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## A Day of Miracles in Modern London.

THE MISSION OF HEALING STARTS ITS WORK OF MERCY.

BY ANDREW BASKERVILLE.

*Mr. Baskerville is the unpaid secretary of the newly-founded Mission of Healing. As such, he has taken up the duty of recording the cases treated by Charles Adams Simpson, a New Zealand healer, whose powers are now being tested.*

I am an ordinary man, with just enough to live on. So, a few days ago, when the opportunity came my way of doing something for the cause of Spiritualism, I was delighted to meet Charles Adams Simpson, whose healing work had come under my notice in North London.

For one thing, Mr. Simpson, working through his spirit guide, had cured me. I was a nervous wreck. Within a few days, after three treatments by Mr. Simpson, I was a new man. Forgive me if I am personal, but first-person stories are the best.

When, first meeting him, I mentioned to Mr. Simpson that I was not feeling well, being much run down after the death of a sister, to my surprise, he seemed to assume another character. A spirit, whom I now know to be a Dr. Lascelles, who says that he was in practice in London sixty years ago, was in control of him; while under the power of this entity, the healing medium made passes down my spine.

"You will have night treatment," said Dr. Lascelles, speaking through the medium's mouth. "But you mustn't mind. There's nothing to be afraid of."

When I went home, I wished I had not started on a strange method of this kind, for, being a bunch of nerves, I was feeling frightened about the idea of spirits being in my room.

"Think of me when you're in bed," the Doctor had said, "and I will come."

He did.

Although there was nobody in the room except myself, I felt, when I had turned out the light, what I can best describe as fairy hands, moving over my face. Then I felt extraordinary waves surging through my body, like floods of strength rushing through me; they can only be described as a sense of water running along, through the body.

Alas, I had forgotten to carry out the Doctor's instructions to lay on my back. I remembered this suddenly when I got a severe smack in the back of the neck. This is unbelievable, but true.

The next time I was treated by Mr. Simpson, Dr. Lascelles came through and said, "This is the naughty boy who won't do as he is told."

To cut this story short, I was cured in three treatments, in twelve days, receiving nightly visits from the Doctor.

One night, when I was feeling for a handkerchief under the pillow, it seemed to be snatched from my hand. It fell on the floor, but, defying the laws of gravity, it went partly in a horizontal position, and fell some feet from the bed. In order to get the handkerchief I got out of bed, and then I saw a strange light under the edge of the bed. It looked just like a blotch of luminous paint.

Well, other strange things like this happened; but, soon, I was cured. But I must confess that, half way through my treatment, on the night I saw the light, if there had been any holy water near me, I should

have crossed myself with it, for I am a Roman Catholic. I know now that it was a ministering angel, not the demons I had been told about.

Well, now, being cured myself, I want to help others. So, for the last week, I have been attached to the Mission of Healing near Victoria, a mission started under the direction of a committee, who want to prove that spirit healing is true.

Last Tuesday, I had enough evidence in one day to prove their case beyond doubt. For, that evening, Mr. Simpson, with the aid of Dr. Lascelles, the spirit physician, performed a series of miracles; such they would be called, if they had happened centuries ago. We now know them to be merely supernormal happenings, proving the existence of God and His ministering angels, of whom, not long ago, I had merely read.

Let me tell you, first, the case of an old gentleman named Mr. H. Teverson. Some years ago, while in Canada, according to his own story, Mr. Teverson fell off a freight train and severely injured his right leg. In Vancouver he sought medical aid in vain, and, in consequence of his injury, he had to sell up his business and return to England. In this country, ten years ago, he went to Guy's Hospital, where he remained an in-patient for six months. But the doctors could not help him. His leg shrank to half its size, and, since then, he has walked about, a cripple, suffering, too, from double rupture.

It was at St. Luke's, Forest Hill, two weeks ago, that he first heard of Mr. Simpson. In consequence, last Tuesday, he limped into the Mission of Healing rooms, supported by his wife, and using a walking stick. Half an hour later, he walked away, raising his stick in the air, exclaiming "Look! I can walk without it!"

All that had happened was that, in trance, Mr. Simpson had made passes down his leg.

I did not know anything about healing, but I do know that, unless some supernormal power were being used, no such thing as this could have happened. If it could Harley Street would have told us about it.

On the same day, I saw treated the case of a man whose head was disfigured with two enormous cysts. One looked almost like a ram's horn, so much did it stand out from the poor man's head. The other was the size of a hen's egg.

This man had not come up for treatment. Apparently, he thought it impossible. He was there merely as the friend of two ladies who desired treatment themselves. It was Dr. Lascelles, the spirit guide, who insisted on his being treated. He manipulated the medium's hands on the two cysts until, within a few minutes, they had been reduced to less than half their size.

Among the witnesses of this extraordinary happening was Mr. F. Bligh Bond, the distinguished archaeologist, famed for his Glastonbury discoveries, made

through psychic means. Mr. Bond had heard of the healer, and had come to watch his methods, wishing to report on them to experts in psychical matters.

On a previous occasion, I am told, when Mr. Bond had just left Mr. Simpson's company, the medium, under trance, said suddenly, "That man ought to get his eyes attended to."

But Mr. Bond, on the occasion of his visit to the Mission, did not seek treatment. A self-sacrificing man, he was much more concerned about his use to the Spiritualist movement.

"I wonder if the Doctor could give me advice about automatic writing," he said.

To his surprise, the spirit doctor looked at him and said, "Your eyes want attending to. The optic nerves are crossed." This was a thing which Mr. Bond knew nothing about, and which, of course, no earth doctor could tell, without examination.

Mr. Bond asked the doctor whether he could help him to develop automatic writing. The doctor said that was out of his sphere; but he would enquire. Within a few minutes, having gone away, apparently, he said, "I am told this is more a case for medical treatment than anything, as the crossed nerves stop the psychic flow."

Then the Doctor treated Mr. Bond, the medium doing something on his head.

"I feel that something has been wrenched apart in my head," said Mr. Bond.

Now, of course, no ordinary manipulator could do something inside the head, without opening the skull. Still, Mr. Bond was not much concerned about his eyes.

"I must try automatic writing before I go to bed," he said.

Of a fourth case, I can only tell the end, from my own experience. It was that of a Hampstead lady, who had gone to Mr. Simpson weeks before, after suffering for years from internal trouble.

When, under trance, the medium turned round to her, the spirit doctor asked why she had come again as she was already cured.

"Yes, I know I am, Doctor," she replied, "but I cannot help coming to see you. You have relieved me of so much suffering that, out of gratitude and love, I wanted to speak to you again."

Another case was that of a Miss Dupree, of Tufnell Park. When she first went to Mr. Simpson for treatment, a few weeks ago, he, at first, concluded she was suffering from nervous trouble and said so, although he knows he cannot diagnose when in a normal state. But then, when he went into a trance, immediately afterwards, Dr. Lascelles, controlling him, said, "What's wrong with you is that, when you were operated on, they left a swab inside you. We will remove it."

Suddenly, I am told, there was a loud noise like the report of a pistol, which startled everybody in the room. When I saw Miss Dupree on Tuesday night, she told

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



me that the pain had entirely disappeared. So I suppose that, as an ordinary man who saw the other miracles, I could even accept the extraordinary story of the swab, although no earthly eyes have seen it since the operation. Miss Dupree's sister, who accompanied her, was cured of her catarrh when I was present.

I heard, too, the story of a little girl who had been cured, a few days before, of some nervous trouble, which made her eyes twitch. She arrived, much to Mr. Simpson's dismay, for he thought he had cured her a fortnight before.

"I thought you were better," he said.

"I am," said the little girl, "but now I have a cold, and I wouldn't let any other doctor treat me."

During my travels in past years, I have heard many extraordinary stories of the way in which healers work and the miracles they perform. The cases I have described, now, seem to my mind ordinary happenings, which are being repeated daily at the Mission of Healing.

It is only during the last few months that I have been convinced of the truth of Spiritualism; but I would like to say, as a Roman Catholic, that the more I know of Spiritualism, the more I realise, not only that the Christian faith in which I was brought up is based on profound truth, but that the age of miracles is all the ages, in which the Spirit of God moves and works for our betterment and good.

### JOHN WESLEY—THE SAINTLY PSYCHIC.

WESLEYANISM IS AFRAID OF THE TRUTH.

BY THE REV. J. W. POTTER.

John Wesley's work is not yet done. He, being "dead," yet speaketh. Thus he is not dead at all, or he could not speak. A little while ago we had forcible proof that he is not dead. A visitor had requested that he might be allowed to ask six questions in the Counsellor Sitting. Permission was granted. A control came through, giving no name, but saying he had been appointed to answer some questions—which had not been read or communicated at all—and that he would give his name after he had finished dealing with the questions.

Then ensued a series of answers, which for clearness of statement, incontrovertible logic, commonsense, and eloquence of diction could not be surpassed. But he answered seven questions, and the seventh one the questioner had not brought, but said he had written it on his blotter. A succeeding control, on being questioned concerning this, replied that they were there when the questions were written. After the control had answered the questions he said, "I promised that I would give my name when I had finished. My name is John Wesley. Good-night, Friends." He immediately went out of control. The questions related to, and the answers explained the attitude of, the spirit-world to capital punishment and our present prison system.

Thus John Wesley spoke to us during the present century. We have heard the voice of John Wesley—which is more than his thousands of preachers can say. The great movement which he founded has become an "ism," and heeds his voice no longer. All the words of his material voice they prize; the voice with which he speaks from heaven they affect to despise or disregard. That is the way with all earthly movements and "isms." Ours has become a world of organisations. They limit the personality to the earth sphere, and have no use for a voice that does not conform to their earthly ideas. The result is that each "ism" has its own peculiar "gospel," and propagandists. This explains why the Church as a whole has become ineffective. They proclaim their gospels, instead of permitting

their great living founder-personalities to speak. The Early Church achieved its great development by proclaiming Jesus Christ as ever-living; and their assemblies listened to His Spirit-Voice. To-day they are satisfied with recorded words—which is the reason they are left to the words, and have become only intellectual factors, with teachers and a teaching. Notwithstanding, Wesley lives and speaks.

And once again that great organisation, the Wesleyan Church, will become a throbbing heart of spiritual life when they gather to hear his voice, instead of to utter platitudes about the words he left behind. He is waiting for that day.

Wesley was a psychic who lived two centuries before psychic science began to be understood. This was his misfortune; but if his churches would but seek unto the voice of the living Wesley to-day, it would turn out to be the greatest and best arrangement that could have been planned. That he should have founded that which has evolved into thousands of churches the whole world over, in which his spirit-voice may speak to mankind, offers one of the supremest possibilities that ever came to man or spirit. But humans are masters in their own house, and until they open the door, the voice of the one they profess to revere is silent unto them. At present they are afraid of his voice. Here and there is found one of their number dabbling in psychic "tests," and seeking material "evidence" of spiritual realities—and, naturally enough, seeking vainly, because material values can never express or evidence spiritual realities, but can only dimly shadow them forth—but, on the whole, the "ism" is afraid of John Wesley.

For years Wesley found everything to fail. Learning and even self-sacrifice availed nothing. He was getting well on in the years of manhood before the inward voice spoke effectively. Then the vision dawned. Had he understood the psychical phenomena which happened in his father's rectory in his boyhood years, what might not have happened! The world might have been a heaven on earth to-day. As it was, the phenomena was so far apprehended that it was attributed to a ghost which they named "Old Jeffrey." They became certain of this, because the "ghost" responded intelligently to their requests. For instance, he was requested not to disturb the family at their devotions between five and six p.m. He complied. But they were sufficiently "scientific" in their reasonings and investigations to be able to write—as one of the family wrote—"I heartily rejoiced at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings besides those we see."

The coming of the light was, as might be expected, not achieved by phenomena of the "evidential" kind. It constituted a revelation and a realisation of a completely spiritual kind. It was the antithesis of what he had expected and striven for. Hitherto he had lived a saintly life, and done works of holiness beyond the common run of men—all uselessly, as it seemed. Then the Voice spoke in the room at Aldersgate Street. From that hour Wesley began to live. He had been born again of the Spirit, and henceforth he wrought a Spirit-ministry such as his "denomination" is to-day an utter stranger to, because they reject the Voice of the Spirit. Not even a denomination can have the Spirit if they disregard His Voice—as most of our denominations prove conclusively. Where is the overwhelming power of the Spirit manifest on earth to-day? Not in any one of the denominations—nor even in the Spiritualist denomination, for the reason that so many of them reject the Christ of the Spirit. Thus the earth is desolate.

Then for half a century England witnessed the power of the Spirit. During that period Wesley preached 42,000 sermons, preached to millions, and travelled 250,000 miles on

horseback or in carriage to reach the multitudes which gathered wherever he was found or announced. Food, rest, business—these all were as nothing; they wanted to listen to Wesley. It was a repetition of Galilee. The man was a failure no longer. The spirit-world had found its voice on the earth plane, and they kept that voice at work until he said for the last time, what he had demonstrated for a half-century—"God is with us." It was Wesley's consecration to the spirit-world in that Aldersgate Street room which wrought the mighty miracle; just as it might be repeated to-day were a single man of Wesley's consecration found amongst the 150,000 preachers who use his name every Sunday. Alas! Alas! Not one of them can show as Wesley showed the "God is with us." They preach "doctrines" now. They account it an undivine thing to be the voice of their leader or his Christ.

John Wesley was a medium. They refuse to employ even one among all their thousands. Is it any wonder they are but an organisation? Wesley was Spirit-filled for a half-century. His preaching was inspirational preaching of the highest character. One has but to note the effect of it upon the evil-possessed to be sure of that. There are two results that always follow upon the utterance of the Spirit-Voice—Some believe and receive; others oppose with all their ingenuity and cunning. It has been so in the case of every great psychic; it was so with Christ; it was so with Wesley. But who is stirred up against Wesleyanism of to-day? Where are the windows broken, stones thrown at preachers? Where are their meetings broken up, where is there one preacher who draws the rabble upon himself? It is all too conventional for the Spirit; and Wesley would be the first to say so. The opposition must be manifest, or Wesleyanism fails to express him, or the Spirit that filled him.

Now I could have showed by quoting chapter and verse that Wesley was a great psychic; but these would have been but words, and words are nothing with Wesleyanism to-day. I have therefore proved my point by the "fruit" gathered. Wesley roused hell. He wants to do the same to-day; but his millions of adherents are afraid to rouse an evil spirit. They take up the sublime (!) attitude that "It is of the devil." Wesley would say—"The very reason why you should get on with it—as I did; and thank God for the opportunity of converting demons."

### JACOB'S MORALITY.

FROM MRS. ST. CLAIR STOBART'S "ANCIENT LIGHTS."

"What then had Jacob done to merit all the favours bestowed upon him? Why was he privileged to be met, literally, as we have just seen, by God's host—by the angels of heaven?"

"The answer probably is that the angels are always there to meet those who will be met, only we must meet them half-way, as Jacob did. It has been well said that the reason why God does not reveal Himself to a cabbage is, not from lack of goodwill on the part of God, but from lack of quality on the part of the cabbage. And certain it is that communion between this world and the next is not conditioned by our morality, as we understand this word, for morality and spirituality, though not incompatible the one with the other, are not interchangeable terms. Morality is social expediency, codified and traditionalised: it is essential only for social survival. Possibly a very different kind of morality is essential for spiritual survival. Morality has a geographical, spirituality a cosmic value. Spirit-communion is dependent upon the psychic sense, which seems to be outside the scope of physical evolution, and is subject to laws of which we are only beginning to recognise the existence."



# The Conversion of Saul the Pharisee.

The Chronicle has much to say of Saul, and what it says is illuminated by reference to the beliefs and tenets of the two principal sects of the Jews at his time. The Messenger strives to give us a vivid sketch of Saul's personality and character, and he certainly succeeds in presenting a living figure of the great Apostle of the Gentiles. The tale of Saul, he says, is for all mankind:—

"It doth shew that however many the sins—however great the evil—within the man, yet it may be purged: and may he through his own faith become a prophet and a teacher—a Holy one set apart as Saul was set apart, as a chosen vessel to bear the truth unto the Gentiles."

Saul was chosen for many reasons. He had lived as a child at Tarsus, a city of great learning and culture. He had been in Rome also, so that he had knowledge of the Gentiles and their ways. His father, whose name, we are told, was Harim, was a Pharisee, who had brought up his son as a zealous student of the faith of his forefathers. We are accordingly told what the faith of the Pharisees was. They held that there was a part of man which dieth not. "If," says the Messenger, "Saul had been of the Sadducees—who believe that there is no rising from the dead, then would it have been hard for him to have faith in our Lord even after his Vision of Him."

The Pharisees did not believe that Christ had risen in His mortal body, nor that He had in such manner appeared to the Twelve. The High Priest had made a point of this in his arguments at the trial of the Twelve. But it will be evident that the doctrine of the Pharisees was by no means so much opposed to the teachings of Christ as was that of the Sadducees, who believe that there is no resurrection. And now comes the question: What did the Sadducees believe? They believed, says the Messenger, in the Lord God of Israel Who had created all things for His pleasure; could build up and destroy; and Who could, if He willed so, raise up from the dead some great prophet of the olden time to prophesy again amongst His people. According to the Sadducee belief, therefore, some teachers were born again. But this was not the common privilege, for they held that the great mass of mankind, on death, went down to the Pit of Destruction, and were consumed, even as the grass of the field withereth away and is gone. They held that Elias would return to his people when their need was great.

Now this belief was a very ancient one. In quite early times of their history some of the Jews had held similar convictions. But there was no well-defined sect—merely a diffuse body of opinion among the followers of certain prophets who were of a distinctly pessimistic school. The people as a whole gave but little thought to what should happen to them after death. The priesthood taught them that there was something holy in Man which could not die, but was gathered into the bosom of the Race even as the ears of corn are gathered into the barn at the harvesting of the grain. These grains were one yet many, and all were gathered into one store. And this is what was meant by "the bosom of Abraham." But there were some among the Prophets and the learned men who could see no further than the semblances of universal mortality apparent in the fall of the blossoms, the withering of the grass and the leaf in autumn.

"And they said unto themselves: 'Such is the life of man. I die and yet I live. I live in the children that are born to me. So it became a reproach in their eyes if a woman were barren or if a man had no children to bear his name and life among the coming generations.'"

We may infer from our study of the Scriptures that this belief in the purely racial type of survival had sent its roots far down among the Jewish people.

## FROM "THE CHRONICLE OF CLEOPHAS."

By FREDERICK BLIGH BOND.

"Of a truth there were ever two ways of thought: and the Sadducees did spring from those Prophets who cried aloud that all was vanity. For they saw little purpose in a life that was passed from one to another—that bore within it no memory—that seemed not to reap what it had sown."

In the hearts of such believers there was but bitterness and despair, just as there is to-day nothing but a blank greyness of outlook in the hearts and minds of our modern Sadducees—a greyness relieved only by the temporary excitements of the sensory life, and the allure of worldly ambitions.

But Saul was not one of these. His position was one which would nearly correspond with that of the average dogmatic religionist of to-day, in whom the faith resides in creed and formulary which he would hold it impious to deny, yet which has never, in him, emerged from the chrysalis state, and must at all costs preserve its protective shell against those—to his thinking—disintegrating influences which he fears might rend those solid walls that encompass his undeveloped spirit and soul.

The cruelty of Saul was thus, it would seem, inspired by that fear which springs from the instinct of self-preservation, and if we analyse cruelty we shall find that in a very large number of cases it is fear that lies at the root. With Saul it would be fear that the palladium of his faith—the Law of Moses—would be subverted by these new doctrines of the Christ.

And now for the journey of Saul to Damascus. He set out with certain officers of the Temple. The season was hot. He had long been suffering from sleeplessness, and his days had been full of cares. He had been goaded into fury by criticisms of his policy, and the gentle mockery of Gamaliel, who had said: "Ye have not yet bound Christ. Thy malefactor roveeth to and fro. Why have ye not cast him into prison? He wandereth through all Judea. Friend Saul, ye be slothful! Let ye haste to snare the Christ, else will he come upon ye unawares and overcome ye."

So Saul, as he journeyed, was spent in body and mind. And not the least of his torment was the memory of the four youths that prayed for him, and had been done to death by him. At midday the travellers rested; then again set forth. Saul's companions dared not speak to him, so dark was his face, so baleful the glance of his eyes. Near Damascus they fell back a few paces, wishing to speak to one another without being overheard by Saul. And as they muttered one to another there came a great cry:—

"And they saw Saul cast up his hands to Heaven and throw himself upon the ground. There was no one about him—no one before him on the road. They hastened to his aid; and as they drew nigh him a Voice that was not Saul's—a voice sweeter than flutes—came softly as it were stealing out of the air. And the words that it uttered caused them to halt, waiting for the answer of the one who lay upon the ground as if he had been smitten by a spear:—

'SAUL! SAUL! WHY PERSECUTEST THOU ME?'

These words were uttered thrice. And after the third utterance Saul made answer. Yet was his speech broken and strange."

Again the voice was heard by the men of his company. They sought for the speaker, who was nowhere to be seen. They were

mystified, for there were no trees or bushes about to give cover. The road was bare and rocky. There were no animals about. So they became afraid, and proceeded to raise up their master, asking him what ailed him, and what was this strange voice that seemed to call to him out of the air? And Saul, opening his eyes, gazed blankly upon them, seeing them not, and he cried out:—

"It is dark! I hear your voices, yet see I nothing. The Lord hath spoken unto me. I have seen that Christ, whom I persecuted, be in very truth the Son of God!"

So he told them of his vision, and they thought him bereft of his senses and stricken with madness. But they would humour him so that he should not rise in anger against them. Here the messenger explains that the Jews had a superstition that all who were possessed with devils were to be feared, for if they should be angered then the devils might escape and enter into those that were round about the possessed man. So these officers obeyed Saul, and they took him into Damascus, into the house of one Judas. They then sought out Eleazar, a prominent Pharisee, to whom Saul had letters, and who was to give him hospitality, and to this man they reported that Saul was too unwell to come at the moment, having had to halt by the way owing to an attack of fever. But they expected him to be recovered before nightfall.

But on the morrow, Saul was still in darkness; and the darkness within his soul was as great as the darkness of his shrouded vision. He was not yet whole in spirit, but struggled with evil thoughts that assumed to his mind fearful shapes—shapes so terrible that in after times he would not even speak of what he had gone through at this hour.

At last Saul was overborne; his stubborn spirit conquered and his mind bent into the shape that his Master would have it be. And then there descended upon him a great Peace, and he rested as he had not rested for many weeks. For he now knew himself the servant of Christ, and in His service he found freedom of spirit.

The story of the Conversion of Saul ends with this quaint admonition from the Messenger:—

"Brother, I would have you study diligently the scroll I give unto thine handmaid; and if there be aught that seemeth confused, let ye question me. The pen may slip and then a wrong interpretation be given and can I not stay her hand, for I am ever unwinding the thread."

There is a good deal in the script which is illustrative of the psychology of the process by which the thoughts of the Messenger are first passed, it would seem, into some sort of pictorial form, to link themselves in the memory-centres of the medium with their phonetic or verbal equivalent, the word or phrase which symbolises the particular shade of thought. But the process, it would appear, is apt at times to become a little mechanical, and the flow of words runs on—it may be—subconsciously: and if under such conditions there be any departure from the exact sequence intended, the divergence may increase until one gets a totally different phrase from that which was intended. One cannot therefore be too watchful whilst the script is developing, in checking all statements that may appear doubtful before they enlarge into greater errors. I am happy to say that in Miss Cummins's mediumship there are relatively far fewer of these than is ordinarily the case; but the need for care in reading over and detecting all possibly weak spots is proportionate to the closely woven historical texture of the script and emphasises the necessity for a certain degree of scholarly competence on the part of the one whose task it is to edit and transcribe the Message.



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'See that YE ABOUND in THIS grace also.'

## POINTS OF VIEW.

We are staunch upholders of liberty of thought. Not merely believers in the doctrine but exemplifiers of the thing itself. Conformably therewith these pages have expressed the conscientious opinions of their varied writers. We have not cut out dogma, nor the expression of dogma; and the writer who has condemned dogma has had equal liberty of expression. The only thing we have not done is to give space for all who have written us—it has been impossible; some of them have written at length, and would require many pages which we have not got. Some of our readers have appreciated the different points of view; others have been distressed where they have not been in agreement. These latter give one the impression that it is an awful thing to hear another point of view expressed. And that we ought not to allow it.

That was the attitude of the Scribes toward Christ. It is the attitude of every doctrinaire who is not on sure ground. It is a proof that he is not sure of his doctrines. Christ said on one occasion that there is nothing covered that shall not be revealed; but some would argue to the contrary up to this point—"Don't reveal them here. Wait until the heretics are in another world." Personally, we like to hear all views; and we are of the opinion that the lesser cannot injure the greater at all. But space being limited we can print only what we consider to be the best; and as there are other outlets for the bad, we prefer for the bad to go to their own paper—and that is the paper which will print them. Each is then in its own place appropriately. WE are in existence to print only the good.

## WE KNOW WHERE WE STAND.

By that we mean the good in spirit, which axiom may be applied to what is bad in the thought of some, but which is not necessarily bad because a man thinks it is bad. An expression may be bad merely because it expresses truth partially instead of wholly. But what man will assert that any human expression expresses truth wholly? So we expected that we should hear from some who disliked a writer who upheld dogmas; and another writer who

said some severe things anent organised Spiritualism. Well, why should not we hear what others are thinking about us? How can it harm us, if we are on safe ground? It enables us, at least, to determine the ground upon which that writer stands, and to thank God that we are upon a safer rock. If we are on the rock we can afford to hear men say all sorts of things; and can keep smiling all the time. That is why we like to see Spiritualism attacked in some of our papers. We thus see what we have to achieve in order to bring these men within the fold.

## THE BEST TEST.

One of the retaliators avows Maurice Elliott to be wrong in his concept of Christianity, and asserts that Christianity must be judged by its fruits; that it is the proud boast of Spiritualism that it has the Christ spirit in exemplification, and is therefore on a plane above the doctrinal. The surer test, he thinks is "By their fruits ye shall know them." He is sure he is on safe ground here.

Very well. We have asked an investigator to appraise a certain Spiritualist meeting on this principle. He has returned with his report—"One of the fruits of the possession of the spirit of the Christ," he says, "is that the Name of Christ is cut out of all their hymns. The next is that the Name of Christ was not mentioned at this particular meeting; indeed, the speaker was not of the type we should expect to use His Name. Afterwards I learned that he was against Christ, and that he was proud to say he was not standing alone in the matter. I asked another as to his attitude towards Christ, and he explained that all Spiritualists held that He was a great medium, but nothing more. I learned that Christians were not much welcomed, if they wished to assert their faith in Christ. I heard about the Seven Principles, and on asking to see them, found no mention whatever of Christ therein. I decided that I wanted to gather no more of this fruit. Is it enough for you?"

## NO NEED TO EAT BAD FRUIT.

It was. We explained that if we described this basket of fruit in print it would make some of our friends annoyed. He replied, with much wisdom, we thought, "I have gathered the fruit, but no one need eat of it." So here it is, set forth. Now, the explanation of the whole matter is, as most of our readers know, the fact that all Spiritualism is not yet Christian; but certainly much of it is; and although all cannot see through the spectacles of Mr. Elliott, nor of Mr. Wynn, any more than all can see through the glasses of Sir Arthur Conan Doyle, yet the fact remains that the following is mainly Christian, and is becoming more Christian. And what more can one want in this world? Here is progress being made; let us help it forward! That is what this paper is doing. We are not critics; we are helpers of our fellows; that is why we wanted them to see what others thought of what used to be, but which is a decreasing quantity every day.

## THE SWORD AT WORK.

"Think not that I am come to send peace on the earth. I am come not to send peace, but a sword." That sword is in operation continually; it is severing part from part; it is cutting away proud flesh. It has been at work in the Christian part of Spiritualism as well as in the other part. It will continue at its work. That is why in church after church there are those who want this paper and those who do not want it. It is becoming a sword in itself; it is a sign to be spoken against, as well as a pruning knife to be used on dead branches, and a salve to the sincere of soul. It is a fire that purges; it is hyssop that cleanses. It is achieving its mission. If Spiritualism is not the puer and the stronger, the loftier in ideal and sublimer in life as a result of the work of this paper, then all our self-denial

and arduous toil is for naught. But this cannot be.

## NOT "THE PSYCHIC NEWS."

And some there are who seem to think we are a paper with only psychic interests. Let them disabuse their minds—We would not toil for the acceptance of the working of a natural faculty; we toil to use the natural for the spiritual benefit of the race. If psychic development is the only outcome, then we are disappointed; for our Master was more than a psychic; He was a great spiritual Lord, and is; and the spiritual stands infinitely above the psychic in interest and value. The psychic pertains to the earth-plane; the spiritual pertains to every plane that is and is to be realised. Were the psychic the end-all of existence, then we would become "The Psychic News," and nothing more; but we use the greater word "Spiritualist," and are laying stones in an eternal building in consequence. And the foundation is that great Spirit Entity dimly apprehended as the Christ. That Being is of infinitely more than psychic import; wherefore it is indication of imperfection of vision to speak of Him as "a great psychic."

## SOMETHING TO BE LEARNED.

His miracles were performed with psychic power—just as He breathed the same air as other men—because He always used natural laws; but He used them aright in all His operations—which is more than can be said of any other psychic; and He had—for He manifested—perfect understanding of those laws; an understanding not manifested by any other psychic. Even Moses—the next greatest psychic—had to be told what to do and say. Christ was the Master who knew what to do and did it without affectation or display. Moses spoke in the Name of Jehovah. Jesus showed us how the meekest of men could use the "I" with absolute authority and power. Wherefore He is traduced as affecting to be Deity. Others there are who affect an infinite knowledge, and assert Him as Deity. They see not that ere they can prove their point they must have a complete understanding of the Godhead in all its relations. They therefore "believe" Him to be "Deity." None of us can prove the contrary. The most banal believer can but assert it. Better is it that we should study all that can be found in the Christ, do His works, commune with His Spirit, accept the revelation His Spirit gives to those of child-like spirit, and leave all the rest until we have fuller light. It cannot, surely, be wrong to take that course.

## PART OF A RECORD.

"Imperator" greeted us. He then said: "I have come again to inspire you to faith in God! Stand firm in God, and nothing can withstand you. Your only strength is in God. Trust. Trust. Trust! Trust not men, trust God! To God you should come. To God you should pray. To God you should give thanks; not unto men, nor unto spirits, nor unto angels, but unto God! To God is all the praise. And God has all the power. I ask you that—Faith! If you have faith as a mustard seed, you could overcome. That is to be proved."

A sifter thereupon remarked, somewhat banally, that here was proof that no mediation of spirits or angels or priest was necessary. The conversation was overheard by "Astrubel" in his coming through, who replied:—

"To those who claim to have come unto the Divine Father in such manner that they need not the ministry of angels, would I say, 'Brother, can your works prove it? Can you heal the sick? Can you make the blind to see, and the lame to walk? Can you raise the dead? Can you control the elements? Can you hush the wind, and make the storm to cease? Can you turn the water into wine?—can you? Where are your works? What have you done in life? Have you done sufficient that you may be called The Brother of the Infinite?'"

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## How a New Trance Medium is Made.

One of the difficulties that Spiritualists encounter is that of learning how to convince other people, how to find mediums to whom to take enquirers, and how to explain, before they go, so that they may not be woefully disappointed.

I was reminded of this, the other day, when sitting with a well-known voice medium of the highest reputation who, before I sat with him, was known to me only by name.

I sat for over two hours; and yet not one thing happened which was in any way evidential. There was not one wonder which the ordinary sceptic, attending his first sitting, could not explain away to his own satisfaction.

Now I am a Spiritualist, who is convinced of survival, and the possibility in certain circumstances, of communicating with our dead friends; but I still approach each medium with whom I sit for the first time, with a caution, looking always for fresh evidence, so that I can use it in my writings, speeches and conversations.

On this occasion, thirteen of us sat, including the medium, a number which experience would consider too high; most of the sitters were women, and most of them were sitters of the type who give away all the evidence before they receive it, their usual conversation, when a voice was heard, being "Is that Harry?"

Now, when an enquirer, like Mr. E. Clephan Palmer, of the "Daily News," wishing to investigate Spiritualism with open-mindedness, attends a sitting of this sort, he comes away, naturally, thinking that all sittings are like this, and wondering how on earth Spiritualists have built up a case which he feels he could destroy with a few cold truths.

He does not understand that nearly all Spiritualists began as he did—sceptical, cold-blooded, analytical, and most cautious.

At the sitting I speak of, the spirit guide, for instance, was of the type whom a beginner would ridicule. At the end of the sitting, he thanked those present for their help in such a way that another Spiritualist, who came away with me, said "When the spirit guide moved the vote of thanks, I almost felt like standing up and seconding it!"

I should think that, apart from the guides—three in number I believe—probably eight spirit voices were heard; a man and his wife obviously spoke to their "dead" son. I accept this, because it was apparent that they knew who it was, after long conversations with him elsewhere.

But I want Spiritualists to try and put themselves, when they read these so-called "exposures" of Spiritualism, in the condition of mind in which a beginner would be when a voice like this came through.

"He hasn't proved he is their son," he would think. "They are merely poor deluded people who imagine it."

Then, of course, the medium was not controlled in any way, a thing which would make the sceptic suspicious until he had enough experience to know that you induce the best conditions and then wait till full proof comes.

The sceptic would find it hard to explain how the hymn singing was accompanied by a fine voice, which, apparently, was very different from the medium's. But we have to remember that sceptics imagine that all mediums are clever impersonators, with all sorts of voices under their control.

Once, a name was given; and, as there was no one of that name in the circle, it was only after a lot of questioning, which a sceptic would suspect, that the spirit voice, after several tries, gave his name and said that he had been drowned in a steamer, apparently off the coast of Africa, and that he wanted the news sent to a certain friend.

The woman receiving the message apparently knew a person of that name;

### SOME DRAMAS AND PEDLARS OF THE SEANCE ROOM.

BY A PLAIN BLUNT MAN.

but we must remember that a sceptic would answer that the medium would have the opportunity of learning this in some way.

Then the sceptic would wonder why, instead of saying straight out that he was drowned at sea in a wreck, the spirit voice made a sound like the screech of a steamer's whistle.

"If he found it so hard to give his own name," the sceptic would argue, "why did he find it so easy to make a sound like a whistle?"

Certainly, even from the experienced Spiritualist's point of view, it is a hard problem to solve.

In the case of this medium, who comes from the North, people who know him well have received from him abundant evidence, time after time. But a sitting like this is interesting if only it reminds you of the first time you sat.

It was a mixed circle, of the usual kind, arranged by payment to a society by whom the medium had been hired. The sitters were not harmonised. They did not know each other, so far as I could tell. It was the first time most of them had met. The psychic condition created by this strangeness is a difficult one through which to work.

"Why, if all the power had gone, as the guide said," remarked a friend afterwards, "could the guide then make such a long speech, and join in the Lord's Prayer with a loud voice?"

Such things are difficult to explain. In fact, the more we study them the less we seem to know.

I only explain all this as a reminder to people of how patient they should be with beginners. Had my first sitting been like this, I doubt if I should have continued my studies of Spiritualism, although, since I was convinced already, it seemed obvious that at least four people in the circle obtained messages from friends.

For all I know, during this sitting, at least one of the sitters got an evidential communication. On the other hand, for all I know, nobody obtained a word that he or she did not know before.

Yet sittings like this mean little to the Spiritualist whose beliefs are based on long experience. For instance, within half an hour of writing the above words, I had my first opportunity of seeing a trance medium go under control for the first time. He was a man who, a few months before, knew nothing about Spiritualism, but who, during the last few days, had been devoting all his time to our movement.

He had been told, a few days before, that he had been chosen by the Other Side for mediumship. Afterwards, at intervals, he obtained messages from the Other World, became "impressed," and was seized, at times, with uncanny convulsions.

Then, when he and I were sitting with a fully-fledged medium, with whom he is associated, we heard taps in the room, taps which answered questions. Then the man felt three touches on his knee, and, shortly afterwards, he was flung back violently in his chair.

"He will now go through the death agony," said the fully-fledged medium, who, himself, had been through such a thing some years before.

For over an hour, the man was controlled, in turn, by four different spirit entities. He struggled and threw himself about on the ground for a long while under the power of a Red Indian spirit.

Meanwhile, the experienced medium explained that, the first time a spirit took control of a new medium, the control was very difficult. You would have thought the poor

man had gone mad. He went through all the pantomime of an Indian's death.

Now and then, he clutched a pillow, held it to his face and kissed it, while he said, "My papoose." There was a death rattle in his throat. He made the most unearthly noises.

Then another control took this spirit's place, and the medium became an Arab chief, behaving like a demented being or a man acting for the movies.

Apparently, the Arab's moods changed from that of a man who, on the Other Plane, was insisting that he was a chief, and then, regretting his arrogance, bowed to a superior will.

Two other controls then took possession of the medium; one was a Cockney, who described himself as "Bill," and said he worked at Covent Garden, but could not remember his other name. This control used, now and then, unpleasant language—this is a thing which the medium never does in ordinary life—poor Bill apologising, after every expletive, and saying he "couldn't help it."

"If you'd been born in a garret, as I was," he said, "instead of being toffs, you would understand. In Covent Garden they have flowers, and flowers of language."

The fourth control was a spirit doctor, who then gave elaborate explanations as to what he wanted the new medium to do.

The Arab guide was to be allotted to him, he said; and he would, in future, find controls very much easier. Indeed, it turned out to be so at the end of the long trance, for the four spirits then took control, one after the other, so easily and so quickly, that if you spoke to Bill, it was once the doctor who answered.

Both Bill and one of the Indian spirits expressed the utmost affection for "the little fat man," as they called the medium. They patted his face with his own hands, stroked his head with his own fingers. When he came to, after his long trance, the medium said that, unlike the other medium, he could remember all that he had been saying.

"I could hear it all the time," he said.

The spirit doctor who came through has told us a most remarkable story—how he was brought up to be "an awful prig," and how the woman with whom he fell in love was so harshly treated by him for a fault that, years afterwards, when he was a doctor in a London hospital, he was punished by being summoned to the deathbed of a woman who had tried to drown herself in the Thames.

"Alas, it was the unfortunate woman to whom I had been engaged," he said. "She was covered with lice and she was starving. I was to blame. She died and I became a misanthrope. I always sat alone in my club, and seldom spoke to anyone. Then, when I died, I found myself in the Other World alone, without a friend. And she, the woman I had despised, was far up above me. Now I am trying to climb up, step by step, to be by her side."

He told us how he was working out his redemption by helping others, and that the other guides were helping him.

"Now then, boys, we must be off about our work," he said, at the end of the new medium's first trance. "Let's get off and help some of those poor wretches down below."

And off they went, apparently, for the medium came out of his trance, and drank the tea which the spirit doctor had asked us to get ready for him before we sent him off home.

It is when you have the opportunity of seeing mediumship from its beginning that you know a medium and all about him.

"I quite agree with you in your judgment of some mediums," said the spirit doctor that night. "Alas, there are many false ones, and they do great harm to our cause. But it is given to you to spread the Truth. You will be rewarded."



## ARE THE BISHOPS TO BLAME?

A clergyman friend is of the opinion that the Bishops are to blame for the lethargy in the Anglican Church toward Spirit-Communion. That depends upon the point of view one adopts. If the clergy are to be considered as men who must not and will not move until led by their bishops, then there is little hope of achieving much during the reign of this or any other line of bishops. We think many folk are in error in surmising that the bishops do not practice Spirit-Communion. They do. But it is mainly communion with those spirits who are effectual in keeping the bishops from practising Spirit-Communion of the more acceptable kind. Certainly they commune with spirits every day of their lives; but the fact that they will not confess to this suggests the kind of spirit they commune with.

Readers must not at once assume that these spirits must of necessity be evil spirits. They may be good spirits—there have been many good spirits ignorant of some of the more glorious facts of creation and existence. Officialdom and ceremony in so-called regency of One who was infinitely averse to officialdom and ceremony, must necessarily attract to itself a certain class of spirit—the spirit that finds itself most at home in that atmosphere; with the result that is to be expected.

But the position may be viewed from another aspect. Suppose one conceives of bishops as those who are to be pushed forward, and who progress only as driven. Surely that is the kinder view to take. Then how can the bishops move unless they are driven? Pharaoh was ruler of Egypt in much the same autocratic way. He refused every appeal to reason and humanity, intellect and awe. He was one who would not be moved until driven. Miracle and threat were of no avail; but when in all the land of Egypt there was sudden loss of every first-born, then the people drove Pharaoh from his position, and he let Israel go. When England loses its first-born mysteriously, then the bishops may be driven to acknowledge the God of Israel. Until then, naturally enough, they do not want the Establishment upset. It is not enough to point out that they fail to carry into practice what they believe in the creed. Does it not require 50,000 preachers in England to labour this proposition into their people every Sunday? And see with what poor result! Let us not expect too much of our bishops. They are as human as any other man who has a seat in the House of Lords. Plebians have no conception of how peers think and reflect. But we do believe the bishops will move—when driven by the people. Then the clergy will follow like good followers.

Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near;  
Oh! may no earth-born cloud arise  
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep  
My wearied eyelids gently steep,  
Be my last thought, how sweet to rest  
For ever on my Saviour's breast!

Abide with me from morn till eve  
For without Thee I cannot live;  
Abide with me when night is nigh,  
For without Thee I dare not die.

If some poor wandering child of Thine  
Hath spurned to-day the Voice Divine,  
Now, Lord, the gracious work begin:  
Let him no more lie down in sin.

Watch by the sick, enrich the poor  
With blessings from Thy boundless store;  
Be every mourner's sleep to-night,  
Like infant's slumbers, pure and light.

Come near and bless us when we wake,  
Ere through the world our way we take,  
Till in the ocean of Thy love  
We lose ourselves in Heaven above.

J. KESLE.

**Daniel.**THE SPIRIT TEACHER OF THE COUNSELLOR CIRCLE ON  
"GREATER THINGS THAN THESE."

There is not one living but could profit by sitting before "DANIEL" for an hour. It is a wonderful hour to those who gather. Some of us have studied and taught the Scriptures for thirty years, but we find we are only beginning to learn the truth contained in them, and lying beneath the surface of the letter. He pierces the veil enshrouding the letter, and reveals the Truth in Spirit light; and the revelation is astonishing.

In response to request, "Daniel" dealt with the text found in John xiv. 12: "Greater things than these"; and in the course of that masterly exposition he showed us what we had never perceived before, and what is contained in no commentary, and which perhaps could only be seen and known by those who in the Christ school of the heavens had had superior instruction such as they do have in the facts which underlie the letter of Scripture. The following extended notes are but fragmentary of the whole.

"Daniel" asked us, in commencing, what our ideas of the essential and main points of the passage were. One after another we stated our views, and he accepted them with his quizzical "Yes"; and when, in due course, he came to a young man who replied that he had not yet formed an opinion he responded that that was the best reply yet given. When, therefore, he asked the ladies to express their opinions there was a discreet silence, professing extreme lack of knowledge very commendably, aptly illustrating his remark that gentlemen are considered to be positive, ladies negative.

He then continued: "Opinions are valuable, cumulatively they are valuable, and we may gather something from them. Now, what was the central idea? That is what we have to get down to. It is not Oneness with the Father; it is not the promise of the Holy Spirit; the central idea was The ignorance and darkness of the Apostles' minds even after having been taught so fully by Jesus—primed up to the subject so thoroughly, if I may say that. The whole passage (John xiv. 1-et seq.) constitutes an elegy on the subject of their ignorance and lack of perception. He evinced extreme sorrow that they to whom he had expressed so much, could show by their questions that they had apprehended so little, that they hadn't caught the very elements of His teaching. If you carry that through and go farther into the matter, you may hope to see some light; otherwise the passage is nothing more than a useless repetition of creeds and forms and beliefs, claiming what they should not claim.

"That was not what He intended to evoke in this passage, indeed, that was what He most wished to hide—much is hidden in His life. Now . . . I only know the main facts, one of which was that, to your eyes, Jesus Christ claimed a divinity and oneness with God, and, on the other hand, it looked much as if the disciples did not recognise that oneness with God. Now, you can learn the truth even by means of such a crude interpretation if you follow it through; but your Churches and theologians have contented themselves to let it go at what you have expressed, that Jesus Christ claimed divinity, and the disciples had not seen or comprehended that divinity. Now you see we are getting deeper into the matter—towards the root. I want you to imagine Jesus Christ bringing himself up from boyhood to manhood on the one truth satisfying to His Own soul, sufficient for all His need: the truth that He was Spirit, that all men are spirit, all things spirit; and devoting His whole energy to the realisation of that great fact—great fact as it was. He comprehended Himself. He knew Himself to be part of the Divine; He reflected the Eternal Spirit. It grew and blossomed

within Him, and He had tended its growth. He knew Himself for what He was. He saw the world through the eyes of Spirit, and when He saw the evil and the filth, the criminal, He looked for nobler things—for the other side of the matter; He looked for pity and aid, and for opportunity to lighten every occasion for man by the realisation of everything through Spirit. Therefore, when the disciples began to repeat their platitudes, He became wrath that after all His teaching, so patient, so tender, they had not caught His meaning; they had not even tried to appreciate Spirit at its true value. So He said: 'You realise surely that no man that hath seen Me hath not seen the Father.

"Now, if you come down to that, what does it mean? That the Apostles could not see beyond their senses; they could not understand what Jesus Christ was; they contented themselves in believing what they had heard, that He was Son of God; that was sufficient for their souls, they would be saved on that. They were content with that. Then Jesus Christ utters that reproach at all their backwardness, that sorrow that they had not been able to comprehend more. He gave to them something more than they already had. He told them something new. He said: 'What! have ye not yet learned?' They had not! And they have not learned to this day, because if only they would look beyond the matter, they would say they do not realise when any man says he is at-one with God. If any man think, he will say he is not at-one with God; and he cannot understand what it all means. But Christ could, and He said, 'Cannot you understand what at-oneness means, when I have taught it and demonstrated it all my life?' They answered 'Yes, yes, we see!'

"What a tragedy! What a tragedy! They knew they did not see. And He knew that they knew they did not see, although they said they did. And He went to the cross knowing they did not see, and could not, and would not for a thousand years, and a thousand thousand years, and still they saw not. And so in painful realisation of His failure to teach them, and their failure to realise the truth, He went on to say, 'But because I go to the Father, greater things than these (ye now see) ye shall see and do,' namely those things He had failed to enable them to do. What did it mean? It was a noble reproach against His Own failure to make them realise what at-oneness meant. He said, I have not done it, but ye shall see it, ye, shall do it for others. I have failed, but because I go to the Father, and have no more opportunity here, I leave it with you, and ye shall continue the work, and do what I have left undone, this greater thing that I have been unable to accomplish on earth.' And He firmly believed that they would, and credited it to them, and so He said, 'Go ye into all the world and preach at-oneness. I leave it to you to do; you shall do greater works, uplift more hearts than I have done, teach more effectually than I whose failure is demonstrated in your very words.' What noble aspiration! Surely it should make an Apostle blush for shame. Not one preached it, because not one knew what he meant. Tragedy of tragedies, which men will not even now see, and will not until man lifts his mind above things material. Worldly things absorb his mind and his body. He lives for pocket and food and pleasure, for earthly gain; and, think you, if your garner be empty in the Beyond, how shall you feed? It is upon your soul you shall feed when you step into the other world, or else you shall starve, for none other shall provide for you what you do not provide for them."

(Does not the word "because" express other in the original than is here apprehended?)

"I should say it does not. It makes His



## What was in the Mind of Jesus.

*The second of a series of articles on "What did Jesus Say?"*

By the REV. WALTER WYNN.

Scientific facts are largely proven and established by means of correct inferences. Electricity was once regarded as a shadowy emanation of an unknown something, but certain inferences drawn from its action led to the knowledge that it is corporeal, and can be weighed. Einstein, by a similar method, revolutionised the idea recently held concerning light. In every branch of science, great discoveries are made by logical inferences drawn from ascertained phenomena. The words of Jesus are the material from which, when correct inferences are drawn, we shall be able to make discoveries of the first order. At any rate, we propose now to state necessary conclusions from the words of Jesus to which we have given a free translation.

And first: It is obvious He believed in Another World. He never so much as debated its possibility. He acted upon His certain knowledge of its existence. Angels came to His help as naturally as the postman brings us our letters. He was quite sure He could call twelve legions of them to His assistance. He Himself could do this! The beings that govern the other world are therefore under His control. Death is no obstacle to Him. He opens its doors, and the departed spirit returns. Blind religionists laugh Him to scorn, but He casts them all out. He goes at midnight into lonely places to pray. He affirms He came out of the Other World, and will return to it.

Second: The Universe is a home. It is not a mere combination of material forces that came into being somehow, and which act He knows not how. They are the servants of a household, over which Intelligence presides. The Mind of a Father is over the House and all who dwell in it. But what a Mind! What a House!—it has rooms in it large enough to accommodate all the weary pilgrims who have reached, or ever will reach it. Here they rest and recuperate after their tiresome life's journey, amid the charms, the quietude, and comforts of palaces, built up in the Invisible. They are prepared to meet the needs of all who come to be with Him there. He left these mansions in order to supply a place exactly suited to the requirements of His followers, and fit for Himself.

Third: God is not a dumb Absolute. He is a Father, whom Jesus reveals to men in His own Person. The things He had been doing on Earth the Father is always doing on an Infinite scale. The Unseen Worlds were filled with His Father's glory. The Universe was vast and palatial, and in it were Resting Places for the weary which had existed from before the foundation of the world—a daring affirmation, surely, for any merely human being to make? Jesus made it, knowing that within a few hours a howling mob would be heading the most solemn procession ever formed. They would watch, mock, and scorn Him, and hurl Him in derision into the Invisible; but in an inimitable agony that only comes to those who suffer through the malignant sins of others, He committed His spirit into a Father's hands—calm, majestic, serene.

Fourth: Any fear of death is unnecessary. None of us need be troubled. This is the grand consolation stamped upon His words. His spirit passed into the hands of a Father. What this assurance may veil from our eyes we cannot say. The stages in the successive experiences in the Father's House are not fully revealed by Jesus. We can be quite sure He had wise reasons. He always left by word and example the strong conviction that He had work to do in this

world, and ordered His disciples to take up their cross daily, and follow Him. But He said sufficient to put our hearts at rest. The world does not roll as an orphan in cold stellar spaces. Its inhabitants can know there are houses not made with hands, eternal in the heavens.

These four inferences are clear and indisputable. The Mind of Jesus is unclouded. The Morning Star rises with glittering splendour on a dark world, and sends its beams of light to every bereaved heart, but a proper and legitimate enquiry at once arises as to the knowledge and authority of Jesus in making such bold statements.

The fact He made them is in itself one of outstanding and fundamental importance. For no one else ever made them. Each founder of every other religion taught something different. Jesus as a Person and Teacher is absolutely unique. We can say this without entertaining any dogmatic view of His birth. Gazing upon Him simply as a figure in history we can arrive at the legitimate conclusion that He knew the full force of His words, and that they were based on actual personal experience.

One thing is obvious: we shall never believe in Jesus if we limit the records of what he said and did to the explanations of finite thought. The question of the truth of His physical manifestations has been the ground of His rejection by perfectly sincere men who could not reconcile them with the laws of Nature. But modern psychological phenomena are swiftly removing the obstacles to belief. The New Testament not only bears internal evidence of its truth, but demonstrably reveals that Jesus was in possession of knowledge which modern science is slowly accumulating. In other words, science is moving on with weary steps to verify the truths He uttered. The scientific knowledge in the world in Christ's day precluded the possibility of creating Him as a fictitious character. His biographers did not know the scientific principles veiled in their own reports of the actual Man who moved among them. He told them that the "Spirit of Truth" would ultimately make everything plain. He is now doing so, and will do so more and more. All men will at last see that He was the Way, Life, and Truth in Himself. Having Him, we have all we need, not in detail, but in substance and principle. If not, then He falls below His own claims, and proves Himself a dangerous rather than a reliable Teacher. He said that heaven and earth should pass away, but not the words He spoke. Why? Because they are revelatory of the secret powers and facts of the Invisible World and Life. They are built into the structure of the Universe itself.

The statement made recently that "the Christian religion does not centre upon immortality" is utterly false, and is a curious illustration of the extremes to which some will go in their attempts to discredit modern evidences of survival and the life beyond. It ignores the great central fact of Christianity. The Resurrection (survival) "is the keystone of the gospel arch, the point around which everything revolves, and to which everything is subordinated." Paul sees this clearly in I. Cor. xi. 32. The great demonstration of survival which Christ made was evidently the chief thing upon which his mind was set during the last months of his mortal life, and was rightly regarded by him as of supreme importance. And so, indeed, it was, for without survival all moral qualities and virtues, all self-sacrifice and endeavour, all achievement, are of no ultimate value whatsoever, and men might well say: "Let us eat and drink, for the morrow we die."

—Rev. Charles L. Tweedale.

utterance even more problematical to the world; and it makes it of much greater weight with our souls, and lays a more tremendous responsibility upon you. He was looking forward to the time when He should be crucified. Because I am going to be crucified you shall go on to finish My work, achieving what I have failed to do. He hoped it. A great hope, a noble hope, Not fulfilled yet, you may know that; we know it too, not fulfilled yet, and thus we see Him burdened yet. His hope yet unfulfilled."

And "Daniel" are we to understand that the position is where Jesus left it 1900 years ago, and that He is still deploring the failure of His great aim of bringing the world to at-oneness?

"That is exactly so, alas! Try, above everything to do as Jesus Christ did. Try to finish His work, and achieve these things He left undone because He was cut off. It will be done one day. Jesus Christ died in the light of this glory, Spirit, beautiful, transcendent."

### HOLDEN SAMPSON AT HOME.

*A Clergyman writes us—*

I saw a reference in last week's "Christian Spiritualist" to Mr. Holden Sampson. I have met this gentleman several times, I have but little faith in him. He gave me one or two of his books. I wrote to ask him quite a civil question on a certain point found in one of them, and received from him a furious and rude reply. I take it that he could not answer my question. Hence his anger. He was once a Spiritualist, now he denounces Spiritualism, and yet practices it!

But apparently he wishes to have the monopoly. Good spirits communicate with him. Devils with everyone else. A few months ago his son Dudley was accidentally killed in America. He refers to this in "Koinonia" (October 25th). This is what he says: "On the third day (i.e. after receiving the news, which naturally was a great shock), I was sitting in my chair; silent, still; conscious of all that was going on around me. I was alone in that room; every one else was busy about their farm business. I felt somebody putting an arm round my neck, and a kiss on my forehead—no words; and then a voice came to me, very familiar to me, which I have (had) not heard for a long, long time, the voice of my dearly beloved brother, Henry Leader, whom (who) you will know died very suddenly, in a moment at the house of our dear sister, Anne. It was a whispering kind of voice—it was not a voice, really, it was more a vibration than a voice, telling me to be of good comfort and cheer, that the great Master had put him (Brother Henry) in charge of our Dudley, and he was perfectly safe and perfectly happy, and we need never be concerned about him again."

Mr. Sampson's name is no longer in the Clergy List. He told me he had not entered a church for 14 years. In his Community he has not only abolished all Sacraments, but even prayer. He swears by Holy Scripture in so far as it supports his theories, otherwise the writers are clearly mistaken. He makes no bones about this. In the above quotation his grammar is not very good. I have corrected two mistakes, as you will see. He regards the Saints as rather poor creatures. They were not Mystics, like himself, who has attained to the highest degree. He claims to be a reincarnation of one of the race which did not fall with Adam. I know not his authority for thinking that there were any such. I do not know if all this will interest you, but Dennis Bradley may be interested in it, as he refers to him.

A friend in Warwickshire, with whom I stayed recently, once visited Sampson in his house at Tanner's Green, and has heard much about him. He was not impressed.

How differently I have been treated by Spiritualists!



## 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.  
 Grottrian 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.  
 Bolton.—28, Nelson Square, 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.  
 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.  
 Great Yarmouth.—Spiritualist Society; Tuesday, 7.30.  
 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.—Dunbar Rd., Seven Kings; Sun., 7 p.m.; Tues., 8 p.m.  
 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.  
 Middlesborough.—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.  
 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.  
 Witton-Gilbert.—  
 Wigan.—Ch. Sp., Arcade Street, Library Street, 2.45; 6.30; 8.  
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