

**PSYCHICAL SCIENCE AND
CHRISTIANITY, A
PROBLEM OF THE XXTH
CENTURY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649286102

Psychical science and Christianity, a problem of the XXth century by E. Katherine Bates

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

E. KATHERINE BATES

**PSYCHICAL SCIENCE AND
CHRISTIANITY, A
PROBLEM OF
THE XXTH CENTURY**

PSYCHICAL SCIENCE AND CHRISTIANITY

A Problem of the XXth Century

BY

E. KATHARINE BATES

AUTHOR OF "SEEN AND UNSEEN"



LONDON
T. WERNER LAURIE
CLIFFORD'S INN

10 .vmd
WORLD

BF1275

C5 B3

PSYCHOLOGY
LIBRARY
Evanston
PSYCHOLOGY
LIBRARY

DEDICATION

TO THOSE DEAR RELATIONS AND FRIENDS
IN THE "UNSEEN"
(G. G., C. E. B., G. E. AND R. H.),
WHOSE LOVING SYMPATHY
HAS ENCOURAGED ME TO WRITE THIS BOOK,
I DEDICATE IT
WITH GRATEFUL AFFECTION.

CONTENTS

	PAGE
INTRODUCTION	vii

PART I.

CHAP.		PAGE
I.	THEOLOGY—ANCIENT AND MODERN	1
II.	SOME CLERICAL DIFFICULTIES	15
III.	A NEW CYCLE	32
IV.	OUR NEW CONTINENT	45
V.	SCIENCE AND RELIGION	60
VI.	A SUMMARY	74

PART II.

VII.	SPIRITUALISM—ITS USE AND ABUSE	93
VIII.	OCCULT AND OTHERWISE	111
IX.	AUTOMATIC WRITING—ITS USE AND ABUSE	126
X.	ON SOME MISCONCEPTIONS	160
XI.	THE BRIDGE OF ETHER	178
XII.	IN CONCLUSION	197

Vol. 1 of 2 in the Series
 Boston, 1888
91

815790

“ Build thee more stately mansions, oh, my Soul !
As the swift seasons roll ;
Leave thy low-vaulted Past,
Let each new Temple, loftier than the last,
Shut thee from Heaven, with a dome more vast ;
Till thou at length art free ;
Leaving thine outgrown shell, by Life's unresting Sea”
From “ The Chambered Nautilus.”
OLIVER WENDELL HOLMES.

“ Yet if it be that something not thy own,
Is even to thy unworthiness made known,
Thou mayst not hide, what yet thou shouldst not dare
To utter lightly, lest on lips of thine,
The real seem false—the beauty undivine.
So, weighing duty in the scale of prayer,
Give what seems given thee—it may prove a seed
Of Goodness, dropped in fallow grounds of need.”
J. G. WHITTIER.

INTRODUCTION

DESPERATE diseases need desperate remedies. The time has surely come when silence on certain subjects is no longer discreet and advisable, but absolutely criminal.

“If meat make my brother to offend, I will eat no more flesh while the world standeth,” said St Paul in one of his moments of magnificent self-surrender.

Perhaps we have quoted this text sometimes too liberally; as an excuse for our silence, as well as a reason for our discretion. There is a time for all things: a time for silence and a time for speech; a time for discreet reserve, and a time for speaking out—and speaking boldly—even at the risk of offending some of our “brothers” and sisters.

A man once passed an artist who was working in the midst of splendid mountain scenery. He saw him put down his brushes, get up, and step slowly backwards, the better to judge of

INTRODUCTION

the effect of his work. Absorbed in this, the artist had forgotten the precipice behind him, and was quietly stepping further and further back, to get just the right light upon his picture.

The stranger, grasping the situation and realising that a word of warning would only precipitate the calamity, seized one of the artist's paint-brushes and, with great presence of mind, daubed the paint over the beautiful picture which had cost him so many hours of patient work. The latter naturally sprang forward to save his beloved picture and to punish the "wicked outrage," and was himself saved from a hideous death.

The Churches have built up a beautiful picture, founded on tradition, both true and false, as to our Lord's life and mission; true and false because the groupings in the picture do not always harmonise, but are often in direct contradiction, the one to the other.

The noble lines of the most divine Life ever lived are all there—easily filled in by the devout and reverent soul. Our Lord said

INTRODUCTION

quite enough of Himself and of His mission to give the true idea of both. That accretions and additions should be found, due to the necessary limitations or the inherited prejudices of His recorders, *must* be true of any book, however sacred, that has not dropped from the skies, with leather binding and gilt edges complete. The critic may say, "What right have you to take certain records and reject others? You must take all or reject all."

I do not think this is a reasonable remark, although of course it is a very general one, and for many centuries has effectually silenced all criticism.

When a beautiful, holy and consistent character is portrayed for us—when such teachings as the Lord's Prayer and the Sermon on the Mount are given to us in the name of Jesus of Nazareth—then I think we have a perfect right to reject any interpolations that contradict the spiritual simplicity of these precepts, and to courageously declare that we stand by our Lord's teachings as a whole, and not by every text in which they have been conveyed to us.