

war. But if this hope is to be realized, there must be some force which will control nations. People talk of The Hague Conference, and yet we know that hitherto these conferences have been, and may be again in the future, just hypocritical conversations between lawyers, diplomats and soldiers preparing for fresh hostilities.

"Moral force and physical must be at the disposal of whatever authority mankind desires to set up to shield the world from war. But the physical force of a league of nations must be at the call of a moral force higher than The Hague. If you look to Jerusalem, are there not moral forces there stronger than any man could imagine?"

Sir Mark Sykes diagnoses the world's trouble correctly, but the remedy he suggests is absurd. The "moral forces of Jerusalem" without an official and recognized interpreter of what is right or wrong in concrete instances, would leave the nations in the same muddle in which they are now. The anarchy of interpretations would lead to the same anarchy of application, i. e., war.—Rev. H. C. Hengell, in Our Sunday Visitor.

EVIL SPIRITS FIGHT FOR SOUL

CHURCH AND SCIENCE RENEW ANCIENT COMBAT AGAINST SPIRITISM

Michael Williams in New York Tribune

There is a vast increase in varied forms of occult and spiritualistic belief and practices in Europe, and now the War has brought the same psychic wave rolling to our shores and threatening to inundate every city and village in the country with its morbid flood.

Even before the outbreak of the War the vast growth of occultism, from scientific investigation of abnormal spiritualistic phenomena down to the appalling cases of organized "devil worship" and Phallic worship in Europe, had attracted the anxious attention of many observers of the breakdown of our modern civilization.

Pope Pius X., for example, considering the matter from the special viewpoint of the orthodox Christian Church, had been impelled to take measures to combat the new tendency. He sent Dr. J. Godfrey Raupert, a member of the Psychological Research Society and a professor at Oxford University, to Belgium to inquire into the activities of the occultists, clergymen and publicists for the purpose of investigating and fighting the new and ever-growing peril.

PSYCHICAL RESEARCH

Monsignor Robert Hugh Benson was also actively engaged in the work. Cardinal Mercier was deeply interested in Dr. Raupert's project, and the society would soon have been definitely launched, but just then the outbreak of war put a stop to everything. The death soon afterward of Pope Pius and of Monsignor Benson brought to Cardinal Mercier still further ruined Dr. Raupert's plan. All organized efforts along his particular line were impossible in Europe, so he came to the United States, where he is now lecturing on his subject.

Since that time the evil has assumed such proportions that the Catholic Church in a decree of April 27, 1917, forbade any form of participation in spiritism to all Catholics.

"The text of the decree runs as follows: 'Question.—Whether it is allowable, through a medium, or without a medium, to take part in (assist) spiritistic conversations or manifestations of any kind, or to allow others to have the appearance of propriety and piety, either by making inquiries of souls or spirits, or listening to their answers, or merely looking on—even under the tacit or express protest of intending to have nothing to do with evil spirits? The answer is in the negative, all round.'

So far as Dr. Raupert is concerned—and this is the particular point of the present article—the reality of spiritistic phenomena is granted. While there is fraudulent trickery passed off in the name of spiritism, nevertheless Dr. Raupert and his school, among whom are many non-religious writers and psychologists, admit that "materializations" of so-called "spirits" do take place, and that these are unexplained by any theory of mind or delusion, when they observe phenomena, such as automatic writing, ouija board communications and the like, are amply proved facts. All that part of the spiritistic hypothesis is granted, but with the spiritistic theory or convinced belief rather than these materializations, these automatic writings and other forms of communicating with the invisible world are the work of the souls of the dead. Dr. Raupert and his colleagues, together with a rapidly growing number of other non-religious observers, will have absolutely nothing to do.

They declare that so far no real evidence has been brought forward to prove the theory that the communicating intelligences are the disembodied souls of the dead. They admit that spirits exist; they admit that these spirits are responsible for the phenomena; but they deny that any proof has been adduced sufficient to establish the theory that the souls of the dead control the phenomena. On the other hand—and here is the central point—they claim that instead

of being of a kind or of a tendency truly to console the relatives of the dead or to support the view of those who claim for spiritism the validity of religion, they are in reality manifestations of an evil force—the work of the devil.

The spiritist, of course, cries out, quite shocked in his or her tenderest beliefs against this view of the matter. Others smile at it and say, "But the devil is dead, is he not? Surely he died a long time ago, so far as educated and progressive modern thought is concerned." To which Dr. Raupert and his confederates answer: "Please examine the evidence. Putting theology aside, examine the spiritistic phenomena. You will quickly become convinced that a transcendental intelligence is certainly manifesting itself through these phenomena, and you will find out that this intelligence is a powerfully evil force."

DANGERS OF DABBLING IN SPIRITISM

It is because of the evil which inevitably and frightfully follows all forms of spiritistic practices that the Catholic Church officially condemns such practices and has always maintained a very strong and constant support of the Catholic Church in this view of the matter, however little it may concern itself with the theological reasons which dictate the attitude of the Church. This growing body of modern science affirms the evil of spiritism and gives warning of the really terrible dangers which are consequent upon dabbling in it.

The suggestions which reach the passive minds of the mediumistic or sensitive type of spiritistic students are of an enticingly liberal, "progressive" type. "What, after all, is morality?" "Is not morality often confounded with conventionalism?" "Should not each individual freely develop in the way best suited to his own innate capacity for experience?" "Were not certain instincts implanted in us to be gratified?" "Should not the higher, spiritual law of soulfulness supersede, in advanced souls, the lower, purely human law of marriage?"

So run the subtle suggestions which have made ruin of thousands of human lives.

Sir William Barrett, one of the most eminent of the scientists who have seriously investigated the subject, puts the case for the view held by Dr. Raupert in the following remarkable passage: "For my own part, it seems not improbable that the bulk, if not the whole, of the physical manifestations witnessed in a spiritistic séance are the product of human-like but not really human intelligence, or, at least, that they may be—which aggregate round the medium, as a rule drawn from that particular plane of mental and moral development in the unseen which corresponds to the mental and moral development of the medium."

Moreover, if there is any truth in the view suggested above of a possible source of the purely physical manifestations, it seems to me that the Apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures similar to those I have described, but of a malignant type, when he speaks of beings not made of flesh and blood inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies of conscious exist in the unseen; this, of course, is equally true if the phenomena are due to those who have once lived upon the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the loss of the power of that birthright which we each are given to cherish, our individuality, our true selfhood, just as, in another way, this may be imperiled by sensuality, opium or alcohol.

And the late Dr. Isaac Funk uttered the same warning: "It is a terribly dangerous mistake," he wrote, "to think there are no evil spirits. There are great hosts of them. They come at the faintest formal invitation of the medium or the circle, and control to the hurt of the members of the circle, and to the hurt of the medium."

When in New York not long ago Dr. Raupert renewed a long standing acquaintance with a certain writer, one of the most prominent investigators of spiritism. The young and highly cultivated wife of this investigator had become fascinated by the subject which her husband studied with scientific detachment, and had quickly developed a marked degree of psychic power. This power manifested itself in "automatic writing," which purported to emanate from her dead mother.

At first the young wife was deeply moved, and full of consolation to know, as she firmly believed that her mother was still near her, and taking the same warm, personal interest in all her actions as in life. But after a while alarming things developed. The tendency to automatic writing established itself as a habit that could not be controlled. The girl would be awakened at night and forced by the irresistible impulse in her hand to sit up, shivering, and write, write, write—sometimes for hours. She had to keep pencil and paper constantly near her, night and day. Her broken rest undermined her health. The habit became an obsession. She dreaded the fall of night. And the messages became ambiguous, then subtly poisonous. She begged her "mother" to give her a little rest. "Don't you see

you are breaking down my health and strength?" the young woman would plead. Her husband could not help her. Her position was made all the more difficult because of the odious fact that the messages from the supposed mother of his wife began to suggest that he was not the real "affinity" which the starved soul of the young woman really longed for. This idea was suggested time and again. It broke down the reason of the wife at last, and she ran from her house at midnight, frenzied, to seek her "soul mate" in some hole or corner of New York. Rescued from this position, she then tried on several occasions to kill herself. Long and skilful medical and psychological treatment succeeded in partly restoring her mental balance, but she is not yet wholly out of danger. Once the doors of the soul are opened to the invading forces, they are rarely completely closed again. The best that can be hoped for is by constant guard to keep the evil forces at bay.

Of course, materialistic medical science would term this and similar cases to be simply mental disturbances, readily explicable without calling in super-normal explanations; but to those who have watched the work of the inside, like Dr. Raupert, and modern material medical science simply does not consider all the facts. As William James somewhere says, "Material medical science would explain what happened to Paul on the road to Tarsus by a discharging occipital lesion, and would dismiss as epileptic half of the great mystics and saints of religion."

Summing up the case against the spiritistic theory that the admitted preternatural phenomena are due to the souls of the dead; and still more strongly combating the spiritistic view that the communications from the dead prove, or tend to prove that spiritism is a higher form of religion than any heretofore discovered by or revealed to man, Dr. Raupert says: "Can we reasonably believe that our departed relations and friends will avail themselves of means so repulsive and so disastrous as are the spiritistic methods in order to furnish evidence to the living of the fact that they still survive?"

"Underlying all the spiritistic messages is an assumption which these messages repeat and reiterate in a thousand forms, in a thousand subtle or downy fashions, suited to the varying intelligence, education, religious opinions, and so forth, of the various people to whom or through whom the supposed messages come. This assumption falls nothing short of the amazing claim that spiritism is the supreme form of true religion. The claim is advanced again and again that these spirits have come to disclose the real truth, relations and facts of the world, independently of all thought and thought-forms of to-day. But when we examine the teaching given in different mediums, and through different mediums, we find no agreement anywhere."

"It must be remembered that there are two very different kinds of mental and spiritual passivity, or receptivity. All students of mysticism are aware of the fact that there is a state of quiet submission on the part of the individual soul to God which brings that soul into close contact with the Eternal Good. But this is not a weak, hypnotic attitude of the mind, a species of nervous fascination, a feverish longing for psychic experience, a neurotic yielding to weak-willed drifting.

"But the condition cultivated by modern psychic investigators is a disgusting travesty of this true cooperation of the human will with the will of God. In the true mystic state consciousness remains intact, the highest and noblest powers of the soul are called into operation, and the after affects are invariably beneficial to the mystic's spiritual health. But the spiritistic passivity, the cultivation of the unconscious, with the after affect of increased activity of the sense-life and the sensual passions and a loss of self-control which brings about, in time, a state of utter physical and moral helplessness.

"Even if the merely material explanation of these states of passivity should be accepted, the dangers of yielding the consciousness to such states would still be obvious. Hence for when the mind is made negative and passive it is wide open to the uprushes of dormant impulses and desires which, on the evolutionary hypothesis, are buried in the subconsciousness of the race as it mounts upward from the primal slime. Therefore, either on the evolutionary or the Christian assumption, the cultivation and encouragement of these dangerous forms of mind passivity should be absolutely opposed."

"It is a significant but, seldom recognized fact that the cultivation of a dangerous mind passivity, in one form or another, is a universal element in all the modern occult movements. 'Going into the silence,' 'emptying the mind of thought,' 'seeking of the silence,' and so forth, are all phrases which suggest practices common to all forms of franker occultism. Spiritism is franker than the other forms in adopting phrases which when examined tell their own story. The word 'control,' for example, bears with it the idea of an outside supremacy over the spirit.

"The victims of these diabolical operations are seldom aware of what is going on. They are truly enchanted; over their minds a glamour has been cast. They are apt to attribute even their progressive mental and moral deterioration—their very steps in going down the hill—to an imaginary process of enlightenment, of

"liberation," of "progress in freedom of spirit," due to the light streaming in through the open door of their souls."

CATHOLIC TRADITION

English files report the closing address of the Rev. Dr. Cooper, Moderator of the Presbyterian Church, to the General Assembly at Edinburgh. It is indeed remarkable as showing that the traditional Catholic which has hitherto been characteristic of the Presbyterian Church is gradually giving way to a more correct appreciation of the predominant facts of Christianity. The Moderator modestly disclaimed the idea that the Church of Scotland was the whole Church of God. He considered it, he said, to be a part of the Catholic Church, possessing all the rights and enjoying the due subordination which the high and blessed ordination which the Presbyterian Church is gradually giving way to a more correct appreciation of the predominant facts of Christianity. The Moderator modestly disclaimed the idea that the Church of Scotland was the whole Church of God. He considered it, he said, to be a part of the Catholic Church, possessing all the rights and enjoying the due subordination which the high and blessed ordination which the Presbyterian Church is gradually giving way to a more correct appreciation of the predominant facts of Christianity. The Moderator modestly disclaimed the idea that the Church of Scotland was the whole Church of God. He considered it, he said, to be a part of the Catholic Church, possessing all the rights and enjoying the due subordination which the high and blessed ordination which the Presbyterian Church is gradually giving way to a more correct appreciation of the predominant facts of Christianity.

"Their hierarchy of Church courts," he said, "was not a thing of yesterday. Their provincial synods were historically (as well as in their constitution, their main boundaries and even their times of meeting) the diocesan synods of pre-Reformation times. Their presbyteries, though erected only in 1582—21 years after the Reformation, and nine years after the death of Knox—were based by Andrew Melville 'on the practice of the primitive Church, where leaders or colleges of seniors were constituted in cities and large places.' The Kirk, session came to them from Geneva where Calvin took the hints for it from St. Augustine. Most important and characteristic of all, their General Assembly, if it could claim no more than a medieval origin, was at least older by 70 years than the English Convocation. They owed their parochial system, all their great churches, and his General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. There was a mine of devotional treasure in the Catholic past; and as Catholics they should have delved into it more than 400 years ago. In an English Convocation, they owed their parochial system, all their great churches, and his General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. There was a mine of devotional treasure in the Catholic past; and as Catholics they should have delved into it more than 400 years ago. In an English Convocation, they owed their parochial system, all their great churches, and his General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. 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