

THE Christian Spiritualist

PUBLISHED WEEKLY.

Vol. I. No. 28.

WEDNESDAY, FEBRUARY 10th, 1926.

[Post free
2d.]

Price Twopence.

A Reply to the "Daily News."

"LET THEM INVESTIGATE
INSPIRATION, AUTOMATISM AND
TRANCE."

BY FREDERICK BLIGH BOND.

An enquiry of a serious and unbiased nature, conducted in a spirit of patience on the part of a great daily newspaper into the facts of Spiritualism, is a landmark in the history of a movement which, partly through prejudice of conservative opinion, and partly through the folly of its partisans, has met with much obloquy and contempt.

The "Daily News" has approached the subject in a manner which must commend itself to people of fair mind. It seeks to arrive at a working conclusion based, not upon the written records of those *savants* whose pronouncements we all respect, but purely on the results of personal investigation of the value of current phenomena; the idea being:

"To see how Spiritualism reacted, as it were, to an ordinary open-minded journalistic enquiry. It was intended to apply to Spiritualism the same test that is frequently applied to other questions of the day."

The test failed, after six weeks' investigation, to satisfy an honest and open-minded enquirer. The reason for this failure, as clearly stated by the investigator, was not the absence of the desired phenomena, though Spiritualists told him he had had sittings. It was the absence of such sufficient control as he deemed necessary to exclude the possibility of trickery.

This inadequacy of control, he thinks, may be due to the unwillingness of mediums to submit to the required test conditions. There were also two positive drawbacks to his obtaining the convincing proof he sought. These were (a) the complete darkness of certain seances which made for great difficulty of control, and (b) the singing, which made for confusion, and thus formed good cover for possible trickery.

The investigation had a double object. Primarily, the quest was for evidence of the psychic origin of the phenomena. Beyond this was the question whether such psychic origin, if established, gave evidence of communication with the "dead."

It is a pity that these two lines of research are not, at all times, more clearly differentiated, and that the phenomena which are evidential of psychic power, and useful for the advancement of psychical science, are so commonly used for the purpose of obtaining evidence of the survival of specific personalities, rather than for their more forceful and convincing object, which must be the furtherance of knowledge of those laws of Nature which determine the relation between physical matter and the energies or substances of superior grades.

Until this differentiation of objects is well defined, the scope of an enquiry such as the present one is far too wide and vague to be considered satisfactory. Of course, it is fully admitted that, at any time, evidences of survival—of the continuity of personal existence beyond the grave—may spontaneously offer itself in connection with so-called "physical" phenomena, and we should be at all times prepared to accept them for what they are worth.

But, if we are out for proofs of survival pure and simple, then it may be frankly said

that the cult of the dark seance is about the least hopeful or promising mode of obtaining evidence of an irrefragable nature.

For the lay investigator, then, the true line of research is and must be the quest for proofs of the survival of *Mind, Memory, and Personality*; by *Personality* I mean *Personal Character*. To a certain limited extent, and in a more or less clumsy fashion, the seance room can sometimes afford these; but the elements of confusion are many, and it is rare to find tokens which are beyond all challenge.

This, I think, was in the mind of the "Daily News" investigator when, at the close of his report, he voiced his disappointment that he had been unable to procure any sittings at all with "mental" mediums. He was told that there were but three good mental mediums in the world and that none of these were accessible. Alas! that he should have been so misinformed.

Mental phenomena are increasingly becoming recognised as the royal road to the communion of spirit with spirit, whether that spirit be embodied or disembodied, individual or racial, and, with the recognition of this truth, the qualities of mental mediumship are advancing by rapid strides to a far more general manifestation.

I think therefore that I may be permitted to assume that this gentleman, in his quest for the truth of Spiritualism, has really had in mind as a basic motive the proof of human survival of bodily death. It is the more likely that this was so, as we all know that is what the great mass of newspaper readers are desirous of having.

Only a few care a rap for the evidence of the interaction of psychical forces with material things. These are perhaps sensational, but they take one no further unless one may chance to be, by nature and inclination, a scientific researcher. They excite curiosity but stale by repetition.

The investigator has been unfortunate; for he has not seen the best. Had he the good fortune to witness, as I have witnessed, the arrival of *apports of specified nature* in the locked room, in circumstances not admitting of fraud, he would have cause to think further. It is possible that an opportunity of beholding this very striking phenomenon may be offered him, shortly, as a celebrated Austrian medium may be making a second visit to London under the auspices of the British College of Psychic Science, and what has happened before may happen again.

This medium, Herr Melzer, had a gift of bringing fresh flowers into the seance room. Primroses and violets had been sprinkled freely over the table at a first sitting, this in a fair light. At the second sitting, about eight being present, we, the sitters, ourselves chose the *apports*. We specified red carnations, and after an interval of about two hours, they came. Melzer raised his

hand towards the cabinet which was behind him, and each time brought it back with the flower—a long-stemmed one—in it. He was under control, and the blooms were ceremoniously handed to each one of us.

This phenomenon is interesting, because it not only shows the working of a supernatural law, but bears evidence of mind. Therefore, it justifies the word "Spiritualism," in contrast to that which is psychic only, and may be readily attributable to the subconscious powers of the medium acting without the reinforcement of other minds from the beyond.

Coming to mental phenomena, there is abundant evidence of the survival of the human personality obtained through the exercise of trance mediumship, clairvoyance and psychometry, as it is called, but, most of this being of a personal nature, has no arresting interest or convincing quality for any but the persons immediately affected by the communication.

It is when knowledge, not obtainable from normal sources and definitely outside the medium's or sitter's sphere of knowledge, comes to light through the use of clairvoyant, clairaudient, or automatic powers that we have at last a crucial means of determining the presence of another intelligence, which may give token of a life long since terminated, so far as earth-experience is concerned.

Perhaps I may be a little biased in favour of automatic writing as the readiest means of obtaining such evidence, but my experience of it has been a long one, and, intrinsically, a successful one, since by its means I have been able to establish, in the teeth of much determined opposition, the material evidences of a Knowledge and a Memory of material works of man, long since buried in oblivion.

There are several kinds of tests which may be applied by the investigator to this form of mental mediumship, and at the present day there are, in this City of London, to my knowledge, at least two persons who are competent mediums for the work, and who are in a position to give such evidence. There may be more. These tests are as follows:—

(1). The demonstration of supernormal knowledge by the excavation of buried objects, tallying in detail with what has been foreshadowed in the writing; the recovery of lost historical documents; or the discovery of records inaccessible to the medium or sitter, and hitherto unknown to them.

Let the investigator make the Englishman's pilgrimage to the Mother Church of Glastonbury, and there see for himself upon the ground the marked sites of the Edgar Chapel and the Loretto Chapel, and take home to himself the fact that over half a century's research and debate by the most competent antiquaries had failed to elucidate the problem of their location until, by automatic writing, the solution was given with an almost ludicrous facility.

(2). Writing or speaking in unknown tongues.

Let him study the writings of several un-

"THE CHRISTIAN SPIRITUALIST" IS THE PAPER THAT IS AWAKENING CHRISTENDOM.

lettered mediums who have given us scripts in Gaelic, Old Persian, Latin, Greek, and what not, and ask himself whether any sort of trickery or subterfuge could have procured the production, at great speed, of scripts of this nature, sometimes with appropriate and accurate translations of these unknown tongues.

Or, if he would have personal evidence of the production of historical matter, couched in fine prose, flowing for nigh two hours on end from the pen of a lady unacquainted with the subject-matter, in a state of light trance, the writing appearing at the extraordinary rate of 1,400 words an hour, such a phenomenon is to be witnessed in London to-day, in the script of Miss Dorothy Cummins; this has been attested by clergymen of high standing, who have watched its production.

I, myself, was associated with this work, and can witness that a continuous narrative of great dramatic power has by this means come to light, restoring to the world a fuller story of the Acts of the Apostles,* which has stood the test of expert criticism by that eminent Hebrew scholar, Dr. W. O. E. Oesterley, who affirms that it bears all the marks of authenticity, since it proves historically accurate, doctrinally sound, and betrays intimate knowledge of details of early Jewish institutions and other matters which could be known only to one who, like himself, has been a lifelong student of those early times and the literary fragments which come down to us from those days.

It is such "mental" phenomena as these which are the strength of Spiritualism. They point to the presence with us of a higher order of consciousness—one which, in its encyclopaedic range of knowledge, seems utterly to transcend the limitations of the individual. We may call it racial, or cosmic, or what we will.

It is greater and more inclusive than anything personal; and yet it comes to us with all the marks of true personality in the communicators—a personality reinforced and accentuated through its very expansion. It bids us burst the bonds of our narrow individual interest, and look beyond, to a larger sphere of Mind, in whose all-embracing scope the little temporal interests and activities of earth are merged in a wider and more sublime activity and service in the spiritual evolution of the race.

It points to the Communion of the Faithful, too long a mere lip-expression unrealised, as a living fact and a substantial heritage towards the fuller enjoyment of which the evolving faculties of mind are leading us. It leads to a new working concept of racial and spiritual unity, in which the individual, the unit, forfeits nothing of his personal Selfhood, but gains all through the expansion of his inner consciousness to embrace all humanity in its sympathies.

But, to return to the more formal purpose of this reply to the journalist who has striven to give so fair an examination of the problem in hand, I would summarise my reply by saying that I think he would do better to undertake a further enquiry, in which his attention should be exclusively bestowed upon the phenomena of inspiration, automatism and trance, with some regard to such matters as psychometry and clairvoyance.

It he will avail himself of the direction of certain leaders of the movement, with whom he can come into touch through this organ, and is willing to devote, say, two or three months to his research, then I feel every confidence that he will be able, at the conclusion of that time, to record a verdict more certain and more favourable to all that constitutes true Spiritualism than would be possible for him after a year's wandering among the mazes of "physical" phenomena; for, after all is said, the physical

phenomena are but the most imperfect and earthly symbols of realities of life that, in themselves, must ever escape cognition by the senses, and we perhaps are subject to great error and weakness in cherishing, as we do, the fleeting tokens of mortality, when the way lies open to us to pierce the veil that shrouds the true entity and leads to the comradeship of the spirit, the realisation that Thought persists and that Love never dies, but can manifest through the incarnate mind, giving true tokens of its persistence in a sphere independent of Time and Space, though related to us through the finer layers of our psychic and spiritual consciousness.

I have perforce omitted reference to many other kinds of witness to the reality of the Spiritualist hypothesis. But it is impossible to do them any justice in a short article. There are, for example, instances of recent date in which the gift of Spiritual healing has performed apparent miracles and achieved results impossible to medical skill. Perhaps some cogent proof of this sort may be available to the "Daily News" investigator.

WHY DOES GOD PERMIT SIN TO EXIST ON THE EARTH?

Many mortals have an idea God should compel man and woman to live without sinning or breaking His commands, and it puzzles them why He permits sin to exist age after age, each succeeding age apparently being no better than its predecessor.

They also have an idea knowledge is greater in this age than it has been in previous ones.

But there is a reason for evil or sin existing so long, and it will continue to remain until mortal man has learned the reason why mortal life is given to them, and why after death to the flesh body has come, the spirit continues to live.

In a far-gone forgotten age of the earth there existed a continent named Lemuria, where now is the Pacific Ocean, the races of man who lived on it were farther advanced in civilization than man of this day, and they had knowledge of spirit life that is unknown on the earth now. But with their knowledge they had no wisdom and they started to take to themselves the prerogatives that belong to those sons and daughters of Jehovah who are known in Heaven as Masters of Creation—the result being Jehovah ordered their continent to be destroyed by sinking it beneath the waters of the earth and all the races of man who lived on it taken to spirit life, the few who escaped were allowed to lose the knowledge they had, and man was started from the bottom and is now drawing near to the same point formerly occupied by these races in knowledge and civilisation.

The story of the deluge in the Book of Books is simply a record of the sinking of that great continent, and the passing from the earth of all the knowledge man had gained during the previous ages. Jehovah ordered this knowledge to be returned, but to not allow it given until a time came when man knew by experience that to disobey His laws always brought disaster to those who refused to listen to His Commands, and through all the ages since the deluge man has been slowly learning by experience they must not tamper with Jehovah or God's way of sending life to the earth, for that was the reason the continent Lemuria was destroyed; and while man lives on this earth no interference will be tolerated with the work the Masters of Creation do. To give man knowledge through experience requires long ages, for what is learned in one age must be re-taught in the next, and a little added, and then it is again re-taught in the following ages.

We who have this earth and its Heavens in charge for Jehovah, saw if man was compelled to live wisely, no knowledge gained by experience could be given, for what man learns by experience is never

forgotten and all learned in other ways soon passes from memory.

So sin and evil persists on the earth until man is ready to say, I am foolish to try and live as I desire; it is better I obey my Creator's command and live wisely and keep myself from doing evil or wronging my fellowman.

This is the reason why on the earth to-day we find so much inquiry into what comes after earth life, and why there is so much sin and evil existing.

Jehovah demands mortal man and woman have knowledge that has been gained by experience, and to you mortals is given the opportunity to prove it is possible to live a full earth life among sin and evil and not be tarnished with it in such a way you are prevented from fulfilling the destiny that you were created for.

If man responds to the admonitions the Angels of Heaven now bring to them, the present civilisation will reach to heights never before attained on this or any other world, and the races of man who are earth born as mortals will become the leaders of all the races in spirit life for all time and eternity, but if they refuse to listen, again will disaster overtake the earth and all its vaunted civilisation, and the knowledge gained since the deluge will be swept aside and man once more be forced to climb back through coming ages to where they are to-day.

Ye mortals listen to your Angel teachers, they are here by command of your God! Oh, do not reject their words. Oh, obey that command God has given through so many teachers in previous ages.

Do ye unto others as ye would they do to you. For when this command is obeyed by the individual man and woman, soon the nations will obey it in their dealings with each other, and then evil and sin will depart from the earth; for the time will have come when it is said the millenium has arrived, and angels of Heaven and mortals on earth commune together, each striving to do Jehovah's work as He asks, and each helping the other to that destiny towards which all the races of man spiritual and mortal are going.

I have said.

Received through Wm. R. Carter, Biloxi, Mississippi, U.S.A. January 5th, 1926.

AUTOMATIC WRITING THROUGH STANTON MOSES.

"Man—an immortal spirit, so we believe—placed in earth-life as a school of training, has simple duties to perform, and in performing them is prepared for more advanced and progressive work. He is governed by inevitable laws, which, if he transgresses them, work for him misery and loss, which also, if respected, secure for him advancement and satisfaction. . . . This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of willful sin have to be followed out and its results remedied in sorrow and shame. The consequences of deeds of good are similarly permanent, they precede the pure soul, and draw around it influences which welcome and aid it in the spheres. Life is one and indivisible; one in its progressive development, and one in the effect on all alike of the eternal and immutable laws by which it is regulated. . . .

"All revelation is made through a human channel, and consequently cannot but be tinged in some measure with human error. No revelation is of plenary inspiration. None can demand credence on any but rational grounds. Therefore to say of a statement that it is not in accord with what was given through a human medium at any stated time is no derogation, necessarily, from the truth of that statement. Both may in their kind be true, yet each of different application. Weigh what is said; if it be commended by reason, receive it; if not, reject it.

* Shortly to be published under the title "The Chronicle of Cleophas." The first book alone contains 76,000 words, and the whole time occupied in its production was 56 hours!

The First Persecution of the Church.

AS TOLD IN THE CHRONICLE
OF CLEOPHAS.

By FREDERICK BLIGH BOND.

The wrath and malice of Saul were by no means appeased by the death of Stephen. He is said to have threatened immediately afterwards that he would root out the Church from Judea. The Disciples it is said were warned, for John had seen in a dream the vision of many sheep scattered upon the hillside and of a wolf that sought to devour them. He had seen a lamb that was slain by the wolf and this they took to mean the death of Stephen as foreshadowing the impending evil. The monies were taken and buried in a safe place in the hills, only a very necessary portion being withheld.

The Chronicle says that but few of the brethren cared to leave the city—only some of the weaker brethren, who were fearful of what was to come. These promised to spread the tidings of Jesus Christ among the Jews in other lands. It is always John in this Chronicle who exercises spiritual vision for the benefit of the brethren at large:

"The knowledge of this scourge was made known by the Spirit to John only: for no one had brought word of it to the Twelve.

For Saul worked in secret and he would not, until the hour was ripe, make known to the people that the Christians were to be counted as felons and prosecuted."

Saul proceeded to have speech with some of the Sanhedrin, to whom he pointed out the favourable disposition of the populace towards the Christians owing to the miracles wrought by Peter and others. But he thought the moral effect of Stephen's failure had brought the opportunity for a stroke. So he excited the authorities by lying tales, saying:

"These people are conspirators. They share all goods with one another: so must they be as robbers who divide their spoil. And have they a plan whereby they will set fire to Jerusalem and in the confusion will they pillage those who have many possessions. They do speak the words of their Master who declared that he would destroy Jerusalem in three days."

Saul had an easy task in persuading the Roman governor to agree in his purpose. The Roman citizens of Jerusalem were very ready to believe the evil tales he spread. But in doing this he was unwittingly sowing the seeds of future trouble for himself. The Messenger says:

"Brother, I would show you that in weaving a net for the Church, Saul but wove a web for himself within which he was confined till his death and martyrdom. He was a strange man. Full of zeal was he, seeking ever to make to prevail that which he believed to be the truth."

The Twelve taught daily in the Court of the Temple. Saul thought it better policy to allow them to do this unhindered for a while; for the Elders were afraid that if they put the Twelve in prison another miracle might be wrought, with an unfavourable reaction on the popular mind. But Saul managed to exclude them from the Temple precincts. The seven Deacons however, were not to be immune and as these had charge of the monies, he thought that by their capture and the confiscation of the funds, the Church would be entirely crippled. So he prepared a cruel scheme.

"It was not lawful that any Jew should be put to death by his fellows. Only the Roman Governor could pass sentence of death. Yet a life which perisheth and yet be not death is more bitter than aught else under the sun."

Philip and Nicholas had fled by night to Samaria in the guise of beggars. Other deacons were chosen in place of the original seven, these being unknown to the guards. In this way the personal security of the rest was to be assured. But Prochorus, Simon*

and Parmenas having planned to flee at day-break had not adopted any disguise and they were apprehended by the spies of Saul and brought before the Governor.

"Then Saul spake alone with Prochorus, Simon and Parmenas, and offered he them pardon, money and letters to his friends in Rome if they would deliver unto him the secret of the Church and the scroll whereon was writ the names of the Saints."

The three young deacons resisted all overtures and perhaps unwisely shewed their contempt by laughter. They would not listen to Saul, who growing angry commenced to threaten them. They answered his threats by prayers to the Lord Christ for his soul, beseeching the Saviour to rescue him from the darkness in which he was enfolded. In great anger and astonishment, Saul bade the guards take them to a solitary prison. There we read they were kept without water, scourged, and thrown into a dank pit full of foul creeping things which gave them no rest by night, and when day came they were exposed in bonds to the rays of a pitiless sun. Yet they ever continued praying and as each day they weakened until the prayers could hardly issue from their swollen lips, the same petition ceased not from utterance.

"This was a slow martyrdom, for they were in the prime of their strength, in the bloom of their early manhood. Daily were they tormented by the scalding sun and nightly by the crawling things of the earth. Prochorus was the first to yield up his spirit; and when but two remained Saul came to them in their prison and his heart was touched.

So he besought them to surrender unto him promising to set them free on that hour. They could but answer in a whisper:

"And Saul must put his ear to their lips so that he might hear their words: and were these but a prayer that the Lord Jesus Christ would release him from his blindness". . .

"And now did these two, Simon and Parmenas, after great crying . . . pass hence; and they were, as the guards testified, steadfast unto the end."

The guards cast from them their arms and their clothing and sought out one of the Apostles (Thaddeus) of whom they entreated baptism; for, they said, they had had charge of men that were angels—men who were more than mortal and had joy in torment. Thus were the guards won to a belief in Christ. A great scandal arose about the death of these three men and Saul was taken to task by the High Priest and Gamaliel and he stoutly denied the charge of their murder. Gamaliel reasoned with him concerning the folly of persecution. But Saul was obdurate, though in secret he was tortured by remorse and had ever before his eyes the spectral image of the Three Deacons, praying ever for his soul. Thus he had created for himself a state of mental unrest which paved the way for that marvellous change which came to him later with the vision on the road to Damascus.

The Messenger speaks of the courage and faith of the brethren during the persecution under Saul, and he clearly believes that this persecution was ordained for the purification of the infant Church. He says:

"Brother, welcome persecution. It doth separate the dross from the gold. The Church of Christ was in that time purged of what was unclean and of what would have harmed and mayhap destroyed it. Many had been drunken with the wine of the Word, when they had seen the miracles of healing; when they had heard

tell of the signs and wonders wrought by the Apostles, they had believed with their lips. Yet were they far from the grace and Spirit that be in the teachings of the Master.

It is easy to believe when all men do speak well of the belief. In those early days of the Church the Jews who dwelled at Jerusalem loved their faith. They did revere the Law of Moses and they were easily stirred by disputations concerning God. They yearned for the truth, though their carnal natures craved for the grosser pleasures of earth. So were they a peculiar people; for were there two beings in one body. And Gamaliel, speaking of the Beast and the Spirit that be within man; of the Light and the Darkness, did bethink him of his own people.

So when the persecution came it sorted out these two discordant elements in the Jewish nature. Many superficial Christians fell away, but the faithful were proved and bravely bore imprisonment, privation and death. The lesson is one for the Church of to-day, and if the Messenger speaks the truth as to the salutary effect of persecution, then we need not shrink from the troubles that are to come but should hail with strong faith and courage the onset of those forces which alone can separate the sheep from the goats, the gold from the dross. In proportion to the brilliancy of the new light which our modern revelations of the Spirit has shed upon the world so we must be prepared for the wrath of persecution that the fruits of the Spirit may be reaped, the good grain garnered, and the chaff swept away into the limbo of useless things.

The persecution in Jerusalem did not last very long. The Elders and the High Priest were perplexed because they could not crush out the faith in their prisoners' hearts; and it became a hard matter to find lodgment for those who were found daily to be members of the Church of Christ. Saul's influence began to wane. The idea took root that the persecution had been a mistake, The Elders went to him and said:

"Thy persecution hath failed to destroy the new beliefs. Still do these Twelve preach and teach; and their followers remain faithful to them.

Saul asked for time. He had other measures in view. So many Christians had fled to other towns and these were sending succour in food and money to their brethren in Jerusalem. This was especially the case with Damascus, where the Christian propaganda was spreading like fire in stubble. So to Damascus would he go, that he might root out the mischief at its source. The High Priest therefore gave him letters to certain persons in authority in that city, and these letters gave him power to persecute in that region and also throughout Judea. Thus came about that notable journey of Saul to Damascus and the story of his conversion follows.

As we were walking past the Church of St. Martin's-in-the-Fields, the bells rang out their heavy peal. As we descended the street they seemed to fill the whole air with their tones. Then we passed a large eating house, in which a string band was entertaining the diners with jazz music. To our surprise, the noise of the bells was completely silenced by the noise of this superficial music. Our soul loathed it; but as we passed along the band noise grew less, and the bells became again apparent, until presently the superficial had quite disappeared, and we walked along again to the statelier music of the bells. This is the way of life; we began amid the dignified swelling tones of majestic music that filled the whole atmosphere. For a little the music is lost in the mad-shriekings of the eating-music; we pass on beyond it to the music from which we came, seemingly the more delightful by reason of that from which we have escaped.

* Simon in the Chronicle, Timon in the Acts, and in the "Missal of Philip."

THE CHRISTIAN SPIRITUALIST.

Editor: the Rev. J. W. POTTER.

Price 2d. Weekly.

Postage ½d.

All literary communications should be addressed to the Editor. All business and advertisements should be addressed to the Society of Communism, 34, Lancaster Road, South Norwood, London, S.E.25. Telephone: Sydenham 249.

Subscription Rates: One Year, 10s.; Six Months, 5s.; Three Months, 2s. 6d. Post free. All Societies supplied, post free, 1s. 6d. per doz.

Advertisement Rates: Per page, £25; Half-page, £13; per inch single column £1; reduction of 15 per cent. for Societies taking space for the Quarter. Line advertisements, 3s. per line, minimum 9s. (prepaid).

THIS PAPER IS FOUNDED AND CONTINUED ON PERSONAL SACRIFICE.

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	...	446	8 6
Received this week	...	20	15 0
Acknowledgments.			

"E.S.," 10s.; "A Friend," £20.; "Harrow Weald," 5s.

'See that YE ABOUND in THIS grace also.'

A Dying Woman and a Healer.

THE STORY OF A MODERN MIRACLE.

Scattered through the centuries are stories of miraculous healing. Similar instances of what have been recorded as the use of supernatural cures are common to literature.

Unknown to people outside the Spiritualist movement, there are to-day, healers attached to many Spiritualist societies, who, regularly, as part of their ordinary life, effect cures which might be regarded as miracles, if told to the ordinary person strange to psychic knowledge.

A New Zealand healer named Charles Adams Simpson, by profession an inventor, has been acting under the supervision of "The Christian Spiritualist," which desires to watch carefully the cases which he treats; to record, at intervals, the results of his treatment.

Some years ago, when Mr. Simpson was in New Zealand, he was told in a circle that there was a person at the seance who would be even a greater healer than Ratana. Ratana is a Maori millionaire who is regarded almost with veneration by the New Zealand natives. He treats Maoris only, regarding them as the victims of the white men, who took strange diseases to their islands.

"When I have cured the Maoris" he says, "I will start with the white people."

THE WONDERS OF A MAORI.

Ratana was at Wembley a few months ago with some Maoris whom he brought over.

Knowing of Ratana's fame, Mr. Simpson asked at the seance which person was the healer who was to exceed Ratana in healing power. It was he himself, he was told.

In spite of that, he kept out of the Spiritualist movement for years. Then, nearly a year ago, when living in North London, he stroked the head of his mother, whose jaw was paralysed. To the doctor's surprise, her face was straightened immediately. Then he started to treat

occasional cases at the Kentish Town Spiritualist Church, but only in his spare time.

Then, one night, Mrs. Simpson heard Mr. Hannen Swaffer say, when speaking at Kentish Town, how much he wanted mediums to help him prove the truth of Spiritualism. She took a shorthand note of the speech and read it that night to her husband, who immediately made up his mind to give up all his other work and become a healer.

Mr. Simpson's future has now been so arranged that he can devote all his time to the great work of healing.

The most extraordinary case that has happened since Mr. Swaffer and Mr. Simpson met occurred a few days ago. When speaking at St. Luke's, Forest Hill, last Thursday week, Mr. Swaffer mentioned the healer, and, in consequence, a young man asked him afterwards whether Mr. Simpson could treat the wife of a friend of his, a woman of 35, who was dying of cancer complaint. It was a desperate case, he said.

PEACE INSTEAD OF PAIN.

The next night, Mr. Simpson went to the friend's house at Thornton Heath, and saw there in bed the wife of Mr. Charles B. Parish, a man holding a good position in the London office of Quaker Oats.

"My wife has scarcely slept for seven weeks," said Mr. Parish.

The poor woman was lying in bed in great pain.

Immediately, Dr. Lascelles, who is Mr. Simpson's spirit guide, and who describes himself as a Court physician in the days of Queen Victoria, took control of the healing medium, and offered up a prayer which, says Mr. Parish was the most beautiful thing he had ever heard. Immediately, a great peace came over the sick chamber.

"My pain has gone," said the poor woman. "I want to sleep."

"You must not sleep yet," said the spirit guide. "I must treat you."

The medium made passes over the poor woman's body and the spirit guide described how, in a recent operation, her internal organs had been cut away.

"I could do something but for that," he said. "There is nothing left for me to work on."

SLEEP—AT LAST.

However, in a few minutes, the swelling disappeared, the patient went to sleep, and remained sleeping calmly until eight o'clock the following morning. For five days, she did not feel a pain except for a few hours—previously it had been incessant—but then the hæmorrhage, which had been killing her and which, before her first treatment by the spirit doctor, had occurred every four hours, grew worse.

Mr. Simpson, sent for a second time, again treated the patient, and stopped the hæmorrhage. It never occurred again. But it seemed from what happened that the patient was very weak from loss of blood; for the medium felt blood being drawn from him.

"They are putting blood into my heart," said the woman. "It does not feel nice. But I feel so happy."

Afterwards, the patient slept again, quite calmly; but the healer had been summoned too late. The patient died at about ten o'clock last Thursday, but painlessly and in peace.

It had been impossible to believe that the woman could recover, incredible to think that even spirit powers could replace what surgery had carved away. But, even as it was, a miracle was performed. Two days after the second treatment, the woman's ordinary physician saw her and said he could not explain the change in her condition, for her pulse and temperature were normal, and she was not suffering. Weeks before, he had declared that nothing human could be done to relieve her.

A Harley Street specialist had confirmed this opinion. "The hæmorrhage will continue until the patient dies," added the doctor. But for the spirit doctor's treatment, his words would, apparently, have proved true.

When Mrs. Parish passed away, the husband sent immediately for Mr. Simpson, who, much to his surprise, found that the household were treating Mrs. Parish's death with a wonderful calm. The family which for weeks, had been suffering the agonies of sorrow, now realised that death was only a step into another room.

Seven hours after Mrs. Parish's passing, she spoke from the other world! She controlled Mr. Simpson and said, "Hettie Charles... Parish," thus sending her husband a message from beyond the grave.

The woman's Christian name was not known to the medium, who had only heard her husband call her "Mate."

When Mr. Parish received this message, he spoke to Mr. Swaffer on the telephone.

"I cannot understand it," he said. "I feel absolutely fine. Had my wife died before I met Mr. Simpson, I should have been demented. As it is, I realise that my wife is near us. I was a convinced Spiritualist from the hour Mr. Simpson first treated her."

SPIRIT DOCTOR'S RIGID METHODS.

Interesting to all will be the story of Dr. Lascelles's rigid methods. A few days ago, while the medium was sitting in Mr. Swaffer's flat, an independent voice was heard speaking in a large flower bowl in the corner of the room. Some time later, Mr. Simpson went suddenly under control. Dr. Lascelles, speaking through the medium's mouth, asked Mr. Swaffer to use his influence to stop the medium from trying to get the direct voice.

"We want his powers for healing," he said.

A few days later, while a party of six or seven people were sitting in Mr. Simpson's rooms, Mr. Simpson tried to get a message through by means of a saucer and an alphabet. As Mr. F. Bligh Bond was one of the party, it was not surprising that the word "Cleophas" was spelled. Just then, the medium went under control suddenly, knocked the cup off the table and then knocked the table over.

"WE WANT HIM FOR HEALING."

Then going under complete control, he assumed the well-known voice and manner of Dr. Lascelles, who said, "Will you please stop the medium from any of this nonsense? I hope you will be successful in getting messages. But please leave the medium out of the circle. We want him for healing."

Just before this, the medium had been controlled by an Indian called Tallahema. While this control was in possession of his body, he suddenly seized a large piece of live coal from the fire and held it in his hands. Mr. Swaffer, wishing to examine Mr. Simpson's palms, for evidential reasons, asked him if he were burned.

The medium, desirous of showing there were no blisters under the marks of the coal, started to leave the room to wash his hands. Suddenly, he fell on the ground with great violence. Apparently, he had been caught in the etheric circle which protects him while he is under trance and which had not yet been dispersed. He should have known, for, once before, when walking away from the circle too soon, he tripped over something he could not see, and fell with such violence that his back was in pain for weeks afterwards.

Before this copy of "The Christian Spiritualist" is out, the medium will be settled in his work near Victoria. In future, however, he will only be able to treat cases which can travel to his own address, as his time must not be wasted in going to patients' homes.

The Rothermere Press & "When I am Dead."

Spiritualism causes a lot of trouble in this world. Some weeks ago, the "Weekly Dispatch" started a long series of articles called, "When I Am Dead," announcing the names of all sorts of distinguished people who were going to describe their beliefs about the after-life. They announced, too, prizes of £100 for the best letters on the subject.

After four weeks, the printing of the letters stopped because the Editor of the "Weekly Dispatch" discovered that all the interesting ones were being sent in by Spiritualists. The reason for this is, of course, that Spiritualists have something to describe; anti-Spiritualists merely theorise. So, afraid of being called a Spiritualist paper, the "Weekly Dispatch" left out the rest of the letters.

We do not wonder. One competitor, in his letter, told of a vision. He believed, as we do. Another, a complete sceptic, thought that life consisted in a "little bit." Another postulated a soul capable of survival beyond death, but spoke of an "unconscious body" as if the body were ever the seat of consciousness. Another believed that "mind is the true centre of life, and proceeds upon its way after death," and therefore manifested that his philosophy extended no farther than the mental realm.

Another held that it was impossible to die, that the human spirit was the real man. This writer, our friend the Rev. Fielding Ould, gave a very excellent outline of his outlook on life and the phantasm called "death." His able dissertation on views very closely allied to ours was followed by one who, on the strength of an experience he could remember while unconscious, wherein he said memories were obliterated, was convinced that there was "absolutely nothing after death." Such assurance might be as logically gained from an ordinary night's dreamless sleep.

Another writer argued that it was not well for us to know what followed death, and preferred to remain in ignorance, quoting Saul's unfortunate experience. This writer was ably countered by a curate who maintained that his war service opened his eyes to such a degree that he commended investigation in this new field, and roundly castigated those rectors and vicars who tried to prevent it. This was another instance of the sanity of outlook that is rapidly coming over the Anglican Church regarding this subject.

A hitherto Agnostic soldier asserted an enlightened faith in God, and a magnificent assurance of Divine revealing, as a result of wounds received in the war. In a waking dream, he saw the Figure of the Christ, with outstretched pierced hand, stand revealed by his bedside. Since then, he has had no doubt of the infinite love and life of God in His everlasting home, or of his part in it.

Another writer testified that she had seen the Figure with a shepherd's crook in His right hand, and closed by saying, "Seeing is believing." Another believed that even the arts one has loved here, but which had been incapable of expression, would persist, and opportunity for employing same would be provided there. Another thought death the beginning of a freer life.

A lady asserted that, when on a bed of sickness, she heard an angel choir, and saw heaven, and people walking about in glorious light. A witness of a death-bed experience was assured of continued life by noting the change that a presumed vision brought to the soul of one who desired not to die, but who, in consequence, passed over in peace.

Another writer asked what was the use of life here if it was to end at death, and argued that if there was life after death for one soul, there must be for all. A correspondent who had been taught to look upon Spiritualism as coming from the devil told of the change wrought in her mind and

ALARUMS AND EXCURSIONS FOLLOW THE SPIRITUALISTIC BOOM.

BY A PLAIN BLUNT MAN.

attitude when her eldest son was killed in the war, and afterwards came back and told her that "Death was nothing."

The Rev. Henry R. Coldham, of Ammer, Sheringham, stated the assurance of the saner holders of the Christian faith; while one, who was evidently a form of Spiritualist, believed that every soul was "earth-bound" for a brief period after death, after which there was not eternal progression, but one leading to consummation.

A nurse said she believed that death was but an event in a life that knew no cessation; and, although she had been present at many deaths, she asserted that she had never met a case of one being afraid of the "passing." Another told how a soldier son who passed in the war, came and communicated a gloriously comforting message by automatic writing. This had filled that father with joy and anticipation.

Another writer maintained that "what happens after death depends on what one is here." Then one discussed the "appearance" of a soul after death, and suggested that it would manifest what here one had allowed it to become, beautiful or ugly, accordingly.

Well—the competition stopped. Then the series of articles was suspended, also. The other day, someone high in authority ordered they should cease immediately.

"But we can't stop them," said the Editor. "We have announced a long list of names, and we have paid £600 for articles that we haven't yet used."

"Never mind," was the reply. "Stop it." "But we've announced next Sunday's article by the Dean of Manchester," said the Editor.

"Then don't make it so prominent," came the order. "Hide it away somewhere."

So, for the first time, the next Sunday's article was not headed "When I Am Dead," as all the others had been; nor was it put on the main page of the paper. Instead, that space was filled with an article called "When Politicians Lose Their Tempers," written by Sir Sidney Low. The poor Dean of Manchester was tucked away on the same page as an article on "The Greatest Living Swindler."

Last Sunday, the series was suspended; a continuance, next week, under a new title, "The Future Life," was announced.

Then, a few days ago, in the "Daily Mirror," another newspaper controlled by Lord Rothermere, there appeared an article called "Women a Prey of Spiritualism," the second heading being "Suicides Lead to Call for Public Enquiry."

What a lot of nonsense! For weeks the Rothermere firm ran a series of articles on the after-life, encouraging enquiry, printing all sorts of opinions on immortality. Then, suddenly, in another paper under their control, the one which prints, daily, funny pictures of Pip, Squeak and Wilfred, they printed an article attacking the very thing that they themselves had been encouraging!

Not many weeks ago, in the "Weekly Dispatch," Viscountess Grey of Fallodon, a most distinguished woman, declared her belief in the truth of Spiritualism. So did the Duchess of Hamilton. The Rev. R. J. Campbell and the Bishop of Kensington, too, expressed views that, from the point of view of anti-Spiritualists, were highly dangerous. Shortly afterwards, in another paper published by the same newspaper proprietor, the heading "Women a Prey of Spiritualism" was used over an article in which Dr. Hadyn Brown urged a "public enquiry" and legislation—if necessary!

"Several recent suicides in which the victim has been a professed Spiritualist have attracted the attention of neurologists," said the "Daily Mirror," "and prompted the suggestion that Spiritualist propaganda should be controlled in some way." "The neurotic modern woman, they contend, is the easiest prey to psychic suggestion and many of them who dabble in the mysteries of the occult are on the verge of lunacy."

This we absolutely deny. The neurotic modern woman is the light-headed fool who has the latest fashions described for her every day, gets encouraged to waste money on clothes, lip-sticks and jazz parties, and is flattered and kidded and spoofed by the latest extravagances from Paris.

The Editor obviously said, "Go and find some doctor who will attack Spiritualism."

"Which doctor can I get?" replied the reporter. "You know there's been all this row with the General Medical Council over doctors using their names."

"Who was that fellow who used to write for 'John Bull'?" apparently replied the Editor. "Something Brown or Smith, wasn't it?"

Almost invariably, a Fleet Street "stunt" begins like this. If this one did not, it was an exception.

"In addition, a woman under the occult influence, a thing few appreciate and none understand, may be led into crime and even self-destruction," said the "Daily Mirror," the next day. "A slashing attack on the work of so-called investigators and mediums was made by Dr. Hadyn Brown, the neurologist."

"These tricksters constitute a real and grave menace to sanity," said Dr. Hadyn Brown in the same column. "And when we hear of the number of suicides due to their nefarious work it makes us wonder how many others have died or are in lunatic asylums without knowledge. Time and again do neurologists encounter cases of brain disorders due to the patients' indulgence in seances and their interest in psychic matters."

We utterly deny all this general statement. Fancy a scientist arguing from the ignorance of "It makes us wonder!"

If Dr. Hadyn Brown does not know, he shouldn't wonder.

"Women form by far the majority of these cases," goes on the doctor.

Women also form by far the majority of the readers of the "Daily Mirror."

"A neurotic woman suffering from Spiritualistic delusions is the saddest sight of all," continues Brown.

A neurotic woman suffering from any delusion of any sort is a sad sight, the poor man ought to know.

Then he goes on to say "The whole fabric of Spiritualism, this so-called religion, is based on illusion. Spiritualism is madness, and it is madness for people to meddle with it. . . . The whole question, which should not be treated in any spirit of levity on account of its gravity, is one that calls for a public enquiry and, if necessary, legislation."

Such wild statements as those of Dr. Hadyn Brown bring the whole medical profession into disrepute.

The Society for Psychical Research, which has numbered among its presidents, during recent years, the Earl of Balfour, Professor William James, Sir William Crookes, Frederick W. H. Myers, Sir Oliver Lodge, Sir William Barratt, Andrew Lang, Bishop Boyd-Carpenter, Professor Bergson, Professor Gilbert Murray, Lord Rayleigh and Camille Flammarion, has been guilty of "meddling" with Spiritualism. You could go on for hours reciting the names of famous people who know of the importance of serious enquiry into matters which Dr. Hadyn Brown dismisses as "mere illusion."

It is easy to guess how it started. Soon

after the Rothermere Press became aware of the Spiritualist boom they had started in the "Weekly Dispatch" the "Daily Mail," also controlled by Rothermere, printed, under the heading "Occult Bunkum," the remark of the coroner for North Devon, who told a Cardiff Spiritualist, who claimed to have solved the mystery of a woman's death at Barnstaple, that it would be better for him "to confine himself to spirits which he could obtain from a bottle with a label."

We all remember how, not many years ago, the "Daily Mail" printed the story of the Pekin massacres; how, often, since, it has published stories which have subsequently been disproved, including that, for instance, which recently said that, on the eve of a fashionable wedding in St. Margaret's, Westminster, a bomb, put there by Communists, had been found in the church. A few hours later, the police denied the whole story.

Psychic enquiries are often puzzling, but never are there such misstatements as this.

The "Daily Mail" went on to quote the case of Iris Watkins, and described how a Spiritualist alleged a certain person to be the murderer, but that the police were satisfied that the person mentioned could not be responsible for the girl's death.

So far as we can learn, the police have not yet solved the mystery of that murder. When they have done so, we shall pay some attention to their opinion. In the meantime, they might call in Scotland Yard.

Far exceeding even this wild statement on the part of the North Devon coroner, however, was that of the jury in the case of a woman who committed suicide by drowning herself near Southwold.

In this case the coroner's jury added that, in their opinion, "her state of mind was caused by Spiritualist papers. An endeavour should be made to stop such literature from being circulated."

"The jury's recommendation will be forwarded to the proper quarter," said the coroner.

As this report was quoted at length in "The Evening News," people wondered what would happen to "The Weekly Dispatch" which, for many weeks, had, for reasons of circulation, been printing articles on "When I Am Dead," articles in some of which Viscountess Grey and other distinguished Spiritualists had stated their proved belief in spirit phenomena.

The public wondered if the "Evening News" would try to stop the circulation of its own Sunday newspaper, the "Weekly Dispatch."

Then it was that the Rothermere Press counteracted their own work—in another of their papers.

Sir Arthur Conan Doyle's reply to the Southwold jury's rider is that "As for our literature being morbid, I maintain it is the most cheerful in the world, for Spiritualists have nothing to fear in the after-life."

The average person gets the impression that we are in the habit of distributing fear-some literature indiscriminately, and thereby menacing the mental equanimity of people generally.

"Such an idea is, of course, absurd. Our literature, like most reading matter, has to be purchased, and unless anyone is interested in Spiritualism to a degree which leads them to pay for books or booklets on the subject, the literature is not likely to find its way into their hands."

"I have not gone into the details of this case personally, but it certainly is an exception, and as there is always a great deal of prejudice in the minds of the general public where Spiritualism is concerned, we are not greatly surprised at this outcry which, after all, is based on very slender grounds."

"Surely the knowledge and faith that it is possible to communicate with dear ones who have left this earth is anything but fear-some!"

"I know these cases do occur at rare intervals, and prejudice makes them loom

large in the public eye.

"For one such case there are fifty thousand others where Spiritualism has brought joy and happiness into people's lives. Regarded in that light, this particular case is not a strong argument against Spiritualism."

We Spiritualists ask, in all sincerity—does any sane person think that a poor weak-minded woman, worried by stress, is more likely to go insane if she reads "Light" or "The Christian Spiritualist," than if she reads "The News of the World," "Comic Cuts" or the racing columns of the "Daily Mail?"

COUNSELLOR'S PRAYER.

Monday, January 25th, 1926.

Counsellor is a very advanced spirit who was one of Christ's disciples in earth-life; and is the chief Guide of the Counsellor Circle—named after him.

Our God, our King, Emperor of those worlds which lie beyond this universe; King over those many myriads of souls which lie through all existence!—Oh, Thou, who hast the domain of the stars, who swings the flaming orbit of the sun across the heavens, who speaks in thunderous accents from the skies, and whose voice echoes through the ages; who wast before time, and is until eternity!—Do Thou this night enter into our souls, that our eyes may be opened, that we may see this world—this life—that we may see the many myriads in the life beyond: many crushed down in the shame of ignorance and sin and vice and degradation and despair and woe; many of them never seeing the light of day—the light of Thy heavens. Oh, may they now come where their soul shall find rest in Thee, and Thy glory shall shine forth on the earth like the noon-day sun, blinding every heart by its glory, so that its rays shall seek out every dark corner of the earth and shall brighten, calm and soothe the life in this storm-tossed world.

There are hardships and turmoils and sufferings here; there are despairs and disappointments and woes; but the day shall come when all these things shall pass away; then shall peace come; then man shall be at one with God and man, in love and kinship with all in this vast existence. Then shall angels minister to men, and come and go in their experience, and familiarly shall they speak.

These things we have—and prize. We cry out to Thee, for this world needs Thee. This world has suffered long in strife and unrest and in war and carnage and many ills, for we have a world here which has no thought of Thee, O God; seeks Thee not, that Thy light may shine upon it; seeks only the darkness of death where Thy light dwells not, that their dark deeds may not be known.

This, in Thy infinite mercy, forgive—forgive even those that call upon Thy Name, we that ask these things; for we know that Thou compassest all our need before we ask of Thee; yea, we have nothing to ask, for Thou hast always given—even this cry—since the beginning of time.

In the Name of the Father, and of the Son, and of the Holy Spirit.—Amen.

THE PAIN OF TRANSITION.

The passing from one state of consciousness to another is not always the simple thing it seems. Whilst sometimes one can get himself to sleep easily, on another occasion his every effort fails. Repeated failure over a long period of time, disorganises the control of the mind over the body, in some instances, completely. Both the cause of this failure to sleep and the remedy for it are not simple things, either; and serious reflection will lead one to conclude that no two cases are alike in their features; and just as the causes are diverse, and the symptoms, so the treatment requires to be suited to the individual case.

But, if only we could perceive enough to apprehend the whole of the facts, and under-

stand the factors in all their range and influence, we should probably conclude that the effects of passing from consciousness to consciousness at the time of waking, are far more varied, although in most cases less destructive of mind control, for one rarely becomes insane through waking up from sleep.

Nevertheless, waking experiences are not always pleasant. If one is awakened suddenly, so that transference from the sleep state to the waking state is made with exceeding abruptness, there is often shock to the whole system, from which one is not easily recovered. For that reason one should never be awakened suddenly or with noise, but gently and with consideration, lest the processes of transition be injuriously affected. It is in such events as when one is abruptly awakened that he passes through "nightmare" experiences. He sees things in a distorted light; they take unnatural shapes and dimensions and attitudes. It is probably the fault of the vision of the soul owing to the shock of awakening. But every man will assert that at such times he sees, and sees distinctly, the things which sometimes distress his spirit for the remainder of the day. That seeing was not done with the optical organs of the body, for the eyelids were closed, and the man was asleep; yet he saw. Thenceforth he, if he is a thinking man, will conclude that clairvoyance is a real thing, since he himself has seen without using his physical eyes. There is proof of this psychic faculty; and also that every man who dreams is a psychic. This means every man, woman and child on earth—for, who is there that dreams not? Here the sceptic is answered completely and finally.

Jacob does not stand alone. All men are Jacobs; and every resting-place is a Bethel. It is during the night-time, when asleep that we stand at the gate of Heaven, and behold its glories and wondrous beings. The spirit is not at that moment shackled to the body of flesh; and its vision is extended beyond the earth-limitations of its physical organs and its day-consciousness. But if the spirit is asked to return to the earth-realisation in an abrupt manner at that moment, a cataclysm may ensue, in which the very opposite appears to the vision; thus suggesting that what one sees depends upon subjective processes even more than upon the objective. Equilibrium of faculty is necessary. Even the stable St. Paul's Cathedral may appear a weird thing if the visualising organ is disturbed by untoward motion. And it is because so many awakenings are wrought by untoward events that the orderly processes are rudely hastened, and distortion follows; and in that case the transition is painful as well as perplexing. That is why a sleeper will see a beneficent figure suddenly assume the appearance of its very opposite. The fault is not with the figure, but with the vision that is apprehending it.

This fact has been amply demonstrated in history; but the implications built upon that fact have been many and varied—as varied as the dreamers who have seen the visions. The Psalmist, for instance, manifests this very experience, where "As in a dream when one awaketh," he gets a very distorted view of the spirit manifesting in his dream, and whom he, true to Old Testament practice, looks upon as God. The fact remains that we have to look upon these visions of good and evil, so-called, as a common experience of all human kind; but our point is that we must not consider it a thing to be aggrieved at that the transition from one state of consciousness to another is painful. Our balance is disturbed, we have been moved, surprised, compelled to shift our bearings, and things take on a distorted appearance for the moment. That is why the investigator, as he learns what Christian Spiritualism means, finding he has to pass out of one state of realisation to another, feels it to be a painful process—when he considers what man may say; but his refuge is—"Immediately I conferred not with flesh and blood."

What Did Jesus Say?

This is the first of a series of articles that will prove of great interest to all our readers, and we hope to thousands of Christian ministers—Ed.

Jesus knew. He came from the Invisible world to tell us what He knew. The New Testament does not supply us with all He said. Kindly read John xxi., 25. From this text the humble student will draw the inference that our ignorance of much of the Mind of Jesus is certain. In one sense, He remains the Great Unknown. But we know enough of what He said to be quite sure He knew all we require to know regarding the After Life, and that what He knew and revealed is now being scientifically proved. He dropped sentences as seeds into the minds of His disciples. I ask you to join me in watching the seeds grow. This may prove a revelation to the Christian Churches. Christ's utterances act as windows through which we gaze into the Infinite. He could not tell His followers all He knew. They could not "bear" the revelation. Their mental ophthalmia resembled that of many modern men. What they recorded has no parallel in any religion in the world other than Christianity, yet persecution is the reward accorded to any preacher who proves the truth of Christ's sayings. They are a statement of scientific facts.

The idea that Jesus did not tell us much about the After Life because He knew little is false—absolutely and pitifully false. I propose to prove He knew everything any Spiritualist knows, and a great deal more; and the contents of recent discoveries that have called forth many big volumes, He condensed into sentences, and sometimes into one word. To see this, every reader must clear his mind of preconception and prejudice. If you are not prepared to keep an open mind in reading this and my forthcoming articles, may I ask you not to read them at all? For Jesus taught that the rejection of Himself and His words was the deadliest sin a man could commit. Such a sin followed him with fatal effect into the next world. The logical cogency of this phase of His teaching will become clear as we proceed.

AGNOSTIC CRAPE.

The Universe is covered with agnostic and atheistic crape until Jesus is seen to unveil it before our bewildered eyes. According to His Mind—which has to dwell in us to be of any value—our Earth is not a tomb. The Universe—His Father's House—is boundless and magical. He orders us, I shall submit, to do the exact opposite of what modern preachers say we ought to do. He orders us to break down all barriers, probe beyond and below the glittering walls of space, and never rest until the Holy Spirit has guided us into a knowledge of everything that is true. Faith is not sufficient for His real and earnest followers. They are ordered to add knowledge to their faith. We Christian Spiritualists are doing so. We gaze into the Infinite when we study the Mind of Jesus.

In listening to Him, I, for one, am convinced we are not listening to an ordinary human being, or an extraordinary, for that matter. The more I study what He said the more sure I am that there was a mystery about His birth which proves He was not born as you and I were. If you keep an open mind, I dare to hope that this fact will become clear to you as we proceed. And when we add to His words the things accomplished by Him, the evidence in favour of my contention becomes irresistible and overwhelming. Here is one fact: He causes at this moment every civilised nation in the world, and every person in it, to date every letter and newspaper according to the date of His birth in Bethlehem. Even the Turks have had to do it since the war. He is Lord of Time. The man who sees nothing in this is hopelessly blind. But now, let us proceed slowly to analyse His utterances.

THE LUMINOUS DAWN OF THE TRAGEDY.

By the REV. WALTER WYNN.

I.
The last words of Jesus before His death give to it a weird and beautiful luminosity. The record in St. John's Gospel of the incidents preceding the Tragedy and the words spoken by its Victim has the mark of Truth upon it. Mathew Arnold may be right as to the sermonic form of the marvellous narrative, but we doubt whether any human mind could or would imagine the asseverations placed in the mouth of Jesus. We accept them as authentic.

THE DIVINE ECHO.

Their authenticity enables us to withdraw Time's Veil, enter in thought the Upper Room, and listen. Here, on that dark and tragic occasion, (Judas having suddenly vanished into the night to become consciously or otherwise a means to effect the crucifixion of Jesus,) we hear a Voice speaking as with divine authority. It seems to be an Echo out of Another World. Every sentence is destined to sound through the ages as church bells over the snow-covered Earth—beautiful, solemn, grand! Jesus, Who is aware that His disciples believe they will see Him no more, quietly tells them not to be troubled. Why? Because in His Father's House there are many Mansions. If this were not so, He would have told them! The negative form of the assurance is most impressive and suggestive.

The clear announcement by Jesus of His approaching death had fallen as a thunderbolt among His disciples. His predictions concerning Judas and Peter evidently made them shudder. Can we not see the expression on their faces of unutterable consternation and hear the sobs of grief that convulsed the upper chamber? Can we measure the agony of despair in these brave men who were risking their lives for One they loved and adored? Lo! He is now to die, and they will never see Him again! In the light of the swift development of subsequent events, it is evident that the disciples possessed no clear and rooted belief in any future life. The prospective loss of the mere physical Presence of Jesus startled and terrified them. They sank into spiritual stupor, which instantly gave birth to the most cowardly acts. The sublime pivotal conviction on which all heroic action in this world revolved was absent from their hearts. They were troubled. His death meant to them, they thought, a bitter separation for ever, and a tragic disappointment. All their hopes and dreams were shattered. Where was He going? They did not know. What did He mean by going away and coming back to them? They could not tell. Filled with fear and anxiety they hung on to His words, trying by their mental efforts to grasp His meaning. It is a pathetic human picture.

To such men, Jesus let fall from His lips priceless verbal jewels, but it was some time before their beauty and depth of meaning were detected, and even now we in this age of science have understood them very little. The great minds of every age concentrate on the Visible and many of them regard the Invisible as of no moment. Jesus, unlike the founders of every other religion, makes the Invisible the foundation of the sublime structure of His teaching. Did he know? Is He the authority on the subject? His uniqueness among the Thinkers of the world justifies a very careful attention to all He says. Let us at least listen with reverent respect to what He said to His disciples in their hour of mental darkness.

A SWIFT RETURN.

A free, but accurate translation of the words of Jesus would run as follows: There is no need of this trouble and anxiety on your part. All this grief and dismay are quite

unnecessary. Your exacerbation and distress are the result of limited information. It is only a matter of "a little while," and I shall be back among you again. The passage out of my physical Body will prove a very brief and transient event. I shall see you again shortly, and you will see Me. Why be troubled? What you have to do, if you desire to be filled with joy, is to believe what I tell you. All your distracting cares and turbulent passions will cease directly you really do this. If what I have told you were not according to what I know to be true, I would have told you I did not know for certain, but since I do know, you can console yourselves by taking for granted the absolute certainty of the truth of my affirmations. Be at rest! I have not been advancing hypotheses or elaborating doubtful theories. I do not discuss the question of survival; I affirm it. I simply reveal a fact. Any heartache on your part is waste of strength. Let your collective heart be happy and joyful. You say you believe in God? Why? Because of revelations He has made of Himself in Nature, or history, or Providence in your individual lives or by means of Prophets and Seers? Then believe also in Me, and allow no doubt to assail your minds. Repose calmly on what I tell you. I came out of the Bosom of the Infinite to tell you the Truth. There are many Mansions—rooms, abodes, abiding and resting places—in My Father's House. These places exist in the Universe for you. I left them behind Me to come to you. I am now going back to them, but I shall be able in a little while to return to you. These Mansions—prepared for you—were in existence before the foundation of the world was laid.* I shall go from you to prepare a place for you in order that where I am you may be. If I had ever entertained the least doubt Myself about what I tell you, or thought for a moment I might be fostering a delusion in your minds, I would have told you.

What sublime calm! What mathematical certainty is here! Verily the words formed a luminous dawn to the tragedy that followed.

AN EASTBOURNE SERMON.

A reader who sends us "The Eastbourne Gazette" thinks that we ought to reply to a report of a sermon therein, which purports to have been preached by the Rev. R. R. Fenning, of Christ Church, Eastbourne, in which he "exposed" Spiritualism. We have read the deliverance. It is the usual résumé of the 2d. pamphlet which Rouse and Phillips and other nonentities so much employ, and is not worth answering, for, any hearer of that sermon has but to spend a few pence on Spiritualist literature to perceive that the Rev. R. R. Fenning is ignorant of the subject, and misleading in his remarks. Why should he not be permitted to manifest his ignorance?

We note that this adventurous clergyman told his audience that in 1877 there were 10,000 people in asylums through the practice of Spiritualism. If at that early date the insanity was so great, considering the advance of the movement since then, there should be anywhere up to 20,000,000 in the asylums to-day. How is it there are not 1,000? Is it because Spiritualism has improved? Spiritualism rightly understood and practised would empty every asylum on earth—just as it would empty this Eastbourne clergyman's head of a lot of misapprehension, and substitute some right thinking instead. But, as we say, he has every right to publish his opinion, whilst men and women are found silly enough to receive it as light. He is another instance of the "many who shall come in My Name"—blind leaders of the blind—who have not yet learned to read their Bibles, although they are diligent with their breviary.

* Matt. xxv. 34.

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.
 Belfast.—
 Bentley, Doncaster.—
 Bexhill.—Spiritual Mission.
 Birmingham.—Co-op. Rooms, Sparkhill, 3, and 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.—Belle Vue Chambers, 3; 6.30; 8.
 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.
 Edinburgh.—Association of Spiritualists, 9 Gayfield Square, 6.30.
 Glasgow.—Burns Hall, 379, Parliamentary Rd., 11.30; 6.30; 8.15.
 Glasgow.—Shettleston, I.O.G.T. Hall, Farella Street, 6.30.
 Glasgow.—Spir. Brhood., 4, Henrietta Street, 12.30; 6.30.
 Gosport.—"Boyne Hall," Forton, 7.
 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.—Santa Claus Hall, Dunbar Rd., Seven Kings, 7. Tues., 8.
 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.
 Northwich.—Co-op. Hall, Station Road, 3.15; 6.30; 8.
 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.
 Radcliffe.—Sion Street, 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.
 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.
 Trearlaw, 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.
 Witton-Gilbert.—
 Wigan.—Ch. Sp., Arcade Street, Library Street, 2.45; 6.30; 8.
 Worksop.—

AMERICA—

Kansas—Full-Gospel Spiritual Brotherhood Church.

ST. LUKE'S CHURCH,

QUEEN'S ROAD, FOREST HILL.
 Minister - - Rev. J. W. POTTER.

NEXT SUNDAY—At 3.30.

CLAIRVOYANCE

Free to All. Tea provided at 5.

EVENING SERVICE AT 6.30.

THURSDAY, FEBRUARY 11th, at 8 p.m.,

REV. WALTER WYNN

WILL SPEAK ON

The Great Pyramid and Biblical Prophecy.
 ADMISSION FREE.

Church Open and Musical Selections from 7.30.

Tickets for Reserved Seats, price 5s., 2s. 6d., & 1/- admit to
 Conversazione in St. Luke's Hall, 7 to 8 p.m. Refreshments.
 Application for tickets should be made by post to the office of this
 paper.

Solo by Madame Maybel Aurigo.

Visitors are requested to arrive early.

THE GLASTONBURY DISCOVERIES

Have demonstrated the Survival of Mind, Memory and Personality,
 by the revelation of lost knowledge in permanent record.

Visit Glastonbury Abbey and read

The Gate of Remembrance (with the story of the discovery
 of the Edgar Chapel and Loretto Chapel by automatic writing) and
 The Company of Avalon (with the story of the finding of
 the Norman Wall)

By F. BLIGH BOND, F.R.I.B.A., Director of Excavations,
 1908—1922.

Both books 7s. 6d. net (post 8s.) to be obtained of the Secretary, "Glastonbury
 Scripts," 4, Stratford Road, W.8.

List of publications post free on application.

"KATHLEEN," A Study of the Supernormal.

By the Rev. JOHN LAMOND, D.D.

"This is really a great book filled with great thoughts relating to this life on
 earth, and the life beyond . . . It will appeal to all who think deeply, on the
 great problems of life and death. 'Kathleen' in an outstanding book and will
 have a permanent influence on the minds of many."—*Light*.

"The most informative book we have ever read."—*The Christian Spiritualist*.

HUTCHINSON'S 6/- NET.

THE SOCIETY OF COMMUNION.

All interested in Christian Spiritualism are invited to join
 the Society of Communion, formed to study and make known
 the findings of Psychic Research, as loyal servants of our
 Divine Lord, Jesus Christ.

No. 34, LANCASTER ROAD, SOUTH NORWOOD
 PARK, S.E.25.

Hon. Sec.: Rev. J. W. POTTER.

The Christian Spiritualist.

Every Tuesday.

ORDER FORM.

Price 2d., post free 2½d. Six Months 5/- post free.

Three Months 2/6 post free. Twelve Months 10/- post free.

Cheques and P.O.'s should be crossed.

To the Publishers of "The Christian Spiritualist,"

34, Lancaster Road, South Norwood, London, S.E.25.

Herewith please find value
 £ : : being subscription for "The Christian
 Spiritualist" for months, which please send post free
 to me from this date, Feb 10th, 1926.

Name.....

Address.....