

1: Full text of "Hints for the Evidences of Spiritualism"

Evidences of modern spiritualism, being a debate held at Decatur, Michigan, March 12th, 13th and 14th, , between Mr. A.B. Whiting and Rev. Jos. Jones, upon the question "Resolved, that the origin of modern spiritual phenomena is entirely hypothetical.

Increasingly, North Americans identify as spiritual as opposed to religious. What is behind the rising popularity of spirituality without religion? Some critics have suggested it is a byproduct of the self-obsessed culture of today, evidence of a narcissism epidemic. Since I have conducted in-depth research with Canadian millennials, interviewing 33 Canadian millennials who self-identify as spiritual but not religious in order to better understand their beliefs and practices. I believe when people call themselves spiritual they are basically signaling three things: Second, that they try to attend to their inner life to their mental and emotional states in the hopes of gaining a certain kind of self-knowledge. Third, that they value the following virtues: Religion, many conventionally think, attends to the field of human experience that concerns our most fundamental questions questions of meaning, purpose and value. But since the Enlightenment, many individuals in North Atlantic countries have developed a self-understanding of themselves as secular, or modern. For many, religion does not seem like a viable option. It seems outdated, or at odds with a scientific understanding of the world or, at least parts of it do. Yet, despite this shift, questions of meaning, purpose and value remain. How should I relate to the natural world? To whom or what should I commit my life? Although science can provide answers to these questions, the answers rarely inspire my participants as they would like them to. So when people speak of spirituality they are generally invoking some framework of meaning that enables them to make sense of that which, for them, science fails to address. This is why atheists, agnostics and believers can all and often do identify as spiritual. One need not believe in God in order to have questions that scientific materialism cannot answer. Most of my study participants think contemporary Western culture is far too outward focused, glorifying material success and procurement at the expense of the things that really matter. They would agree with the famous cultural critic Erich Fromm, who in the s argued modern societies emphasize having things as opposed to just being. Spirituality stresses the importance of attuning to our inner life both as a way of resisting the constant pressure our culture exerts to value what lies outside of us, as well as a means of finding a place of refuge. This is one reason why, for instance, environmentalists have often endorsed spirituality. One of the major causes of climate change and environmental destruction, these environmentalists argue, is the never-ending quest for economic growth, fuelled by a capitalist logic of acquisition and expansion. The Dalai Lama once said, while the West was busy exploring outer space, the East was busy exploring inner space. Shutterstock The Dalai Lama once quipped, while the West was busy exploring outer space, the East was busy exploring inner space. Regardless of the veracity of this generalization, he was getting at something that many of my study participants feel: When millennials say they are seeking to become more spiritual, they are often saying that they are trying to resist this trend. Looking inward to act more wisely For many millennials looking inward is an ethical endeavour. For many, becoming more contemplative or aware of their inner life allows them to interact with others in a way that is less reactive, less harmful and more authentic to who they think themselves to be. Thus, there are certain virtues which have come to be associated with spirituality: These virtues naturally flow out of the introspection inherent to spirituality because they ultimately require a high level of self-knowledge. That is, knowledge of why we hold the beliefs we do, knowledge of why we act in certain ways, and most importantly, knowledge of our interdependence. Many millennials believe contemporary societies in the western world are structured in such a way that silence and stillness are the exception, not the rule. For others, it entails attuning themselves to the immaterial dimensions of life. Nor am I suggesting that all individuals who fit the above description are necessarily spiritual. I only mean to propose that these three characteristics cover a lot of what millennials mean when they call themselves spiritual. Our ability to realize our ethical ideals depends not only our own willingness, but also the social and economic constraints that we live within. Ultimately, more research needs to be done to better understand this emerging trend.

2: Sir Arthur Conan Doyle and Victorian Spiritualism

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He read a book written by the US High Courts Judge John Worth Edmonds , one of the most influential early American Spiritualists, who claimed that after the death of his wife he had been able to communicate with her. Lycett When Doyle practised as a physician at Southsea, he participated in table turning sittings at the home of one of his patients, General Drayson, a teacher at the Greenwich Naval College. In his *Memoirs and Adventures*, he wrote: I was so impressed that I wrote an account of it to *Light*, the psychic weekly paper, and so in the year I actually put myself on the public record as a student of these matters. In , Conan Doyle gave his first public lecture on Spiritualism. Later he wrote books, articles and made public appearances in Britain, Australia and America to promote his beliefs. On the summit of his literary fame caused by the Sherlock Holmes stories, Conan Doyle, decided to abandon writing fiction and devoted himself almost entirely to the study of paranormal. Doyle was convinced that intelligence could exist apart from the body, and that the dead could communicate with the living. He believed that Houdini possessed supernatural powers. However, either of them had a different view about Spiritualism. Houdini was a fervent opponent of the Spiritualist movement in the s. Lady Doyle, in a hypnotic trance, wrote automatically a long message in English from Mrs. Houdini understood that it was trickery because his late mother barely knew English. He announced publicly that Spiritualism is a fraud and thus he ended his friendship with Doyle. The *Coming of the Fairies* In , two teenage girls in Yorkshire, Elsie Wright age 16 and her cousin Frances Griffiths age 10 , produced two photographs of fairies which they had taken in their garden. One of the photos showed Frances in the garden with a waterfall with four fairies dancing upon the bush. Three of them had wings and one was playing a long flute-like instrument. Conan Doyle accepted the photos as genuine evidence for fairies and wrote two pamphlets and a book, *The Coming of the Fairies* , in which he publicly announced that fairies truly existed. The book was widely ridiculed in the press and many people realised that Conan Doyle had lost his grip on reality. The book made him one of the leading Spiritualists of his time. *Spiritualist Travels* Conan Doyle promoted the ideas of Spiritualism all over the world, drawing big crowds wherever he went. He began his Spiritualist travels in , with visits to major cities of Great Britain. Then, during and , he made voyages to Australia and New Zealand. In and , he toured the United States with lectures on Spiritualism. Early in , he visited South Africa, and in the autumn, he toured several European countries. Many claims were set forth, but whether satisfactory communication was established remains a question. She asserted that she had seen clairvoyantly Conan Doyle sitting in the empty chair. She conveyed a message from Sir Arthur, though apparently only his wife in the front row heard it, everyone else being overmatched by a burst from an enthusiastic organist. His faith in the possibility of communication with departed souls was strong and he cared little whether others agreed with it or not. Sir Arthur claimed to have had conversations with the spirits of many great men, including Cecil Rhodes, Joseph Conrad, and others. In his later years he often expressed a wish that he should be remembered for his psychic work rather than for his novels. *New York Times Obituary*, July 8, How could Sir Arthur, a medical man and the creator of a super-rational detective, have come out as a committed spiritualist? This question is hard to answer. Paradoxically, Victorian Spiritualism was the natural child of rationalism and loss of religious faith; a strange hybrid of science and evolutionary metaphysics which attracted the minds of many people at the turn of the nineteenth century. It was a counterculture movement within Victorian and Edwardian society and its legacy is visible in later time. Victorian Spiritualism exerted an indirect influence on the emergence of the esoteric movements of modern Theosophy and New Age. It also had an impact on psychoanalysis the notion of the subconscious , and last but not least, the modernist artists and writers, such as William Butler Yeats, James Joyce the concept of epiphany , Ezra Pound and T.

3: CATHOLIC ENCYCLOPEDIA: Spiritualism

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The term "spiritualism" has been frequently used to denote the belief in the possibility of communication with disembodied spirits, and the various devices employed to realize this belief in practice. The term "Spiritism" , which is used in Italy , France , and Germany , seems more apt to express this meaning. Spiritualism, then, suitably stands opposed to materialism. We may say in general that Spiritualism is the doctrine which denies that the contents of the universe are limited to matter and the properties and operations of matter. It maintains the existence of real being or beings minds, spirits radically distinct in nature from matter. It may take the form of Spiritualistic Idealism , which denies the existence of any real material being outside of the mind; or, whilst defending the reality of spiritual being, it may also allow the separate existence of the material world. Further, Idealistic Spiritualism may either take the form of Monism e. The second or moderate form of Spiritualism, whilst maintaining the existence of spirit, and in particular the human mind or soul , as a real being distinct from the body, does not deny the reality of matter. It is, in fact, the common doctrine of Dualism. However, among the systems of philosophy which adhere to Dualism , some conceive the separateness or mutual independence of soul and body to be greater and others less. With some philosophers of the former class, soul and body seem to have been looked upon as complete beings merely accidentally united. For these a main difficulty is to give a satisfactory account of the inter-action of two beings so radically opposed in nature. Historically, we find the early Greek philosophers tending generally towards Materialism. Sense experience is more impressive than our higher, rational consciousness, and sensation is essentially bound up with the bodily organism. Anaxagoras was the first, apparently, among the Greeks to vindicate the predominance of mind or reason in the universe. It was, however, rather as a principle of order, to account for the arrangement and design evident in nature as a whole, than to vindicate the reality of individual minds distinct from the bodies which they animate. Plato was virtually the father of western spiritualistic philosophy. He emphasized the distinction between the irrational or sensuous and the rational functions of the soul. He will not allow the superior elements in knowledge or the higher "parts" of the soul to be explained away in terms of the lower. Both subsist in continuous independence and opposition. Indeed, the rational soul is related to the body merely as the pilot to the ship or the rider to his horse. Aristotle fully recognized the spirituality of the higher rational activity of thought, but his treatment of its precise relation to the individual human soul is obscure. On the other hand, his conception of the union of soul and body, and of the unity of the human person , is much superior to that of Plato. Though the future life of the human soul , and consequently its capacity for an existence separate from the body, was one of the most fundamental and important doctrines of the Christian religion , yet ideas as to the precise meaning of spirituality were not at first clear, and we find several of the earliest Christian writers though maintaining the future existence of the soul separate from the body , yet conceiving the soul in a more or less materialistic way cf. Justin , Irenaeus , Tertullian , Clement, etc. The Catholic philosophic doctrine of Spiritualism received much of its development from St. Augustine , the disciple of Platonic philosophy , and its completion from Albertus Magnus and St. Thomas , who perfected the Aristotelian account of the union of soul and body. Modern Spiritualism, especially of the more extreme type, has its origin in Descartes. Malebranche , and indirectly Berkeley, who contributed so much in the sequel to Monistic Idealism , are indebted to Descartes , whilst every form of exaggerated Dualism which set mind and body in isolation and contrast traces its descent from him. In spite of serious faults and defects in their systems, it should be recognized that Descartes and Leibnitz contributed much of the most effective resistance to the wave of Materialism which acquired such strength in Europe at the end of the eighteenth and during the first half of the nineteenth centuries. In particular, Maine de Biran, who emphasized the inner activity and spirituality of the will, followed by Jouffroy and Cousin, set up so vigorous an opposition to the current Materialism as to win for their theories the distinctive title of "Spiritualism". Evidence for the doctrine of spiritualism Whilst modern Idealists and writers advocating an extreme form of Spiritualism have frequently fallen into grievous error in their own positive systems, their

criticisms of Materialism and their vindication of the reality of spiritual being seem to contain much sound argument and some valuable contributions, as was indeed to be expected, to this controversy. Epistemological proof The line of reasoning adopted by Berkeley against Materialism has never met with any real answer from the latter. If we were compelled to choose between the two, the most extreme Idealistic Materialism would be incomparably the more logical creed to hold. Mind is more intimately known than matter, ideas are more ultimate than molecules. External bodies are only known in terms of consciousness. To put forward as a final explanation that thought is merely a motion or property of certain bodies, when all bodies are, in the last resort, only revealed to us in terms of our thinking activity, is justly stigmatized by all classes of Spiritualists as utterly irrational. When the Materialist or Sensationist reasons out his doctrine, he is landed in hopeless absurdity. Materialism is in fact the answer of the men who do not think, who are apparently quite unaware of the presuppositions which underlie all science. Teleological proof The contention, old as Anaxagoras, that the order, adaptation, and design evidently revealed in the universe postulate a principle distinct from matter for its explanation is also a valid argument for Spiritualism. Matter cannot arrange itself. Yet that there is arrangement in the universe, and that this postulates the agency of a principle other than matter, is continually more and more forced upon us by the utter failure of natural selection to meet the demands made on it during the last half of the past century to accomplish by the blind, fortuitous action of physical agents work demanding the highest intelligence. Ethical proof The denial of spiritual beings distinct from, and in some sense independent of, matter inexorably involves the annihilation of morality. If the mechanical or materialistic theory of the universe be true, every movement and change of each particle of matter is the inevitable outcome of previous physical conditions. There is no room anywhere for effective human choice or purpose in the world. If mind is not a real distinct energy, capable of interfering with, guiding, and influencing the movements of matter, then clearly it has played no real part in the creations of art, literature, or science. Consciousness is merely an inefficacious by-product, an epiphenomenon which has never modified in any degree the movements of matter concerned in the history of the human race. Psychological proof The outcome of all the main theses of psychology, empirical and rational, in Catholic systems of philosophy is the establishment of a Spiritualistic Dualism, and the determination of the relations of soul and body. Analysis of the higher activities of the soul, and especially of the operations of intellectual conception, judgment, reasoning, and self-conscious reflection, proves the faculty of intellect and the soul to which it belongs to be of a spiritual nature, distinct from matter, and not the outcome of a power inherent in a bodily organ. At the same time the Scholastic doctrine, better than any other system, furnishes a conception of the union of soul and body which accounts for the extrinsic dependence of the spiritual operations of the mind on the organism; whilst maintaining the spiritual nature of the soul, it safeguards the union of soul and body in a single person. About this page APA citation. In The Catholic Encyclopedia. Maher, Michael, and Joseph Bolland. Robert Appleton Company, This article was transcribed for New Advent by Janet Grayson. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

4: HISTORY & MYSTERY OF SPIRITUALISM

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History of Modern Spiritualism History of Modern Spiritualism Modern Spiritualism dates from when the Fox sisters of Hydesville New York produced knocking sounds that were alleged to be spirit messages from a spirit. Soon after John D. Fox, his wife, and six children moved into their new home they began to hear mysterious rapping noises. Two daughters, Maggie and Kate, gradually became brave enough to clap their hands and snap their fingers in an effort to elicit these knocking sounds. A series of raps responded to their initiative. Soon a simple code of communication was set up between the Fox sisters and the invisible spirit who apparently resided in their home. With time Maggie and Kate learned that the spirit who made these rapping noises was that of a murdered peddler whose remains were buried in the cellar of their home. They had, it seemed, stumbled upon dramatic proof of life after death. Within months they were national celebrities. Fuller, Spiritual, but Not Religious: Tests carried out in suggested that the girls were deliberately producing the knockings themselves, with no participation by spirits. This exposure did not slow down the growth in spiritualism, nor damage the reputation of the sisters. However in the Fox girls revealed that they had faked the whole thing. There is no such thing as a spirit manifestation. That I have been mainly instrumental in perpetrating the fraud of spiritualism upon a too-confiding public many of you already know. It is the greatest sorrow of my life. When I began this deception, I was too young to know right from wrong. Margaret Fox , quoted in Joseph F. Rinn, Searchlight on Psychical Research, Margaret later said that the confession itself was a deception and returned to the promotion of Spiritualism. The movement rapidly became very fashionable with both men and women and across all social classes and acquired the name Spiritualism in the s. Some writers argue that Spiritualism was one of the first religions to become widespread through the actions of mass media. Spiritualism was socially different from other religions of the time, particularly in the significant role played by women and lay people: Apart from a quorum of Universalists and a few Unitarians, its leadership was almost entirely lay, often women in a time when their sex had very slim opportunities to exercise spiritual leadership in most established denominations. Women flourished as leaders within its anti-official organization. Publicists expertly promoted it, exploiting its sensationalist aspects. John Corrigan, Business of the Heart, Spiritualism was popular, not just because it could entertain and provide comfort to the believer, but also because it seemed to combine the empirical methods and discoveries of science such as the invisible force of electricity with the religious idea of the afterlife. One of the most influential mediums was Daniel Dunglas Home, who produced some of the most vibrant spirit manifestations on one occasion he is said to have levitated out of a bedroom window seventy feet above street level and back in again through the living room window. Home survived attempts to show that he was a fraud although there are some reports of him being caught out. The conclusion, then, of my long search after truth, is that in spite of occasional fraud, which Spiritualists deplore, and in spite of wild imaginings, which they discourage, there remains a great solid core in this movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted. Arthur Conan Doyle, The New Revelation, Spiritualism was not necessarily seen as a separate religious movement, but as a way of providing evidence to support religious beliefs in both life after death and the existence of the soul. Since scientists during this period were providing fewer supernatural and more natural explanations for the universe, spiritualist manifestations provided religious people with evidence that there was more to the world than scientists had discovered. The first Spiritualist church in the UK opened in in Keighly in Yorkshire, and the first spiritualist newspaper, The Yorkshire Spiritual Telegraph, was published in the same town two years later. The first national Spiritualist meeting in the UK was held in In the Society for Psychical Research was founded to examine apparently paranormal phenomena using rigorous and unbiased scientific methods of investigation. The Conference, while recognising that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of spiritualism Sutcliffe, Children of the New Age, , p35 The Fraudulent Mediums Act of made it illegal for people to pretend

to act as spiritualistic mediums for money or other reward. This act was repealed in April , and fraudulent mediums are now covered by consumer protection legislation, namely The Consumer Protection from Unfair Trading Regulations. The physical basis of all psychic belief is that the soul is a complete duplicate of the body, resembling it in the smallest particular, although constructed in some far more tenuous material. In ordinary conditions these two bodies are intermingled so that the identity of the finer one is entirely obscured. At death, however, and under certain conditions in the course of life, the two divide and can be seen separately.

5: Spiritualism - Wikipedia

Permit me now, friends, to draw your attention to some of the evidences in support of Modern Spiritualism. Many of you are aware that the spiritual manifestations which first attracted the notice of the public in our day, occurred in the Fox family some twenty-five years ago.

The Spiritualist movement, like jazz, was purely an American invention. Although the idea that man was able to communicate with spirits had existed already for centuries, modern belief in such a practice came about in March in Hydesville, New York. The movement, which would come to be known as Spiritualism, would remain strong for nearly a century, enjoying its greatest revival after World War I. The practice was founded on the belief that life existed after death and that the spirit existed beyond the body. Most importantly, it was believed that these spirits could and did communicate with the living. In those days, between and , a couple named Bell occupied the cottage. In the last few months of their occupancy, a young local woman named Lucretia Pulver handled the household chores. One day, a young peddler came to the door of the house. He was a friendly young man and he brought with him a case of merchandise. These goods consisted of pots, pans and other useful items for the home. He stayed with the family for several days and it has been suggested that perhaps he enjoyed a closer than was proper relationship with Mrs. A short time later, Lucretia found herself fired from her position in the house. No explanation was ever given but apparently, there were no hard feelings about her dismissal. Barely a week later, Lucretia was surprised to find that Mrs. Bell was again requesting her services. Thankful to have her job back, she reported for duty the next morning. The peddler who had been staying with the family had departed but she found that a number of things he carried in his case were now in the possession of Mrs. She simply assumed that Mrs. Bell must have bought the items from the peddler before the young man left for parts unknown. Nothing seemed to be out of the ordinary, but that would soon change. Unaccountable noises, like knocking and tapping, came from the room that the peddler had once occupied. On several occasions, she also heard footsteps pacing through the house and then descending the stairs to the cellar. Not surprisingly, Lucretia began to feel frightened and nervous when left alone in the house. She would often send for her brother, or a friend, to come and stay with her and usually, the strange sounds would cease. One afternoon, while in the cellar, Lucretia stumbled and fell over a patch of freshly turned dirt. She was slightly hurt and Mr. Bell explained that the mound of dirt had been dumped to cover up "rat holes". The length of their residence in the house would prove to be a short one. Lufe entered the kitchen and as she closed the door behind her, she spotted the apparition of a man in a black frock coat standing across the room. She screamed in terror and the figure vanished. Soon, they all began to hear the rappings and footsteps in the house. They would come during the daylight hours, but mostly they were heard at night, bothering everyone as they tried to sleep. Finally, the odd happenings proved to be too much for them and they abandoned the place. Then in , the Fox family moved into the house. John Fox and his wife had two young daughters, Margaret and Kate, and they settled temporarily into the cottage. Fox was a farmer who had come to New York from Canada and had purchased land nearby. A home was being built on the new property and he moved his family into the cottage until the other house could be completed. Their stay would turn out to be very eventful. Within days of moving in, the noises began. The banging and rattling sounds pounded loudly each night, disturbing them all from their sleep. At first, John Fox thought nothing of the sounds that his wife and children reported and were so frightened by. He assumed that they were merely the sounds of an unfamiliar dwelling, amplified by active imaginations. Soon however, the reports took another turn. Kate woke up screaming one night, saying that a cold hand had touched her on the face. Margaret swore that rough, invisible fists had pulled the blankets from her bed. Fox swore that she had heard disembodied footsteps walking through the house and then going down the wooden steps into the dank cellar. Fox, not a superstitious man, was perplexed. He tried walking about the house, searching for squeaks and knocks in the floorboards and along the walls. He tested the windows and doors to see if vibrations in the frames might account for the sounds. He could find no explanation for the weird noises and his daughters became convinced that the house had a ghost. A Fanciful Period depiction of the Arrival of the Spirits at the Fox Home in Hydesville On the

evening of March 31, Fox began his almost nightly ritual of investigating the house for the source of the sounds. The tapping had begun with the setting of the sun and although he searched the place, he was no closer to a solution. Then, Kate began to realize that whenever her father knocked on a wall or door frame, the same number of inexplicable knocks would come in reply. It was as if someone, or something, was trying to communicate with them. Finding her nerve, Kate spoke up, addressing the unseen presence by the nickname that she and her sister had given it. Splitfoot," she called out, "do as I do! She followed this display by rapping on the table and the precise number of knocks came again from the presence. The activity caught the attention of the rest of the family and they entered the room with Kate and her father. Fox tried asking aloud questions of fact, such as the ages of her daughters and the age of a Fox child who had earlier passed away. To her surprise, each reply eerily accurate. Unsure of what to do, John Fox summoned several neighbors to the house to observe the phenomenon. One neighbor, and a former tenant in the house, William Duesler, decided to try and communicate with the source of the sounds in a more scientific manner. He asked repeated questions and was able to create a form of alphabet using a series of knocks. He also was able to determine the number of knocks that could be interpreted as "yes" and "no". In such a manner, he was able to determine the subject of the disturbances. The answer came, not in private, but before an assembled group of witnesses, that the presence in the house was the spirit of a peddler who had been murdered and robbed years before. As it happened, one of the neighbors who had assembled in the house was the former maid of the Bell family, Lucretia Pulver. She came forward with her story of finding the dirt that had been unearthed in the cellar. The story now took on a more sinister tone. John Fox and William Duesler went to the area that Lucretia described and began to dig. After more than an hour, they had little to show for their trouble but an empty hole and sore backs. That was until Fox noticed something odd beneath the blade of his shovel. He prodded at the object and then picked it up. It appeared to be a small piece of bone with a few strands of hair still clinging to it. Spurred on by the gruesome discovery, he and Duesler began to dig once more. They found a few scraps and tatters of clothing, but little else. They were far from disappointed though, as a local doctor determined that the bone appeared to be a piece of a human skull. They were convinced that the presence in the house was indeed the ghost of the luckless peddler! Shortly after, the story of the Fox family took a more dramatic turn. The two daughters were both purported to have mediumistic powers and the news of the unearthly communications with the spirit quickly spread. By November , they were both giving public performances of their skills and the Spiritualist movement was born. The mania to communicate with the dead swept the country and the Fox sisters became famous. As no real evidence existed to say that any peddler was actually killed in the house, many accused the family of making up the entire story to support their claims of supernatural powers. It may come as no surprise to the reader that the Spiritualist movement was riddled with fraud, but was the story of the murdered peddler merely a ruse to prove the powers of the Fox sisters? By this time, their former home had been deserted for some years. A group of children were playing in the ruins one day when the east wall of the cellar collapsed, nearly killing one of them. Apparently, it had been a false partition, hastily and poorly constructed in the past. Between the false brick wall and the genuine wall of the cellar were the crumbling bones of a man and a large box, just like the ones that had been carried by peddlers a few decades before. Dead men, as they say, really do tell tales. Were those involved with the movement really communicating with the dead? Skeptics, even of those times, were convinced they were not, but the public was not so easily discouraged. In fact, they were fascinated with the reports coming from New York and news of these "spirited communications" quickly spread and the Fox Sisters became famous. In November , the girls were giving public demonstrations of their powers in contacting the spirit world and drawing crowds that numbered into the thousands. They were sensitive persons who were in touch with the next world and while in a trance, they could pass along messages from the other side. Besides these "message mediums", there were also practitioners who could produce physical phenomena that was said to be the work of the spirits. This phenomena included lights, unearthly music, the levitation of objects, disembodied voices and even actual apparitions. The sessions reportedly boasted a variety of phenomena, including musical instruments that played by themselves and sometimes flew about the room, glowing images, ghostly hands and messages from the dead. Believers explained that the darkness provided less of a distraction to the audience and to the

medium. They also added that since much of the spirit phenomena was luminous, it was much easier seen in the darkness.

6: BBC - Religions - Spiritualism: Spiritualism at a glance

Evidences of modern spiritualism, being a debate held at Decatur, Michigan, March 12th, 13th and 14th, , between Mr. A.B. Whiting and Rev. Jos. Jones, upon the question "Resolved, that the origin of modern spiritual phenomena is entirely hypothetical, and therefore, the revelations from that source are not at all reliable."

IT is with great diffidence, but under an imperative sense of duty, that the present writer accepts the opportunity afforded him of submitting to the readers of the Fortnightly Review some general account of a wide-spread movement, which, though for the most part treated with ridicule or contempt, he believes to embody truths of the most vital importance to human progress. The subject to be treated is of such vast extent; the evidence concerning it is so varied and so extraordinary; the prejudices that surround it are so inveterate, that it is not possible to do it justice without entering into considerable detail. Year Book of Spiritualism, Boston and London, The Spiritual Magazine, The Spiritualist Newspaper, The Medium and Daybreak, Few men, in this busy age, have leisure to read massive volumes devoted to special subjects. They gain much of their general knowledge, outside the limits of their profession or of any peculiar study, by means of periodical literature, and, as a rule, they are supplied with copious and accurate, though general information. Some of our best thinkers and workers make known the results of their researches to the readers of magazines and reviews; and it is seldom that a writer whose information is meagre or obtained at second-hand is permitted to come before the public in their pages as an authoritative teacher. But as regards the subject we are now about to consider, this rule has not hitherto been followed. Those who have devoted many years to an examination of its phenomena have been, in most cases, refused a hearing; while men who have bestowed on it no adequate attention, and are almost wholly ignorant of the researches of others, have alone supplied the information to which a large proportion of the public have had access. In support of this statement it is necessary to refer, with brief comments, to some of the more prominent articles in which the phenomena and pretensions of Spiritualism have been recently discussed. Philosophers will say these things are absolutely impossible; nevertheless it is absolutely certain that they do occur. I have met in the houses of private friends, as witnesses of these phenomena, persons whose testimony would go for a good deal in a court of justice. They have included peers, members of Parliament, diplomatists of the highest rank, judges, barristers, physicians, clergymen, members of learned societies, chemists, engineers, journalists, and thinkers of all sorts and degrees. They have suggested and carried into effect tests of the most rigid and satisfactory character. The precaution has even been taken of providing them unexpectedly with other apparel. No fee or reward of any kind depended upon the success or non-success of the manifestations. We must either believe that Lord Amberley is almost infinitely more acute than Mr. This appears at first sight to be an exposure of Spiritualism, but it is really very favourable to its pretensions; for it goes on the assumption that the marvellous phenomena witnessed do really occur, but are produced by various mechanical contrivances. The article bears internal evidence of being altogether a fictitious narrative; but it helps to demonstrate, if any demonstration is required, that the phenomena which occur under such protean forms and varied conditions, and in private houses quite as often as at the apartments of the mediums, are in no way produced by machinery. Perhaps the most prominent recent attack on Spiritualism was that in the Quarterly Review for October , which is known to have been written by an eminent physiologist the late Dr. Carpenter , and did much to blind the public to the real nature of the movement. This article, after giving a light sketch of the reported phenomena, entered into some details as to planchette writing and table-tilting, facts on which no spiritualist depends as evidence to a third party, and then proceeded to define its stand-point as follows: Some of the experiments of Professor Hare and Mr. Crookes are quoted, and criticised in the spirit of assuming that these experienced physicists were ignorant of the simplest principles of mechanics, and failed to use the most ordinary precautions. Of the numerous and varied cases on record of heavy bodies being moved without direct or indirect contact by any human being, no notice is taken, except so far as quoting Mr. Amid the vast mass of recorded facts now accumulated by spiritualists there is, of course, much that is weak and inconclusive, much that is of no value as evidence, except to those who have independent reasons for faith in them. From this undigested mass it is

the easiest thing in the world to pick out arguments that can be refuted and facts that can be explained away; but what is that to the purpose? It is not these that have convinced any one, but those weightier, oft-repeated, and oft-tested facts which the writers referred to invariably ignore. The late Professor Tyndall has also given the world in his *Fragments of Science*, published in some account of his attempt to investigate these phenomena. The article in question is dated as far back as ; we may therefore conclude that the Professor has not seen much of the subject; nor can he have made himself acquainted with what others have seen and carefully verified, or he would hardly have thought his communication worthy of the place it occupies among original researches and positive additions to human knowledge. Both its facts and its reasonings have been well replied to by Mr. Patrick Fraser Alexander, in his little work entitled, *Spiritualism; a Narrative and a Discussion*, which we recommend to those who care to see how a very acute yet unprejudiced mind looks at the phenomena, and how inconclusive, even from a scientific standpoint, are the experiences adduced by Professor Tyndall. The discussion in the *Pall Mall Gazette* in , and a considerable private correspondence, indicates that scientific men almost invariably assume that in this inquiry they should be permitted at the very outset to impose conditions; and if, under such conditions, nothing happens, they consider it a proof of imposture or delusion. But they well know that, in all other branches of research, Nature, not they, determines the essential conditions, without a compliance with which no experiment will succeed. These conditions have to be learnt by a patient questioning of Nature, and they are different for each branch of science. How much more may they be expected to differ in an inquiry which deals with subtle forces of the nature of which the physicist is wholly and absolutely ignorant! To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena, is practically to prejudge the question, since it assumes that both are governed by the same laws. They have seen very little of the phenomena themselves, and they cannot believe that others have seen much more. They have encountered people who are easily deceived by a little unexpected trickery, and they conclude that the convictions of spiritualists generally are founded on phenomena produced, either consciously or unconsciously, in a similar way. To influence persons in this frame of mind, it is evident that more personal testimony to isolated facts is utterly useless. They have, to use the admirable expression of Dr. The endeavour will be made to indicate, by typical examples of each class of evidence and without unnecessary detail, the cumulative force of the argument. Though all were utter sceptics, no one could discover any cause for the noises, which continued, though with less violence, when all the children had left the house. Nothing is more common than the remark, that it is absurd and illogical to impute noises, of which we cannot discover the cause, to the agency of spirits. So it undoubtedly is when the noises are merely noises; but is it so illogical when these noises turn out to be signals, and signals which spell out a fact, which fact, though wholly unknown to all present, turns out to be true? Yet, on this very first occasion, forty-six years ago, the signals declared that a murdered man was buried in the cellar of the house; it indicated the exact spot in the cellar under which the body lay; and upon digging there, at a depth of six or seven feet, considerable portions of a human skeleton were found. Yet more, the name of the murdered man was given, and it was ascertained that such a person had visited that very house and had disappeared five years before, and had never been heard of since. Jencken states that she was only five years old at this time. Her parents, however, appear to have given the age as nine to several inquirers. The Misses Fox now became involuntary mediums, and the family which had removed to the city of Rochester were accused of imposture, and offered to submit the children to examination by a committee of townsmen appointed in public meeting. Three committees were successively appointed; the last, composed of violent sceptics who had accused the previous committees of stupidity or connivance. But all three, after unlimited investigation, were forced to declare that the cause of the phenomena was undiscoverable. They had proved that neither machinery nor imposture had been used; and their questions, many of them being mental, were answered correctly. In some of the most intelligent men in New York—judges, senators, doctors, lawyers, merchants, clergymen, and authors—formed themselves into a society for investigation. Judge Edmonds was one of these; and a sketch of the kind and amount of evidence that was required to convince him will be given farther on. In a second spiritual society was formed in New York. It had the names of four judges and two physicians among its vice-presidents, showing that the movement had by this time become respectable, and that men in. A little

later Professor Mapes, an eminent agricultural chemist, was led to undertake the investigation of Spiritualism. He formed a circle of twelve friends, most of them men of talent and sceptics, who bound themselves to sit together weekly, with a medium, twenty times. For the first eighteen evenings the phenomena were so trivial and unsatisfactory, that most of the party felt disgusted at the loss of time; but the last two sittings produced phenomena of so startling a character, that the investigation was continued by the same circle for four years, and all became spiritualists. The secret of this appears to have been, that the explanations given never applied to the phenomena continually occurring, and of which there were numerous witnesses. A medium was raised in the air in a crowded room in full daylight Modern American Spiritualism, p. But what they all saw was the drumstick itself beating the drum, with no human being near it. It struck a few more blows, then rose into the air and descended gently on to the shoulder of a lady same work, p. At Toronto, Canada, in a well-lighted room, an accompaniment to a song was played on a closed and locked piano same work, p. Communications were given in raised letters on the arm of an ignorant servant-girl, who often could not read them. They sometimes appeared while she was at her household work, and after being read by her master or mistress, would disappear same work, p. Letters closed in any number of envelopes, sealed up or even pasted together over the whole of the written surface, were read and answered by certain mediums in whom this special power was developed. But those who helped most to spread the belief were perhaps the trance speakers, who, in eloquent and powerful language, developed the principles and the uses of Spiritualism, answered objections, spread abroad a knowledge of the phenomena, and thus induced sceptics to inquire into the facts; and inquiry was almost invariably followed by conversion. Having repeatedly listened to three of these speakers who have visited this country, I can bear witness that they fully equal, and not unfrequently surpass, our best orators and preachers, whether in finished eloquence, in close and logical argument, or in the readiness with which appropriate and convincing replies are made to all objectors. They are also remarkable for the perfect courtesy and suavity of their manner, and for the extreme patience and gentleness with which they meet the most violent opposition and the most unjust accusations. Men of the highest rank and greatest ability became convinced by these varied phenomena. No amount of education, of legal, medical, or scientific training, was proof against the overwhelming force of the facts, whenever these facts were systematically and perseveringly inquired into. The number of spiritualists in the Union is, according to those who have the best means of judging, from eight to eleven millions. Tebb has called my attention to his objections to the estimate of eight to eleven millions of Spiritualists in the United States, published. After a careful and extensive inquiry in America, he thinks about one-tenth of the amount nearer the truth. Tebb is very much too low. Owen, who also had great opportunities of knowing the facts, considered it to be approximately correct; and it was affirmed by the editors of the Year Book of Spiritualism for These numbers have been held to be absurdly exaggerated by persons having less information, especially by strangers who have made superficial inquiries in America; but it must be remembered that the spiritualists are to a very limited extent an organised body, and that the mass of them make no public profession of their belief, but still remain members of some denominational church—circumstances that would greatly deceive an outsider. Nevertheless the organisation is of considerable extent. There were in America, in , 20 State associations and societies of spiritualists, lecturers, and about the same number of public mediums. In other parts of the world the movement has progressed more or less rapidly. Several of the more celebrated American mediums have visited this country, and not only made converts in all classes of society, but led to the formation of private circles and the discovery of mediumistic power in hundreds of families. There is scarcely a city or a considerable town in Continental Europe at the present moment where spiritualists are not reckoned by hundreds, if not by thousands. Taken in this sense, several authorities I have consulted, including Mr. Before proceeding to a statement of the evidence which has convinced the more educated and more sceptical converts, let us consider briefly the bearing of the undoubted fact that to keep within bounds many thousands of well-informed men, belonging to all classes of society and all professions, have, in each of the great civilised nations of the world, acknowledged the objective reality of these phenomena; although, almost without exception, they at first viewed them with dislike or contempt, as impostures or delusions. There is nothing parallel to it in the history of human thought; because there never before existed so strong, and apparently so well-founded, a conviction

that phenomena of this kind never have happened and never can happen. It is often said that the number of adherents to a belief is no proof of its truth. This remark justly applies to most religions whose arguments appeal to the emotions and the intellect but not the evidence of the senses. It is equally just as applied to a great part of modern science. The almost universal belief in gravitation and the undulatory theory of light does not render them in any degree more probable, because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. The thousands or millions of spiritualists, therefore, represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves over and over and over again, till that which they had at first been unable to admit could be true, they have at last been compelled to acknowledge is true. The exposers and explainers have never got beyond those first difficulties which constitute the pons asinorum of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied and stringent conditions as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing which itself convinces no one but the writer, and not always even him, you do not affect the belief of the man who has obtained writing when neither pencil nor paper were touched by any one, as in the case of Mr.

7: What does it mean to be spiritual?

Modern Spiritualism emerged against this background of rational enquiry following some strange happenings in Hydesville, a small town in New York state in America. A family named Fox moved into a house in the town where unexplained noises were reported by previous tenants.

The opening hymn being closed, Mr Denovan read portions of Scripture from the 3rd Chapter of Proverbs, and the 5th 6th and 7th Chapters of Matthew. The second hymn was then sung, being also selected from the works of Byron, of which the first verse was as follows: How sweet this very hour to die! To soar from earth and find all fears, Lost in thy light—Eternity! Before commencing his lecture, Mr Denovan announced that shortly after the commencement of the new year, he would deliver a companion lecture to his present one, the subject of which would be "Objections to Spiritualism Considered. Mr Denovan then said: This belief has assumed as many phases as there are races on the earth. Amongst savage nations it has, like themselves, been low and grovelling, their gods being gifted with the earthly and devilish attributes of their "medicine men," and the people the slaves of their own credulity and superstitions; whilst among civilised and cultured-nations it has, from the force of circumstances, been more exalted and spiritual. That this belief had its origin in our natures and has not been acquired, is proved to our senses by its universality. It is no argument against its truth that it has been turned from its legitimate purposes, for thousands of years by portions of the clerical order and the selfish classes; for the supreme influence which it has always exercised over the destinies of all nations whether for good or for evil, is rather a proof than otherwise of its being inherent in us. This belief has survived all the changes incidental to the rudimentary condition of man. It has nerved the arm of the Patriot to deeds of prowess in defence of his home and country; it has fired with a spirit of lofty ardour and holy zeal the breast of the missionary, making him leave all that he held dear to him in this life so that he might carry to the dark places of the earth the glad news of his faith see the life of Dr. Livingstone ; and it has brought consolation in trial and affliction to millions. But, on the other hand, it must be acknowledged it has excited feelings of hatred and page 3 fanaticism unbounded, causing men and women to become cruel and merciless towards each other. Hence the wars of the Jews, the dreadful persecutions of the early Christians by the Roman emperors, the Mahommedan conquests, the expulsion of the Moors from Spain, the massacre of St. Bartholomew, and the imprisonments, torturings, burnings, and exterminating broils of the Christians themselves. But notwithstanding the capricious character of this wonderful ideal power in the heart of man which has shaken the thrones, principalities, and powers of this world—it is destined to lead all the races of the earth to a state of amity; when knowledge shall run to and fro, encircling the globe with its golden chain; when wars, selfishness, vice, and crime shall have ceased; when men shall know and love God, from the least to the greatest and from the rising to the setting sun. The painful and bitter experiences which nations as well as individuals have to pass through are lessons, it is felt, which fit and prepare them for the enjoyment of higher states of existence. By such lessons they are purified. The persecutions of the dark ages, the burning of "witches" in England and America, the forcible seizure of the land of the Catholics in Ireland, for no other reason than that they were Catholics, have all been productive of good, inasmuch as through all this wrong-doing, sorrow, and suffering, the principles of civil and religious liberty have been nursed into life and vigor, bringing in their train untold blessings to the sons of men, and crowning the present and future ages with laurel wreaths. Let all the people praise thee! Let the whole earth rejoice, for the Lord God Omnipotent reigneth. We have no record of how or when this delightful spiritual intercourse commenced; but we have ample written testimony to prove that it was begun and continued for thousands of years, both in India and Egypt, prior to to the Christian era. Writing of these countries, Sir William Jones says: Not only was this the case as regards the priesthood of India and Egypt, but it may, with equal justice, be said of that of Greece and Persia. Pythagoras, who, like Jesus, was born in Syria, but live I some years before him, and who also had been initiated into the same mysteries as the latter, was a great spiritual teacher. Having spent many years of his life both in India and Egypt, he was thoroughly versed in all the occult sciences of the priesthood of those countries, and lived in accordance with their divine teachings. So pure and holy was the life of this sage, that

he enjoyed the reputation of being divinely inspired. His birth was foretold by the Pythian oracle; and Godfrey Higgins writing of him says: He was also conversant with the Spiritualism of the Persian Magi. The seers, indeed, of all these ancient races professed to hold communion with the spirits of the departed page 4 great, who acted towards them in the light of guardian angels, protecting them from evil spirits, healing the sick, foretelling events of national importance, giving warning or the approach of danger, inspiring armies as in the case of Constantine the Great, who saw such words in the Heavens in the form of cross, as "By this Conquer," to deeds of valor, and leading them on to victory. And although some writers have attempted to throw discredit on the genuineness of these occurrences, they are too well authenticated by impartial historians, to be set aside. Newton, writing of them says: Within the compass of a single lecture I cannot be supposed to dwell at any length on the evidences of spiritualism, as it prevailed amongst the ancient nations, as it would interfere with the object I have in view, namely, to lay before you a few of the primary evidences of Modern Spiritualism as it has appeared in our own age. Yet, having due regard to the importance of such evidence in the discussion of this subject, I cannot pass it over without considerable notice. You will pardon me, therefore, before proceeding with the more immediate subject of the lecture, for asking your attention a little longer, to another epoch in the history of this wonderful spiritual movement—the Mosaic and Christian dispensations, the incidents of which you are, no doubt more conversant with than with those of earlier times. As most of you are aware, the Hebrew and Christian scriptures are little more than the records of the sayings and doings of men, angels and spirits with each other, in days when the Jewish Jehovah was said to hold converse with men. When, finding that man fell from his first estate and became wicked, God destroyed the world, only saving Noah and his family; when Moses, by command, led forth the children of Israel from the house of bondage, and the waters of the Red Sea were cleft in twain so that they might pass over on dry land; when amid the thunders of Sinai the law was delivered and Israel began. And how these scriptures have been received by millions of the human family as the veritable "word of God," which "holy men wrote as they were inspired by the Holy Ghost. The Bible being "the infallible word of God" to all such, it becomes necessary on their part page 5 before condemning spiritualism, to see what it says on the subject. If I can prove to Jews and Christians, to-night, that their Bibles are full of spirit-manifestations, and that spirits in the days of Moses and Jesus visited this earth, were seen of men, and made them the instruments of the divine purposes, I think, in that case, to be consistent, they must either acknowledge themselves to be spiritualists, or deny the truth of their own scriptures. Because if spirits did visit this world in former days by the force of the great natural laws of God, it will be incumbent on the opponent? Let us now, therefore, "to the law and the testimony. Saul was tormented by an evil spirit. He visited "the woman of Endor," and through her mediumship, the spirit of the departed Samuel was made to appear, and was seen both by the King and the woman. A spirit appeared to the Temanite and addressed him; and when the three Hebrew children were in the fiery furnace, a fourth person "like unto the son of God," was seen in the flames with them. In New Testament times, the angel of the Lord appeared to Joseph in a dream; Jesus talked with the spirits of Moses and Elias on the Mount; at the crucifixion the spirits of the departed were seen to walk in the streets of Jerusalem; at the resurrection an angel rolled away the stone from the sepulchre; a young man in white was seen there; Jesus appeared in spirit form after his death to certain of his disciples as they were walking, and afterwards to his disciples in an upper room—the doors and windows being shut; he ascended to Heaven visibly in the presence of some of his disciples, two spirits in white appeared whilst they were gazing up after him. The Lord stood by Paul and spoke to him, and the Pharisees said that if a spirit or angel had spoken through him, let them not be found fighting against God. Spirits released Peter from prison; and Paul whilst on his way to Damascus, was overshadowed by a light in the heavens, and a voice said to him: As some instances of spirit power, I may mention the carrying of Philip through the air, the healing of the lame man at the gate of the Temple, the casting out evil spirit? The cases are too numerous for me to enumerate. They were the signs which were to accompany the preaching of the disciples of Jesus, and were to be the conclusive proofs to the world that they were his true followers. These facts are so familiar to you, that I have not stopped to quote chapter and verse. Those who would care to do so can, by examining, find out for themselves, and they will find much more of a similar character. During the eighteen intervening centuries, you will learn from these most interesting and

instructive works, that in various shapes, the spirit-world was brought near to us, and communications with its inhabitants kept open. The Roman Catholic Church has always declared that her ministers retained the power bestowed on the Apostles of working miracles; and her history abounds with instances of wonderful cures, levitations in the air and other marvellous occurrences, so well attested as to be unassailable. And the surprising history of the Protestant Waldenses whilst suffering the most awful persecutions, affords conclusive evidence of spirit-presence and protection. In England and America, too, as is known to many of you, the wholesale burning of so-called "witches," was simply the destruction of what, in our day, is known as mediums. I refer you also to the same books for an account of the strange noises caused by spirits in their efforts to communicate with mortals, which were for a long time heard in the parsonage of the Rev. Samuel Wesley, rector of Epworth, and father of the celebrated John Wesley. These occurrences took place in and , and caused much excitement in the family. Adam Clarke, writing of them, says: Friends, many of you, if not in your own experience, have heard your parents or grandparents speak of strange occurrences in their families, unaccountable to them; but still links in the chain of evidence of the presence of spirits amongst us, and of the deep interest our dear departed ones continue to take in our welfare. Some objection has been taken for your reading this class of books; but with all due respect to the objectors, I say to you, improve your minds by reading and free thought. Learn the merits of a question before venturing to condemn it. This is eminently an age of progress and investigation, when men will no longer be content with the beliefs of their great grand parents without free enquiry an age in which old dogmas are being "weighed in the balance and found wanting" and in which the churches of Christendom must either drive back the education of the masses to the dark ages or remain content to lose their influence over them. Already, friends, this is, to a large extent, the case. What theologians call "infidelity" is rampant everywhere. Can you wonder at it? Is it not the natural effect of shutting up the human intellect within "infallible" churches, bibles and creeds,â€”saying to it thus far but no farther shalt thou go? Within the churches themselves, how many of the more educated of their attendants believe in the doctrines preached to them? How many, for instance, believe in eternal punishment for finite offences? How many believe in a personal devil? I venture to assert that out of every hundred persons who attend church, not twenty believe in either: And if I am right, what then becomes of the other cardinal points of faith built upon these other? Friends, you cannot shut your eyes to these things. You know that every-where our men of science and intellect are turning away from the churches, and are driving God out of the world, havingâ€”many of them, at leastâ€”ceased to believe in a life beyond the present. And with millions of nominal christians, what more than this does their belief amount to? Do they know themselves? Is their daily walk and conversation evidence of their belief? How much of their time do they give to the pursuit of wealth, and how much to the service of their fellow creatures for this latter service is really the service of God? For what do they continue to attend public worship; and what do they know in these days of the spiritual life so nobly exemplified in the life of Jesus, and of whom they profess to be followers? Can it be wondered at that in the presence of a dead faith and so many mammon worshipping professors, this revelation of the divine love to man, which, in the present day, is manifesting itself anew to all nations, and known to us as spiritualism should be received by most of us with scorn and derision? Why this alarm of the Christian church at the re-appearance of those spirit and angelic manifestations which, it is admitted, prevailed, in that church in its early days; which, according to the Scriptures, were in all ages to accompany the preaching of the gospel? Has a secret disbelief in a page 7 future life any thing to do with it? Or because it comes to us in forms and shapes different from what in these days of fashionable "Lord Dundrearys" and "girls of the period" we expect it to have, must necessarily be untrue? To what cause, if net to a wide spread infidelity, are we to attribute the general indifference of men to subjects of a religious character? Nor is it to be wondered at, considering what they from Sunday to Sunday have, as a rule, to listen to, and what the clergy are bound down to preach to them. Of course, there are still many devout and sincere believers in their respective faiths; but is this the case with the majority who attend church on Sundays, sit in comfortably cushioned pews, listen to the sermon, return homo and eat their roast beef and plum pudding and never trouble their heads on the subject until Sunday again comes round? Is it because of this formality, of going to church, which some ladies and clergymen so rigorously enforce upon the male portion of humanityâ€”so that an outward show of religion may

be kept up, that honest convictions are stifled, and a cold blooded hypocrisy stalks abroad like a grim and gaunt spectre over the land? Is it the fear of Mrs Grundy that makes so many people conform to that which they do not believe? Or is it still worse—“an outward observance to secure and retain a good business connection amongst the “unco guid”? Alas for our poor country should such traits of character ever become the mainsprings of action of her people. Rather give me the consistency of cold but honest Materialism itself, than such hollow-hearted lifeless religion as that. Oh, such was not the spirit that animated the breasts of our worthy forefathers! To create a purer and more spiritual worship, Moses left the attractions of the Egyptian court, casting in his lot with the despised family of Israel, and sojourning with them in all their wanderings and sufferings in the wilderness, that he might the better prepare them for the joys of the promised land. Jesus Irking a step in advance, and with no place in which to lay his head, taught the formalists of his day that "God was a spirit, and must be worshipped in [unclear: The apostles followed him in their lives of self denial, and in latter times, when Europe was ruled by priests, and the ecclesiastical power held the civil power in subjection, Luther arose, and fought and won such a victory for liberty and humanity as has never been fought and won in Europe before or since. So was it in our own native lands, when lion-hearted men grappled to the death with high-handed tyranny, proudly raised the banner of truth:

Modern Spiritualism can include a very wide range of beliefs and world-views. Those who follow it are united in believing that communication with spirits is possible. Spiritualists communicate.

The Good News about Jesus Christ Two hundred years ago education was almost totally in the hands of the established church. Its message was authoritative and rarely, if ever, challenged. As the nineteenth century progressed and the age of rationalism opened up, these long cherished beliefs were subjected to intellectual enquiry and scientific testing. Only those things that attracted concrete proof passed these tests. The belief that death is simply the gateway to a new but different conscious experience was a theory that could not be reproduced in the laboratory. It only existed by virtue of the authority claimed by the church. This teaching was not supported by the Bible, as we shall see later in this booklet. But through all the preceding centuries, the scriptures were not available to the greater part of the population. And, from when Charles Darwin wrote his book *The Origin of Species* challenging the Bible account of Creation, the Bible itself was rejected by many people who no longer accepted it as the wholly inspired Word of God. Modern Spiritualism emerged against this background of rational enquiry following some strange happenings in Hydesville, a small town in New York state in America. A family named Fox moved into a house in the town where unexplained noises were reported by previous tenants. Subsequently, by using a series of codes created by the girl and her elder sisters, answering raps provided the information that the house was inhabited by the spirit of a man who had been murdered there. But so much attention was focused on the claims, that many gatherings were held elsewhere in America and then in Europe in an attempt to communicate with the spirits of the dead. Acceptance of Spiritualism A number of famous mediums were quickly accepted into high society. The two Fox girls were very profitably managed by their elder sister, and other mediums too benefited personally from the exercise of their abilities. Seances, as the spiritualist gatherings were called, grew more and more elaborate. One very well known medium, Daniel Douglas Home, presided over gatherings where tables moved apparently by themselves, where he was able without injury to hold red hot coals in his hand, and even to levitate off the ground and float in and out of windows. He was feted at many of the European royal courts. Shortly afterwards, with the enormous loss of life in the great wars of the twentieth century, men and women bereaved of their loved ones tried to get in touch with those who died in order to obtain messages of comfort and advice, just as they did when their relative or friend was alive. This is perfectly understandable. Spiritualism offers to answer that need, for it claims that death is not the complete end of consciousness. There is, so they claim, no loss of consciousness, just the transition to a higher and better plane of existence. Added to this is the further claim that communication can occur between the material world and the spiritual world, but normally this needs to be facilitated by an intermediary - or medium - who can only assist if the conditions are favourable. Concepts of Spiritualism Three basic and interconnected concepts thus underlie Spiritualist beliefs: That there is personal and conscious survival of bodily death; Death is the transition from one realm of awareness and life to another that is an advance on our present existence; and When conditions allow it, communication between this world and the world of spirits is possible with the help of intermediaries. These concepts were expressed most succinctly during , the centenary year of Modern Spiritualism, when Spiritualists adopted the following brief description of their beliefs: Without these, there would be no proof of survival, and the ability to survive death and unconsciousness would be just an unproven theory. Much rests, therefore, on the nature of the communications that take place, and whether they provide sound, reliable and incontrovertible evidence. The Hydesville evidence was not accepted universally. For each person who was convinced that communication had occurred with the spirit world, there was another who was equally convinced that some form of deception was involved. Unlike the evidence for gravity or the boiling point of water, the "proof of survival" did not convince everybody. Confusing Events Various eminent scientists investigated the claims of the Fox family; some finding for and some finding against the existence of spiritual communication. Two further events in that story leave the matter unresolved. About fifty years after the first contact with the alleged spirit of the murdered man, bodily remains were discovered hidden in the walls of the

house. Until that time, there was no real evidence of a crime having been committed, there were only rumours. Subsequently these confessions were withdrawn, and it is now impossible to know if the girls were involved in a complicated web of deception or if something remarkable actually happened. How is it possible to know whether Spiritualism is soundly based? If eminent scientists cannot agree on the evidence, where does it leave the ordinary man or woman who wishes to learn the truth? For those who believe that God is the Supreme Being, the Creator of heaven and earth, claims about life and death are resolved by turning to His revealed Word. What then does the Bible have to say about the claims of Spiritualism? How does it describe death?

Ancient Spiritualism So far we have only mentioned Modern Spiritualism, but spiritualism has existed for thousands of years. Many ancient societies believed that death is merely a transition to another world, and some of them also believed that communication can occur between this world and the next. The spirit world was also reckoned to be the realm of the gods, with whom a person became associated as death freed them from their earthly existence. As the children of Israel were being led by Moses out of Egypt towards the land God promised to them, He warned them strongly about the dangers of involvement with other nations: "You shalt not do as they do in the land of Egypt, where you dwelt, and you shall not do as they do in the land of Canaan, to which I am bringing you" Leviticus These are uncompromising words. According to God, both the Egyptian and the Canaanite societies were corrupt in various ways. In this context, God said in the next two chapters: The message is clear. God warned His people in ancient times not to engage in spiritualism: This message is confirmed in a later passage, first given to Israel by Moses as the nation stood on the threshold of the land of Canaan: "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. Not only does Moses say that involvement in spiritualism is morally defiling, and that its promoters were to be executed, he explains that the practice in all its forms is an abomination to God. He further explained that there is no need to turn to such sources for information about life and death. Now these are strong words. God describes spiritualism as practiced in ancient times as deceptive, and not at all suitable for His people. How did these commands translate into practice?

In the times of the apostles, after the death and resurrection of Jesus, his followers preached in his name. Paul and his friends went to the Roman city of Philippi, and for a time were followed by a slave girl, "possessed with a spirit of divination" First, as the above passage make clear, this was a lucrative business, if not for the girl, then certainly for her masters. Secondly, she had an unusual gift, a "spirit of divination", and it was claimed that this allowed her to act as an intermediary between this world and the spirit world. **The Oracle of Delphi** This "spirit of divination" is literally, in the original text of the passage, "a spirit of Python". This takes us back to much earlier times, and one of the wonders of the ancient world, the Oracle of Delphi. This was a shrine in Northern Greece where the gods could be petitioned, and was guarded by Python, a female serpent. Her priestess, called Pythia, was a middle aged woman who descended to an underground chamber and sat on a three-legged stool over a chasm in the earth. After chewing laurel leaves containing small amounts of an hallucinogenic substance, she entered into a trance-like state, so that the oracle spoke through her. Her voice changed, and the message sometimes had to be interpreted by another medium. The girl in Philippi was similar. And like Pythia, she was supposedly controlled by Python the guardian of the oracle. She followed Paul and his companions as they went about Philippi, crying after them: "For a time, nothing happened. The slave masters must have been content, for they did not complain. But she continued for "many days".

A True Message What she said about Paul and his friends was true, they were "servants of the Most High God" and they were "proclaiming the way of salvation". But she did not need to be in contact with the spirit world to know this. As Paul himself said on another occasion about his preaching work, "the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner" Acts Why then was Paul "greatly annoyed" Acts Why did he take action to ensure that the girl would never again act as a medium? The only answer is that he knew her life was a sham, and that she was being mercilessly exploited by her slave masters. We noted that these men were content for her to talk about Paul being a servant of God, and took no action to stop her, even though she continued to follow the apostle for "many days". They only took notice when Paul

commanded her to stop her spiritualist practices. This was cutting off a lucrative source of income, so "when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities" verse This is an important Bible passage about spiritualism, and it is worth reiterating some of the main points it teaches: Her statements about Paul and his friends contained information that was readily available to anyone. She did not need to be in touch with the spirit world. Paul did not consider that her skill was useful to aid his preaching. Ventriloquism, Sleight of Hand, etc. What was the skill that enabled the girl to convince people that she brought messages from the spirit world? There is a verse in the Old Testament prophecy of Isaiah that gives a clue. Speaking of the impending downfall of Jerusalem and its inhabitants, he said: Another passage we have already considered also helps here. In the Septuagint Greek translation of Leviticus It seems therefore that the slave girl in Philippi, and other mediums too, have used a variety of different techniques. These methods of seeking answers and information from the spirit world are only successful when the conditions are right. Spiritualists say that they cannot make contact on behalf of anyone who denies that communication is possible. Seances and consultations are thus often held in darkened rooms, and the minds of those who attend are relaxed by the use of music, chanting and other means to be receptive and compliant. But if Spiritualism can really provide "Proof of Survival", it must do so both for the skeptic, and for the person who firmly believes that such contact is possible. This not to say that all spiritualists set out to deceive.

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This being the state of the case as regards evidence and proof, we are fully justified in taking the facts of modern Spiritualism (and with them the spiritual theory as the only tenable one) as being fully established. It only remains to give a brief account of the more important uses and teachings of Spiritualism.

By Hank Wesselman PhD. But inside that cultural shell of mask, costume and ritual, there is a woman or a man with a set of very real skills. The shaman is the master of the trance experience. All true shamans are able to achieve expanded states of awareness in which they can direct the focus of their consciousness away from our everyday physical reality and into the inner worlds of the dreamtime while very much awake. The first thing they discover is that these inner worlds are inhabited, for there they encounter spirits--the spirits of nature, the spirits of the elementals, the spirits of the ancestors, and the higher, compassionate transpersonal forces, many of whom serve humanity as spirit helpers and guardians, teachers and guides. It is this extraordinary visionary ability that sets shamans apart from all other religious practitioners. And it is through their relationship with these archetypal beings that shamans are able to do various things, initially on behalf of themselves and then increasingly on behalf of others. What sorts of things? Sanctified by their initiatory experiences and furnished with their spirit guardians, the shaman alone among human beings is able to consciously travel into the spiritual worlds as cosmic explorers. The Shamanic State of Consciousness This evidence has led me and others to suspect that there is a biological-energetic "program" on our DNA, on our genetic "hard drive" so to speak, and it has been my personal experience that when this program is "double-clicked" with the right "mouse," higher functions coded into the personal mind-body matrix may be awakened. In response, our conscious awareness may expand dramatically, allowing us to have that direct, transpersonal connection with the sacred realms that defines the shaman. The inner fieldwork of the eastern mystics suggests that this program is associated with the ductless glands, the brain, and the heart, organs that, in turn, are in relationship with those dense concentrations of energy known as chakras located in the core of our personal etheric matrix. When these physical and energetic mission control centers are activated, the relationship between them can dramatically affect the body and the brain, which may undergo striking changes in response. The Technology of Transcendence Now These constitute a form of technology--the technology of transcendence. Indigenous people know everything there is to know about their surrounding environments in great detail, and if there are psychotropic plants growing nearby, the ritual use of hallucinogens derived from these "plant teachers" is sometimes utilized for the purpose of expanding awareness and accessing the sacred realms of things hidden. The same held true for the mystery schools in the ancient world, and the growing literature on hallucinogens reveals striking cross-cultural similarities in the reported effects of these natural substances on human consciousness. These include the capacity to channel the energy of the universe, to discover the most profound secrets of Nature, and to acquire wisdom that may be used for magical, medical, and religious purposes. But equally powerful and far more widespread are the psychological and physiological methods developed by the shamans of the traditional peoples for altering consciousness and re-patterning it in specific ways--techniques such as fasting and sleep deprivation, physical exhaustion and hyperventilation, or the experiencing of temperature extremes during rituals of purification such as the sweat lodge. It is also generally known that the intensely physical stimulus of monotonous drumming and rattling, combined with culturally-meaningful ritual and ceremony, prayer and chant, singing and dancing, can be equally as effective in the shifting of consciousness into visionary modes of perception. Not surprisingly, the use of drums and rattles by shamanic practitioners around the world is almost universal, and this is the method that my wife Jill and I use in our Visionseeker training workshops. Western Considerations Until relatively recently, most Westerners have tended to regard the whole issue of altered state experiences as mysterious, paranormal, or even pathological, and so some of us, in ignorance, still respond to the idea of expanded awareness and connection with helping spirits with fear and rejection. By contrast, in a traditional indigenous society, each child grows up in relationship with elder ceremonial leaders and shamans who are able to access expanded states of consciousness intentionally for the benefit of themselves, for others, and even for the entire

community. The traditionals know that virtually everyone can learn how to access sacred states of consciousness to some extent. They also know that some of us are real naturals at it. This led me, a professional anthropologist and visionary, into the work that I am doing now--helping others find those inner connections that may utterly transform them, their lives, and their work in the world. It is known, for example, that the nature of the visionary experience can be determined, to some extent, by our focused intentionality, by our belief systems, and by the setting in which we find ourselves. These may serve as "patterning forces" that can shape the visionary experience once the initial state of consciousness has been destabilized by the drum, the rattle--or the hallucinogen, if one was used. Based on 28 years of apprenticeship in this tradition and 17 years of teaching shamanic training workshops to Western people, I have learned that the ability to achieve the shamanic state of consciousness is a learned skill that improves with practice--one that can give the seeker access many varieties of experience, including connection with the spirit world if that is their intention. I also know with absolute certainty that the program, once activated, allows us to ascend toward the luminous horizon of our personal and collective destiny in a completely new way. The traditional people would agree with this statement because they know a great secret: Any human activity or endeavor can be enormously enhanced through utilizing and eventually mastering this sacred technology. They also know that all of us, Westerners and indigenous peoples alike, are descended from tribal ancestors if we go back far enough. Interestingly, shamanism is not a religion, nor does it conflict with any religious tradition. We then know with certainty that no holy words or books, no secret ceremonies or rituals, no spiritual leaders or gurus or faiths can do this for us. Once the higher evolutionary functions are triggered within us, some mysterious predetermined schedule is set into motion, activating a program that cannot be given to us by any outside agency. This is because most of us already have it. As we approach the ending of this cycle of ages and the beginning of the next, a number of shamanic teachers in the Western world are creating a modern upgrade of the ancient mystical path of the shaman. In the process, a new spiritual complex is coming into being, one that reflects who we are now as well as who we are becoming. From my perspective as an anthropologist who has spent large parts of my life living with indigenous peoples, this reworking must and will involve a re-enchantment of the world and of ourselves as well. And yet just what does this mean? Portions of this essay can be found in an altered form in:

The South Horizon Man Security cooperation Calling his children home The turn to the subjective : Federico Fellini Leah Spicer Doty 145 Studies in historico-political culture of antiquity and humanism San antonio-frÃ©ric dard 70 french Mapping womens global communications and networking Alice Mastrangelo Gittler Gun Digest 2001 (Gun Digest) Colonial revival furniture 1. April 11, 12, 18, 21, 22, 1932 Feng Shui For Architecture South Park antiliberals The War on the Devil Colorado, world mourn deaths at Columbine High Mark Obmascik Peripheral campaigns and the principles of war A monkey in the family The Taos Pueblo and its sacred Blue Lake The Coming Kingdom of Christ Trends in Food Engineering (Food Preservation Technology Series) The Far Tribes (Skyes West) Chapter 5 I Rulers, Tyrants, Kings of Dark Age Britain 7. Toward confrontation The study of Hittite Maximum and R.M.S. Currents flowing in Transmitting Circuits 14 81 The 40Ar/39AR Method and its Imagined Diagnostic Properties The torn veil A librarians work. Role of physics in technology London Cricket Club 16. Carcinoma of the Thyroid and Parathyroid Glands Keith D. Amos, Mouhammed A. Habra, and Nancy D. Perri Design implementation and management The structure and action of proteins Slow growth in Britain Flash on english for cooking Written Words for the Optically Challenged Crisis Management and the Politics of Reconciliation in Somalia The Chronicles of Narnia CD Box Set Dutch landscape painting Mechanics berkeley physics course