

WHAT CONVERTED ME TO SPIRITUALISM



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Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so the whole analogy of evolution bears us with irresistible momentum to the conclusion that the religious nature and cravings of mankind are correlated with an unseen world.—*Prof. John Fiske.*

I regard it as a most logical, self-evident, incontrovertible proposition that if modern Spiritualism is false, ancient Spiritualism is false; and that if ancient Spiritualism is false the Bible is false.—*H. V. Sweringen.*

The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena but deny the alleged cause.—*Thomson J. Hudson. Vide "Law of Psychic Phenomena," page 206.*

I am to write upon what converted me to Spiritualism. Why am I a Spiritualist?

I am not a Spiritualist because I

had any natural inclination toward or experience with Spiritualism. On the contrary, I was bitterly opposed to Spiritualism and Spiritualists.

I am not a Spiritualist because my parents and relatives were Spiritualists, for they were not. They were orthodox Methodists, Presbyterians, Episcopalians, &c.

I am not a Spiritualist because Abraham Lincoln, Prof. A. R. Wallace, Prof. Crookes, O. W. Holmes, Horace Greely, Bryant, Longfellow, Alice and Phoebe Cary, Lillian Whiting, Ella Wheeler Wilcox, James Whitecomb Riley, John Clark Ridpath, Joe Jefferson, Edwin Booth, Prof. S. Hodgson, James Hyslop, G. F. R., the Rev. Drs. Thomas Nelson, Hepworth, Abbott, Beecher, Savage, Canon Wilherforce and Bishop Lightfoot and many others were and are Spiritualists.

I am not a Spiritualist because anybody else is a Spiritualist.

I am not a Spiritualist because Spiritualism is popular, for it is *not* popular. It yet requires no little moral courage to stand up and be counted a Spiritualist.

I am not a Spiritualist because much that is presented under the banner of Spiritualism meets my concurrence or approval, for the reverse is the fact. I am utterly disgusted, sickened, humiliated, ashamed, mortified with much that passes with the rank and file as Spiritualism, but I have been equally disgusted with Methodist revivals and camp meetings.

I am not a Spiritualist because the communications I have received from spirit friends were as full and complete and natural and satisfac-