

# **THE USE OF SPIRITUALISM**

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The Use of Spiritualism by S. C. Hall

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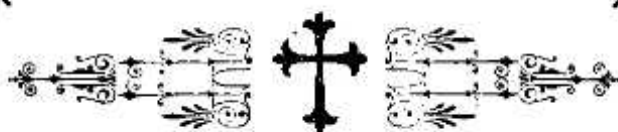
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USE OF SPIRITUALISM

BY

S. C. HALL, F.S.A.,

BARRISTER-AT-LAW, ETC.

*Editor (during Forty-two Years) of the "Art Journal."*

*Author of "Retrospect of a Long Life." 1883.*

*Etc. Etc.*

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THE  
USE OF SPIRITUALISM?

"For thou bringest certain strange things to our ears; we would know, therefore, what those things mean."—THE ACTS.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—SOLOMON.

"The true mission of Spiritualism, and it is a great and magnificent mission, is to recall to the knowledge, and to restore to the consciousness of mankind, the Christian faith, with all its Divine and supernatural power. Its business is to exhibit the reality of its connection with God, and His angels, with the life and spirit of the Divine Word, and to open our earth-dimmed eyes to perceive all the wealth of celestial wisdom in the Christian Revelation."—WILLIAM HOWITT.

"We speak what we do know, and testify what we have seen."—ST. PAUL.

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## INTRODUCTION.

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I PRINTED this "Letter" first in 1863; in 1871 I reprinted it, with additions. In 1876 I printed it again: but only for "private circulation." In 1884, at the solicitation of Mr. Nisbet of Glasgow, I *publish* it—much altering its character, but retaining all its essential features.

My motive in referring to previous editions is to show that my belief in Spiritualism has undergone no change. I have as entire conviction of its truth as I had thirty years ago. But I have less joy in it now than I had then. It is, at this time, not only enveloped in mystery, not only confused, and conflicting, and contradictory, but many of its public professors subject it to the vilest influences, while some "spiritual" publications uphold frightfully evil doctrines, taught to them, as they say—and probably say truly—by SPIRITS who have lived in earth-life.

Spiritualism is none the less a fact—a solemn, impressive, and instructive fact. I attribute the decadence in spirit, while the number of "believers" is largely increasing, to this: Those who might guide it, and ought to guide it, keep aloof from it, and leave

the workers for its propagation to their own—often wicked—devices. They are not encountered, or are insufficiently encountered, by the good and able men who are advocates of the Spiritualism that upholds the cause of God and promotes the welfare and happiness of man. There are comparatively few ministers of the Gospel who “take up” the cause; few who inquire, and the few who do, lack the courage to avow belief. Yet Spiritualism progresses, and will progress. There are now millions where, thirty years ago, there were scores. To “stop” it is impossible: as easy would it be to stay the inflow of Ocean by a wall of shingles. Our pastors and teachers leave the mighty power for good—or for evil—in the hands of those who will use, to abuse, it—who do use, and do abuse, it.

The purpose of this “Letter” is, first, to prove that Spiritualism is reasonably, rationally, and scripturally TRUE; and next, that it is intended to be, and may be, a holy safeguard—a “whole armour”—a source of incalculable happiness, a powerful means of strengthening and disseminating the teachings of the New Testament—that is to say, Christianity.

S. C. HALL.

STANFORD ROAD, KENSINGTON, W.

*July, 1884.*

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REVEREND SIR,

I answer the question you have put to me,—What is the “USE” of SPIRITUALISM? whether it be for good or evil, in its origin and purpose?

—:—

If it be of no “use,” religious thinkers and men of science are bound to enquiry concerning it. It is only of late years we have discovered the “uses” of a hundred things that our fathers considered either useless or obnoxious. The lever that moves the world—steam—was useless until within a comparatively recent period. Is it so long since an eminent Professor derided the idea of a ship, propelled by steam, conveying a cargo across the Atlantic? In 1843, the House of Representatives at Washington scorned Professor Morse and ridiculed his suggestion as a “chimera.” Yet, who now wonders when he receives a message by the electric telegraph, although he knows the sender, three thousand miles away, is waiting for his reply! Dreams are “admitted facts,” yet of what