and is—for only by comparisons can the actual truth be obtained—yet reading alone is insufficient in itself to establish opinion.

Mediumship may be broadly classed under two heads (a) mental and (b) physical. In the former we have evidence of the stimulation of the **psychic faculty or faculties** in the medium. In the latter we see the results of a force drawn from the medium and exerted upon physical objects—matter. Keep in mind the difference between a faculty and a force—imagination, the artistic ability, the power to think : these are faculties. Steam, electricity, muscular strength : these are forces.

Since it is not the writer's province to deal with class (a) mental phenomena, he need only say that class (a) and class (b) are often found in close association, making it difficult to determine where one ends and the other begins. It probably requires a small amount of force to stimulate faculty, as the engine-driver uses the power of his muscle to move the throttle of his locomotive, and the stoker a measure of his to supply coal to the fire, but there is a something within the engine which does work beyond the amount of human energy thus expended.

In physical phenomena we have an example of a force at work outside the body of the medium, and the experiments, particularly of Dr. Crawford, go to show that there is a relationship between the amount of power drawn and the work done. This power is generally called "psychic force" and is a non-material, non-gravitational, invisible and intangible substance (see for a scientific treatise the chapter on "Substance" in Hæckel's 'Riddle of the Universe'). It is probably this "stuff" of the nature of ether—of which the human emanation or aura is composed. We incline to the opinion that materialisations are concentrated forms of this "stuff" drawn from the sitters and moulded into definite shape. Dr. Crawford shows that "psychic force" is moulded into "rods" or levers, and used in the levitation of a table, and keeps the medium in continual psychic contact with the levitated object. But these levers are capable of manipulation and modification (not necessarily by the medium or the sitters but) by the operating intelligences : i.e., the rods may be made thicker or thinner, longer or shorter, rigid or flexible. Hence the force is capable of being manipulated or moulded into shapes determined by the operating intelligence.

The student should bear in mind that it does not follow that the medium provides ALL this force. Everyone has an aura—its density and area differ with each individual and in our opinion the AMOUNT of aura possessed by an individual is no indication of his mediumship. Mediumship depends upon a quality or type of aura, rather than upon its amount. Experiments go to show that in a successful seance the medium probably supplies no more than his proportion (more or less) of the force used, but his contribution is an essential one. We may take as an example bread-making where 14 lbs. of flour require only about 4 ozs. of yeast to make it work. In a circle of 15 sitters the medium may supply one-fifteenth of the force used, but his contribution is the essential one. Hence it is essential to be as careful in the choice of sitters as in the choice of the medium. It is probably true, too, that the medium

becomes the mixing machine. The force drawn from each sitter runs to the medium and is there compounded and from thence is extended to the object to be moved. With Miss Goligher the rods appear to emerge from the shins and chest. With Eusapia Palladino they exuded from a cleft or opening in her skull. The force is withdrawn through the medium at the close of the seance. Here, then, we have the basis of purely physical phenomena, and if (as in the Goligher case) there is a psychic rod from medium to table, or to the materialised form, we see the folly of many early investigators who grabbed a materialised form and made assertions of fraud because the form rushed to the cabinet and, disappearing, left the medium as its sole occupant. The process appears to be one of extraction of a psychic substance from the medium and its extension in space. Thereafter there appears to be a gradual condensation or concentration of the substance until from a tenuous invisible ether it gradually becomes a solid and tangible body. The actual spirit entity or spirit body of a deceased person may, or may not, be the mould on which the substance is thrown and shaped. Often materialised forms in our experience are merely hollow shells, whilst at other times some or most of the internal organs are also reproduced. The process appears to be infinitely graduated. We have known materialised forms carry a chair and even eat fruit.

In trumpet phenomena the trumpet usually floats around the room without physical contact. We are of opinion however that it is generally connected with the medium by some form of invisible psychic rod. We have known the trumpet roughly pulled, with the result that the medium retained for several days a long black bruise across the breast from the right armpit to the region of the stomach, thus showing a muscular strain. The voices are possibly produced by the semi-materialisation of a larynx or voice-box to create sound waves in the air. Sometimes the voice-box is materialised in the trumpet, but it may sometimes be materialised nearer the medium. In the latter case the

voice would emanate from the point of actual materialisation, giving rise to grave suspicions. The purport of the communication by this means often brings into play mental phenomena and there is no doubt that when the "psychic power" is weak the medium's habit of thought and mental knowledge is largely drawn on. Weak phenomena always have a tendency to pull from the medium some portion of that medium's personality. The weaker a materialisation, the greater is the likeness of the form to the medium. When the voice phenomenon is weak the tone of voice and accent of the medium is often reproduced. The greater the power available the more independent of the medium's personality are the phenomena produced.

With psychic photography we have another phase of semi-materialisation, but it does not follow that the form thus built takes its place before the camera. Sometimes it does, but in many cases the plate is impressed before or after exposure, and we have known cases where another face has been added to a negative after that negative had been developed and fixed. We know that this is a photographic impossibility but we haven't said it was possible—we only say it's true. We are convinced that the "extras" appearing on the photographic plates are often (not always) moulded—maybe days before the photograph is taken—and are impressed on the plate during the time of the experiment. All spirit photographs can show cases where the same old mould is repeatedly used. The drapery which so often surrounds a psychic form on the photograph is probably a protective cabinet used by the operators in which to confine or conserve the psychic force during the moulding process. A similar cabinet is used materially in materialisation. In the matter of automatic writing we are seldom, we think, dealing with actual physical phenomena since the process is confined to the body of the medium. In most cases, without the volition of the medium, we believe the stimulus of psychic force is directed on the brain or nerve centres of the medium and this has the tendency to react on his consciousness and awaken echoes,

or perhaps tends to drag his consciousness as a cloud of dust and paper follows an express train.

Automatic writing, like trance speaking, is probably chiefly due to stimulus directed within the medium, rather than force used external to him.

We advise the student in his investigation of these perplexing subjects to sub-divide it clearly under three heads and endeavour to gain evidence of :—

1. The existence of an unknown force used externally to the medium and beyond his control.
2. The existence of an intelligent director who may or may not be dependent on the mentalities of the medium and sitters.
3. The evidence of the identity of that controlling intelligence with some discarnate entity.

But it must ever be remembered that spirit identity is the last factor to be determined rather than the first. Either or both of the first two may be evidenced without the third but in the best and most powerful circles the latter will, in our experience, be beyond question.

[Books of Reference :—

Spirit Identity by the Direct Voice. Admiral Moore.
 Hydesville. Todd.
 Psychic Force. Gambier Bolton.
 Reality of Psychic Phenomena. Crawford.
 Experiments in Psychic Phenomena. Crawford.
 Outlines of Spiritualism for Young. Kitson.
 Reminiscences. Smedley.
 Photographing the Invisible. J. Coates.
 History of Spirit Photography. Morse.
 Rupert Lives. Wynn.
 D. D. Home—his life and mission. Mrs. Home.
 Psychical Research. Barrett.
 Psychical Investigations. J. A. Hill.

A STUDY OF MEDIUMSHIP.

BY ALFRED KITSON.

As Spiritualism is based upon communications from spirit people, a study of the laws and conditions governing mediumship is essential to the student of spirit phenomena.

Our object is not so much to enumerate all the phases of mediumship as to try to indicate the forces used by the spirit people to manifest their presence.

Again, the field of research is so vast, and the forces used are so subtle in their operations, and so little understood, that we can only hope to indicate the lines of further study and research, and not attempt a full exposition of them.

The student should bear in mind that all human beings are surrounded by a psychic aura which, being evolved from their own physical bodies, partakes of their peculiarities of mental and moral qualities. The aura surrounds each individual as completely as the atmosphere surrounds the earth.

A medium is a person whose psychic aura can be operated on and drawn from—where physical phenomena are produced—to supply the necessary force or forces for their production, or whose brain power and nerve centres can be excited to higher rates of vibration.

There also seems to be a similarity of temperament between the medium and the spirit operator, and through this similarity the spirit operator is able to place himself in close and sympathetic touch with the medium's psychic faculties in order to manifest his presence.

Materialisation depends on the organic nature of the medium (the atomic particles of whose physical body are held together in such a manner as to allow them to be borrowed by the spirit operator) and on the ability of the operator to manipulate this borrowed matter and cause it to condense around himself so as to be perceptible to the physical eye. As the borrowed material has to be restored

to the medium at the close of the manifestation any loss, from whatever cause, must have its effect on the medium's nervous system. Similarly, any so-called "spirit-grabbing" is only the "grabbing" of the material borrowed from the medium's organic body, and the spirit operator, being under a moral obligation to return it, is under the necessity of instantly re-uniting the two bodies, with the result, in some cases, of the body of the medium being projected forward, thus giving rise to suspicions that the medium is fraudulent. Therefore, materialisation should not be practised for public show at so much per person, but for the "home circle" where suspicion of fraud does not enter.

Similarly, spirit photography (which might more properly be termed psychic photography) is a milder form of materialisation and depends on a photographer and perhaps one or more mediums, from whom the spirit operators can draw psycho-physical material, which is invisible to the physical eye, but can impress itself on the sensitised plate; and the spirit people who wish to appear as "extras" on the plate must clothe or "mask" themselves in this material for the purpose of photography. As the supply of this aura is limited by the generating powers of the medium, it follows that the number of "extras" obtainable in any given period must be proportionately limited. Results are obtained at times which point to the ability of the spirit operator to dispense with the photographic apparatus and precipitate on the sensitised plate, by will-power, a spirit "extra," or some message, perhaps containing hundreds of words. These results would suggest that the operator has had means of preparing messages, etc., and holding them in readiness for precipitation.

This also appears to be the material required for such manifestations as writing between closed slates, when the spirit operator, by his will power, uses it to move the crumb of slate pencil, placed between the slates, and write as he directs.

In other cases the spirit operator may use this substance and the forces inherent in it to enable him to perform the

feat of passing solid matter through another solid substance, when the particles of one of the solid articles are held in solution until the other has been passed through it.

This super-physical substance may be used by spirit operators to protect the medium's hands from the action of fire, or to surround a glowing red-hot piece of coal so as to render it harmless to the touch, as in well-known instances of the "fire test."

In those phases of mediumship where the organism of the medium is used, but not the medium's will, the action of the spirit operator is upon the "psychic aura," and along the lines of the nerve aura leading directly to the termini of the nerves that connect with the sensorium, or centre portion of the brain. In such manifestations, for instance, as clairvoyance and clairaudience where the sense nerves are in operation, there is actual sense perception on the part of the medium—while no impression is made upon the retina of the eye, or tympanum of the ear, to convey sight or sound. Objectively, there is a sensitising of the perception of sight and sound (or other senses) more keen and correct than when perceived through the usual channels of sensation. In other words, the vision or perception of the clairvoyant is more far-reaching and correct than the science of optics can explain.

In similar manner, when another phase is considered, where names, dates and personal peculiarities, and even thoughts and ideas are given, the action or power of the operating spirit is conveyed to those psychic centres that connect directly with mental activity, if the mind of the medium is used. If the action is "automatic," then the power is directed upon the "psychic aura" that connects with the nerves of motion.

In the development and exercise of mental mediumship, the vibratory forces of the sensitive are gradually quickened into higher rates, creating superior forces within for the use of manifesting spirits. The medium may begin with periods of insensibility during the time of control, and

gradually work out to conditions of full consciousness while under the inspiring influence of the spirit operator, who has become familiar with the instrument.

It goes without saying that mediums are sensitives ; were they not so, their psychic vibrations could not be raised and lowered and swayed by forces necessary to the intelligent manifestation of their psychic powers. The finer the rates of vibratory action in their mental states, the clearer will be impressions, the inspirations and the clairvoyance and telepathic communications which they receive. It is true that many mediums, when in the superior state of vibration, function on planes of activity where spiritual discernment is the rule and law. On the other hand, a sensitive could be so brought down to lessened rates of vibration as to become the butt and plaything of spirits who function on planes of carnal activity and unscrupulously follow their own selfish bent and will, regardless of dupe or prey.

The trouble has been, (and mediums have mostly fostered it) that man has supposed clairvoyance to be merely the seeing of a form not discernible to the normal vision, but which could be similarly seen by any and all mediums in the hall or room ; and also that if the spirit could be thus seen it could, of course, talk with the medium without difficulty, and answer all questions without reference to conditions and laws of subtle forces. Study on the part of spirit teachers and mortal students proves that a dozen clairvoyants may be in a room and no two of them be on the same plane of mental vibration, or magnetic light, and that each may behold scenes of which none other is cognisant. Also, we learn that a medium may be sensitive to the rate of vibration that transmits to his consciousness and power of interpreting intelligent thought from a spirit, and not in the rate of clear seeing, and vice versa ; hence the sensitive may receive a message from a spirit he does not see, or may see a spirit he does not hear. The manifesting spirit must bring its rate of vibration into alignment with

that of the sensitive to be either seen or heard, as they are functioning on two different planes of being and consciousness.

The law which governs the control of another person's physical organism, as in trance mediumship, is that the spirit, besides possessing a similar temperament, will return with sensations similar to those experienced at death. Hence the medium's apparent suffering from the painful and distressing symptoms of extreme sickness, fevers, bronchitis, heart-failure, drowning, or by shot or shell, (as did many victims of the late war). These symptoms gradually disappear by frequent controlling of the medium, but are often distressing to both spirit and medium during the process of elimination.

The spirit may not be able to assume full control, as he is using a borrowed organism, which may be as ill-fitting to his personality as a borrowed suit of clothing would ill-fit the borrower. He may partially fail to contact his individual consciousness with the brain of the medium, and to that extent will fail to give evidential information as to his personality. Under these conditions he may be unable to recall his name or where he lived, and may manifest amazement at his confused mental conditions. Spirits from the higher spirit zones have to lower their rate of mental vibrations to the capacity of the medium's brain powers, and on this account the address may be dwarfed and stultified in its delivery. It is a serious mistake for mediums, who aspire to platform efficiency, to decline to read and study on progressive lines, and on logical sequences of thought, and to leave their education entirely to their spirit guides. It is just as illogical as expecting a good musician to produce excellent music from an instrument of a small compass with faulty notes and a few "deaf" keys.

It is not always possible for spirits acting upon a medium's brain, (especially in mature life of the medium, where the habits of speech have become formed before mediumship

began), to eliminate the medium's peculiarities of expression ; and sometimes, in the cases of strong personality and preconceived ideas, these will crop out.

We may add, in conclusion, that it is a significant fact, in connection with certain spirit phenomena, that sometimes all the seeming necessary "conditions" are set aside and the manifestations occur either when there is no medium present, or they occur under difficult and seemingly "in-harmonious" conditions, proving that for a purpose, or upon occasion, there seems to be no limit to the power of experienced spirit operators. In the present limited state of our knowledge concerning the real relations of spirit to matter, little can be understood concerning the actual processes of the manifestations occurring in the presence of mediums, and of those occurring where there seems to be no medium. We commend a further research into those mysteries, to students of psychical matters.

SPIRITUALISM :— PHILOSOPHICALLY, ETHICALLY AND RELIGIOUSLY CONSIDERED.

BY ALFRED KITSON.

DEFINITION. Spiritualism is based on the fundamental fact of spirit communion and influx : it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny ; and its application to a regenerate life. It recognises a continuous divine inspiration of man ; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe ; of the relation of spirit to matter, and of man to God and the spiritual world. It is thus world-wide and progressive, leading to true religion as being at one with the highest philosophy.

PHILOSOPHY. GR. PHILOS a lover ; and SOPHIA wisdom : literally, a lover of wisdom. The term—philosophy—is said by Diogenes Lærtius to have been suggested by Pythagorus (570-504 B.C.), who, on being complimented on his wisdom, said that he “was not wise, but a lover of wisdom, the Deity alone being wise.”

The philosophy of Spiritualism may be said to include the study of the inner principles and laws that govern all spiritual phenomena, the evolution of the spirit body through which the ego functions on planes of existence other than physical, the evolution and location of the spirit zones or spheres, and the construction of spirit homes, schools, temples and colleges as centres of instruction and study. By the study of the principles and laws that govern all spiritual phenomena we learn that God governs by law and not miracle, so that we are able to affirm that any “miraculous” spirit phenomena that occurred in olden times, can be obtained to-day, if the same conditions are provided—as all laws are unchangeable.

ETHICALLY. (GR. ETHOS, custom, moral nature, habit).

Matthew Arnold says that “ethical means practical ; it relates to practice or conduct, passing into habits or disposition.” So that we may define the ethics of Spiritualism as the customs, habits and practices of Spiritualists in relation to everyday life. We are taught by our Spirit visitors that the standard and type of phenomena obtained at a séance are influenced by the character and daily lives of the individual members of the circle. So the ethics of Spiritualism are worthy of study and practice by those seeking to hold Spirit communion. The due observance of these will enable us to eliminate that which is harmful, as militating against the success of the séance. By studying the mental and spiritual attitude of those seeking admission to the séance, we shall be able to discriminate between the worthy and the unworthy.

RELIGIOUSLY. Latin RE back, and LIGARE to bind. Literally a binding back,

The Religion of Spiritualism does not seek to bind humanity to the old conceptions of God, and to forms and ceremonies, etc., that are supposed to be pleasing to Him ; but rather to the recognition of the angelic revelations and teachings concerning the nature of God and man's relation thereto.

Those revelations are to the effect that the NATURE of GOD is Infinite Wisdom and Love ; which may also be expressed as the Father-Motherhood of God ; as Fatherhood implies Motherhood, not as two : a God and a Goddess—but as one, combining the nature of the two.

The FORM of God has been a subject that has long engaged the attention of man in the process of his intellectual evolution. There was the anthropomorphic conception (ANTHROPOS man, and MORPHE shape), or God in the shape of man, as represented in the Old Testament. There was the Polytheistic conception (POLYS many, and THEOS God), the world being ruled and governed by many gods and goddesses, as per the Hindoos, Greeks, Romans, etc. There was also the Pantheistic conception (PAN all, and THEOS God), the view that God and the universe are identical.

It is often affirmed that God is Omni-present ; or everywhere present at one and the same time, even as ether fills all space. But ether has no intelligence to conceive the vast scheme of creation, and has no focus or centre of directive power as displayed by all forms of life. The amoeba—a shapeless mass of jelly-like substance, has its nucleus, which is to its simple life what the brain is to the more highly organised animal.

It would be more in accordance with the truth concerning the omnipresence of God to affirm that His power and energy in which we live and move and have our being are omni-present. For example, the sun is the centre of the solar system. The bulk of the sun is more than a million times that of our earth ; but its size is limited and it does not fill all space. Yet its attractive power is such that it

holds and controls all the members of its system and keeps them in their orbits, as if each one was held with a gigantic cable, even to its farthest member, Neptune, which is 2,771,000,000 (two thousand, seven hundred and seventy one millions) of miles distant. So we may philosophically imagine the relation of God as being to the unfathomable systems of the universe, what the sun is to his system of planets.

As the members of the solar system are off-shoots of the sun, and are composed of similar elements, as is revealed by spectrum analysis, so human beings are off-shoots of Deity—Divine Sparks—and contain the divine attributes of their source. Hence we all are sons and daughters of God, and humanity is one big family and nationality. Colour and language are mere incidents of birth and do not militate against our divine relationship to each other and to God.

As God is immortal, so each child partakes of the same immortal quality, and needs no other qualification, such as baptism, etc. As God is Divine, so each of His off-spring is Divine. The errors and mistakes that have been made ; the wrongs and acts of injustice that have been committed ; must be duly redressed, and due atonement and restitution, or its equivalent made, in order to remove those blemishes and bring at-one-ment with the Divine Parent—God. In other words we must reap as we have sown. This moral law of working out our own redemption does not emanate from an offended God, but from an inherent law, that each must qualify to dwell in heaven, or the bright regions of the spirit world.

Thus the religion of Spiritualism is a " binding back " of each child, not to priestly creeds, dogmas, rites, ceremonies which will keep it in slavish bondage to the dictum of any man or set of men, but to its Divine Parent—God. It accords to each child its Divine birthright. It recognises no high or low except in spiritual attainment. The religion of Spiritualism has relation to life, and the life of this religion is to do good.

WHAT OUR PRINCIPLES REVEAL.

BY A. T. CONNOR.

The true lover of wisdom is he who, impartially examining such scientifically attested natural facts as have come into his experience, either through investigation, experiment or study, honestly attempts to put on one side all his prejudices and preconceptions, and to build up from his knowledge an ideal of the laws underlying all the phenomena of the Universe and of the Supreme Mind of which all these laws are the expression. And the Spiritualist who would build up a philosophy of Spiritualism must do so after a study of mediumship, which is the basis of the phenomena from whose occurrence all deductions must be drawn. The nature and extent of this study will determine the value or completeness of the philosophy deduced, for a man's power of reasoning is limited by the materials on which his reasoning is founded, together with the prejudices and preconceptions with which he approaches his subject—and the less he knows, the more liable is his philosophy to be at fault. So the Spiritualist philosopher must not make the mistake that has been made so often in the past, and imagine, in his joy at having caught a glimpse of one aspect of Truth, that he has discovered a philosophy that is either complete or totally correct. That indeed would be "a fond thing, vainly imagined," and would be opposed to our conception of infinite progression. Besides, as our knowledge is only partial, so in proportion must be our grasp of the universal plan.

The only natural facts PECULIAR to Spiritualism are those obtained through the exercise of mediumship (including for the moment under this term the functioning of psychic powers), and WHICH ARE UNOBTAINABLE IN ANY OTHER WAY. In this connection the student must be very careful to distinguish between actually established facts, and inferences that are—often illegitimately—drawn from them, and erroneously stated as facts. For, however helpful inferences may be as aids to speculation, or for purposes of deductive reason-

ing and experimentation—they are ONLY inferences, and must not be treated as if they were acknowledged facts.

Now, what are the facts? As the various phases of mediumship have been dealt with and explained in previous sections, I do not purpose travelling over the same ground; but, as a starting point in our philosophical reasonings, it is necessary that we should consider what these various phases have revealed to us. The general opinion of the man in the street—and too often, presumably, of the man in the editorial chair—is that mediumship is a discovery or invention of Spiritualists. On the contrary, the Spiritualist Movement is a result of mediumship. The Fox sisters were not Spiritualists when Charles B. Rosna first used their physical mediumship to proclaim his wrongs to the world. Andrew Jackson Davis was not a Spiritualist when advanced intelligences used him as an instrument through which to teach their harmonial philosophy. Had they and others not been suitable mediums, the denizens of the Spirit World would never have been able to get into communication with us, and we should never have known of "the life after death." But they were mediums, and when the results of their mediumship were made public, though many scoffed, some investigated, with the result that now we are in possession of a large collection of established facts, which have been more or less roughly classified, and form a basis for a philosophy of life which has been accepted by competent and impartial investigators as a New Revelation.

Briefly, our investigations have brought us into touch with phenomena outside the range of ordinary experience, and available only through the exercise of mediumship or of our own psychic powers. We know of physical objects being moved without visible physical leverage; we hear raps when we know there has been no physical concussion; we are able to see replicas of physical bodies which have been built up from no apparent physical source—and we note that these bodies are endowed with movement, sight,

hearing and speech : with an intelligence which, in the opinion of the spectators, is human, and a personality which claims that once it inhabited a physical human body. Again, the brains of mediums are controlled by intelligences claiming a previous experience in earth life, and these supply data relating to that life which often seem to connect them with individuals whom we had known, but who had departed from physical life. And finally, clairvoyants have described to us persons whom we had known in earth life, with intimate details known only to ourselves and the persons described—all these convincing us of the fact that our friends are still alive, in another state of existence, from which they have succeeded in setting up communication with us.

Thus, on the basis of mediumship, we have been able to build up the central principle in our philosophy—THE CONTINUITY OF CONSCIOUS INDIVIDUAL EXISTENCE, AFTER THE DEATH OF THE PHYSICAL BODY. The death of this body does not affect the Spirit, the Ego, the Real Man, except in so far as it releases him from physical restraints, and leaves him in a position to become master of his destiny. In every other respect he is the same individual, with the same hopes and fears, the same vices and virtues, the same tendencies and incentives, the same motives for his actions—and he remains in this state until by his own efforts he effects an alteration.

Nor is this all. Through various avenues of communication we have received messages from advanced Spirit entities, telling us that there is only one path of advancement in the Spirit World—the path of personal endeavour—but that this path is open to all who will to tread it. So far as our informants can tell, there is no limit to this advancement, which is the result of individual development in Wisdom and Love ; and their testimony is confirmed by the messages that filter through from the highest spheres with which we have come into mental and spiritual touch. These accounts open up a vista of ever-expanding progression in the Spirit life. We can also, by

the study of evolution, trace back a line of spiritual progress until it is lost in the mists of the dawn of time. Thus, by looking backward and forward, and seeing no signs of a beginning nor any suggestion of an end, we arrive at the grandest of all our deductions—that life is a series of manifestations of A PROGRESSION WHICH IS ETERNAL AND INFINITE. What a glorious prospect is opened to our view by these two words. "Eternal" means "for ever" ; "infinite" means "without limit." So our progression is for ever : Man the Spirit always was, and always will be, progressing—and it is without limit : there is no spiritual height to which we may not rise, no breadth to which we may not expand, if we are only willing to try ! And though it may be long and difficult, the path of progression can never be dreary or disappointing ; for the traveller is ever discovering new scenery, and ever increasing in the power of appreciating the scenes unfolding to his view. Also, the progression is so graduated that each step is prepared by all the preceding steps. And each step brings a wider realisation of spiritual truths ; a wider outlook on life as a whole ; a greater power of attainment, and greater knowledge of how that attainment can be realised. Standing to-day at the end of aeons of progression, we know that countless ages stretch before us, and that the farther we go the farther we shall want to go—and the farther we shall be able to go.

Believing as we do that eternal progression is for each spirit a personal matter, we are inevitably led to the realisation of A LAW OF PERSONAL RESPONSIBILITY, which includes the right of personal initiative. Unless I* am in sole charge of all my thoughts and actions—unless every motive underlying these is mine—I am at the best only an instrument used by others, and neither praise nor blame can be laid to my account. I cannot progress towards

* In this paragraph, and the one following, the term " I " is used as a synonym for " the Ego "—because the use of the latter term would have led to cumbrous and involved sentences, which might have obscured my argument.

perfection as a result of other people's work. I may profit by their example, their advice, their encouragement—but I must decide of and for myself ; I must struggle forward, overcoming all obstacles, or the advance is not really MINE. And my attainment of happiness is dependent on this law, for were I not allowed, or able, to fit myself for any state of existence into which I might be pushed or pulled, I should be out of my proper element, and abjectly miserable. But this law holds out a great promise. To every Spirit belongs the right, and in every Spirit resides the power, to progress eternally in wisdom and love—and therefore no power outside of myself can prevent me from loving, or prevent my becoming wise.

But, in order that I may be able to take full advantage of this personal initiative which is my inalienable right, it is necessary that I should have an opportunity, or opportunities, of considering my mental and spiritual state. I must consider my duties and responsibilities, and weigh them against the use I have made of my opportunities. Then I shall be able to see where I fall short in my efforts towards progression. As a result of deep contemplation I may be satisfied that I have been doing the best of which I was capable, and to the best of my ability—or may decide that I have been pursuing the wrong path, and treading weary steps which must all be retraced. I may find that by carelessness, by thoughtlessness, by selfishness or by ignorance, I have been littering my path with obstacles, every one of which I must remove. Or by selflessness, singlemindedness, or devotion to my conception of duty, I may have made my path delightfully smooth. COMPENSATION AND RETRIBUTION—an impartial weighing of my opportunities against my achievements—are necessary corollaries of personal responsibility and eternal progression.

Thus far the Principles of Spiritualism reveal to us a great law of progression, which embraces the Universe from the electron to the archangel ; which is an essential part of all life, and therefore an indisputable possession of all men ; which argues the responsibility of each of us for all our

actions, and their motives ; and claims that, for good or ill, none can prevent us from reaping as we have sown. As a result of this revelation, we must consider ourselves not only as individuals, but as members of a community, and in relation to our brother man. For our motives, thoughts and actions are not only indications of our standard of spiritual development : they are forces thrown out amongst our fellows, and we must accept responsibility for their effects. So our philosophy compels us to draw up codes of action—of right and wrong.

Ethics may be defined briefly as practical rules of living, and all the ethics of Spiritualism are bound up in our second principle—THE BROTHERHOOD OF MAN. The quality of our ethical standpoint will vary with the expansion of our spiritual powers, and we will gradually realise that, as the LYCEUM MANUAL says, " there is no high and no low, except in spiritual attainment." Social and other distinctions we shall cast aside, and Man the Spirit will be our only consideration. We shall feel ourselves forced to a new realisation of our duties as social beings. Every man, no matter how good or how bad, is our brother—with every claim to be treated as such. Every woman, no matter how pure or degraded, is our sister—with every claim that sisterhood implies. Not only those who assist us, praise us, admire us, love or are loved by us, but also those who thwart us, traduce us, despise or hate us, must be included in our community of love and progress. We must not treat anyone with harshness, no matter how badly they may have treated us ; we must not set examples of actions and opinions which in the strong are without danger, but to the weak are full of peril. We must treat even opponents with scrupulous fairness, and even when it goes against our own private interests or desires. We must " shun the wrong because 'tis wrong, do right because 'tis right." These precepts carry us farther than many of us may be prepared to go, but they are the logical outcome of our philosophy ; and until we reach the stage when we can love our enemies without effort—not because it is our duty, but because it is

an essential part of our nature—we shall be face to face with an impassable obstacle in our path. Mediumship again supplies a basis for our teaching. The white man has very little reason to be proud of his treatment of the coloured races, yet these return from the realms of Spirit to help us in our healing circles, to develop our psychic and mediumistic powers, to teach us of the life after death and the lessons of Spirit life. This practical application of forgiving love is one which the true Spiritualist will feel compelled to copy, as an aid to spiritual development. He will also realise that not only must we develop ourselves, but we must also strive for the development and upliftment of others. We are each the result of our inward impulses PLUS the influences that surround and beat upon us. Each "evil" (or undeveloped) mind is a string out of tune in the universal harmony. Until everyone is perfect, each individual less perfect than the average of his fellows is a drag on the others. So we must BE what we pray to be made, and in doing so we shall take care that no action of ours will be the cause of shame or sorrow to another.

But our philosophy not only gives us practical rules of living ; it enables us to form a noble conception of Deity. So long as we tried to find God in nature ; so long as we tried to find Him in man (considered as a physical being) —we failed. Our highest conception never got beyond the ideal of an autocratic king—given, like all kings, to undue favouritism or unrelenting enmities—or of an indulgent Father who yet had favourites amongst His children. But, with the aid of mediumship, we have been brought into contact with Minds who have become developed to a high degree in wisdom and love. With our knowledge of evolution, and our belief in infinite progression, we are able to conceive this development as increasing until the love and the wisdom become practically universal. So we are able to build up an ideal of a God who is Infinite Love and Infinite Wisdom ; whose manifestation is unchanging natural law ; who is the Centre and Source of all life and love and wisdom—an ideal which we can all realise : an

ideal of perfection towards which we are all progressing. So long as we confine ourselves to philosophical reasonings, we can never get beyond the limitations of our mental status ; but so soon as we realise that Man is a Spirit, an individual consciousness, we are able to conceive of Infinite Spirit and Universal Consciousness, and of Man as a participator in the infinity of God. God we cannot know, and our teaching of personal responsibility prevents our conceiving a God who interferes in any way in human affairs ; but we can conceive a Centre of All, with which we are all in contact, and from which we can draw at will all that is necessary for our advancement. We can believe in a God who is the Essence of Natural Law. We can believe that so long as we live in harmony with this Law we are serving God to the utmost of our powers. This Law proclaims love as paramount, it argues expansion and progression, it insists on service and submission ; and as in it and by it we are nurtured, admonished, aided, guided and advanced, we can call God, in the truest sense, our Father.

Having conceived our ideal of the FATHERHOOD OF GOD, we are driven to consider our method of worship. Again the MANUAL comes to our aid. "All religion has relation to life"—and it is therefore in our lives that we must worship God. We must realise that long, flattering prayers ; gorgeous vestments and ceremonial ; set creeds and rigid observance of special days and events—are more likely to separate us from God than to bring us nearer to Him ; and that it is our duty to develop our divine attributes to their highest power of expression ; to act always from the purest spiritual motives : to conduct our lives so that they shall be of assistance and encouragement to others, and to do our utmost to hasten the day when a true fellowship of love and mutual service shall reign upon the earth. This is true worship : for God is Spirit, and they that worship Him must worship Him in spirit and in truth.

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THE EFFECTS OF SPIRITUALISM ON SCIENCE, PHILOSOPHY AND RELIGION.

BY ELLIS T. POWELL, LL.B., D.Sc.

To estimate the present and probable effect of Spiritualism on science, philosophy, and religion, one must endeavour to picture the state of affairs which existed some sixty or seventy years ago before Spiritualism had thrust itself into the intellectual ken of mankind. It was then supposed that all the available data for the study of science, philosophy, and religion, were in the hands of mankind already. A good portion of his equipment had been won by himself as the harvest of his own experience, reflection and investigation. But in other directions, and particularly in the field of religion, it was believed that he had been assisted by means of revelation from supernormal and superphysical sources. There, again, however, it was considered that revelation itself was a process which had come to an end. What God had chosen to reveal was, for the western world at all events, contained in the Bible. It constituted a quarry in which man could go on working century after century. There were many who thought that the quarry was inexhaustible. They believed that as man's powers evolved he would be able to discover deeper and higher truths behind the language of revelation. But whatever the case, revelation itself would be the only means open to him of enlarging his knowledge. The idea of a new revelation never occurred to the vast majority of mankind, while any suggestion of supplementing our own knowledge by the contemporary utilisation of supernormal or superphysical

sources would have been received with derision by the whole theological and scientific world, as well as by the man in the street. By now, however, all these ideas have passed away. Only a few stragglers, now left high and dry on the rocks of an effete materialism, believe that man's faculties are limited to a purely physical range. As one observer has said, the materialism which generated those modes of thought is now discerned to have been a mere ripple on the surface of the world's intellectuality. First of all, there has come the assurance and demonstration of human survival by scientific means. This itself, if it stood alone, would be a stupendous achievement. Human faith in man's survival, based upon the ancient revelation, was in its way a sublime phenomenon. Yet there are millions who could never have been intellectually persuaded of the truth of survival from this source, though they now have been compelled to accept it because of the overwhelming scientific testimony that lies behind it.

Some advance may be recorded in our conception of that which survives. The old theological theory was that the spirit of man came into existence at the time of birth, and that from thence onwards it was immortal. Where it was before birth, or how a purely physical process could bring a non-physical entity into existence—these were problems which might perhaps have been confronted but never could have been solved. It is true that an eighteenth century philosopher plunged to the root of the question when he affirmed of the human spirit that if it were not corruptible it could not be generable. That is to say, if it has no end which is within human volition neither can it have had a beginning in the same sphere. But, though a basic truth like this might be enunciated, it could neither be proved nor elucidated from the available contemporary data. It was reserved for modern Spiritualism to open up this great field of research, to show that each individual spirit is a spark of the Deity plunged into space and matter for a defined purpose, which can be partly, at all events, discerned, and that its destiny is as immeasurable in dignity as it is

incommensurate in time. The nature, function and spirit of the human spirit as revealed by spiritualistic research are such as to uplift and ennoble every individual who becomes even imperfectly acquainted with these great truths. For those who, by study diligent and deep, have probed right down into the great principles of the Divine economy the whole system of spiritual evolution assumes an aspect of combined wisdom and beneficence which is quite beyond characterisation in human language.

In another direction it is not too much to say that all the great problems of philosophy have been placed in an entirely new light by modern Spiritualism, even in the short space of time during which it has so far been carrying on its researches. Philosophy had already inferred that time and space on any other plane of existence might be something very different from what they are with us. It had already been surmised that time was only a mode of sensation. We had already realised that our conception of space was limited by our having to study it by means of physical organs probably incapable of appreciating more than the merest minimum of the stimuli created by the multitudinous phenomena of the universe. These philosophical hypotheses have now been completely confirmed by definite information from the other side. In fact, as time goes on we shall doubtless be able to frame an entirely new system of philosophy on an enormously expanded scale with the assistance of discarnate intelligences of the highest order—at all events, of the highest order which can be brought into contact with the human intellect. For it must be remembered that there are limitations. There are principles well known to those on other planes which are quite beyond the grasp of that measure of intelligent consciousness which operates with the brain as a vehicle. I once asked a discarnate friend whether he could demonstrate a proposition of Euclid without taking something for granted, as Euclid himself was compelled to do. My friend replied in the affirmative. I promptly requested him to explain the process. He replied that it depended upon a principle which my incarnate

intelligence was not capable of grasping. When I reached the other side he would be delighted to explain the whole thing. What a radiance is shed by facts like these upon the remarkable words of St. Paul, "Now we see as in a mirror enigmatically, but then face to face. Now I am learning bit by bit, but then shall I understand even as I also have been understood."

Take another instance of the enormous expansion of the realm of philosophical speculation which has been rendered possible by Spiritualism. The common idea has always been that if there were new worlds, either visible or invisible, they must be sought in the direction of extended space. Save to the merest minority, a mere handful of intellects, it had never occurred that the worlds might be packed one inside another in the same way as a nest of boxes. But nowadays, when a Spiritualist mentions the planes, he means various stages of existence, and he understands that those who live in them occupy the same space over and over again, so to speak. The passage from the one plane to the other does not consist in travelling over an expanse of space but in the development of finer spiritual faculties which make the quickened spirit in due course a denizen of the next plane above that which it has previously inhabited. Thus, we can imagine any number of non-physical existences as occupying the same space. They do not jostle one another or crowd one another any more than the thoughts of a roomful of people can be said to get in one another's way. And so it is that when we look up to the sky by day or night we are not really looking through a space filled with nothing but air and ether, but through a region as rich in landscapes and in life as any part of the earth on which we live. This knowledge, which so greatly enlarges and dignifies our intellectual vision, is almost entirely the fruit of modern spiritualistic research.

Thus far of philosophy and modern psychic investigation. If we turn to science, the retrospect and prospect are equally encouraging to the investigator. There is hardly a scientific problem upon which psychic knowledge does not shed some

new light. Take, for instance, the central and dominant scientific discovery of recent times, viz., the theory of evolution by natural selection, which is associated with the great name of Darwin. It would not be too much to say that practically every scientific intellect of any standing now accepts the Darwinian view, here and there of course, with modifications brought about by the unceasing advance of discovery. But Darwin would scarcely have dreamt that within a few decades of his death modern spiritualism would demonstrate that his theory was not limited to the terrestrial sphere. It would go on to demonstrate that evolution proceeded on its uninterrupted path in other planes of existence beyond that inhabited by incarnate spirits. It would, in fact, be able to demonstrate that evolution is a process which embraces everything that exists, from the very rocks from which this globe is composed right up to the most exalted of the invisible intelligences with whom we come in contact. Not the least amazing fact is the discovery, since Darwin's day, of a direct enunciation to this effect from the lips of the greatest Psychic who has so far visited this terrestrial sphere. Some years ago there were published a few of the so-called "unwritten sayings" of Christ which had been discovered by Messrs. Grenfell and Hunt in 1897 at the village of Oxyrhyncus, some distance south of Cairo. One of these sayings was "Raise the stone and there thou shalt find me; cleave the wood and there am I,"—that is to say, the sparks of the Divine spirit descending to vitalise many species of vehicle are to be found even in the very humblest environment that the earth affords. The fact, of course, was known to Spiritualists. It was in complete accord with the Darwinian hypothesis. The Oxyrhyncus discovery confirmed it from the highest psychic source, and Spiritualism stood once again justified of her children.

In religion the work of Spiritualism has been so sweeping and revolutionary that it may be regarded as a new and most important branch of Christian apologetics. The whole terminology of the New Testament is being lighted up

afresh, partly by suggestion from the other side, and partly as a result of the efforts of psychic researchers on this side of the Veil. It is only necessary to look at a few of the leading words and ideas of the New Testament to see how true this is. For instance, the message of the Baptist, "Repent, for the kingdom of heaven is at hand," is now known to have little to do with remorse. It means "Get a new mind, find a new outlook, for the kingdom of heaven is at hand." So, again, the promise of the many "mansions" has been reinterpreted. We know that nothing in our earthly life is more precious than the occasional opportunity to rest and reflect upon where we are and what we are. And similarly in a higher life, which is one of incessant progress, we shall want the same opportunities, and they are promised when Christ says, "In my Father's house are many tarrying-places"—not "mansions," with their keen sense of artificiality, at all. And if man is to be rendered susceptible to the influences which will ultimately guide him to the higher life, he must open mind and spirit to the guidance of intelligences from the other planes. Unless he does he will be incessantly dragged down by the weight of the physical. That principle was expressed from the most exalted source when Nicodemus was told that "Except a man be born from above (not again, as in our version) he cannot see the kingdom of God." Once again, salvation, in the sense in which the word is generally used in the New Testament, does not mean deliverance from the wrath of a supposedly angry God. That is the sense impressed upon it by ages of dogmatism. But the original Greek word means only a "safe return home," and all the psychic machinery which was introduced adapted by the descent of the greatest of all Adepts into incarnation was designed to facilitate this return of the spirit from its course of human discipline back to the higher spheres whence it originally came. And finally, when it is said that the departed "Rest from their labours and their works do follow them," it is obvious that the writer was balancing two species of tasks one against the other. His "labours" are the irksome and fatiguing toils which are so largely a consequence of the economic

environment in which we live, while the "works" that are to follow the departed spirit are those in which it has found a joy in this life—the art, the music, and the craftsmanship. That is to say, he meant those works which make us forget the flight of time because we are so absorbed in the sheer enjoyment of performing them. Thus, the whole text adequately rendered stands, "They rest from their irksome toils but their congenial activities follow them." It has been reserved for Spiritualism first of all to show the real significance of the language and secondly to demonstrate its truth by actual evidence from the other side of life.

In a word, the influence of Spiritualism upon science, upon philosophy, and upon religion, has been of an ennobling, amplifying and uplifting character. Even in the comparative infancy of the new science so much can be affirmed, and we may rest assured that it will become possible to say infinitely more as the years roll on.

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THE VARIOUS PHASES OF OPPOSITION TO SPIRITUALISM : AND HOW TO MEET THEM.

BY JAS. TINKER.

Like all new movements, Spiritualism finds itself opposed by men of every branch of thought. To the narrow, sectarian mind, Spiritualism—with its new conception of God, of man's relation to God, and of the duties imposed by this relationship—appears as anti-Christian ; and the much misused and misinterpreted Bible is called on to provide denunciations to be hurled at the new revelation. Briefly, the position is that the RELIGIOUS BIGOT regards Spiritualism as being of and from the devil ; the MATERIALIST argues that there is no life apart from matter, and that when the physical body dies the life dies with it ; and the AGNOSTIC

claims that the phenomena and philosophy of Spiritualism lie outside the recognised limits of provable truths. In the following pages these criticisms are met and answered.

AGAINST THE OPPOSITION OF THE CHRISTIAN.

There must be a common ground or acknowledged standard for every debate. The standard for the Spiritualist is the order of nature—the evidence of facts. For the Christian the standard is the Bible. Is the Spiritualist to accept the Bible or the Christian to accept Nature? The Spiritualist may take so much of the Bible as he finds consistent with the order of Nature and the Christian may accept so much of Natural Truth as he consistently can. If the Christian will not accept the authority of facts naturally demonstrated, and the Spiritualist will not show that his truths are biblically supported, argument is useless. The Spiritualist who has to debate with Christians must know Bible Spiritualism and its correct interpretation.

THE CHRISTIAN A SPIRITUALIST.

Fundamentally the Christian is a Spiritualist—to him God, the Absolute, the Reality, sustaining all that appears, is Spirit. God is the Father of all spirits, including the human. The Christian has a grand hierarchy of spiritual beings, from the highest heavens to the deepest hells. He is much more of a Spiritualist than the ordinary Spiritualist. His spirit communion extends from the Logos, by archangels and angels, by patriarchs, prophets, and saints, and by Satan, to the demons that obsess pigs. If the Christian really believes his Bible, his conception of a spiritual universe and of the range of spirit communion is much wider than ours. He must be faced with that fact, and asked whether he supposes that these great spiritual orders of beings are only occasionally movable by distinct feats of the Creator—miraculously—or whether they, like all we know, continuously live and act by natural laws. If so, we should expect a visit from an archangel at any time.

HUMAN OR DEMON.

In their absence, and in the utter futility of explanations for either their presence in the past or absence in the present "dispensations," we must insist on the right to obtain such humble communion as lies within our power. Surely the Christian pays no compliment to God, when he charges Him with withdrawing the duty of communion with men from angels and leaving the field open to devils. The charge that our mediums are possessed by devils is the most insolent charge made by a Christian, on the supposed authority of his Bible.

And what are devils? The Bible and the Church fail to give a clear test to distinguish a lying spirit from a truthful one at the time of inspiration. The study of angelic modes of inspiration and of the character of the angelic messages does not "tend to edification" so far as respect for their divine origin is concerned, and though it is well to know the Bible, it is much better to "get through" with the conflicting and confusing interpretations of their divine and devilish happenings and get to the study of the verifiable that happens within our own observation. The archangelic messengers of the Bible act and speak too much like men, and not the most admirable men, for them to be mistaken by us in these days as messengers of God. The piffle of some modern spirits is disgusting; it is at any rate preferable to the "kill and spare not" savagery of the Old Testament Jehovah.

COMPARATIVE RELIGIONS.

Leaving the Bible, with its corroboration of spiritual phenomena, we refer the Christian to Comparative Religions in order to meet the most forcible objection he has to modern Spiritualism: that we are anti-Christian. If modern Spiritualism is to be limited to the demonstration of human survival, as some scientists and clerics would like it to be, then it is neither Christian nor anti-Christian, and the Christian can tack it on to his Christianity, as many do. If the Christian can reconcile the revolutionary truths as to

human origins and the evidence of Comparative Religions as to Christian origins, with his Thirty-nine Articles of Belief, he may easily absorb the modern Spiritualism of Two Articles—Human Survival and Spirit Communion. But the thorough Spiritualist goes further. Finding that schemes of atonement and sacrificial substitutes are common to all religions, he asks why he should select that of the Christian rather than that of the Jew or any other? He then asks "Why adopt any?"

SACRIFICE AND ATONEMENT.

Does the order of Nature require any sacrificial substitutes, or accept them in atonement? It does not; and all the stories about sacrificial work by men and women and beasts for the common good are beside the question. It is true that "sacrifice" is a law of Nature—we live at the cost of each other. But that fact is not corroborative of the Bible nor of the Christian doctrine of reconciling man to God by faith in the death of Christ. That we live at the cost of each other; that we each "reap as we sow" (Christian teaching) is inconsistent with this Christian doctrine. We are anti-Christian because we have studied many more spiritual facts and processes than those specially noted in Human Survival and Spirit Communion. The only resultant of faith in the death of Christ is the inner peace that is the natural sequence of all faith.

But the Christian knows that that peace cannot be relied on to remove either sin or its penalties. There is no agreement among the Christians on atonement as a common fact among them, as there is no agreement on any other dogma.

So again we advise the Christian opponent who objects to our rejection of schemes of salvation to notice that we are only following the example of Nature. She also rejects all religious theories of atonement, and insists on each sinner and blunderer paying the price and keeping the law—that is the only scheme of salvation. That scheme calls for mutual sacrifice and mutual aid, but there is no Divine-Man sacrifice in evidence, and none required.

THE SPIRITUAL ORDER.

Christianity is a spiritual religion and keeps its votaries because of its spirituality when its creeds have become obsolete. Any system which calls forth the soul powers in prayer, loving service, devotion, reverential praise, and all modes of aspiration will meet with corresponding inrushes from the spiritual states and those that dwell therein. Spirituality and holiness, purity and ecstasy are the possession of all religionists : non-Christian as well as Christian ; being part of that natural spiritual order which proves the dispensibility of all schemes of redemption.

THE CHURCH TO BLAME.

Our methods are coarse. True, but when the Christians twit us with the crudities of our Spiritualist demonstrations we retort that the Christian Churches must bear the blame. Their New Testament epistles and their patristic literature reveal how the spiritual outburst that founded the Christian Church failed to sustain them as originally organised for spiritual demonstrations. Everything had to be done with such decency and order and regard for certain doctrines about Christ, that Christian Spiritualism was suppressed and "exorcised" out of existence. For nearly 2,000 years the Christians and other governors of religious systems have had "the charge of the keys and the custody of spiritual mediumship." "MENE, MENE, TEKEL, UPHARSIN." The Churches themselves are spiritually bankrupt. Is it to be wondered that "the world" is more poverty-stricken and unfitted for displays of forces so strange to them? The children cry for bread and you give them—comfits! Our food is coarse—as yet. But it is satisfying the hunger that the Christian cannot satisfy. We enable the bereaved and the unbeliever to know that their loved ones live—and that they are neither raised to incredible bliss nor damned to incredible torment.

AGNOSTICISM.

There are two definitions of Agnosticism : one being that the Agnostic is not Gnostic (a—not). The Gnostics professed to have knowledge (gnosis—to know) of God, the

soul, and spiritual states by a process of spiritual illumination that transcended all the usual modes of perception and reasoning : psychic as well as physical. The modern Agnostic repudiates all special modes of obtaining knowledge. He says that no man should profess to know or believe what he has no scientific grounds for knowing or believing. His standard is the proven, and what may cautiously be deduced from the proven as provable by the scientific uses of the imagination. (See Huxley, Tyndall, and the Spencerians). Two of the subjects dealt with by the Gnostics (in common with all religionists) were the soul and its future state.

WHAT WE HAVE TO PROVE.

Into the ancient arguments for and against those ideas we need not enter, for we do not rely on them to meet the attacks of the modern Agnostic. We meet him on his own ground. We are not going to waste time with the Agnostic by arguments on soul or spirit, its relation to the Absolute, and its materiality or immateriality. The fundamental tenet of Modern Spiritualism is the survival of the self after death. We welcome the Agnostic's assertion about reasonable grounds for belief ; and we respectfully submit that the rule may also apply to disbelief ! We inform the Agnostic that there are abundant scientific grounds for belief that human beings survive apart from their physical bodies after death. Whether we are right in calling them souls, or spirits, or ghosts, etc., is not the question. The first and sole question is, do they survive ? There are several modes of proving that survival. Again the Agnostic, who is a keen logician, may be reminded (because of the attitude of some noted Agnostics who forget their logic under pressure of their sentiments) that the question to be decided is not the quality of the means but their effectiveness in results : the proof of survival. So we have the table, the planchette, the inspirational medium, the materialisation, the psychic photograph, etc., all with their special merits and demerits, but all subsidiary to that central question : Does the survivor give such evidence of his identity as to

repel reasonable charges of fraud or delusion? If the alleged survivor does give that evidence, and if such evidence is given by thousands of alleged survivors all over the world, under conditions opposed to either fraud or delusion, then we contend that we meet his fundamental test for belief; and we insist that he must accept it, and not take refuge in irrelevancies about seeming trivialities.

WHAT ARE SCIENTIFIC GROUNDS?

Here there are two things to be proven:—First, that the present range of knowledge of the relations of mass to certain proportions of dynamics is not complete. There are some remarkable phases of dynamics beyond the scientific grounds relied upon by Agnostics. But it is an accepted axiom that when certain facts occur which are inconsistent with an accepted hypothesis you must not ignore those facts. You must examine them to find the disturbing factor, with quite as much hope to discover new truths as zeal to verify old. You must either verify or adjust your hypothesis to the facts—not vilify the factors. This is our charge to the Agnostic. We are more scientific than he is.

Then we may meet him by remarking that Spiritualism and its facts are not in contravention to, but in extension of, our knowledge of natural order. Whatever time-worn meanings may adhere to the labels "mind," "soul," and "spirit," as immaterial things, it is not an essential of modern Spiritualism in its alphabetical stages to dogmatise on Spirit and the Absolute.

THE UNITY OF MIND AND MATTER.

We are quite content to accept the facts that in the next stages of life, as in this, Mind and Matter are unified—the spirit is an embodied one and uses material forces and modes of action and manifestation worthy of scientific study. But we may remind the Agnostic that it is not yet demonstrated that the BRAIN is absolutely necessary for thought—and that human survival shows that even if it is needed for the earth stages, the brain known to us can be dispensed with after death. All modes of psychic operation point to the fact that there are modes of perceiving and of trans-

mitting knowledge not known to, nor explicable by, the ordinary physicist or psychologist. If the mind can operate by abnormal modes, as proven by psychical facts, it is quite possible that the Agnostic may have to readjust his hypothesis about the action of the normal mind and its organs.

THE SUBLIMINAL.

When the Agnostic objects to our phenomena by quoting known physical hypotheses and psychological theories about hypnotism and the subliminal mind, we ask him to push those theories to the uttermost and he will find that to enable those hypotheses to fit all the facts he must grant that the subliminal mind is used by the discarnate and that the hypnotist is very often also discarnate. The Spiritualist welcomes the fullest proof of the action of the sub-conscious self, for such proof will rid the "spirits" of blame for a good deal of mediumistic nonsense, and clear the ground for a better understanding of the tests of true spirit operation. Let the Agnostic study the phenomena of "abnormal" psychology to its fullest extent. That is our reply to his contentions about things subliminal.

HYPOTHESES.

We remind him again of a scientific axiom which he is apt to forget. To be accepted as correct a hypothesis must cover all the facts that it is used to explain. There are too many facts that the "subconscious" dramatisation theory cannot cover for the sincere Agnostic who is determined to complete his researches. There are too many cases where the "subconscious mind" of the medium has given information which no reasonable theory of prior knowledge can explain. The advocate of the subconscious mind theory was at first content to argue that the memory produced forgotten or unnoticed records, when abnormally stimulated. That was correct, so far as it went. But it did not go far enough. Now, telepathy is called in—without direct evidence, be it noted—to explain certain items of knowledge that it was really too great a stretch of guess-work to assume were in the medium's mind. There may be cases

of telepathy, but to state the guess is not to prove its accuracy.

PRODUCE YOUR EVIDENCE.

When an Agnostic says "Telepathy," I say "Evidence ! Where's your evidence that the alleged sender knew anything about the item or was thinking of it ? You cannot shunt off a better explanation by merely uttering the magic word "Telepathy," or "subliminal." You thereby put forward your hypothesis to account for awkward facts. You must therefore prove your case by evidence, as you expect me to do with mine."

It is not sufficiently insisted on that if we are really in search of Truth, it is the duty of an opponent as well as of an advocate to satisfactorily explain awkward facts, without pain or pleasure at defeat or victory by our opponent. If an Agnostic has time to attack us, and has had time to collect materials for his attack, he must be prepared to go on to verify ALL the essentials, or retire. So we can admit all the pranks and follies and delusions in Spiritualist operations ; for there still remains an abundance of verifiable facts that such charges cannot explain away. If the Agnostic has not discovered them, he must continue the search till he does. We have done this and there is nothing in the discovery that need shock a sane Agnostic ; for he, like us, can dispense with fraud and folly and find sufficient certified facts on which to build hypotheses.

MATERIALISM.

It is stated by Agnostics and Monists (Hæckel) that there are no Materialists ; that, philosophically speaking, materialism, like Spiritualism, is obsolete—which means that the majority of thinkers have given up the vain arguments about the Mental or Material nature of the Absolute. But, whatever philosophers and other people may say, the conceptions still persist that the Absolute is Mind or something transcending Mind, or is something like Matter, from which minds (plural please) gradually evolve as transient blossoms. It is impossible (and not desirable) here to argue against the latter or for the former.

WHAT IS MATERIALISM?

Waiving the question as to the unity in essence of Matter and Mind, we will only deal with the Materialist as one who, deliberately or otherwise, accepts only the present life and its obvious materials, and either disputes or ignores all religious tenets as to God, the soul, the future life, and all the evidence of modern Spiritualism in their favour.

He acts, whatever he thinks, as though the physical universe, with its usable forces, including humanity, were all that mattered. He is not an immoral person. He is often a pattern. This life being all he has, he must make the best of it, for others as well as himself.

FALSE.

The first thing is to demonstrate that this view of the universe is wrong : that this is but a small portion of life, and that an adjustment of tragic inequalities should be striven for here, not merely for posterity and the commonwealth, but as a stage in the process of evolution here and hereafter. Like the Agnostic, but more intensely, he is limited to the states and conditions of matter known to earth dwellers. It is necessary to enlighten him as to the other states of matter known to psychic science.

OUR COMMON GROUND.

We must have our common ground, and that is found in the physical aspects of our objective phenomena and the strictly human and rational character of our mental phenomena. First of all, we must resolutely refuse to be tangled by side issues as to the "how" and the "why," the "what good," etc., and insist on the attention of our opponent being given to the primary question : Does man survive? Next, do the phenomena give evidence of intelligent control beyond the powers of the medium? Before we attempt any explanations of modes of operation we must establish the facts—the happenings; then the identity of the communicator.

All opponents as well as earnest researchers come to the quest or debate with ideas partly true and partly false.

The Materialist naturally has ideas of spirits which are the reflection of ghost stories and dictionary definitions rather than of earnest study, though he may also have some acquaintance with the ordinary seance room. To all the ordinary charges of piffle and fraud we may reply, "Granted that there are such, they are not what we rely on. We have good evidences ; we may relate them, but personal experience is the best proof. Form your own circles and go ahead. You may get piffle. Well—whose is it ?"

PIFFLE.

Remember that the first question to be decided is not the quality of the communications but their source and their value as evidence of Human Survival. "Tommy rot" to a circle of savants may be the finest evidence of the identity of the communicator most foreign to any mind in the circle, and least likely to be thought transference. Another great failing that we all have to deplore is the large amount of unreliable matter given us from the spirit-side. It is so, and we must act accordingly. We refuse to worship the spirits as gods or to obey them as slaves. That is a good deal gained in the attitude of man toward the spirit-world. We welcome the Materialist to solidify that position. The keener the scrutiny and the greater the demand for reliable communications, the better for all concerned—the spirits included. As Spiritualists, we are not called on to defend liars and fools on either side of the grave.

THE KNOWABLE.

There has been too much solving of all the riddles of the universe by inspiration. And the riddles still remain. It is a good deal gained that we can face the fact that the spirits are decidedly fallible ; that there are spiritual faculties which enable them and us to catch glimpses of past, present, and future by modes that are not provided by normal science, but that all is subject to criticism and corroboration by other evidences. No man is bound to the apron-strings of "guides" by the fact that he is a convinced Spiritualist ; neither is he called on to treat with contempt better people than himself who communicate useful news

to him, though he may have been fooled a dozen times. "Treat every one as a rogue till you find him otherwise," is not advisable and is certainly bad manners and bad policy, with decent folks in any sphere.

NO CANT.

The Materialist is very often one who has been disgusted with the hypocrisy of Christians, the unsatisfactory character of Biblical teachings, and life in general. He is apt to look upon Spiritualism as a revival of mediæval superstition ; and the flooding of our literature with notices of fortune telling, astrology and palmistry, phrenology and the Tarot, and other sciences usually associated in his mind with low-class adventurers or high-class charlatans, is not conducive to the fairest judgment of strictly psychic happenings relating to our fundamental facts of Human Survival and Spirit Communion. Let it be thoroughly understood that all these topics have to be decided on their separate merits.

OUR LIMITATIONS.

A man is no more bound to decide on their truth or falsity than he is bound to practise the reading of tea-cups. What he is bound to do is to decline to pronounce on them till he is qualified to do so by sufficient knowledge of them. "One thing at a time, and that done well." In these days there are too many, both spirits and mortals, trying to cover the universe with their parlour carpet.

So on those points, if we are attacked by the Materialist, we'll applaud—and pass on to the next business.

We are only bound to accept the proven, and to continue to find the provable.

EXTENDING THE LIMITS.

Having discovered the facts of Human Survival and Spirit Communion, we discover many interesting incidental facts of spiritual physics and psychology in the process which revolutionise the idea that the relations of matter and motion known to physicists are the measures of the

universe. The powers of clairvoyance, psychometry, prevision, control, magnetism, etc., point to an extraordinary freedom of the self from the ordinary limitations of matter and mind. The same lesson is taught by the experiences related by spirits as to their relations with their environment. The Materialist may still remain a Materialist, at least for some considerable time ; but he will be constantly impressed by the increasing power of Mind over Matter and the plasticity of the latter to the formative powers of the former. A greater appreciation of the old Spiritualist idea that Spirit or Mind is the only Reality—all else being but Appearance produced by Mind—will be induced.

OBJECTIVE AND SUBJECTIVE.

It is evident that in the initial stages of investigation much that appears to the clairvoyant, to be objective, is not so, but a purely mental vision. The various phases of materialisation are not always what they appear to be. Neither do the spirits profess that what appears is what the spectator mistakenly assumes. The spirits produce a visible token of certain facts. If the spectator pays more attention to his guesses at the composition of the token than to the purpose and meaning of its producers the fault is the spectator's—though it is possible that on both sides there is clumsiness due to inexperience or ignorance. So we tell our opponent who complains of our vagueness to remember that he also is a man with limitations and may find it harder than he now thinks when he tries to communicate in his turn. There is very good reason to think that those capable of making convincing communications are fewer than those willing to receive. Both require the development of latent psychic powers and their corresponding mental faculties ; both operate through channels habitually used for other purposes, and liable, even under unusual stimuli, to produce phenomena habitually produced. Therein may, and does, lie the explanation of much that is crude, confusing, or even misleading.

All these are problems the solution of which is as much the duty of the Materialist as of the Spiritualist ; when once he admits that they exist.

In conclusion, we counter the Materialist's attack by pointing to our proven facts ; by claiming that by their study we attain to an extension of the accepted views of the Universe ; and by insisting on the necessity for his entry into the task of finding a solution of all the riddles that perplex mankind.

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