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Spiritualism and Common-Sense.

OSTRACISING THE CHRISTIAN TO ADMIT THE MOHAMMEDAN!

By the Rev. JOHN LAMOND, D.D.

to include all. We know a good deal about Freemasonry, and we know that whilst Freemasonry in its preliminary stages is founded on universal brotherhood, in its more advanced stages The Christ has His own place. Had it been otherwise Freemasonry in this land would never have attained to the position it occupies in our social life. God bless the Freemasons! Their religion is a practical one. May the day be hastened when every form of religion will be as practical and helpful. The Freemasons make the widow and orphan their special care.

But in this respect how different the attitude of many of our modern Spiritualists! They make it their special aim to suppress the Name. We cannot further press the analogy between Freemasonry and Spiritualism, for that would be to tread on forbidden ground, but we claim that in Freemasonry there is the world-wide appeal to all men with no disparagement whatever to the Name of Jesus Christ.

We have no desire to shut out the Jew or the Mohammedan or the Buddhist or the Hindu from the knowledge of spirit communion. That is open to all. It is world-wide. But we maintain that in a Christian nation Spiritualists are sadly misguided when they go out of their way to show open antagonism to that Name, which is embedded in our Western civilisation.

THE NEW ERA DAWNS.

We are at once met by the answer that Christianity is out of date, that it is superseded and must give way to new and higher conceptions. That is a prevailing belief in many minds. Christianity has had its day, we are told. We are on the threshold of a new era. We believe that we are on the threshold of a new era as firmly as any man; that new and higher conceptions will gradually take possession of men's minds; that the future will as far transcend the present as the noon transcends the dawn, but in that evolving future all that is the best in the Past will be conserved and treasured and illuminated by the wider knowledge that will have been gained. Why should Spiritualism be made the weapon in the hands of what after all is a section of Spiritualists to attack the fundamental beliefs on which our civilisation rests? That is not the attitude of Sir Oliver Lodge. He is one of the outstanding figures in the movement. He recognises and appreciates what is fundamentally of value in our Christian religion. In his "Substance of Faith" he shows that even by changing the emphasis only a very little the essential doctrines of the Church can be maintained. But he is only one of many sincere Spiritualists who see no occasion whatever for Spiritualism being in antagonism to the Christian Church. As to the crudities and excrescences that have become attached to the creeds of the churches, that is a different matter altogether. When did The Christ say that this planet was only six thousand years old? When did He say that the actual, outward, material body

would rise from the grave at some remote period of time? When did He say that Roman Catholics would be in Heaven and the Protestants elsewhere, or *vice versa*? Here there is ample scope for enlightenment; and Spiritualists do well in teaching and proving that there is a meeting-place for men and women of every creed, and for that matter of every faith. But if they are not called upon to exalt the Name of Christ, then in the name of common-sense leave that Name alone.

The reason for this form of propaganda lies much deeper, and we will deal with that in another article. It is the outcome of a section of Spiritualists who found voice towards the end of the Nineteenth Century. We are convinced that their views are entirely wrong, and that Christianity is based on something far more real than astronomical myth.

THE JEWS AND MOSES.

But my far-thinking Spiritualist brother will be ready to charge me with lack of vision, with having no adequate conception of the meaning and scope of Spiritualism. We are not so sure of that. We have not read and studied the literature of Spiritualism for more than forty years without entertaining a fair conception of what the movement stands for, and of all that it may accomplish in the uplift of humanity. We repeat that there is something divine in Spiritualism, something of overwhelming worth, seeing that it has survived, and is spreading every day, notwithstanding the manner in which it has been presented to the British public at many of our public services.

The movement is wide enough to include men and women of all phases of belief. We have no desire, whatever, that the Jew should be excluded, but in propaganda work among the Jews would the first step taken be to set aside the name of Moses? Surely, in working among Jews it would be wise either to be silent as to that name, or to regard the name with reverence.

OUT-OF-DATE THEORIES.

The belief that was entertained twenty years ago by a section of Spiritualists that Christianity has no real foundation in fact is completely out of date. Some investigators thought they had made a great discovery and wrote strenuously to promulgate their views. They were strengthened in their convictions by messages that were being received from the Unseen World. That phase is passing away. The more recent investigators are actually contacting the Christ-sphere, and both views cannot be correct. We have little doubt in our own mind as to which view will ultimately prevail. There is one passage in Carlyle to which we would direct the attention of those Spiritualists who believe that it is their special mission to abolish the Christian faith. Carlyle was not a church-goer, and on many occasions he expressed himself with considerable freedom as to the value of church services. He had little patience with many modern presentations of the doctrines of Christianity. But as regards

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

At a meeting we addressed the other week the chairman gave out as the concluding hymn "Praise to the Holiest in the Height." It was Mr. Gladstone's favourite hymn. We have never in our life heard that hymn sung with such rapture. The temple in which we were met seemed to quiver with praise. At the conclusion of the service the chairman turned to me and said, with a somewhat sad tone, "Our people are hungering for simple Christian teaching, and our leaders will not give it them."

At our next meeting, in Brighton, when the service was over, and the Spiritualist newspapers distributed, my host said to me, "All our 'Christian Spiritualist' newspapers have been sold. We will have to increase our order for next week by six copies." A modest enough increase, but still significant. The two experiences have awakened several thoughts in our mind. That there is something divine in Spiritualism is proved by the fact that it has survived at our recognised services its mode of presentation to the British nation. If many leaders had wished to alienate the British public from any reasonable consideration of the subject they could not have adopted a more effective method of doing it. We are a Christian nation. The religion in our midst is the Christian religion. It may be that the teaching of the Christian faith sits more lightly upon our shoulders than on the shoulders of our ancestors; but any religious convictions we possess are drawn from Christian sources. When, therefore, the ordinary church-goer or, even, for that matter, the "man in the street," attends our services and finds the Name that he has been taught to reverence deliberately suppressed, when he finds hymns that he has been taught to sing in his early years deliberately changed, and that Name obliterated, what other conclusion can he arrive at than that the Spiritualist Church is an anti-Christian church. The Spiritualist may reply that he is not anti-Christian, that he reverences that Name, as he may well do. But the man in the street promptly replies, "Then why in the name of common-sense do you suppress the Name?"

THE NAME OF CHRIST.

That there is a wide-spread feeling upon this subject is evidenced in many ways. The contributions to the maintenance of this newspaper is a witness for it. There are thousands of Christian people at the present time who are as deeply interested in the Spiritualistic movement as any of its pioneers could have been, but they cannot see why the Spiritualistic churches in their organised form should in any sense be anti-Christian. Why—in a Christian nation?

We are fairly familiar with the arguments put forward on the opposite side. We know it is stated that Spiritualism is world-wide, that it cannot be monopolised by any church or creed, that it belongs to Humanity, and we must therefore have a basis that anyone, be he Jew, or Buddhist, or Mohammedan, can at once accept. They appeal to Freemasonry, which has a basis broad enough

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the Christian religion in its essence he writes as follows:—

"We understand ourselves to be risking no new assertion, but simply reporting what is already the conviction of the greatest of our age when we say—that cheerfully recognising, gratefully appropriating whatever Voltaire has proved, or any other men has proved, or shall prove, the Christian religion once here cannot again pass away; that in one or the other form it will endure through all time; that as in the Scripture, so in the heart of man it is written, 'the Gates of Hell shall not prevail against it?' Were the memory of this Faith never so obscured, as, indeed, in all times the coarse passions and perceptions of the world do all but obliterate it in the hearts of most; yet in every Poet and Wise Man, it finds a new missionary, a new Martyr till the great volume of Universal History is finally closed, and man's destinies are fulfilled in this earth. 'It is the height to which the human species were fated and enabled to attain; and from which, having once attained it, they can never retrograde.'"

WE NEED NOT WOUND.

That passage expresses more clearly our own conviction in this matter than we could do in many volumes. It does not seem to us that the mission of Spiritualists is to attack either Christianity or the Founder of Christianity any more than it is the mission of Spiritualists to attack Mohammedanism or the Founder of Mohammedanism. We have certain definite beliefs as to the reality of Spirit Communion, certain definite beliefs as to the conditions that prevail in the future world, certain definite beliefs as to the unexplored faculties of the human mind; we have a philosophy that opens up vistas of thought which might well render us indifferent to the passing cares that are incident to human life; we have an outlook which is world-wide and which comprehends the unification of all nations and peoples in one common brotherhood; we have a vast enough field for discussion and debate without necessarily turning aside to wound the feelings of any Jew or of any Mohammedan, and, we may add, of any Christian.

HOW TO MOVE THE STONE.

The antagonism of the Christian Church and the dogmatism of the Christian Church in its modern form, is undoubtedly a matter for regret. We all regret that. But it is our object to remove that antagonism. The time is not so far distant when the Church will quietly absorb the greater part of our teaching. There will be healing circles in every congregation. The gifts of clairaudience and clairvoyance will be restored. Inspired speech will not be unknown. The new outlook will take possession of the minds of men, and the Church will again become the custodian of these priceless gifts. Not that they will be confined to the Church. There is the eternal urge that transcends all organisations, and apart from which every organisation would soon become petrified and useless. The Spiritualist movement will remain outside every organisation with a definite mission of its own, but that mission will be more speedily fulfilled if our operations are conducted in the light of reason and common-sense.

8.6.8.6. Tune, *Jazer*.

Our Father, God, Who art in Heaven,
All hallowed be Thy Name;
Thy Kingdom come, Thy will be done
In earth and Heaven the same.
Give us this day our daily bread,
And as we those forgive
Who sin against us, so may we
Forgiving grace receive.
May we not in temptation fall,
From evil set us free,
And Thine the Kingdom, Thine the Power
And Glory ever be.

Our Healer Day by Day.

A MIRACULOUS CURE AFTER EIGHT YEARS' DEAFNESS.

BY ANDREW BASKERVILLE.

The most remarkable case treated last week by Charles Adams Simpson, the healer, who recently placed himself under the supervision of Mr. Hannen Swaffer, and whose cases I am recording carefully, was that of a Mr. Brereton, a Spiritualist engaged in the General Post Office. For eight years he has suffered terribly from deafness, which has retarded his promotion and caused him much inconvenience.

The occasion of his first visit to Mr. Simpson illustrated the drastic measures sometimes used by Dr. Lascelles, who is Simpson's spirit guide, to protect his medium.

Three of us were sitting with Simpson in the healing room, when Mr. Brereton knocked at the door. I went to open it; but I could not turn the handle. The other two men sitting with the medium were somewhat alarmed, wondering what had happened. They both rose and tried the handle for themselves.

Then Mr. Simpson was controlled by Dr. Lascelles, who said, "You cannot open that door until the patient outside has left the house. I am sorry to have to take such drastic action, but the sensitive cannot treat any more cases to-night. He is on the verge. I have used him quite enough."

In the meantime, Mr. Brereton, outside the door, had called Mrs. Simpson, who, thinking someone had locked the door, found all the keys she could, not knowing which was the one. We had all three tried to pull the door open inside.

Now, she and Mr. Brereton were outside, trying to push it in. Not wishing to shout, because the Doctor was controlling the medium, I pushed a note under the door, telling Mr. Brereton what had happened. So he went away.

When he returned on the following evening, a new patient, it was almost painful, trying to hold a conversation with him, as he was so deaf. But the medium, when controlled, did something to his ears, which I could not understand.

"I felt something break inside my ear," said Mr. Brereton, "and something seemed to be running into my throat."

When I answered him, I found he could hear quite plainly, although he had been almost stone deaf, ten minutes before.

Wishing to test how well he could hear, I placed him at one end of the long room and stood in the corner at the other end, myself. Yet when I spoke to him in quite an ordinary voice, he could hear every word!

I may say, in regard to Mr. Brereton's case, that he has been under medical treatment for years, but with no beneficial result. He is a member of the Rev. J. W. Potter's circle.

Another patient receiving extraordinary benefit last week also belongs to Mr. Potter's church. That was Mr. H. Teverson, who, when a farmer in Canada, years ago, was badly injured by a fall from a freight train. When treated by Dr. Lascelles a week before, his lameness was greatly lessened, so much so that he walked out, waving his sticks. Following his second treatment last week he has been free from pain for the first time in fourteen years.

Although this old man, who is 74, is suffering from double rupture, in addition to his lameness, Dr. Lascelles jokingly remarked, just before the patient left, "I will have you playing marbles yet."

A third case was that of a lady who was suffering great pain from rheumatoid arthritis. In a few minutes, much to the surprise of her husband, who had accompanied her, she was able to move her wrist freely, this for the first time for years. Her pain, too, had almost completely gone.

A fourth case is that of Mrs. Thomas Arthur, who has been suffering from cancer very severely. She received her eighth or ninth treatment last week, when Dr. Lascelles, who said he had removed no fewer than fifteen cancers out of eighteen, said, "Within five or six weeks, during which I shall treat you for your nerves, you will be restored to health."

Certainly in this case, the patient's condition has improved enormously. Indeed, Dr. Lascelles's own comment will perhaps explain the whole miracle best.

"Cancers removed while you wait," he said jocularly, the other day. "You will soon be playing cricket."

REVEALED AT A SEANCE.

MEDIUM TELLS WHERE TO FIND MISSING NURSE.

A Spiritualist medium's remarkable vision, which described what happened to a Gloucester missing nurse, Miss Mary Jane Elliot, and pictured the place where the body would be found, has been corroborated by the recent discovery of the nurse's body, as recorded by *The Daily Herald*.

The nurse disappeared on November 22. Two weeks later the son of a well-known Gloucester resident attended a seance in London.

At this seance the medium described the missing nurse and said she had thrown herself in the river.

Immediately afterwards she wrote a letter saying that the body would be found in a decomposed condition near the rocks on the banks of the River Severn.

The body was found near the Severn Bridge on a rocky shore similar to that described by the medium.

DR. OESTERLEY EXPLAINS.

In a letter to the "Daily Graphic" the Rev. Dr. Oesterley denies that he has been "captured by the Spiritualists" or that he could be regarded as a "dupe of the devil." The facts were that he was asked for his opinion on the contents of this "Chronicle of Cleophas" and not on its origin, and he found that the script was "not only of great interest but thoroughly orthodox, all the fundamental tenets of the Christian faith being strongly emphasised."

"As to Spiritualism, i.e., the belief that spirit can communicate with spirit, whether attached to the body or not. I cannot see what there is in this contrary to Christianity. With the vagaries of individual Spiritualists we need not trouble, but can't the devil be left out of the business? I am not a Spiritualist, but have a natural sympathy with anything which tends to counteract the nauseous materialism of the present day."

SELAH.

Selah is usually a puzzle to Bible students. They have a variety of interpretations of its meaning. The other night a spirit named "Hosea" spoke at length to assembled spirits about our Circle. His language we knew not, but a following control told us he was speaking to an audience of priests, and that he was speaking blessing to them; that they listened to him as to a great one, and joined their prayers with him as he prayed. As "Hosea" finished speaking on that particular night, we caught his last utterance. It was "Selah." Could it have meant what we mean by "Amen"? or was it a form of "God be with you"? We will ask at the next opportunity.

How Paul accepted his Mission to the Gentiles

FROM THE CHRONICLE OF
CLEOPHAS.

BY FREDERICK BLIGH BOND.

The following is one of a series of articles on "The Chronicle of Cleophas" which began with issue No. 20, and which have the advantage of the comment and explanation of Mr. F. Bligh Bond, who, as a recorder deeply versed in Psychic understanding, Scriptural Knowledge, and Spiritual perception, gives immense illumination himself to these remarkable writings. It is not to be wondered at that men and women of all walks of life are manifesting intense interest in these articles. All back numbers are at present obtainable from the Publishers.

For three days, we are told, Saul lay in darkness, neither eating nor drinking; but full of content that the Lord had permitted him to rest thus until death should come to him: for evidently he thought it was the end. Now and then he was seized by a great remorse, and longed for an opportunity to undo the evil he had wrought; and at such moments he was fearful lest he should go down to the grave without having testified by deeds to the reality of his new faith. But on the third day there came a change. Once more the mysterious Voice sounded in his ear, telling him that a choice lay before him. He might elect to die and be at peace; or again he might accept the charge of bearing to the Gentiles the tidings of Christ. And Saul cried out joyfully that if his sight were restored to him, he would gladly do the bidding of the Spirit in spreading the Light among the heathen. And the Voice said:

"Let ye then make no answer till I have shewn you that which lieth before you if ye take upon yourself this burden."

Then comes a strange story of the premonitory visions which passed before the inner eye of Saul. One by one there came to him images of what should befall him in the coming years—images of trials such as might well daunt any but the most resolute of men. First the cursings of those who had been his allies among the Jews; then captivity, stripes, and persecution in various forms; times of exile, of starvation in the desert; dreadful days of concealment in a foul and noisome pit; and again the very pains of death itself.

"Fearful were the images in that blind night that was about Saul. And when they were ended and the dark was still and deep once more the Voice spake again unto him, saying: 'Choose, Saul! Will ye bear this burden? Ye have seen the tidings of the years before you. Will ye receive your sight and take upon yourself this life which hath in fulness a sure joy and pain; or will ye cease from living? For thus may ye escape from this charge.' And Saul made answer: 'I am ready, Lord! Shew me the Light and I will follow it.'"

The Voice spake no more, but the same evening came Ananias to the house of Judas wherein Saul lay; and he laid his hands on the eyes of Saul, praying that they might be opened. And Saul saw once more. And he besought Ananias to baptize him as a great but repentant sinner ready to shew his zeal for the Lord. On Saul's baptism, says the Chronicle, the brethren asked him by what new name he should be known among them.

Saul Chooses His new Name.

The Chronicle gives us an interesting reason for Saul's choice of the name PAUL. It is one which has a double significance appreciable to the student of a certain form of symbolism which was commonly employed by the Greeks in the choice of names, and was based upon a coincidence of numbers related to the name by the ordinary computation of the value of the letters. First however let us take the meaning of the name *Paulos* itself as expressed in the Chronicle. The passage may be quoted:

"And when he was baptized, they asked of him what name he should be known by among the brethren; and he made answer: 'I am vile. There is no name that I am worthy to bear unless it be a one that is a sign of my littleness of soul.' So was the name Paul chosen by him. And in the days when he strove with the Gentiles and in the days when the heathen wondered at him and called him 'Master,' it was his custom to whisper this name as a reminder that he was little in the sight of the Lord and less worthy than the least among the brethren." Scholars have found some difficulty in

accounting for this choice of name, which is often found as that of a Roman gens and is first met with in the Acts xiii. 7, in the story of the conversion of Sergius Paulus the Roman governor at Paphos. It has been supposed that Saul either adopted the name later in compliment to his first Gentile convert of distinction, of that the writer of the Acts of the Apostles intended to imply that it was so adopted. Others however, have accepted the idea that it was assumed by Paul himself as derived from the Latin "Paulus," which could carry with it its original meaning (as derived from the Greek), of "little." Now with the Romans such a name as applied to a family would without much doubt have denoted a physical characteristic. The gens Paulus would probably have been small of stature. But the name would soon and easily lend itself to a metaphorical meaning as such names or words commonly do. So "Paulus" would come to mean "little of soul." With this Apostle the change would be of yet greater significance because, in the Greek, *Saulos* means "swaggering or prancing"—hence vain or conceited, and boastful, whereas *Paulos* and its other variants *Pauros*, *Phaulos*, *Phauros*, mean or imply trivial, paltry, and (of persons) low in rank, common, and of no account. Our words "poor" and "paltry" seem nearly allied. We may readily discount the name as being given in view of physical peculiarities. A mere nickname could not have superseded his own among those who, least of all, would wish to emphasize purely personal defects. Can one conceive, for example, of St. Luke condescending to give him a ridiculous title?

But I would now speak of that numerical analogy which was commonly recognised in the choice of names. This was found by the system known as Gematria, a "code" or cypher used in Magna Græcia for purposes of trade, political matters and otherwise. It is found all through the Septuagint and the Greek New Testament, and cannot be denied though it has been utterly neglected as a means of exegesis by our brainy modern critics, who will not even condescend to recognise its existence nor to put themselves in touch with the mind of the day when it was used. But it was the Number of a name which gave it its significance, and Paul, in the choice of his name, had not only in view his own utter insignificance but the Righteousness of God, for which he professedly stood for ever after his marvellous conversion. God, in his eyes, would never be subverted by human obstinacy, nor would His righteous counsels be frustrated. Hence the Righteous will of God was to be his perpetual landmark, the goal of all his acts. And so the name he chose would also be *The Righteousness of God* (*He Dikaionune*) since *Paulus* by number (P=80. A=1. U=400. L=30. O=70. S=200.) totals 781 and *He Dikaionune* is also 781. Thus the trained mind of Paul would interpret the confession of his

own Littleness as the acknowledgement of the Lord's Righteous justice by which his stubborn will was finally subdued. We find this word "righteousness" used in the Epistle to the Romans no less than thirty-five times. It was burnt into the mind and soul of this Apostle: and it is in speaking to the Romans that he makes this frequent use of the word. Not so to the Corinthians, for reasons which we can best understand when meditating on the difference in the minds of these two peoples. With these Greeks Paul speaks more often of the Wisdom of God, and here again he must have been conscious of the promise implied in the choice of the name *Paulos*: for *Sophia*=Wisdom has again the same number 781.

To return to the Chronicle of Cleophas. The narrative goes on to tell us how the brethren at Damascus went in fear of Saul, and avoided him until he publicly proclaimed himself a Christian. This excited the wrath of Eleazar, who had been gloating over the prospect of a persecution of which he would share the honours with Saul. Eleazar in his wrath planned to slay this traitorous colleague, and Saul, or as we must now call him, Paul, was hidden in a cellar, and afterwards taken, placed in a large basket, and lowered over the walls of the city by night, as a bale of merchandise. Thence he was taken to Jerusalem at his own urgent request, that he might proceed to undo if possible some of the mischief he had wrought among the Saints in that city. At this point the story breaks off to tell us of the sending of Philip the Deacon into Samaria that he might deal with Simon Magus, a false prophet who had arisen there and was giving great anxiety to the leaders of the Church. This story I propose to tell next week.

"TABLE RAPPING" CLUE.

LOST AEROPLANE FOUND AFTER A "SPIRIT MESSAGE."

The disappearance of an airman in Massachusetts nearly seven years ago, the receipt of a "spirit" message a few weeks later, and the recent discovery—in striking confirmation of the message—of the moss-covered wreck of an aeroplane hidden in dense woods, are three salient points in a mystery of the air now recorded in quite a matter-of-fact way in the "Evening Standard."

The story begins in the summer of 1919, when Captain M. R. James, a Canadian airman with a distinguished war record, arrived at Boston, U.S.A., in a Sopwith aeroplane. He won several prizes at the Boston air race meeting, and a day or two later, decided to fly south to Atlantic City.

He left Boston in the morning, landed at a village in Massachusetts, where he spent the night, and was never seen again. Search was made by Mr. W. de Burgh Whyte, who had rendered the airman some service at Boston, but without result.

Mrs. de Burgh Whyte, who is now in London with her husband, stated the other day, that some time later, at a house party, it was suggested that they should do some "table rapping," when the following message was received from James: "Aeroplane fallen in woods. Search woods."

Now, seven years later, the aeroplane has been found among the wooded hills of Massachusetts. The search for the airman's body continues.

From Scarborough—"I like your paper very much."

Many newsagents are "pushing" the sale of this paper, because they approve its aims and ideals—The Truth for the People of the World.

THE CHRISTIAN SPIRITUALIST.

Editor: the Rev. J. W. POTTER.

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'See that YE ABOUND in THIS grace also.'

WE ARE NOT DISCOURAGED.

Let no one think that because there are those who oppose, one must necessarily be in the wrong, and need to recast his position. Rather the contrary, often. There are usually two grounds for opposition—ignorance and knowledge. Both cannot be right. Let a man examine himself, and then let him examine his opponents. Much of the opposition that comes toward our movement from various parts of the world is the result of sheer ignorance of psychic and spiritual laws. Much of the opposition that comes from ministers and clergymen, is the result of similar ignorance, heightened, unfortunately, by assumption of knowledge which does not exist.

This we have proved many times. We are never discouraged by opposition, because it enables us to perceive the amount of ignorance yet prevailing; we thus have the field for our energies marked out clearly, and we get a conception of the extent of the work we have to accomplish, and of the greatness that will pertain to the achievement.

OPPONENTS SELF-JUDGED.

Likewise we are thus assured that we have made no mistake in propagating our knowledge, because the evident need is evidence of justification.

The reflections which follow upon this perception are more than interesting. Thus, the perception of the ignorance of the churches regarding our subject enables us to see how little they know of the actual basis of their being and faith. The prejudice they exhibit enables us to reflect upon the petrifying effect of doctrine and dogma. The bitterness manifested by many enables one to perceive that doctrine and dogma affect the soul as well as the mind, for bitterness is a thing pertaining to the soul. Demand for proof of the existence of Spirit—and the cataloguing of all communicating spirits as evil, shows how little those who demand faith on the part of their hearers realise that they are platitudinising, since they fail to practise what they preach. Because all men are evil it does not follow that all spirits are evil. Suppose for the sake of argument that we accept the postulate of one of these bitter ones, and assume that all communicating spirits

are evil. It is therefore shown that our doctrine that men carry over their characters unchanged, by the hour of passing, is correct, since on returning they are still evil. They do not therefore pass immediately into holiness of being. The bitter ones have thus a grey prospect before themselves, since they too are evil; but they have, incidentally, admitted the fact of spirit-return.

DID PAUL AND PETER LIE?

But further, still supposing for the sake of argument, that all returning spirits are evil, then these bitter Christians have made the assertion that all the so-called Christian ministrations of the centuries has not succeeded in fitting a solitary spirit to return to their friends, as Moses and Elias and Christ returned. Why is that? What is the use to the world of a Christianity which has not made a solitary saint with heart enough to come back to his fellows?

Is Christ the only one permitted to say, "I am with you always"? Was Paul a liar? Many years after Christ's death Paul said, "There stood by me this night the angel of God." If all returning beings are evil spirits, then this one must have been an evil one, and Paul must have lied when he named him the angel of God. And did Peter lie in like manner when he was telling the story of his being released from prison by a spirit? For he gives the impression that it was a good spirit—but some of our modern Christians assert him to be evil—if all returning spirits are evil. Then those two who were with Jesus on the Mount must have been evil; and Christ must have been evil for encouraging their return by providing the conditions which enabled them to manifest.

LET A MAN EXAMINE HIMSELF.

But what of the people? Myriads follow shepherds who feed on bitter herbs, because those shepherds have got into certain buildings which have reputation as schools of truth because they use the Divine Name. The pulpiteer has the sheep's clothing, but when he denies the basis of the faith he has taken oath to preach, because it is avowed by others, in his anger the fleece is parted, and he is seen for what he is.

Yet we are not discouraged, however much we are distressed when we compare these men with the Christ and Paul, Peter and John. The day will declare these men—which means that they will see themselves as they are. If only they would take their eyes from "the truth" they assert, and look at themselves for a little while, it might not be very edifying, but it might be useful. Now that is one reason why some of them are so bitter. They know that the spirit-world demands that a man shall examine himself. They prefer to examine their commentaries. Meanwhile, as there are preachers of this kind in every town in the land, we claim that all this land is our parish. Help us, then, to pass "The Christian Spiritualist" to the men and women of these congregations everywhere, so that the paper may become a shining light in the land of gross darkness, and carry the spirit of Divine Love where bitterness at present prevails and poisons.

SPIRITUALISM OR PSYCHISM?

BY MRS. ST. CLAIR STOBART.

Mrs. St. Clair Stobart is the authoress of "Ancient Lights," and "The Torchbearer of Spiritualism"—both very fine works on our subject.

There are to-day some students of psychic science who would like to see another term substituted for "Spiritualism." Because, as they affirm, Spiritualism has in the past been connected in men's minds with fraudulent practices.

I want, however, on the contrary, to point out that the trouble is, not that the word Spiritualism has been befouled, but that pre-

sent-day Spiritualists are not always worthy of the designation which they have inherited from a glorious Past. Spiritualist! One who would spiritualise the world! Could any title be more honourable? or in many cases—less merited?

The true significance of the word Spiritualism stands in bold relief, when we compare it with the word "Psychism," and use this latter term to express those who are studying psychic phenomena merely from intellectual interest, or to satisfy curiosity. Now it is a curious thing that to-day—and this applies to the whole period since the revival of Spiritualism, which dates from the manifestations vouchsafed to the Fox girls in America in 1850—the majority of those who have become interested in so-called Spiritualism have treated it as a material science; they have not hitched themselves to a star, they have made the earth their starting point, and then have become so engulfed in earth currents that they have never been able to rise beyond the area of the earth's gravitational influence.

This is, of course, in one sense, all to the good, since it is by this means that Spiritualism will become—indeed, has already become—recognised as a veritable science. It is probably God's purpose that in this age scientific acknowledgment should be given to the super-sensuous faculty for which Spiritualism stands, and this can only come about by treating psychic phenomena as manifestations of a semi-material force, and working at it, as it were, from the earth upwards. But it is interesting to note that whereas the psychic scientist, or the psychical researcher of to-day, makes no attempt to hitch himself to a star—in olden days—in Bible-days, these self-same supernormal manifestations were, on the contrary, regarded as heavenly revelations pure and simple—from the world of spirit, even from God Himself, and no attempt was made to harness them to earth. So you have the two extremes, and these were connected by a period of which the 19th Century was perhaps the culminating point, when all supernormal phenomena were relegated to the realm of the sub-conscious, and were held to be of purely subjective origin. The ecstasies and revelations of saints were regarded by everybody except the saints themselves, as mere metaphysical idealisations in the minds of the pious—as something utterly unreal. They were due, it was said, to a condition of mind induced by over-much contemplation of devout subjects, etc.

But neither this phase, nor the earlier phase, afforded for the practical scientist, a jumping-off place from earth—a basis for investigation. The Spiritualism of the Saints of the Middle Ages, like the Spiritualism of the Bible, was wasted as far as the world at large was concerned, because the one was regarded as of purely subjective origin, and the other, if it could be believed at all, was in the nature of a Miracle, a species of phenomena which, said the churches, occurred at one period of History, but could never occur again.

Now, from this latter supernal view, we to-day seem to have gone to the other extreme. In ectoplasm and its psychic rods, in hypnotism, in telepathy, etc., we have the physical basis, required by the scientific as a foundation for investigation, and to-day the danger is, that in our amazement at what we may call the practical, the material aspects of Spiritualism, we forget to hitch ourselves to that Star, we forget to see that we could to-day make Spiritualism real at both ends. We could now, upon a firm foundation, establish the ladder which would lead us from solid earth, to the very gate of Heaven. And I humbly suggest, that it might be quite useful if we cultivated the habit of calling ourselves "psychists" during the period of our investigation of the more physical psychic phenomena, and that we wait to call ourselves "Spiritualists" until—well, until we deserve the title.

Home Circles—Some Advice and a Warning.

Are spirit messages trivial? Many seem so—if they are not for you.

"Why do spirits send such silly messages?" is a criticism of Spiritualism often heard. It is based, of course, on an odd remark, and with an ignorance of the vast store-house of knowledge that has been filled from spirit communications ever since the early days of Spiritualism.

Certainly, at public clairvoyance, these messages do seem trivial—that is, if you are a casual visitor.

I made a careful note, the other Sunday night, at the Aeolian Hall, where Alfred Vout Peters, after a most brilliant address on "Prophets and Messiahs," during which he said that Theosophy, Christian Science, and New Thought all had their beginnings in the Spiritualist movement, described twelve spirit forms, all of which were recognised, within half an hour.

The first one, immediately identified by a woman, who said, "That is my mother," gave the message, "She says you cannot do better than you are doing. When they're right down, they will come to you. Do you understand that?"

"Yes," said the woman.

"I do not know anything about it, do I?"

"No."

"She was a practical mother," went on Vout Peters, trying to give evidential proof as to who was speaking. "If you wanted a good cup of tea you would go to her house, wouldn't you?"

"Yes," said the woman, realising that that more exactly described her mother than anything else which could be said.

The next spirit, also immediately recognised, gave the message, "We are all together now. Yes. Yes. Yes. You did quite right. Keep reserved about what you are doing. When they want you, you will know. Do you understand?"

"Yes," came the answer.

The third spirit, a soldier boy, identified by the person singled out beforehand by Vout Peters—this selecting of the recipient by the medium took place in nine cases out of the twelve—brought another spirit with him.

"They say there are great floods of joy in the spirit world because they can get back to you," said Vout Peters.

Another spirit wanted to tell the friend that, if she had known how easy it was to die, she wouldn't have struggled to live.

In the middle of these descriptions, Mr. Peters pointed to someone in the third row and said, "Did you know our friend, Mr. Morse? I am seeing him here with you. He says he's sending greetings to all the old members of the Marylebone Spiritualist Association here to-night."

"Mr. Morse was one of the greatest orators in the Spiritualist movement," explained Vout Peters to the meeting. "He has merely returned, full of joy that the movement is going on so well."

With Mr. Morse came the spirit of a woman, immediately identified by the man who had been pointed out.

"There is a birthday very close," she says," explained Vout Peters. "She wants you to keep it. She would like you to buy a rose on that day, if you can; and she is pointing to a wedding ring, and asking me to give her love to you. She is insisting that those who die are not dead."

"Don't be in a hurry about it," was the message sent by another spirit, a Russian, to his friend. "If you force things it will spoil it."

"He says he tried to do his best," was the message given by the next communicator, "but his poor tired brain broke down under it. He thanks you for the help you have given him through prayer."

The next entity was not recognised for some time; in this case Mr. Vout Peters did not know for whom the message was in-

VOUT PETERS' CLAIRVOYANCE, AND A MESSAGE FROM DOCTOR LASCELLES.

BY A PLAIN BLUNT MAN.

tended. So he had to take a lot of trouble about this entity. "A bright woman who spoke French, who was probably a dress-maker or a milliner," was part of his explanation.

Gradually, he wore the circle of his enquiry down narrower, and then pointed out a woman with a red hat.

"Isn't it for you?" he said. "Somebody's sending you a message."

"Yes, that's what I've been saying," he went on, answering the woman's request for repetition. "Cannot you understand?"

After more descriptions, the woman recognised her friend.

"It's my aunt," she said, "but I only saw her once."

"Yes, she says she's your aunt," said Vout Peters. "Some of you people do take a lot of trouble in identifying your friends. You give mediums a terrible bad time. I know I shall give mediums a bad time when I go over. She says that you are doing something to help someone who is in trouble. Is that true?"

"Yes."

Then followed a description of what the woman was doing for someone else who was miserable. Every word that Vout Peters said turned out to be true. There was not much more of a message except "God bless you."

"Your mother's here," was the next message, for someone else. "I am so glad you have settled things as you have done," she says. "You were quite right in the way you acted towards the person you are helping. 'We all need pity, dear,' she says."

"What a lot of trouble there has been about the furniture," was the way the next spirit described herself, after age and height and colour and nose and everything else had been put into words.

It was quite enough to prove to the person concerned that her friend was there. Every spirit brought a message of love and remembrance. All twelve spirits were identified; almost every one gave some little intimate phrase that meant so much to a person who wanted comfort; but, also, to the hard unthinking world, it would have seemed merely nonsense.

Yet there are other messages that come. A few weeks ago, a woman who had been worrying about searching for a friend of hers, visited the circle run by Charles Adams Simpson, our healer, thinking it was held for the purpose of getting evidential communications. She worried Dr. Lascelles, the spirit guide who came through. Any earthly being would have lost patience with her insistent, and almost rude, demands.

"I have spent pounds and pounds on mediums, trying to get through to my friend," she said.

How patiently the guide dealt with her!

"Some spirits have a certain time of unconsciousness, and that sleep must not be disturbed," he said. "If you go on seeking, you disturb your friends and they partly come back to consciousness. Sometimes they get through, but very seldom. The disturbance, however, is sufficient to prolong their sleep; and, the more you look, the longer you have to look."

"My advice to anyone who is a seeker is to go to a seance with the feeling of knowledge that their friends are with them. Then you may be sure that, if you have loved anyone here, the power of love will draw him immediately to you. That is how spirits get into the psychic atmosphere that enables them to give a message. It will come instantaneously and unexpectedly."

"You will disturb your lost friend if you seek among strangers; but if, at the time, you have a thought of love for a soul you seem to have lost, and visualise that soul in its earth condition, in the passing of time, as those thoughts are concrete, and those thoughts are given to that spirit on awakening, they pass through the spirit's consciousness as a lovely dream."

"If you are raising the psychic veil, that spirit, as soon as it awakes, if it loves you more than others, will make an effort to get through to you and you will feel impressed at a certain period. You must go to somebody and follow that impression. Go anonymously, and the spirit will speak to you. It might have been a coincidence that you wrote to this sensitive, or it might have been that the spirit feels the necessity of the talk we have had, to give you a fuller understanding of his condition."

"No doubt the knowledge may come through me. You might have the impression to sit down and write; you might have to sit down in a chair and remain passive; or you may have to go to a circle, for some medium will give you a message."

"That loved one knows more than you, and it will find a way. The only connecting link between you is the connecting link of love. Go to one you can trust, constantly; go with the idea that you want further knowledge and understanding, and with the knowledge that that spirit, through the power of that love, will come in its time and speak to you."

"Be prepared for the revelation. Don't go full of emotion, because emotion upsets the psychic atmosphere and affects the spirit on the Other Side."

"The great fault to-day is that there are a lot of people in the world who have psychic powers. To these, seekers go and then say that 'Mr. J. Smith, or whoever it is, is a wonderful medium.' He hangs by his eyebrows from the ceiling, or he is raised to the roof and walks across like a fly. Furniture jumps about and all sorts of things happen. Things ring."

"It may have happened once. Then people go out of curiosity, some pooh-poohing; so the spirits stand on the outside, in disgust. They may not come in to perform their foolery for years. Then, perhaps, one day, when the medium is sitting and nobody who matters, no one who has paid any money to come in the door, all these things happen again."

"Psychic knowledge is not to be had on demand. You must realise that the spirit life is freer, or as free, as the life on this earth, although there is no real freedom anywhere. We are all bound down by the laws of nature, in the first place, and again through your work."

"At the heart of it all, stands the God-head. The spirits don't want to be demanded; and so, all through the world, are these faint performances going on. But we know and we understand."

"The power for healing is given because it is a work of good. But Christ Himself could not have changed the water into wine, at any moment and any time He had wanted to. He knew that. If Christ could not perform miracles to order, how can you expect the mortals of the earth to-day to do it?"

"Christ had to have His right conditions. Can you get the right conditions in a room where people meet after paying so much to see the show? If I were a boy and had died, or if I were a girl and had died, I would not like to see my father and mother go and pay so much to get me back again."

"Do it in the quietness of your own homes. Do it on your knees. Then, one day, your spirit friends will kneel beside you. They will offer up their prayers with yours. And a great understanding will come over you, and a great peace. You will feel the

presence and the power of God there with you. And you will wake up and see the earth and all that is around you with new eyes. Then they will speak and you will understand."

I was rather puzzled about this, beautiful and inspiring message though it was; for, a few days before, Dr. Lascelles, when controlling Simpson, had used the following words to me:

"People are using psychic force all through the world to-day. It is very dangerous. There was the woman I was treating the other day. She was very near the balance of insanity. The only way to fight that is to warn people to use only certain laws in sitting for development. You wouldn't go and get glycerine and nitric acid in a bottle, all mixed up. They'd explode. Yet that's what you see with psychic forces all over the world. When mediums are not balanced, their imagination and their subconscious brain act on their conscious brain, and they begin to see dreams."

Remembering this, I remarked to Mr. Simpson and his wife that I did not quite understand why the Doctor had warned me against encouraging sitting one day, and then advised home circles so soon after. Another person present was Mr. Parish, whose wife had died a few days before, and who was anxious to get in touch with her to ask whether she wished him to sell the house in which she had died.

As I had already booked a sitting for him with a medium, we wondered whether he should go to the medium, after what the Doctor had said. Much to our surprise, Dr. Lascelles immediately controlled the medium again and said, "I have been listening to your conversation." Then, answering all our wondering, he went on: "The dangers of mediumship are not in the home, if they are kept within the family circle and among friends. The danger in the home is that if something extraordinary happens, all kinds of outsiders are brought in who want to see it happen, but who bring their own conditions with them. In a home circle, sitting for the purpose of getting some message from one they love, and having that feeling of love round them, that circle is so pure, is so reverent and holy, that they get into touch, if not at once, with the one that has passed over."

"Then some message will be given, through some other entity as to the condition that that spirit is in, and they will be kept in touch until such time as the spirit is ready and that spirit will speak."

"Mr. Parish must remember that the spirit is only just part of the body, and that you have just as much right to argue with a spirit as you have if the spirit were in the body. It is natural, when the spirit passes over, to want to be brought nearer in touch with the home; but when they have had their sleep their mind might be changed."

"Minds on this world are changing daily. If Mr. Swaffer here were to write a book to-day, as he has written a book in the past, and compare the two, they would be different almost in entirety. His ideas have expanded. His expressions have altered. His outlook on life might have altered."

"And so, from day to day, they alter on this side. When I first controlled this medium, I was not the same as I am now. I had very little patience with those that were on the earth. I expressed my disapproval and, sometimes, I hurt. But, with a greater understanding, one sees better with the eyes of those that live. When I come here, I hear with their ears and see with their eyes. So I can be a little more loving and have a little more of the milk of human kindness towards others. I had to give to you what was given to me; but you have a perfect right to live your life as you think right. I have no more call on your liberty now than you would have if the spirit of your wife had been by your side in the body."

"If you had passed over, the first call to

you would be 'Home.' You would not think of anything that could interfere. Your call would be 'Home' and you would want that home to be there, for you to go to. But if you were taken to a distant country, and were to live in other surroundings, and were to meet other people, that call would gradually die."

"Your wife is now in another country, living among other people. And as long as the call of love is there in your heart for her, she will be happy, when she wakes, in any home in which you may reside."

CAN DOCTORS EXPLAIN THIS?

THE SIMPLE STORY OF A CHRISTIAN HEALER.

BY WILLIAM W. DUNN.

Living a very isolated life, as far as things Spiritualistic are concerned, I have during the last few months been devouring the excellent and, to me, original spiritual food served up in the "Christian Spiritualist."

"Isolated" is a rightful description of the life of a man who is a Spiritualist, with the prefix Christian, who finds the members of his own Nonconformist church adopting an unbelieving attitude when they discover the Spiritualistic tendency in a preacher of thirty years' standing, whose sole aim is to live as near to Jesus Christ, and to preach and operate as nearly, as the Grace he deserves will enable him, to the lives of the Disciples.

My mind coincides with the advice you have given, "Remain in your present church and try to influence others." This I had already decided to do—first, because I could not join the National Spiritualist Church owing to their attitude to Jesus Christ; for to me, if you take Him out of religion it would be unsatisfying; and, secondly, because I feel constrained to be a missionary to our church, to preach the precepts and practices of Christianity in the early days.

I have never been to a seance, yet I am mediumistically developed to a certain extent. I have not a great desire for clairvoyance, yet I do see.

My partial disinclination arises from the fact that I am a healer, and I seem to realise what Mr. Simpson has been told by Dr. Lascelles. That "I am wanted as a healer." To the great and abiding satisfaction of my spiritual being, I have been used in healing, of over two years.

My first great glow of joy came when I placed my hands on one who had been very deaf for years, and who, in thirty seconds, could hear a person speaking in ordinary tone from the next room.

My second experience was in the case of a lady who, a year before, had a tumour taken by the surgeon from the front part of the left shoulder. During the year after the operation she was unable to stir the arm, owing to extreme pain in the arm, neck and head. Suffering continually, she became a "wreck."

Hearing how I had placed my hands on my sister's arm, when she had creeping paralysis, and how she was cured, she sent word, by her daughter, who is my sister's maid, asking me to call. When I entered her room she instantly declared her belief that I was a messenger from God, sent to take away her pain.

"With a faith like that," I said, "God will heal you."

When I placed my fingers on her wrist to feel her pulse, she exclaimed, "Oh! that is beautiful. The pain is gone. Look! I can move my arm."

And, without hesitation, she placed her fore-arm behind her back, then returned it and slowly raised it to the level of her shoulder. She has had perfect freedom since and can raise her hand above her head quite easily. The faith of this pain-stricken woman was beautiful to behold, and had its reward.

I have had many opportunities since then.

Once, when my mother was lying ill with inflammation, and was crying aloud every few minutes, I laid my hands upon her as she prayed for God to use me. The pain gradually decreased and, twenty-four hours afterwards, the inflammation had passed entirely away. She has not had a renewal of the trouble since.

I cannot finish without telling you how God used me in alleviating the extreme pain of a little girl, six years old, who was awaiting the ambulance to take her to the infirmary for an operation for appendicitis.

When I was making a business call at her home, the mother, whom I had previously been the means of healing of neuralgia of three weeks' duration, said, "Can you do anything to ease the pain of my child?"

I said "God will take away her pain!" The child cried out when I went towards her. She could not bear to be touched.

Knowing her well, I soothed her with loving words and placed my fingers upon her. In a few seconds the child looked at me and smiled. When I asked her to raise her leg she did so at once, and apparently without pain.

The mother told me afterwards that the child had no pain for several hours whilst waiting for the conveyance, but that during the journey she had a slight return of it. The child was operated on and it was discovered that she had an abscess on the appendix. I truly believe that had the child remained at home the healing power would have effected a cure.

Thus every day I go about being used of God in minor as well as serious cases, and always dropping the seed of the Gospel message into the hearts of men, women, and children, many of whom attend no place of worship.

May God keep me faithful and humble.

"THE IMMORTAL HOUR" EXPLAINED.

PLAYGOERS' GUIDE GIVES AN INTERPRETATION.

Sir Barry Jackson said the other day that "The Immortal Hour" had been so successful partly because of the present interest in psychical matters.

After seeing that beautiful British opera for the first time the other night Mrs. Ada Neil asked her spirit guide to give her the interpretation of its meaning.

"The Immortal Hour" is the inevitable hour when you must face the truth," she was told. "The lordly ones are the spirits of just men made perfect. 'On the high hills' means they have overcome self, and are on the heights of the angels. The man representing 'Shadowy Things' is the world as it is to-day."

"The spirits hovering in the darkness of the forest are those who prefer the dark things of life that won't bear the light of day."

"The king is the man of wealth and possessions who, tiring of the things of this world, craves for something higher, and so draws to himself his true affinity; but, he cannot keep her because he draws her down to his level, instead of living up to hers."

"So, the lordly one, who is a King's Son, comes for her and takes her away. But Love is strong in him for higher things. So he dies, not by his own hand, but by the strength of his love."

We can only say that the interpretation is highly intelligent, and not one which would suggest itself to the ordinary mind.

From—

Durham—"As a platform worker in the movement, I truly thank you for 'The Christian Spiritualist.' I consider it just the paper for the people. You see, so many speakers deliberately put Christ aside; which 'downs' Spiritualism; and you know the result."

Jesus as the Revealer.

This is the third of a series of articles on "What did Jesus Say?"

By the REV. WALTER WYNN.

Were His biographers Ignorant?

The wildest dreamer living fifty years ago would not have predicted the modern wireless. But if someone living at that time had asserted that he knew how messages could be transmitted through the air without wires, science would afterwards have proved the truth of his statement. And if the man who reported the assertion doubted its truth or failed to comprehend it, that would the more completely prove the reporter's veracity. Not only His biographers, but even we fail to understand fully the great principles Jesus taught, but His disciples reported them with naïve simplicity. Jesus gave no reasons for immortality. He announced it, brought it into the light, and His humble followers saw the proofs. Science is now demonstrating the truth of His words, and thus establishing the internal evidence of the New Testament. If Jesus had only echoed what all men believed in His day, we should never have heard of Him, but because nobody really believed or understood Him, and men crucified Him for what He did and said, the truth of the New Testament story is stamped upon the face of it. It is not a question of technical defects in the records, but the fact that a Man lived, whose name was Jesus Christ. No mind in His age could have conjured such a Being into existence. He veiled in parables much that He knew to be true. Even to-day the light of His Mind is only dimly perceived. Thousands of truths are locked up in His sayings that the most modern and devout students of them have not yet detected. They will burst upon the world as new revelations when science has made headway in psychological research.

For instance: the knowledge of Jesus as to the healing of sickness is quite beyond the range of medical pathology, yet wherever His principles of cure are truly and scientifically adopted, the same "miracles" are being worked. Christ healed by psychic methods. What does the average modern doctor know about them? He still laughs them to scorn. Jesus knew the necessary conditions, and the doctor of the future will more and more act upon them.

Jesus knew that Man has a dual nature. He made the subjective entity cure the objective by the exercise of faith. When faith ceased, power stopped. In the same way, He made the inheritance of eternal life and perception into truth turn first of all on believing. Faith must come first, then the mountains begin to move. The natural action of the human mind—the objective mind—is always and precisely in the opposite direction: proof first and then belief. That is why few people investigate and believe in Spiritualism. Their mental attitude draws the blinds and shuts out the light.

In the whole range of His spiritual teaching the same principle—Faith—holds sway. You want proof that prayer is answered before you will pray? Then you will never get it. Jesus would tell you to pray with such faith that you believe you have the thing you ask for directly you have prayed for it. You want proof of an After-Life before you will believe in its truth? Then you will laugh at the first proof. Jesus could not suffer you to be in the room as He raises Jairus's daughter. Laughter, criticism, and scorn wreck the conditions. The faith of your subconscious self must act in harmony with the veiled psychic laws of the creation. Men are still immeasurably distant from this teaching of Christ! His biographers were also, mentally, but not actually. They bravely recorded the evidence, and left the Future to sift it. They were certain they spoke the truth.

They had seen and heard the Divine Speaker.

Having laid the foundations of our opinion and belief as to Jesus—the Revealer—we shall now examine in detail His words, in reference to the Future Life, as recorded in the New Testament.

It has never been supposed, as far as I know, that the Sermon on the Mount had any reference in it that relates its teaching very vividly to the Future Life. The contrary has been postulated. So much so that some men have used the Sermon in an illogical way. Regarding it as Christianity, they have shouted that Christianity has failed for two thousand years, as witnessed by the present state of the nations of the world. Then with the next breath they have claimed the Sermon as all that is needed to put the world right, cutting away "the senseless dogmas" in other parts of the New Testament! Rather an illogical position, I think. For the Sermon has been dinged into men's ears for two thousand years. It has been printed in millions of Bibles. The whole of it could be recited by many school children. It is read weekly from numberless pulpits. Such advertisement and instruction have been secured for it as "The Seven Principles of Spiritualism" will never receive, and even if they did the results would be the same. The idea that all you have to do to save the world is to formulate principles and tell men to follow them, is a delusion. Jesus was not a fool. He preached a New Birth in each man, and said we could not "see" the Kingdom of His ideas until that New Birth had taken place. He preached the Sermon on the Mount to His own disciples, and took them apart from the multitude for that purpose. He told them how men would treat them, and what they were to do in return for such treatment. He did not utter a sentence that justified any belief that men would as a rule ever obey His commands before He came again to rule the world. The contrary! He implied by several things He said that He would not find faith on the earth. And St. Paul informed us things would "grow worse and worse." Christ and Paul were right.

Of what value, then, is the Sermon? Much in many ways. It not only gives the truly regenerated Christian an infallible chart for sailing life's sea, but it throws open in a startling way the Gates of the Invisible World. I have been pained more than once in noticing how blind all the expositors are to this fact. I have read sermons from Polycarp to Campbell of Brighton, but never one that unveiled the hidden meanings of the Sermon on the Mount.

Close parallels to Christ's Sermon and Parables in their separate parts can be found in the literature extant at the time He preached. But the differences, additions, and omissions are vital. Jesus took hold of things known to the common people and invested them with a new meaning. His disciples would smile at any man who thought that the mere verbal and continuous reiteration of the Sermon on the Mount was sufficient to save the world. It requires converted men to obey Christ's teaching. And even they often fail!

Does Christ's Sermon reveal to us the great laws that rule not this, but the After Life? Does it project the mind of the reader or listener into a sphere of Being in which only those who obey these laws can live? These questions present a new enquiry, and it will be seen that our affirmative answer harmonises with the best communications received from the Other Side. I have found the questions of entrancing interest in my endeavour to answer them. The Sermon becomes more marvellous than ever. I can at least hope that my readers will find good for their souls in what I shall

have to say. In the meantime, they might carefully read the Sermon on the Mount, with an open mind. I am convinced there is much in it that is not recognised by the modern preacher.

COUNSELLOR'S PRAYER.

MONDAY, FEBRUARY 15th, 1926.

"Most holy, wise and gracious God, we come to Thee to present unto Thee our supplications for the vast myriads of Thy people who suffer from want and despair at this hour! For Thou hast that healing balm which shall comfort them; Thou wilt supply their want, that their years may be at rest. O Mighty God, Thou hast power to raise up degraded human-kind; Thou canst send forth Thy legions of angels to lift up and heal the afflicted and the depraved. Thou canst bring those who know Thee not, for Thy light is like a spear which pierceth their conscience, and causes them to undergo the torments of hell, through the wrong and evil they have done.

God, do Thou forgive them. Do Thou raise them up, that they may see the light and the love which is manifest all around them. May their destiny be made known to them, that power which they possess to commune with the angels, to lift up their souls into the bright light of heaven, and to know all that comfort and that joy and that hope and that peace which heaven brings to them.

Our prayer is for those who are trampled underfoot by evil destiny, who writhe in torment, who, when they toil, however much, however, long, fail always to find comfort. For these we pray—they who have sinned, and who, sinning, may thus have come to despair of Thy love and forgiveness, and so believing that consummate sin wipes out sin, have taken their own lives, and passed into the great Beyond without Thy forgiveness. For these in their infinite agony, we pray. Calm their disordered minds, we pray; bring peace into their consciences: Oh! for they suffer as they burn in the fiery torment of their soul, for they know they have done wrong. O God—Great God, loving, pitying Father, look down, bend down upon these erring ones, and seeing how they suffer, Forgive, and, forgiving, comfort; and comforting, raise them up, that they may through the countless hours of tribulation rise up at length to Thee.

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

Then was sung—"Our Blest Redeemer," after which came the following spirit benediction, given by an aged Jew of the time of Christ—

"And in the Temple the Veil was rent. The priests stood terrified at this proof of the power of heaven."

S.O.S.

The Rev. R. F. Conway, is a Baptist Minister, and the Abbeyhill Baptist Church, Edinburgh, is the congregation favoured with his ministrations.

He has been much exercised in mind recently, and apparently somewhat distressed. Some Christian Spiritualist literature has succeeded in finding its way into his house, and he writes us pathetically requesting that we will secure that this shall not happen again. Will anyone who is so broad-minded as to hope for fellowship in service from the Rev. R. F. Conway, please disabuse their minds, and send him no more literature? Doubtless a special sanctuary will be provided for this choice soul in heaven. His address is 20e, Hermitage Place, Leith, which is an address that must henceforth be most carefully preserved from Christian Spiritualist literature—at his request. He wishes not to be associated with Christianity if it has anything to do with Spirit! Baptists in particular please note.

CHURCHES AND MEETINGS.

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

Æolian Hall.—New Bond Street, 6.30.
Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3; 7.
Eltham.—R. A. Co-op. Rooms, Well Hall, at 7.
Grotrian Hall.—Wigmore Street, 11; 6.30.
Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
Hornsey.—Felix Hall, 29, Felix 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.
Exeter.—Marlborough Hall, Bullmeadow Road, 11 and 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.
Workop.—

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