

THE PRESENT TRUTH

"Thy Word is truth."

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A New World.

THE collapse of the Central Powers and the complete victory of Great Britain and her Allies give promise of a better era for all nations. Militarism has been conquered with its own weapons. Prussian organization has been out-organized. Dare we hope now that peace will be permanent,

that armaments will be discarded, that society will be reconstructed on truer foundations, that the nations will at last sink their differences and work harmoniously together for the common good?

We shall, of course, hope that the old jealousies will die away and that

in the reconstruction of international relations a genuine brotherly affection will animate the different States. But nothing is gained by deceiving ourselves, and although an overwhelming defeat has been inflicted on the disturbers of the world's peace there is no clear evidence that a change of heart has



THE VANQUISHED FOE.

American Official Photograph.

A truckload of slightly wounded Americans look on with grim satisfaction while some of the thousands of prisoners file past.

taken place in any quarter. A group of powers has been broken up, great empires have been disintegrated, but in the re-arranging of these political fragments a host of new problems will arise. Everything will depend on the spirit in which those problems are approached.

Nothing has taken place that makes it one whit safer to neglect the principles of the Gospel than before the war. Scores of writers and speakers have told us that civilization was brought to the very verge of an appalling precipice because it had trusted itself to blind guides; that nothing would now avail to save the world from a common ruin except the adoption of loftier motives and purer principles than those which had hitherto contented our statesmen and diplomatists. It was because President Wilson came forward as the expositor of a better statecraft that he was gladly accepted as the spokesman of the world's awakened conscience, the leader out of confusion into a nobler simplicity.

But the value of President Wilson's "points" as a new creed for international politics depends entirely on the spirit in which the points are interpreted and applied. The old blind selfishness would make even of them so many more bones of contention and occasions of smouldering hatred.

We shall soon see whether we have indeed entered upon a new era, or whether we are carrying over into our reconstructed world the same bad, bitter heritage of selfishness and strife. A multitude of demands will press to the front as the overwhelming urgency of the war-needs gives place to them; internal political problems will call for solution—and the wives and mothers will be politicians now; while labour will want the stage to itself for a time, and the returned soldiers and the women workers will complicate its demands. In the consideration of all these difficult questions there will be the greatest need for mutual respect and sympathy.

A vast responsibility will rest upon Christians in this complex crisis. The world needs, and confesses that it does, the spirit of the Gospel, or it knows it will find itself slipping back into pre-war conditions and tendencies. If there is any saving virtue in the Gospel, now is the time to reveal it. If being a disciple of Jesus of Nazareth makes a man the salt of the earth, a light in darkness, a contagious example of unselfish love, then there is a call for such disciples to-day.

There must be a revival of praying,

believing Christianity that lives by the Word of God, that knows the value of souls and labours to win them for Christ, that sheds abroad a sweet fragrance, and shows the Gospel to be the power of God unto salvation. The sorely-smitten world, struggling in the miry clay of its own perverse leanings, even while its eyes are turned with longing to the better way, needs the help that only genuine disciples of Jesus of Nazareth can render it. Sodom might have been saved if it had but ten

men like Abraham. A man can render no better service to his country and the world to-day than by bringing to bear on his fellows the influence that is able to make men new creatures in Christ. There are enough in the churches to do the work if only all were genuine disciples. If our world goes back again into ruin—and it feels convinced that this is its last chance—it will be because those who called themselves Christians proved unworthy of the Name they bore.



A New Revelation.



SPIRITUALISM is now coming strongly to the front. Its claims are being accepted by men of science and well-known writers.

Books on the subject are widely circulated. Articles in the daily press set forth reasons why the masses should repose confidence in Spiritualism. It is referred to with more and more favour in the utterances of the pulpit.

The great war has helped to bring about this popular movement towards an acceptance of spiritualistic ideas. The fact of death has become painfully familiar. Hundreds of thousands of homes have been filled with mourning over the loss of loved ones. Husbands and sons have been snatched away, and the agony caused by their loss has been often intensified by uncertainty as to whether their loved ones would ever behold them again. Aching hearts have longed for comfort and any teaching has been welcomed that seemed to lighten the gloom. Many have listened hopefully to the fancy that perhaps blood shed for the sake of country has redeeming value and power to wipe out the past stains of a sinful life. From the first outbreak of hostilities the advocates of Spiritualism realized that a great opportunity was offered to them and they have persistently kept before the public mind the idea that death is not extinction or sleep, but only a transition from the present state of activity to another one in the spirit world, not far removed from our own. The ending of earthly life, they have said, is no more than a turning in the road which hides the traveller from our eyes but leaves him still journeying on, pressing forward in another sphere to a final goal. And as proof of this position they point to

the many instances in which bereaved mourners have been able to enter into communication with the spirits of departed friends.

A NEW BASIS FOR RELIGION.

So great is the volume of evidence thus furnished in behalf of the teachings of Spiritualism that it amounts, according to Sir A. Conan Doyle, to a new revelation. In a book from his pen which has lately appeared, and which is entitled "The New Revelation," he says: "It has been asserted by men for whose opinion I have a deep regard—notably by Sir William Barrett—that psychical research is quite distinct from religion. Certainly it is so, in the sense that a man might be a very good psychical researcher but a very bad man. But the results of psychical research, the deductions which we may draw and the lessons we may learn, teach us of the continued life of the soul, of the nature of that life, and of how it is influenced by our conduct here. If this is distinct from religion I must confess that I do not understand the distinction. To me it is religion—the very essence of it. But that does not mean that it will necessarily crystallize into a new religion. Personally I trust that it will not do so. Surely we are disunited enough already. Rather would I see it the great unifying force, the one provable thing connected with every religion, Christian or non-Christian, forming the common solid basis upon which each raises, if it must needs raise, that separate system which appeals to the varied types of mind. . . . If the broad premises which are guaranteed by this teaching from beyond are accepted, then the human race has

made a great stride towards religious peace and unity."—Pages 66-68.

It is the hope of the spirits who find their organ in the spiritualistic movement that their teachings will thus mould and unite all religions, and they are hoping for a mighty victory in this direction within the next few years. The case of Sir Oliver Lodge furnishes an illustration of the manner in which this triumph is to be secured.

A SCIENTIST FULLY WON.

For many years Sir Oliver Lodge had been deeply interested in Spiritualism. He had experimented with mediums and had written considerably on the subject. As a man of science, however, trained to examine all phenomena with a critical eye, he never felt himself able to advance beyond the attitude of cautious experiment and suspense of judgment until he lost his own son Raymond in the war. Then the spirits made an appeal to his paternal affection that won the victory for them so far as he was concerned. In his book entitled "Raymond" Sir Oliver writes: "Speaking for myself and with full and cautious responsibility I have to state that as an outcome of my investigations into psychical matters, I have at length and quite gradually become convinced, after more than thirty years of study, not only that persistent individual existence is a fact; but that occasionally communications across the chasm—with difficulty and under definite conditions—are possible.

"This is not a subject on which one comes lightly and easily to a conclusion, nor can the evidence be explained except to those who will give to it time and careful study, but clearly, the conclusion is either folly and deception or it is a truth of utmost importance to humanity and important to us in connection with our present subject. For it is a conclusion which cannot stand alone. Mistaken or true it offers a foothold for a whole range of other thoughts, other conclusions, other ideas; false and misleading if the foothold is insecure, but worthy of confession if the foothold is sound. Let posterity judge.

"Meanwhile it is a subject that attracts cranks and charlatans. Rash things are freely expressed on both sides. I call upon the educated of the younger generation to refrain from accepting assertions without severe scrutiny, and above all, to keep an open mind.

"If departed human beings can com-

municate with us, can advise us and help us, can have any influence on our actions—then clearly the doors are open to a life of spiritual intercourse beyond what we have yet imagined."—"*Raymond*," pages 389, 390.

It will be seen from the foregoing that Sir Oliver Lodge does not feel free yet to reject entirely the possibility that Spiritualism may after all be a fraud and a deception. If, however, it is a deception, then he freely acknowledges that it is a deception of such a character as would be well worthy of the devil himself. "The only alternative in the best cases is to imagine a sort of super-normal mischievousness so elaborately misleading that it would have to be stigmatized as vicious or even diabolical."—"*Raymond*," page 347.

A CUNNING MOVE.

The appeal which finally succeeded in inducing Sir Oliver Lodge to commit himself definitely to the advocacy of Spiritualism as a genuine means of communication with the departed are set forth in the pages of "Raymond." In a report of one sitting appears the following:—

"O.J.L.: 'Raymond, you know it is getting near Christmas now.'

"Answer: 'I know, I shall be there: keep jolly, for it hurts me horribly. Truly, I know it is difficult, but you must know by now that I am so splendid. I shall never be one instant out of the house on Christmas day . . . Father, tell mother she has her son with her all day on Christmas day. There will be thousands and thousands of us back in the homes on that day. But the horrid part is that so many of the fellows do not get welcomed. Please keep a place for me.'"—"*Raymond*," pages 205, 207.

Let any parent or wife or sweetheart who mourns the loss of a dear one think how such an appeal would come home to their own hearts, and it will not be difficult to understand why Spiritualism is making numerous converts to-day. Bereaved mourners are only too ready to believe in the possibility of a restored fellowship with those they have lost. With such a promise dangled before them they close their eyes to the sinister aspects of Spiritualism and decide to run any risk if only their aching hearts may experience the solace of exchanging a few words with their beloved dead.

WIDER CONQUESTS SOUGHT.

In another sitting the supposed spirit

of his son assured Sir Oliver that the facility with which Raymond had been enabled to speak to the family was due to "your commonsense method of broaching the subject in the family." "Had he not known what you had told him, then it would have been far more difficult for him to come back." The obvious desire of the spirits in this is to induce families to take up the training of their children in Spiritualism before death can invade the family circle.

"Raymond" speaks of having met with a celebrated worker in the cause of Spiritualism, F. H. Myers, who, now deceased, is helping him in the spirit-world because in this way Sir Oliver Lodge is to be induced to exercise his powerful influence in order to break down the existing opposition in the public mind to Spiritualism. Then Raymond adds this personal exhortation: "For God's sake, father, do it, because if you only knew and could only see what I see: hundreds of men and women heartbroken, and if you could only see the boys on our side, shut out, you would throw your whole strength into this work. But you can do it."—*Idem*.

These pleadings were not in vain. The spirit that called itself Raymond succeeded in inducing Sir Oliver to discard his attitude of scientific caution, and to throw his whole soul into the advocacy of Spiritualism, as a genuine possibility of restoring fellowship with the dead. In his book Sir Oliver Lodge shows us the motive that finally prevailed.

"In the old days, if I sat with a medium I was never told of any serious imaginary bereavement which had befallen myself—beyond the natural and inevitable loss from an older generation which falls to the lot of every son of man. But now, if I or any member of my family goes anonymously to a genuine medium, giving not the slightest normal clue, our son is quickly to the fore and continues his clear and convincing series of evidences; sometimes giving testimony of a critically selected kind, sometimes contenting himself with friendly family chaff and reminiscences, but always acting in a manner consistent with his personality, memories and varying moods. If in any case a given medium had weak power or if there were special difficulties encountered on any occasion, he is aware of the fact; and he refers to it when there is opportunity through another totally disconnected medium.

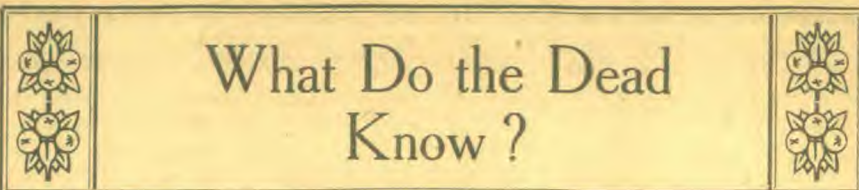
In every way he has shown himself anxious to give convincing evidence. *Moreover he wants me to speak out, and I shall.* I am as convinced of continued existence on the other side of death, as I am of existence here."—*"Raymond," page 375.*

It is easy to sympathize with the feelings of Sir Oliver Lodge, thus appealed to by one whom he believed to be his own son, and it is this appeal, multiplied by many thousands of times, that is winning the day for Spiritualism and leading so many to welcome what they regard as a new revelation. In our last issue, and again in this number, we present reasons for holding that Spiritualism is not what it claims to be, that the dead are asleep and incapable of communicating with their surviving friends, and that the spirits which pretend to be our loved ones are really fallen angels, the same demons that in the days of Christ took possession of the bodies of men and women and children.

A PERIL DISGUISED.

But why, if this be the case, should the communications so often be trivial? If a demon were actually able to enter into communication with people, through the agency of Spiritualism, would he not straightway destroy their souls with some fascinating falsehood, some powerful delusion that they could not resist? So we should expect, unless we remember how artful the demons have become by long practice in seducing human beings. If they were to disclose their true character too soon multitudes would become alarmed and would fear to have anything to do with Spiritualism. So the subtle temptations are mixed with much that is trivial and entertaining so as to allay suspicion, and even make the human being feel perfectly safe, indeed superior rather than otherwise to the intelligence with which he is in communication. When, however, we consider what is the influence upon the physical, mental, and moral nature of yielding to the solicitations of the spirits to enter into fellowship with them we soon recognize that, judged by their fruits, the beings that approach us through the channel of Spiritualism are not the spirits of those who love us and seek our welfare, but rather of fallen angels who are bent upon our total destruction.

CHARACTER is a perfectly educated will.—*Novalis.*



TO ask, Are the dead conscious? is only another way of asking, Are the dead alive? For a man must be alive if conscious. We are told that the soul is immortal, and that at death it continues an uninterrupted existence. Friends are comforted on funeral occasions with the idea that the one for whom they are mourning is enjoying the felicity of endless life.

The consciousness of the dead is built on the unscriptural doctrine of the natural immortality of the soul.

The foundation being removed, the structure collapses. And with it goes the doctrine of modern Spiritualism; for Spiritualism claims that the dead are conscious, and can return to earth, and converse with friends and loved ones.

COULD HAVE LIVED FOR EVER.

Had man never sinned, he would have lived for ever. His home was in Eden; he had access to the tree of life, and could "eat, and live for ever." Gen. iii, 22. But there was a penalty for transgression. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 17. This doubtless referred primarily to the "second death," but must of course include the first death, which all die as a consequence of sin's being in the world. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12.

Webster defines death as "cessation of life," and this is absolutely correct. So long as there is life, be the spark ever so feeble and flickering, the flame is not extinguished, and death has not taken place. So long as a man is conscious, and his mental operations continue, he is not dead. Thinking is an evidence of life.

Man in death is not conscious. "The wages of sin is death." Because of sin, man must yield up his life, cease to live, and pass into the embrace of death. Nothing could possibly be plainer on this point than the following texts:

"That which befalleth the sons of

men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccles. iii. 19, 20.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might: for there is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. ix. 5, 6, 10.

If man continues in a state of consciousness, and enters upon his reward, at the time of death, there is no need of a resurrection. The resurrection is the bringing back to life of those who are dead.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

But if, as those teach who believe in the immortality of the soul, there is no such thing as death, there can be no such thing as a resurrection, when the dead live again. The doctrine of inherent immortality makes the resurrection unnecessary, and thus destroys the great truth of a future life through the resurrection from the dead. The hope of the dead is in the resurrection. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 16-18.

WHY A JUDGMENT DAY?

The teaching that the dead are conscious destroys the doctrine of a future judgment, which is so clearly taught in the Word of God.

"Because He hath appointed a day in the which He will judge the world in

righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts xvii. 31.

If the dead are conscious, and enter upon their reward at death, then the Judgment has always been in session; for surely God would not consign to either heaven or hell immortal souls without first determining which place they should occupy, and this work of determining their destiny is the work of the Judgment. Therefore, if the dead are conscious, when the sitting of the supreme court of the universe shall take place, and the great God takes His seat as judge, with all the ministering angels about His throne to assist, there will be nothing to do, for all have already been judged, and have entered upon their reward, some of them for thousands of years.

Any teaching which changes one of the most solemn and fundamental doctrines of the Bible into an empty form cannot be founded upon the teachings of the Word.

WHY THE SECOND COMING?

Another fundamental Bible doctrine destroyed by the teaching that man is immortal, and the dead conscious, is that of the second coming of Jesus. The Saviour very clearly set forth, when on earth, that He would come again, and the object of His coming would be to receive His people.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto My-

self; that where I am, there ye may be also." John xiv. 1-3.

But if the dead are conscious, when the Saviour comes and calls for the dead to come forth, there will be no response, for there will be no dead. Think of His leaving all His people in heaven,

turneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 3, 4.

This statement is very explicit. In death, man's "thoughts perish." Death is dissolution. In the creation, breath came into man, and he lived. In death, "his breath goeth forth," and

he is dead. He stops thinking. This is utter unconsciousness. Life is restored only through a resurrection from the dead, which is promised through Christ.

© "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

How it magnifies the glorious office and work of our beloved Redeemer when we see Him as the Life giver, the One Who alone has the keys of death and hell, and Who alone can restore the life of those who have fallen asleep!

G. B. THOMPSON.



"HE IS RISEN."

The one way of deliverance from death.

and coming to this earth to receive them to Himself! No indeed! The Bible is not thus arrayed against itself. Man's hope is not in the inherent immortal soul and consciousness in death, but in a resurrection at the last great day, when Jesus will come in glory and power. The psalmist declares:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he re-

under the sun" (Eccles. ix. 5, 6); that death is a sleep (John xl. 11); and that the resurrection is the time of awakening out of this unconscious sleep. 1 Thess. iv. 13-18; 1 Cor. xv. 51-55. Any spirit, therefore, which now comes to any living man with the claim that it is the spirit of a dead friend, is a "lying spirit." The spread of belief in Spiritualism is itself given in the Scriptures as a sign by which we may recognize our position

The Teaching of the Spirits.

in this world's history; for we are told "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

1 Tim. iv. 1.

At first Spiritualism was frankly antagonistic to Christianity, but with the changed form which it is assuming in recent years, many professed Christians are being misled into an acceptance of the teaching of these "seducing spirits," who claim to be immortal souls, now free from the earthly body which they once inhabited. Ministers of the Gospel are expressing, even from the pulpit, approbation of the teaching of the spirits concerning life beyond the grave. In doing this they are really, though perhaps unwittingly, "giving heed to . . . doctrines of devils."

Now what are some of the teachings of the spirits? All Spiritualists do not believe alike on all points of doctrine, nor do they hold themselves bound to receive as true any teaching which comes to them through spirit mediumship. In fact, most Spiritualists acknowledge the lying, deceptive character of some "spirit communications." It would therefore be extremely difficult to make a statement of belief which would be applicable to all believers in spiritualistic phenomena.

While Spiritualists in general have shown no professed hostility to the Christian faith, an exception is to be found in the writings of Andrew Jackson Davis. Yet in a pamphlet (sent out by the National Spiritualists' Association) advertising for sale the twenty-seven volumes of this author's works, it is stated concerning his writings that "they are becoming recognized as *standard* works on Spiritualism." While we will not take space to quote from this author, the following brief statement of his views presents his position fairly:

"Davis set himself to explain the futility of the Christian scheme in the light of the New Revelation; he maintained that Jesus was a man inspired from the same universal source as himself, and that His wisdom had in some respects been greatly overrated; that the Christian miracles were instances of the operation of the same natural laws now responsible for the spiritualistic phenomena; and he takes occasion to point out that the evidence for some of the Biblical marvels which did not readily lend themselves to this interpretation was faulty and insufficient. Further, he taught that—all evil being but good in the making—there is no hell and no personal devil, and that in the temptation, therefore, Jesus was assailed merely by the promptings of His own lower nature"—*Modern Spiritualism*, Frank Podmore, Vol. I, p. 300.

Beecher admirably summed up from the orthodox Christian standpoint the errors of Spiritualistic teaching in general;

"Rejecting the Bible as authority, claiming

for all men inspiration in common with Christ and the apostles, and of the same kind; regarding sin as immaturity of development, eschewing all received ideas of a fall of angels and men from original holiness, of total depravity, atonement, regeneration, pardon, etc., the system is in its last analysis, though but half developed, a polytheistic pantheism, disguising under the name of spirit a subtle but genuine materialism"—*Review of the Spiritual Manifestations*, London, 1853, p. 79.

The most authoritative statement of the Spiritualist's belief is the Declaration of Principles adopted by the National Spiritualists' Association, and republished in the Spiritualistic organ, the *Progressive Thinker*, as recently as Oct. 13, 1917. It is as follows:

- "1. We believe in Infinite Intelligence.
- "2. We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.
- "3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes true religion.
- "4. We affirm that the existence and personal identity of the individual continue after the change called death.
- "5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
- "6. We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that men should do to you, do ye even so to them.'
- "7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.
- "8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter."

The silence of this statement as to Christ and redemption through Him, and as to the inspiration and authority of the Scriptures, is eloquent proof that belief in such doctrines is not essential to good standing in Spiritualistic circles, and the eighth article is positively subversive of the whole system of Christian belief. If man enjoys a never-ending probation, there can be no final judgment,—no time of final award and no possibility of being eternally lost. How consoling such a doctrine must be to

the individual who desires to enjoy the pleasures of sin for a season!

Spiritualists themselves recognize the deceptive, tricky, and sometimes immoral character of many of their mediums: John F. Stechenreiter (Spiritualist) says of those he classifies as former mediums. "Their powers of mediumship did not depend upon belief or goodness then any more than it does now." Or as more authoritatively stated by Hudson Tuttle, author of recognized spiritualistic literature, "Mediumship rests on sensitiveness, which is not dependent on culture or morals."

What, then, are the chief dangers in Spiritualism? First, it erects no standard of morality for mediums: good mediums may be bad men. Second, the spirits which communicate through spiritualistic mediums claim to be the spirits of dead men; while, as the Bible teaches, they cannot be this, but are evil angels. Third, the communications received from these spirits betray their source by tending to bring about in the recipients disbelief in the authority of the inspired statements of the Bible. Fourth, if what is called death is only a passage to a higher, less trammelled life, it is to be welcomed as a friend, and he who brings it to another is not doing anything so horrible after all. Fifth, if there is no end to human probation, then no matter how wicked one is here, he will still have another chance. Finally, the consolation Spiritualism offers is false, its predictions concerning the future are but the clever guesses of fallen angels, its advice is from the "father of lies," and its effect is to lead men away from Christ and the true hope of immortality in Him.

L. L. CAVINESS.

Modern Witchcraft.

TO say that Spiritualism originated about the middle of the nineteenth century is apt to be very misleading, for that religion—if such it may be called—is almost the oldest in history. It even preceded the Gospel, for it was in consequence of the baleful result of the first "séance" that the "glad tidings" was first needed. Gen. iii. 15.

From that evil day when the devil first succeeded in communicating with a human being he and his angels have never ceased to attempt to repeat the

deed. In a myriad ways they have sought to attract the interest and curiosity of man and so lead him to break down the barrier between himself and the fallen angels—a barrier erected by divine love and only removable from the human side.

The cunning machinations of the demons have succeeded only too well. Led on by curiosity to examine the mystic advances of an unseen power men were rapidly drawn into the snare prepared for them. The barrier largely

destroyed, communications were set up and "doctrines of devils" were poured into human minds; devils took "possession" of human beings; and Satan triumphed. How complete was his victory is seen in the depths of degradation to which the millions in heathen countries—where spirit worship is still prevalent—have descended.

By the time of the first advent of Christ Satan held practically complete sway over the world; he could offer all its kingdoms to Christ (Matt. iv. 9); but the power of that Life inflicted on Satan's realm a crushing defeat. Devils were cast out; the barrier between men and the fallen angels was re-erected for all who desired it; and a reservoir of power was opened sufficient to give victory "over all the power of the enemy." Luke x. 18, 19.

But the agencies of the devil did not cease their foul work at the manifestation of Christ's kingdom; they rather increased in zeal. Numerous instances have been recorded of their attempts to break down the barrier in England. In A.D. 1661 "strange noises and hollow sounds" were heard at the home of a Mr. Mompesson at Tedworth. Inexplicable thumping and drumming occurred in and around the house, and peculiar scratching under the beds. During prayers the noise passed into an out-house, but afterward would return. On being spoken to it replied with knocks, but this is as far as "conversation" went. This continued intermittently for two years and then ceased.

On Dec. 2, 1716, a similar but bolder attack was made in the home of the Rev. Samuel Wesley at Epworth. Beside strange knockings other phenomena occurred. "A hand mill whirled about very swiftly" without anyone to turn it, and sounds as of a person walking about the house were heard. None of the family attempted to communicate with the visitor and after two months the spirit withdrew, defeated.

In 1848 another similar effort was made by Satan's emissaries. It was well timed and well-placed. The year was one of greatest political and social unrest, when everyone was on the alert for some new thing—a time, too, when mesmerism was in great favour both in America and Europe—and the family attacked was one that proved willing to open up communications.

A Mr. and Mrs. Fox, with their two youngest children, Margaret and Kate had moved into a house in the village of Hydesville, New York, on the 11th of December 1847. Almost immediately

strange knockings commenced, but for some time they were credited to rats. Then they became worse, chairs moving from their places and the bedclothes actually being pulled by an invisible hand. It was not, however, till March of the following year (1848) that the family were convinced that a supernatural power was at work. One night the noises became much louder than ever. Parents and children were sleeping in the same room for fear of the disturbance and it being a stormy night Mr. Fox arose and examined the window-sashes to see if any were loose. As he shook one of the sashes the noise seemed to reply in the same way, whereupon Kate, the youngest child, snapped her fingers towards the place whence the noise proceeded, calling out: "Here, old Splitfoot, do as I do!" The knocking at once responded with similar sounds.

Other tests were applied, Mrs. Fox particularly interesting herself in the discovery. Questions were asked of the intelligence and by various raps it conveyed the information that it was the "spirit of a pedlar" murdered years before in that very house. An exact spot in the cellar was described as the burial place of the body and subsequent search in the appointed spot revealed a considerable portion of a human skeleton.

Neighbours crowded into the Fox residence to test the startling phenomena for themselves. Soon the whole neighbourhood was aroused and people came from afar to investigate the wonder. Margaret and Kate Fox developed remarkable mediumistic powers and shortly after this went to live at Rochester, where they continued to keep in touch with the unseen intelligence.

The barrier was crumbling now and the devil was not slow to make the most of his opening. Communication by alphabet was introduced and an intelligible code of signals was instituted; but the first message transmitted by this means, however, should have warned the enquirers of its origin with the father of lies: "We are all your dear friends and relatives."

When it became clear that the power of mediumship was not confined to the Foxes; that others who attended their sésances became imbued with the same power; and that other "spirits" beside that of the pedlar were also willing to communicate, the fascinating movement spread like influenza. In scores of families "spirit circles" were formed, the mere reading of accounts of sésances

actually causing some to develop the "susceptibility" necessary in a medium.

In a little over three decades after the breach in the human defences at Hydesville there were, according to "Psychic Notes" of January 2, 1882, no less than twenty million believers in the "new revelation"—twenty millions ready and eager to communicate with Satan's degraded followers and listen to their foul and blasphemous deceptions.

It was not until 1852 that any practical interest in the revived witchcraft was shown in England. Then a mania for table-turning broke out and the devil quickly pushed his advantage, drawing men subtly on to investigate one mystery after another till many in this country were deep in the black arts, holding frequent converse with the myrmidons of the realms of darkness.

With astonishing rapidity Spiritualism has won its way through all Protestant countries. Its present adherents can hardly be numbered, for many of them still belong to other denominations. While not possessing any definite organization this system yet pervades every branch of society. One writer has estimated that, taking into account the peoples of heathen lands who have dealings with spirits, the believers in the essentials of Spiritualism now number a third of the total population of the earth.

The abundance and ready sale of spiritualistic literature testifies to the popularity of the movement. Thirty years ago a catalogue of their publications, issued by the Psychological Press Association listed nearly 500 volumes, and volume after volume has since been added. As to periodicals there are now a large number, one of the most important of these being mis-named "Light." Apparently, however, these are not sufficient, for even the daily press is now being almost continuously employed to disseminate the doctrines of the movement.

The satisfaction with which the evil one contemplates the success of his last venture must be unbounded. With a considerable portion of mankind eagerly clamouring for the information he can give, begging for "communications"—which he has long desired to impart—what more could he wish for?

Spiritualism, Satan's modern masterpiece of deception, bears the hall mark of the devil and we should flee it as we would the plague.

A. S. M.

THEY that take abundance of grace shall be kings in life.—Paul.



The Physical Effects of Spiritualism.



SPIRITUALISM demands for its phenomena the use of a human being, called a medium. This human being must be placed under the control of the spirit that manifests itself or communicates its message. The higher the degree of control the more successful is the spirit in doing what it attempts.

Not all make good mediums. "Nearly every woman," says Sir Arthur Conan Doyle, "is an undeveloped medium." This is explained by another spiritualistic expert who says: "As women usually possess a more sensitive nervous organisation than men, greater delicacy and refinement of perception and feeling, on the whole they make better mediums than men."—*What Spiritualism Is,* by E. W. Wallis, page 28. The same writer tells us that the gift of mediumship is far more widely distributed than is ordinarily believed, "as there are few large families of which some member is not mediumistic."

THE SECRET OF MEDIUMSHIP.

It seems to be one main object of the spirits to encourage all as much as possible to develop any mediumistic qualities they may possess. They frequently urge the formation of family circles rather than a resort to professional mediums. The real motive of this may be guessed when we remember that to develop a mediumistic gift is to practise entire self-surrender, yielding the whole being to the control of the spirit. The more frequently one sits in a circle, the easier it becomes to reach a state of entire passivity. The character of the communications, grave or foolish, that come through a medium is unimportant in comparison with the seriousness of the process that takes place in the individual as a result of this training in submission to the control of the spirits.

When a medium has developed passivity to a high degree, remarkable manifestations of spirit control become possible. Musical instruments are played by unseen hands. The medium may be elevated and remain in the air, apparently unsupported, for a prolonged period. One medium floated out through an open window and back again. Spirit

forms are seen, and even materialize into solid bodies which seem on contact to be living flesh and blood. Indeed there seems to be no limit to the wonderful tricks that the spirit is able to play when it has the use of a body under its entire control. It seems to manipulate and utilize the body of the medium at its pleasure, sometimes elongating it to a remarkable degree.

WHAT MATERIALIZATION INVOLVES.

When a spirit form materializes this is due to the abstraction from the body of the medium of what is called astral matter. For instance, the famous Italian medium, Eusapia Palladino, who lately died, lost about 17½ pounds in twelve to twenty seconds. Another medium, Miss Wood by name, weighed normally 176 pounds, but when a spirit form materialized through her mediumship this weight was quickly reduced to 83 pounds, and afterwards to 54 pounds. The spirit form weighed the difference. It might seem to one who is not familiar with the wonders of Spiritualism that these remarkable phenomena must surely be illusions, but the most searching tests have been applied by some of the greatest authorities in the world of science and these acknowledge that they can detect no deceit.

Because of the fact that the materializations can be weighed and measured and handled, that they seem sometimes to be of the same flesh and blood as the medium, having a pulse and other indications of human structure, some scientific observers have concluded that the wonders of Spiritualism reveal the presence of no supernatural power but simply point to mysterious properties resident in the human organism, not yet understood. For such thinkers Spiritualism merely reveals the existence of profound physiological and psychical mysteries.

Other observers, however, are satisfied by the evidence furnished that the spirits who speak and act in the séance are veritably the spirits of departed men and women. Nothing lying dormant in the sub-conscious minds of the sitters in the circle could possibly account for the manifestations.

THE BIBLE CLUE.

The mystery is solved by the help of the Scriptures. These assure us most positively that the dead are asleep, incapable of thought, and therefore unable to communicate with those whom they have left behind. Only one source is left whence these manifestations could proceed, and that is the world of angels. But good angels would not lie about themselves, professing to be what they were not; consequently we are shut up to the conclusion that the spirits that claim to be our dead friends are the fallen angels.

These fallen angels, being of a higher order than our own, naturally have a much profounder knowledge of the mysteries of life than ourselves. They will know how, if they can but get the consent of a medium, to manipulate the elements out of which human lives are made, to put their own ideas into the passive mind, and perform amazing tricks with the nervous system surrendered to their control. They cannot display these wonders without having the use of a human being, or a circle of human beings, but when this material is placed under their control, and the required degree of passivity is obtained, they can produce striking results. Such control, however, involves great physical and mental exhaustion for the medium, and the higher the degree of mediumship the more is this the case. D. D. Home, Eusapia Palladino, and other celebrated mediums, suffered severely for this surrender of their beings to the power of the spirits. Of the last named it is said that at the close of a séance she would be found dizzy, nauseated, extremely weak, occasionally vomiting, remembering little that had occurred during the séance, while her face became deeply lined, greenish yellow in colour, and appeared to be shrunken to almost half its normal size.

HOW SPIRIT-FORMS ARE PRODUCED.

Professor Lombroso thus describes the condition of Eusapia Palladino in a trance: "Towards the end of the trance, when the more important phenomena occur, she falls into true convulsions and cries out like a woman who is lying in; or else falls into a profound sleep, while from the aperture in the parietal bone of her head there exhales a warm fluid or vapour sensible to the touch... After the séance she is overcome by morbid sensitiveness, hyperæsthesia, photophobia, and often by hallucinations and delirium... (during which she asks to

be watched), and by serious disturbances of the digestion, followed by vomiting if she has eaten before the séance, and finally by true paresis of the legs, on account of which it is necessary for her to be carried and to be undressed by others. Nor" he adds, "are these morbid phenomena peculiar to Eusapia; they may be observed and verified of all the mediums."

Sir W. F. Barrett also states, "As a rule I have observed the steady downward progress of mediums who sit regularly."

Sir Arthur Conan Doyle asserts in his book "The New Revelation" that mediums "live to as good an average age as anyone else," but in the very next sentence he continues: "I think, however, that the cult of the séance may be very much overdone." Fancy telling a wife who has succeeded in getting into touch with her dead husband that trying to repeat the experience may be very much overdone! The warning manifestly indicates that there is a grave question about the advisability of trying to get into touch with a spirit at all.

It is admitted very generally by authorities on Spiritualism that the practice of mediumship is attended with grave perils for the medium. Sir William Crookes, F.R.S., was obliged to break off a most successful series of experiments with a young lady named Florence Cook, and he tells why in his "Researches in Spiritualism." "The almost daily séances with which Miss Cook has lately favoured me have proved a severe tax upon her strength." One of the latest writers on the subject says: "The medium must be in a fit state of health: results are not obtained except at the price of a certain amount of physical exhaustion on her part."

A SPIRIT FORM ANALYSED.

The writer last referred to is a German author, Dr. Von Schrenck-Notzing, who in 1914 produced a book entitled "Materialization Phenomena." The substance of the book is given by W. G. Braithwaite in the "Hibbert Journal" for October, 1918. It describes with great exactness, of detail what actually takes place in connection with the materialization of a spirit-form, as tested in every conceivable way and recorded by numerous photographs. The following quotation shows how the presiding intelligence manipulates the body and nervous system of the medium.

"A grey filmy substance was seen

coming out of the medium—perhaps most generally from her mouth but indiscriminately at different sittings from different parts of her body. This substance moves and grows and disappears most rapidly again. It is clammy to the touch like a snake, and has a certain amount of weight. Drops of it were obtained and analysed, and showed on analysis cell residues. A cinema film of the process was obtained. This substance appears to be the original matter from which further materializations are obtained. . . . When the substance is coming out of the organism . . . it is like a column of thick fatty matter pressed out of a tube or some gelatinous matter gradually spreading out on a flat substance.

"The substance goes back into the organism often with a sudden springing motion towards the body of the medium, which visibly takes the substance to itself again or reabsorbs it. The process could never be more closely observed on account of its extraordinary and most surprising quickness."—*Pp. 54, 55.*

Regarding the physical cost to the medium of such experiments the same author says that materialization is "only produced with great effort and with pangs like the pangs of childbirth."—*Idem, p. 58*

A VIOLATION OF LAW.

It is clear from the foregoing that the more successful manifestations of Spiritualism are only effected at great personal cost to the medium. The

same nervous prostration is not experienced in earlier and simpler stages of a medium's career, but there is always the possibility that a medium will develop her powers and will be more and more compelled by the spirits to lend her body for their use. The fact that such penalties attend the practice of mediumship shows that it is contrary to the laws of nature and of God. Can a "revelation" that comes through such channels be from God? Does it not in its very nature reveal the true source whence it proceeds? Surely every thoughtful reader will endorse the conclusion expressed in the following words:

"To those who have witnessed, as the writer has so often, what is called the process of 'developing' a medium, which in plain words means fitting him or her for the avocation of acting as the intermediary of Satan or some other 'control'—for when the process of 'development' is complete the medium himself becomes perfectly passive and his vocal organs (for speaking) or hands (for writing) are taken possession of and used by the 'control'—to those who have witnessed this process and seen the repulsive bodily contortions, muscular twitchings, frightful grimaces, and horrible, unnatural sounds, which so frequently accompany the process, the thought must surely occur that this, even of itself, is corroborative of a Satanic nature and origin."—*"Truth About Spiritualism," by Dr. C. Williams, pp. 15, 16.*

Mental Dangers of Spiritualism.

THE mental dangers of Spiritualism are largely of a moral character. We will, however, consider some perils to which the mind is exposed by attendance at spiritualistic circles.

Information of all kinds reaches our intelligence through the organs of sense. The eye must see accurately, the ear must hear clearly, the sense of touch must be true, if the things we see and hear and handle are to transmit correct perceptions to our mind. A medical man, who was once connected with the Spiritualistic movement, points to the injurious effects of Spiritualism on

the mind in the following passage:

"Another injurious result of these studies is that those who pursue them, through constantly straining the senses of sight and hearing so as to 'see' something, or 'hear' something at séances, ultimately get these senses morbidly developed and are, in consequence, particularly prone to visual and aural hallucinations. Now visual hallucinations are harmful enough and sometimes lead to a nervous or mental break down, but aural hallucinations are much more serious. It is in consequence indeed of hallucinations of this kind that a person is led to commit

the most insane acts, e.g., to make some silly and disastrous speculation in business, or to take some foolish step in life: and worse still, it is generally owing to hearing some voice saying, 'Go and drown yourself,' or, 'Go and shoot yourself,' that most of the numerous suicides among Spiritualists have been brought about."—*"Spiritualism and Insanity,"* by Dr. C. Williams, pp 66, 67.

Another writer utters a similar warning: "Recourse to Spiritism frequently produces hallucinations and other aberrations, especially in subjects who are predisposed to insanity, and even those who are otherwise normal expose themselves to severe physical and mental strain."—*Raupert's "Dangers of Modern Spiritism."*

THE TRANCE HABIT.

The last named writer deals at some length with the perils which beset the devotees of Spiritualism. According to him there is a very real danger of forming what may be called the trance habit.

"One very serious consequence, not often referred to in spiritistic writings, is apt to follow upon the habitual and systematic induction of the trance state. It is a tendency on the part of the sensitive to pass into it imperceptibly at all times and places upon the smallest possible provocation—to entirely lose the power of any kind of control over the phenomena. A mere reference to the subject of Spiritism, the reading of a book connected with it, the accidental remark of a friend, may bring it about and may place the sensitive in a position of the greatest possible annoyance and inconvenience—not to mention those dangers of a moral character necessarily attending such a condition of helplessness and of loss of self-control. Indeed, such a fully-developed sensitive may after a time exhibit symptoms strongly indicative of what is known as possession or obsession, or, at any rate, of permanent abnormal will control of some kind, and the condition may ultimately become a truly miserable and pitiable one, in many cases terminating in complete mental and physical collapse and not infrequently in the asylum."—*Raupert's Modern Spiritism,* pp. 77, 78.

"The intellectual faculties too may, in the same way, and by the same process, become impaired after a time, and the sensitive, losing the power of coordinating his thoughts and of accurately distinguishing the source from which

they flow, may come to habitually act upon the suggestions made either by the action of his own disordered sub-conscious mind or by that of spirit intelligences in rapport with him. In all these instances the sensitive would exhibit all the signs and symptoms commonly held to be symptomatic of mind aberration and insanity."—*Idem,* p. 78.

HOW DEMONIACS ARE MADE.

Again we quote from the same writer: "A person who has long and successfully practised mind-passivity, and who has by this means invited and facilitated subjective spirit intercourse, of necessity constantly lays himself open to the invasion of external intelligences and to a form of spirit control which is apt to be most subtle and complex in its character, and of the operation of which he may himself remain unconscious for a considerable period of time. He may become the subject of suggestions, impulses, and promptings, wholly extraneous and foreign in their character and yet having to him all the appearance of quite normal mind action and consequently impelling him to ready and implicit obedience. The writer cannot help feeling that it is here that many of the startling and incomprehensible occurrences, so constantly reported in our daily newspapers, find their legitimate explanation, and that the innumerable instances of apparently sudden mind aberration have their origin. The frequency of them will be in proportion to the extent to which planchette and automatic writing, and the mind passivity which these necessitate, are cultivated, and through which the invasion and control of unseen spirit intelligences is thus being facilitated. 'Ten thousand people,' wrote Dr. Forbes Winslow as far back as 1887, 'are at the present time confined in lunatic asylums on account of having tampered with the supernatural.'"—*Raupert's "Modern Spiritism,"* p. 84, 85.

These perils are surely sufficient to dissuade anyone who values the possession of a sound mind from trifling with Spiritualism. The risk would be great enough if the spirits were invariably high minded and truthful, but as a matter of fact almost every writer who pleads the cause of Spiritualism has to confess that the spirits seem much given to lying.

LYING SPIRITS.

Sir W. F. Barrett writes: "One of

the most provoking things in this connection is this not infrequent impersonation of great names in history. The absurdity is so transparent that only the ignorant are misled; but these freaks of the subliminal self often add to the perplexity of the inquirer and to the contempt of the scoffer."—*"On the Threshold of the Unseen,"* p. 94, first edition.

Again the same writer says: "Some of the most conclusive evidences of personation are given by the control who purported to be the Rev. Stainton Moses. The names of three spirit friends (the Emperor band), whom the real Stainton Moses could never have forgotten, were given and not one of these names is true or has the least semblance of truth, Professor Newbold tells us. Again, Dr. Stanley Hall, in sitting with Mrs. Piper, asked if a niece, Bessie Beals, could communicate. She professed to come and gave various messages at various sittings, but she had never existed. Dr. Hall had given a fictitious name and relationship."

Here is another instance: "A spirit calling himself Peter Rooney told a story about himself. Attempts were made to verify it, with the following result . . . the whole elaborate story was therefore fictitious and characteristic of the dramatic inventions, like externalized dreams, which so often come through these automatic channels and which are so misleading to the novice, and so productive of mischief to the credulous."—*"On the Threshold of the Unseen,"* by Sir W. F. Barrett, page 184.

AS YOU LIKE IT.

Of what value is such a revelation as this? Remember that it is offered to us as a proof of the survival of human beings after death, and as a "solid basis" which is to give unity and reality to all religions. When, however, we inquire what its message really is regarding religion we find it altogether lacking in honesty and truthfulness. "When we look at these spirits more closely, writes a French author (Anatole Barthe), one discovers with no small surprise that they are Catholics among Catholics, Protestants among Protestants, Jews among Jews, and even Materialists among Materialists. In Paris and Budapest they teach incarnation; in England and America they deny it. Swedenborg's controls proclaim the truth of what is practically the doctrine of the orthodox heaven and hell. The learned spirits writing through the hand of Mr. Stainton

Moses teach a kind of Broad Church doctrine, out of which all definite and distinct Christianity is refined away. To the simple question concerning the after life, of which, considering the tone of superior knowledge and enlightenment which they are apt to assume, we may well expect them to have reliable information, they give the most diverse and often mutually contradictory answers, leaving the thoughtful inquirer in a state of most hopeless bewilderment. All this makes it too evident that the spirits are either practising deliberate deception and make it their object to mislead and to mystify their disciples, or, if they are really human beings who have lived on the earth, that they have no definite truth of any importance or value to communicate to us. In either case it is difficult to see in what the advantage of the teaching of these beings, and the supposed progress and enlightenment by which it is supposed to be followed, can be said to consist."—*Raupert's "Dangers of Spiritualism," pp. 135-137.*

THE NEW REVELATION FROM AN OLD SOURCE.

The latest champion of Spiritualism, Sir Arthur Conan Doyle, although he regards it as "the new revelation" which is to bring about vast changes in religion, feels obliged to confess to his readers that there are still certain problems and limitations connected with

Spiritualism. One is that "the spirits have the greatest difficulty in getting names through to us, and it is this which makes many of their communications so vague and unsatisfactory." Another is "their uncertainty wherever any time element comes in. Their estimate of time is almost invariably wrong."

Then he adds: "But apart from all these limitations we have, unhappily, to deal with absolute cold-blooded lying on the part of wicked or mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of wilful deception, which occasionally are mixed up with good and true communications. There is nothing more puzzling than the fact that one may get a long connected description with every detail given, and that it may prove to be entirely a concoction."—*"New Revelation," page 123.*

By their fruits ye shall know them. Does not this last-mentioned characteristic show that Spiritualism proceeds from that powerful spirit who is not only himself a liar, but the father of lies, the deceiver of all mankind, who abode not in the truth because there is no truth in him?

And this is THE NEW REVELATION which some would persuade us to receive as a solid basis on which the religions of the future can be reconstructed!

mind again is dominated by a noble and upright character. Thus a human being is gradually fashioned in the image of His Maker and becomes a blessing to the world in which he lives. The summit in this upward progress is marked by the exercise of a complete degree of self-control. This is the sign of a fully developed personality. The whole being is now directed by firm resolution, enlightened by a well-balanced reason, to the attainment of worthy ends.

Nothing in a fully developed man is so desirable or so priceless as self-control. Without this there would be no strong individuality, no positive character. It is the mission of Spiritualism to rob man of this highest of all endowments, this moral crown of glory, and so undo the noblest work of God.

THE DEVIL'S FEE.

Spiritualism presents itself to men offering them a new revelation, which shall lift them to heights hitherto unattained, and reveal to them secrets as yet hidden. All it asks from men in exchange is their self control, their will-power. For no one need present himself in the spiritualistic circle unless he is prepared to surrender the control of himself to whatever spirits may visit the gathering. If he is not prepared to make this sacrifice he will see and hear nothing.

But when man has parted with his self-control, what has he left? He has sacrificed that which alone gives real value to life, the supreme gift of God, his moral freedom. What follows?

Listen to the testimony of one who learned by sad experience. "The injurious results to the health and especially to the nervous system of the medium, and also of the regular *habitués* of the spiritualistic circles which I attended, were to my own knowledge, in numerous instances, most disastrous, and when I severed my connection with the movement some years ago, I found I had done so not a moment too soon, for not only were my nerves thoroughly unstrung, but I had, I found, so weakened my will-power by the almost daily induction of that great desideratum in spiritualistic studies, to wit, will passivity that, although it is nearly fifteen years ago now, it has never to this day recovered its normal force and energy."—*"Spiritualism and Insanity," by Dr. C. Williams, p. 34.*

"Some years ago I was so greatly interested in this subject that I gave
(Concluded on last page.)

A Moral Disaster.

WHEN a child is born it is a helpless little bundle of mortality, with only a few blind instincts to guide it, but with a virtually unlimited range of possibilities opening up before it. The history of a human being should be made up of the gradual conversion of these possibilities into realities.

First, the child develops an animal existence. It learns to use its limbs and its organs, to seek pleasure and avoid pain, and to form the habits that are necessary to its physical well-being.

Second, the child develops a mind which registers sensations, compares and contrasts experiences, learns to reason and form conclusions, and gradually becomes fitted to profit by the instruction that older persons are able to impart.

Thirdly, a child develops a social nature. Its thoughts are no longer occupied almost entirely with itself, but take note of the rights of others. Thus social virtues are developed and the one-time baby grows up a useful member of society.

Next the moral nature develops. Questions of right and wrong can now be considered. The relation of the human being, not merely to his fellows but also to God, calls for thought and consideration. Sin is recognized as such. Temptation is resisted, moral victories are gained, and character is developed.

Thus out of the once helpless infant is developed a responsible human being, with his animal instincts and bodily powers under the control of a sound and well-trained intelligence, while the

Our Little Folks.

"Suffer the little children to come unto Me . . . of such is the kingdom of God."

Quiz and Query.

Chapter XVII.

Shaft-sinking; Mine-working; and Coal-baking.

NATURALLY there was only one thing talked about the next day—coal; and very naturally, too, uncle was deluged with questions that Quiz and Query had thought of since their thrilling experience of the previous afternoon.

They wanted to know how people found coal mines, what happened to the roof when the coal was taken out, how much coal was got out of mines, how long would the supply last, what was anthracite, what was coal gas, etc., etc.

Accordingly uncle decided to devote the whole of the evening to answering these questions—as he still resolutely refused to answer them at other times. The subject appointed for the evening was sugar, but this was postponed till another occasion, as even that favourite of children paled before the momentary interest of coal.

"First of all we will deal with how coal mines are discovered," began uncle, when the time came round to begin. "This takes very careful examination of the surface and surrounding conditions. Shafts cost thousands of pounds to sink, so they are not made till the miners are as sure as they can be that they will strike coal at a reasonable depth. Small holes, from a few inches to a foot or so in diameter, are first bored into the earth at intervals over the spot where coal is supposed to lie. After a number of these have been made an expert engineer can soon tell, by examining the material brought up by the borers, whereabouts the shaft should be sunk in order to be in a central position in the mine-to-be.

"Then comes the sinking of the shaft. All kinds of methods have been devised to perform this very trying work. Gigantic cutters have been constructed that will bore a hole from nine to fifteen feet in diameter. But the greater number of shafts in existence have been made by hand labour—the

miners digging away the soil and rock and throwing it into receptacles, to be hauled to the surface.

"The greatest obstacle to be met on the downward journey is water. At any moment an underground stream may be struck and usually water is all the time oozing into the pit. To counteract this, pumping has to go on continually in order that the miners may continue their work. One inventor, to avoid the water difficulty, actually

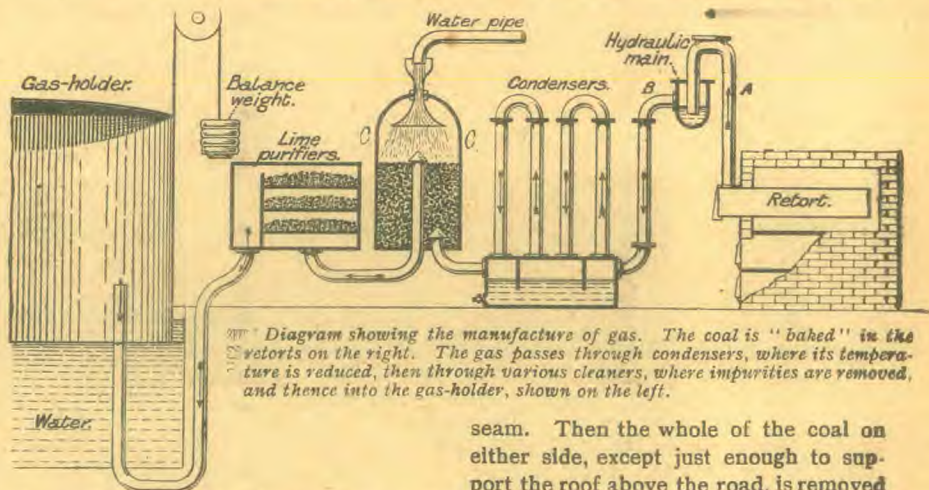


Diagram showing the manufacture of gas. The coal is "baked" in the retorts on the right. The gas passes through condensers, where its temperature is reduced, then through various cleaners, where impurities are removed, and thence into the gas-holder, shown on the left.

froze the ground for four or five feet around where the miners were working by running cooled salt water (4°C) through a series of pipes inserted in the ground to be frozen. The miners were thus protected by a frozen wall, and the frozen bottom was treated in the same way as rock. This method has since been used for many shafts.

The sides of the shaft are kept intact by iron tubing which is put in place as the shaft descends. Shafts vary in size from seven to twenty feet in diameter—the large ones of course being made where a greater production is expected.

"So much for the shaft. I mustn't spend so much time on each question or we shall never get through. What was next?"

"What happens to the roof when the coal is taken away?" asked Willie.

"Falls down," laughed uncle.

"Yes, but if it does, what happens to buildings on the surface?" retorted Willie.

"I see you want an idea on how the coal is worked. Of course there are many ways of working a mine; I can only give you the two main methods. First, the pillar method. Tunnels or roads are cut from the shaft to the limit of the coal seam. From the main roads, at regular intervals, others are cut and then still others at right angles, till the whole is honeycombed and the roof supported only by pillars of coal, each on the average 22 yards broad by 30 yards long.

"Then the men start working back from the extreme limit, cutting away the pillars. When a number of these have been taken the roof falls with a great crash.

"The other way is called the long-wall method. The principal road is first made from the shaft to the limit of the

seam. Then the whole of the coal on either side, except just enough to support the roof above the road, is removed at once, without making pillars. The roof falls as the miners proceed, but they are protected by temporary wooden props or stone walls which support the roof for a sufficient space where they are working. They work forward, away from the shaft, and roads for the removal of the coal are kept open through the fallen roof.

"But how about buildings on top?" asked Willie again.

"Of course if there happen to be any above the mine, they sink down with the fall of the roof. The ruined front of Newstead Abbey (in Nottinghamshire) was lowered in this way several feet, but without injury. However, mines rarely run under important buildings, but when they do, as is the case with some in France and Germany a government

order makes it compulsory to replace the coal removed with broken rock and earth from the surface. Now what next?"

"How much coal do they get out of mines?"

"I can't remember that," replied uncle, "but I can soon tell you." He reached for a book and soon turned up the figures. "At one colliery in South Wales 550,000 tons were raised in one year. At another in Yorkshire 600,000 tons, in less than one year. The average per day of this last mine was 2673 tons. This means about 200 tons an hour coming up the shaft. Tremendous isn't it?"

"Yes! But won't the supply run out?" asked Willie.

"In time, doubtless. But it need hardly worry us at all. According to the calculation of an eminent scientist,

coal would be that remaining on a riddle with 4 inch holes. Then what falls through this goes on a 3 inch sieve; then it goes on smaller and smaller riddles down to $\frac{1}{8}$ inch. But of course such elaborate 'screening' as this is very seldom done, and certainly never for the ordinary house coal we burn here"

"What is anthracite coal?" asked Willie.

"Well, all coal is made up of carbon, hydrogen, oxygen and nitrogen plus some quantity of mineral matter which forms the 'ash' after burning. Anthracite is coal with the highest percentage of carbon—over 90%. This class of coal burns with a very small amount of flame, producing intense heat and no

such a good light as it used to do. This is because of the introduction of incandescent mantles. Gas for these needs to have *heating* rather than *lighting* properties, and so the gas companies now use coal which will produce gas of this kind."

UNCLE ARTHUR.

(To be continued.)

Bible Games for Sabbath.

BIBLE NAMES.—This is a good test for the memory, and will give you an opportunity to search your Bible. Each player must first write his own name in full; then, taking it letter by letter, make a list of people and places—one person and one place beginning with each letter in his own name. You must not get any help from the others. Leave blanks where you cannot think of the name of any place or person beginning with that letter. When the lists are finished, they are exchanged, and corrected by the others, with the aid of their Bibles.

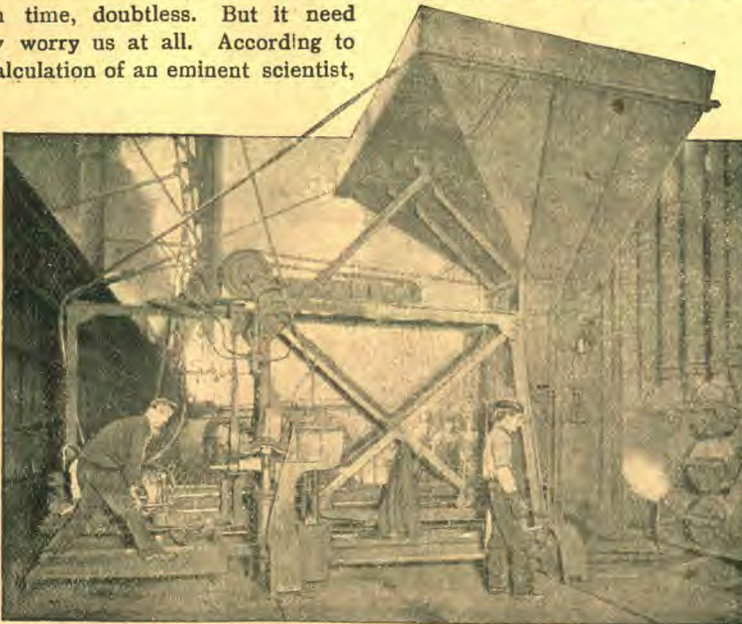
BRAVE DEEDS.—Make a list of the brave deeds you can remember that the Bible tells about. You should do this without anyone's helping you. The one who has the most will win the game. You can also play this by having each one tell in what part of the Bible each of these deeds is found.

BIBLE GARDENS.—Make a rough sketch of a garden, and fill it with trees and flowers, using only those mentioned in the Bible. First find the name in the Bible, then sketch the tree or the flower, with the name and the reference written neatly underneath. When your gardens are full, compare them; and the player whose garden contains the greatest variety, wins the game.—*Little Friend.*

A Prayer.

EACH day I pray, God give me strength anew
To do the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the lie,
To look a cold world bravely in the face,
To cheer for those that pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give—
God give me strength that I may rightly live!
—Selected.

To fall in love with a good book is one of the greatest events that can befall us. No one can become the friend of even one good book without being made wiser and better.—*Henry Drummond.*



GAS-MAKING. MODERN METHOD OF FILLING RETORTS.

made some years ago, 'the coalfields of central France, central Bohemia, the kingdom of Saxony, and the north of England, would be exhausted in 100 to 200 years, the other British coalfields, and that of the north of France in 250 years, those of Belgium and Westphalia in 600 to 800 years, and those of Upper Silesia in more than 1000 years.' So I think we shall be all right for fires while we are alive don't you?" said uncle with a smile.

"How do they get the different kinds of coal you see in coal shops?" asked Winnie.

"Some are from different mines, of course, but yet many kinds of coal can come from the same mine. The difference is largely in the size of the lumps. Thus anthracite coal from one mine is broken up by toothed rollers, and sorted into different sizes. 'Lump'

smoke, but is not suited for ordinary fireplaces, being hard to ignite."

"Now what is coal-gas?" asked Winnie.

"That is the gas we burn in our gas stoves and gas brackets. I suppose you want to know how it comes from coal. Briefly, the coal is 'baked' in ovens or 'retorts' raised to a very high temperature. The heat causes the coal to separate into its main elements which I told you a moment ago. The carbon and mineral matter remain behind in the retort as coke while the mixed gases pass out through a pipe in the top. The gas is then purified by various means and finally led into a big holder or gasometer, which you have of course seen. From here it is conducted by pipes to our houses.

"You may have noticed that the plain gas burner doesn't give nearly

The Home Circle.

"Only Wait."

WHEN the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate.
Then in accents soft and cheering,
Patience whispers, "Only wait,"
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

O sad heart, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, a wounded spirit,
By the cross of life weighed down;
Thou shalt rich reward inherit—
Bear the cross and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

—Selected.

A Man With A Backbone.

YEARs ago, when David Livingstone was exploring Africa, he one day entered a native village far up in the interior of the country, and was met by Chief Sekhomo, who ruled in that country. Trotting along by the chief's side was a small boy, his eldest son, who gazed with open-eyed wonderment at the strange-appearing white man. That boy is alive to-day, and is probably the best-known chief in South Africa, ruling a great country and a large and powerful tribe called the Bamangwato.

To this boy was given the name Khama, meaning antelope; for he was naturally an athlete, and it was said of him in his youth that he could easily keep pace with the swiftest horse. He was always a leader of the young men of the tribe in all sports and games.

Through the efforts of the missionaries, as Khama came to young manhood, he was brought face to face with the religion of Jesus Christ, which he finally accepted with all his heart. He had a fearless and determined nature; and when once his decision was made, nothing could turn him from his purpose.

"BOIKANYO," OUR CONFIDENCE.

He was a daring hunter; and once as the men of the tribe were boasting around the evening fire how on the next day they would go forth and slay a lion that had been breaking into the cattle kraals, taking the best animals, Khama sat silent, saying but little, purposing in his heart, however, that the beast should be slain that night. It was so; for single-handed and alone, while his boasting fellows slept, he hunted and shot the beast, and the next morning came into the village with its skin about him. As the old men of the village saw this strong young man move among the tribe, so quiet, yet so determined, they said among themselves, "Khama is our *boikanyo*—our confidence."

After accepting Christ, Khama was persecuted by his heathen relatives, and especially by his unnatural father, Sekhomo, who was a witch doctor, and by virtue of being chief, was the chief witch doctor among the Bamangwato people. Khama had no faith in their wild, weird incantations, and would have nothing to do with them. This attitude called down on his head the fierce wrath of his father and the other witch doctors of the nation. His father plotted against his life, and time after time, with others, lay in ambush against him; but Khama was delivered out of their hands, evidently because God had a work for him to do among his people, who were greatly in need of the uplifting influence of the Gospel. He would have nothing to do with the horrible rites attending the initiation of the boys of the tribe into manhood; and when the witch doctors practised their incantations for rain to break the terrible drought that was upon the country, Khama would calmly say that God ruled the heavens and the earth, and would do for them what was best.

ONE WIFE AND NO WITCH DOCTORS.

"You, as son of a great chief," cried Sekhomo, his father, whose wives could hardly be numbered, "must take

other wives." But Khama replied that God's Word told him he should have but one wife, and he must follow this Word, and only one wife would he keep.

One night, Khama was awakened from his sleep; and looking out of his hut, he saw the *lolwapa*, or court, in front of it lighted up with lurid light. Around a fire, he saw the hideous forms of the witch doctors dancing in a state of frenzy. Their faces were covered with manes of hair from the wild beasts, while strings of lions' and leopards' teeth about their necks were clanking with every movement. About the fire they ran, in the most furious manner, casting charms into the fire, and all the while cursing the young man Khama. These exhibitions of the witch doctors greatly terrify the simple-minded native people, who seem at such times to be brought into the very presence of unseen spirits; but to Khama they had no terror, for he knew that these exhibitions were not inspired by God. Rushing from the hut, he ran to the fire, and with his foot, kicked it in every direction, stamping their charms into the earth. At this bold act, which, according to the belief of the Bamangwato, would surely cost a man his life, the witches scattered into the darkness and disappeared.

But lions and witch doctors were not the worst things that Khama had to meet. After Sekhomo, his villainous father, had died, and Khama had come to the chieftainship, he was grieved to see the drunkenness among his people. This was caused not only by an intoxicating beverage made by his own people from the corn of the land, which was needed for food, but by brandy sold to the natives by white men.

Khama had rid his people of the lion, from the power of the witch doctors, from the fierce Matabele who lived to the north, their king Lobengula carrying in his neck to the day of his death a bullet from the rifle of Khama; and Khama now determined that drunkenness among his people should cease. They were taking of their food, the product of the land, and from it brewing beer, which did them no good, but harm. His people were lying drunk in every village, or were staggering about the country. And what made it worse was that Khamane, his younger brother, was in favour of the traffic. One time, as Khama went out to battle with the Matabele, he left Khamane in charge of his city. His brother then said to the people: "Now you may again brew

beer. Why should Khama rule you? Remember, he forbids you to make and to drink beer. He has done away with the dances of the young men. He will not let you make charms, or throw enchanted dice, or make incantations for rain. He is a Christian. If I ruled you, you should do all these things."

WHITE MEN THE CURSE OF AFRICA.

Then a change came over the people. The foul, unclean dances were begun, cries of beaten women were heard everywhere, beer was brewed in great quantities, and drunk people were seen in all directions. After a while, Khama returned. What a sight met his gaze! His anger was terrible. Taking the beer that was causing such havoc among the people, he poured it on the ground. The old men were very angry with him, and plotted to kill him; but calling them together, he told them he would not rule over a drunken people, and if they must have drink, they must go from the tribe.

But now he learned that white traders were selling this terrible drink to his people from casks in the stores. Khama called the traders together, and said, "It is my desire that no strong drink be sold in my town."

"We will not bring the great casks of brandy," they replied, "but we hope you will let us have cases of bottles, as they are for medicine."

"I consent," said Khama; "but there must be no drunkenness."

"Certainly," replied the traders, "there shall be no drunkenness."

A few days after, one of the white traders locked himself in his own house, wild and naked with delirium. Then he called others in, and soon there was yelling and fighting. Khama sought a missionary friend of his, whom he found on his bed with fever, and told him how things were going. As sick and weak as he was, the missionary went with Khama, and saw what the white traders were doing. "I will clear them all out of my town," cried Khama. This was Saturday night. The following Monday morning, he called all the white men together to his open-air court. They all came. The missionary was with him. All knew, by Khama's sternly set face, that a storm was coming.

When all were seated, Khama said: "You white men have insulted and despised me in my own town because I am a black man. If you despise us black men, what do you want here in the country that God has given us? Go back to your own country." Then

his voice became terribly earnest as he said: "I am trying to lead my people to act according to the Word of God, which we have received from others of you white people; yet you show them an example of wickedness such as we never knew. You, the people of the Word of God! You know that some of my own brothers have learned to like the drink, and you know that I want them not even to see it, that they may forget the habit. Yet you not only bring it in and offer it to them, but you try to tempt me with it. I make an end of it to-day. Go! Take your cattle, and leave my town, and never come back again!"

For a time, not a soul before him moved or stirred. Finally a white man who had lived from boyhood in the village arose, and as an old friend, pleaded for pity.

"You my friend?" said the chief, his words full of irony. "You—the ringleader of those who despise my laws! You are my worst enemy. You pray for pity? No! For you I have no pity. It is my duty to have pity on my people over whom God has placed me, and I am going to show them pity to-day, and it is my duty to them and to God. Go!" And they had to go.

Khama then called the young men and his hunters together, and said to them, "Not one of you is to drink beer." Then he called a great mass meeting of the Bamangwato people, when thousands upon thousands faced their great chief. This is what he said: "I, Khama, your chief, order that you shall not make beer. You take the corn that God has given to us in answer to our prayers, and you destroy it. Nay, you not only destroy it, but you make stuff with it that causes mischief among you."

There was some murmuring among the people at the assertion that they could no longer brew beer; but with flashing eyes the chief said, "You can kill me, but you cannot conquer me."

In 1916, an effort was again made by white traders to force strong drink upon the Bamangwato, and Khama was obliged to renew the fight. This he did successfully, and to-day his country is free from the vile traffic. The chief is now over eighty years old, but is strong and hearty, and has a mighty power for good among his people. Every morning at sunrise, he gathers them together for morning prayer at the feet of Jesus, who is leading His hosts forward in the conquest of Africa.

The world is immeasurably indebted to missionary activity for the civilization of heathendom; but in a majority of instances, liquor has preceded or accompanied the Gospel. It is high time that we abolish the base of supplies for the liquor interests.

Capetown, W. B. WHITE.

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IN this issue and our last we have dealt with the character of Modern Spiritualism as a working of Satan. In our next we shall consider some Scriptures which throw light on the end which the forces of darkness are hoping to achieve by this modern revival of ancient sorcery. All our readers, we hope, are convinced by the evidences presented that Spiritualism is wholly evil. How evil it really is we shall show in our next.

A Moral Disaster.

(Continued from page 11.)

a great deal of my time to it, and at last became so prominently identified with it that I was elected President of a local spiritualistic society. This post, I may say, I held for one year only, and it numbered in members, so far as my memory serves me, not more than about forty. Now, mark what happened! During that short space of twelve months only, and amongst that small community of but a few dozen at most, several members, from being normal people, became quite changed and neurotic; at least one member became thoroughly insane and had to be sent to an asylum; and another became so unhinged in mind that he committed suicide by shooting himself."—*Idem*, pp. 35, 36.

Another writer says: "An increasing cultivation of mind passivity always ultimately ends in spirit control, the incipient stages of which are often quite unperceived by the operator."—*Raupert's "Spiritistic Phenomena,"* p. 30.

THE REAL PERIL.

Sir W. F. Barrett, suggesting excuses for the fraudulent mediumship that so often discredits Spiritualism, says:—

"We must remember the abnormal condition and loss of normal self control involved in mediumship, and surely it would be as unjust to charge a deeply entranced medium with conscious fraud as to accuse a somnambulist walking

on a housetop with consciously jeopardizing his life. It is this weakening of the sense of personal responsibility that constitutes, in my opinion, the chief peril of Spiritualism. Hence, your gates need to be guarded with jealous care; even the level-headed should walk warily, and the excitable and emotional should have nothing to do with it; for the fascination of the subject is like the candle to moths: it attracts and burns the silly, the credulous and the crazy.

"Every Spiritualist knows the mischief of promiscuous sittings of ignorant people, and many feel as strongly as I do that dark séances and paid professional mediums are as a rule to be sedulously avoided and should be protested against."—"*On the Threshold,*" pp. 92, 93.

"LEAVE IT ALONE."

Again, discussing the circumstance that the famous medium, Eusapia Palladino, would cheat unblushingly in giving her demonstrations, Sir W. F. Barrett writes thus:—

"Every one who has had repeated sittings with Eusapia, and similar mediums, knows that what seems . . . fraud often intrudes itself after the most conclusive evidence of the absence of fraud has been obtained. It is this apparent demoralization of the medium which renders the whole inquiry so perplexing and doubtful, both from an ethical as well as a scientific point of view."—*Idem*, pp. 125, 126.

In view of these admitted perils it is not surprising to find Sir Oliver Lodge also uttering earnest words of warning to those who may be influenced by his writings to resort to Spiritualism for the sake of getting into contact with their loved and lost:

"It may be asked, Do I recommend all bereaved persons to devote the time and attention which I have done to getting communications and recording them. Most certainly I do not. I am a student of the subject and a student often undertakes detailed labours of a special kind. I recommend people in general to learn and realize that their loved ones are still active and useful and interested and happy—more alive than ever in one sense—and to make up their minds to live a useful life till they rejoin them."—"*Raymond*," p. 342.

Later in his book Sir Oliver gives this additional word of warning: "Unless people are well balanced and self-critical and wholesomely occupied, they had better leave the subject alone."—*Idem*, p. 355.

BEWARE!

Here is another word of warning from the pen of Sir W. F. Barrett. It is interesting to note how even these

convinced advocates of Spiritualism feel themselves in duty bound to speak words of warning to those who may be influenced by their writings to seek comfort and help in spirit circles.

"The Apostle Paul in the Epistle to the Ephesians points to a race of spiritual creatures similar to those I have described, but of a malignant type, when he speaks of beings not made of flesh and blood, inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies exist in the unseen; this of course, is equally true if the phenomena are due to those who have lived on the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligences and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina but in the possible deprivation of that birthright we each are given to cherish, our individuality, our true selfhood; just as in another way this may be impaired by sensuality, opium, or alcohol."—"*On the Threshold of the Unseen,*" p. 95.

ROTTEN FRUITS.

We conclude with a quotation taken from the writings of an opponent of Spiritualism, but in view of the admissions freely made by the advocates of spirit-intercourse, every candid mind will surely admit that his conclusion is a fair and reasonable one.

"The writer has before him a number of carefully investigated and, in some instances, personally observed cases, in which the spirit intelligence, after giving for some months in succession abundant evidence of its identity with some deceased friend or relative, after conveying the most exalted teaching respecting human duty and responsibility, after habitually introducing itself by prayerful assertions of the most lofty kind, and completely transforming the mental and moral life of the persons concerned, was in the end discovered to be a masquerading intelligence, and on its own confession keenly intent on working the moral and physical ruin of its victims. The ingenuity displayed in attaining this end, the tricks and subtleties resorted to in order to escape detection and to continue "in possession" were, in one or two instances of the kind, passing all human comprehension and imagination. And the wonder is that anything like an escape from such toils is ever effected at all. In some instances this is only accomplished after the physical constitution of the victim has been completely ruined. In others termination of the experiment is reached in the asylum or in some institution for the care of nervous disease. It is surely here, not in their exalted utterances, and moral platitudes, that the true 'fruits' of these intelligences are to be found."—*Raupert's "Modern Spiritism,"* pp. 158-160.