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Spiritualism Examined

FIVE ADDRESSES
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St. Peter's Cathedral
Charlottetown, P. E. I.



PRICE 25 CENTS

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

SPIRITUALISM EXAMINED

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Reprinted from "The Island Patriot," Charlottetown, P. E. I.

I. INTRODUCTORY

There can be no doubt that "Spiritualism," or as it is more correctly called "Spiritism" is attracting an immense amount of attention at the present time.

It is not a new discovery. It originated in somewhat of its present form about the year 1848. It had a great vogue for some years but finally fell into disrepute as so many frauds connected with its seances were exposed and similar effects were produced (by those who denounced it) by entirely natural means. There was a revival in the early nineties but interest again fell off after a short time and little was heard of it for years, except in the reports of the Society of Psychical Research and of certain scientists who devoted much time to the study of its mysteries. It is in no way surprising that the enormous and distressing loss of life in the Great War should cause a considerable development and reawakened interest in the practice of Spiritualism. Sudden and grievous bereavement has come to many who have either never professed the Christian Faith or have no firm hold of that Faith and that have turned to those including as they do men of great learning and research, who have assured them that they can give positive proof of the survival of those whom they love and sometimes can put them in actual communica-

tion with their friends, and thus it has gained many new converts.

The Press is full of it—it makes good copy. One can hardly take up a daily paper without meeting something on the subject. Magazines contain article after article, advocating it or opposing it and stories by the hundred are published in which "spiritism" plays a conspicuous part. Authors of world-repute have issued volumes in defence of their theories. The recent Church Congress held in England gave it a prominent place in its deliberations of the leading problems of the day; lecturers are promulgating their doctrines to crowded houses all over the Old Country and now Sir Oliver Lodge has come to the States to lay his evidence before vast concourses of people on this side of the Atlantic and as his addresses are published widely in many of the American and Canadian papers it has increased the interest on this continent an hundredfold. And the interest is perhaps intensified amongst us here because one of our own boys—educated in our school, ordained in this diocese, for sometime assistant priest of this Church, held in affectionate esteem by some of the older ones among us, and who has attained some eminence as a writer of fiction, has apparently become a convert to this cult and has published a number of articles in which he gives long conversations, he claims to have held with one in the spirit world.

What is the Church to do?

People read what is written with avidity. Anything connected with the occult has a strange fascination for many of us. They are impressed with the long list of great names of those who are staking their reputations on the truth of their teaching. Sir Oliver Lodge, Sir Wm. Crooks, Flammarion, Russell Wallace, Professor Hyslop, Sir Arthur Conan Doyle and many professors in various seats of learning and they say there must be something in it. And in not a few cases they become converts, not realizing until too late that by so doing they are denying the Catholic faith.

The subject cannot be ignored. Silence in the face of imminent peril would be criminal, but it cannot be dealt with off hand in a single address, with a few words of denial or disapproval, neither can it be laughed out of court for its absurdities. Although one cannot help thinking that if some of its advocates had been blessed with a sense of humor they would have written less definitely about some of the information they claim to have received.

Mysteries Connected with the Next World.

We have to confess that there are many things connected more or less with the hidden world which are mysterious and beyond our power to explain with our present limited knowledge. For example there is what is called second sight, common especially among the Highlanders and those of Highland descent. The possessor can tell of things happening elsewhere can trace lost articles, can even look into the future. There is the Irish Banshee which is supposed to give warning of death. Call it a silly superstition if you will. There is something unaccountable in the premonitions some people receive; of calamities about to happen. A friend of mine claimed that he always knew when a death took place in his family. I remember on one occasion he was at a dance; he was sitting outside with his

partner when he suddenly said "you must excuse me, I must go. Some one is dead." The lady laughed at the idea, but he persisted. Shortly afterwards he got news that his mother had died that evening.

Some forty years ago, the then missionary at the Magdalenes, Rev. John Walters, was sitting in his study reading, one winter evening. Navigation was closed and at that time there was no telegraphic connection with the Mainland. Looking up suddenly he saw his father in a chair opposite to him. As his father lived in England he exclaimed in surprise "Why father how did you get here?" and jumped up to welcome him. Then the figure faded away. When the first mail arrived in the spring it brought the news that his father had died that night. There are those who receive warnings in dreams, or claim to do so. Or if you assert that all this is a matter of coincidence or guess work, there is the "possession of devils" long looked upon as a form of madness but now found in many parts of the mission field, to be a real possession by evil spirits and those who have much to do with deathbeds, can tell you that it is no uncommon thing as the soul is passing from the body for the dying person's face to break into a smile of welcome, and the lips to whisper "Jesus", or the name of some departed loved one, who is recognized at that moment.

This sort of thing occurs too often to be put off as the work of the imagination and if the blessed Lord and the blessed dead, are with us on such occasions and are visible under certain spiritual conditions, may we say that they are not with us at other times. So then we must approach these considerations on this subject of "spiritism" with the acknowledgment that there is much connected with it, which we do not understand, and therefore we should keep an open mind and weigh the evidence for and against it without prejudice. And prejudice we must remember means, judging beforehand, without due examination.

The Learning of the Advocates.

One of the chief arguments brought forward in support of the claims of the spiritualists, is the high standing of the advocates in the scientific world. These are eminent men it is said:—men not easily deceived, for they are accustomed to weighing evidence of all kinds and therefore their conclusions are of utmost value.

But is this so? Is it not more true that as a rule, the men who specialize on one subject with great intensity are unlikely to be equally authoritative on matters outside that subject. One may be a great theologian without being an expert in business or a great banker with only a superficial knowledge of naval gunnery. It is true that men like Lodge, Hyslop and others who have given years to close examination of the spirit world yet their very eagerness makes it possible for them to accept evidence as conclusive from those who are ready to mislead them wilfully for their own ends, or from those who are themselves deceived.

A convert from spiritism as the result of careful investigation has recently said, "Men of science are the easiest sort of victim and for Sir Oliver Lodge, to pit his undoubted science against a fakir would be the same thing as his pitting the same science against a prize fighter. It is the very aloofness of men of science from the sordid and tricky ways of the world which makes them so easily deceived. If there is such a thing as a psychic phenomenon, then a pure scientist is the man to investigate it, but if the matter to be investigated is the honesty of a human being performing tricks, then a detective or another trickster is the proper investigator." This surely is common sense.

Then, again, we must bear in mind that these investigators while agreeing that it is possible to communicate with those in the spirit world, differ

widely as to what goes on in that world—whether, for instance, evil is eliminated and everything is beautiful or whether evil is still in constant conflict with the good. I shall enlarge upon this in a later address, but it is as if a committee of business men were appointed to investigate the high cost of living and after long deliberation they reported: "We find that the cost of living is high, but we cannot agree about the cause, or the remedy. Some of us think one thing and some another." We all know that the cost of living is high without being told and we, who believe all the articles of the Catholic faith, also know that we are in close touch with the spirit world. "One family we dwell in them one Church above, beneath.

And once more: These scientific investigators use the wrong instruments in their work. So far as one can learn, they were most of them materialists who doubted, or held very loosely, any conceptions of an after-life, and in order to satisfy themselves one way or the other, they undertook various tests, relying on their learning, their scientific skill to solve the riddle. As well try to discover what makes the wheels of a watch go round by breaking it open with an axe, for says St. Paul: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit."

For the Spirit searcheth all things, even the deep things of God. In what man, knoweth the things of a man save the spirit of the man which is in him. Even so the things of God none knoweth save the Spirit of God."

If these men had assured us that always before their investigations they knelt and implored the guidance of the Holy Ghost and then submitted themselves step by step to that guidance, we could more readily accept the result of their labors, but when they say, we are quite capable of undertaking this work in our own strength without any help from God, we must be cautious in our attitude towards them.

TWO SONS.

Sir Oliver Lodge lost his son Raymond in the war. In order to assure himself that he still survived in another world, it was necessary for him to resort to a medium, who, while in a trance, professed to get into communication with various controls, one a child, one an Indian, one a doctor, through whom the spirit of Raymond was supposed to converse with his parents. He tells them that the next world is very much like this; they live in the same sort of houses, wear the same sort of clothes, eat the same sort of food, have the same sort of amusements and drink whiskey and soda and smoke cigars.

I also lost a son in the war—no I did not lose him, for I know that he still lives. I have not the learning nor the reputation of Sir Oliver Lodge, but it was not necessary for me to resort to mediums or table-turnings to assure myself of this. **I know** that his sacrifice has been accepted; **I know** that his soul with those of the other righteous is in the hands of God and there shall no torment touch him; **I know** that he progresses towards the light of eternal day; **I know** that he is near us, that he loves us still, that he will greet us when we too cross the dividing stream of death. Look upon these two pictures. The one a seance. There is a darkness

and mystery—there are musical instruments played by invisible hands. There is a neurotic woman in a trance delivering to bereaved parents, in baby talk or in broken English, information that their son in the hidden world is drinking whiskey and smoking cigars and making afternoon calls.

The other picture—a priest at the altar pleading the sacrifice once for all offered on Calvary and bringing the names of loved ones before the Almighty Father—"We do bless Thy Holy name for all Thy servants departed this life in Thy faith and fear, most humbly beseeching Thee to grant, that by the merits of Thy Son Jesus Christ and through faith in His Blood, we and all Thy whole Church (on earth and in Paradise) may obtain remission of our sins and all other benefits of His Passion." And the mourners are assured in their hearts by the assurance which cometh from God, that those for whom they plead are where God wipes away all tears from their eyes, and there is no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away—awaiting the time when the word shall go forth from the throne: "Behold I make all things new." And we pray "grant that we with them, the loved ones whom by faith we still can see, may when life's great morning dawneth, follow Thee." Which picture will you choose?

II. THE CLAIMS OF SPIRITUALISM

In the introductory address on Spiritualism last Sunday, you will recall that I just emphasized the fact that it was not a new discovery. For thousands of years, messages which profess to come from the dead have been given through mediums. Automatic writing has been common enough in past ages. The Planchette has been used in China as a means of conversing with evil spirits for many centuries.

Necromancy or holding communication with the dead is spoken of in the Old Testament, and is there always condemned and forbidden by God. In Egypt, in ancient days, Spiritualism was probably developed to a much greater extent than it is now. What is **new** is that it is being investigated by scientific men, **not**,—and this I wish to emphasize again,—as a new religion, but as a legitimate subject of scientific enquiry.

We saw, too, that there are many things connected with the next world for which at present we have no explanation to offer. People with second sight, people who have presentiments of pending danger, or premonitions of coming death. There is demoniacal possession, there are visions to the dying, of our Blessed Lord, or some departed loved one.

We saw that the learning and the eminence of many of the present-day advocates, was no reason for accepting their conclusion, because in their investigations they had to employ mediums and controls, who over and over again, had been convicted of fraud and trickery, and the very aloofness of men of science from the sordid and tricky ways of the world makes them easy victims of the unscrupulous.

In the following addresses you will understand that I lay no claim to originality. They are simply compilations from books I have studied, and sometimes whole pages will be quotations from some worthy authority.

What Spiritualists Claim.

To-day we consider what spiritualists claim. These claims are concisely put in a recent book by the Rev. George Longridge. Briefly, they are two (1) To have proved personal survival after death. (2) To have established communication with the departed. As regards the first of these claims—to have proved personal survival after death—no instructed Christian has ever doubted it. The investigators, we must remember, were men who for the most part, denied, or were skeptical about immortality. Christians have always believed in it, and in grounds **infinitely stronger** than any which spiritualists claim to have produced. To Christians, the Resurrection of our Lord is, and always has been, the absolute assurance that we shall live and retain our identity after death. It is part of the Christian creed. No one can read St. Paul's Epistles without seeing how this belief was a firm conviction in his own mind, and how it permeates all his teachings. It is unnecessary surely to quote evidence of this. This knowledge we Christians have received not through mediums, or table tiltings, but through the words of a **living person**.—Jesus Christ.

As regards the second of their claims—to have established communication with the departed,—there are several questions which may be asked—Is it possible? Is it desirable? What has Christianity to say about it?

As to these questions Christianity frankly admits that communication with the departed is **possible**. This is proved by the experience of God's people in all ages. The New Testament tells us of the appearance of Moses and Elijah to our Lord and His disciples, and that of the martyred souls whom St. John saw on Patmos. It tells of the many saints who arose and appeared to many in Jerusalem on Easter Day. It tells too of visions of

angels connected with our Lord's life and the lives of the Apostles. In history, the story of St. Perpetua stands for a large class of religious experiences. "As she was praying, it will be remembered, she saw her brother who had recently died. He appeared to be unhappy and full of solicitude for him. She prayed that he might find rest through the merits of Christ. A short time after he again appeared to her radiantly happy, and rewarded her with a glance of grateful love." It is related of Joan of Arc that "she saw lights and heard noises from heaven." There are the visions of St. Katherine and St. Teresa. I suppose there are few of us who have not had experience through some relative or friend (if not direct) of authenticated cases of some appearance or communication from one departed. But these are frequently looked upon as the outcome of a too vivid imagination even by those who are credulous enough to accept the evidence of spiritualists, but—and this is most important to remember—when such communications have been made they have **always been spontaneous and unexpected.** The whole initiative, so to speak, has been on the side of God. The communication has been established by Him, without any action on the part of those on earth to whom the communication has been made, and they have been experiences not only **unsolicited**, but in most cases a good purpose can be traced underlying them.

"Now the whole matter of spiritualism is directly contrary to this. It is a definite attempt by definite means, to effect a contact with the departed, and to obtain at the will of those on earth communications from those of another world. It is true that spiritualists affirm that those in the other world have an eager desire to get into external touch with those they knew on earth and that spiritualism is only helping them to satisfy their desire. But what proof is there of this? How is that the great saints who might help us so much have never spoken in this way? Moreover there is no hint that God has any concern

in the matter that the communications are in any way dependent on His will. Or perhaps, it is fairer to say that spiritualists take for granted that if communication can be established, it must be right to try and effect it."

The Method.

Let us now pass on to consider the methods by which spiritualists seek to establish this communication with the departed. They are, speaking generally, three:—1. give them as described by Fr. Longridge. 1. Through mediums. 2. Through automatic writing. 3. Through table tilting. Let us consider each of these methods.

1st. through mediums—"A medium is a man or woman who in a trance or semi-unconsciousness state, becomes the instrument through which an unseen personality called 'a control' delivers the message which the departed wishes to send.

A sitting with a medium takes place in an ordinary room, either in full daylight, or, more often, in a subdued light, or in darkness. The medium after waiting quietly, goes more or less into a trance and then speaks. The medium does not profess to speak his or her own words, but the words of an unseen intelligence—the "control," who professes to be speaking the message which the interviewed spirit desires delivered."

"There are therefore four personalities involved in a spiritualistic séance:—

1. **The sitter**—the person who wishes to get into communication with a departed friend.

2. **The medium**—whose voice speaks the message from the departed one.

3. **The control**—the unseen intelligence who speaks through the medium.

4. **The departed one**—who delivers his message to the control, through whom it is delivered to the medium, through whom again, it reaches the inquirer. There is, therefore, always the possibility of the message being coloured by the minds of those through whom it comes."

The Character of the Controls

"It is also interesting to notice the character of the controls. We may take as examples, the controls in Sir Oliver Lodge's widely-read book "Raymond." The controls of Mr. Vout Peters, one of the mediums consulted by Sir Oliver Lodge and his family are two—one called "Moonstone," apparently a North American Indian, or possibly an East Indian Yogi, and one who in this life was presumably a heathen. The other is named "Red Feather," which also seems to indicate a North American Indian.

The control of Mrs. Leonard, the other medium of Sir Oliver, is a little coloured girl named Feda, who sometimes talks broken, childish English, and exhibits the characteristics of the child races. What this means, says Fr. Longridge, will perhaps be clearer if I quote from some of the sittings in which Feda speaks, at which Lady Lodge was the inquirer.

Speaking of "Paul"—a friend of Raymond's, who was killed at the front, Feda says: Paul worried 'cos medium talk like a book. Paul calls Feda "Imp." Raymond sometimes calls Feda "Illustrious One." I think Raymond laughing! Always pretending Feda very little and that they've lost Feda, afraid of walking on her, but Feda pinches them sometimes,—pretend they've trodden upon Feda. But Feda just as tall as lots of Englishes.

"Again, at the beginning of the same sitting, Lady Lodge says: So glad to meet you Feda. Feda answers: "Feda loves you and Soliver (for Sir Oliver) best of all. Silonel and Salec (for Lionel and Alec) too she love very much. Though Feda often speaks naturally, yet she frequently lapses into this childish way of talking. And in passing I would wish, says the writer, to pay a tribute to Sir Oliver Lodge's extreme fairness in recording such passages in conversations with Feda—passages which he must have known would lead many to treat the whole matter with contempt."

Other controls are mentioned in

"Raymond" in connection with a celebrated American medium, Mrs. Piper. One is Doctor Phinuit, who claims to have been born in France, and to have studied at Metz and other places, but who, on investigation, was found never to have existed at all. The other was termed "Rector."

A. M. Sage, who has written a book on Mrs. Piper, published with a preface by Sir Oliver Lodge, discussing Father Phinuit at some length, from an analysis of his utterances, which sometimes lasted an hour, states that he was vulgar, inconsistent and untruthful, lying not for the sake of lying, but showing no hesitation in resorting to it, when it got him out of a difficulty."

On page 168 of "Raymond," we are introduced to another control, "Biddy," a low-comedy Irish spirit who is ridiculous. Personally, I find it impossible to take seriously a spirit that says: "Shure it's meself that has come to speak. I was a washerwoman and lived next to the church, and they say cleanliness comes next to godliness."

"Now, what strikes one about these controls, vouched for by such men as Sir Oliver Lodge and Conan Doyle (and we gather they are typical examples of many others) is that they are hardly the sort of persons one would expect to be intermediaries between those in paradise and those on earth. A pseudo-French doctor, whose standard of truth is to say the least, somewhat elastic, an Indian Yogi, a North American Indian, an illiterate child, are hardly the instruments one would expect to be used by God for conveying messages from those in His keeping to their sorrowing relations on earth. Would you care to receive communications from your loved ones through such channels?

The Character of the Mediums.

Another point is the character of the mediums. Again I quote Father Longridge: "Are they as a rule trustworthy? That there are both men and women who possess psychic gifts, and are therefore capable of acting as mediums, and who are perfectly honest,

no one will deny. Those employed by Sir Oliver Lodge, for example, or Mr. Home, a well-known medium with whom many scientific men of the highest character have held sittings, are examples. But, on the other hand, those who are most emphatic in their belief in the phenomena of spiritualism state quite plainly that there is a great deal of fraud and trickery among many mediums, especially among those who have made it their profession. Sir Wm. Barrett, in his book on *Psychical Research*, says: "The repugnance with which the whole subject is regarded is very natural; for the alleged phenomena only occur in the presence of a medium and usually in darkness. Moreover, a class of paid professional mediums has arisen, several of whom—a detestable class of rogues—have been caught in bare-faced trickery (pages 211, 212); and again, silly and credulous folk listen to and pay for rubbish that is told them by would-be astrologers, fortune-tellers and crystal-gazers. There are genuine cases of clairvoyance and prevision and premonitions, but these genuine cases are exceptional and rarely to be found in a certain class of advertising mediums who swindle the public (page 256).

The writer goes on to say that complete confidence cannot always be placed in mediums who are themselves honest. "There are, I am sure (he

says) many honorable and gifted professional mediums far removed from the charlatans referred to. The mischief largely arises when the ignorant public go to such honest psychics and expect an immediate return for their money. The natural tendency of the medium is not to disappoint the sitter, and the temptation therefore presents itself to supplement genuine with spurious phenomena."

"It is for this reason," he continues, "that I should rather dissuade than encourage **uninstructed** persons to resort to professional mediums. Even those who yearn to pierce the veil for the touch of the vanished hand and the sound of a voice that is still would, in my opinion, **if they have not Christian faith**, do better to rest content with a perusal of the evidence for survival that is now being accumulated by rigorous and laborious expert inquiry." (On the threshold of the Unseen, page 257).

Remember Sir Wm. Barrett is one of the leading scientific spiritualists.

So, then, as of the "controls," those most interested in spiritualism and most competent to judge say frankly that among professional mediums there are many who are quite untrustworthy, and even in those who are **honest** there is a tendency to add to the supposed genuine messages other statements in order to satisfy the sitter." (Longridge.)

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III. THE AUTHENTICITY OF THE EVIDENCE

Last Sunday, in examining the claims of spiritualism, we saw that in every seance that there were four personalities, 1st, **The Inquirer**; 2nd, **The Medium** who claimed to receive the message from the spirit world; 3rd **The control** who informed the medium about the spirit interviewed; 4th, the **spirit himself**, so that the sitter received each message from the medium, who received it from the control, who received it from the departed one, a somewhat roundabout way one would think.

With regard to the character of the **controls**; we find some have proved to be untruthful (such as Father Phinuit, who although professing to be a Frenchman, can only speak a few words of French)—others like Feda, are childish and illiterate; others are of queer origin, as Moonstone and Fed Feather.

Speaking of these controls, Conan Doyle says "We have unhappily to deal sometimes with absolute cold-blooded lying on the part of wicked or mischievous intelligence. Everyone who has investigated the matter has, I suppose, met with examples of **wilful deception**, which occasionally are mixed up with good and true communications, (New Revelation P. 91). But we may well ask "How are we to distinguish the true from the false?" With regard to the **mediums**; we are told frankly by people most interested in Spiritualism and most competent to judge, that among professional mediums there are many who are quite untrustworthy and even in those who are honest there is a tendency to add to the supposed genuine messages other statements, in order to satisfy the sitter. All this is not very encouraging to the would-be inquirer.

The Authenticity of the Evidence.

We now pass on to examine the authenticity of the messages received,

and at the outset we must acknowledge they either come, (as they purport to do) from the spirit world—or they don't. If they do not, it is for us to suggest where they do come from.

Much of the information can be attributed to telegraphy or thought-transference, but let me hasten to say this cannot be the explanation of all the messages; but we will consider these later.

I take it that it is established beyond a doubt, that the thoughts of one person can sometimes be transferred to the mind of another person even when the two are far apart. Many instances of this are on record and I suppose we all know examples of it. It is possible often to look steadfastly at a certain person in a crowd, and will that he or she should return the look and bye and bye the head comes round as willed. When I was a young man we used to play a game at parties—(it may be played yet and if so I advise you to give it up, as it is injurious to the health, especially of those who are inclined to be neurotic) A person would be blindfolded and undertake to make any movement she felt prompted to do; she would be led into the room by two others, holding her in a certain way—(I won't explain the way in case you may be tempted to try it). The people in the room and the holders arranged beforehand that they would will her persistently to touch a certain article, or find something which has been hidden. Some persons—I suppose the psychic ones—were much more responsive than others and would walk rapidly to the required spot and seize the article; others would move much more slowly, but in almost every case so long as the person yielded to every prompting—a step forward—or to the right or the left, the end was eventually attained.

The Rev. George Foster when he was here recently told me of an experience of his own. He went to an entertainment, at which during one item of the programme, a performer sat blindfolded at the piano on the stage, while the other walked down the hall, and said the pianist would play any piece of music the name of which was whispered to him. As he moved along the aisle, he would point to a certain person saying "you"? The person would name some piece and it would immediately be played. Mr. Foster determined to give him the name of one of his own compositions which had never been published, but when the man reached him and said "you" he replied without hesitating "After the Ball", an old song, which he said he supposed he had not thought of for sixteen years, and which he had no intention of mentioning. Evidently in some hypnotic or telepathic way the performer forced his own thoughts upon each person, who seemed a likely subject and the programme was arranged beforehand. I dare say many of you can recall similar experiences.

Now the sitter in a spiritualistic seance, is obviously thinking of the person from whom it is hoped a message may come; his mind is both consciously and unconsciously full of the details as well as the broad outlines of the life and to a certain extent of the thoughts of the departed one; also he is, in many cases, conscious of the sort of answers he wishes to receive. What then is more likely than that these thoughts are telepathetically conveyed to the mind of the medium and so form the substance of the message which the medium delivers? In fact, many of the answers can be clearly accounted for in this theory. "They are, at best, a dramatic reproduction of what is consciously and unconsciously in the sitter's mind. By a dramatic reproduction I mean that the medium sees the knowledge imaginatively as in a dream; his or her statement comes in an unexpected form and therefore seems fresh." (Longridge.)

The theory that telepathy accounts

for many of the messages is strengthened by the fact that the communications are often quite in harmony with the ideas prevailing in the circles to which they come. To illustrate; the Rev. Stainton Moses, a priest in the Church of England, in 1845, was a famous medium. In his messages from spirits and the other world, the heaven they described was remarkably like that of the teachings of the Church. On the other hand, the Heaven described by Raymond is the heaven of the modern theological liberalism, just the sort of heaven that might be congenial to the minds of Sir Oliver Lodge and his friends. Such as spirits living in houses made of synthetic bricks, clothed in tweed suits, made from the emanations of tweed that has rotted on earth, smoking cigars and drinking whiskey, manufactured by spirit synthetic chemists.

But thought transferred will not account for all the messages received. For example, "A few years ago, messages came to two Englishmen purporting to be from a monk who lived in the 15th Century, which gave the exact specifications of Edgar Chapel connected with Gladstonbury, Abbey. The ruins of this chapel had never been discovered and no one in England knew of their existence, but as a result of these spiritualistic communications, excavations were begun and the ruins were found precisely in the same place and of the same dimensions as the messages had indicated. These men also received communications from Caesar Augustus, Emperor of Rome which not only predicted the world war and the time of its ending but many world-wide movements which are still in the future (S. P. Delaney.)

One explanation offered is that these messages are the word of demons. St. Paul writing to Timothy says "that the Holy Spirit expressly says that in aftertimes certain shall depart from the Faith, giving heed to wandering or idle spirits who speak lies, acting a part, and who have their conscience seared with iron, who have suffered much degeneration." This explanation receives some reinforcement

ment from various well known features of spiritistic communications. For example, it is difficult to establish the identity of those from whom the messages come; they appear to be fond of impersonating some one else and to be extremely loath to make themselves known.

Then, there is the trivial character of the messages and the contradictory statements they contained and their low moral tone. Those who believe in the reality of the communication oppose this explanation, because agnostics have often been led by them to believe in God and the future life and to make up the practice of prayer.

Yet the man in the Gospel who was possessed with a legion of devils witnessed to our Lord's divinity, crying "What have I to do with Thee Jesus, Thou Son of God on high?" And Jesus commanded the unclean spirit to come out of the man, and of St. Paul at Philippi, we read—"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.

"The same followed Paul and us, and cried, saying, 'These men are the servants of the most high God, which shew unto us the way of salvation.'

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

And these spirit messages often antagonize some of the fundamental truths of the Christian religion, such as the divinity of our Lord, the doctrine of the Atonement and redemption through the Cross; the doctrine of judgment and future retribution.

Another explanation offered by Rev. S. P. Delaney, is one which cannot be stated with great clearness because of our lack of knowledge. It is that these spiritistic phenomenon may be ascribed to some faculty of the human intelligence with which we are at present almost totally unacquainted. It may be, for example, that there are fragmentary memories still

lingering in the world, floating about as it were, and more or less remotely connected with the sub-conscious minds of certain people. These fragmentary memories may have been connected with those who lived in former times and still cling to things and places with which they were associated. This theory may be developed by some scientist in the near future and it is quite possible that when further progress has been made in the comparatively recent science of physical research, it may be found necessary to bring into play all these explanations and other new ones. Meanwhile, because we cannot explain all the phenomena, it is no proof that the messages must therefore come from the spirit world.

Table Rapping and Automatic Writing.

"As for the other phenomena of spiritualism, table-rapping, table-turning and so forth, these, when not produced by practical jokers or fraudulent mediums, can be explained on physical grounds, and it is a sane and salutary rule never to accept anything as evidence of the occult for which a material explanation is possible."

Can any sane person imagine that our Heavenly Father who sent His Son into this world that he might live through Him—that the Eternal Son who was manifested in the flesh and promised to send the Holy Ghost to guide His people into the truth—can anyone imagine that the Blessed Trinity would establish communication between the living and the departed through the fantastic motions of a table? The method is for those who wish to receive a message to sit around a table, placing their hands lightly upon it. The table tilts as each letter of the alphabet is spoken and stops or "holds," when the right letter is reached. Someone writes down the letters and makes out the sentences.

Here is an account of one sitting held at Sir Oliver Lodge's house. Some of the younger ladies were sing-

ing and some one suggested that Raymond might like to hear the music. The table was pulled out and as it began to rock, it was asked "Was it Raymond? It answered, "yes." The table began to edge itself towards the piano. It was pushed back, but persisted in returning. It then began to thump Miss Barbara Lodge who was playing, on the back, keeping time with the music. It then moved along the floor to a corner where it could lodge one foot on the skirting board, about six inches from the ground and on which it placed one leg and raised the other three in the air. This it did many times seeming to be delighted with the trick. Finally it raised itself down on the floor and tried to raise itself up: Mr. Lionel Lodge's hand being under the table was very uncomfortable, so they asked if they might put the table up and it said "yes."

On another occasion the table seemed to show affection for Lady Lodge and tried to get on her lap. At other times, the table got rather rampagous and had to be quieted down. Raymond, we are told, volunteered the

explanation through the mediums in London, that he could not always control it and that there was a certain amount of skylarking on his side, which he could not prevent. This description may be read on pages 217 and 223 of "Raymond" written by Sir Oliver Lodge, not as a funny story but as evidence of spirit communication.

Ask yourselves, if you had recently lost some dear one, would it comfort you to have your table conducting itself in this fashion? Automatic writing is another phenomenon which may be the result of self-deception.

"Most people can write automatically. You do not need a planchette. All you have to do is to place a pencil in your hand on a sheet of paper. Read or talk or try to think of nothing. Soon there will be a nervous tremour of the fingers. A feeling of numbness and coldness may pass over the hands and up the arm. Your fingers will move and will write, first probably a mere illegible scribble, but later, if you persevere, words and sentences and "messages."

Next Sunday we will consider the nature of the evidence received.

IV. CONTRADICTIONS AND ABSURDITIES

In our examination of the authenticity of the messages received through mediums, we saw that many communications could be explained by telepathy, or thought-transference, while others may be due to the work of demons, or ascribed to some faculty of the human intelligence with which we are at present almost totally unacquainted, but which may some day be developed by psychical research.

We now pass on to consider the nature of the evidence. And at the outset we may discover this difference, that whereas the mediums are able to give circumstantial evidence as to things which have happened, or are even about to happen in this world—due, perhaps, as we have seen, to thought-transference, or the action of the subliminal self—their utterances as to affairs in the other world, are for the most part pitiful nonsense, and the intelligence is outraged and insulted in reading them.

There are seances at which Cardinal Newman has appeared and given his blessing in bad Latin, where Liszt has given an inferior performance upon the piano; where Julius Caesar has been muddled in his mind concerning the scene of his famous utterance, "Veni, vidi, vici," and only a few weeks ago, a lady in Winnipeg professed to have received a message from Col. John Macrae, who had given her a sequel to his poem, "In Flanders Fields", which was simply twaddle.

Moreover the witnesses do not agree in their reports of the beings and conditions of the spirit world. Now, suppose a party of explorers returned from some newly discovered country, and while all agreed that they had visited that country, some of them declared that the inhabitants were all white, while others insisted that there were many black people; some said there were no wild animals there, and others that the place was full of them, and other contradictory statements of the sort were made, we should be in-

clined to question the veracity of the whole party.

Contradictions as to Conditions.

But that is exactly the case with those who profess to have received the most intimate communications from the spirit world.

Conan Doyle, writing of that world, says: "It is in brief our own world perfected. There is action for the man of action; intellectual work for the thinker, artistic, literary, dramatic and religious work for those who like it. It is a world of sympathy. All is sweet and peaceful. It is the rest cure after the nervous strain of life. Happy circles live in pleasant homesteads with every amenity of beauty and music, beautiful gardens, lovely flowers, green woods, pleasant lakes, domestic pets."

In "The Abolishing of Death," written by Basil King, Henry Talbot—his control—in answering the question, What takes place at death? says: "You make death an impenetrable fog, while it is a mere golden mist, torn easily aside by the shafts of faith, and revealing life as not only continuous, but as not cut in two by the great change. I cannot express myself as I wish. It is more like leaving prison for freedom and happiness. Not that your present life lacks joy; it is all joy, but you have to fight with imperfections. Here we have only to struggle with lack of development. There is no evil—only different degrees of spirits."

On being asked further whether the lack of development in this life is due to what we call sin, he replies: "They come over with the evil, as it were cut out, and leaving blanks in their souls. These have by degrees to be filled with good."

These two answers are absolutely inconsistent with each other. In the first place, the spirit asserted that there is no change at death, while in

the second, he insisted that all that is sinful in their character is suddenly cut out. In the cases of some people this might be described as a very considerable change.

Doyle and King then agree that there is no evil in the spirit world. But in a new book called "The Seven Purposes," is described a land far different from the peaceful, placid, joyous, effortless elysium of these two witnesses. I have not read the book myself, but quote from a reliable review. It declares that the place is overrun with evil spirits. It indicates that their existence is the only problem with which good spirits have to contend—fighting these evil spirits is their only occupation. Everybody is engaged in the battle,—young and old, male and female. It fills their spirit life to overflowing.

The good spirits explain: "There is no great primary idea of destruction, but a lot of idle forces gathered and finding itself behind the procession in strength, radiance and beauty began envying and coveting and back-biting, and from that to destruction is a logical and inevitable progression."

The author further says that while the good spirits were dictating this book, the bad spirits heard about it and were much alarmed. They feared that if these great truths should ever be published it would weaken their evil power, and by all sorts of mean tricks endeavoured to prevent the publication. On one occasion, after a "massed attack," they said to the author: "We have stopped you now." But it appears that their boasting was premature.

Stanton Moses, to whom I have referred before, as a clergyman living about the middle of the last century, says: "The shades of the departed seem to retain beyond the veil all the desires and appetites, even the evil ones of the world, which they seek to satisfy by proxy, and even keep urging inanimate men to involve themselves in vice, in spite of the efforts of more highly developed souls who seek to hinder them in their nefarious task." Again, "The matter is still worse as respects the morality of the

mediums, many of them being ready deceivers and lascivious." Again, speaking of his own automatic writings, he says he "very often found in them an atheistic and satanic sentiment." "Almost all my automatic writings," he confesses in another place, "were contrary to my convictions." Lombroso, a celebrated spiritist, says: "Many of the spirits who communicate with us are sincere, but the greater part are rude and unseemly jesters." And he adds, "Plous mediums have involuntarily written blasphemies and obscenities."

We may well ask, which of these views are we to accept? For one or the other must be incorrect. There is either evil in the spirit world, or there is no evil. There is either no break—no change at death, or you reach that world with all evil cut out, which, as I said, would make some people almost unrecognizable. You can't have it both ways, and if one party is misinformed on this matter, how can we know that the other party is not also misinformed?

The Mode of Life.

Let us pass on to consider the communications which profess to reveal the life of the spirit world. I have referred in a former address to the statement of "Raymond" to his father, that they lived in houses made of synthetic bricks, were clothed in tweed suits made from the emanation of tweed that has rotted in the earth, that they called on their friends, much as they had done in this life, and that they drank whiskey and soda and smoked cigars. This information was, of course, received with a good deal of scepticism. Even Sir Oliver Lodge is worried about it. He acknowledges that it is utterly unverifiable, but says, "I propose to reproduce it for what it is worth." (Raymond, p. 262.) But Conan Doyle has no hesitation in accepting it. He says, "Everything has its earthly equivalent. Scoffers have guffawed over alcohol and tobacco, but if all things are reproduced it would be a flaw if these were not reproduced also?"

In his Sherlock Holmes stories he makes the success of this celebrated detective to depend on his powers of "deductive reasoning;" and he adopts this same deductive reasoning in clearing up the mysteries of the next world. "If," he says, "a human being has technical, literary, musical or other tendencies, they are an essential part of his character, and to survive without them would be to lose his identity." This seems reasonable enough. But, he continues, it is no use their surviving unless they can find means of expression, and means of expression seem to require certain material agents and also a discriminating audience. This also seems reasonable. "So also," he goes on to say, "a sense of modesty has become part of our very selves and implies some covering of our forms or personality is to continue." So, as apparently they have no clothing material over there, they make tweed suits from the emanations of tweed that rotted in the earth. "Our desires and sympathies," he adds, "would prompt us to live with those we love, which implies something in the nature of a house, while the human need for mental rest and privacy would predicate the existence of separate rooms. Thus merely starting from the basis of continuity of personality, one might even without the revelations from the beyond, have built up some such system by the use of pure reason and deduction."

How very obvious all this sounds, and of course it is confirmed by the spirits themselves. Not only does Raymond substantiate it with passages I have just quoted, but he says "there is a certain amount of skylarking on this side which I cannot prevent." It is refreshing to think that these spirits retain a sense of humor, which seems to be entirely lacking in their earthly advocates.

Again we are told across the border "no living thing does anything against his will. We cannot make mistakes because the light is too strong." "There are games and sports of all sorts" (Doyle). Henry Talbot tells Basil King "There are those who have

the sympathy which qualifies them to deal with flowers, tending their spiritual beauty and development. We do not grow weary, we rest often. Sometimes we sleep because it is so lovely, and sometimes we eat." In reading this passage, I could not help wondering whether their backs ever ached stooping over flower beds (like mine does) and that is why "they rested often," as I have to down here!

Now all this seems very easy and delightful until we come down to cases. I would like to know, for instance, if the whiskey is intoxicating, and whether one can indulge too freely in it, and is it free or do you have to buy it? Do the cigars make beginners sick? If there are cigars, there must surely be cigarettes for those who prefer them. Is smoking confined to the male sex, or will the ladies still be allowed to indulge in the habit?

Has it ever occurred to Conan Doyle and Henry Talbot and the rest, to consider what a shock the prohibitionists will receive, who, after devoting the energies of a lifetime to make the world dry, when they go to what they expected to be their "reward" they find the drinking and smoking still going on in the next world? Will it be heaven to them? And, if each person does as he pleases, and our human tendencies are an essential part of our character, and will survive and find means of expression as we are told, will these earnest reformers submit quietly to the conditions they find or giving expression to their lifelong tendencies, will they attempt to banish strong drink from the spirit world, and can they be successful? These, I think, are quite legitimate questions, and we ought to be given fuller information about them.

Then there is another matter upon which further revelation is needed.

"No living thing is obliged to do anything against its will," we are told. Conan Doyle says "There is action for the man of action (and I presume also for the woman of action), artistic, literary, dramatic, religious work for those who like it." Some spend their time looking after flow-

ers. But we may ask, how far these various employments are allowed to interfere with the happiness of other people? Remember, again, we are assured that our human "tendencies survive because they are an essential part of our character, and will find means of expression and a discriminating audience." (Doyle). Well, take a woman whose great joy is housecleaning—who is never happier than when sweeping and dusting and polishing. Will she still be able to exercise these tendencies to the discomfort of those about her? And, if so, what becomes of that other statement, "All is sweet and peaceful"—"Happy circles live in pleasant homesteads with every amenity?" It cannot be pleaded that there will be no dust, because we are informed the clothing is made of the emanations from tweed that has rotted on the earth, and houses, cigars and whiskey are created on the same principle, and I presume the cigars have ashes, which drop on the floor sometimes. Again, some people have a tendency to learn various musical instruments and the acquiring of such knowledge is not always appreciated by their neighbors. How is this difficulty to be arranged in the spirit world? What becomes of the happy home circles, if a man who has had two or three wives? "There are games and sports of all sorts," Doyle tells us—games of all sorts must include cards, so we may reasonably argue that there will be unlimited bridge parties at all hours. Will they play for the pleasure of the game, or (following their human tendencies, remember), insist on having stakes or prizes?

Many questions of this sort will probably occur to you as you read the revelations of the spiritists as received from the dwellers of the world beyond.

One does not like to use the weapon of ridicule in dealing with such a serious subject as spiritism, but in examining the statements made by various experts, as to the conditions of life beyond the tomb, one can hardly handle them in any other way. We are told either too much or too little.

Take the clothes—These tweed suits they wear. Will they wear out? Will the fashions change? Will Noah and Abraham and Julius Caesar and St. Augustine and Henry VIII. and our grand parents retain the garb of their time, so that the whole affair will look like a fancy dress ball; or will their costumes be brought up to date, all equally fashionable and of equally good material, as their wearers will all appear to be in the prime of life? Will Solomon be seen arrayed in all his glory, or in the tweed suit of the ordinary modern gentleman?

Furthermore there seems to be among these spirits as little thought of God, as little desire to see Him, or to worship Him, as they had in this life. In fact, it is just the old material life over again, with the same material desires and the same talk of material things. There is nothing spiritual about it—so different to the Heaven we have been taught to look for.

"Where saints are clothed in spotless white.

And evening shadows never fall,
Where God Eternal, Light of Light,
is Lord of all."

V. THE DANGERS OF SPIRITUALISM

In our former addresses we have examined the claims of Spiritualism, its methods of working, and what it has to offer us in the place of, or in addition to our present faith. We have seen that while many of its advocates are learned and honorable men, there is much fraud and deception connected with it; most of its supposed revelations are trivial, and of little interest, being of a very materialistic character, while some are even ludicrous when reasoned out to their conclusions.

What Harm is There?

But, it may be said, after all what harm is there in making use of spiritualism to learn something of the life beyond the grave? There may be persons who use their psychic powers for their own mercenary gain, there may be many things connected with it, which we as Christians, may hesitate to accept as true, but when all is said and done, has it not helped many to believe in a future life? Has it not comforted mourners and brought solace and hope to thousands of bereaved? What harm is there in it?

It is Unfair to the Departed.

Admitting for the moment that it may be possible to communicate with those in the spirit world, it would still be unfair to them to disturb their repose except in cases of very great necessity. "Blessed are the dead which die in the Lord. . . . that they may rest from their labors" was the message St. John heard in his vision of heaven. (Rev. 14, 15). "Entered into rest," is the familiar expression when speaking of the departed. "Rest eternal grant them, O Lord," has been the prayer offered for them from the earliest days of Christianity. And how can they rest from their labors if they are continually being called back to earth to be interviewed? When

King Saul sought to speak with Samuel after his death, the prophet appeared to him and said, Why hast thou disquieted me to bring me up? (1 Sam. 28, 15.)

From this point of view it is important to consider the facts with regard to the Myers' contest given by Sir Oliver Lodge. Myers was an exceedingly keen and competent investigator into psychical facts. He gave his life to the research. His book, *Human Personality*, has certainly influenced English psychology. He promised that after death he would, if possible, communicate with his friends. About a month after his death messages purporting to be from him began to arrive through several mediums. He testified to his survival, and that it was difficult to communicate. Very significant are the pleas that came from him that he should not be compelled to communicate.

Thus a message came through Mrs. Thompson, "Make one appeal to them to let me be at rest for two or three weeks. After Hodgson hears that I have tried, however badly, ask him not to call me, and tell him if he does they will not let me hear him." Again, "They keep on calling me. I am wanted everywhere. Do appeal to them not to break me up so. How easy to promise! How difficult to fulfil! Make one appeal to them to let me be at rest for two or three weeks." Through Miss Rawson a message came purporting to come from E. Gurney, a friend of Myers, "I have come to warn you for my friend, to implore you not to let them call him. He gets no rest night or day! At every sitting, 'Call Myers! Bring Myers!' There is not a place in England where they do not ask for him. It disturbs him. It takes away his rest. For God's sake, do not call him. It is all right for him to come of his own accord. . . . What we want for him now is to rise and forget earthly things. He cannot help any more. His

life was given to it, and that must be the help. He was allowed just to say that he continued. That was his great desire, but it will help nobody that he should be called back and made to hover near the earth. In fact, it will make him earth-bound."

Sir Oliver Lodge has admitted with regard to the communications from Raymond, that as early as June, 1917, some months after he was killed, "the stress and desire to communicate had subsided." In view of such evidence from the spiritualists themselves, what poignant force is added to the ancient prayer of the church "May they rest in peace." And could we for any selfish ends attempt to disturb that rest?

Mental Dangers.

Secondly, there is grave mental danger to those who dabble in spiritualism. This again is admitted by some of the leading spiritualists themselves. Conan Doyle says, "You can get into touch with either a sprite or an archangel; and it rests with you." Sir Oliver Lodge allows that it is better for the ordinary persons to leave these things alone. Sir Wm. Barrett, whose long connection with psychical research is well known, has said, "As regards spiritualism, I, for one, recognize that there are certain dangers, and we do well to be on our guard against them. These dangers do not apply to a purely scientific investigation of phenomena, but seriously affect those who from idle curiosity, venture upon these treacherous psychical quicksands, or attempt to build a faith on the same insecure foundation."

Other spiritualists of many years of experience have pronounced against it, and all seem to be agreed that anything like indiscriminate acquaintance with the mysteries of spiritism is to be deprecated in the interests of sanity and common sense. The effect of planchette on women needs no demonstration. It is essentially a woman's peril, although men are by no means exempt from it. At any rate, the majority of the medical profession

would agree that the tendencies of the seance are injurious to health, and that only persons of exceptional balance and sanity should be permitted to investigate psychic phenomena.

Dr. G. M. Robertson, medical superintendent of the Royal Hospital for the Insane at Edinburgh, writes in the *Hibbert Journal*, July, 1917: "I feel it my duty to utter a note of warning to those who are seeking consolation in their sorrow by practical experiments in the domain of spiritualism." He goes on to say that the belief in spiritualism merges with some people into unmistakable delusion, so that in some cases it is impossible to tell where the one ends and the other begins; and that inquiries into spiritualism not infrequently lead to insanity and also retard recovery from insanity, and may render permanent what might otherwise have been a temporary affliction." Similar testimony from many other eminent physicians could be produced if there were time.

A short time ago, a writer in one of the English church papers, referred to this danger, and an irate spiritualist challenged him for proof of his statements, saying, "To hint vaguely and mysteriously at hidden perils is no deterrent to aching hearts seeking communion with those of whom they have lost sight."

The writer replied: "Sir,—Miss Ingram asks for definite illustrations of the dangers of planchette. I have seen myself a woman stark staring mad, under the influence of automatic writing. I know a lady whose daughter became, for a whole year, a changed character, under the control of an evil spirit. I know another lady whose health has been threatened by the effect of "sittings."

Instances of this kind can be multiplied; but perhaps these results of my own personal observation will suffice."

And only last week an item appeared in the press stating that in a village of 1200 inhabitants in California, seven persons were arrested on charges of insanity after they had become ouija fiends.

Spiritual Danger.

But beyond the injury we might inflict on our loved ones by attempting to disturb their rest in the Lord, and beyond the danger of mental disease being brought on by dabbling in the occult, there is a more serious danger still—the danger of denying the Lord Jesus Christ who bought us, for the so-called revelations of spiritism are used to discredit the fundamental truths of Christianity.

Sir A. Conan Doyle, in a recent lecture at Edinburgh, said, "That the spirits when asked what they thought of Christ, replied that He was the highest spirit that was known, and that while His death was beautiful, it was the life that was unique. The death might be matched, but never the life. Round that death, he said, there had grown up all these mystical doctrines of original sin, redemption and so on, over which men had quarrelled ever since He gave up His life on the Cross."

Now if there is one cardinal truth for which Christianity stands, it is that Jesus Christ was crucified for us under Pontius Pilate, that He made there on the cross a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.

"In a public lecture given in Johannesburg, the question was asked, What did spiritualists think their religion gave them which the church could not? The answer given at once by a spiritualist present was this: "Sight instead of faith;" and the summary of their creed was stated to be that spiritualism was a religion which made each man responsible for his own life, and left him to work out his own salvation with no need of salvation by Jesus or any other saint." In other words their creed finds no place for belief of our Lord as God, or for any need of a Saviour." (Longridge).

In a tract widely circulated by spiritualists, entitled "Can a Christian be a Spiritualist?" are these words:—"If one half what is taught in the churches to-day is the true teaching of Christ, then a Christian may not be a

spiritist without renouncing his Christianity. But if I am right in my conception of the Nazarene's Gospel, then spiritism embraces all the truths He taught and much more besides."

And what is the writer's conception of the Nazarene's Gospel? He rejects miracles, and sacraments as necessary for salvation, he rejects the special and unique Divinity of Jesus. He rejects with anger, the vicarious atonement and says that by deifying Jesus the hope of a higher humanity is taken from us."

In another tract entitled "Saviours of Men," Mr. Ernest Marklem, after expatiating on those who have earned the title of saviours, says: "I am sorry to say that I cannot include Jesus Christ among these saviours, and continues, "not prayer, not medical studies and practice have wrought the world's salvation from sickness; not the priests nor the popes, nor the spurious Christs from Jesus to Smyth, Pigott and Dr. Dowle."

In his book "The New Revelation," Conan Doyle says there is one spirit who is "nearer to God than all others, and to that extent represents God. His special care is the earth. He came down upon it at a time of great earthly depravity in order to give people the lesson of an ideal life. Then he returned to his own high station, having left an example which is still occasionally followed. That is the story of Christ as the spirits describe it. There is nothing here, he continues, of atonement or redemption. But there is a perfectly feasible and reasonable scheme, which I, for one, could readily believe."

To the Christian who believes with St. Paul that Christ is "over all God, blessed for ever," such language, whatever its source, is blasphemy.

Perhaps it may be said that these heterodox views are only the personal beliefs of a few individuals—they do not represent the belief of the majority of spiritualists. That is a statement difficult to dispute, as there has been no authoritative declaration of doctrines issued, which must be subscribed to by all; but there has been a book of spiritual songs and hymns,

compiled for the use of Psychological Societies, and many of our old familiar hymns have been altered to avoid anything which savors of dogmatic teaching, or credal opinions. I will give you one sample from which you may judge the rest. The hymn "May the grace of Christ, our Saviour, And the Father's boundless love

With the Holy Spirit's favor Rest upon us from above" has been changed to "May the grace of guardian angels," instead of "Christ our Saviour," and with the "loving spirits" favor, (spirits being the plural, i. e. human spirits) instead of the "Holy Spirit." The evidence of their denial as a body of the Deity of our Lord is overwhelming, and we must remember that in the north of England there are hundreds of so-called spiritist churches, with organized services and Sunday Schools. In Rochdale, a town of 93,000 inhabitants, there are seven such churches, and these all oppose the Christian creeds.

I cannot conclude these addresses better than with the words of the Bishop of Edinburgh. Speaking of what we must do to counteract the false and dangerous teaching of the spiritists, he says: "Our Churches must throb with supernatural life; our

communicants must bear testimony to countless supernatural experiences; the visits of angels must be felt to be not rare and brief, but many and protective; the malign influences of evil spirits must be as much dreaded now as in Apostolic days; the departed must not be regarded as far off or only brought to our notice with utmost difficulty, but as dwelling in the heavenly places where we dwell; their fellowship must not be one gained only by imaginary effort, but realised at every Communion. 'We have already come,' that must be our conviction, 'not only to an innumerable company of angels, but also to the spirits of just men made perfect.' And, above all, we must make men feel that all our churches where the faithful are gathered together are irradiated by the Spiritual Presence of Jesus the Mediator of the New Covenant, far more real and abiding than those supposed indications of spiritual manifestation to which spiritualists would point."

Thus, with Christ and the mighty dead, and the angels on our side, and our life aflame with the presence of God, we shall put to flight the armies of evil and superstition, and the Truth shall shine triumphant over all.

ERRATA

Page 1,	Column 1,	Line 30,	for "that" read "they."
" 3,	" 1,	" 20,	delete "who."
" 7,	" 2,	" 12,	for "father" read "doctor."
" 9,	" 1,	" 16,	for "father" read "doctor."
" 9,	" 2,	" 8,	for "telegraphy" read "telepathy."
" 10,	" 2,	" 24,	for "transferred" read "transference."
" 10,	" 2,	" 48,	for "word" read "work."
" 11,	" 2,	" 35,	for "he" read "we."
" 11,	" 2,	" 43,	for "frantastic" read "fantastic."
" 12,	" 1,	" 19,	for "raised" read "laid."
" 14,	" 1,	" 51,	for "inanimate" read "animate."
" 16,	" 1,	" 35,	delete "who."

