# HINTS FOR THE "EVIDENCES OF SPIRITUALISM."

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Hints for The "Evidences of Spiritualism." by John Delaware Lewis



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JOHN DELAWARE LEWIS

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*"Va, petit livre, et choisis ton monde."*—TÖPFFER.

*"That the intercourse was opened at all between both worlds was perhaps the mistake: but, that once assumed, I see no reason for disbelieving one attested story of this nature more than another, on the score of absurdity."*
—CHARLES LAMB.

**Second Edition.**

LONDON:
TRÜBNER & CO., LUDGATE HILL.
1875.

# PREFACE TO SECOND EDITION.

A SECOND EDITION of this little book having been called for, I have thought it advisable to make no change in its form or substance, indeed no change at all save a few verbal alterations. At the same time, I am of opinion that the three years which have elapsed since its first appearance might have furnished me with materials for greatly strengthening my argument. But a trifle of this sort will hardly bear retouching. If my real intention in penning these pages is not seized by the intelligent reader, the fault must be laid to my account; and it is not probable that my deficiencies would be remedied by pursuing these "hints" into greater detail.

Yet, on second thoughts, I should like to say just a word in this place, to prevent misapprehension. A trifle I have called the book, and a trifle in one sense it is: in the sense of being a very small study on the subject to which it relates. But the subject itself is a large one, principally owing to the grave considerations which it suggests. The shaft here sunk, however feeble, is sunk in a very important direction. The question is whether the kinds of arguments and answers to objec-

tions which are sketched in the following pages are worth anything in a positive way—that is to say, in the way of establishing the *probability*, as distinguished from the mere *possibility*, of Spiritualism being true. If they are worth anything, then Spiritualism has something to say for itself, and requires to be carefully examined. If they are worth nothing—if what is here suggested fails to arouse in the mind of the intelligent reader even a passing suspicion of the truth of Spiritualism—it will surely follow, not by any means that dogmatic Christianity is untrue (for there may be strong arguments in its favour such as cannot be alleged on behalf of Spiritualism), but at any rate that much that *is* constantly being urged in its favour is, to say the least, highly inconclusive.

It seems to me that this latter view might be consistently held even by an orthodox Christian; and I mention this, because some have seen in this little book "a parody of the whole argument for Christianity." If they had called it "an application to Spiritualism of certain arguments vulgarly held to be conclusive in the case of dogmatic Christianity," they would have been nearer the mark.

# ANALYSIS OF THE ARGUMENT.