

THE Christian Spiritualist

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Price Twopence.

A New "Acts of The Apostles."

A CHAPTER OF "THE CHRONICLE OF CLEOPHAS,"

ACCEPTED BY THE BISHOP'S CHAPLAIN AS EVIDENTIAL.

How The Tongues of Fire Descended.

THE CHRONICLE OF CLEOPHAS.

CHAPTER III.

Of the Night of Spiritual Trial before the Pentecost and the Coming of the Holy Ghost. The Scroll of Time is unfolded. The Tongues are given for the dissemination of the Gospel by the foreigners in Jerusalem.

(1) I would speak concerning the Coming of the Holy Ghost, and how it did make of plain and ignorant men whose souls were ever fearful, prophets without fear, and bearing upon their lips the Message of the Spirit.

(2) I, Cleophas, was much with Peter, and I sought to serve him and to listen to his words: for he was ever a man that could make others to see visions and dream dreams through the fiery light of his words. The disciples on the eve of the Pentecost, drew apart; and the Eleven sought to prepare themselves by seeking solitude and wrestling with the host of evil that on that night did them assail. Not one of the Eleven was free from these strange troublings of the mind.

(3) Dark shapes and images did them assail, seeking to wrest from them the precious guerdon of their faith. And only by the grace of faith, and through the spirit of our dear Lord Jesus could they rest as pure vessels that might receive the Holy Thought of God. Many were sore afflicted in those hours of darkness. Only John and Peter did find their wrestling with the Accursed easy; for since that last shaming of Peter was he as a new man. Like as a flower that openeth her petals in the dawn, so was his soul.

(4) The night was long, for the disciples: yet did not one of these fail in their vigil, and the hosts of evil faded with the coming of the morn. Then gat they to that upper chamber after that they had sought the purification of water and bethought them of our Lord Christ, the while they severally for a short time did face the sunrise.

(5) Now there were Eleven in the company, and there was one seat that was empty, for a twelfth must be chosen. Thus was the circle open. And when the Eleven were gathered together, though they had sought each other in counsel, yet were they not of the one mind; so did they agree to watch together for a short space, and whatever was set in their hearts, that would they hearken to. But it was not noised abroad that this was the manner of their choice: for it would not have been seemly that even those who were devout should know of the manner in which the choice was made.

(6) The Twelve did learn from the Master certain practices concerning the Invocation of Knowledge. He did bind them to give these secrets to no man: so have they

[BY FREDERICK BLIGH BOND.]

Having been asked to select a specimen chapter of the Chronicle, I have chosen the story of the Pentecostal gathering of the Apostles. It is a remarkable narrative, and one of a nature to impress the psychical student in many points.

No doubt the close parallel offered in the description of this holy assembly to the seance of our days may at first sight be a shock to some devout adherents to our traditional and commonly accepted ideas of the assembly of the Twelve in one accord; but this parallel, so far from being in any way derogatory to the most reverent view of the subject, should, on the contrary, be an inspiration to Spiritualists in reminding them of the solemnity of purpose which all such gatherings should rightly hold.

For if, as St. Paul says, there are diversities of spiritual gifts, but it is the self-same Spirit which worketh in all, then indeed it is well that we should bear in mind that, in entering into communion with spirits, we are, whether we know it or not, doing this by virtue of the aid of the Universal Spirit, the Holy Ghost of the Scriptures, and may call to mind the injunction that, where two or three are gathered together, there the presence of the Lord is manifest, if we will receive Him.

perished. I can but tell you that they gathered together and in the midst of them was a table: and the Brethren did sit about it in silence and for a space were their hands joined and they did pray with their whole being for the Light. Then made they certain signs after the loosing of the hands. Of these I may not speak; but they were for the freeing of the Body of Light from each of the Eleven. When all were freed, these bodies did blend with one another, making what would seem to mortal eye a rounded pillar that was pure white, and did pass into a mist above the head of the watchers.

(7) Thus they stayed for an hour or more, praying for guidance, but making no stir with their mortal bodies. These were stiller than those of sleepers, for sleepers be tormented by their dreams and so do they move and mutter to themselves.

(8) When a full hour was passed then did these bodies of the Eleven stir once more, and they trembled and quaked as when the soul goeth out of the body at death. This was the coming back of the Body of Light,

each to its vessel of clay. And so, when the shaking was ended, each of the Brethren did draw his breath within him heavily, and so were all the binding threads made fast once more. They severally arose and one by one passed out from the chamber without the utterance of a word. John was the last to rise up and go, for his Body of Light was a traveller, and sought to wander to and fro when it was freed from the darkness of the confining flesh. It was as hard to ensnare and to bring back to its harbourage as a butterfly that flith in the sunshine. And when John passed out he was dazed and spent; and sought he, as did the other Brethren, a lonely place where no man might trouble or make fret for any one of them. They for some hours were tender in mind and easily would they have been hurt by the mind and body of another if it drew close and cast its net about their body.

(9) Now I have spoken concerning the watch before the choice was made. Ye have not been told of this, for it was known only to a few who would guard the secret with care and discretion. No Gentile heard tidings of this time of silence when the Word was shaped within the hearts of the Eleven so that when they again assembled and chose Mathias, they had the certainty in their minds that he was the man who should take the place of Judas Iscariot. Yet ye must know that reason may be blind although the mind seeth. I would set out in plain language that the Eleven knew and yet knew not that Mathias was the chosen one. They had little memory of the hour of the Watch. The knowledge that be within you can be drawn from the Body of Light by means of certain tokens. Then it cometh surely.

(10) The name of the twelfth Disciple was given to the Eleven when they had cast from the Shape of Light: yet could it not impress upon the fleshly part the name that was chosen. But it had the power to rule the casting of lots by making the Mind that be about you apprehend what was needful and this Mind did tell the fleshly part how it should act in this matter. It was not therefore the holding of the counsel nor the reasoning and talk between the Brethren, but the Hour of the Watch that gathered this fruit and harvested it. Ye might say that it was through the Spirit and its workings that this was accomplished. But I have sought to show you the way in which the Eleven drew unto them counsel concerning grave matters. Their natural understanding had no knowledge of the choice of the twelfth Disciple, for this choice was made of a truth through the Spirit, but it was needful that the knowledge should be gathered through this mystery—the communion of the Shapes of Light, gathered there within one another so that they made

"THE CHRISTIAN SPIRITUALIST" IS THE MOST WIDELY-READ SPIRITUALIST WEEKLY IN BRITAIN.

one, and was it like a white rounded pillar within the which was set what they did yearn to know and to possess.

(11) Then gathered they together in that upper chamber and there did make prayer, all being now purged of doubt and being of one pure faith. And now, having ceased in their utterance of prayer, they set themselves in silence about the Holy Table encircling it as it had been according to the ordering of the Last Supper. This did they for Remembrance. They would draw nigh unto them those Elements Invisible that should give them power to receive and to bear that which would have stricken the common man with death. For this great Gift of the Spirit burneth as a fire, and every man must be fortified for its coming, else will he be shrivelled and for ever cast out of the body.

(12) And Mathias was now of their number. After a while of silent prayer and the sharing of all in the Holy Mystery, they did join hands, waiting in sure hope and belief that the Master's Word should be accomplished.

(13) And strange and sudden was the Coming. The room had been dim and misty and what had the semblance of a Vapour did hang about them all. It vanished, and a Light did come: and with the Light a roaring of great winds that swirled and roared about them like the loud crying of the sea when it be rent and torn with tempest. And out of the Light did come tongues of flame: as the red blooms of flowers were they. And upon the head of each was set that Glow: and they did in their very being quake with wonder: and yet was no fear among them.

(14) And now the Twelve—for they were now Twelve—did in one moment see before their eyes the Scroll of the Invisible and the writings of the Future Time when all the Gentiles would have had word of the Master Christ. This did pass with a strange swiftness and some there were that had no knowledge of it after its passing: yet did their spirit know and so were they filled with a wondrous joy. And as they watched, the blooms of fire lighted up and they did feel within them the rushing of words that were strange, and speech that had in past times no meaning for them was now clear as the noonday light.

(15) The Winds had ceased; the Tongues of Fire were to the Twelve no more within their sight and a great stillness came upon all within that chamber. Yet within the soul of each there was the mightiest stirring that has ever been known within the soul of man.

(16) It was Peter that first did break that silence. Rising from his seat among them, he spake aloud in words of prophecy, interpreting the writing on the Scroll. But first spake he the words of the prophet Joel and of their tidings for the Gentiles and for those that knew not God. Ye know the words: "Your young men shall see visions and your old men shall dream dreams."

"The sun shall be darkened."

"And the moon shall be as the colour of blood."

(17) This was a true saying of a time that did follow upon the Coming of the Holy Ghost. Yet shall these signs and wonders in a later day be given, and strange happenings will there be in the Heavens: yet will not a hair of your head be touched. I know not the hour of their coming: but with them will there be a spreading anew of the Fire of the Spirit, and many dreams and visions shall in that time be given unto those that be channels for the Image and the Signs that be of the Invisible and do show forth the wondrous works of the Lord God of Israel.

(18) Watch ye therefore for that Day, the which be not the Second Coming, but the Promised Light that shall be unto the Gentiles as was the Promised Land unto the seed of Abraham. In that Day shall the

Gentiles bathe themselves again in the waters of the Spirit, and the darkness which covereth the souls of men so that they think but of their bodies and their little day of life shall pass from them, and they will know that as the worm dieth not, neither shall man die, nor shall the Fire of the Spirit be quenched.

(19) Now would I speak of Peter and how in that holy hour he did discourse before all the others in the words that he had seen upon that Scroll of Life and Death for man. Of the numbers of the generations of man; of his wars, and of his backslidings did Peter speak; and also did he tell of the Spirit of Christ that should rest in the hearts of men both in good days and in evil, turning them with the passing of each score of years ever a little more from the night and ever a little nearer to the Day.

(20) Yet spake he of great evil that would be done by Satan in the name of Christ. And then did he reveal to the Brethren that if they would share all things one with another, then would this evil not be of their day. For he did tell them that the word of the Spirit was that no one should have greater possessions than the other; that there should be a common treasury: and that each of the Twelve should at his appointed time go forth according to the bidding of the Spirit within him to whatever land should be given within his charge.

(21) But at first should they abide nigh Jerusalem, for many people were gathered together at that time within the boundaries of the city, from the ends of the earth; and these, that were but passers-by, or as the birds, would help to bear the seed of the Word to the people that lay in darkness. And so should some one of each nation be as a messenger to his own people.

(22) When those that were about Jerusalem had learned these tidings of the Master Christ, then should the Brethren know better their own great powers and watch for the signs that would be given them as to their work among the Gentiles in far distant lands. Thus spake Peter in wondrous words, praising God. And all the Brethren did join in that praise and song and great were their joy and amazement at the wondrous Coming of the Winds of God and at the entering within them of the Breath of the Holy Spirit. (All rights reserved.)

I would take this opportunity of correcting an error appearing in my article last week which, through the lateness of the Christmas posts, failed to receive correction in proof in time. It was stated that the "Messenger" had said that we have fragments of the first three books of the Acts left, as well as the whole of the ninth book. The assertion is that all we have is a fragment of the first book—not the first three. Therefore, we have so much the more to come.

I had also added a further comment on the nature of the dual mediumship underlying these communications. This seems to me to be analogous to the "wireless." One sitter represents the "aerial," the carrier of the Immaterial Thought; the other, the medium, being the transmitter and providing the recording installation, veritably a crystal in this case. Perfect attunement brings through an undistorted message.—Frederick Bligh Bond.

BETHLEHEM.

(Being a continuation of the letter sent by Melker, the Priest of the Synagogue at Bethlehem, to the Sanhedrim of Jerusalem. Stated to be a translation from the Jewish Sanhedrim Records.)

"It seems to me that those men of God saw distinctly the gathering light; they saw the travelling of the virgin, they saw the helpless infant in the sheep trough; they heard the mighty chanting of the heavenly host; they saw the ambition of human nature in the Roman soldiery aiming to destroy the child's life; and in that instant they saw human nature in its fallen and help-

less condition; and it appears as if they saw the advance of that infant into perfect manhood. As he becomes the theme of the world, his advancing nature will triumph over all; as he does escape the Roman authority this day, so he will finally triumph over all the world, and even death itself shall be destroyed.

"We, as Jews, place too much confidence in the outward appearance, while the idea we get of the kingdom of heaven is all of a carnal nature, consisting of forms and ceremonies. The prophecies referred to, and many other passages that I might mention all go to show that the kingdom of God is to be within us, in the inner life, and rule there and from the inner nature all outward actions are to flow in conformity with the revealed and written teachings and commands of God. So is the spirit of prophecy. While it uses the natural organs of speech, it at the same time controls all the faculties of life, producing sometimes a real ecstasy, not mechanical or loss of consciousness, though cut off for the time being from external relations. . . . In short, the whole administration finds its authority in the prophetic vision, as set forth by the commands of God, to regulate human life—commencing in the inner life and working outward, until the outward is like the inward; and thus advancing on from individuals to nations. . . .

"King Herod sent for me the other day, and after I related to him of the God of the Jews and His works, of the many and mighty deeds He had performed for our fathers and for us as a nation, he seemed to think, if there was such a God as we professed, it was far better than to depend on such gods as the Romans had made, of timber, stone and iron; and even the gods of gold were powerless. He said that if he could know that this babe that was declared by the angels was such a god as He that saved the Israelites in the Red Sea, and saved Daniel, and those three from the fearful heat of fire, he would have pursued quite a different course toward him. He was under the impression that he had come to drive the Romans from their possessions, and to reign as a monarch instead of Caesar. And I find this to be the general feeling throughout the world, so far as I can hear, that the people want, and are ready to receive a God that can demonstrate in his life that he is such a God that the rule of men can depend on in the time of trouble, and if he can show such power to his friends, he will be feared by his enemies, and thus become universally obeyed by all the nations of the earth. . . .

"Noble masters of the Sanhedrim, I was not alone. I am not the only witness of these things. The principal people of Bethlehem saw them and heard them as I did. I would say to you, if this is not the Jews' King, then we need not look for any other; for every line of prophecy has been most completely fulfilled in him; and if he does not appear and save his own people I shall despair of ever being released, and I shall believe that we have misinterpreted the meaning of all the prophets. But I feel so sure that this is he, I shall wait in expectation and with much anxiety, and I have no fears of any harm befalling him. All the Romans in the world cannot harm him; and although Herod may rage, may destroy all the infants in the world, the same angels that attended his birth will watch over him through life, and the Romans will have to contend with the same God that Pharaoh did, and will meet with similar defeat."

Mrs. St. Clair Stobart writes—"The 'Christian Spiritualist' seems to be starting on what I am sure will be a successful and useful career."

Mrs. Stobart is one of the most forceful writers on our subject, her book "Ancient Lights," being a masterpiece of argument and reasoning from the Bible incidents and teachings.

Present-Day Spiritualism in Being.

BY LEONORA EYLES.

Mrs. Leonora Eyles, in these two articles, describes the activities of the two chief religious Spiritualist Societies in London—a healing circle organised in connection with the Community services at the Grotrian Hall, and a Sunday evening meeting at the Æolian Hall, where the Marylebone Spiritualist Association meet.

AT THE GROTRIAN HALL.

(Written for the "Christian Spiritualist.")

"You remember a little upper room in Jerusalem?" said the Rev. G. Vale Owen to me, as he made preparations for the celebration of the Holy Communion. "That's what we think of this little place."

It is in George Street, Baker Street, just a little room, leading out of a larger one in which the circle is held; French grey paper on the walls, and no pictures. Under the window a little table with a brass crucifix and flowers; holy vessels, very plain and cheap; the bread and wine. A dozen women, some of them patients, some of them "helpers" in the circle, and Mrs. Bird, the medium, knelt on the floor in the light of the two altar candles. The service took only a few minutes. The little roomful of people, on the earth plane, were celebrating the Presence of their Lord, incarnate and discarnate, just as those on higher planes celebrate it before coming to earth for healing.

Then we all went into the larger room, the medium put on a businesslike white overall, the little red lamp was lighted and we sat waiting. I have never been to a more free-and-easy circle. After the medium was under control people were allowed in, and a new patient, who felt faint, was taken out and brought back again. After manipulating each patient the medium washes her hands in water and lysol. I sat by the table where the bowl was. It seemed such a queer touch of earth reality, the smell of the lysol.

As soon as she went under control, Dr. Price came through. He lived in Llantrisant about fifty years ago; he said he was the first man to be cremated in the British Isles; he died when he was ninety-five. He told how he and other spirit doctors attend lectures and are taught healing without drugs or surgery by Great Ones on the Other Side.

Then the first patient was put in the chair and treated. The treatment consists of a sort of gentle massage—afterwards I asked the medium what it was, and she said it was the "laying on of hands" of Bible days. The treatments take a considerable time and are very thorough. Maybe they will be more thorough next week when the only man patient is being sent to another circle. Dr. Price has an old-fashioned reticence. He would not discuss a new patient's symptoms "till next week, when I can talk more openly"—presumably when the male was absent!

He is very homely.

"I'd like to see a little more flesh on your bones," he told a tall, thin girl whose lung is affected. Many cures have been made in this circle. Mrs. Vale Owen, I was told, has been healed of cataract. He is very soothing, too.

"It isn't heart disease that you have," he said to a woman who had had to go out because she was faint. "Just a little weakness. I hope and believe that it will pass."

She said that she felt better even while she was being treated.

"God bless you, friend," she said, near to tears, and put trembling arms round the medium's shoulders for a minute.

Once the control sang a verse of a hymn—a revivalist hymn about sending down the power to heal us all.

"I sang it in English for you. I knew you wouldn't understand Welsh," said Dr. Price. He told us that earth affairs were of mighty import to those Over There. He asked for two minutes' silence while we all sent our love and help to the families of the

miners burnt to death in Staffordshire last week.

"I want to tell you that the veil that divides you from us is thinning," he then said. "This last year has been a wonderful year on our side and yours. The next will be even more wonderful. The veil will keep on thinning and thinning until there is no veil at all."

Dr. Price did not want to go back. He said good night and wished us happiness at Christmas and blessed us. The sitters all responded with their blessing. Then he began to talk again. The leader of the circle looked agitated. She crossed the room and whispered to the secretary. Then, with a cough, she said, "Dr. Price, I am sorry, but we must ask you to go now, as we have to go too." He said he was sorry and he, too, ought to be away.

A minute later the medium sat up and told of various spirit friends in the room. She told me that an old gentleman with white hair, with a great book in his hand, was helping me. It was very touching to hear people in the circle ask her to give their love and Christmas greetings to their dead friends.

It is curious to note how the power is used in this case. Dr. Price's personality does not come through at all. At the Potter circle I get such vivid impressions of each control that I could sketch vivid faces for each of them.

In Mrs. Bird's case I imagine all the power is used in healing. Dr. Price's voice is Mrs. Bird's voice; so is his accent. She drops her "Gs" at the end of words, so does Dr. Price.

"The veil is thinnin'," said Dr. Price.

"Thank you for comin'," said Mrs. Bird.

This is not criticism; I am not a critic. It is merely an interesting observation. To a sceptic, it would spell fraud. To me it was a new sidelight on control. You get them at every seance you attend.

AT THE ÆOLIAN HALL.

(Reprinted from the "Daily Herald.")

On my way to the Æolian Hall (in New Bond Street, London) last Sunday night a friend who was with me said: "Isn't it awful to think that there is nowhere in London where you can get quiet for a minute? All noise and rush and people round you." It was rather queer, then, to enter the Æolian Hall and immediately find a profound quiet there.

It was full of people, mostly well dressed—you don't have to pay to go in, but there is a silver collection—and the remarkable thing was the sensation of silence and isolation. Nobody talked before the service began. We all sat and listened to the organ. When the speakers came on the platform their voices dropped like little pebbles into an ocean of silence. There was no rustle when the speaker prayed, because the people sat quite still and closed their eyes. When I opened my bag to get a handkerchief and closed it again the snap made me jump.

The speaker prayed to the Infinite Spirit. There was no mention of Christ or God. Indeed, the medium echoed Christ's words when he reminded his hearers that "God is a spirit, and those who worship him must worship Him in spirit and in truth."

The "Lesson" was taken from a book about Spiritualism by a clergyman. It talked of St. Paul's teaching about "bodies," the teaching we all hear at a funeral, about being "sown in corruption and raised in incorruption." Then Horace

Leaf, a famous medium, spoke, taking for his subject the recent articles in the Press on religion and the after-life.

He had much to say about progress which interested me. Lately many people have written to me saying that, as a Socialist, I have no right to turn people's thoughts to the after-world—let them get this one straight first. Horace Leaf said what I would have said: "Let us remember that it is we here who manufacture articles sent into the next world at death, and let us see to it that they are fairly presentable. Then there will be no devils and no hell!"

This life is only a stage, a sort of Standard One in our development; but on how we do in Standard One depends how soon we get to Standard Seven! Spiritualists believe in a law of gravity: after death you sink or rise to various planes according to your conditions. The most material sink the lowest, the most spiritual rise the highest, and still go on progressing.

After the address came the clairvoyance. I imagine this would greatly impress people who desire proof of an after-life. It didn't impress me, because I didn't need such proof. I just feel the certainty of life after death in my bones.

Horace Leaf called out to various people in the hall. "You with the brown hat, next to the lady in black. Yes, you, madam! There is an elderly lady bending over you. Very pretty—the slight fullness of her cheeks and neck make her even prettier. She died after a very active life. She was only ill a fortnight—internal trouble. Her grey hair is neatly arranged. She says on no account go on the journey you are contemplating, and she sends you her love." The woman said he had described her mother, and she had been worried about taking a journey.

There were many other similar messages and descriptions, all of which were recognised. They may all have been "thought forms," that is, things existing in the minds of people which the medium could see. I don't think they were; I think they really were the spirits of the dead. But, when I say that—I wish I did not believe that—I know I shall get a lot of criticism.

You see, I believe so profoundly in the wrongness of making props for people. I don't think we should allow ourselves to be weak enough to need the advice of our beloved dead; we ought to think for ourselves. It's wrong to ask this help and advice. Like asking the Standard Seven boy to do Standard One sums again.

I am not sure that Spiritualism, as I have seen it in some churches, is much help in living a life of comradeship with God. But that may be because I don't know enough yet. Spiritualists are not militant. They seem to me, many of them, to be glad to hug their assurances to themselves, and to pity—in the kindest way possible—those who cannot accept their beliefs. I would like to see them less anxious for the touch of people who were united to them by the mere bonds of the flesh.

It is friendship with God I want, not reassurance that death is only an incident in life. If we could be friends with God, even in this one life, it would be packed with beauty and service; each day in it would be a lifetime.

CIRCLE GUIDE.

Mon., Jan. 4th.—Hymn 1; Sheet No. 1; Isaiah 6, 1-5.

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'See that YE ABOUND in THIS grace also.'

NEW YEAR, 1926.

The beginning of 1926 will not occur again. Therefore we had best make fullest possible use of it for the benefit of our fellows, and thus for the glory of God, or we will have something eternally to regret. The matter is worth considering earnestly. It is customary at New Year to make Resolves. They are of no value whatever if made because it is customary and conventional to do so. They are of value only as they are really new and fresh and vivid and vivifying.

Now New Year Resolves mainly revolve around the individual who makes them. He considers his ways, and decides what he will avoid and what he will attempt in future, for his own progress and satisfaction. It is a matter of common experience that these resolves are usually broken forthwith. It cannot be otherwise—because selfish and self-centred. And it must ever be so. Nor is it from want of example that men make this mistake. They have the better way continually set before them, but fail to perceive it. We will point it out once again—it is the great secret of success in life.

A HAPPY NEW YEAR.

Do we not wish our friends a happy new year every New Year's Day? There you have the better way set forth almost universally. Properly understood and carried out there can be no selfishness about that wish. If not meant sincerely, and carried out in effort, it becomes hypocrisy; and this is one of the chief features of the yearly result of New Year Greetings. But let us postulate that wishes are things in form and actuality; that they endure if the spirit which gave them birth persists in evolution, then the annual wish becomes a positive instrument for good, and achieves something for both the betterment of humanity and the glory of God. None know this better than Spiritualists, for this is one of the great things taught by communicating spirits.

Let us, then, embody the good thing in our New Year wishes; the thing that endures, which is worth while, which makes our friends really the better therefore, and which avoids that black monster of hypocrisy which otherwise reigns supreme.

In that spirit and understanding we, therefore, wish all our readers A Happy New Year.

CARRIED INTO PRACTICE.

Which means that the wish is to continue. It is to become manifest as a real thing, a dynamic thing, which achieves its ideal. To avoid convention and hypocrisy it has to be translated into *doing*, so that the deed stands forth as the exemplification of the wish, and an attestation of our sincerity and honour. We intend *doing* this wish.

This is the better way of which we spoke. It is the Divine way. God's wishes are wrought in concrete deed. That is God's only way; and it is an eternal way. Let us illustrate what we mean. There is a text in the Bible which is a very great favourite at New Year. It has become conventional to use it then. We will see it in another light at this time. When the children of Israel were between Pharaoh's host and the Red Sea, they saw no pathway from their dilemma. Naturally enough they complained loudly to Moses. Moses exhorted them to confidence in God and His great power. He made the mistake of exhorting the Israelites to just "stand still and see the salvation of the Lord." He told them the Lord would fight for them, and they had but to hold their tongues from complaining. He then did the usual thing—he sought the Lord, and cried unto Him for succour. Have you ever noticed what the reply was? We have often thought of it when we have found a man face to face with difficulty, and he has said he could do nothing, and would just leave it with the Lord in prayer. It indicates a great weakness in current Christian teachings. This was the mistake the Lord pointed out to Moses.

GO FORWARD!

"Wherefore criest thou unto me? Speak unto the children of Israel that they go forward!"

Neither Moses nor the children of Israel had thought of that. Indeed, they had deemed such a course impossible. That was why they cried unto the Lord. What was the result? They went forward; they faced the sea; the sea fled at their approach; they went across its bed as on dry ground all that night, and passed safely over; "which the Egyptians essaying to do were drowned." So there was a way out which seemed impossible to men; but it was God's way; and it was a real way—albeit a new one; but it is the province of God to make all things new.

Thus, you see that what the Lord required was the *doing* of something; not praying, but the act which evidenced more than prayer—namely confidence in the God who was leading. This is what we must evidence during 1926. That is why difficulties and "impossibilities" are met.

The great spirits who often speak with us rarely counsel us to meet in prayer; indeed, they tell us that many of our prayers are empty and void, and never reach the throne; but they continually counsel us to take our light into the dark places; to lend a helping hand to the one who is seeking the heights; to company with wayfarers who seem lonely; to lift up the sinking and give new strength to the fallen; to go forward in the work of the Lord. That is what the Lord our God requires of us all at this beginning of another year. Whatever it may bring, let us Go Forward in the work; turning neither to the right hand nor to the left, nor backward. There is no better way; nor any Divine way. Wishes are nothing but cant unless rendered concrete in deed. But, take heed—good wishes cannot be expressed by material deeds, or gifts. These can be but tokens of and semblances of the true. Good wishes cannot be rendered concrete in things material; they can be made permanent only

in heaven. Our deeds must therefore possess a spiritual value and aim and quality—that which angels delight to look into and observe—that which we shall find a permanent and enduring thing when we arrive beyond the final Jordan. We must do things which cannot be seen of men—those things for which God's eye is ever watching to take account to our credit, and place on record eternal.

THINGS UNSEEN BUT ETERNAL.

How are we to do this great work, seeing that these achievements are beyond our seeing? Is it not too ambitious an undertaking to embrace? That is what we have to learn to accomplish. Words cannot teach us how to do it—or these things would be capable of intellectual conception and material expression. Therefore no Scripture of itself can set forth this ideal. Man cannot do it. It is only by communion of the soul with God in such manner that God leads us on step by step and moment by moment that we can do these things. And if we attain unto that experience when we satisfy ourselves with the reflection that we have achieved them; then be sure we have failed of our ideal. It is only they who are ever seeking unto its achievement, who are ever feeling every moment of their lives how infinitely and painfully short they come of it, who really attain. And these will think their whole attempt an utter failure, and they will lament their shortcomings, until they pass—and the Glory dawns; then they will see that which will astonish them, and they will prostrate themselves before the Glory in wonder of gratitude and praise.

It was to achieve this that Jesus urged to "seeking" always. It is the seeker who finds. The finder has never found—on this plane—and never will.

He who would follow Christ must be a life-long seeker. Paul illustrates that; and so must you, if you would have this year 1926 to eventuate as the happiest in your experience. Seeking ever!

WHAT JESUS SAID.

We once had a lady in a Sitting who claimed to be a Perfectionist. She said she had attained; and that she was a child of God. She had attained; she had given over seeking to become a child of God in asserting an attainment which could not proceed from the heart of some who companied with Jesus in earth life. They tell us that they are still striving to attain; and that the more they seek, the more they find there is to seek. This is a great revelation; and it is given only to those who are able to perceive—as with all spiritual things. Within a few moments that lady who had attained was very angry, and manifested her anger very patently—merely at a simple question from a spirit. Once we could declare with certainty as strongly as she; but we have learned more since then; and now we are amongst those who are seeking to be children of God. And we are glad that our Lord invited His disciples on one occasion to do a very unconventional, but hard thing, namely, to love their enemies and bless those who cursed them—"That ye may be sons of your Father which is in heaven." We say we are glad that that attainment is set forth as a possibility of the future; for if what we have attained to here is the expression of what is meant by those words—then may God have mercy on us and on the world!

Besides, we believe the common man—the real seeker—would rather walk with fellow-seekers with whom he can be in harmony of spirit, than with those who are forever asserting an attainment which he fails to visualise, and which does not much commend itself to him. The human heart knows the virtue of humility, and is ever applying that test to the professions of men—and women.

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Facts about the Spiritualist Boom.

BITTER ATTACKS—BUT A CROWD OF NEW WITNESSES.

By A PLAIN, BLUNT MAN.

Christmas 1925 will be long remembered in the Spiritualist movement for the extraordinary publicity boom given to psychic research by newspapers in search of "copy." At the same time that the "Weekly Dispatch" was printing articles on "When I am Dead" and the "Morning Post" was tolerantly fair to psychic evidence, the "Daily News" sent out a special correspondent, R. Clephan Palmer, in search of evidence; then, suddenly, the "Daily Mirror" rushed into the limelight.

In the middle of all this, the "Morning Post" printed the following:

SPIRITUALISM.

The Challenge to Captain Clive Maskelyne. To the Editor of the "Morning Post."

Sir,—With reference to the article which appeared in your issue of December 15th, and to the statements made by Captain Clive Maskelyne, I must draw your attention to the following passages in my recently published book:

Captain Maskelyne had accepted the challenge (one hundred guineas) without the faintest knowledge of this vast subject.

When he was told of what was taking place, and what he would have to do, he threw up the sponge, and admitted that he could not do it. He stated that he could produce any physical phenomena, but was told that in this advanced study of psychics we no longer considered physical phenomena to be of any value.

Captain Maskelyne called to see me, and told me that he would not attempt such a performance. Therefore he withdrew from his acceptance of the challenge.

Captain Maskelyne's withdrawal was made in the presence of a witness. If Captain Maskelyne cares to accept my challenge—which he rejected in my office in February last, and which I now repeat—the challenge holds.

Yours, &c.,

H. DENNIS BRADLEY.

Dorincourt, Kingston Vale, S.W.,

December 21st.

Much more interesting than the articles on "When I am Dead" were the innumerable letters sent by readers to the "Weekly Dispatch," in reply. A large proportion of these readers accepted psychic phenomena, and stated that they had received proofs of survival.

Capt. Clive Maskelyne, of course, was very busy.

"Spiritualism points the way to madness," he said.

This is a stupid statement, which we challenge Capt. Maskelyne to prove. After all, we have the figures and he has not. He does not know anything about the subject.

"Avoid Spiritualism, for it may become a positive danger, leading to nervous exhaustion and general ill-health," said an anonymous leading West-End physician in the "Daily Mirror," the following day. "I have met Spiritualists incapable of considered argument, who, unless you agree with them in every way, develop rabid antagonism. Many people have become so deluded that they have installed wireless apparatus in the hope of obtaining messages from the dead."

Is the anonymous leading physician referring to Edison, the greatest inventor in the United States, who has, for years, been experimenting with a machine which could record spirit voices. We do not know whether Edison is supposed to be "deluded."

"Spiritualism is as insidious as the drug habit, and injury may result out of mere idle curiosity," goes on this physician.

There is no "mere idle curiosity" in

seeking news of your loved ones, who have passed over.

"The majority of people are much less balanced than they were before the war, and this has given an impetus to mediums, both fraudulent and otherwise," goes on the unnerved doctor.

All this is merely a general statement, without any evidence that the physician can produce. People who know nothing about Spiritualism are always talking about it as though they were experts.

"I know of cases where homes have been wrecked and all peace of mind destroyed by spiritualistic dabbling," goes on the doctor. "On the other hand, by a strange paradox, I have known people to derive comfort from mediumistic communication with the dead."

Then the "Daily Mirror" saw the Rev. Hart Davies, the Vicar of St. Paul's, Covent Garden.

"There is this amount of truth in Spiritualism," he says, "that people do get in touch with spirits of a sort, but one does not know what spirits they are. They may be evil spirits, or practical-joking spirits. As things are, and in view of the little knowledge we possess on the subject, it would be far better to leave experiments to skilled and qualified investigators, such as Sir Oliver Lodge and Sir Arthur Conan Doyle."

Fancy after all these years of denouncing Lodge, the church approving of him as an investigator; forcing ecclesiasticists forced to it, having to say, "Leave it to Conan Doyle and Sherlock Holmes."

"I desire to protest vehemently against the methods you adopt to shed light on the greatest scientific inquiry of the age," wrote the Rev. Walter Wynn to the "Daily News." He went on to compare the Spiritualist movement with the early Christian church, and wrote a mock newspaper report of the latter, on the lines which the special correspondent of the "Daily News" had followed during his investigations.

"I solemnly affirm, after eight years of night and day investigations," added Mr. Wynn, "that I have spoken to the following—the late Rupert Wynn, Dr. John Clifford, Judge Willis, the Rev. J. R. Wood, W. T. Stead, William Ewart Gladstone, Bonar Law, and my brothers and sisters. I affirm that none of them stuttered—the 'Daily News' had laughed at a 'stuttering spirit'—or spoke through a medium, but in the direct voice, as naturally and clearly as when in the body."

Then, in the middle of all this excitement, our old friend, Houdini, popped up again, this time because the Rev. A. Frederick A. Wiggin, of the Unity Spiritualist Church, of Boston, issued a writ against him, claiming £20,000, because Houdini had attacked "the probity and motives of the Massachusetts Association of Spiritualists."

Houdini replied with more mis-statements about Margery.

"I fear no mediums," he said. "They know that, if they come into court against me, I will ask one question, and the suit is at an end."

We wonder what question he would ask Lady Doyle, who is a medium, or Mrs. Gibbons Grinling, or Mrs. Leonard.

Houdini went on to claim that he had "caused the arrest of over 100 mediums during the past year."

It is a strange thing that we have not heard of this before. Of course, if Houdini were even to enquire, casually, into the cases of "a hundred mediums," he would have had no time for his conjuring entertainment.

It is the first we have heard of a hundred mediums being arrested.

Even the "Daily Graphic," now copying, however, the Pip, Squeak and Wilfrid publicity of the "Daily Mirror," began to print news about Spiritualism. Lady de Freyne told that paper's representative that there was shortly to be printed a miraculous Spiritualist book, written and illustrated by a man who knows nothing about Egypt, or, of course, about the after-life, but who has written voluminously about both.

"The illustrations are quite wonderful, Egyptian in design," said Lady de Freyne. "Even the chairs are Egyptian in detail. An expert on Egyptology is greatly impressed."

Why do not these writers on Spiritualism go into the matter properly? They wander around, from alleged clairvoyant to alleged psychometrist, knowing nothing about the subject, paying fees, with no ability to discern the fraudulent from the real.

Studying, systematically, the methods of a great clairvoyant like Vout Peters does not suggest itself to them. If they could see one of his public exhibitions of clairvoyance at a Spiritualist service, they would have something to wonder about.

Some year ago, the "Daily Mail" wasted columns and columns of space on describing the methods of the Zanzigs at the Alhambra. A man and his wife, who, after years of practising telepathy, or else by arranging a code of signals, earned a large sum of money weekly by a music-hall turn. The woman sat on the stage, while the man bored all the intelligent people in the audience by holding up a cigarette case or a watch, which the woman described. After years and years of persistent practice, that is all the Zanzigs could do.

Vout Peters makes a show like that look ridiculous. He describes a long succession of spirit forms in detail; he has a personal message for the friend in the audience, sometimes even getting the name through. To the casual visitor, it looks like a miracle; and yet it is only ordinary clairvoyance, that goes on regularly at Spiritualist meetings, all over the country.

The Zanzigs used to earn, probably, £200 a week. The ordinary fee paid to a clairvoyant at a Spiritualist service is half a guinea, perhaps, or a guinea, at the most. The conjuror makes a great deal of money by mechanical tricks, performed by bringing on clumsy apparatus, so heavy that it sometimes makes the stage groan. The Spiritualist medium, even at the most, earns a tenth as much money.

Yes, the "Daily Mirror" and the other papers should send intelligent people out on their enquiries. The honest enquirers who become Spiritualists are men like Oliver Lodge and Conan Doyle and Lombrose and Richet and Geley. The "Daily Mirror" sends a juvenile reporter, and, if the poor silly man does not get anything, he concludes, apparently, that St. Paul was lying when he wrote to the Corinthian Church, in A.D. 56, describing as happening there exactly what is still happening in Spiritualism to-day.

Years ago, the "Daily Mirror" printed a lying account of the approaching abduction of the Czar. There were three pages of it, and a whole page of news. It said that the late Czar's nephew was about to marry Princess Victoria of Schleswig-Holstein, and that, afterwards, he would ascend the throne. All this was a lie. Yet the fact that the "Daily Mirror" lied on that occasion does not prove that everything printed by Lord Northcliffe, who then owned the "Daily Mirror," was untrue, that Delane never existed, and that there were no such things as printing machines.

Not long ago, the "Daily Sketch" printed a photograph of Bob Siever, and called it Solly Joel. This only proved that one silly man on the staff did not know the difference. You cannot dismiss anything by quoting one blunder and then generalising on the subject.

We Spiritualists are more fair than that, more sane, too, and more understanding; we merely ask for the same fairness.

We are grateful, however, for all the publicity—of all kinds. No longer are we ignored. We are a growing force. We are of public interest, and the newspapers are finding it out.

The publicity, whatever form it takes, will create enquirers; and the honest ones will find out the truth.

A PHYSICAL PROOF OF SPIRIT PHOTOGRAPHY.

BY MAJOR R. A. MARRIOTT, D.S.O.

I have lately obtained a striking proof of the reality of spirit photography by the use of what has been termed the "sideric pendulum," a clumsy name for what in this case was a gold ring suspended by a thread, held between the finger and thumb. This, if placed over a photograph, indicates the sex of the person photographed by the movement of the ring, which with the male sex is elliptical, and with the feminine sex to and fro in pendulum fashion.

I must preface my account by stating that I was showing this movement to some friends, who tested my ability to thus use the pendulum by covering up photographs of persons and babies with tissue paper, before submitting them to be tested, and I proved to be correct as to sex in every case, simply from the movement observed.

As I had some spirit photographs it occurred to me to see also their effect on the pendulum. The results differed in no way from those of the living; and, further, when a cloud of ectoplasm appeared to be an attempt at a face, I got sex results, though when it was evidently only a symbol there was no movement.

The supreme interest, however, centred on a photograph of a sitter with whom appeared the spirit of a Red Indian with eagle feathers, etc., all complete. This was the original photograph, but it had been reproduced with a cover of a magazine, depicting a similar Red Indian, photographed on the original. The ring remained immovable when suspended over the printed reproduction, but moved rapidly over the photograph of the Red Indian spirit! This result, I maintain, is extraordinarily evidential, though the forces at work to produce it are, at present, absolutely unknown.

One may surmise that something in the nature of magnetism is at work, because the pendulum moves, when placed over crystals, which are known to have electric properties; but I have also obtained a movement over a fossil sea-urchin some million years old.

There is scope here for much further investigation in many directions, such as to sex differentiation in insects, and as to what, in insects of neuter-sex like bees, would occur; and whether uni-sexual flowers have characteristic movements of their own.

Whatever this mysterious force may be found eventually to be, it is a most cogent proof of the reality of the ego, which these photographs represent.

(Continued from p. 183.)

come—how, I no more know than the Man in the Moon—quite independently of my volition. Christ told us we were only a little lower than the angels, for He endorsed the Vision of David the Seer. I have often found joy in the divine assurance, for Angels came and ministered to Jesus, and they still minister.

Rouse ye, my sad and tried ones! God is not dead. His ministering Spirits live. The "ghosts" of the Invisible are those you would recognise if they unveiled their faces.

Plain Words to Spiritualism.

AN ARTICLE OMITTED FROM THE "TWO WORLDS."

BY HANNEN SWAFFER.

The following article, sent to the "Two Worlds" by Mr. Swaffer on November 21st, was written in response to that Spiritualist Journal's request for an article for their Christmas Number. As it was not printed, we publish it in the following.

May I, as a very frank man, who, although it is only eighteen months ago since he became a convinced Spiritualist, has seen some of the inside of things, write down a few general observations on our movement that I feel somebody should say?

I deplore, for instance, the extent to which the Spiritualist cause resolves itself into an anti-Christian thing. I can only believe that this is a hang-over of the time when Spiritualists were stoned in the streets; when their meetings were broken up by hooligans; and when they found organised Christianity everywhere, persecuting them, and holding them up to scorn.

I say this quite humbly—for I myself am not one of these martyrs—but I feel that this spirit of intolerance is seriously prejudicial to those things for which we all stand.

I find in the Spiritualist movement the same narrowness, the same bitterness, the same hostilities, and the same prejudices that I find elsewhere. I am not surprised, because I know that all human movements must have human failings as well as human virtues; but I do feel that this is a time when some great leader, such as Conan Doyle, on whom we could all agree, were chosen to unite forces which now oppose each other, when they should all be fighting the enemy.

May I give an instance? I find various Spiritualist societies anxious to obtain my services as a speaker. Always, when I could, I have given these services freely, without reward, not even charging a penny of expenses. But, the very next week, I have sometimes found those same societies refusing to put on sale "The Christian Spiritualist," in which articles of mine have appeared, partly because it is regarded as a rival organ to something else, but chiefly, I am sure, because it boldly proclaims its Christianity. And yet it is printed without profit as its idea; no writer is paid; "The Christian Spiritualist" is based on the idea of personal sacrifice.

Among the things Spiritualism has taught me is that it has many meetings, organised for good, which ruthlessly mutilate Christian hymns, sometimes without reason; lift wholesale the tunes to which they have always been sung; and rob the words of their meaning and their beauty. By so doing, they frighten off thousands of Christians inclined to accept nearly all that the speakers at those meetings proclaim. They are a hindrance, not a help.

I find the Bible, the most important book ever written on Spiritualism, or anything else, for that matter, pushed on one side in favour of much more dreary readings with less authority behind them. I sometimes wonder why this is. In argument, I always find the Spiritualist cause put most easily if it is prefaced by reference to St. Paul and the other great psychics and prophets of Biblical days.

Spiritualism has made a better Christian of me. The better Christian I am the better Spiritualist I shall be.

Spiritualism has not made me more of an Agnostic. In fact, it has made me understand much of the truth in Christian creeds other than the Anglican faith in which I was brought up. I can approach Catholicism now, not with the hatred of my youth, but with a better understanding. Wesleyanism means something new to me.

What is the need for all the bitterness I find at so many Spiritualist meetings?

I find the various societies at war. At one great gathering I addressed there was trouble because a society which did not organise the meeting had not been given tickets. The editor of a Spiritualist paper has complained to me about an attempt to keep him out of one of my meetings, because his paper was not approved by the society for whom I was speaking.

I find, too, there is a movement behind certain mediums. Different groups boost different mediums, and disparage other mediums.

And I find our progress hampered because people who are convinced of survival long ago are still wasting the time of our best mediums for their 381st book tests. I call the game they play "97 up on Feda." We want Mrs. Leonard for the bereaved, not for the women with time to waste.

All this would be very disillusioning to me were it not, as I state, that, being a man of the world, I was prepared for it. I do feel that Spiritualism cannot make a big push forward until it is unified and properly directed and organised. Certainly, its brains are not leading it, at present.

There seems a prejudice in many quarters against the numerous Christians who are now joining it. They are repelled, not attracted by such an attitude of mind.

I deplore the bitterness of some of the letters in "The Two Worlds" attacking Christianity. I do not understand them. They have a hardness and a narrowness which I do not feel towards Agnosticism, Rationalism, or even Atheism, because I appreciate they are all the workings of man's mind. I have been through some of the stages myself. I know I must not throw stones.

Spiritualism wants an educated ministry, and this can only be obtained by the foundation of some central college, where speakers are prepared, just as they are prepared by the Christian churches.

We should not blame the police so much, although I am always doing it myself, for the persecution of mediums, when we take no trouble ourselves to register them, and make certain that they are genuine. The charging of fees by mediums should be supplanted by a properly supervised and salaried psychic ministry such as obtained in the early churches. We want mediums under the control of the churches, mediums whose fees are paid to the church and properly audited.

I find, too, that there is no proper method of informing the world of the invaluable evidence obtained by home circles, where there are no fees of any kind. I take the extraordinary booklet by William Harrison Barwell, of Sheffield—this, I believe, was printed in the "Two Worlds"—as an example of what I mean. It is a record of hundreds of sittings, all of them in the privacy of a Spiritualist home.

There must be thousands of these records that never see the light of day.

* * *

These are only a few observations. My point is that we are all pulling different ways instead of together. That is why we are not making progress. We are all too self-satisfied.

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Bible Meaning of "Ghost."

By the REV. WALTER WYNN.

Probably few words in human language have given rise to more discussions and speculations than the word "ghost." Why the translators of 1610 A.D. edition of the Bible used the word at all I do not know. In the Hebrew and Greek the words translated "ghost" are just the same as those meaning "spirit," "soul." And the word "angel" denotes a being who is a spirit-agent. Hence, the four words *soul*, *spirit*, *angel*, *ghost*, all virtually mean the same thing. Yet, let it be carefully noted, although the translators knew the first three words quite well, they adopted the fourth in certain instances. "Ghost" was the word needed, they thought. Why? Well; in their day it meant pre-eminently the apparition of a deceased person. The Puritans truly believed in the resurrection of the body with the spirit, but still—they had "seen things," as men have in all ages, everywhere. They could not be sure what it was that someone said he had seen, or they saw at times. They were puzzled. They needed a word. They dare not say they had seen the *spirit* of some departed friend, because that would be heterodoxy of the worst sort, since the spirit was asleep in the cemetery. But they *had* seen *something*. What was it? They called it a Ghost! And, ever since, the word has been used for all sorts of purposes: A breath of life; shadow; remotest likelihood; a false image due to some defect in a lens, and many other things. The word *Ghost* has been made to suffer.

My point, however, is this, and it is of great importance: the translation of the Bible has often been wrong in order to meet the needs of the current theology. The Bible, as I have often said, is all right. The translators and expounders of it—! The word *ghost* ought never to have been used. Let us see clearly why it was used. The effort will thoroughly repay us. The Bible—not its translators—said that Abraham, Ishmael, Isaac, and Jacob *gasped out*, *expired*, and "gave up" their "ghost," the spirit. (See Genesis xxv. 8, 17; xxxv. 29; xlix. 33.) Blinded by current theology, the translators evidently gasped, and probably almost expired, saying—"Ah! what darkness in the day of Moses! The spirit is now in the grave with Abraham and the others, awaiting the day of resurrection with their bodies. We need a suitable word for an apparition, a breath, or something of that sort. Oh! here it is: *Ghost*!"

Ye clever, respected, and revered ones! You gave us the sublimest translation of the Bible as a whole ever given, but its plain psychical terms you suppressed, ignored, or twisted to meet your god—the Creed! You were not asked to translate the Creed, but the Bible; and lo! I note that when you have to translate Mark xv. 37, 39; and Luke xxiii. 46, you go to the other extreme. Because the Creed says Christ's Body rose from the grave, it was not His Spirit, but a *Ghost*, an apparition of Him that the disciples saw! But the Bible is now proved to be scientifically right in every case, and you, O ye orthodox preservers of men's Creeds, were appointed to translate the Bible and leave God, Time and Science to justify it. Your "Ghost" idea would please Rénan, who calmly asserted that Mary was hysterical, and had only seen an Apparition of Jesus. I solemnly call for a new translation of the Bible from the psychological standpoint, severely and literally accurate. Then we shall read that Abraham and the others, and the Saviour, gave up, yielded, surrendered their *spirits* at the moment of death.

If some reader should say—"But this yielding up of their spirits simply means—they died, that is, the animal life expired." Excuse me; No. Here again, the marvel of the exact wording of the inspired

Scriptures is manifested. There are two Greek terms of profound significance, viz., *ekpneó* and *ekpsuchó*, used in relating the death of Jesus, and that of Ananias and others. The first word is always employed in relation to the death of the Saviour; and in the Authorised Version we get:

"And Jesus . . . gave up the ghost," Mark xv. 37.

What should it be? This:
"And Jesus . . . breathed out His spirit." Not surrendered an Apparition of Himself to an hysterical woman or a doubtful Thomas, but naturally breathed out His Spirit at the moment of the cessation of the physical functions of His Body. This is in exact harmony with what we have proved takes place when any person dies. The Spirit passes as naturally from the body as breath through the mouth. The "miracle" in Christ's case was the reanimation of His Body by the Spirit.

Now note, (Acts v. 5), that Ananias according to the original did not give up anything. The word *ekpsuchó* simply means *be expired*. Luke leaves it at that! So with Sapphira (v. 10). We know very little as to the destiny of the wicked. Let us think over the problem, if we think it wise to think about it at all, in divine silence. Luke uses the same word to denote Herod's miserable death (Acts xii. 23)—the worms ate him and he *expired*: *ekpsucho*! Hush!—let the grave cover his body, worms and all. *Ekpsuchó*!

But Jesus? He *breathed out His Spirit*: *ekpuso*. His enemies thought they had killed Him. They thought the human body was fully *expired* and "settled" when the heart stopped. Jesus smiled and escaped them, as frost-work vanishes from window panes when the sun rises. "Destroy this Body, and I will build it up again in three days." Did any other man who ever lived say the equal of this? A revelation is veiled in the two Greek words I have examined.

I am afraid my readers will think I am technical and dry in these articles. But will you try to bear with them? In life's dark hours the Greek New Testament becomes a revolving lighthouse. I am not trying to tickle your ears, but arrest your thought. I have a dream, that before long, ten thousand preachers will read afresh God's Greatest Book, and I may be of a little help to them through this paper. They will not then sneer at what is called Spiritualism. Human life will be reset at the right angle. The Mountains of the Infinite will yet be fringed with fire, and the Armies of the Invisible will be revealed to the blind.

But, now a step further: have I not established the biblical truth that what are called "ghosts" are the *spirits* of men who have died? If this is so, then these spirits are the souls, the angels, the messengers, the agents of the Living God? What are the duties and works of the "ghosts"? They lead in moments of peril (Gen. xxiv. 7); they *block the way* (Num. xxii. 22); they *move* from one place to another (Judges ii. 1); they *become visible* (vi. 22); they *speak* in the Direct Voice (xiii. 13); they *vanish* in Spirit-Fire (xiii. 20); they can *destroy* (II. Sam. xxiv. 16); they can *materialise* (I. Kings xix. 5); they can *cause trouble* at God's command (Psalm lxxviii. 49); they can *guard* (xci. 11); they can *deliver* (Dan. iii. 28).

But enough quotations! I simply wish to establish the unquestionable fact that in almost every book of the Bible the activities of the Invisible Messengers and Agents are minutely outlined, and these solve many of life's mysteries. I don't know about other people, but I know that in my own life I have experienced things that could not be explained rationally except on the ground of the activity of some Invisible Agent. I have prayed, and answers to my prayers have

(Continued on p. 182.)

THE BLACKWOOD MYSTERY.

BY W. HAROLD SPEER.

(The Well-known Crime Investigator.)

In a recent number of the "Christian Spiritualist" I gave an account of the remarkable revelations made to me by Mr. Horace Leaf, in London, and told of my journey down into Wales where I was able to confirm everything I had heard from the London medium about Miss Iris Grace Watkins, the young girl whose dead body was found in a culvert six weeks after she had disappeared from her home in Blackwood.

When I visited Mr. Leaf, neither he nor I could possibly have known anything about the case, beyond the mere fact that the body had just been found, yet from his control I learned all about the girl, what happened to her, and other little points known only to her grandmother.

I want now to report what has happened since. The man responsible for the poor girl's death is still at large, and my next move, seeing that the local police refused to move in the matter, was to interview Chief Superintendent Wensley, one of the Big Four of Scotland Yard.

Mr. Wensley is an old friend, and he told me frankly that the Yard could not take an active part in the case, unless called in by the local police.

I next visited, at the suggestion of Sir Arthur Conan Doyle, Mr. A. E. Timbrell, of Messrs. Timbrell and Baker, solicitors, Regent Street, W., who then put all the facts before Sir A. H. Bodkin, the Director of Public Prosecutions.

On receiving his reply, Mr. Timbrell and I again visited Scotland Yard, when after a long conference, it was decided that full particulars should be forwarded to the Chief Constable of Monmouthshire. These particulars comprised (1) my statement; (2) newspaper cuttings; and (3) a list of persons together with their addresses, who could give important evidence bearing upon certain points.

The Monmouthshire Chief Constable duly returned the documents with the curt statement that he "had no use for them!"

Doctors of note, who are uncertain about a case, frequently seek the aid of a specialist, and Provincial Chief Constables, unless very ignorant or autocratic, frequently call in the assistance of the Scotland Yard experts to unravel a mystery. It is no reflection upon the ability of the local police, and a sensible Chief Constable fully realises this.

Our next move was to see Mr. Charles Edwards, M.P. for Bedwellty, and he asked in the House of Commons this question of the Home Secretary: "Is the Minister aware of the correspondence which has passed between a firm of solicitors and the Public Prosecutor regarding the Blackwood case; if certain evidence which has come to light has not been acted upon; and if he will secure this evidence and instruct Scotland Yard to proceed with investigations?"

Sir William Joynton-Hicks (Home Secretary), replied that he was aware that such correspondence had passed, but he was not aware that any evidence had been brought to light which had not been acted upon.

Mr. Edwards asked further if they were to be in the hands of an obstinate Chief Constable, and referred to an interview which he had that afternoon with Mr. Timbrell and myself, when I gave him a list of witnesses, (a copy of which had been sent to the Chief Constable) four of whom were of considerable importance.

To this, the Home Secretary replied that he could not assume power to regulate the actions of the Chief Constable of Monmouthshire.

All the Welsh newspapers have given considerable prominence to what Mr. Timbrell and I have been doing, while we have the support of the people in our efforts to get the aid of Scotland Yard in clearing up this unsolved crime.

CHURCHES AND MEETINGS.

Where this Paper is on sale; and times of Sunday Services.

Æolian Hall.—New Bond Street, 6.30.
 Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3, 7.
 Eltham.—R. A. Co-op. Rooms, Well Hall, at 7.
 Grotrian Hall.—Wigmore Street, 11; 6.30.
 Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
 Hornsey.—Felix Hall, 29, Felix Av., Crouch End, 7; Th. 8.
 Kentish Town.—17, Prince of Wales' Cres., 3.30; 7. Th., 8.
 St. Luke's, Queen's Road, Forest Hill, S.E.; 6.30 p.m.
 Wood Green, N.—Bourne Hall, Trinity Road, 7.
 Altrincham.—Moss Lane, 3; 6.30.
 Bargoed.—4, John Street, 6.30. Thursday at 3.
 Barking.—Municipal Rest., East Street, Wed., at 8 p.m.
 Bentley, Doncaster.—
 Bexhill.—Spiritual Mission.
 Birmingham.—Co-op. Rooms, Sparkhill, 3 and 6.30.
 Birmingham.—Victoria Hall, Handsworth Lyc., 3; serv. 6.30
 Bishop Auckland, St. Helen's—71, Main St, 6.30; Weds., 7.
 Blackwood, Mon.—Assembly Rooms, High Street, 6.
 Bolton.—Sp. Alliance, Henry Street, 3; 6.30; 8.
 Bootle.—Argos Hall, Stanley Road, 6.30.
 Bournemouth.—Ch. Sp. S. 14 Lansdowne Rd. Tu. 3.15 Th. 8
 Brighton.—Old Steine Hall, 52a Old Steine; 11.30; 7; 8.30.
 Bristol.—Temple, 19, Lower Redland Road, 6.30.
 Cardiff.—Cathays, Brydges Place, 6.30.
 Carnetown, Abercynon.—2.30; 6.
 Chatham.—Queen's Hall, Military Road, 7.
 Cheetham Hill.—Halliwell Lane, 2.45; 6.30.
 Chiswick.—67, Flanders Road, 11; 6.45.
 Congleton.—Park Road, 3; 6.30.
 Coventry.—Broadgate Prog. Sp. Soc., I.L.P. Rooms, 6.30.
 Devonport.—Hydesville Inst., Cannon St., 6.30; Tues. 7.30.
 Devonport.—Progressive, Ferry Hall, Ferry Road, 6.30.
 Glasgow.—Burns Hall, 379 Parliamentary Rd., 11.30; 6.30; 8.15
 Glasgow.—Spir. Brhood., 4, Henrietta Street, 12.30; 6.30.
 Gosport.—"Boyne Hall," Forton, 7.
 Grimsby.—New Ch. Sp. Ch.
 Guildford.—The Borough Hall, Upper Room, 6.30.
 Hastings.—4, Claremont, Sat. 7; Sun. 11 and 6.30; Mon. 3.
 Heckmondwike.—Tower Street, 2; 3; 6.
 Horwich, Lancs.—Chorley New Rd., 10; 6.15; Mondays 7.30.
 Howden-on-Tyne.—Church Street, 6.30.
 Ilford.—Pioneer Chambers, 7.
 Letchworth.—Howard Hall, 6.30 p.m.
 Lincoln.—Christian Spiritualists, 11, King St., 6.30.
 Liverpool.—13a, West Derby Street, 11; 6.30; 8.
 Luton, Beds.—Castle St. Hall, Sp. Ev. Soc., 11.30 and 6.30.
 Middlesbrough.—11, Garden Street. Every evening at 8.
 Morecambe.—Milton Rooms, Market Street, 3; 6.30.
 Northfield.—Hawkesley Hall, Longbridge Estate, 6.30.
 North Shields.—Temperance Hall, Norfolk Street, 6.30.
 Norwich.—Sch. Music, Rampant Horse Street, 7.
 Nuneaton.—
 Oldham.—Hooper St. Lyc., 10.30; 3; 6.30; 8.
 Pontefract.—18, Beast Fair, 2.45; 6.30.
 Pontypool.—Cent. Sp. Ch., Osborne Road, 6.30.
 Reading.—56, Bartholomew's Road, 6.30.
 Richmond.—Free Ch., Ormonde Rd., 7.30; Wed. 7.30.
 Romford.—Psychic Research Soc., 163, Brentwood Rd., 6.30.
 Royton.—38, Sandy Lane, 3; 6.30.
 Sheffield.—Meersbrook, Gosp. H., Regent Ter., 2.45; 6.30.
 Southampton.—Oddf. Hall, St. Mary's Street, 11 and 6.30.
 St. Helen's, Lancs.—Mas. Buildings, Hall St., 10.30 & 6.30.
 Stockport.—Ch. Sp. Ch., Mottram Street, 3; 6.30; 8.
 Sutton.—Co-op. Hall, Benhill Street, 6.30.
 Swansea.—Spiritual Ev. Ch., 47, rear of Walter Rd., 6.30.
 Trealaw, Rhondda.—Judge's Hall, 2, 6; Wed., 7.
 Walker-on-Tyne. Berry Street Hall.
 Wallsend.—Co-operative Hall, Carville Road, 11; 6.30.
 Westcliff-on-Sea.—St. Matthew's, Northview Drive, 3; 6.30.
 Witton-Gilbert.—
 Wigan.—Ch. Sp., Arcade St., Library St. 2.45; 6.30; 8.
 Workson.—
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