

DOYLE

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Vol. I. No. 6

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Arthur Conan Doyle

November, 1930

BEYOND

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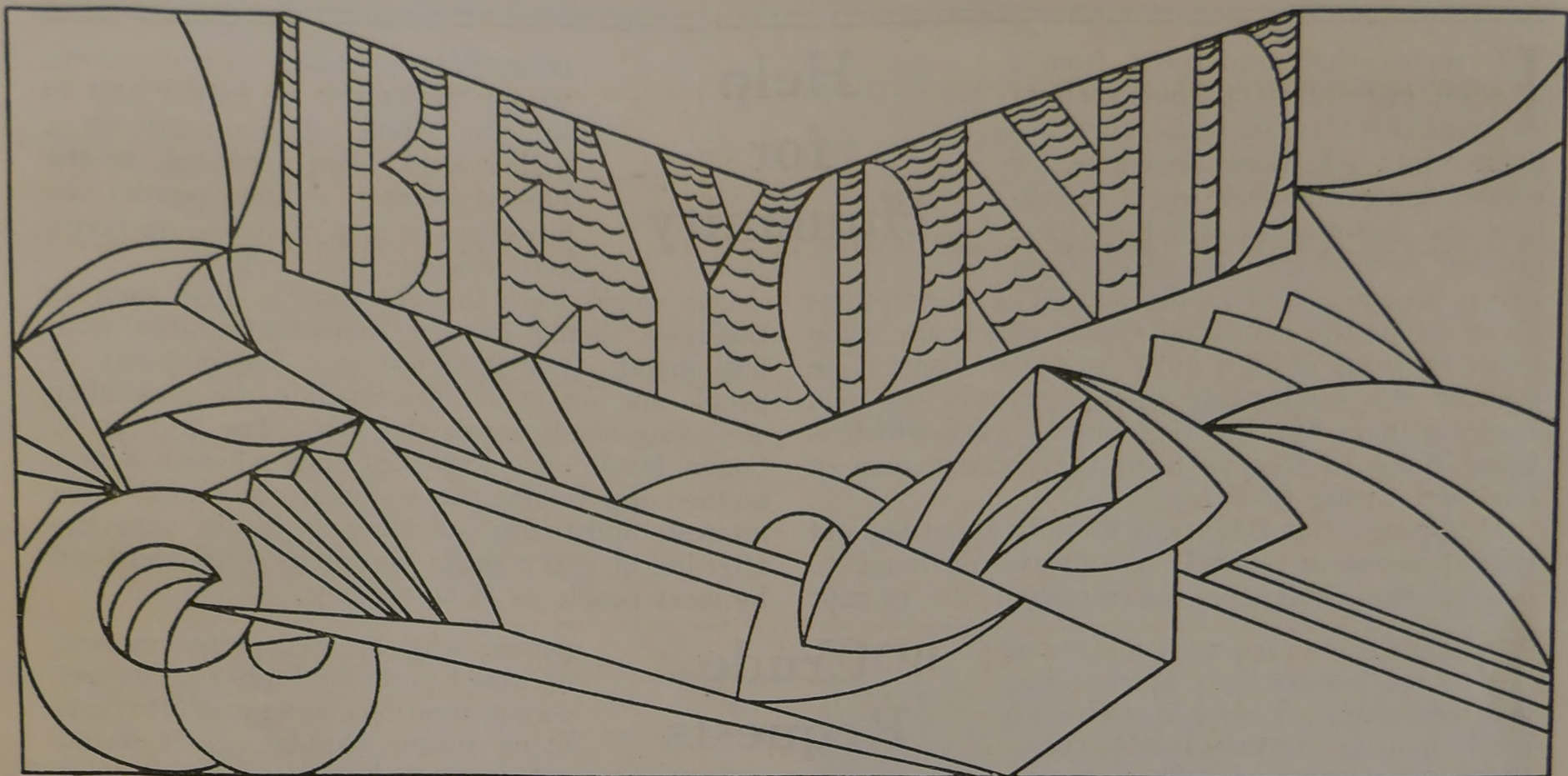
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BEYOND NOVEMBER, 1930

Page One Hundred and Seventy-seven



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Editor: G. W. L. DAY.

Here and Hereafter

TWELVE years ago the guns of Armageddon fell silent and the tension of the four most gruelling years in history was suddenly relaxed. The first Armistice Day was a day of pent-up sorrow and fearful joy, of mass hysteria and riotous unrestraint. Subsequent anniversaries have been steeped in an atmosphere of holy calm. The Two Minutes' Silence is the most impressive comment on the jangle of western civilisation that has ever been conceived.

It was almost inevitable that Armistice Day

Two Minutes' Silence

should come to be a spiritualist red-letter day. For at such a time the thoughts of millions turn naturally to the near and dear ones who passed over in the war. They in their turn respond to these thoughts of affection, and thus for a while the link between the two worlds is a strong one. The psychic atmosphere on Armistice Day seems to be very favourable for our departed friends to come close to us—particularly during the Silence, when the jarring vibrations of sound and strife are temporarily stilled.

IT seems that our spirit friends seize eagerly on a time such as Armistice Day to make their influence felt. On these occasions, for a brief space, the dark fog of selfishness and materialism, which we have created and which cuts us off from them, becomes a little thinner. The descriptions given us of the continual efforts which are being made by hosts of high spirit entities to dispel these fogs on the earth-plane shows not only our own backwardness but the tremendous work which is being done to free us from the consequences of our own wrong thoughts.

It appears that Heaven is literally about us, and that benevolent spirits are always at hand to inspire the writer or the musician, to prompt

PEOPLE who are more interested in rat poison than Spiritualism sometimes ask: why, if spirits can really help us, do they not do something practical for us, such as tipping us a few winners, or informing us what shares are due for a rise on the Stock Exchange? If it is pointed out to them that no spirit which is genuinely anxious to help us would be likely to choose this particular method, they meet the explanation with incredulous smiles. Many people are unable to conceive of active help apart from notions of material gain. If you asked such a

SO long as we hold to this mass fallacy, there is little chance that we shall take much interest in things of the spirit. To people who think in pounds, sterling, or in terms of what pounds, sterling, will buy, intangible quantities such as beauty, goodness or truth, must be of relatively small account. They are so deeply immersed in matter that they interpret everything in material terms, test everything by material standards, and look for happiness in material pleasures. They even carry their attitude a step further and imagine an ultimate heaven whose attractions might appeal to a gentleman of robust tastes.

THERE seems to be a suspicion in some quarters that this journal is jibing at organized religion. We are sorry if we have given such an impression, for nothing could be further from our intentions. The churches are still the spiritual homes of a large number of people in the world, and on that account no journal which concerns itself with the deeper issues of life could ignore them, even supposing that it wished to do so.

We do not scoff at organized religion. On the

Help for Humanity

One would have thought that in days such as these we should have welcomed assistance with both hands; but it is not so. The majority of people are not at all interested in the possibility of joining hands across the Veil. The late Sir A. Conan Doyle once remarked that whereas a new method of poisoning rats would arouse considerable interest, Spiritualism, dealing as it did with the after-life of every single one of us, was dismissed by most people as of no account.

Crude Requests

person why he wished for money, he would probably reply that money meant luxurious living and luxurious living meant happiness. It would not impress him very much if it was explained that there was a flaw in his chain of reasoning and that luxurious lives are, in fact, no happier than people who live frugally. Money, and all that money can buy, has established itself in the subconscious mind of the race as something of enormous value. Reason is powerless to shift an idea which has embedded itself in the very fibre of the Western character.

A Spiritual Coinage

If we could establish a close contact with our friends on the other side, it would cut right across ideas of this sort. The time has come when we need a spiritual coinage, and nothing will help to give it us so quickly as a thinning of the Veil. If pecuniary values could be replaced by spiritual values, it would mean the profoundest revolution that has ever taken place. No one imagines that such a change of attitude could come in a few years. It will take, perhaps, centuries, but every step towards it will mean an enormous advance for the whole of the Human Race.

Not Scoffers

contrary, we try to contribute our share in the general attempt to infuse a new life into the churches and so cause them to lead the coming Spiritual Renaissance. With that object in view, we welcome articles criticising whatever appears rotten or obsolete in the churches, such as narrow dogmatism, bigotry and intolerance, sectarianism, materialism, "Monkeyvilleism," and the spirit of priestcraft as opposed to the pure spirit of Christianity.

councillors to make wise decisions, to aid the course of Justice and to lift the whole of humanity to a higher level. But according to the Law it seems that these spirits are powerless to help us unless we invite and welcome their help.

Has Materialism Failed?

THE word Materialism is currently used in a number of different senses. I will take two of the most important, which have this in common, that Materialism in both of these senses is palpably losing ground.

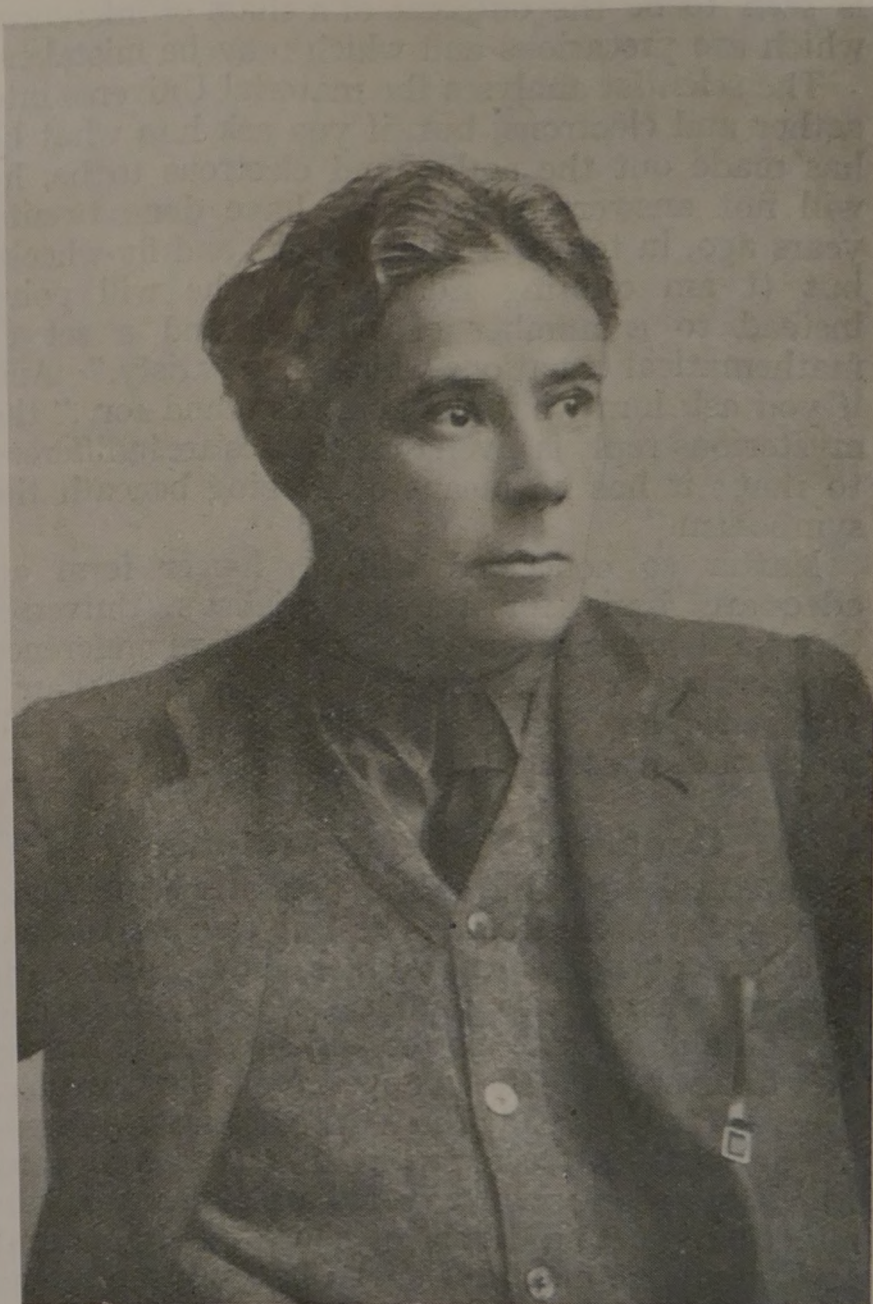
First there is Materialism as a theory of what the Universe is like. Briefly it asserts that the Universe consists of matter, and works according to the laws which are known to operate in the world of matter. It follows that to be real is to be like a piece of matter; that is, to be like what you can see and touch, and to work like a machine.

This view was dominant in Nineteenth Century science. As Eddington puts it, the Nineteenth Century scientist as soon as he "scented a piece of mechanism" was disposed to exclaim "Here we are getting to bedrock. This is what things should resolve themselves into. This is ultimate reality."

The Intangible was Unreal.

What followed? Obviously that whatever you could not see and touch—goodness, for example, or beauty or spirit or Deity—was somehow unreal. Commonsense, dominated as always by Science, took the same view; to use the eye of the body to view the physical world was to acquaint oneself with reality; to use the eye of the soul to see visions was to become a victim of illusion, and the view of the Universe to which the visions led had, it was urged, no objective reality.

The implications were far reaching. If matter alone was real, life was an unimportant offshoot of matter; it witnessed to the existence not of underlying spirit or intention in the Universe, but of those material conditions which were favourable to its development. Mind, similarly, was an offshoot of body and determined by the body; freewill was, therefore, an illusion, while life as a whole was doomed to extinction as soon as the material conditions which had produced it, no longer obtained.



by C. E. M. Foad

(The well-known Author and Lecturer)

The Universe was like the works of a gigantic clock without plan or purpose, forethought or design; like a clock it functioned automatically through the mere interaction of its parts. As for Deity, it was a superfluous concept, a mere maggot in the brain of intellectual sentimentalists.

To-day all this has changed, and it has changed largely because the Nineteenth Century conception of matter is no longer tenable. For the Nineteenth Century scientist, matter was a hard, tangible something lying out there in space, upon which the horse-sense of the practical man could found his irrefragable convictions; so conceived, it served as an admirable basis for a mechanical Universe.

To-day, matter has become infinitely mysterious; it has lost substance and materiality, and our knowledge of it instead of being immediate and direct,

is seen to be the outcome of a chain of inferences which are precarious and which may be mistaken.

The scientist analyses the material Universe into aether and electrons, but, if you ask him what he has made out the aether and electrons to be, he will not answer as he would have done twenty years ago, in terms of billiard balls and fly-wheels, but (I am quoting Eddington) "he will point instead to a number of symbols and a set of mathematical equations which they satisfy." And if you ask him what the symbols stand for, "the mysterious reply is given that physics are indifferent to that; it has no means of probing beneath the symbolism."

Matter so conceived will no longer form an adequate basis for the materialist's Universe. So remote has it become that the modern preference for working in terms of mind is little more than a preference for explaining things in terms of the more known rather than of the less.

Confident Victorian Professors.

The break-up of the old materialist scheme is like the break-up of a frost. The Universe has become as a consequence wider and more fluid. Nineteenth Century science was confident that it would one day be able to account for and predict all events of whatever type that happened in the Universe. Thus Professor Tyndall in his Presidential Address to the British Association in 1874 looked forward to a time when science would be able to explain all occurrences in terms of the "purely natural and inevitable march of evolution from the atoms of the primæval nebula to the Proceedings of the British Association for the Advancement of Science."

To-day this old confidence has gone. To-day we are beginning to realise that the more we extend the boundaries of the known, the more also we extend its area of contact with the unknown; in fact we know too much about the Universe to-day to think we know anything for certain.

All the questions which materialism settled so summarily must, therefore, be reconsidered afresh. Mind may be fundamental in the Universe and matter illusory; free-will is at least a possibility, while the decks are again cleared for religion. I do not mean that modern science either requires or implies a religious view of the world; merely that it does not, as did the science of thirty years ago, rule it out. We are once again in a position to consider religion on merits.

The second kind of materialism which I shall consider is the so-called materialist attitude to life of the post-war generation. This is the theme of unending denunciations from the pulpit, and innumerable newspaper articles, and I need not describe it here. It issues in a practical Epicureanism which finds in "let us eat, and drink

for to-morrow we die" the only acceptable guide to conduct; inevitably, since for those who lack belief in the next world the only course, it is obvious, is to make the best of this one.

In practice the doctrine of making the best of this world usually means a concentration on the more obvious forms of pleasure-seeking. One indulges one's desires and follows one's fancies. As for morality, it is merely a rationalisation of the prudery and cowardice of one's elders, and the best way of getting rid of a temptation is, accordingly, to yield to it.

The Blue Bird of Happiness.

The resultant way of life, whatever may be its merits in theory, has one serious drawback in practice. It is just conceivable that it may be true that pleasure is the only good, but, even if it is, it is prudent to act as if it were not. For to make pleasure your end is to find that nothing pleases.

The knowledge that pleasure may not be pursued directly forms part of the instinctive wisdom of the ages, which materialistically minded moderns have somehow missed. The kingdom of happiness, like the kingdom of beauty, is not to be taken by storm any more than it is to be purchased by dollars. Pursue happiness directly and you will find that it eludes you; but it will sometimes consent to grace activities which are concentrated upon something else.

Lose yourself in devotion to a creed, give all your energies to a cause, discipline yourself to the performance of a task, and on looking back you will find that you have been happy. Seek pleasure for its own sake and you will find that servitude to the need for amusement is the most intolerable form of slavery to which mankind has hitherto subjected itself. In short, the only way to be happy is not to have leisure enough to wonder whether you are miserable or not.

No Discipline or Restraint.

Now the generation which has grown to maturity since the war lacks in the main either creed or cause, and is a stranger, therefore, to discipline and restraint. It has taken the virtues of the Victorian age, piety and thrift, chastity and self-help, and shown them to be merely lay figures; through their ribs it has passed the rapier of its cynicism and let out some bran and a little sawdust.

In short, it has knocked the bottom out of the Victorian universe and let its gods drop through the hole. But having revolted successfully against every kind of authority and discipline, it has still to cope with the results of its revolt. It is, in fact, just beginning to find that a man's real difficulties only begin when he is free to do as he likes.

(continued on page 201)

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Psychic Happenings in the Bible

—by *Dr. LASCELLES*

I WONDER how many people build up their faith in the teachings of our Lord Jesus Christ through habit? I wonder how many regular church-goers could really prove from their own experience the power of Our Lord on the people, or on themselves?

In the case of a man, he says: "I send my womenfolk to church because it occupies them and I can have a quiet nap, but I don't really believe it," and a large percentage of the women who attend the church services do not think. They take the Bible story as something that may have happened years ago and the teaching of the Bible as a good foundation for a decent life, and so they support a church which gives that teaching.

They have probably never experienced any psychic happenings themselves, and if you ask them if they have ever seen or spoken with the dead, they will tell you it is all bunkum. And with regard to a life after death—well, one must have faith. So to them the story of the Bible is something that may have happened years ago but does not happen to-day, and they are quite content to leave it at that.

To these people it must be only a book of symbolism and legendary. If they were to judge it according to the laws of probability they would have to eliminate all the psychic happenings which do not come under their ken, just leaving a history of the Jews, the poetry of the Psalms, and the beauty of the literature of the New Testament.

They may be communicants, but do they really feel the purity of a Communion? You know, it is possible for you to feel Purity pouring into your very soul and driving out all that is ugly and impure.

Paralleled by Present-Day Experience.

Now judging the Bible, from Genesis to Revelation, according to the law of probability, you will pick up happenings in the Scriptures which could be paralleled by your present day experience. You may not have direct personal knowledge, but your friends have, and they have spoken to you about what they have seen. You accept your friends' views because you believe in your friends.

During the time of the Prophets and all through the Old Testament there were psychic happenings, and if you were to take the times when they occurred you would find that there was a distinct cycle of years between one astounding happening and another. Go through your dates carefully, and you will find these recurrences within periods of ten years, marked disturbances in the physical laws as understood by man.

Now we come to the time of our Lord Jesus Christ. At the very beginning of the New Testament you have a psychic happening—a star leading the shepherds to the stable. And again you have the Magi being led by a light over a house a year or so later.

So the first thing we learn that is of a psychic nature is lights—spirit lights.

Now judging from the law of probability, if you have never seen a spirit light and never come across a light that you cannot account for, then it probably never happened. It is a Fairy Story. But you *had* seen the lights—well, of course it *could* have happened; and judging from the law of probability it did.

Now how many of you here have seen lights? A good many, I expect. And they are easily seen, by your physical eyes, are they not? They are not lights that some see and some don't, they are actual lights.

Strange Lights in the Sky.

Some time ago many people in England saw a cross in the sky. This luminous glow was produced by a number of spirits who banded together to produce it.

Those of you who are associated closely with me know of a poor old woman who once came to me. She was afraid of falling on her dark and rickety staircase, so I placed a guide on her stairs to make a glow to lighten the darkness and prevent her from stumbling.

If *she* heard about the lights which guided the shepherds, and the light over the house that showed the Magi where Jesus was, she would quite under-

stand. The law of probability was demonstrated in her house. It may be that the lights at the time of Jesus were very much more prominent and the glow more brilliant. Still, if they could make a small light they could make a big one, so by the law of probability it *did* happen.

We come now to the miracle of the changing of the water into wine. No doubt some of you have seen far greater miracles than this happen in the present day. You know that objects can be brought through walls, although you have not seen the phenomenon. So by the law of probability the miracle of the wine occurred, and you accept it.

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With all reverence, let us look at this from the law underlying evolution. You had all those psychic happenings in the history of the Old Testament, and then that final action. During all those years the spirits had been evolving and experimenting until they found that pure Jesus, the perfect instrument. And so He came back in His materialised form. If you had led the life of Jesus Christ and had His purity and love and beauty, you, too, would come back like this.

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What of that truth to-day? Have those on the other side, as you term it, evolved since the time of Christ? Certainly they have, and they have learned just as you have learned, and experimented and come back in their thousands. And as the days go on there will be even greater revelations. The world to-day is full of them, and the veil between us is very thin.

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prayer circle. You have big transmitters and receivers all over the world. The prayers go out; the receivers tune-in by their voices and thought to the big Receiver, and your prayer is answered.

The Kingdom of Heaven on Earth.

You see, we are now leading up to the next step—the Kingdom of Heaven on Earth.

Is it ever on Earth? Assuredly, yes. At times the Kingdom of Heaven is close and in some places in contact with the Earth. On the 25th of December it is in actual contact with the earth-plane. And some of you people and old croakers say that you hate Christmas! Hate Christmas, when the Kingdom of Heaven is on Earth.

As it is in Heaven, so it is on Earth at Christmas-time. It is the love and service which brings it. All sorts of trespasses are forgiven, quarrelsome families renew their love, and friends who have never spoken for years shake hands at Christmas-time.

Now I am going to tell you something even more startling. Any day and every day at many of the Circles in the chapel (at 29, Queen's Gate), the Kingdom of Heaven is there. If your spirit and etheric could be detached from your body for ten seconds, the very joy of it would be so great that the etheric would never get back to the physical again. It would break the cord which joins the two together, for there is such a thing as unbearable joy.

The New Testament Really is True.

So you see, viewed from the standpoint of probability, the New Testament must be true. And if you take the improbable things in the New Testament and think upon the lines of that improbability, you will soon find out whether they are improbable. I can assure you that there is nothing that happened in the New Testament which cannot happen again to-day in one form or another.

It is all true, do not forget that, the philosophy, the teaching, and the miracles. And you can have that Kingdom of Heaven in your own homes if you will only give love and service.

There is no need to take each separate sin and judge it on its merits. Do not look back as so many of you do, and find causes and excuses for your transgressions. There is no need to review the past. Live only in the future, forget all the yesterdays and think of the to-morrows. You can be so happy to-morrow. If you will only make up your minds to give that love and service just for one week, you will never go back, because the joy and happiness and physical well-being that will come to you will change the selfish point of view.

Take our Harmony Prayer Circle as proof of that statement. Speak to each of the individual sitters

who come, sometimes from business appointments, domestic duties, or social pleasures. They are giving love and service, and are happier for it. Ask them if they would give it up. They will tell you that their greatest happiness is in healing and praying for others, and that they never knew before what love and happiness really meant.

Believe me, you can all have this joy for it is God's greatest gift to humanity, and He is waiting to surround you with it if you will only give love and service and by so doing draw nearer to Him.

Jibing at Organized Religion.

(To the Editor)

SIR,—Your interesting magazine will, I am sure, do much for the welfare of the movement which we all have at heart. May I be allowed to point out a tendency, possibly involuntary, which may be harmful, if allowed to continue?

I refer to the rather "jibing" attitude towards organized religion. This attitude is more likely to repel than to attract, and does not quite accord with the spirit of love. Ought we not to assume that the great majority hold their beliefs quite sincerely and honestly, however erroneous we may think them?

On page 144 of the October issue I read of "flimsy" dogmas, and a few lines later a rather "smart" remark with a mis-representation of the Athanasian Creed. This must be written in forgetfulness of the heresies at which that Creed was aimed; heresies, and beliefs, which had their roots in a longing for Truth (as it then appeared) so keen and lively, that Love was forgotten.

These controversies on the nature of our Lord's divinity and humanity were between skilled and profound philosophers and dialecticians, using a technical vocabulary, which must be clearly understood by any who would discuss the Creed.

Incidentally, why do we all feel competent to discuss theology? Most lay people do not argue about other sciences of which they do not know even the vocabulary.

The headings "Spiritualism and Churchianity" and "The Catholic Travelling Circus" are other examples of the unhappy tendency to which I refer. "Churchianity" strikes me—I hope I am wrong—as deliberately offensive; and it is a hideous word, too.

I should like to compliment the 80 year old writer on her mental vigour and independent outlook; and I should like, too, to see a reply to her by a competent theologian.

May I point out that the Western World with all its defects, is infinitely better than the Eastern World is, or ever has been, under Buddhism, Confucianism or Mohammedanism? Here, under the Christian ethos, however weak, we have a higher general level of life, spiritual, moral, mental and physical, than has ever been the case in the East. Let us all strive to build up, together, in unity, loving one another, the Kingdom of Christ.

Yours faithfully,

C. F. Clapham.

Reform Club, Pall Mall, S.W.1.

"Every atom obeys the forces acting upon it with absolute precision . . . There is no rebellion or caprice in organic nature."

Sir Oliver Lodge.

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Does DEATH *decide* DESTINY ?

by The Rev. J. C. Duckham-Paynter

I AM not concerned in this article about the "good" souls—those who in this life actively loved God and followed after goodness. Under any theory of the hereafter their progress will be towards Heaven.

But what about the others ?

Has the Christian religion any comfort or any hope to offer to the distressed father or mother, the desolate husband or wife, the lonely brother, sister, or friend, whose loved one showed no sign of having "accepted Christ" when torn away by death ?

The answer to that question depends very largely upon what sort of person God is.

If God be a revengeful Jehovah I confess there is little hope, but if He is the loving Father whom Jesus Christ proclaimed—and I am fortunate enough to have come through to that belief—there is nothing too good for Him to do for poor frightened souls as they set out on that last dread journey.

From the words of Our Lord "To-day thou shalt be with Me in Paradise," confirmed by the parable (or perhaps narrative) of Dives and Lazarus, we may be strengthened in the belief that the souls of all men, immediately after death, enter into an active, conscious life where portions of joy or suffering are assigned to them according to the purity and holiness, or sinfulness and corruption, in which they lived their earthly lives. A life where they still retain their active powers, are still alive to feelings and affections and are quite conscious of the things going on on earth.

It is only natural, therefore, to ask : What is the use of that life into which they have gone ? What is the purpose of it ? What is the end in view ?

Jesus Christ taught that the one great concern of God is to bring all souls into harmony with Himself. His design for us is that we should be holy even as He is holy.

Can it be, then, that the clean, vivid, active life which our loved ones are living is a life of moral improvement, progress, growth and purification ? A life where all sinful souls may return to God ?

That is my belief ! I do not write under the delusion that all will be well in the hereafter no matter what manner of life was lived here. But I believe, with the Bishop of London, that "many men and women who were unable to believe in

Jesus Christ here on earth will be able to believe in Him in that other world."

Personally I do not believe that the destiny of any soul is for ever fixed at death. For that view implies that immediately after the change which we call death, God ceases to care for the souls which before He loved. The love of God for sinful souls is not so easily defeated as that.

Are we to suppose that the crowds of men and women and children who have been suddenly plunged into eternity in a sinking liner or a wrecked railway train without having actively served God or followed after goodness, must for ever remain separated from His presence ? I do not believe it ! There may be darker and grimmer places in the hereafter for those who have been positively wicked, but it is all to one end—the ultimate triumph of Love.

Those of our loved ones and companions who have passed over are not death's victims. They are alive, not dead, and have never realized that death is a division. They see us and love us still.

Cannot we cease from our eager questionings and anxieties ? Cannot we leave them in the arms of a Loving Father ? And what is this Loving Father like ?

Jesus Christ gave the answer in many places. In fact He Himself was the answer. But especially in the parable of the Prodigal Son is the nature of the Fatherhood of God depicted.

He is the Father who runs to meet the returning wayward boy, and kisses him. No anger, no punishment, not even a brief penalty ; but instant and complete forgiveness and kisses of welcome.

That's what God is like : He is a Divine Father, eternally loving and kind, and I do not think the mere change of dying changes God's love or limits God's forgiveness towards His children.

Death is not the end of the road—it is the bridge which leads into the Glorious Beyond. The life of the Spirit is continuous, and the forgiveness of God will be accessible in the next life as in this life. The Fatherhood of God implies relationship ; the relationship of the tenderest love and most ready forgiveness. It is a relationship that is not easily, if ever, severed.

Calvary cost God too much for Him to admit defeat at death. Oh no ! Our loved ones are in the Father's keeping—the Father who will never say "no" to the boy who wants to come Home.

True Psychic Stories

A MARTYR UNDER THE

by Harry Price

(Founder and Director of the National Laboratory
of Psychical Research.)

(The following is an account of some psychic experiments of remarkable interest conducted by Mr. Harry Price in the catacombs of Rome. As students of Occultism are aware, every event in this world is indelibly imprinted in the universal matter of the Astral Plane, the sum total of such impressions being commonly known as the Akashic Records. At the present stage of evolution, only a very few people are sufficiently developed to be able to read these records reliably, and the gift of these few is regarded with blank incredulity by the majority of mankind. But it will not be so for ever. There is little doubt that future generations will use the Records as the only reliable basis of History.—Ed.)

FOR many years prior to the experiments which I am about to describe, I had felt that the Roman catacombs, containing as they do the dust of six million Early Christians, were an obvious field for psychic research.

The catacombs are a group of subterranean vaults and galleries lying outside the walls of the city, for ever memorable as the sepulchres of the Early Christians. They consist of about fifty groups of labyrinths or galleries and chambers, some near the surface, others descending to an extreme depth of 80 feet.

The extent of them is enormous. If the galleries could be laid end to end in a straight line they would extend for 597 miles, and many are still undiscovered or unexplored. The total area is about 700 acres. The average height is 8 feet.

The soft rocky walls on both sides of the passages have been hewn out into long tiers of niches or recesses with an occasional "chapel" where the Christians surreptitiously worshipped. Each niche has been made into a resting place for a corpse and was originally closed with a marble or terra-cotta slab bearing a pious inscription in Greek or Latin.

Such was the site of a series of psychic experiments which I conducted about two years ago with the courteous assistance of the Italian authorities.

I arrived in Rome on September 19th, 1928, and at once set about securing the services of a medium. The task proved to be more difficult than I had supposed, but at length I found a psychic who consented to enter the catacombs of Calixtus and give me the impressions of what was clairvoyantly visualised.

Now from the historical records we know very little of St. Agnes or of her fate.

The traditional story is that in the reign of Diocletian a young girl named Agnes was publicly humiliated and beheaded because of her Christian faith. She is said to have been 12 or 13. She was sentenced to be burnt at the stake, but the wood refusing to burn, the executioner cut off her head with a sword.

It is important to remember these details because my psychic was a good Catholic and would naturally favour the traditional version accepted by all orthodox members of the Church. Therefore, if the story given clairvoyantly were invented, it is hard to explain why it should have differed so very considerably from the generally accepted account.

During the experiments in the catacombs the medium did not become fully entranced, but fell into a kind of semi-trance. All that was said was taken down in Italian and subsequently translated. The following clairvoyant scenes in the life of St. Agnes are not given in the same order as they were described, but are arranged in their (apparent) chronological order.

The Girl-Saint.

Firstly, St. Agnes herself appears—a very tall, thin, frail girl of about 19, with long and very fair hair down to her waist. She has hazel eyes, thin arched lashes, a prominent nose, extremely long, tapering fingers, and a rosy complexion.

She is dressed in a *stola*, or white linen robe reaching to the instep, over which is an upper garment, also of white linen. A maroon-coloured girdle encircles her waist. Her hair is drawn together by an *infula*, or fillet of twisted wool, and a *vitta*, or band, is about her head.

St. Agnes is now seen in a large marble hall in a

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PSYCHIC MICROSCOPE



Mr. T. VINCENT LANE'S PICTURE, HELD TO BE A REPRESENTATION OF
THE MURDER OF ST. AGNES

villa on the outskirts of Rome. In a corner of the *ostium*, or entrance hall, is a large divan on which are sitting some young children, dressed in white *togas* trimmed with purple. They are writing with the stylus on waxen tablets, and on a large purple cushion on the floor sits St. Agnes dictating from a roll of vellum.

The scene changes. A crowd of people rushes pell-mell through one of the narrow streets skirting the Forum Romanum. They make towards the Tiber, but stop short at the sight of St. Agnes who is barring their way at the foot of a wooden bridge spanning the River.

No hand is raised against her. She speaks to them earnestly, begging them to return to their homes. The psychic cannot tell what is the cause of the disturbance, but St. Agnes seems to be seizing the opportunity to make converts. Many kneel by her side in prayer.

Now a large stone temple, theatre, or hippodrome appears, with tiers of seats arranged in a semi-circle,

and a stage as we know it to-day. It is packed with people. Suddenly an uproar occurs. The cause of it seems to be the entrance of St. Agnes and three others. The crowd becomes very threatening until St. Agnes and her friends (or parents) withdraw.

After a fleeting vision of St. Agnes with a young girl at the baths, the scene changes to the catacombs. A subterranean chapel is filled with people dressed in white, most of them kneeling. St. Agnes stands by a rough altar beside a priest who reads from a scroll.

There are a number of mural decorations, including rough drawings of a fish in various forms. The fish was used as a symbol denoting Christ from the beginning of the Christian era. The chapel is lighted by a number of small smoking oil lamps placed on ledges.

Now comes a dramatic picture outside the main entrance to the Colosseum at night. Huge flares carried high on poles illumine the scene. Vast crowds surge along the *Via Sacra* towards the huge

stone circus over the main entrance of which is a triumphal car drawn by horses.

It is probably a holiday. Senators and soldiers, priests and women, slaves and their masters, youths, artisans, Jews, and mobs of nondescript types all converge on the gigantic arena, afoot and in litters. Men selling paper or parchment programmes stand at the various entrances. On the plinth of the great bronze statue of Nero stands St. Agnes, pleading with the crowd not to attend the brutal exhibition which is about to be held in the amphitheatre.

Vision of Hidden Treasure.

After a brief glimpse of St. Agnes directing a band of converts who are erecting a small temple outside the walls of the city—a curious sidelight this, because at that period no Christian would be allowed to construct openly a building intended for the worship of God—comes what is perhaps the most remarkable visualisation of all.

A group of people, headed by St. Agnes, files across the field near the ancient church of Quo Vadis. It is night-time, and the Saint carries a candle which she shields with her hand from the wind.

At a short distance from the low stone wall separating the field from the road, and near the junction of the *Via Ardeatina* with the *Via Appia* the procession halts, and two men bring up a large leaden casket.

A hole is dug, the box is opened, and St. Agnes reads from a scroll a list of the articles which are to be buried. As she reads out each item, it is checked on another list.

The contents include several parchment scrolls wound on bronze supports, many small embossed and engraved bronze plates, bronze statuettes, a long and heavy gold chain with a medallion attached to it, and a number of gold objects, including what appears to be a small book with heavy embossed gold covers.

After the box has been buried, the group kneels, and St. Agnes reads a form of consecration. This done, one of the men paces the distance from the buried box to the angle which the church of Quo Vadis makes with the road. It is ninety-three paces. He also steps the distance from the spot to the wall separating the field from the *Via Appia*. It is thirty-three paces.

Before leaving Rome I visited the spot and made a rough sketch. The place is much the same as it was in the days of St. Agnes, and I think it would be well worth while to make an attempt to find the leaden box. Some day I hope to do so.

We now come to the scenes relating to the end of St. Agnes. Once more we are by the Colosseum

and the Saint is addressing a meeting by day near the main entrance to the amphitheatre. A great crowd listens to her efforts to spread the new religion. Their attitude is hostile.

Suddenly there is a shout. The crowd opens, making way for a posse of soldiers, headed by two centurions. One of these seizes St. Agnes, the other reads aloud from a scroll his warrant for her arrest.

St. Agnes is now observed in a prison cell under the vaults of the Colosseum. This scene is a terrible one. During this period of the Empire, many of the chambers below the tiers of seats which enclosed the arena were simply brothels for the gladiators and soldiers who used the place. It was here that the psychic saw St. Agnes at the mercy of any soldier who cared to work his will on her.

Next follows the death of the Saint on the *Via Appia* near the church of Quo Vadis.

A posse of soldiers escorts her through the streets of the city, followed by a hooting mob. Outside the gate of St. Sebastian she is met by friends, and here the soldiers release her, the Captain reading her a long statement from a scroll—possibly to declare her an outcast.

Drunken Centurions Appear.

St. Agnes is embraced by her friends. At this point two drunken centurions appear on the scene, and approach the girl, who recoils from them in horror. Her friends intervene; there is an altercation, a struggle, the flashing of knives, and St. Agnes falls dead at the feet of the two centurions.

The soldiers disappear, and her friends carry the body of St. Agnes on a litter to the church of Quo Vadis.

Now the body of the Saint is seen being placed in one of the niches of the Catacombs. Many are crowding the narrow passages, lit by smoking oil lamps.

After a brief interval the tomb is being sealed by a marble slab on which is read the inscription *Offic XX*. The XX probably refers to the age of St. Agnes.

The last scene of all is probably the spoliation of the Catacombs by the barbarians. The same niche appears, and a man with a short leathern tunic, bare legs and sandals is wrenching off the marble slab which seals the tomb of the Saint. Men with torches are traversing the galleries, stacking the slabs in piles to be removed by their fellows.

There is no doubt that this scene refers to the period when Rome was sacked by the barbaric hordes. No Roman would ever desecrate the dead.

Critics of clairvoyance will no doubt put these scenes down to imagination on the part of the

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THE PSYCHOLOGY OF PRAYER

(continued.)

by Dr. Charles Sampson

Hon. Director of The London Clinic of Applied Psychology and Psychotherapy, and President of The International Society of Applied Psychology in Paris.

I WAS asked the other day whether I could give a definition of life. My answer was that although we can create life biologically, handle life, nourish it, direct it, strengthen it, and even manipulate it, yet we can keep it only for a time—His time. And knowing all that He has allowed us to know about life, it is still as obscure a mystery as ever.

Life, therefore, is the secret of God, and that secret He will, I take it, never divulge for fear that man, if he once becomes the possessor of that knowledge, may rise up in his arrogance as we are told Lucifer did.

It hurts somewhat to say that man can become arrogant with knowledge, but alas, even in our own small finite domestic associations, this truth is evident by what we so often see around us in our fellow-men. There can be no arrogance where Almighty God is present, and, therefore, that final mystery is His, and with Him for all Eternity.

Thy Will be done on earth as it is in Heaven. Again we have the soul crying out for peace. Once more our tired spirits prostrate themselves at His Divine feet and pray that He will show us the Way in order that we may never depart from that road which brings us near to Him. He has even put into us the very aspiration fired by intense love, which will make it easy for us to know how to keep on the track of Paradise. He has told us in so many words not to allow ourselves to be directed by side-issues nor be mulcted by transient phenomena, which like the sirens of Capri tried to lure Ulysses and his fleet into the shallows.

He has put the actual words on our lips, and placed the meaning in our minds so that we may supplicate Him for His guidance in our difficult road towards Heaven. And why? Does He not realise that we are human? Has He not Himself

come down and lived amongst men as an artisan and experienced the privations of human life?

Of course; He has asked us to do nothing but that of which He is perfectly well aware and which He feels as much as we do. He wants us to live in amity with all, in peace with everyone, never having occasion to raise our hand against our brother; and He has told us that if we will only ask Him to show us and to help us how to carry out His Divine Will on earth, He will be with us always even to the consummation of the world.

What a promise! It is a terrible catastrophe for those who refuse to believe in Him. For He has told us that no house divided against itself can stand, and so He has instructed us and put into our minds the very aspiration to counter revolution, crime and sin. He has told us and shown us the way. To love our neighbour as ourselves, to be fair and just to all men, to be frank and honest with everyone we meet, by doing or saying nothing concerning others except that which we know to be absolutely true. And in that way His Divine Will will be done on Earth as it is in Heaven.

Not to be taken Literally.

Give us this day our daily Bread. When these words fell upon the ears of His hearers for the first time, it must have struck them immediately that they were never to be taken literally. Jesus did not ask them to pray for their half-quartern loaf, their meat and their vegetables. Neither did they think for a moment that they were to ask Him to bless their crops. He was not only placing the prayer upon their lips, but also His divine meaning into their conscious minds, so that they should ask continually for that without which it was impossible to live, namely the Bread of His Divine Grace and Love.

It was through God's divine munificence that mankind came into existence. It is through this same divine graciousness that we are permitted to exist. It is the spiritual *pabulum* which nourishes and vitalises the very essence of our spiritual energy, and consequently Jesus revealed to them in this wonderful prayer the necessity for their perpetually asking, knowing full well that they could not live without it, either spiritually or otherwise; and the mere fact of their asking would keep them continually "*en rapport*" with their Divine Father.

I often wonder how many of us really and truly realise how dependent we are upon God's love and grace for our very existence. The very air we breathe is His. Our very bodies that breathe it do not actually belong to us; they are His, too, and if there is any doubt about this fact, I would remind the reader that when the call comes for any one of us, we are powerless, physically, to resist, and we have to answer it.

From this it is clear that man, irrespective of who or what he is or to what heights he may have attained in this life, has no final jurisdiction over his future destiny when Almighty God says "Come," but has to bow his head and obey. We can now see quite clearly, that it behoves us all to live the life of constant communion with our Heavenly Father, so that we may not only fulfil our duties to Him and our neighbour in this world, but by so doing prepare ourselves for that vast Eternity in the Home which He has prepared for us.

A Gorgeous Panorama.

Forgive us our Trespases, as we forgive those who Trespass against us. These beautiful words, and none are more fitting, take their place in this wonderful request to the Almighty. On first thoughts, there does not seem to be anything very unusual about such a request. You or I might have made identically the same request to each other. But when combined with the other supplications in this prayer, its entire character reveals itself like some gorgeous panorama of thought, and we begin to see it in quite a different perspective.

At first it would appear that we are asking God to overlook our earthly shortcomings and our sins against His Divine Goodness; but it is much more far-reaching than this. Jesus, the Divine Psychologist, has tried in these words which He has asked us to say to make us realise our duty to each other on this plane.

"As we forgive those who trespass against us." In other words, we are told to ask Him to treat us as we treat our neighbour. I feel sure that many of us would have every reason to be terrified of our Heavenly Father if He were to accede to our request.

How few of us realise what we owe to our neighbour, and to how fewer still does it ever occur that by not fulfilling our obligations to our neighbour we may be causing him endless suffering of which we are content to be oblivious.

Humanity is very frail, but surely it is our duty to visualise our frailties in order that we may overcome them and stand before all men as types of unassailable integrity. How often we see the rich man at divine worship in his expensive pew despising his own flesh and blood employee, who has to take a back seat; and the rich editor-in-chief kicking the under-dog who is struggling against adversity and trying to earn an honest livelihood; and rich men who have never any intention of fulfilling their obligations to their brethren.

What of our own Failings?

It would be a very unhappy world if Almighty God meted out to them what they in their diabolical arrogance mete out to those who are dependent upon them. And so in these lines Jesus tries to bring home to us the necessity of understanding each other and fulfilling our obligations one to another, in order that when we ask God for His forgiveness He will have no occasion to refuse, and gazing into our innermost souls say to us: "Surely you cannot ask this thing of me when you, ignorant, merciless and tyrannical, have been so brutal to your fellowmen."

"What of the lies you have spoken against those who have helped you? What of the deceits to which you have descended in order that you may not fulfill your just and lawful obligations? What of the pain and suffering you have not hesitated to cause others who needed your help? What of all your egotistical arrogance by which you have endeavoured to pose before your brethren as a leader, as an example. With all your fraudulent embellishment of character, you are but scum."

Is it not a terrible thought that Jesus should have found it necessary to include such an indictment which was to last for two thousand years? How well he knew not only the people of His day, but the detestable characters of the twentieth century who, under the guise of piety, pose as leaders of men.

"Forgive us our trespases." What an impertinence to make such a request unless we have honoured our fellow men, and so justified our suppliance! Before this prayer can possibly be heard, we have to do a great deal of "tuning-in" on our spiritual wave-lengths or we can hardly expect any sympathetic vibration in response to our prayer. How easy it is to reel off 'The Lord's Prayer' that we have learned to lisp as little children like our alphabet and nursery rhymes.

How little use is our prayer unless we are honest with God when we utter it. That is why Jesus, knowing us as He does, inserted this passage when his disciples asked Him "Lord, teach us how to pray."

God Never Tempts Us.

Lead Us not into Temptation. Following on, we are told to ask our Heavenly Father to preserve us from temptation. This again is not intended to be taken literally; on the contrary, it is meant to be dwelt upon to the very fullest extent.

Temptation in this instance does not merely mean sin; it is intended to include by thought, word or deed, all which could make us for one solitary moment look away from God. Just as all living things depend upon the sun for their vital energy, so must all living things look towards God for their spiritual health. When the world turns away from the sun, night is upon us. When we turn away from God, we wander in the darkness and lose our way.

Once our feet leave the beaten track, we tend to walk into the bog of disaster. And so He tells us to ask of our Divine Parent that guardianship and protection which will keep us always with our eyes towards His Divine Presence, and so secure our foothold, that we may never stray from Him.

God never led anyone into temptation, but He has given you and me a free will, and He allows us to be tempted in order that we may make the fullest use of His Divine security within us by resisting those things that could, if we once gave them the chance, lead us away from Him.

But Deliver us from Evil. Here Jesus tells us to be for ever watchful against those enemies of God who in their arrogance have no use for Him, but who, before they are finally levelled in the dust, try to cause as much dissension as possible. He has asked us to beg of Almighty God His continued protection so that we may not stumble or fall by the wayside. He has warned us of those influences which, masquerading and parading as Heaven-blest, think not of to-day but of to-morrow; which having gained our confidence will let us down, and with jeers and laughter ringing in our anguished souls, claim us for their own.

A Magnificent Request.

Deliver us from Evil. What a magnificent request! In these words he asks us to pray that no evil influences may be allowed to distort our outlook, plunge us into error, or tarnish God's glory in our eyes; but to keep always near to Him, moored in the anchorage of His Divine Love with that unbreakable anchor of Truth.

There is no more. That is all that Jesus told us to say. Weak mortals have tried to improve upon it by additions and flattery and empty compliment to the Almighty by telling Him what He already knows. They have tried to improve on what is already perfect.

In conclusion, the Psychology of Prayer teaches us that God is Rest, and that He is only obtainable by sincerity and loyalty within ourselves, with complete absence of conflict of mind, so that there may be no dissension or discord, but just tranquillity and repose.

God is Love, because He is gentle and forgiving to the last degree, and is never hesitant in making allowances for human weakness, provided that we go to Him with a full desire to know Him, to love Him and walk with Him always.

And lastly, God is Peace, because once you realise God, nothing else matters. You are buoyed up with a sanctifying placidity of mind which nothing in existence can transcend, and absolute mental contentment is your reward.

The Psychology of Prayer is our mental and spiritual behaviour tuning itself in with the highest thing within ourselves which God Himself has created and planted, namely, the Christ within.

A Martyr under the Psychic Microscope—*contd.*

medium. Well, it may be so. But since the experiments were made I have had remarkable confirmation of the genuineness of at least one of the scenes visualised.

A stranger to me, a Mr. T. Vincent Lane, wrote to me enclosing a photograph of an Old Master in his possession which had recently been declared to be a representation of the murder of St. Agnes.

When I saw the picture I realised at once that it was a fair representation of the martyrdom according to the psychic's version of it.

The girl is aged about nineteen, she is tall and fair, with arched eyebrows and long slender fingers. She wears a *stola* with a girdle of bluish purple.

There are two murderers or seducers, and one is about to *stab* her. Also the church in the picture somewhat resembles the church of Quo Vadis.

No one has ever heard of another version of the martyrdom besides the traditional one.

Mr. Lane's picture is attributed to Tintoretto. Certainly it was painted between 1520 and 1630.

To say the least of it, I find it remarkable that the results of my psychic researches should suddenly find confirmation from the canvas of a sixteenth century Old Master, who may have known the true account of the girl's martyrdom.

THE STORY OF

by Lewis Spence

Author of

III. THE PEOPLE OF ATLANTIS

AND what race or races peopled Atlantis? Does any good evidence exist which is capable of enlightening us as to the identity of the human stock which formerly inhabited the island-continent? I believe that such proof is to hand, and can rationally be employed to cast light on this difficult question.

When the land-mass of Atlantis began to break up through repeated seismic convulsions it is obvious that its inhabitants, warned by the awful nature of these cataclysms, would endeavour to settle elsewhere. As I have indicated, the first of these convulsions must have occurred long before the final catastrophe, so that it is probable that the Atlantean race was migrating to Europe and America from the threatened sphere long before the time to which Plato alludes as that of its final break-up, about 9600 B.C.

In all likelihood the first migration occurred while there was still a land-connection between Atlantis and the European and American continents, and I believe that the first exodus of Atlanteans to Europe took place during what is known as the Aurignacian period. In 1852 the remains of a very high type of ancient man were found in a sepulchral grotto at Aurignac in France, and later similar relics were discovered at Crô-Magnon near Les Eyzies, or the Vezère. The type thus discovered was labelled by archæologists the Crô-Magnon, while its civilization is known as "Aurignacian."

A Race of Giants.

The outstanding physical peculiarities of this race are great height and large brain-capacity. The average height of the men of this type was 6 feet 1½ inches, while its brain content was very capacious, that of a Crô-Magnon woman surpassing that of the average male of to-day. The facial bones were high but not brutish, as in some pre-historic races, and Sir Arthur Keith has recorded that this stock was among the finest mentally and physically that the World has ever seen.

Arriving in the Biscayan region at the close of the Ice Age, or about 25,000 years ago, they found Europe inhabited by a human species of low development, known as Neanderthal Man. Gradually they dispossessed him of the continent and he seems to have disappeared.

The burial-places of the Crô-Magnons reveal novel and interesting conditions. Their graves are full of amulets and charms, perforated shells, teeth and flints, and the walls of the caves where these interments are found are covered by imprints of human hands which had been laid on the stone and dusted round with coloured earth. In some

instances traces of bones, obvious that is "life," serve the de-

The art of Dordogne covers the coast of I



J. M. W. TURNER, R.A.

THE DELUGE

ember, 1930

November, 1930

BEYOND

Page One Hundred and Ninety-three

RY OF ATLANTIS—continued.

mis Spence

Author of "The Problem of Atlantis,"
"Atlantis in America,"
"The History of Atlantis."

THE PEOPLE OF ATLANTIS.

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instances traces of red paint are found on Crô-Magnon bones, obviously to give them the colour of blood, that is "life," so that in another sphere they might serve the deceased in a renewed existence.

The art of this people, who settled in the Dordogne country, in the Pyrreanean region and on the coast of Biscay reveals the apogee of prehistoric

culture. Their flint-work is of the most delicate and beautiful description, and their tools include specimens in bone and horn, as well as in stone. In the course of ages they spread to the Somme, the Meuse and the Danube. Professor Osborne alludes to them as the Greeks of the Old Stone Age.

They had, he says, a natural impulse and instinct for beauty and proportion, and their art shows a continuous development from the beginning in its realism and fineness. Especially were they adept in bone-carving and sculpture, as manifested in the stone figurines of gods, and he believes that a novel point of view was being constantly forced upon them by the appearance among them of fresh colonies.

15,000 Years of Art.

Aurignacian art consists principally of paintings, engravings and sculptures of animals—bears, mammoths and horses, deer and bison, and occasional representations of the human form, which are almost certainly idols of goddesses. This art had many phases over a period of about 15,000 years, or during the period 25,000 to 10,000 years ago.

The Abbé Breuil, the leading French archaeologist, believes that the Crô-Magnons followed the Southern shores of the Mediterranean and that their statuettes resemble those made of baked clay found in the Nile Valley. All art critics are united in acclaiming the masterly perfection of Aurignacian Art, which flourished in South-western Europe for thousands of years, and which must have persisted elsewhere for nearly as long. This race who carved and painted so marvellously were unquestionably the parents of European civilisation. Whence did they come?

Breuil believes that successive invasions of culture took place either from the south or Mediterranean region, or from that part of Europe which he calls the "Atlantic," that is the Biscay region. Osborne agrees with this theory, remarking that "the archaeological testimony strongly supports this culture-invasion hypothesis." Both are agreed upon the likelihood of a southerly origin for the Crô-Magnons, and early forms of their culture are found in Tunis. But it is to be noted that all the Aurignacian stations in France and Spain are to be found in the Biscay region and not in the South of the peninsula.



THE DELUGE

Culture in the Canary Isles.

Even stronger proof of the Atlantic origin of the Crô-Magnons is to be found in the remains of their culture in the Canary Islands. Mehlis, Von Baer, Von Luschan and Verneau have all associated them with the Guanches of these islands. Physically their people resembled the Crô-Magnons, and in their caverns they decorated the walls with motifs similar to those employed by the Crô-Magnons.

This seems to prove that the Crô-Magnons were indigenous to the Canary Islands, the remnants of Atlantis, and that they did not drift there from Europe, but made their way thence by means of an existing land-bridge before the invention of boats.

That Crô-Magnon man, at such an early date as 25,000 B.C., made his way to Europe by water is unthinkable, and it is as improbable that he reached the Canaries at that date by sea. I believe that, like many of the animals and plants of these vestigial islands, he was finally cut off and marooned upon them by some great natural cataclysm.

No boat or craft of any description was employed in Aurignacian times. That he also found means to reach America is suggested by Professor J. L. Myres in his essay in "The Cambridge Ancient History."

Some 16,000 years ago a new phase, the Magdalenian, invaded Aurignacian art. Osborne remarks that it "seems like a technical invasion in the history of Western Europe," and Breuil that it must have entered Europe by some "unknown route."

This can only mean that the older Aurignacian art received a new impetus from its original and parent source, for the Magdalenians were undoubtedly of Crô-Magnon race. Naturally these newcomers from Atlantis, arriving from the centre of the ancient civilisation, would bring with them a higher degree of culture. The use of colour was more complex and was employed with increasing taste and skill.

"The Crô-Magnon people," says Professor Macalister of Dublin, "wherever and however they may have originated, developed and fixed their special characteristics in some extra-European centre before they invaded our continent."

The Aurignacian culture declined. The dry cold of the melting ice-cap turned to moisture, and the antelope and mammoth on which they chiefly lived, disappeared. New conditions came into being, and stagnation set in. And a new people swarmed into Europe.

This race is known as the Azilian, and the period of its entrance into Europe may be fixed as about 10,000 years ago.

Like the Crô-Magnon, it first settled in the Pyrenean region. It brought with it a curious

flint-culture, some specimens of which are of surprising minuteness, and its geometric art seems to have been the forerunner of the arabesque. This people introduced the bow and arrow to Europe and painted strange pseudo-alphabetic figures on pebbles. The men were dressed in short trousers and wore feather head-dresses, the women in short skirts and caps.

Similar industrial centres have been discovered in Tunis, Portugal and Southern Spain, and we are left with the question as to whether this people, the ancestors of the Iberian race, developed in North Africa and Western Europe or elsewhere. They introduced the Neolithic or New Stone Age culture, and Professor Elliot Smith has indicated their resemblance to the early populations of Britain and Egypt.

Now this race invaded Europe at a period which may well be identified with the era alluded to by Plato as that of the disappearance of Atlantis. Sergi believed them to have originated in the Atlas region of North Africa, and it is significant that the Iberians of the Roman era were known to the contemporary Italians as "Atlanteans." They were a people of maritime habits "a population of fishermen," as Osborne says.

Who were the Iberians?

M. D'Arbois de Jubainville, in his "Les Premiers habitants de l'Europe," says (pp. 24, 25): "The Iberians seem to be the descendants of those ten millions of legendary warriors who, according to Theopompus, came from a continent separated from ours by the ocean, and established themselves in the country of the Hyperboreans. These were their ancestors, who, leaving Atlantis nine thousand years before Plato, had impressed their domination on Western Europe, Italy, and North Africa to the frontiers of Egypt."

That the Azilians crowded into Spain, dispossessing the Crô-Magnons, is clear enough. That both arrived from Atlantis seems equally probable. But what human conditions may we conceive of as obtaining in Atlantis itself?

Professor Osborne tells us that the Aurignacian culture probably allowed of much the same diversities of temperament, talent and predisposition as obtain to-day, and that society was differentiated into chieftains, priests and medicine-men, hunters, fishers, makers of clothing, and artists. The Crô-Magnons and Azilians were grouped into communities of considerable sizes and were probably so in Atlantis. Their religious beliefs demonstrate the associational character of these peoples. Spots especially sacred to them were the nuclei of civilised life. Their cave-shrines were probably places of pilgrimage, filled with figures of animal gods, undoubted "chambers of imagery."

Breeders of Horses and Cows.

Of the customs of the ancient Atlanteans we can speak through acquaintance with Aurignacian and Azilian types. The former bred the horse and cow and hunted the reindeer, wolf and fox, whose skins they employed as pelts. Microscopic examination of the surroundings of their dead has revealed traces of the hair of these animals.

Their ornaments have come down to us, and we can envisage the Atlanteans, their contemporaries and blood-brothers, as adorned with cuirasses and spears of small sea-shells, and fillets or head-bands of the same, necklaces of deers' teeth and the like. Their bone implements, carved from large deposits of mammoth ivory, remind us of the statement of Plato that elephants existed on Atlantis.

The intervention of the Solutrean culture in Europe seems to prove that a new art in stone had arisen in Atlantis in the course of centuries. Bone-working had been practically abandoned. This may mean that the deposits of mammoth ivory in Atlantis had given out, and that the race had been forced back upon a flint culture. We are compelled to such a conclusion because in Europe there was no lack of bone had the Solutreans cared to use it.

Moreover the manufacture of flints was on a scale so large that we are also forced to believe that the Atlanteans, like their European colonists, had arrived at the stage of mass production of artifacts, a condition which implies not only a great social advance, but shows that labour was becoming departmentalised. That the Atlanteans chiefly relied on the horse as a food-animal is also clear from the large deposits of equine bones in Solutrean strata, and the probability is that they bred large herds of horses for the purpose of provender.

Dwellers in Small Stone Houses.

The occurrence of numerous hearth-burials shows that the Solutrean dead were interred in the huts they had occupied during life. This implies that they dwelt for the most part in small stone houses, while the caves were reserved as shrines or temples.

Plato's statement that the "race of the gods" in Atlantis had begun to deteriorate is justified by an examination of Solutrean human remains, for the Solutrean immigrants had lost the tall stature and large cranial capacity of their forerunners, the Crô-Magnons.

With the return of glacial conditions in the still later Magdalenian or late Aurignacian period, we must assume similar conditions in Atlantis. Civilisation must have lapsed somewhat under

extreme conditions of cold, but assuredly awoke once more in the Azilian age, although it had now assumed an inferior type.

It would seem, indeed, from the human relics of the Azilian period as if Atlantis, in the interval between the Aurignacian and Azilian immigrations, must have been invaded or colonised itself, and the general osteological character of Azilian remains leads to the surmise that this race may have had an African origin.

It might be thought easier to grant a direct migration of the Azilians from Africa to Spain and France, but there seems to be no close connection between the Azilian stages in Africa and Spain and any older form. The relationship between the African and Iberian Azilians is evidently linked up by the Capsian, an African civilisation which seems to have inherited or absorbed Azilian traits; and there is, indeed, no pure Azilian culture of that period visible in Africa. But that it had a much more remote African origin seems probable, and that it penetrated to Atlantis over the land-bridge which once connected the African "shelf" with the island-continent appears likely.

It would seem, then, as if Atlantis at some period between 16,000 and 11,000 years ago had been invaded by a race resembling the Berbers of North Africa, who vanquished its Aurignacian inhabitants and who remained there until the final cataclysm.

This would account for the era of moral and cultural degeneration of which Plato speaks, and for the not inconsiderable mind difference between Crô-Magnon and Azilian types. But we must beware when applying to these races the description of savages, a definition which their art and general culture denies.

Alphabetic Pebbles.

In the course of centuries life on the island-continent must have experienced extraordinary changes. Probably its later architecture partook of the Iberian character, that is it consisted of great polygonal blocks, with Cyclopean façades.

Did the Atlanteans possess a written literature? We cannot say, but the so-called alphabetic pebbles found among Azilian remains leads to the assumption that some kind of hieroglyphic script may have been used in the civilised homeland, of which the colonial scripts found in Spain were the degenerate remnants. Certain "tectiform" or roof-shaped symbols found in Spain and America support the theory that Atlantis was the common home of both.

It may be that the vices usually attributed to the "Antediluvians" in the sacred writings of

(continued on page 199)

On the Other Side of Death

(continued.)

(Being certain messages of a Mrs. X, who passed over a few years ago, addressed to her three children and her grand-daughter, Monica. The messages were received through her daughter, Mary—Ed.)

I SHALL be so thankful when you can all communicate; but meanwhile I must do my best through Mary.

There seem to be all sorts of unlooked for hindrances against getting you over here at night. They can only be removed by degrees—by continuing to hope and to pray as *restfully* as possible. This restfulness is far more powerful than strenuous thought. You must aim at a restfulness of faith, a quiet realisation that what you long for is possible.

After a little practice you will come to feel this deeply enough for it to produce an effect in *vibration* which will help to bring the desired result. I don't quite know how this happens, but we constantly see the effect of it in other people's lives, and also in our own.

You must each find your own way. Some tell me that they try to lift their consciousness higher; others say that they try to sink back inwards, as if falling back upon a Divine Supporting Power. Inwards or upwards is all the same. Either means a retreat from the outer surface of life, a going inwards or upwards to the Place of Power which lies behind all existence, behind all outward activities.

The Breath of Life.

Over here we somehow grasp the fact that we can do nothing without drawing the Breath of Life. Just as in the outer world if you cease to breathe you die, so over here we realise that if we cease to breathe the heavenly breath from the Creator of All, then whatever we do is without vital value.

We feel the breath pulsating within us like the urge of Spring, like light, like force, like the rushing in of a marvellous impulse. We feel exalted by it and inspired with a sort of sure certainty, knowing that what we are doing is the best thing for us to do.

All the time, we have the feeling of being one with the Infinite Reality, which we know is the Spirit of All. I suppose we shall realise it still more vividly on yet higher planes; but it is very much more vivid here than I ever expected it to be. I thought that such a feeling could only be experienced in the Higher Heavens, and had no idea that it would shine through one's ordinary daily life, as it seems to do.

It is this which removes all sadness from one's soul, and gives us such a glorious joyful feeling that I just long to share it with you all. I would care nothing at all about other things if I could just bring you this one realisation, for you would never feel again any sort of loneliness. Even the worst troubles would lose their sting. It gives one a marvellous feeling of safety; of being absolutely sure of one's ground, of being unafraid of anything at all.

Of course it comes partly through death being behind one instead of in front, so I suppose you will not get it as I feel it now until you come over, too. It comes also from the feeling that all fear of disease is left behind with one's earth-life. At the same time I believe that some people on earth have their realisation to an extent which makes their existence far more joyous, confident and restful than the lives of most people who are usually ill or worried.

Troubles would Glide off You.

I would love you all to get this realisation so strongly that you could influence other people by looking radiantly happy yourselves. Troublesome happenings would not bother you then as they do now. They would glide off you. Any sort of friction you would feel able to harmonise, and disappointments you would know to be passing. Fresh joys would come unexpectedly, and you would be so sure of them that you wouldn't be troubled by disappointments.

I do so long to put what I mean in more forcible language. I feel that this matters more than any sort of happiness proceeding from outward things.

Don't you see that it would *make* all the outward things which come to you happier. It would affect them all so that they would be perfectly harmonious. You would make all who came near you happy, and if you make your dear ones happy, what can be more joyful than that? I am sure that this is the very key-note of life here among all those who are beyond merely selfish thoughts and feelings. I believe that thoughts along this line would make a sort of golden link between us.

I once got the words through to Mary: "*Joy unites, sorrow divides.*" This is very important. If you could get this inner joy, it would not only transform and attract outer events of a like nature for yourself and your dear ones; it would bring you much nearer to me.

Out of a Tunnel.

I can't feel sad now, seeing such marvellous vistas before us all of eternal progress. It feels as if we had been living in a tunnel before, and had now come out into a great, wide, beautiful country. There are such wonders to explore, and so much time to do it in.

At present I am not conscious of the handicaps, difficulties and spiritual tests which I am quite sure one will still have to face as one climbs up yet further. I just feel as though I had left behind me all bothers and troubles on earth, and as if there were nothing whatever to worry about.

A. B. says this particular realisation of joy has been granted me partly to banish for ever any tendency towards worry, and partly to enable me to pass this message on to you and to help you rise to the same level. He says that this joyous realisation is what the world needs. At present it is mournful, perplexed, suffering, shadowed, despairing. It needs so much this realisation of joy, and as I tell you, the only way to get it is to establish the key-note of joy within, and to keep on ringing it like a loud, clear bell. It will penetrate external conditions, and then others will hear it ringing.

You can only accomplish this by thinking and feeling joy, remembering that this is the eternal note which will sound more clearly through all changes, and will ultimately banish all sorrow.

This, rung clearly and strongly, will attract to you the people to whom you can bring the same realisation. They will hear your bell ringing and will come to see why it rings. You will be shown by swift intuition how to help them ring their bells also.

The vibration of these bells will help to clear the mists around each ringer, and when the mists are cleared, all sorts of opportunities of service will be seen, and all kinds of fresh things will happen. People and events will be attracted to you along the line of joy and harmony, which is the soul of music, instead of along lines of discord. It seems to me that most people on earth are ringing bells of discord; affecting other people's peace and attracting untold misery.

I don't know if I have expressed this in a way that will appeal to you, but I wanted you to see that this is the line for you to try to follow whenever you feel the least bit depressed. Remember this, and the effort to do so will link you to me and to my joy-bell which is always ringing.

There is a deep harmony beyond all words which can be entered into and realised, and which is one with the joy-note of the Universe, struck by the Creator.

I am sure this is one way of expressing a great truth, which is a fundamental one and not just a surface experience. There can be no true and lasting love without this joy, which lies at the root of all true love and makes it beautiful.

The petty details of life will all come into line just as easily as the bigger things. It is often trifles which disturb and upset one. When you feel the inner power to harmonize conditions, you will see what I mean.

Never Imagine Failure.

Above all, don't anticipate failure, for surely if we are all working together with still higher ones to help us, there should not be the slightest difficulty in realising our ideals.

You may be quite sure that I shall never let go the threads. You must feel joy in order to rise to our level. Any depression, fear, or worry immediately plunges you down into a sort of dark cloud where it is very difficult to reach you. It is far better for you to rise out of such clouds by your own spiritual effort—by deliberately turning your thoughts to something higher, brighter and more helpful, or by helping some other person rather than for us to try to dissipate the clouds for you.

Like a procession you walk together towards your godself. You are the way and the wayfarers. And when one of you falls down he falls for those behind him, a caution against the stumbling stone. Ay, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone.

Kahlil Gibran.

THE SPRINGS AND COURSES OF CALAMITY

by G. W. L. DAY

LAST month the world was shocked by one of those sudden catastrophes which fall like a treacherous blow and startle men into deep and unaccustomed speculations.

Many people gave way to bitter and disturbing reflections. The tragedy seemed to belong properly to fiction. Why were such things allowed to happen in real life? The men who perished in the airship had done nothing to deserve such a terrible fate. Where was the sense in it all?

Many, I think, felt at least a subconscious resentment against the apparent harshness of Providence.

Anyone who dared to sit down and think it out must have realised that the end of the R.101 was a mere straw in the winds of habitual calamity. If the aggregate of misfortunes which the human race suffers in one hour were compressed into a single event, would they not constitute a tragedy more appalling by far than that which happened last month?

Mental Ostriches.

One can hardly conceive the sum total of agony endured by the world in the space of, say, a year. Ostrich-like, we bury our heads in the sands of every-day affairs and refuse even to think of the tragedies which seem to rain down so indiscriminately on the just and the unjust.

At the present moment of the world's history, the hailstones are raining down so thickly that no one, it seems, can hope to escape them. Few of us can run through a list of the people we know without finding that practically every one of them has some serious trouble to bear.

All the signs seem to show that we are passing through what may be called a "time of tribulation."

How are we to account for it? Are we to put it down as the outcome of man's misguided actions, or are we to blame Blind Chance? Is it the handiwork of a capricious God, or the outworkings of an Immutable Law?

In earlier times our remote ancestors blamed their gods for many of the misfortunes which to-day we know are due to ignorance of physical laws. For example, many sorts of diseases were ascribed to an outraged deity, which to-day we are able to avoid by a better knowledge of hygiene.

We are beginning to realise that our ignorance of various laws causes many of our misfortunes; that we bring down many troubles on to our heads by breaking fundamental commandments far more cosmic in character than those which ordered the tribal life of the Israelites.

A Hypothetical Chemist.

No one in these days imagines that a chemist who has the misfortune to blow himself to pieces in his laboratory has incurred the wrath of his creator. It is generally agreed that his death has been due to ignorance of certain chemical laws.

The action of such laws is quite impartial. Though, from a human point of view, the effects of their workings may be frightful in the extreme, yet they never fail to work. They are fixed and immutable, and a moment's reflection will show that unless they were so there would be chaos.

Nor are laws of this kind limited to the material universe. With our advancing knowledge, we are beginning to scratch the surface of another sphere of existence—the spiritual world which lies at the back of all manifested physical effects.

Are we to suppose that this inner world is without a system of laws? The idea is unthinkable! If, then, we assume that it is governed by laws, are they not fixed and immutable like those which govern the world of matter? I can see no other alternative.

Now as we move about in the course of every-day life, we are continually running up a credit and debit account against our material bodies. Every time we go down a hill, it means that muscle and limb will have to be exerted to bring us up it again. Every time we run for a train or pick up a heavy object, so much physical energy which our bodies

have expended will have to be replaced. And so on. The Immutable Laws never let us off.

Surely it must be very much the same on the spiritual plane? I believe that whenever we help another soul through a difficulty, a similar amount of help becomes due to us—is credited, if you like, to our spiritual banking account. And whenever we inflict suffering on another intentionally (for motive plays an important part in the world of causes) just that amount of suffering is placed to our debit account.

No idea of punishment or caprice is involved in this conception. The forces which mete out health, wealth and prosperity, or hurl the "slings and arrows of outrageous fortune" are impartial and dispassionate, like the forces of gravity or electromagnetism.

If these conjectures are correct, it means that we are continually storing up for ourselves sorrows or joys, sickness or health, poverty or wealth, material difficulties or material ease, and so on. And since, being more or less ignorant of the Laws, we break them, on the whole, a good deal oftener than we observe them, there must usually be overdrafts at our spiritual banks.

Times of Tribulation.

Granting all this, it is easy to imagine periodical settlements up of accounts to explain times of tribulation like the present one.

If you accept this view, sorrows and trials of all kinds immediately take on an entirely different aspect. You no longer feel any rankling sense of resentment that you have been singled out for a bad time while somebody else has been let off scot free.

You realise that nothing ever happens to you which you have not brought on yourself, or which will not be made up to you in the future. You can trust the Immutable Laws to see to that. Both in Heaven and Earth there is complete justice.

But now we come to the crux of the whole matter. Though misfortunes which are due to us cannot, perhaps, be averted, they can be whittled away to a bare minimum or intensified to an almost unlimited extent by the way in which they are faced. To put it briefly, it matters very little what troubles come to us, but it matters tremendously how we meet them.

Like a Hard Crust.

Suffering is like the hard crust of earth which either stifles a seed or makes it grow into a sturdy, strong-rooted plant in its efforts to force its way upwards towards the light.

Suffering overwhelms or strengthens, softens or embitters, uplifts or demoralizes, but always with a bias towards the angels. Many saints and philosophers have gone so far as to say that suffering is the only means of salvation for humanity. It would be more correct, I think, if they had said that we can only progress through suffering and joy. Both are needed for our spiritual growth.

With these reflections in mind, the present crisis through which the world is passing may be met in a new spirit of cheerfulness. We need no longer worry ourselves as to why misfortunes are coming to us, but can concentrate on how we may use them to accelerate our evolution.

There is an old saying that the gods chastise those whom they love. Put in another way, this means that people who have reached a certain stage of advancement are allowed to pay off their spiritual debts so that they may go forward rapidly under more favourable conditions.

Without any doubt, the universal settling up of accounts which is taking place at this present moment is the forerunner of a great spiritual Renaissance.

The Story of Atlantis—continued.

many peoples are nothing but a memory of the flagrant behaviour of the Atlanteans, who similarly perished by flood? The scriptures assure us that the divine or heavenly race had become corrupted through intermarriage with the earthly denizens of the world. "The Sons of God (or civilized race) saw the daughters of men (aborigines) that they were fair; and they took them wives of all which they chose."

This was precisely what Poseidon and his sons did. There were, also, we are told, "giants (Titans) in the earth in those days." So evil did men become that the Creator resolved to destroy them.

Of the civilization of Atlantis I shall speak in the next article of this series.

What is this Life?

What is this life?—A little joy and sorrow,
A little learning of infinite things;
The guerdon of To-day, the unknown Morrow,
To each—the all, or nothingness it brings.
What is this love?—but God within us waking—
Body and soul to life's immortal bliss;
The soul divine, this world the lovelier making,
The heart that blends with heart in lover's kiss.
What is this death?—whereon we silent ponder,
This final setting soul from body free;
A moment's parting,—and a moment's wonder!—
Then lasting life and love for thee and me!

E. M. GREIG.

An Open Letter to Sceptics

by C. A. SIMPSON
(President of the Guild of Spiritual Healing)

DEAR MR. SCEPTIC,

You ask me what proof I have that my supposed spirit-controls really *are* spirits ; what proof I have that they have an existence apart from my own sub-conscious self.

I know my controls very intimately, having had communications from them over a number of years. But let us face this problem over which you seem to find such difficulty, the proof of identity.

First, let us take Dr. Lascelles. He tells us that he practised as a doctor on earth more than eighty years ago, but that "Lascelles" is not his real name. We have accepted him because of the work that he does.

He has proved his identity as distinct from my own in very many small details of manner, character, and so forth, but of course, the sceptic will hardly accept this as proof. Let me try to convince him.

We have a photograph of Dr. Lascelles, taken under strict test conditions by Mr. Hope of Crewe, a well-known psychic photographer. A packet of plates was taken from London to Mr. Hope and one was removed from the packet and signed by a lady who wished for the photographs. The camera was loaded by the same lady, and she developed the plate with her own hands.

A Psychic Extra.

There appeared on the plate, a psychic extra of an old man with a white beard.

No proof, you object. The photograph might be of anyone. But wait !

Before this lady visited Mr. Hope, she was receiving treatment from Dr. Lascelles. She told him that she would be away the following week, as she had made an appointment with a psychic photographer. Dr. Lascelles promised that he would try to appear on the plate, and he described himself as an old man with a high forehead and a white beard. The lady did not mention this to the photographer.

Dr. Lascelles' photograph was placed in a book with more than a hundred other photographs, and whenever a clairvoyant claimed to have seen him we asked her to look at the photographs in the album. In nine cases out of ten, she picked out the photograph in question.

We consider this proof for any sceptic.

A little girl was being treated by us for a so-called incurable complaint. She was unable to attend at the healing room, as travelling upset her. I therefore visited her house every Saturday.

One Tuesday, her mother called at the Guild and questioned me regarding my movements on the previous evening. I replied : "Yesterday was the training class at the Guild, when Dr. Lascelles controls for the healers." But to my surprise, one of the healers remarked : "Dr. Lascelles did not come last night ; another spirit took his place and gave an address."

The Child who was Teased.

The mother then told me the following story. That morning her maid had asked her whether she had noticed that she had retired to bed early the previous evening. She (the mistress), enquired the reason. The maid replied that she had not been able to help herself ; something seemed to compel her to retire early.

At 9 o'clock (she was sure she had not been dreaming), she seemed to leave her room and go downstairs to a certain room. There she saw the gentleman who came to treat the child every Saturday. The child was also there.

"But," her mistress objected, "B was in bed."

The maid, however, insisted that she had seen the child there, and with her was an old man with a white beard who began to question her.

"You think your mistress spoils the child ?"

"Yes," the maid replied, "I do."

"Well, your mistress is following my instructions. I am this child's doctor. You have been teasing her. Let me warn you, this child is very seriously ill and you will be responsible if anything happens to her through your behaviour. Don't tease her again. Now go to bed !"

The mistress asked : "But *have* you been teasing her ?"

"Well," the maid admitted, "sometimes when I am dressing at night I lock the door. I won't allow her to come in, and she screams outside."

This lady was prepared to vouch for the truth of this story. The maid, too, was prepared to go to a Commissioner of Oaths and do the same. On

being shown the photograph of Dr. Lascelles she at once recognized the face of the old man she had seen.

A certain doctor came to me some months ago. He had just spoken with a lady, who was very much excited because she thought she had found out the identity of Dr. Lascelles.

"Next time you go to him," she said, "find out whether he has ever treated a little girl called 'B,' suffering from Hodgkins' disease. If he says yes, then I know who Dr. Lascelles is!"

When I was asked, I replied that I certainly had cured such a child two years ago, and her father was now one of our healers.

"Well," said the doctor, "Dr. Lascelles, I believe, is Dr. Hodgkins."

A relation of Dr. Hodgkins had received a message from a medium in her own home stating that this doctor had been treating a little girl named "B" through the mediumship of a Mr. Simpson. The lady herself visited us and brought with her a photograph of her famous ancestor.

Alas, it was not Dr. Lascelles. But we found that he had given this case to Dr. Hodgkins. As he had discovered the disease, naturally he knew more about it than Dr. Lascelles, and therefore it had been given to him.

We had an amusing incident one day which gave proof of superhuman knowledge. Dr. Lascelles dictated an answer to a letter. We could not understand it as the letter had not been received. There had been a delay, and the letter was duly received three days after the reply was dictated.

Our Spirit Coster.

Once or twice a year Dr. Lascelles allows some members of his band to control me. One of these when on Earth was a coster from the East end of London. His name is "William Saunders" (or more commonly "Bill"). He first came through about five years ago.

He possesses a rare fund of humour with a touch of pathos. For all his lack of education, he is a great favourite with everyone.

Mr. "A," an unbeliever, happened to be present one evening when "Bill" was speaking. He recognized Mr. "A" at once as a Salvation Army worker in Hoxton thirty years ago and reminded him of many who had worked with him, who have since passed over. He recalled piquant little incidents amid roars of laughter.

Mr. "A" had known him quite well as a vendor of wood off High Street, Hoxton.

Then we have "The Spirit of the Flowerland,"* so called by us because of the wonderful scent of flowers which she brings in with her when she controls. She cannot even recall her name, so long is it since she lived on the earth. Her sweet

personality radiates love and kindness, and her beautiful descriptions of the children in the "Summerland," or Children's Sphere, are to be found in several chapters of "The Seekers."

"Zara," my first control, is the spirit-mother of my little daughter who is named after her.

"Talahema" is an Indian and a wonderful healer. When in the flesh he had a bitter hate for the "pale-face" who burned his home. Now by healing white men he is working out his own progression. He chose the name "Talahema," which means "Love the White Man."

Picking up Glowing Coals.

As recently as last month he controlled me, dipping my hands in the glowing coals in the fire-place and taking some out without showing any mark on my hands afterwards.

Last is "Hamed" the Egyptian, the guide of Captain Wright, one of our own healers. We have a psychic photograph of Hamed which shows him to be a man of tremendous physique. Through his ministrations only this last month a boy suffering from curvature of the spine has grown three-quarters of an inch after four treatments.

Before seeking refuge in that universal haven of refuge for bewildered materialists, the sub-conscious mind, I hope, Mr. Sceptic, that you will ponder carefully over some of these facts.

**See message by this spirit in the June issue of "Beyond."*

C. A. SIMPSON.

Has Materialism Failed?—(continued).

Against this practical materialism the signs of reaction are already apparent. Young people, it is obvious, need both a code and a creed, and are trying everything in the hope of finding them. Fascism and Hitlerism on the Continent are one form of expression of the need; the Return to Nature movement is another; the great and growing interest in non-vocational education another. It is a sign of the times that well over 100,000 Londoners are at the moment attending evening classes from no other motive than the disinterested desire for useless education.

Above all, there is a new interest in religion coupled with a profound dissatisfaction with the orthodox forms of it. If materialism is breaking down as a theory of the Universe, if it is palpably failing as a way of life, something, it is obvious, must take its place. Mind abhors a vacuum no less than Nature. That the breakdown of orthodox religion has left such a vacuum in people's lives to-day is admitted; it is a vacuum which the currently fashionable materialism is increasingly failing to fill? What then, if materialism fails, will fill it? To me the answer is clear, but I will leave my readers to guess it for themselves.

Healing by Spirit Agency

No. 2

The Marylebone Spiritualist Association

by L. M. MAYHEW.

FIVE hundred years ago there lived, in a part of Africa now completely submerged, a 'medicine man' who was head doctor to his tribe, and to-day if you will take the tube to Russell Square you will find him still healing the sick.

Mr. Jones, through whose mediumship this is possible, discovered his power in rather amazing circumstances. He had been a spiritualist for many years and often sat in circles in order to increase his psychic knowledge and experience; for although he was quite unaware of his power as a medium he was extremely interested in the subject.

One day during a sitting he received a message asking him if he would lend his body to the "other side" in order that they might heal the sick through him. "Show yourself to me," Mr. Jones replied, "that I may judge for myself if you are a fit person to undertake this work," and you can imagine his surprise when the spirit-light of an Indian materialized before him.

It was very soon after this that Mr. Jones, who was a builder by trade, formed a healing circle in his own home, and this is the story of the beginning of the truly wonderful work which is being done to-day at 42, Russell Square.

Sunshine Enlisted.

"Sunshine," Mr. Jones' special helper, was almost commandeered, if one can so express it, by the "other side" for this particular post. She went to him suffering from epileptic fits in her sleep, caused by the shock of her father's death.

"Life was getting almost unbearable," she told me, "neither my husband nor I dared sleep at night in case one of these attacks came on. I knew nothing about spiritual healing, but I was ready to try anything if there was a possibility of being cured."

"My husband worked with Mr. Jones, and that was how I knew all about him. I went into a darkened room lighted only by the glow of a small red light, and as soon as the control came through

I was asked if I, too, would devote my life to healing others, if I was given back my health."

"More to get out of the chair than anything, for I was very nervous of the unaccustomed surroundings, I agreed, and was then told that I would become Mr. Jones' special helper and would be given a name by which people all over the world would come to know me."

Sunshine—for that was to be her future name—did get well, and has remained in perfect health ever since.

Quiverfoot undertakes Obsession Work.

A few years went by, and the small healing circle formed by Mr. Jones increased with great rapidity owing to the wonderful cures that were being effected. "Quiverfoot," the Indian control, then decided to specialize in obsession and mental cases, so 'Medicine Man' Mr. Jones' present control, filled his place, and a few other people were chosen to draw the healing rays from the "other side" on to the patient under Medicine Man's directions.

Healing meetings are held every Wednesday afternoon and evening at 42, Russell Square, thanks to the Marylebone Spiritualist Association who invited Mr. Jones and Sunshine to form a healing centre there for them. No charges are made, and no names or addresses are taken. As a patient enters the room he is given a number and is treated in numerical order.

Last year over two thousand people received treatment. No scientific apparatus, or radio-active substance is used. The treatment is the medicine, and only herbal and natural remedies are advised.

The meeting I attended was opened by the singing of the hymn, "Praise the Lord the King of Heaven," and Mr. Jones was tranced by Medicine Man before the end of the second verse. Two prayers were then said, one in English and the other in the native language of the control, after which the patients came up one by one to receive the healing rays and a blessing.

"May the Great Spirit bless and keep you always," prayed Medicine Man over each patient, as he bade them adieu with strict injunctions to carry out his instructions if they would be well again. Honey instead of sugar, plenty of cold water, olive oil, grape-fruit and brown bread were frequently prescribed.

Diagnosis not Disclosed.

The method of treatment appears amazingly simple. Patients are never told the name of their particular trouble, partly because of the bad sub-conscious effect this would have on them if they knew they were suffering from a dangerous disease, and partly perhaps because Medicine Man's English is still very limited. Sunshine told me he knew practically none when he first started working with them, and that she and the other helpers have taught him all he knows.

A patient up for treatment stands with his hands on the shoulders of the control, and sandwiched between him and the helpers, who raise their hands above their heads to receive the healing rays, bringing them down on to the patient at the spot where Medicine Man directs. For some cases, Medicine Man breathes through a clean linen handkerchief on to the patient and his breath is inhumanly hot and penetrating.

"Do you never miss the ordinary pleasures of life," I asked Sunshine. "Theatres and dances?"

"Never," she replied emphatically, "when I was younger it was a great grief to me that I had no children, but I am quite contented now, for this is such a wonderful work, and as for other pleasures, as you call them, well, what greater joy is there than work like this?"

Some time ago Mr. Jones and Sunshine had an emergency call to Newquay, where an old lady of seventy was so ill that even Medicine Man himself thought she was about to pass over. After two treatments she was so much better that he arranged to send her a magnetized handkerchief every week from London for her to wear.

This is Medicine Man's way of treating patients who are too ill to attend the meeting. The old lady is now sufficiently well to be able with care to journey to London.

From Brookwood to Wimbledon.

Another very remarkable cure was of a woman in a padded cell in Brookwood Lunatic Asylum. She is now running a fancy workshop in Wimbledon.

"Next Friday," Sunshine told me, "we are having a meeting, at which a little boy who has passed over will speak to his father and mother and tell them he is well and happy and has made good progress in the children's sphere. Imagine

what a joy this will be to his parents! They have never heard him speak coherently, for he passed over an imbecile.

"If you only saw the hope and gleam of happiness that comes into the eyes of the patients when they are told they will be cured; if you could only feel the joy that enters a mother's heart when her child is restored to health, you would indeed feel more than adequately recompensed for giving up what you call the pleasures of life."

"Hell"—an Objection.

(To the Editor)

SIR,—You will pardon my saying that I am sorry you altered the title of my Rescue narrative in *Beyond*. You called it *Rescue from Hell*. The title is true, but in these days of ultra refinement we do not usually use the word "Hell."

Exponents of what was called The New Theology some years ago told the world that there was no Hell, and people were so pleased that the word passed into disuse. What these kind expositors meant was that there was no material fire awaiting the sinner.

What does really await the wrong-doer is Consequence. We may call it Hell or Purgatory, or what not. It really is the reaping of what we have sown; an inevitable law: "The Natural law in the Spiritual world."

For some years in our Home Circle we have been permitted to help the Rescuing Angels on the other side to bring discarnate beings from their state of misery in the lower spheres to happiness. We are the human link which the dear lost ones see and understand more easily than they do great angels; therefore, after long training, we are considerably used.

Our Guides call it "Rescuing from the darkness." There are degrees in darkness and the darkness is real, not symbolical.

Roughly, our rescue-work is divided into two categories—the mass rescue from what they call "the Pits" and individual rescue from what they term "the Running-fields." They never once have used the word "Hell," which is a significant fact, as most of those we are privileged to assist have been many years out of the body and doubtless in their earth days were accustomed to the word. I take it that they associated it with material fire, and not finding that condition have forgotten it.

Also, it has been remarked about my narrative that Tom's mother carried a harp and that the idea of angels having harps and crowns has long since been exploded. They have harps and crowns and white robes, but are not always so arrayed. Their dress and accoutrements vary according to their work, for Heaven is a place of varied activities.

One thing I would like to emphasize: all our work is done in the name of Jesus—a name the power of which in the lower regions is without parallel.

Later on I should like to write a short article on the Pits, the Running-fields and the Rest Rooms on the other side.

J. J. Cadwaladr.

6, Ladbroke Gardens, W.11.

"There is nothing either good or bad but thinking makes it so."

Shakespeare.

The Science of TRUE PRAYER

An Address by Dr. Lascelles

PRAYER is the easiest means of communication between the living and the so-called dead. We have had letters from all kinds of people who have given their names to the secretary of the Harmony Prayer Circle and have had their prayers answered. Seven people sat in a circle and prayed for them, while they, at the same time, prayed the same prayers and their troubles were lifted from them. These are not isolated cases, there are hundreds of other instances of answers to prayer, which you can verify for yourself if you care to look at the reports of the Harmony Prayer Circles.

Two ways of Praying.

I will try to give you the vision of prayer from my side. Imagine that two people in two different houses are praying. One prays in just an ordinary desultory manner with no real thought behind it—perhaps it is someone who has ignored God for years, and has never been to church; who will tell you God's fresh air is better than a stuffy church, or that church is just for women. But when trouble comes, then that person prays earnestly, but haltingly and half ashamed; for such praying is like ignoring a friend for years and then trying to borrow money. The prayers go up because they are intense, and we on this side try to help if we see them, but often it is impossible because the house is unknown, for the inmate has not made a habit of prayer.

In the other case the person has always prayed, the life has been a life of prayer. It was not a case of just saying words. Those prayers go up, and a band of spirit people and ministering angels are waiting ready to fulfil the request. The house is full of spirit people because the inmates have made a habit of prayer.

I should like you to understand how prayer is answered. Let us suppose you are praying in the Harmony Prayer Circle and someone at the other end links up by praying, too. You are co-operating with God. He sends His angel messengers into your prayer room; there is a link, and the messengers pass along it to the place where the prayer is needed. If it is someone sick and you are praying for their recovery, the spirit messengers take the power of prayer from the Circle and use it for healing.

Now let us take a prayer for spiritual upliftment. Perhaps it takes a dozen prayers before the link, or shaft, is high enough for those angel messengers to use. They take the etheric body during sleep from the person needing spiritual help and, when necessary, they give that person a dream, or send him visions, until he is uplifted and can work out his own spirituality.

Mother's Life Saved.

Here is an example of material help. A girl of thirteen was praying for her mother who was dangerously ill. I happened to be passing the house at the time and I noticed the very bright light which was shining through the window. I looked in, and saw the child at prayer. It was a poorly furnished room, but wondrously illuminated by the light of the angel, for it was that which had attracted my attention. I bowed my head and sent out the thought-message that other spirits were needed, for the mother was dying. But because of the prayers of that child she did not die.

When any kind of material help is desired, certain spirits are sent to influence or impress those people who

can alter the circumstances. These spirits send dreams, influence decisions and remind people of the debts they owe. So the one in trouble is helped. If people find their prayers are not answered, they must look into their own minds and find out why.

Try to create the right conditions if you want to pray in the right way, and get into touch with the Higher Spirit. To pray when you are in a bad temper is the wrong way. Do not think of prayer as something elusive and mystical. It is something very matter of fact. It is an exact science. Creative thoughts are not abstract, and prayer is creative thought; it makes the link between yourself and God.

God is a dynamic force, and prayer links mankind with that force. It is like the wire between the dynamo and the light, or the etheric wave between the wireless transmitter and the receiver. There is a strong analogy between wireless and prayer. The transmitter must have great power, and the receiver must be tuned to receive the waves sent out by the transmitter. So you have to be attuned to the Infinite to receive an answer to prayer.

To pray without being attuned is a waste of time. In many cases where prayer is needed for a special object, you have to fast. There are certain spiritual entities on this side which use prayer for the purpose of the gift for which you ask, and they cannot come within the consciousness of the physical body unless that body is fasting.

Create the Right Conditions.

If you pray with your brain full of material things, creative prayer will be confused with those material thoughts, and so be useless. So create the right condition to bring into your consciousness those spirit guides who help in answering your prayer.

Make a corner of a room into a sanctuary where you can get away from material things. That sanctuary will be prepared for prayer. You leave certain conditions behind after you have prayed there; and you can charge that sanctuary so that only certain Guides can penetrate to that particular place. Your prayer goes straight out from there as a shaft of penetrating light, interpenetrating the spheres down which those Guides, those higher Guides, can come to minister to you.

Put a comfortable chair in that sanctuary so that you can relax, and place on a table some flowers and a Cross, and perhaps a memento of someone you love who has passed over, for the wave you use is Love. Then try to think of Our Saviour and of how He loved the world. Think of the things He did, His talk with the woman at the well, the forgiveness of Mary Magdalene, the parables of the Good Samaritan and the Prodigal Son, and the many acts of love which He did when on Earth.

Then, pray with the knowledge and certainty that your prayers will be answered. Prayer now becomes a matter of fact, not of faith; and you are in that sanctuary to ask for those gifts which you require.

Some say it is selfish to pray for one's self, but you are more selfish by not praying; because the Guides are waiting to give you love and service, and by doing so they are progressing.

If I could only make you visualise Our Lord as you would love to see Him, not racked with pain upon the Cross, but standing on a mountain with His arms outstretched and the light of love in His eyes, then I know that you would pray, and pray successfully.

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Some Recent Reports

Nervous Breakdown. 14th/3114.

"I see a great improvement in my husband's mental and physical condition since his name has been on the Harmony Prayer Circle. It took some weeks before the effect began to show, but I feel that he has received great help. I cannot impress on you sufficiently the extreme danger of his condition, but he has become so much calmer and happier and better tempered, and the material conditions have also improved.

"I cannot speak too highly of the good that I know is being done in the Harmony Prayer Circle. I have had wonderful proof before."—*October 1st, 1930.*

Cancer. Ex11/W.

"I am so delighted to be able to send in such a very wonderful report about my friend. She has cancer of the breast. Three specialists in London told her she must have an operation, and in August one of them hinted pretty plainly that she had let the matter go too far. Last week she was examined by him and he says there is no trace of the cancer left, and has no explanation for it. She has had no radium or other treatment; but she has had Masses said in the Roman Catholic Church for her recovery, and she and her family have all very earnestly prayed that she should be healed; so the combined Prayers have brought about this wonderful result."—*October 4th, 1930.*

Angina Pectoris. 34W/9044.

"Without the slightest doubt my wife is much better in health than she has been for many months. The angina pectoris has not appeared again, except for a very, very short attack, since she was first prayed for in the Circle. The improvement is so marked that she can walk without breathlessness and fatigue; and more than that, she says she feels very fit.

"We both sit and concentrate at the time of the Circle, and during that period my wife feels the vibrations very strongly passing up both arms, from the finger-tips. And during the night, when she wakes, she smells the odours as of sweet flowers, mentioned in the October issue of *Beyond*.

"We would like to start a Harmony Prayer Circle in this vicarage on behalf of my sick parishioners, etc. It is all very wonderful, and yet not more wonderful than we expected.

"I need hardly say that we are both profoundly grateful to God, to our Guides and to you at Queen's Gate."—*October 10th, 1930.*

Internal trouble (of 20 Years' standing).

22F/4697.

"Last September I was examined by a Dublin specialist for internal trouble and intense pain in the back. He said the internal trouble could only be cured by operation, and that the pain in the back was incurable. He did not treat me at all.

"I then came over to the Guild and had about nine treatments from Dr. Lascelles, when it became necessary for me to return to Ireland. I was much better, but by no means cured. Doctor Lascelles said I should go on the H.P.C. and that a cure would be effected in about 9 months. That time has now elapsed. The internal trouble is cured and I never get the pain in my back."—*August 20th, 1930.*

Heart Trouble (Doctors at one time said there was no hope of recovery). 26/3426 Th.

"She is really making wonderful progress towards recovery. She is able to take a short walk every day and also a drive, and is so wonderfully bright and cheerful. She has been told about the Harmony Prayer Circle and is very, very grateful for all the wonderful help that has been given her."—*October 6th, 1930.*

Tuberculosis. Ex. 11/Th.

"When we sent you a cable to pray for him, he was very ill; the doctor said it was just a matter of days, and gave no hope. But a little time passed and he showed signs of improvement. His breathing became easier; that is about two-and-a-half weeks ago. He is holding his own nicely."—*New York, September 3rd, 1930.*

BOOK OF THE MONTH.

What is a Miracle?

IS it a miracle when a healer (convinced that he is the instrument of a spirit who once lived on earth), succeeds in curing a patient whom medical men have stated is incurable?

The question occurred to me when I was reading *Miracles in History and in Modern Thought, or Miracle and Christian Apologetic*, by the Rev. Charles James Wright, B.D. (Constable, 18s.).

This is a scholarly volume, thoroughly documented throughout, and reviewing "the whole contentious problem of miracle" in the light of modern historical, scientific, psychological, and philosophical investigation. Mr. Wright has made a profound survey of all aspects of the subject, summarized the work of all other experts, and contributed his own views on the question of miracle and the Miracles. The volume contains a valuable bibliography and a splendid index.

I turned with special interest to the chapter (of forty-six pages) headed "Modern Psychical Science and Miracle (Miracle and the Mystery of Personality)"; in fact, to be candid, this is about the only chapter that I feel competent to review. But to give an idea of the scope of Mr. Wright's majestic work, I will list the other chapter headings:—Part One: (1) Miracle—The Question To-day. (2) Historical Science and Miracles. (3) Natural Science and Miracle. (4) Modern Psychical Science, etc. (5) The Idea of God and the miraculous (The Philosophy of Religion and Miracle). Part Two: (6) The Gospel Miracles. Appendix to Chapter VI. (7) The Resurrection of Christ and Miracle. (8) The Person of Christ and the Miracles (the Incarnation and Miracle).

Mr. Wright deals at length with miracles of healing, from the earliest times, in his chapter on psychical science.

"In considering this question of 'healing miracles' it must be remembered that we are dealing with facts belonging to all ages and all peoples. In stating this we do not wish to assert that the diseases cured by our Lord, as recorded in the Gospels, are necessarily of the same character as those cured in different ages before and since His time. But in any examination of these works of healing it must be borne constantly in mind that we are dealing not with phenomena confined to one era, to one person, and to one creed but to various eras, to various persons, and to various creeds."

The author states that it may be asserted that the progress of Science has tended to "the total discredit of the demonic theory of human diseases."

He adds that he does not reject the belief that evil spirits exist—"we are seeking to show that they do not cause our human ills." Later he comes to "a brief consideration"—far too brief, some of his readers will think—"of what is known popularly but misleadingly as 'spiritualism.'" Asserting that it seems well at present to avoid a dogmatic attitude in regard to the interpretation of the known facts of psychic science, Mr. Wright adds:—

"The hypothesis of communication from discarnate human spirits is *one* hypothesis; and no one is justified, it seems to us, in ruling out such a hypothesis as *a priori* impossible."

"While, therefore, the 'spirit hypothesis' to account for these phenomena must be regarded as a possible one, and while indeed some evidence seems to point emphatically in that direction, in the present state of knowledge it is well to ask, Is this hypothesis a *necessary* one? Bearing in mind the confident affirmations that this question would elicit from so many, and some of them of considerable eminence in the world of thought, a negative answer seems at present the more truly scientific one."

Mr. Wright advocates "suspense of judgment" in this "obscure and highly debatable field"; and he closes this chapter by emphasizing two main conclusions, which may, I think, be fairly summarized as follows: (1) that such studies make possible and credible many events in history which have been regarded as "miracles." (2) That acceptance of these "modern miracles" of psychical science must affect our whole idea of miracles; for "we must as frankly apply these considerations to the Christian notion of miracles as we have sought to apply them to science. We may not, for example, utilize these facts and studies for the discomfiture of such scientific dogmatisms as 'miracles are impossible,' without equally candidly setting forth how they materially affect what we mean by miracles. We cannot have it both ways."

Psychical facts, it is pointed out, if they have bearing on the matter at all, not only show how things are possible that at one time were considered impossible, but they must affect one's conception of the "miracles" which the Church has always asserted to be possible. "Intellectual honesty compels this *double* application."

The volume will, without doubt, be a standard work on the subject of miracles; I advise you to read it and to keep it on your shelves.—L. C.

Dr. LASCELLES REPLIES

Pacifist Angels—Spirit Robes and Insignia—The Objects of Flowers Exorcising with Symbols—Death Bed Changelings When two Rows fell Asleep

What does the Clairvoyant See?

What does the clairvoyant see? Does he see discarnate entities complete with their etheric bodies, or does he see thought-forms only?

In many cases the clairvoyant sees a thought-projection from the spiritual being. For instance, if you had lost a little girl of three and she had passed over twenty years ago, she would now be twenty-three. She has grown up in the spirit world, and if she were to show herself as she is you would not recognise her. So she projects herself as she was, and as a rule in the dress that she usually wore.

A spirit which is attached to a particular association or band, you may find wearing the robes of that band, showing very often the insignia of, or some sign that it belongs to that particular band.

When you pass over you do not meet naked people; they are clothed, some in one colour some in another. When Moses and Elijah showed themselves on the Mount of Transfiguration, they were in the robes of the times of their passing.

There is not a great difference between this world and the other side. This is very much like your world, only better. Many people rather ridicule the idea of spirits wearing clothes or doing anything that is at all of a material nature in a spiritual world. I have heard it said that Sir Oliver Lodge was blasphemous when he said that his son was still fond of a cigar and a whisky and soda. Yet in the Bible you will find the verse: "I will not partake of the wine now, but I will partake of it anew in my Father's house."

The Angels of Mons.

Were the Angels of Mons a fact, or merely an hallucination?

The Angels of Mons were a fact. But please don't think that they were on the side of the British. They were not. They were simply against war.

Spiritual and Magnetic Healing.

What is the difference between spiritual healing and magnetic healing?

There is a vast difference. A magnetic healer gives of his own vitality. A spiritual healer gives of the healing rays which are poured through him.

As a rule the two are distinct in type. A magnetic healer is often a man with a voracious appetite. He perspires very freely and drinks a great deal of liquid to keep up his supply of healing force.

A spiritual healer is very sparing in the consumption of food and does not drink much. His hands are usually very dry; or, if not, when he begins to heal they become dry.

A magnetic healer pours out God-given vitality from himself. The spiritual healer depends upon the power that is poured down from the Christ-sphere through his aura.

The magnetic healer heals himself. The spiritual healer is only an instrument through which God heals.

How Ghosts Appear.

Is it true that a spirit cannot manifest on the earth-plane unless it draws power from someone who is either consciously or unconsciously a medium?

Yes, perfectly true in most cases. It depends upon the type of manifestation. In objective clairvoyance only a very little is drawn from the medium because the spirit is seen in its spirit form.

With materialisations, it depends entirely upon the substance, or clothing, or shadowing that is placed over the spirit form to make it visible to human eyes. The supply of matter has to come from the medium and the sitters. There has never been a ghost that has not drawn power from someone in the flesh. Material matter must be used to make spiritual manifestations visible to physical eyes and to bring them down to the material plane.

I daresay some of you remember one Sunday night at St. George's Square, when this sensitive (Mr. Simpson) was depleted and the first two rows of the audience all went to sleep. I was sorry they did not hear my address, but it was more important that I should feed the medium.

Vicarious Suffering.

I was told at a sitting that a friend of mine had passed over two days previously and that my spirit guides had brought her to make her realise she was dead. She did not pass over until three days later. Can you tell me how the mistake was made?

If it is someone that you can absolutely trust, I should say that your friend *had* passed over when you received the message, and that some other spirit in sacrifice had intervened to endure the death agony.

Have you not heard people say: "A few days before she died, she was quite sane, but she did not seem to know me. She did not seem to be the same woman"? In such cases some other spirit has stepped in.

Linked Planetary Spheres.

As this earth is one of the smallest of the planets, it is, I suggest, very unlikely that none of the other known planets are inhabited. Assuming, therefore, that other inhabited worlds exist, what happens to the souls who pass over from these other worlds?

They pass into their own spheres, which are surrounding their worlds.

It is rather an interesting question because as far as I can glean the outer sphere of our seventh heaven connects up with the seventh heaven of one of the other planets. Although each planet has its own spheres holding its own souls, yet they are all joined in a single harmony.

The Mystery of the Musk.

Can you tell us why the old fashioned musk plant lost its scent about 27 years ago, quite suddenly and universally, as far as is known?

I can guess. This will perhaps give you rather a shock. Human beings imagine that they are the most important creatures on the earth, and that God put flowers on the earth for the benefit of men.

It is not so. Flowers were sent, among other things, as a warning to certain animals and insects which dislike their scent as much as you enjoy it. Flowers are scented for the protection of those animals; but if a certain insect or animal becomes

extinct, there is no longer any need for the flower to keep its scent. The musk has very likely lost its scent for this reason.

The Power of Symbols.

Has the Egyptian Sign of Life any connection with the Sign of the Cross?

I cannot answer that, but I know that the Sign of the Cross was a symbol thousands of years before Jesus' time.

You might ask: "What can a symbol do? What effect can it have?" I will give you an instance of three patients who came to me. One was a Jew, another a Mahommedan, and the third a Christian. They were all obsessed.

Over the Christian, I made the Sign of the Cross; over the Jew, the Shield of David; and over the Mahommedan, I made the Sign of the Crescent. All were cured.

A Jew gathers round him the spirits of Jews who have passed. When they see the sign in the ether, they know that something is wanted. In the same way the Mahommedan has his Mahommedan friends; and the Christian his friends of the Christian Faith.

When those spirits see their own Sign in the ether they go at once to the rescue. It is like a signal of danger.

Naturally you would not attempt to exorcise an obsession from a Jewish or Mahommedan patient with the Sign of the Cross. For each you would use the symbol of his religion.

How Water-Diviners Work.

Can you explain the action of a divining rod?

Yes, you will notice that a water-diviner cannot trace water unless it is flowing. Running water, as I have explained to you, removes certain conditions from your etheric body. That is why holy water is used. It cleanses contamination which you may have picked up in the street or elsewhere. It has an effect on the spirit and on the aura.

John the Baptist used water to remove contaminating conditions at baptism so that the higher angels could get close. Water was used in ancient days and was a very prominent factor in all kinds of occult ceremonies.

Flowing water produces an etheric and an auric disturbance, and the man holding the twig has really very little to do with it. He merely connects up his aura and so makes a complete circuit. The aura from the hands, instead of passing out directly at the finger tips, is brought into a thin line, following the line of the twig.

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	(Clairvoyance)	
Sun. 9th	No Service at 11	
Sun. 9th	Rev. Ernest S.B. Whitfield	at 6-30
Wed. 12th	Mrs. Frances Tyler	at 7-30
	(Clairvoyance)	
Sun. 16th	Mr. Percy Beard	at 11
Sun. 16th	Mr. R. Dimsdale Stocker	at 6-30
Wed. 19th	Mrs. Cannock	at 7-30
	(Clairvoyance)	
Sun. 23rd	Capt. Jack Frost	at 11
Sun. 23rd	Miss Winifred Moyes	at 6-30
	Control Zodiac	
Wed. 26th	Miss Lily Thomas	at 7-30
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Sun. 30th	Mr. C. Glover Botham	at 11
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16th Mr. Ernest Hunt	-	Miss F. Campbell
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30th	NO SERVICE	

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