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Conan Doyle gets the Direct Voice!

ONLY TWO WORDS—BUT HE WILL GO ON DEVELOPING.

After forty years of experience of psychic happenings, Sir Arthur Conan Doyle has himself developed the Direct Voice. That means that he and Lady Doyle, while sitting alone, without the aid of any outside medium, have developed the power by which an objective spirit voice can make itself heard to anybody in the room.

Sir Arthur made this remarkable revelation when addressing a Spiritualist Community service at the Grosvenor Hall.

"On the advice of Mr. Dennis Bradley, my wife and I have recently been trying to get the Direct Voice," he said. "At our first sitting, we got no result; but at the second we had some success! We were alone. A male voice said, very clearly, 'Good evening!' Naturally, we were greatly moved and no doubt it was this emotion on our part which prevented any further happening."

Stress, strain, emotion or excitement of any kind, it should be remembered, harms mediumship.

The Direct Voice is mediumship's most dramatic and most impressive form. It has been bitterly attacked by sceptics, who have accused the mediums of ventriloquism, said it was they themselves, who, moving about in the dark, had spoken through the trumpet. They did not appreciate that non-professional mediums, whose standing in the world was above reproach, and whose bona fides could not be questioned by anyone, had developed this power, Mrs. Gibbons Grinling, of Harrow Weald, and Mr. and Mrs. Dennis Bradley among them. It was the Bradley mediumship that convinced Mr. Hannen Swaffer.

Mrs. Grinling, who was developed by Mrs. Osborne Leonard, a trance medium, sat three times a week for over three years before the Voice came. Mr. and Mrs. Bradley developed the gift in a few weeks, this after constant sitting with George Valiantine, the American medium, during his visit to their home at Kingston Vale.

Since then, a friend of the Bradleys, who sat three times, once with them alone, and twice with Valiantine, has developed the Direct Voice, after a few attempts. So far, he has not published the fact; he is waiting until the voices are louder and he can submit himself to a test.

But, for Spiritualism, it is immense news that Sir Arthur, the movement's great champion, has, at so late a period in his psychic career, become a voice medium himself—and so quickly. It proves how true it is that many of us have the gift, undeveloped, waiting to be brought out. It may take three years, as in Mrs. Grinling's case; it may take only a few weeks, as in the case of Valiantine and the Bradleys. But it is lying dormant in thousands of Spiritualists, if only they try to use it.

They must not be as impatient, however, as the beginner who wrote to a Cardiff firm for a Direct Voice trumpet, which he saw advertised for 7s. 6d.

"There is something wrong with the trumpet," he wrote. "There are no voices inside!"

How many Direct Voice mediums are there?

"THE VEIL BEING OPENED,"
SAYS SIR ARTHUR.



SIR ARTHUR AND LADY DOYLE.

"From first to last, during my long experience of Spiritualism," said Sir Arthur last week, "I have investigated between twenty and twenty-five Direct Voice mediums; but some of them were in America or Australia."

"We got the voice at the second try. We have tried eight times, since, but it has been no use. The conditions were always bad. When the holidays are over, we will have quiet and get it again, I hope."

"Which of you is the medium, you or Lady Doyle?" was asked. "In the case of the Bradleys, both have the power; for each has got the voice, when the other was not in the room."

"I do not know which it is," Sir Arthur replied; "I think both help. My wife is so mediumistic in other ways"—Lady Doyle has done automatic writing and also developed as a trance medium—"that she is probably the better. But I am a stockpot of strength."

"The trumpet was not used when the voice came. It remained on the ground."

"It was only two words in a male voice, quite clear—the words 'Good evening.' Before this, came a peculiar soft, rending sound, like the sound of tearing silk. I thought this symbolic—the veil being opened."

Evan Powell, Mrs. Roberts Johnson and Mrs. Blanche Cooper are among the best known English Direct Voice mediums. Mr. Powell has frequently sat for Sir Arthur, coming from Paignton, where he owns a coal business, to sit. The Misses Dunsmore of Glasgow have often sat in London; Mrs. Etta Wreidt, of Detroit, U.S.A., who is

expected back in London shortly, often sits in the daylight. George Valiantine, by the way, may be revisiting London again soon. The Fox sisters got the Direct Voice; so did the Davenport brothers.

"I also know several private home circles where the Direct Voice is obtained," says Leslie Curnow.

It is hard to be sure whether some of the voices heard, say by Joan of Arc, Mrs. Britten and Andrew Jackson Davis, were objective—that is, voices which any person could hear—or whether the mediums were clairaudient. As often there was no one else there to listen, they could not tell.

Very often, sitters have heard, at Direct Voice seances, two or more voices at the same time. Often, you hear the medium and a spirit voice speaking at once.

Leslie Curnow, reporting in "Physical Phenomena of Spiritualism," a sitting with Mrs. Roberts Johnson, in October, 1921, says that his brother, Arthur, who had passed over in Australia twenty years before, sang, in a fine baritone voice, the chorus of "Love's Old Sweet Song," which was a favourite of his.

"At the close of the sitting, he spoke to me," says Mr. Curnow. "No one in England could have known of Arthur and his fondness for this song; certainly, Mrs. Roberts Johnson could not have imitated his splendid baritone voice. . . . At another sitting with Mrs. Roberts Johnson, a spirit claiming to be Caruso sang in thrilling magnificent strains."

"How is the direct voice produced? When I am speaking to a beginner who seeks to know something about psychic phenomena, I feel compelled to avoid any mention of incidents, however evidential, that have occurred at Direct Voice seances; for, the enquirer, if he is a blunt logical-minded person, would answer that a spirit cannot talk in human speech."

"The truth is, of course, that a spirit cannot speak thus until certain important preliminary arrangements have been made; and, unless the enquirer has made some study of the subject, knows of the existence of ectoplasm, and something of its wondrous properties, it would be like talking to him in an unknown tongue."

"There are in our group seven people, all expert in the handling of the electric and magnetic force," said a spirit describing the Direct Voice, "and, when you and the psychic meet, the vital force that emanates from her personality is gathered up."

"We also take physical emanations—substances—from you and the others with you, while we contribute to the mass a certain spirit force. We clothe the organs of respiration of the spirit who is to speak, so that his voice will sound in your atmosphere; when this condition is brought about, it is just as natural for the spirit as it is for you. You then have what is known as the Direct Voice, that is, the voice of a spirit speaking as in earth life."

Often, from the Other Side, come prophecies that the Direct Voice will become quite common. More frequently, come messages telling people to develop it. Sir Arthur's example should certainly be copied.

Signs of the Great Awakening.

THE FIRST OF THE EIGHT THOUSAND CLERGYMEN WE SOUGHT TO CONVINCE.

BY THE REV. J. W. POTTER.

It is no news to readers of this paper that about a month ago our readers requested us to send No. 17 issue of this paper to over 8,000 clergymen. We have been busy with correspondence ever since. Many of the recipients have been busy reading and thinking. Two or three days before Christmas I wrote to several of these friends, asking them if they would care to state their impressions for the benefit of readers of this paper. I had courteous replies from all, and promises from some. One Clergyman spent a considerable part of his Christmas Day in writing a considered reply as to why he could not at present commit himself to our view and practice—and privileges. It was a reply which I thought stated a typical case, and reflected the thought and mood of many of the fair-minded clergy. I therefore asked that I might be allowed to publish it. The consent was given. Naturally the name, and all that would lead to identification, has been omitted, for reasons which most of us understand. I therefore present this statement to my readers, asking them to look upon our friend as a completely honest and fair-minded thinker.

December 25th, 1925.

Dear Sir,—With regard to your letter of the 23rd, which arrived to-day, it is rather early to write anything when my ideas are in a state of flux, and before I have digested and sorted out a mass of staggering information, I would rather wait until I have seen the whole of Book I. of "The Chronicles of Cleophas," and have had an opportunity of judging of the authority behind it.

But since you ask for information, I had never met personally, or come across anything supernatural, until Sir Arthur Conan Doyle's "Land of Mist." In fact, that book, especially the Haunted House and the Rescue Circle, made me seriously enquire whether such things could possibly be actual facts. I got Lodge's "Raymond," and "The Survival of Man," and, whatever may be built on it, there at any rate is a solid groundwork.

What impressed me was his minute scientific care to weed out everything unverifiable, or that could be explained by natural means. And he proved conclusively to my satisfaction the actual identity and continuity of memory of Raymond, Dr. Hodgson, and above all, F. W. H. Myers, whom I had heard at Cambridge thirty years ago, and whose "Virgil" I had read as a boy.

But when it came to the authority of the "unverifiable" teachings of Spiritualism—there are several things that make me pause—Marchant's "Life after Death, according to Christianity and Spiritualism," page 98-99. Who is Vale Owen's control, and what authority has he to supersede the Bible?

Does he really mean that God is only the Maker of the Solar System, and that other Gods rule in other stars? If so, how is it that the spectroscope shows that the whole universe is a unity, all obeying the law of gravitation, and all made of materials that we can identify on this earth?

As Vale Owen is one of the high priests of Spiritualism, before I commit myself to a movement, I must know if that blameless enthusiast knows what he is talking about, and what a construction a critical reading of his manifestations gives.

And in your own paper, Sir, the Counsellor Circle is something sublime, and I pray to God that the Revelation of the Christ may prove to be literally true, and the beginning of such manifestations as words cannot describe; but when you advertise Conan Doyle's "Early Christian Church and Modern Spiritualism," can you be surprised that the clergy are slow to

join, and want more information?

Page 4, line 5, "Ask whether any man was ever prevented from doing a dishonourable action by the reflection that there were Three Persons in God, or that original sin was a fact." Millions have been. How many people have been saved by the thought that God's own Son became man, and died on the Cross, because we were so weak that we could not save ourselves?

Does he deny the Incarnation and Atonement? Or is it that a doctor who has never learnt Theology does not know the vital power of the saving fact safeguarded by the formula of the Creed?

Page 7, line 24, "The account of an eye-witness is infinitely more moving than those later Gospels (St. Matt. and St. Luke) which invented wonderful stories about His birth." I will pin my faith on Ramsay in the teeth of the world, that St. Luke wrote the account of the Nativity before A.D.60, from an Aramaic document written by the Blessed Virgin Mary herself.

It is the unevenness of the Spiritualistic manifestations that make the clergy hesitate about joining. If only the Chronicles of Cleophas will bring Spiritualism back to orthodoxy, the whole Church will accept it gladly.

The Church has always taught "The Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting;" and mercifully that formula was drawn up when supernatural spiritual gifts were still the legacy of the Church, and they will receive an illumination from the revival of the ancient charismata which may result in a new mass movement of the same power as the Reformation or the Wesleyan movement.

But do define what the Creed of Spiritualism is. It must be the old Apostles' Creed illustrated and enriched by a real Communion of Saints, and no other.

VICAR.

Our readers will agree that this was a good Christmas Day effort. They will have noted many hopeful points in the letter, some important admissions, and some expression of dogmatic teaching which is easily excusable when circumstances and training are considered. I felt that here was a brother who was destined to do much for the cause of the Spirit-world; so I wrote him again. What I wrote matters not to readers, and would be too long to reproduce. Four days after Christmas Day came a second letter. Christmas Sunday, with its many duties and privileges had intervened meanwhile. Little did I dream of the tremendous event which that day would memorialise in the eternal records. It marked an important stage in the evolution of souls, led by a brave spirit, urged by the Spirit-world with ecstatic joy, surely! Here is the further letter—

December 29th, 1925.

Dear Friend,—I must apologise for my letter written on Christmas Day, which I see now was mostly due to "funk." I am afraid it caught me just when I was very annoyed at being forced into making a decision which will affect my whole future career and life. It occurred to me the next day that the very real objections which I had raised against the unorthodox Theology of most Spiritualism had already been answered by a Mightier Power, in the Awful Claims on the unswerving allegiance of all mankind, and the solemn confirmation of the authenticity of the Gospel of St. John given by Our Saviour in His Message through Counsellor. And on Sunday evening at the Carol Service, I read the Message amid a silence that could be felt. The effect was indescribable. The congregation simply

went away bewildered and trembling. Even the humble aerial can transmit wireless if there is a Voice behind it.

Next Sunday I have to answer "By what Authority I do these things." . . . I should esteem it a great honour if you would kindly admit me a member of the Society of Communion. . . . I have irrevocably committed myself to the proclamation of this Message, I believe by a plain Order; it would be an immense help to me to have the strength and support that such a service would give.

VICAR.

This latter refers to a desire to attend sitting of the Counsellor Circle. I have omitted the actual words, for the reason that to print them would seem not in consonance with our principles of self-abnegation; and there are other remarks inseparable from a letter of this kind, which must be considered private; but I am sure readers will rejoice with us, and with our brother, in his new consecration and illumination. I wrote again. Again I received a reply, parts only of which I can publish—

December 31st, 1925.

My Dear Friend,—I cannot tell you how grateful I am to you for your two letters, which both arrived by the same post. Your courteous reply to my hasty and impetuous letter when I was in a very bad temper, before you had got the further one, has made a very great difference to me, while your kind invitation to me to attend the Counsellor Sitting I shall consider a fresh Ordination.

With regard to publishing my letter of the 25th, if I had intended it for publication I should have written more temperately, as I do not wish to seem to run down Conan Doyle or Vale Owen. But now that I come to think of it, it might do them good to know what a shock their rather loose and indefinite theology gives to men who are convinced by Lodge's temperate and conciliatory writings, of the reality of spirit-communications, and are honestly trying to test the authority behind them. So I have appended a preface which might possibly go with the letter.

With all good wishes,

Yours most sincerely,

VICAR.

The preface spoken of is as follows—

"We would ask Spiritualists not to get too impatient with the Church because the immediate result of the 8,000 copies of 'The Christian Spiritualist' recently sent to them is rather disappointing. Let them give time for the Chronicle of Cleophas and the Excavations of Glastonbury, to establish themselves as coming from the authentic living memory of the Apostolic Band. This will make the Church realise that they are the Prelude to the *Appeal of Our Saviour in Person to the world to listen to Him*, if civilisation is not to perish in a century of bloodshed and ruin in the next diabolical war.

"Nothing short of proving itself to be the *Awful Vehicle of a fresh Divine Revelation* will convert the Church as a whole to Spiritualism.

"It is the unorthodox theology of many writers, and the fact that the communications, till recently, did not teach anything fresh of the *Eternal Counsels of God for the Salvation of sinful man*, that make many clergy hesitate. Hundreds of them are now wrestling in perplexity with the indications of what is coming, but as they mean a complete readjustment of all their previous ideas, and an immense amount of prayer and study before any public pronouncement can be made, let us wait patiently, and not expect the harvest to come the day after the seed is sown."

The vision of the evolution of a soul from one plane of spiritual realisation to another

January 1

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is a solemn thing. It cannot be expressed, nor should it be much commented upon, in words. But to-day this brother—within a fortnight of writing him, will hear heaven speak through the voice of a youth—What will heaven say?

January 6th, 1926.

"... It was a wonderful inspiration to me to be allowed to be present at the Counsellor Circle on Monday. I will do my best to spread the news."

TRUE SPIRITUALISTS DO NOT OPPOSE CHRISTIANITY.

BY THE REV. CHAS. L. TWEEDALE.

The statement is often made that Spiritualists are opposed to Christianity. This statement is not true. If it were said that some Spiritualists opposed it, the statement would be correct. The majority of Spiritualists, however, do not oppose Christianity as set forth in the teachings of Christ. The true Spiritualist recognises the spiritualistic nature of the wonderful manifestations and experiences which accompanied the whole career of the Master during His mortal life, and the spiritualistic nature of His manifestation and return after death too clearly, and the pure spirituality of His teaching and example too thoroughly, to oppose it. He realises clearly what the Churches at the present only see dimly, that spiritualistic phenomena and experiences are inseparably connected and interwoven with the lives of Christ, the Apostles, and the members of the Early Church. That some Spiritualists oppose Christianity and are crude in their methods is true, but whose fault is it? It is largely the fault of the Church which, in the first place, has treated them with an entire want of understanding and sympathy in the past—and such treatment naturally begets resentment, and, secondly, has failed to supply in these modern times those spiritual objective evidences which the Early Church enjoyed, and human nature demands. The crudity observed among some Spiritualists is likewise largely attributable to the hostility and aloofness of the Church, which has failed to lead in those matters which are her especial birth-right. The hope for the future is that the two parties should unite. Each has something which the other has not. The Church possesses a vast and effective organisation, rooted in the past, combined with long ages of training in the spirit of worship and reverence. On the other hand, the Spiritualists have the practical and objective Communion of Saints, and can demonstrate the existence of the spirit world and the fact of human survival, a thing which the Modern Church, under the present regime, is totally unable to do. The Church can no more suppress the facts, or prevent the knowledge of them spreading than she can prevent the rising of tomorrow's sun. Her plain duty is to assimilate them, to claim and practice her ancient spiritual gifts, then a new era of life and usefulness will open out before her.

"There can be little doubt that the war finally killed even the popular belief that cataclysmic and miraculous happenings are part of the methods of God's work... The conception of God as Love, and of His Fatherhood, has been almost obscured by the crude and dreadful doctrine of everlasting punishment, and by the fact that most of the popular metaphors of God have their origin in that type of military and political civilisation to which Europe has been too long familiar... That sort of God is an anachronism... The overwhelming justification of the doctrine of evolution, together with what we may reasonably regard as the end of human life on earth, has rendered the old idea of Judge and judgment unreal."—Rev. J. S. BEZZANT, Vice-President of Ripon Hall Theological College.

Spiritualism & "The Blue Bird."

MEANING OF MAETERLINCK'S GREAT PLAY.

BY LEONORA EYLES.

Granny Tyl:—"It's astonishing, up there... They don't know yet... Do they never learn anything?"

Gaffer Tyl:—"It's as in our own time... The Living are so stupid when they speak of the Others..."

You know the story of "The Blue Bird," by Maurice Maeterlinck, of course? Even if you do, you should see it played at the Garrick Theatre. Not only is the play so entrancing to a Spiritualist, but the audience is interesting to watch.

So many children in it—spellbound; behind me, sat a small boy with a very nice, very big Daddy. The child plied him with questions and Daddy answered them all, most patiently. Then, when Mytyl and Tytyl visit the Graveyard, to find the Blue Bird of Happiness in the tomb, the little fellow said, shivering, "Daddy, are the deads coming out? I'm frightened—"

His voice tailed away. I turned slightly and saw that he was an Daddy's lap.

"It's all right, old chap," Daddy was saying. "There aren't any deads."

He said it to soothe the little boy. Later, in the play the children discovered it for themselves.

"There are no dead!" Tytyl cries triumphantly; but nobody in the audience seemed to get a new vision. You see, we are used to saying these wonderful things as a little dope to soothe children; it is like the Lord's Prayer. We have heard it so often that it means nothing to us.

If Christ could come and teach us the Lord's Prayer to-day for the first time, the vision of it would reform the world. If for the first time, Tytyl could show us the grave there empty, and flowers springing in their place, and could shout into all our hearts "There are no dead!" that terrible thing, the Fear of Death, implanted in man by superstition, would disappear for ever. But it isn't new. It is an old story.

"You have read it often..." Now upon the first day of the week, very early in the morning, they came unto the sepulchre... and they found the stone rolled away from the sepulchre. And they entered it and found not the body of the Lord Jesus... and two men stood by them in shining garments and said unto them "Why seek ye the living among the dead? He is not here, but is risen."

You see? An old story—stale news; the Living, out of their bodies, trying to talk to us who are densified by "the body of this death." No wonder Gaffer Tyl says we are stupid.

There is tear-compelling beauty in the scene where the children visit the Land of Memory. The two old people, "dead" many years, are sitting in the sunshine, among the flowers, waiting to be thought of by those on earth.

"Every time you think of us we wake up... We get plenty of sleep, while waiting for a thought of the Living to come and waken us," says the old man, as he embraces the children rapturously and tells them that the last time he woke up was on All-Hallows Eve, when the bells were ringing and the children thought of the dead they used to love.

But the old Granny is not thinking of churches, or even of waking up. She notices that the little chubby hands and face she so loved are very clean, that the little socks she once mended have no holes at all, that the limbs she watched grow have been making great jumps while she has been sleeping.

And woman-like, she thinks the children will be hungry, so goes off to make dinner for them and for all their little

brothers and sisters whom she is looking after now, children who had died long ago.

Tytyl recognises his little sister.

"She's still got a pimple on her nose," he cries delightedly, as one might meet a friend who has been away for years across the world, and say to her "Your hair is still as straight as ever. It never would curl!" But he is surprised to see how well they all look, because he had remembered them when they were sick to death. Granny Tyl explains.

"They've been much better since they stopped living," she says. "There's nothing more to fear. Nobody is ever ill. One has no anxiety..."

Only one, she might have added—that the living Earth people will forget. Terrible to think that the Others should weep because of us. Granny Tyl weeps when the children say good-bye.

"It's our only pleasure," she says. "It's such a treat for us when your thoughts visit us." So the children promise...

I think, perhaps, many of the Other people were happy for awhile just then; the audience must have been reminded of their dead, and it is not even necessary to believe in order to send ones thoughts to pay a visit to them.

The scene in the graveyard is inexpressibly beautiful, and very tense. Little Mytyl is frightened; she does not want to see the dead. The graveyard is chill and dark; but the children have been told that one of the dead knows where the Blue Bird can be found. So they mean to ask for the secret when the dead come out of their graves at midnight.

The little girl shrieks and hides her face on her brother's shoulder. Then the graves open and out of them come, not ghastly spectres or rotting corpses, but flowers, flowers that cover the earth, while the bees hum and the birds sing, as they salute the rising sun and the thrill of life in all Nature.

The children stare about them, gaining confidence every minute; where the graves were, they walk, gathering flowers. The little girl forgets some of her fright and begins to search, now, for what, a minute ago, had terrified her.

"Where are the dead?" she asks.

"There are no dead" says Tytyl. And they both realise that the dead cannot be in the graveyard and also in the Other World where they have just seen them, well and happy.

Many people will go to the Garrick Theatre to see "The Blue Bird." Some will see in it a profound allegory, some a Festival of the Dead, a service of remembrance and a triumphant statement of the Spiritualist faith.

Others will see just a fairy play. There are some people so blind that they cannot see the sun in splendour at noon-day.

"OUTWARD BOUND."

Mrs. St. Clair Stobart is trying to arrange for March a special performance of "Outward Bound," the fine play recently produced in the West End. Although its author, Vane Sutton Vane, is not, we understand, a Spiritualist, his lesson was one proving Spiritualist truths, and, at our request, he has provisionally agreed to the play being revived for the benefit of the Spiritualist Community Services.

It is suggested that Sir Arthur Conan Doyle shall play the part of the Examiner, acted originally by Lyall Swete; Miss Constance Collier has gladly offered her services for one of the parts, if her professional engagements allow.

THE CHRISTIAN SPIRITUALIST.

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The Cost of Printing, Publishing, Distributing, Specimen copies, during its first year of existence, August, 1925, to August, 1926, in addition to estimated income from sales, is

£12 Weekly.

Gifts are earnestly requested from sympathizers toward this cost.

	£	s.	d.
Previously acknowledged	384	16	0
Received this week	3	3	6

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E. A. B., 2s. 6d.; Mrs. B. E., £2; Luton Spiritual Evidence Society, £1 1s.

'See that YE ABOUND in THIS grace also.'

AN OPEN LETTER TO CLIVE MASKELYNE.

Dear Sir,—

We see stated in various newspapers—the "Morning Post," the "Sunday Chronicle," the "Daily Sketch," and the "Daily Mirror" are among them—that you have placed yourself at the head of a so-called "Occult Committee" of the Magic Circle, whatever that may be, with a view of "exposing Spiritualism."

According to the "Daily Sketch," the campaign is being launched "to combat the pernicious influences of Spiritualism." "Spiritualism points the way to madness," you are reported to have said to the "Daily Mirror." "The Occult Committee has carried on a ceaseless war against fraudulent mediums for many years now," you are alleged to have said to the "Morning Post." "Every case we have investigated has been found to be a fraud and has been exposed in our papers."

We are entirely in sympathy with your effort to expose any frauds which may hamper our movement. But there is all the difference in the world between this and what you are pleased to term the "exposure" of Spiritualism. You show confusion of aim and confusion of thinking. We can hardly suppose that you are still of opinion that all Spiritualists are frauds. You could hardly be so stupid as to take this position. If you were carrying on a campaign against quack doctors, you would scarcely care to include all Harley Street, especially if your own trade were children's hocus-pocus.

IS ALL HARLEY STREET QUACKERY?

When you speak of "pernicious influences" what, exactly, do you mean? That Spiritualism makes for insanity is a vulgar error denied by facts. And have you really exposed any frauds? The mere indication of fraudulent methods evolved from your own studies in illusion does not constitute exposure. We recognise its value in quite another way.

What is your "Occult Committee?" We know of your "Magic Circle" as a body of illusionists who dine now and then, in Bloomsbury, and amuse one another by performing conjuring tricks. As we are not interested in seeing rabbits taken out of

hats, it is perhaps for this reason that we are so ignorant on the matter.

But, anyway, there has recently come into our hands a letter, asking for publicity for our magical show.

"Maskelyne's is almost a national institution," it says, "but, for some reason or other, it rarely receives any notice in the press at this season. . . . As the Christmas season has to carry much of the burden of two shows a day, all the year round, the management are anxious for all the support they can get."

As the declaration of your "war on Spiritualism" was made about twelve days before Christmas, we are wondering, with our knowledge of how conjurers have attacked Spiritualism in the past in order to obtain publicity in the Press, whether there is not some connection between your proud boast of defiance, and this rather remarkable plea, made, presumably on your behalf.

If you, whether for professional or other reasons, feel impelled to attack others' faith in the supernatural, then, logically, we may ask why you do not tilt against the great religious corporations—the Churches—all of which work on the basis of a belief in the exercise of supernatural powers.

SPIRITUALISM IN THE BIBLE.

The Old Testament, which is the basis of Judaistic teaching, is full of statements that the Israelite leaders received communications from another world. The Roman Catholic Church believes that St. Joan heard spirit voices; that St. Theresa received written communications from saintly spirits; and that St. Francis of Assisi was lifted in his cell by some unseen power, so that one of his followers could speak to him through the window. The Anglican Church accepts, as do all other Christian bodies, the stories that St. Peter was enabled to escape from prison because of spirit help, and that the Apostles, when seated at what we now know to have been a seance, were given the gift of tongues.

Supernormal powers, if History is to be believed, were possessed by the Buddha, Socrates, Plato, Moses, Mahomet, and Swedenborg; it is obvious to anyone who has read the history of religions that George Fox heard spirit voices, and that John Wesley, the great founder of Wesleyanism, accepted the idea that his listeners were, on many occasions, thrown into a trance, and that he had the power to exorcise evil spirits.

It would therefore seem that you will have a great difficulty in ridding the world of the idea that communication is possible between this world and another.

Conjuring is a trade which boasts that it is a fraud. It is a profession that lives on trickery.

SOME FAMOUS SPIRITUALISTS.

On the other hand, the claims we make are supported by Sir William Crookes, the most brilliant chemist of his time; Sir Oliver Lodge, the discoverer of wireless; Lombroso, the greatest criminologist of his age; Flammarion, who, until he died the other week, was the most distinguished astronomer in Europe; and Maeterlinck, the great Belgian dramatist and poet. The great scientists who have accepted our conclusions include Sir William Barratt and Dr. Geley. Poets, novelists, artists, distinguished soldiers, great business men, many of the finest brains in the world, agree with what we think. The Earl of Ypres was a Spiritualist; so was Field-Marshal Lord Grenfell.

Were all these men deluded and their faith built on imposture because you, a conjurer, say so? We are forcibly reminded of the frog in Aesop's fable. But we would take higher ground. Are you aware that, so long ago as the year A.D. 56, St. Paul, in describing, quite simply, the psychic powers possessed by the early Christian Church, used, in the 12th Chapter of the First Epistle to the

Corinthians, the following words:—

"But the manifestation of the Spirit is given to every man to profit withal;

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

WHAT ST. PAUL SAID, STILL TRUE.

All these gifts are still possessed, in one form or another, by people living to-day, members of our body, people whose lives are beyond blame; many of them place their powers at the world's service, freely and without reward.

These gifts are peculiar to no age, no clime, no nationality, no rank or station.

If, from public motives, you are "out to expose fraudulent mediums" do you not agree that this work would be better left to those who are giving all their time to the study of psychical matters, and who must, on this account, know a great deal more about the subject than you?

Thousands of men and women know, from evidence beyond dispute, that the human Mind and Soul survive the dissolution of the body, and that the so-called "dead" are not only with us, but retain their interest and their love for those they have left behind. All of us know of cases where, given proof of this, people have been comforted, tears have been dried, hearts have become less heavy, and the way of life has been made less dark and difficult.

The evidence on which our belief is built does not, as you seem to think, rest upon the phenomenal happenings of the seance-room, though we admit the value of these as proving, to many a sceptic, that Spirit and Soul are superior to material things, and can control them.

"SURVIVAL" A PROVED FACT.

It grieves us to think that in an age when, in spite of all inferior methods, it is possible to build up a solid business quite honestly, and with a certainty of profit, there should ever be recourse to appeals to the false and sensational for commercial purposes. But what are we to think of your claim to the "exposure" of a subject of which you really know nothing except its counterfeits? How do you reconcile this with true honesty of purpose?

Believe us, there is nothing new in what we claim. Literature is full of stories, which give evidence that the authors believed in what they thought the supernatural, but which we and our community are learning to understand.

We are only seeking to draw orthodox religion back to beliefs which, originally, formed part of it. If all the conjurers in the world were to go to seances every night, they could not stop the gradually awakening knowledge which is coming over the world, that Survival is a proved fact.

THE DEATH OF "MAGIC."

Show up all the frauds and fraudulent methods you can, and we shall thank you. But leave Spiritualism alone. We suggest this in your own interest, because we do not wish to see you bring derision upon yourself, and hasten the exit of the declining art of the conjurer by a policy which can only prove its loss of interest for a world that craves for realities.

Films have dealt a heavy blow to the interest of your so-called "magic." The merest child can now, for a few pence, see upon the screen greater wonders than all "magicians" ever showed. You must reconcile yourself to the sad fact that the day is gone by for this type of marvel.

Yours faithfully,
THE CHRISTIAN SPIRITUALIST

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Cleophas on Ananias and Sapphira.

ANOTHER PORTION OF THE NEW "ACTS OF THE APOSTLES."

BY FREDERICK BLIGH BOND

(Editor of "Psychic Science.")

Foreword.—The present is the third of a series of studies of this remarkable document appearing in consecutive numbers of the "Christian Spiritualist." The writing is automatic, and some of it has been produced in the presence of a London Bishop and other clergy, one of whom, Dr. Oesterley, Examining Chaplain to the Bishop of London, has publicly attested his belief in its authenticity on internal grounds of historical fidelity, doctrinal orthodoxy, and the presence of material which could only be known to competent Biblical scholarship.

Not the least remarkable of the many wonderful features of this "Chronicle of Cleophas" is the light it sheds upon the real meaning of certain happenings recorded in the Acts for which the reason is not fully explained. In such matters, for example, as the death of Ananias and Sapphira, the penalty inflicted on these people for their yielding to a common human temptation has from its severity, we doubt not, gravely troubled the hearts of many in that no space for repentance would seem to have been allowed them; no sign of mercy shown. Did St. Peter, on the bare record, not exhibit to this man and woman a harshness of judgment more Mosaic than Christian? This doubt the Chronicle answers in no uncertain manner; for we are told the truly urgent reason why Ananias and Sapphira could no longer remain members of the Body of the Church without grave risk of the cankering and dissolution of the whole community.

In the "Gospel of Philip" the Evangelist" (Commentary II., 21, p. 30) occurs the following passage, which is borne out by the record of Cleophas.

"Again where ye read in the Gospels 'If thy right eye offend thee pluck it out and cast it from thee: for it is profitable that one of thy members should perish and not that thy whole body should be cast into hell.' Here (says Philip) Christ spake of those things which are wrongly accounted by man as of great worth. For we that followed Him, being members of one body, the Christ taught that if one offended through contempt of that which was of the Spirit, then must he be cast from out the company and fellowship; for such must injure the faith of them that do hunger after the Spirit. . . . 'He would say 'Cast from thee him the which is to thee as precious as thy right eye or thy right hand, if he offend in this wise.' For it was not meet that one should cause the falling of the faith in others, which is as a disease spreading itself abroad among men."

We will now see how this principle is borne out in the sister document, coming through another hand in presence of the writer of this study. The Messenger of Cleophas on the 12th June last wrote:—

"Now would I speak concerning the polity, and the meaning that lay behind the tale that hath been told concerning Ananias.

. . . The Twelve had been taught by the Master that they should share all things in common. This did seem to some a hard rule, and there was some murmuring. . . . Now Ananias, who had murmured most, was called upon to speak, and was asked if he had aught to say concerning this law. But he was confounded and replied 'that the will of the brethren was his will.' And Peter answered Ananias and said, 'There be no will in this matter but the will of Christ.' So Ananias, with honied words, did urge those about him to share all with one another. For Peter was mighty in speech and Ananias was a coward."

The Rule of the Sharing of Goods was in due course adopted and ratified by the conclave of the Brethren, and next we learn the following:—

"But it was given out by certain evil-minded persons that the Christians prospered greatly, and did live in ease. And Ananias, who was bitter because of his overthrow by Peter . . . did seek out certain men among the Senate of Israel . . . and did say: 'I will give you tidings of the rule of this new sect, and will shew you how they seek to overthrow the State by taking from a man the wealth he hath earned, or that his father hath earned for him. There be conspiracy here! These men do but use the name of Christ to shield their purpose—which will be the overthrow of all law and authority—the giving to beggars and to thieves of the moneys of the merchants.'"

Clever and unscrupulous was this plea. Well could Ananias gauge the effect that such a suggestion would be likely to have upon these senators—men of mixed nationality, many of them deeply concerned in the maintenance of the commerce and material prosperity of a somewhat unstable society, a town full of alien elements in which the authorities must be ever watchful to check the first beginnings of disorder and public tumult. What did these men know of Christian principles? What would *charity* and *fraternity with outcasts* mean to them? Whether as Pharisees, interested in maintaining their Order and its privileges, or as Romans, dreading anything in the shape of a secret society and always suspicious of political intrigue against the Empire and its peace, they would feel a very ferment of suspicion of a society which claimed to work upon a communistic basis, for they would not understand this except as an attempt to found an *imperium in imperio*—a plot against the sovereignty of the State.

Now we are told in the Chronicle that St. Peter had a certain gift of the Spirit which gave him knowledge by intuition of what was in the hearts of men. Thus this unlearned Saint could know, if it were the will of the Spirit, such things as the secret teachings and mysteries of the Jewish priesthood. And he could equally become aware of what might be in the heart of any man. So on this occasion he had been warned of the treachery of Ananias by that *still small Voice* which spoke to him. He knew that here, in the persons of Ananias and his wife, a woman of seductive beauty, was—to quote the script: "a canker in this branch that would rot all the tree if it were not cut off and given for the burning."

Peter was a man in whom the Spirit burned strongly, and when it possessed him, it seems to have bred a burning zeal or passion which as a flame would scorch up all before it. This spiritual zeal could manifest itself in various ways—indeed, in very opposites; for we are expressly told that it was the same force that could in one case work miracles of healing, and in another case act destructively as it did with Ananias. So we read:—

"The wrath of the Spirit possessed him; for was he not the shepherd of the flock? And here was a wolf among them that would devour all. It was not the lie, but what was behind the lie, that did stir up within Peter that fury of righteousness that had worked the healing, and now could kill. . . . And about Ananias there did gather a cold air that did wind about him like grave-clothes. So fast did it cling around him that he was choked, and on the instant died."

Peter was severely taken to task by some of the other Apostles for what they deemed the excessive harshness of his conduct in this matter. In particular St. John seems to have been distressed by the occurrence, which no doubt he attributed to the same

unregulated impulses which had already on more than one occasion brought Peter to the verge of catastrophe and jeopardised the welfare of the community. But on this occasion Peter receives these implied reproaches calmly, and his quiet confidence disarms his brethren's criticism. In the words of Cleophas Peter defends himself as follows:—

"Yea, the anger of the Spirit arose within me, and I summoned it with intent to blast these two sinners: for had they not sought privily to destroy the Community of Christ and to make of no avail our preaching and our work among the multitudes? In blasting these two, I have but followed the teachings of the Master when He spake concerning the whole body 'If thine eye offend thee, pluck it out; for it were better it should perish than that thy whole body should be thrown into hell.' And John bowed his head and asked forgiveness of Peter for his doubt of him."

I do not know—perhaps no one knows—whether the Church has ever cherished the tradition that the will and act of St. Peter was in some degree involved in the destruction of Ananias; but if, as the Chronicle affirms and reiterates, *community of possessions* was the first and most fundamental principle laid down by Christ for the building of His Body on earth—the Church—then Ananias may be called the *first heretic*, and we know that for many centuries the destruction of heretics has been deemed a necessity by the Church which claims the authority of Peter. But Peter's weapon was no carnal one, and all he did he did by the power of the Holy Ghost and in the full light of that gift of spiritual Discernment which alone could surely guide him. He usurped no temporal power nor would he, if he could, have handed over this offender to material punishment.* The affairs of the Church had nothing to do with any secular power. But a mere sentence of excommunication from the Brotherhood would not have sufficed; for the mischief was active, and only one thing could restore the spiritual authority of the Twelve who guided and controlled the infant Church, and that was the dramatic removal of the offenders as an object-lesson to the whole Church in conference assembled. In my next communication I shall hope to give an outline of the communal principle laid down by St. James for the guidance of the new-born brotherhood in the mother-city of Jerusalem, and to be followed in the constitution of daughter churches in Judea and other lands.

JOHANNES—the Jew of 2,000 years ago—"No religion has ever been so utterly ruined as that taught by Him."

H. Dennis Bradley—"The fundamentals of His great teaching have been abandoned; His principles have been edited beyond recognition; His philosophy has been wilfully adapted to suit the combination of State and Church. His simple religion of love has been distorted, blatantly used and prostituted by a material hypocrisy that staggers intelligence. His doctrine has been converted into such a machine that it no longer is a lever for either Church or State."

"How dare the Church to presume to use His Name after their disgusting cowardice and their refutation of His principles during the time the world was writhing in its cold bath? Did they speak one word? Did they not support by word and deed this disgusting cruelty? They lost their chance. Weak and decadent, they exposed their materialism. The soldier found them out, and in his filthy trench he used the name of Christ only as an imprecation."

*The word "punishment" seems indeed out of place in connection with the record. The whole episode is marked as a step taken for the preservation of the community and the re-inforcement of the apostolic authority.

HOW TO DEVELOP.

Given by automatic writing through the hand of M. E. A.

Put out thy hand to us, and we will clasp it, and lift thee up to higher ground. Open thy heart to receive the Divine Teachings we will give unto thee, let none persuade thee against our influence. We are sent of the Father to minister to those upon earth who will receive us. We would have thee tranquil in heart and mind, so we can speak unto thee easily, and show ourselves unto thee. "Pray without ceasing, in everything give thanks."

As each step is taken in upward development we will give to thee fresh, and more advanced teaching, and with it understanding and knowledge pertaining to it; and when that it assimilated, more will be given.

It is impossible to learn everything at once. Much time will it take before thou canst receive all we wish to give thee; but patiently carry out our instructions, and thou shalt find much to interest thee, and much that will be a help to thee.

So much has to be unlearned, fallacies which were never intended to take the forms they do, and which deter many in their search for Divine Truth. But we will help thee to understand and explain to thee much that thou could not otherwise know.

Many shall hunger and thirst after Righteousness, and they shall be filled. It is terrible to hunger and thirst and not get it appeased, but how much more terrible to thirst after Righteousness and not get relief.

We will show thee how to appease thy hunger after better things, and will take thee to the Fountain of life for thee to drink therefrom, but thou must ever hearken to our voices, and pay heed to what we say unto thee, for the way is toilsome and long, and many will waylay thee to impede thy progress, but fear not, we are at hand, and none can harm thee, a watch will be set over thee that none can come nigh with evil in their hearts to harm thee.

Close thine eyes to outward things and listen to us, and we will tell thee what thou must do.

Time was when men listened to the voices of the angels sent to minister to them, long ago it was. But now rarely are we able to make our voices heard among men. Would that we could attract their attention from worldly matters.

The time will come when we can get into touch more easily with mankind, and a few will be pioneers in the movement, and around them will be clustered a great concourse of spirits impelling them on to great things in their Master's service.

We would instil into thy heart the rudiments of the teachings of our Lord, and would have ye ponder over them, and so learn to do justly, love mercy, and walk humbly, and to hold out thy hand to less fortunate ones, and give them of the teachings we give to thee. Many may reject what thou givest them, but to some they will be a healing and a comfort; and we would point out thy Lord was "despised and rejected of men," and thou wilt be following in His footsteps.

So would we exhort thee to well-doing, being patient under trial, and ever lifting up thine heart to thy Maker, holding nothing back from Him. With practice and tranquility of mind will we come to thee easily, and speak of many things.

Let not your heart be troubled, ways will be found by which help will be given unto thee.

Let thy light so shine that those in darkness may receive of thy light, and by it be enabled to look upward and perceive a glimmer of the Glory shining and which is for them, if they will open themselves to receive it.

Thou too must look upward and receive from on High help and sustenance for thy work on earth. Feeble and worn thou mayest sometimes be, but thou hast only to

ask to receive help. Always bear in mind much is expected of thee, and falter not when the opportunity occurs whereby thou canst instil into the minds of others the teachings we give unto thee. Nothing is lost, and even if not received by them, they will be of use somewhere where they are needed. Happy is the man who puts his trust in the Lord, for He will never fail him. Do thou put thy trust in Him, and He will be exceedingly gracious unto thee.

Like as a father pitieth his children, so will the Lord pity them that fear Him. With an exceeding great tenderness will He help those that turn to Him in trouble?

Around thee many are gathered and the words we say unto thee many receive.

The Blessing of God the Father Almighty be upon thee.

THE SHEPHERDS' SEANCE.

While Shepherds watched their flocks by night

All seated on the ground,
The Angel of the Lord came down,
And glory shone around.

Unconsciously this favourite hymn describes psychic conditions specially favourable for such a manifestation.

It was night, and the psychic shepherds were seated probably in a circle, round an ember fire. No seance could have been conducted under better conditions, and we are told that the shepherds were sore afraid at the vision of the spirit, until they heard, clairaudiently, his message.

The psychic conditions then became even more harmonious, and others of the heavenly host were seen, and were heard conveying a message of peace on earth and goodwill towards men, a message of which the fulfilment has been rather long delayed. The Revised Version gives us: "And on earth peace among men in whom He is well pleased," an obvious misinterpretation.

But the vision was so realistic that the shepherds left their flocks and hastened to verify the prediction of the angels; and they did not omit to spread the story, so that all who heard it wondered. But Mary, who realised that this was all in keeping with the psychic experiences of Joseph and of herself concerning the Child Jesus, kept all these sayings, pondering them in her heart.

—"Ancient Lights," by Mrs. St. Clair Stobart.

WE TEST A HEALER.

Mr. C. A. Simpson, the New Zealand spirit healer, whose guide is the late Dr. Lascelles, has placed his services at the disposal of the "Christian Spiritualist," so that his powers can be demonstrated to the outside world.

We are placing him under the charge of a capable person, who will arrange his cases and keep a careful note of their progress, so that the truth of spirit healing can be proved.

WHAT THE POSTMAN WROTE.

This morning I have suffered a severe shock. At first I began to feel angry, and disposed to demand someone's head. Then I started thinking; and I asked myself whether I should castigate the postman or the postal administration. The cause of the trouble was this:—We had sent out a number of copies of this paper for a friend, to her friends and acquaintances. This morning one of the papers came back marked "Gone away." I asked why they did not send it on; but I asked uselessly. How silly some people are. Then, by the next post came the blow that sent me reeling. The wrapper bore just the one word "Dead."

How on earth could a postman have the callousness to write that word and make that false assertion underneath the very title of "The Christian Spiritualist?" I could not imagine—for most postmen are Spiritualists, I believe. Yet here was one betraying his fellows and hurling insult at

us—whether in ignorance or not I cannot determine. Everybody knows that there is one universal assertion in Spiritualism—"There is no death." Everybody understands our title to mean that for a certainty. Yet an ordinary postman sullies our pure name with that hateful word "Dead." How could he do it?

Perhaps the administration is to blame. I believe it is illegal to send libellous statements through the post. Is it a libel to say a man is a dead man when he is not?—I hope so; for this practice ought to be stopped. Also I intend inquiring if it is a rule of the administration that postmen must write falsehoods on these letters. If so, then in the interests of common morality we must demand that the rule be altered. The whole truth and nothing but the truth is what should obtain in our public services; and it is not the truth to say that a man is dead when he is not.

Whilst I am complaining, there is another thing I should like to complain about. That is what I will call the heartlessness of relatives and friends with respect to one who has gone on before into the next room—or, as one said recently, "to another climate because he could not stand the inclemency of this one." That heartlessness can be seen in this way. Assuming that a husband has "gone on," a letter arrives for him. What happens? Need I say? I once sent a letter to a friend, who, with his wife, had gone to China as missionaries. The letter was returned by the Missionary Society marked "Dead—in the Boxer rising." They had been martyred. Now I know that they are not dead; because they have been through to tell me so, and talk with me. Is there a better way than this conventional and un-Christian method? I am sure there is. And I am equally sure that those letters ought to reach the addressees wherever they are—and they can do so. Then why return them as if they could not reach them? And particularly why tell a falsehood in returning them?

One might allowably say, "Gone away somewhere, and we don't know where or how to reach them, although we are professing Christians." That might be telling the truth painfully, but it might be the truth; whereas it is not the truth to do as most people do when they write "Dead."

Now, I have delivered more than one letter that the postman could not effectively deliver. I have, therefore, become a more efficient postman than he. And I have also transmitted the replies to the sender of the letter. I know people who correspond with friends who have gone to "another climate" as regularly and often and effectively as when they lived in England. And why should they not?

Have you ever heard of the one who spread a letter out before the Lord? Well, when you have time, just read the passage again. Now, if I received a letter addressed to a friend who had "gone on," I should address that friend as if he were in the next room, by simply calling him. Actually I know he is not so far away as the next room. I then explain that the postman has brought this letter for him: is there a reply, and what shall I, as his amanuensis, write and transmit? And I am told what to write, and write it, and send it, and the correspondence continues between living person and living person. Every man and woman can do the same with respect to the correspondence of "deceased" persons. Then why send it back marked "Dead?" Think of what that living friend must feel when he sees you take up your pen and write "Dead," and send the letter back, when you, as his friend, might do the right thing, and the glorious thing.

I have no dead friends, and I carry on a really wide correspondence with some within the Veil. Why should you not do the same?

J. W. P.

Psy

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Psychological Phenomena and the Bible.

By the REV. WALTER WYNN.

Angel. It is a remarkable word, and I often wonder who first formed it, and why. What did the maker of the word wish it to denote? Nothing? Was it a mere poetic expression born in an empty imagination? Did nothing in Nature or human experience need the beautiful expression to define an actual entity's peculiar characteristics? Was it a term suddenly flung into philology in an accidental and meaningless manner? Can the same be said of the word *Ghost*? If so, the entire human race has allowed itself to be deceived from the dawn of human history, for all races claiming the faintest form of civilisation have used the word, or a similar one, to define a definite kind of psychological experience. The Bible—that out-of-date compilation of literature for which some highly cultivated intellects have ceased to have reverence—is full of references to Angels, and treats them as real beings in God's Universe. But not only the Bible—all the best literature contains the word. Here is a couplet by Edmund Waller (1606-1687):—

"Could we forbear dispute and practise love,
We should agree as angels do above."
Even Longfellow thought:—

"'Twas an angel visited the green earth,
And took the flowers away."
This may be superstition, but it makes the world a warmer place. Even Shakespeare thought "angels" could "fall." There was a clergyman by the name of John Norris (1657-1711) who wrote a poem in memory of his niece. It contains these lines:

"Angels, as 'tis but seldom they appear,
So neither do they make long stay,
They do but visit, and away."

It is a common habit of the greatest writers to refer to good women as angels. In fact, angels seem to be everywhere in literature. They rise, descend, fly, hover over dying people, sing in the night, bring dreams to sleepers, intercede in hours of trouble, have unseen arms, weep with us, rejoice on occasion; are clad in lighter habit than man's; are pure in thought, able to reveal themselves, dart out of the invisible and as swiftly disappear, have power to wake us in times of danger, can bear the soul away in the hour of death, walk the earth unseen, sometimes fear to tread where fools rush in; they can whisper, woo, shout, guide, guard; and even appear as gods to execute the judgments of Almighty God.

Of course, it may all be superstition, poetic fancy, and the remnants of intellectual drapery that evolution will ultimately clear out of the human mind; but I am simply now pointing out that you will find the foregoing and countless other descriptions of angels *outside* the Bible. Socrates had not read the New Testament, but he was sure of the Angel Voice. Plato did not think out his *dialogues* as the result of biblical studies. The Kaffir does not talk at the door of his kraal to the "departed" because he has read the Bible. In a word, *Angel* is part of the very warp and woof of human thought. How did this come about if there is no objective reality to justify it? If the word is the verbal robe of superstition, what gave birth to the superstition—so widespread, deep-rooted, beautiful, sublime?

Personally, I should conclude, having only an ordinary mind, that the word *might* denote the profoundest fact in the creation. If it signifies a Fact, the universe is not the place the Benthamites thought it was. Evolution will require a larger definition. Men's angle of vision will undergo a change. And since I believe the Bible is God's Greatest Book, I am curious to find out what is said in it about Angels, because it always says what it has to say in a tone of authority. It speaks as a Person. It claims to reveal the truth, and its statements and records concerning Angels are very remarkable. It describes *guardian* angels, *minister-*

ing angels; asserts that men are a little lower than they; says that we can be "a spectacle" to them! They are ministers of grace or wrath. Their knowledge is great.

I am wonderfully interested. I hope my reader is? Shall we look carefully into the Bible and see what it has to say about angels? I am curious, because I think when we have passed the meridian of life, we become more and more inquisitive about the Next Stopping Place. That is the Angel's Home. And any sceptical reader must not suppose that in studying the Bible for light on such a subject I am antiquated, out of date. I have not the honour and pleasure of knowing the Bishop of Kensington, but, like Carlyle, I am a student of faces, which are always revelatory, and I admire the Bishop's. It appears with a brilliant article of his in "The Sunday Dispatch" for December 13th. It is a pre-eminently kindly, sane, manly, serious face, and, with apologies to the editor of that paper, I will quote some things the Bishop believes to be true:

In Francis Thompson's words,
More creatures lackey man
Than he has wot of: thro' the ways of
air
Angels go here and there
About his business. We tread the floor
Of a whole sea of spirits: evermore
Oozy with spirits ebbs the air and flows
Round us—and no man knows.

Commenting on these words the Bishop says:—

"But we shall know it then. All that we dimly perceived here by such spiritual understanding as we attained to we shall find luminously clear. The purpose behind all phenomena no longer obscure: life's values obvious in terms of that Goodness, Truth, and Love of which on earth we had vision."

And again:—

"We shall marvel that we ever questioned those assurances which we had on earth of our unbroken comradeship with those friends who will be welcoming us then, and whom we shall recognise as clearly as though we had never been parted."

What had been so constantly told us will be a realised experience—that Love never dies, Hope is never disappointed, and Death has no power to separate us from those who are a very part of ourselves; that nearness and distance are never measured by time or space but by spiritual consciousness."

The Bishop of Kensington may not know it, but he is a Christian Spiritualist, and I take the liberty to endorse fully his closing words:

"While we do not doubt that people on earth can and do come into touch with those in the unseen sphere, and that those with psychic tendencies and gifts are sensitive to the movements and influences of discarnate spirits, we know that we are on sure ground in refusing to lay ourselves open to any influences except those which are sent from the only sure and unchanging source, and are directed by the one mediator between God and man—Jesus Christ."

All this is in exact harmony with the biblical teaching related to the word *Angel*, which appears in the Bible, in the singular or plural form, from *Genesis* to *Revelation*, exactly two hundred and sixty-five times, and it is employed more often in *Revelation* than any other book. The Bible closes in rapturous description of the worship, songs, and service of these invisible beings. The record is matter-of-fact, true or false, not poetical or fictional. The Universe is thronged with living, intelligent, active beings.

The original Hebrew and Greek terms translated by the one word *Angel* are of deep, significant, and far-reaching importance. (I pause to say that the psychical terms of the Bible have never yet been fully and properly translated. I am trying to supply the deficiency with conscious humility.) There are two Hebrew terms, and only one Greek: *Abbir*, *malak*; and *angelos*. The first word means *Mighty*, and is used only once: Psalm lxxviii. 25. I wish I had space and time to deal fully with this amazing text. The word *malak* is used about one hundred times in the Old Testament, and means exactly, no more or less, what *angelos* means in the New, namely, *messenger*, *agent*. Think, I pray you, of the range and force of the words *messenger* and *agent*. They are boundless, fathomless, limitless. Do they not logically point to a Universe ruled by spiritual forces? And any reader of the Bible can discover the full range of the messages and agencies. Nothing is omitted. The Direct Voice, automatic writing, spirit guidance, materialisation, and every form of the modern phenomena is recorded perfectly. I charge the Roman Church and the modern Protestant pulpit with either blindness or deliberate suppression of God's revealed word. Luther did great work in giving Europe the right to read and think for itself, despite the admitted dangers of such a legacy of freedom, and Protestantism has saved millions of souls with its sublime echo of Luther's message of Justification by Faith. But what with the Bible bound in chains for a thousand years, and Protestantism smothering half of it in doctrinal clothes, the *messengers* and *agents* have had no chance to get through as of yore, while the preaching of "the resurrection" has been so ineffective for two thousand years that "The Sunday Dispatch" finds it helpful to start a sensational series of articles on the After Life!

I cannot cover the whole ground, but if you read the Bible carefully you will find *records*, not theories, of unseen activities, as well as seen, by the *messengers* and *agents*. One visits a girl in distress (Gen. xvi. 7), two visit a city (xix. 1), another comes by promise (xxiv. 7), an angel uses a dream (xxx. 11). Moses is ever in touch with the Angel; an ass is able to see one (a subtle satire on modern asses one has to enlighten) (Num. xxii. 23); an angel speaks (Judges ii. 4), etc., etc. In every book it is the same. "Search the Scriptures," said Jesus. I shall esteem it a favour if any Spiritualist, whether he be materialist, or atheistic, or unitarian, or a believer in the Higher Criticism, will point out to me one thing the modern invisible messengers and agents are known to do which is not reported in the Bible. If this cannot be done—and I affirm it cannot—then the Bible will become once again "the sword of the Spirit." St. Paul, Luther, Wesley, and Spurgeon met the needs of their day with it. From countless pulpits it can meet the needs of the modern world. True Spiritualism is not the monopoly and preserve of a small number of people suffering from papal dictatorialness and intellectual condescension. The Lord Jesus Christ, and the Inspired Word of God will tolerate neither. The Bible is destined once again to set the world on fire with a larger vision. And it will be a pure one.

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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.
 Grotian Hall.—Wigmore Street, 11; 6.30.
 Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
 Hornsey.—Felix Hall, 29, Felix Avenue, Crouch End, 7; Th. 8.
 Kentish Town.—17, Prince of Wales' Crescent, 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.

Alfreton.—
 Altrincham.—Moss Lane, 3; 6.30.
 Atherton.—Ch. Sp. Ch., Bolton Road, 3; 6.30; 8.
 Bargoed.—4, John Street, 6.30. Thursday at 8.
 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; Service 6.30.
 Bishop Auckland, St. Helen's.—71, Main Street, 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 Road, Tu. 3.15; Th. 8.
 Bradford.—
 Brighton.—Athenæum Hall, North Street, 11.15; 7; Wed. 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 Street, 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.
 Harrow.—Greenhill Hall, Station Road, 6.30.
 Hastings.—4, Claremont, Sat., 7; Sun., 11 and 6.30; Mon., 3.
 Heckmondwike.—Tower Street, 2; 3; 6.
 Horwich, Lancs.—Chorley New Road, 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 Street, 6.30.
 Liverpool.—13a, West Derby Street, 11; 6.30; 8.
 Luton, Beds.—Castle Street 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 Street 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 Road, 7.30; Wed. 7.30.
 Romford.—Psychic Research Soc., 163, Brentwood Road, 6.30.
 Royton.—38, Sandy Lane, 3; 6.30.
 Sheffield.—Meersbrook, Gospel Hall, Regent Terrace, 2.45; 6.30.
 Southampton.—Oddf. Hall, St. Mary's Street, 11 and 6.30.
 St. Helen's, Lancs.—Mas. Buildings, Hall Street, 10.30 and 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 Road, 6.30.
 Trealaw, Rhondda.—Judge's Hall, 2; 6; Wed., 7.
 Walker-on-Tyne.—Barry Street Hall.
 Wallsend.—Co-operative Hall, Carville Road, 11; 6.30.
 Westcliff-on-Sea.—St. Matthew's, Northview Drive, 3; 6.30.
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