

ailments. Many are almost offended at the idea of possible health, and all are more or less flattered by any attentions to supposed bodily weaknesses. Many live a prey to constant fears, while the one hopelessly infectious disease called death everyone unanimously accepts as eventually his final and fatal ailment.

5

**Sleep a Waste of Time.**—Similarly, sleep seems at present necessary, but very little is required. A friend of mine for several years has not averaged more than three hours, and constantly has worked by my side the whole night through without the slightest ill effect. It is quite easy to work night after night for a patient, doing one's ordinary business through 10 the day, without the slightest feeling of either tiredness or sleepiness, and with no ill effects. Naturally, it is necessary to know the truth in order to obtain such results. Active thinking is the basis of all true existence. All that is necessary is to realise that man (the real man) never sleeps, for God is Mind, ever active, and man reflects that Mind and never sleeps (in the 15 reality), therefore no want of sleep can harm man as he is spiritual. Curiously, the realisation of the same truth will help a person suffering from insomnia, as, when fear has gone, and he recognises that sleeplessness will not harm him, the worry disappears, and the realisation that man is governed by the peace of God which passeth all understanding, soon gives 20 him the desired sleep. As man becomes less material, he always tries to remain awake as long as he possibly can, so as to be of more use to others. This motive leads to the habit of thought which brings best results to himself. It is now being more generally recognised that sleep is not necessary. An American doctor advises his patients not to sleep, saying that the mind 25 rests more when a man is quietly lying down than when he is unconscious. I have recently heard of a man in Philadelphia who has not slept for over ten years, and yet is in perfect health.

There are many other foolish beliefs binding man to matter, and no doubt each will readily recognise his own special seeming limitations, and 30 commence to get rid of them, with much advantage to himself and those around. The sooner he starts the better for him, and the sooner he will, with perfect confidence, be able to control the important things of life. An ounce of practice is worth many pounds of theory. Sir John Goss, the musician, used to put it thus, "An ounce of practice to a hundredweight of 35 theory."

## DANGEROUS FALSE BELIEFS

A few of the more dangerous beliefs that have been founded on false premises may now be dealt with.

**Hypnotism.**—"*There are few powers at present available to man 40 more dangerous than that which is displayed by the hypnotiser . . . this is a power that no good man has a right to exercise*"<sup>1</sup> (Annie Besant).

Hypnotism is a belief in the apparent control of one human being over another, leading, as Mrs. Eddy says, "to moral and to physical death." It is a mistakenly imagined fight in which the stronger overpowers the 45

<sup>1</sup> Lecture delivered at St. James's Hall, September 9, 1891.

weaker. This false "mental," really higher physical, force is always more or less harmful, and in its varying forms of animal magnetism, "spiritual wickedness in high places," so-called "mental" malpractice, etc., is the greatest enemy of the human race that ever has had an apparent sense of reality, or ever will have between the present time and its final total destruction, now, thank God, nearing with tremendous rapidity.

I was once asked by the Lord Chief Justice to draft a Bill for the stopping of mental malpractice. My reply was that the remedy would be worse than the disease, as it would draw people's attention to the harmful effects obtainable. The time is now almost ripe for legislation on the subject. Undoubtedly hypnotic exhibitions at public entertainments should be prohibited by law, as in Switzerland, Holland, and other countries. I also think that its use should be limited to certified practitioners, until it can be stopped altogether.

As showing the dangerous power of hypnotism, Sir Henry Morris, Bart, M.B., F.R.C.S., writes: "Esdaile, it is said, on one occasion hypnotised a man in open court behind his back and without his knowledge." <sup>1</sup> Sir Francis R. Cruise, M.D., an authority on the subject, writes, and puts it in italics: "*as we use it, it will be for good or evil.*" <sup>2</sup>

There are five different forms of hypnotism, all of them wrong, and all of them merely altering human phenomena. With the exception of auto-suggestion, which again may be subdivided under two heads, all are the theoretical, ethereal action of one human consciousness over another. There is also the hypnotic action of thoughts upon a human being without such thoughts intensifying themselves on a second unfortunate individual.

**Hypnotic Prayer.**—Take, for example, one of the least obnoxious forms, namely, when a man prays for anything and then is certain that a perceived result is going to be brought about by the action of God. We can never choose what is best for a man, and outlining desired results in this way can in any case only bring about what the person praying thinks is best, and both human beings are necessarily harmed to a certain degree, and are possibly harmed to a very serious extent. When praying for anyone in the right way, only good can come to both, and both so-called minds are improved. "No good is certain, but the steadfast mind, the undivided will to seek the good" (George Eliot).

There are many forms of false "mental" science whose followers, choosing the results they desire, claim to be able to work miracles. All these methods are more or less bad. Even in the best cases the results can never do any permanent good, and as certainly do some harm.

Hugo Münsterberg, an authority on hypnotism, writes: "For instance, I have steadily refused requests of students and others to use hypnotism for the purpose of overcoming merely bad habits, such as the habit of biting the nails. A child who finds some difficulty in sticking seriously to his tasks might learn now this, and now that, under the influence of hypnotic

<sup>1</sup> "Suggestion in the Treatment of Disease" (*British Medical Journal*, June 18, 1910).

<sup>2</sup> Introductory chapter to *Treatment by Hypnotism and Suggestion*.

suggestions, but he would remain *entirely untrained for mastering the next lesson*. [The italics are mine.] In the same way some naughty traits might be artificially removed, but the child would not gain anything towards the much more important power of suppressing an ugly tendency of his own effort." Charcot, Richet, Brabinski, and many others have declared that for curative purposes hypnotism is very rarely useful, generally entirely useless, and often injurious.<sup>1</sup>

Dr. Schofield writes: "Faith cures exist of many varieties. There is the prayer and faith cure at Lourdes; which is based upon faith in God and the Virgin, perhaps mostly on the latter. Relic cures of all sorts; where the basis is faith in the holy emblems, seen or touched. Evangelical faith cures; based upon external Divine power. Mind cures; effected by the realisation of the power of mind over matter, or by the conscious effect of the mind of the healer on the patient. Christian Science cures; based on the unreality of disease, and the direction of the mind to the Divine. Spiritualistic cures; effected by a supposed fluid or magnetic influence passing from healer to patient. Direct faith-healing; effected by faith-healers, in whom the patient has confidence, and who heal on the spot".<sup>2</sup>

As already explained, if a man heals by thinking of God and the spiritual world, this is the true and scientific method. If he temporarily removes trouble by thinking of the material world, it is wrong and harmful to all concerned.

**Unfortunate Workers.**—If a man tries to use his so-called mind in the wrong way, it causes him, if anything, more trouble than the person whom he is influencing.<sup>3</sup> When I have asked a man who does this whether he is happy, whether he is healthy, and whether he is successful, his answer has been invariably, "No." Working in this way is like using a silk pocket-handkerchief to clean a door-step. The human "no-mind," or ethereal mechanical counterfeit of consciousness, is dangerous to itself, and if people use it improperly it inevitably leads from bad to worse. May God help such unfortunate workers, and that speedily.

**Napoleon.**—Once when lecturing before the Royal Engineers at Chatham, and referring to the different sources of so-called power likely to become available, I mentioned that the human so-called "mind" was at present the most available agent for utilising the latent power of the ether, or rather, that with which idolatry credits it. The following morning, at breakfast, mentioning that Napoleon was one of the strongest false

<sup>1</sup> *The Force of Mind* (A.T. Schofield, M.D.)

<sup>2</sup> *Ibid.*

<sup>3</sup> Recently, in one of the well-known London magazines, a signed article appeared entitled "Menti-Culture," in which is shown how one person can affect another, and compel the other to do what he wants. One paragraph runs as follows: "You may find that the other man will begin to feel that you are gaining some sort of influence over him, and he may in self-defence endeavour to terminate the interview. This you must not permit, for you have gained an influence, and you must follow it up. *Do not leave him until you get what you came for.*" The italics are those of the writer of the article. This shows how the wrong use of the human mind is gaining ground, and how essential it is to learn how to protect oneself and the hypnotiser against such a devilish system of working which otherwise damages both concerned.

“mental” workers of modern days, the General in command read me the following words of Napoleon: “I have inspired multitudes to die for me. God forbid that I should form any comparison between the enthusiasm of my soldiers and Christian charity. They are as different as their causes. 5 And then my presence was required; the electricity of my look, my voice, a word from me, then the sacred fire was kindled in all hearts. I certainly possess the secret of that magic power which carries away other people’s minds: yet I could never communicate it to others. Not one of my generals 10 eternalise my name and my love in the heart. Now that I am at St. Helena, now that I am alone, nailed to this rock, who fights and conquers empires for me? What courtiers have I in my misfortune? Does any one think of me? Does any one in Europe move for me? Who has remained faithful? Where are my friends?” Ultimately, like all such workers, he broke down 15 altogether, and showed “painful signs of degeneration.”<sup>1</sup>

This is the record more or less of all those possessing, or, more strictly speaking, being possessed by, this so-called power. The greater the development of the human “mind power” (so called), the greater the unhappiness. Emerson, mistaking for a real power this hypnotic control 20 over the hypnotiser and hypnotised, wrote: “A river of command runs down from the eyes of some men, and the reason why we feel one man’s presence and not another’s is as simple as gravity; and this natural force is no more to be withstood than any other natural force.” Lord Wolseley recognised this so-called power and wrote: “This is the influence 25 which men, with what I may term great electrical power in their nature, have exercised in war. Cæsar, Marlborough, Napoleon, and many others I could name possessed it largely. The current passed from them into all around, creating great enthusiasm in all ranks far and near, and often making heroes of men whose mothers and fathers even had never regarded 30 them in that light. This feeling is an addition of at least fifty per cent. of strength and energy to the army where it exists.” Such false stimulant only leads to increased sense of weakness when removed, and the apparent power must sooner or later die out.<sup>2</sup>

**False Christs.**—The reference in the New Testament to false Christs 35 and false prophets working miracles, is a reference to results obtained by this hypnotic action. “And many false prophets shall rise, and shall deceive many” (Matt. 24: 11). “For false Christs and false prophets shall rise, and

<sup>1</sup> This lecture was given about ten years ago, and I stated that within ten years the battles of the world would be decided in the air. Several of the papers scoffed 40 at my remarks the following morning. Recently one of the daily newspapers stated that aerial supremacy would decide this war [1914-1918].

<sup>2</sup> One of the reasons for some of the extraordinary results that have been obtained in the war now over, is that the Germans, both consciously and unconsciously, produced a hypnotic effect both upon their own side and the Allies. Elsewhere I have 45 pointed out that for this reason, once the Germans were cornered, the war would rapidly end, as this hypnotic effect would act prejudicially against themselves. In Rasputin’s correspondence, which has been given in the *Sunday Herald*, it will be seen that the late Empress, the Czarina, boasted that they had been able to hypnotise the English statesmen. The realisation that there is no hypnotism, as God is the only 50 power and the only ruler, will stop anything of this kind.

shall shew signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). The test of the true prophet is whether he turns in thought to God or not. A very fair sign of this is whether he is always loving and never blames or criticises others. 5

**Occultism.**—"Occult—Hidden, secret, unknown" (Chambers's *Etymological Dictionary*).

In the light of present scientific knowledge this term becomes obsolete. All the mysterious phenomena that have hitherto been such a puzzle to the world in general are now uncovered, and no longer veiled in the mystery of a past age. There are still some who may use the term simply because not sufficiently advanced in the right understanding of God and the material universe to be able to account for what to them appears mysterious, and is put aside as unsafe to be dealt with. Universal spread of real knowledge enlightens this blind condition. There is no longer any such thing as occult phenomena, as even the miracles of Jesus are now easily understood, whilst the whole of the phenomena classed under the terms hypnotism, spiritualism, etc., are no more occult than the simplest acts of every-day life. It has been the mystery attached by ignorance to so-called miraculous events with which the Bible teems, that has throughout the centuries led to the complete failure to grasp its accurate scientific significance, and so gain by reversal its true spiritual import. There is now not a single incident in the Bible that can be called occult, or in any sense mysterious. 25

**Spiritualism.**—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" (Isa. 8:19).

The results obtained by spiritualists, so called, are simply due to the intensification of human concepts by the so-called "mind" of the medium, and in some cases by the "minds" of those present at the séance. "Spiritualism" is an entire misnomer, as its phenomena are entirely material. "etherialism," or even "materialism," is a more accurate name. 30

There is no question as to the phenomena of "spiritualism"; Crookes, Wallace, Hyslop, James, Richet, Lodge, and Cesare Lombroso<sup>2</sup> have all testified to the results, but the theory based upon such phenomena is absolutely wrong. I asked Sir William Crookes, who has vouched for the existence of various forms of these phenomena, to what he thought they were due. He said: "I have not the slightest idea, but I do not think that they have anything to do with departed spirits." He has said: "I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by 40

<sup>1</sup> "When the Science of Mind is understood, spiritualism will be found mainly erroneous" (*Science and Health*, p. 71, Mary Baker Eddy).

<sup>2</sup> Lombroso, that great scientific leader and pioneer in the new fields of exact learning, after most careful investigation, wrote that the phenomena of spiritualism "form such a compact web of proof as wholly to baffle the scalpel of doubt." 45

the scientific world. My own knowledge at the time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by automatic record, . . . I think I see a little farther now. I have glimpses  
 5 of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known."

I should like here to pay a tribute to the courage with which Sir William gave to an ignorant world the results of his examination, not minding  
 10 whether he improved or injured his scientific position, but desirous only of contributing to our knowledge. A lesser man might have allowed the fear of ridicule from sceptical ignorance to deter him. Would that all had this moral courage. "An Englishman fears contempt more than death" (Goldsmith).

15 A tribute should also be paid to Sir Oliver Lodge, who, although wrong in his deductions from the facts in connection with spiritualistic phenomena with which he is acquainted, has, in the most courageous way, given his results to the public. He, fortunately, has at the same time drawn attention to the danger in the practice of spiritualism and the investigation  
 20 of its phenomena.

Professor Lombroso writes in *After Death—What?*: "In psychical matters we are very far from having attained scientific certainty. But the spiritualistic hypothesis seems to me like a continent, incompletely submerged by the ocean in which are visible in the distance broad islands  
 25 raised above the general level, and which only in the vision of the scientist are seen to coalesce in one immense and compact body of land, while the shallow mob laughs at the seemingly audacious hypothesis of the geographer."

J. W. Heysinger, M.D., writes: "Granting that an efflorescence, let us  
 30 say, from the medium, another from the bodies of those present, and a third from the atmosphere, perhaps, might be tangibly available as a framework, it is not at all incredible that bound ether, under strain, might be attracted to, and agglomerate with, and, acting under intelligent power, might possibly produce all the phenomena of materialisation, and those of  
 35 poltergeists, and other like manifestation. Such an interpretation might also serve to account for the almost universal employment of such terms as 'magnetism,' 'electricity,' 'animal magnetism,' 'etherialisation,' 'materialism,' and the like, applied in spiritualistic nomenclature simply because they seem appropriate, while no other terms are; but, as the most  
 40 careful tests show, the phenomena do not respond to electroscopes, magnetoscopes, galvanoscopes, or other similar instruments. . . . Phenomena of this character have been too common everywhere, in all parts of the world and during all past times, as well as at present for us, as scientific students, to ignore them. It may not be possible, at present, to explain  
 45 these phenomena, at least to fully explain them, but their substantial identity is so remarkable in all the narratives, that they must have some valid basis. . . . They involve telepathy and thought transference, and very often prevision, almost always clairvoyance; the physical manifestations clearly extend far beyond phenomena of these types alone. In fact

the physical and the non-physical seem to blend in these cases in such a manner as to suggest a revision of all our conceptions of crude matter as formerly held, and this is what science to-day, in the light of its recent advances, stands ready to accept on proof." <sup>1</sup>

In *Reincarnation*, Mrs. Besant writes: "This Thought Force is, in the Esoteric Philosophy, the one source of form; it is spoken of by H. P. Blavatsky as 'The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy.'"

**So-called Proofs.**—The following are claimed to be the proofs of the truth of spiritualism:—

(1) You may see a figure seemingly identical with a person who has died or who is at the time alive; you can speak to him, touch him, weigh him, photograph him, etc.; that is, the figure is just as material as an ordinary human being.

(2) This so-called person will tell you things that you think only you can possibly know, and tell you or enable you to see things that are happening at a distance, that have happened in the past, or are about to happen in the future.

(3) He will tell you things that the dead (or living) person whom he resembles did, and that no one else could possibly have known, except a thought-reader, and which can be afterwards verified as correct. Sometimes information is given by automatic writing in a closed receptacle. Sometimes the person is invisible, sometimes visible.

(4) The medium himself will sometimes give the above information, and sometimes a voice will sound exactly as a person speaks or used to speak, of whom he consciously knows nothing. The voice sometimes seems to come from the medium and sometimes from someone else.

(5) The figure will appear to move from place to place, alter in size, or weight, or shape; limbs, for instance, lengthening or appearing close to the medium or at a distance.

(6) Material things of all kinds will be made to appear and disappear, will be moved from place to place, or brought from a distance, and will apparently alter in weight.

(7) Apparent healing will take place, and fire, etc., have no effect.

(8) Sounds of all kinds are heard; luminous appearances, phantom forms and faces are seen.

(9) Miscellaneous occurrences of a complex and often diabolical character will take place.

**Stages in the Formation of Matter.**—Close your eyes and imagine, say, a rose. You are in ethereal touch with the rose. Do this when only partially conscious of other things; it comes clearer. Mr. Carpenter stated that he knew a man who every afternoon went into his study with drawn blinds, and for an hour entrancing experiences would come to him, of travels abroad, etc. If the rose is thought of when in a light trance, the rose can be photographed and seen by those sufficiently psychic. If the same experience takes place when the operator is in the ordinary spiritualistic trance, the

<sup>1</sup> *Spirit and Matter before the Bar of Modern Science.*

rose can be seen by all those present, although their hands, or any other form of matter, would pass right through it. Now should this occur when the sorcerer or witch, or to use more modern terms, the so-called medium—or, shall we say, the victim—is in a deep trance, the rose can be both seen and touched, and if the thought of those present is sufficient, it can be kept for a day or two, until the general thought of death prevents those looking at it seeing God's perfect idea in any other way than a mass of decaying matter. "Sic transit gloria mundi." Remember that this cannot always be done when wanted. The phenomena are apparent only when thoughts are there intensifying themselves on the so-called mind of the operator.<sup>1</sup>

**The Explanation of Its Seeming Mystery.**—The scientific reason for these wonderful results, most of which have been confirmed by many reliable people is that the "subconscious mind" or basic false "mentality" of the material man is always in ethereal touch with every thought in the material world, past, present, and future, and a mixed medley of ethereal thoughts of every kind and description, with and without any logical sequence or benefit to mankind, are intensified on the so-called "mind" of the medium until they are manifested more materially in the form of what are called the spirits or the flowers, or other things that these spirits are supposed to bring or produce. Thoughts are also similarly intensified so that you may hear what sounds like the voice of a human being, or see visions of the past or future.

**Objections and Dangers.**—On the other hand, it is admitted by all spiritualists with whom I have discussed this matter that the following statements are correct:—

(1) By far the greater part, probably ninety-five to ninety-nine per cent., of the information gained at séances is absolutely wrong.

(2) Even when correct information is given, it cannot be depended upon, as nearly always there is more or less inaccuracy.

(3) In many cases investigation into "spiritualism" has done much harm, both to the human consciousness and physically. It often leads to mania.

(4) Serious bodily injury is sometimes inflicted on those present, and often property is damaged.

(5) It is almost always tiring, and sometimes excessively so.

(6) The so-called spirits constantly contradict themselves and other spirits on all points.

(7) Last but not least, it deteriorates the moral character.

This last point is only admitted by spiritualists to be the case in some instances.

I remember laying before the President of the leading spiritualistic association scientific evidence of what spiritualism really is, i. e., merely

<sup>1</sup> Since the above was written, the following has appeared in the public press: "Major Darget . . . first fixed his eyes on his walking stick, and then concentrated all his thoughts on a photographic plate in a developing bath. In a quarter of an hour the walking-stick was reproduced on the plate, and a similar experiment with a bottle was quite as successful. Each photograph was obtained in the presence of half a dozen witnesses."



false pictures, entirely void of any real, spiritual, mental substance, deceiving mankind, chiefly on account of the earnest and self-sacrificing endeavours of many Christian seekers after truth to pierce the veil of mystery that enshrouds the so-called hereafter, and so be of assistance to humanity. I explained to him the so-called origin of matter, and the two methods of causing it to appear and disappear, saying how in many cases when the things the spirits were supposed to bring were materialised in the room they would be dematerialised elsewhere, and that therefore they would be practically stolen. Whilst this explanation was proceeding his face had been getting longer and longer, and on hearing the last statement, he admitted that it was true, as often, when spirits had brought flowers, he had been able to find out in the neighbourhood the plant from which the flowers had been torn.

It will be found that the realisation of the non-reality of matter and the allness of God is sufficient to prevent the manifestation of any occult phenomena of this description.

**Terrible Results.**—In spiritualism, not only foolish, but horrible and dangerous results are obtained, as well as those which appear to be good, for the phenomena depend upon the individual condition of the medium and of those present. If a critic be there who is a disbeliever and strong thinker, no result will be produced, as his so-called "mind" will produce too powerful a negative result, and so prevent it. This is the reason why all occult phenomena are more or less disbelieved by strong thinkers in the West who start with a biased view.

"Mediumship has supplied American asylums with thousands of lunatics." <sup>1</sup> Sir J. Risdon Bennett,<sup>2</sup> and others, have given similar testimony. "Five of my friends," writes a medium of eight years' standing, "destroyed themselves, and I attempted it, by direct spiritual influence."<sup>3</sup>

The method by which spiritualistic results are obtained is absolutely wrong, being the exact opposite of true mental spiritual working. Take one point alone: you are told to keep your "mind" as free from thought as possible,<sup>4</sup> whereas to fulfil, and therefore demonstrate, the law of life, exactly the opposite is necessary, namely, you should always be actively thinking and using your "consciousness," but as far as you can in the proper way, not by thinking of the material world, but by always thinking of the reality, heaven.

**Deterioration of Moral Character.**—In every case I have known, with the exception of the better-class Yogis in India, the human being has morally deteriorated sooner or later after commencing to materialise matter. This

<sup>1</sup> *The Edinburgh Review*, July, 1868.

<sup>2</sup> See *Diseases of the Bible*, p. 80.

<sup>3</sup> *Spiritualism Unveiled* (Miles Grant).

<sup>4</sup> A friend of mine, well informed on such subjects, has lately written to me as follows: "If in a room anyone thinks a medium is a cheat, she receives the idea that she must cheat. No one has a right to think a positive thought at a séance. The medium has to be in a negative condition, and any strong thinker on a downward line is very responsible." This is one of the many proofs of the danger of this system, and is also a reminder of the necessity of always actively thinking thoughts of Life, Truth, or Love, and so being non-receptive to any mental suggestions of evil under all circumstances.

is the explanation of the extraordinarily divergent views held with regard to materialising mediums, and such-like materialising occult workers. Obligated to earn a living by displaying their powers, there comes a day when, not being quite up to the mark, they resort to a little falsification, and this lessening their own faith in their results, they lose the so-called power, and ultimately descend to absolute trickery, and indeed worse. Sooner or later the trickery is discovered, and then people say that all their results were equally fraudulent.

For instance, Professor Lombroso gives accounts of the tricks played by a well-known medium, both when in the state of trance and when out of it, showing that the moral character was debased. There is little doubt about her original results. Mr. Hereward Carrington has written a book called *The Sorceress*, in which he gives particulars of this medium's "occult results." The importance of the book is that, while Mr. Carrington is known for his exposure of spiritualistic tricks and started as a sceptic, he now admits the phenomena, although uncertain of the cause.<sup>1</sup> This medium was what is called "exposed" at Cambridge, and once told Professor Lombroso that at Genoa she was conscious of someone secretly ordering her to cheat, and felt compelled to obey. This shows how she was hypnotised into evil, and illustrates the injustice and sin of judging harshly any who have been unfortunate enough to have fallen under the dangerous influence of so-called "spirits."<sup>2</sup> Professor Sidgwick, not knowing exactly what was taking place, was naturally disgusted with the trickery his investigations brought to light, and declared that he would "ignore her performances in the future as those of other persons in the same mischievous trade were to be ignored." These were only due to the wrong thoughts which acted upon a medium that was receptive to such false thoughts. Such are the results of spiritualistic experiments upon mediums who otherwise might be living holy, and therefore happy lives, helping all round them. When they understand what is taking place, and the danger of their position, they will make use of their knowledge to free themselves from this fatal outside control. These workers, on awakening to the truth, will be astonished to find the power that all possess of helping those who previously have been only mystified and further misled by their work.

"For a long time, writes Dr. B. F. Hatch, I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings up of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social, and religious bearings, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma, which would destroy both soul and body."<sup>3</sup>

<sup>1</sup> In *The Problems of Psychical Research*, Mr. Carrington gives details of the formation of an apparent being, *Little Stasia*, by Mlle. Stanislaw Tomczyk, a girl of eighteen, under test conditions. This so-called being was photographed.

<sup>2</sup> Professor Hugu Münsterberg, of Harvard University, has written an excellent account of two so-called séances. He thinks that her case is one of irresponsible double personality.

<sup>3</sup> *Spiritualism Unveiled* (Miles Grant).

The same results as in "spiritualism" are obtained more or less by other sects, who present an entirely different theory from such results, equally undemonstrable.

*After Death—What?* by Professor Lombroso, published since the above was written, bears out what has been said. He was an extremely able man, an eminent Italian criminologist and psychologist, whose honour and good faith have never been questioned.<sup>1</sup> His own testimony is corroborated in many respects by that of other distinguished men. The accuracy of his statements need not be questioned, only his interpretation of them. His book may be of use to the materialist, as it will show him that he has still something more to learn, and that he has entirely to remodel his old assumptions. It is not of much use to others.

To be fair to "spiritualists," it should be said that many live splendid lives and are examples to humanity. Many also have been turned from so-called atheism, agnosticism, and doubt to a study of the Bible by the phenomena they have witnessed, for instance, the late C. H. Hall. These, however, are the awakening thinkers, who have been usually living their religion, that is, doing the best, up to their understanding, for their fellow-men. This right purpose must eventually bring all earnest seekers to the true knowledge of God in any case.

There are also, every now and then, cases where mediums have been of use, but the belief that departed spirits are necessary for such a result is simply a limitation, and mediums do very different work as they learn to think in the right way, and give up the broken reed leaned upon in the past.

*Planchette.*—Planchette is merely a belief in limitation, those using it imagining that it is necessary to enable them to obtain so-called messages from the dead. As a matter of fact the results obtained are merely due to ethereal "thoughts" passing over the "consciousness" of the person using it, and over the instrument. Similar devices have been known for centuries, for instance, in China.

In Matla and Van Zelst's book, *The Mystery of Death*, particulars are given of an electro-mechanical instrument called the Dynamistograph. This is said to be a kind of telegraphic apparatus which will take the place of the medium, so that departed spirits can communicate with those still alive. Its action, again, is merely due to "thoughts" being intensified enough by the "mind" of the medium to cause the apparatus to act.

Such methods of communication were punishable with death in the time of Moses. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death" (Lev. 20:27). "So Saul died . . . for asking counsel of one that had a familiar spirit to enquire of it; And enquired not of the Lord: therefore he slew him" (I Chron. 10:13, 14). This death resulted from his mistaken appeal to the human consciousness, which was able to read the death thoughts that were about to attack him

<sup>1</sup> In consequence of a critical article that appeared in a newspaper on the work of Mazolo, that great philologist invited Lombroso, the writer of the article, to visit him. When a boy of fourteen appeared he thought that a practical joke was being played on him.

on the following day.<sup>1</sup> Saul, instead of destroying these thoughts, as he could have done if he had known how to pray rightly, allowed his fear to intensify them, and accordingly paid the penalty of ignorant disobedience to the messages of truth that had been presented to him by the prophet while alive.

**Grief for a "Departed" Friend.**—Some obtain relief from their feelings of sadness, after losing a dear one, by attending séances, and thinking that they are in touch with their beloved for a time. It has been frequently proved that a gleam of spiritual understanding, bringing even a momentary recognition of the fact that they are always with their dear one in the real world, both being spiritual and perfect, gives far greater relief. Often it has been instantaneous, and the late sufferer has left full of joy, determined to start a new life of helping others, looking forward to the rapidly approaching end of the mesmeric belief in separation. These thoughts enter the "mournful man's darkened room" like beauteous angels guarding him from all false beliefs which would engulf him in a sea of misery. The fact that the mourners commence instantly to help their fellow-men through knowing how to pray, turns them from the selfishness of grief to their real and only duty and source of happiness, the helping of those around them.

Dr. Schofield writes: "Not a single sorrow exists that can touch us save through our own thoughts. These form, as it were, an atmosphere through which every external event must pass, and which determines its character and effect on us. The same event to one man is an evil he deplores, and to another a blessing in which he rejoices, solely on account of the different minds through which it passes. A mind can thus be formed to which 'all things work together for good' (Rom. 8:28). Steadiness of purpose is always well marked under great pain or pressure." "To keep head against a rapid stream is different from paddling in a pond." "Thoughts are real things. From whence all joy, from whence all sorrow springs" (T. Traherne).

**Theory Unsound.**—From what has been put before you, it must be acknowledged that there has been presented a consistent scientific theory of the working and of the effect of the so-called "mind," which fully accounts for all the ethereal (miscalled mental) and material phenomena of spiritualism. It is exactly the reverse with the fragmentary theory propounded by spiritualists. This proves itself to be false, not only by its inconsistency with many other known material so-called facts, and its failure to bring to light any knowledge that enables mankind with certainty to destroy all forms of surrounding evil, but by its actual intensification, in many cases, of such evil.

The absolute consistency of the theory now presented to you is proved, because (1) it perfectly explains all phenomena of the material world, however seemingly mysterious; (2) it enables each and all, in denying the reality of all material phenomena and affirming the reality of good, as Mind, to demonstrate, in a practical manner, the allness and reality of God, good, and the ever-available power of God to overcome all evil.

In no way do all the other known theories more clearly prove their own false basis than through their utter inability to offer any permanent remedy

<sup>1</sup> See I Samuel 28.

for the evil around us, or even any correct explanation of the constantly changing phenomena of material evidence.

**Magicians and Wizards.**—Professor Lombroso writes that so-called magicians, wizards, and prophets, “are all true mediums, having an influence in the political and religious constitution of the community, individuals who act in our realm of space as if they were living in a space of the fourth dimension, upsetting our laws of time, space, and gravity; prophets and saints who predict the future and transport themselves through the air.” Remember that this is the matured opinion of a scientific man of unquestionable position, after investigation into the subject.

Now we have the secret of the power that certain men like Cagliostro possessed. Figuier says: “The whole assembly felt a sort of terror when he appeared.” Madame d’Oberkirch, who was very unwilling to believe in him, says that he predicted the death of the Empress Marie Theresa, and even foretold the hour at which she would expire. She writes: “His glance was so penetrating that one might be almost tempted to call it supernatural. I could not describe the expression of his eyes—it was, so to speak, a mixture of flame and ice. It attracted and repelled at the same time, and inspired, whilst it terrified, an insurmountable curiosity. I cannot deny that Cagliostro possessed an almost demoniacal power, and it was with difficulty that I tore myself from a fascination I could not comprehend, but whose influence I could not deny.” His end was similar to that of all who have had this fatal power. After having been driven out of most towns, he lost his power, when he sank into an abject state of poverty, and at last, arrested by the Holy See, and “examined” by the Apostolic Court, he was condemned to perpetual imprisonment in a dungeon, where his only communication with mankind was when his jailers raised the trap to let food down to him. One day there was no sound, and that was the end of Cagliostro.

This general belief in witches and all classes of occult phenomena was simply due to the fact that the world in general thought that such results were possible. Consequently those with a peculiar class of mind were able easily to bring about alterations in the counterfeit aspect of spiritual realities, called matter, which until lately was difficult, because believed to be impossible, but which now is daily becoming more common as people see that it is possible

**Divination.**—There are many sects in the world whose followers can read thought, giving different reasons for it. There are many psychometrists who, on taking anything in their hand, will answer almost any question about its history that you choose to ask, and some of them can read future thought. There are numerous clairvoyants who have similarly developed this capacity. All these have various limitations of belief, and the work is very tiring.

The “spiritualists” think that it is a departed “spirit” who is the actor, not recognising that it is merely the mechanical working of the so-called “mind” of the medium. In Central Africa some of the witch doctors do the same thing, others obtain these results by hypnotising boys. The same

result is obtained by members of a tribe in Abyssinia.<sup>1</sup> In other cases people mix up this practice with palmistry, crystal-gazing, and the telling of events by the use of cards and various so-called magic spells and black arts, a large portion of their results being just ordinary thought-reading. 5 The use of cards, crystals, etc., is quite unnecessary to obtain these results, were they not believed to be necessary.<sup>2</sup>

Another limited method of thought-reading is by means of colours. The different colours are simply different vibrations, and therefore, from the sequence of varying colours, which are caused to alter their position 10 by the vibration of ethereal thoughts of differing numerical value, can be calculated out mathematically the vibrations that are about to act at any given time in the future.

It may well upset one's old scientific theories to see on one's own table pieces of cardboard covered with differently coloured silks jumping up in 15 the air one after the other with mathematical accuracy, and from no apparent cause known to the scientific world.

Except in a few cases, the results obtained by various forms of divination are so very uncertain that they cannot be relied upon. The only way in which absolute certainty can be obtained (and ultimately beneficial 20 results must invariably ensue), is by working with an absolutely pure motive and in the truly scientific way in which our Lord, the Master-metaphysician, worked, namely, with spiritually awakened consciousness. In this way only can we be sure of the real value of any result obtained, and are certain never to be harmed (See Ezek. 13:23).

25 **Extraordinary Powers of Animals.**—There are many cases of the possession of extraordinary powers by animals. One instance probably will suffice. T. J. Hudson in *The Law of Mental Medicine*, commenting on communication between ants, writes: "I shall avail myself largely of Romanes' so-called 'complete résumé of all the more important facts of 30 animal intelligence,' known to science at the time he wrote. From this we learn, first, that the sense of sight in ants is extremely limited; secondly, that they are destitute of the sense of hearing; and, thirdly, that they have some very complete and perfect means of communicating intelligence to each other.<sup>3</sup> The one observable fact that gives colour to this supposition 35 is that they bring themselves into physical contact with each other by means of their antennæ whenever an emergency arises requiring a con-

<sup>1</sup> I was once retained to make a report of the prospects of the commercial development of Central Abyssinia. I saw all the travellers in that country that I could, and my staff read up all the literature obtainable. The instances of the 40 exercise of so-called "mental" power in that country, in all sorts of ways that were credibly stated, were extraordinary.

<sup>2</sup> The present methods of such thought-readers who foretell trouble at certain dates, either correct or imaginary, and then as the time approaches, pester and in some cases terrorise the victim with letters requesting payment to enable them to 45 further investigate and so guard the individual against the evil, should be legally stopped. Such action intensifies any forthcoming threatening trouble, the thought causing which by their methods cannot possibly be destroyed.

<sup>3</sup> "Bees also are capable of receiving impressions from their fellows which excite in them emotions they are able to communicate to their companions" 50 (*Evolution and Function of Living Purposive Matter*, W. C. Macnamara, F.R.C.S.).

sultation, or necessitating the assurance of a command. But the question at once arises: Is the sense of touch, per se, equal to an explanation of all the facts relating to the conveyance of the intelligence required to organise and administer the complicated system of governmental polity, to adjust social relations, to maintain discipline in war and enforce a division of labour in peace, to organise and maintain an army of defence, to discipline its forces and command it in action, to build bridges and construct pontoons and ferries for the passage of vast armies over streams otherwise impassable, to invade successfully the domains of foreign tribes and capture and enslave their inhabitants, and, finally, to inaugurate and maintain a system of slave labour vastly more successful, and, let us hope, more humane, than any that has ever prevailed in the history of mankind?" (See also p. 365.)

### DISASTROUS SELF-MADE LAWS

**Tiredness.**—"They that wait upon the Lord shall renew their strength; . . . shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The wrong method of working with the human so-called "mind," in the endeavour to act upon matter, is extremely tiring, and I know of no one who has worked at a stretch for more than a few hours without being fatigued. This is because the whole process is purely physical, moving matter. Working in the right way a man can continue for many consecutive hours, not only without getting tired, but feeling refreshed at the end, "mentally" and physically better, and truly more awake. Six or seven hours' consecutive work at night is quite a common occurrence with those working scientifically, and when need be they work all night for several nights consecutively, following their usual duties in the daytime, without showing or feeling the slightest signs of fatigue.

**Disease.**—Already the medical profession admits the mental cause of disease in many cases. Dr. Clifford Allbut says: "It is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety." Sir B. W. Richardson writes: "Diabetes from sudden mental shock [ethereal intensification] is a true, pure type of a physical malady of mental origin." Sir James Paget tells of a young man who on his birthday had hæmoptysis and for nine years afterwards on each birthday, being quite free in the intervals. Sir George Paget says: "In many cases I have seen reasons for believing that cancer has had its origin in prolonged anxiety." Dr. Murchison says: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences." Dr. Snow (*Lancet*, 1880) asserts his conviction that the vast majority of cases of cancer, especially in certain parts, are due to mental anxiety. Dr. E. V. Hartmann writes: "The surest way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked. Lively fear and the thought of sickness is of itself sufficient to cause the same." Not that there is any cause or power in fear, but merely that fear occasions