

THEY SHALL
BE
COMFORTED

by

MAURICE
BARBANELL



THEY SHALL BE COMFORTED

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This book sets out very simply
the case for Spiritualism.

It has been written with the
object of its being placed in
the hands of mourners who wish
to make their own inquiry into
Spiritualism.

It answers all the objections
usually raised and gives evidence
of life after "death".

There are hints on how to
sit with a medium.

The religious, scientific, moral
and economic implications of
Spiritualism are set out.

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Gesellschaft für metaphysische Forschung e. V.

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THEY SHALL BE COMFORTED

By
MAURICE BARBANELL

Gesellschaft für metaphysische Forschung e. V.



"Blessed are they that mourn : for they
shall be comforted." MATTHEW V. 4

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INTRODUCTION

I HAVE written this book to show the comfort available to mourners through the New Knowledge that life continues beyond the grave.

Every day, the Angel of Death visits hundreds of homes removing the presence of a loved one from the family circle. Inevitably, sorrow and mourning follow in his train. Those left behind are filled with the deepest sadness that afflicts the human race—the love that mourns its beloved.

For centuries, death had been regarded as the greatest mystery of life. Although, through the ages, seers and mystics have caught glimpses of the Beyond, to the average individual death has remained an insoluble riddle. It is true that all religions have made references to an after-life, but of evidence, none had been forthcoming.

In more recent years, through the channels of mediumship, a steady stream of messages has poured into this world, accompanied, usually, by evidence of human survival.

This evidence has not been confined to any one country. All over the world, there are, to-day, records of communications between the two states of life—records that are constantly growing, cumulative in effect, vouched for by men and women of unimpeachable integrity and honesty.

For over three-quarters of a century, the New Knowledge of spirit life and spirit activity has been given to this world.

Sometimes it has been accepted with open arms, but more often than not, like every new truth, it has had to face opposition and hostility.

Often, the religious leaders who should have been the first to accept proofs of Survival have been fierce in their

denunciation of those proofs, treating the New Revelation, not as an ally, but as an enemy.

But the evidence goes on accumulating. Of their own accord, those who have passed through the gates of death have returned to demonstrate their survival. They have done so because they are attracted by the greatest force in the universe—love.

They have found, often to their great surprise, that death is not the end of life. What is more natural than their return to earth to tell this good news to those they love?

It is *then* they realise their difficulties. They find there are barriers to be broken down—barriers of prejudice, superstition, incredulity and even “religious” objections. But because they seek to comfort their own, they are gradually sweeping away these obstacles, proving they are those whom the world calls “dead.”

The evidence for human survival is now so voluminous, and is contained in so many thousands of books, written in practically every language of the civilised world, that it would be impossible for any honest mind, after examining it, to dismiss it.

Those who have sponsored this new truth, like all pioneers, have had to pay the price for being in advance of their time.

It is not many years ago since the early Spiritualists were stoned in the streets, had the windows of their houses broken, were ostracised and often lost their jobs.

To-day, the opposition is wearing very thin. In every rank of society, there are to be found courageous men and women who, because of their personal investigations, know that death is the exit to a larger, fuller and a richer life.

If you, who mourn the physical loss of one you love, are not aware of the strength of our case, then in the pages that follow, you will be able to read how the New Revelation

of Spiritualism has brought to many thousands of people knowledge, comfort and assurance.

Throughout the world, thousands of mourners have been comforted by communications from their beloved “dead.” The same channels are available to you, so that you, too, can realise that love is stronger than death.

FOREWORD

You may ask what are my qualifications for writing this book.

I have spent sixteen years in examining Spiritualism. I have seen all its phenomena. I have tried to explain them away on various hypotheses. I am familiar with all the objections raised by critics. But after sixteen years of careful investigation, having sat in hundreds of seances, I know that Spiritualism is true. The "dead" live and it is possible to hold communication with them.

These are the only logical inferences to be drawn from the phenomena I have witnessed. Such is my profound conviction to-day, that if I were the only person in the world to hold such views, it would not disturb me. Nothing can alter my experiences. Nothing can rob me of my knowledge, founded upon my personal enquiry.

I have read all the worth-while books on Spiritualism. I have given particular attention to those written in opposition—but I see nothing in them to alter my views. In fact, often after reading an anti-Spiritualist book, I marvel at the paucity of the objections!

I have spoken on Spiritualism in nearly every large town in this country. In a three years' intensive tour, I addressed 250,000 people. I have had public debates with parsons. I have argued our case, before a Queen's Hall audience, with the best-known Freethinker in this country. For the past few years, I have edited a Spiritualist newspaper.

The longer I live, the more I become convinced that Spiritualism is part of a Divine Plan, not only to bring consolation to the bereaved, but to teach us all the part we have to play in the universe.

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THEY SHALL BE COMFORTED

HOW TO SIT WITH A MEDIUM

THE whole case for Spiritualism stands or falls on its evidence of Survival. Spiritualism is either one of the greatest truths that has come into the world, or else it is a cruel fraud that has been foisted on humanity. There can be no choice between these two extremes.

Let us suppose you decide to make your own enquiry. The first thing I would advise you to do is to read some of the standard books on this subject. It is no use starting on this quest, either in complete ignorance, or with your mind filled with the usual half-knowledge derived from biased newspaper accounts or hearsay.

Besides, when you have read some of the books describing the experiences and conclusions of others, they will serve to act as a guide, preparing you for what is in front of you.

Not knowing your inclinations, whether you are a person of deeply religious views, or of no religion at all, the choice of books becomes difficult. But from the list printed at the end of this book you will find several that will help you.

I have given a short description to each one of them to help you in your choice.

If your bereavement is recent, I would not advise you to start your enquiry until you have spent at least a little time in reading psychic literature. After that, you can approach the subject of Spiritualism with a calm mind, not so distressed by the conflicting emotions caused by the loss of those whom you love, often far more than life itself.

It is unwise, as a rule, to rush from séance to séance shortly after you have lost someone. You are not then in a suitable position, from the psychic point of view, to obtain the best results, which depend largely upon passivity of mind.

When you have had time to readjust yourself to the new conditions, and are fortified through reading psychic literature, then is the best time to start your investigations.

There are three kinds of methods from which you can choose. You can attend one of the numerous public services held under the auspices of Spiritualist societies, where you will witness, as a rule, a religious service followed by a demonstration of clairvoyance—that is, the medium on the platform will describe the “dead” who are visible to her clairvoyant sight in the audience.

You can, in conjunction with members of your family or friends, start what is known as a home circle, where you can develop your own psychic gifts in familiar domestic surroundings. Or you can sit with professional mediums.

These are the three methods of investigation open to you.

Let us suppose that you decide to go to a public service. Unless you choose the right kind, it is quite likely that your first impression of Spiritualism will be erroneous.

Under the present state of the law, Spiritualists have no power to prevent anybody from erecting a signboard, “Spiritualist Church”, over the door of their house and conducting “services,” which usually consist of fortune-telling messages delivered by so-called mediums.

Unfortunately, there are scores of these “churches” up and down the country. Spiritualists have agitated for years to obtain from Parliament the right to get rid of these pests, but so far they have been unsuccessful.

If, however, you live in one of the larger towns in this country, you will find no difficulty in attending a representative public Spiritualist service.

The Spiritualists' National Union, which is the chief organised body of Spiritualists in this country, has churches affiliated to it in practically every town.

These are all organised on a constitutional and representative basis, and the standard of psychic demonstration is usually a good one.

If you live in London, I would recommend you to go either to a public Sunday night service held in the Queen's

Hall, the Grosvenor Hall, Wigmore Street, or the Victoria Hall, Bloomsbury, where you will see Spiritualism presented at its best. At these meetings, you will find this subject propagated with reverence, seriousness, and with no attempts at sensationalism.

There are, of course, many other localities in London, besides the four I have mentioned, where excellent services are held.

Usually, these meetings begin with a hymn followed by a prayer. Then there is an address by a qualified exponent, and later, a demonstration of clairvoyance. If you are fortunate, you may be singled out by the medium and receive a description of the loved one you are seeking, with probably a message, too.

I should not advise you to start a home circle until you have had some experience of psychic matters. Whilst striking results are often obtained in the first few sittings in a home circle, usually it takes months of regular sittings before psychic phenomena occur.

Probably, having read the experience of others recorded in psychic books, you will be anxious to see what evidence you can obtain by sitting with mediums.

The easiest way of doing this is to join one of the many recognised Spiritualist associations which provide these facilities. Some of them even have staff mediums. Bodies like the Marylebone Spiritualist Association, at 42, Russell Square, London, W.C.1, and the Spiritualist Community, at 115, Wigmore Street, London, W.1. to mention two examples, can arrange sittings with well-developed mediums of proven integrity.

It is necessary to become either a full member, or an associate member, before you can have a sitting with any of the mediums employed by these bodies.

I would certainly advise you to shun all those mediums who advertise in some psychic journals, as you might be unfortunate in your choice.

When you have joined one of these Spiritualist bodies and have arranged a sitting with a medium, you will have to pay a fee. Some people take exception to the idea that mediums should be paid for their services. They argue

that their spiritual gifts being free, they should be freely offered.

But we live in a material world, and mediums have to eat food, wear clothes and dwell in homes. Usually, the development of their psychic powers has meant great sacrifice and a rigorous training. They are just as entitled to be paid for their services as is the clergyman, the doctor and the lawyer.

If you arrange to have a sitting with a staff medium, then it takes place at the headquarters of the association. Sometimes, the sésances are arranged in the medium's own home. Usually, enquirers are recommended to sit with a trance medium at first.

If you meet a medium for the first time do not expect to see anybody looking in any way different from other members of the human race. There is a misconception that mediums are frenzied-looking and weird. As a matter of fact, if you did not know they were mediums, you would not be able to tell.

You can, of course, arrange your sitting anonymously, so as to preserve the evidential value of any spirit communications that you receive. At these private sésances, you sit, as a rule, opposite the medium who closes her eyes and then goes into trance.

Sometimes this is rather a noisy procedure, accompanied by much heavy breathing. Usually, after a little deep breathing, the medium is entranced and, to all intents and purposes, looks as if she is asleep. Then her spirit guide takes charge.

You may be puzzled by the fact that the spirit guide, in many cases, belongs to one of the coloured races. Some of our best professional mediums have an Indian guide working through them. This is explained by the fact that, when this race lived on earth, these Indians made a deep study of psychic laws, with the result that when they pass on they are more familiar with the process of spirit communication than those who belong to the Western world.

One of the prices we have had to pay for civilization is the stultification of psychic faculties. We have tended,

in past generations—and still do—to concentrate more and more on material things. Naturally, the psychic side of our natures has become dormant.

When you have had a longer experience of these Indian guides, you will learn to treat them with affection. They are all fine characters, tolerant in their outlook, anxious to help in difficulty, well qualified to expound a greater understanding of the natural laws of the universe and the God Who is behind them all.

The process of controlling a medium is one that is learnt by spirit people after a great deal of practice. After all, they have to get messages through a human instrument composed of a very complex nervous mechanism.

Sometimes, although it is rare, your own "dead" friends or loved ones may take direct control. Usually, the guide acts as a kind of go-between, repeating the messages from those who are attracted by your presence.

As a rule, the spirit guide will describe those on his side of life who are present in the sésance room with you. He will give you their messages, and information from them to prove that it is really those whom you thought were "dead."

Many factors go to make a satisfactory sésance. One of the most important is your attitude both before and during the sitting. In order to get the best results, your mind should be as passive as possible.

You should not concentrate on the one from whom you are seeking a message. Any deliberate mental "willing" on your part acts as a deterrent rather than a help. Instead of making it easier for the spirit to communicate, we are told that deliberately concentrated thought creates a barrier.

Often the way has to be made ready for the one who wishes to speak to you, and it is necessary for others to prepare the ground.

You should keep as calm as possible, avoiding emotionalism, as this sets up vibrations which interfere with communication.

Then, too, you should try not to show signs of distress, as grief makes it harder for spirit communication to take

place. Try and be as cheerful as you can. Do not maintain a stony attitude. Remember that those trying to reach you are human beings. While you need not give away anything that is evidential, try and help the communicator with encouragement and sympathy. If you help to create the right conditions, all the evidence you want will be forthcoming.

Do not expect to receive too much at your first sitting. After all, it will be as new to those trying to reach you, as it will be to yourself.

I would advise you to take a note-book and make careful notes of everything that is said to you during the seance. On many occasions, you find that memory plays you false, especially when you are suddenly asked to recall incidents that happened years ago.

It is not until you return to your home to think it all over that you are able to remember references that have been given. Or you may have to consult others to elucidate unknown factors. Often the best evidences received in spirit communications consist of things that could not be remembered when they were given. Do not attempt to make a critical analysis at the time of the seance, deferring that for study after you have left the medium.

Then make a careful examination of your notes. If your sitting has been an average one, you will find, as thousands of others have done, that even after making allowances for the usual objections made by critics, there is a residuum that cannot be satisfactorily explained on any other grounds than that of communications from the "dead."

I have described a sitting with a trance medium because there are so many mediums specialising in this phase of psychic phenomena. It is easier to get a sitting with a trance medium than with those who have developed other forms of mediumship.

But if you are very fortunate, you may be able to arrange to be present at a voice seance. Usually it is difficult to secure admission to these sittings because the number of voice mediums in this country is very small. Most of them only welcome, as a rule, sitters who have been present

at their seances for a number of years, and friends whom they introduce.

In addition, there is such a large number of people clamouring to attend voice seances that it is hard for the newcomer to gain admittance. There are, however, a very few voice mediums available to newcomers.

Practically all voice seances in this country are held in the dark. It has been found that physical phenomena are more successful in the dark than in the light, although, occasionally, good results have been obtained in red light. White light, we are told, has an injurious effect on the processes employed by the spirit operators.

There seems to be some analogy between wireless and physical phenomena of Spiritualism. We are all familiar with the fact that wireless reception is better at night than it is during the day. Then again all the processes concerned with the germination of life are accomplished in the dark. Incidentally, I believe that many of the physical phenomena associated with Spiritualism are, to a large extent, akin to the processes of birth in this world.

Voice seances are of two kinds. Usually, a metal or celluloid trumpet is used for the purpose of magnifying the spirit voices that speak through it. Sometimes, the trumpet is dispensed with and the spirit voices seem to speak out of the air. As a rule, all the sitters link hands and sing bright, cheerful songs, which, we have been told, help the vibrations necessary for this kind of phenomena. In some cases, gramophone records are played continuously.

Where a trumpet is used, it is usual to paint it with some luminous paint so that its movements can be seen in the dark.

Sometimes, at these seances, the medium is normal, often taking part in the conversation with the spirit voices, but generally the medium is entranced the whole of the time.

If you have the good fortune to be present at a successful seance, you will be surprised at the ease with which those who are frequent sitters carry on conversations with their

"dead" friends. Sometimes, it all sounds so natural that it is hard to believe the voices belong to people whom the world regard as dead.

Usually there is nothing sanctimonious about them. The spirit voices do not deliver sermons, nor are they particularly pious. They are just human beings, like ourselves, who have passed through the change called death and have learnt how to return and talk to us.

If the medium is well-developed, the spirit people are able to build up an accurate reproduction of their earthly voices, revealing all the idiosyncrasies of speech which they had when they lived with us. You may even be able to recognise the voice by its tone, by its mannerisms, or even by the phrases used.

The best way to get results, if you are told that someone belonging to you is going to speak—usually the spirit guide in charge announces the next spirit voice—is to try and help them as much as possible.

Again and again, I have seen what might have been a successful communication ruined because the sitter has barked a series of questions at the spirit voice, somewhat like this, "Who are you?" "When did you die?"

Try and remember that it has meant a great deal of preparation for the spirit to make the effort to speak in the direct voice. If it is their first communication, they usually come prepared with what they have to say, more or less as we would prepare, if we arranged to have a telephone conversation with a friend in a distant part of the world.

Results will be far more satisfactory if you treat the spirit voices as belonging to someone who, for the time being, is actually in the room, encouraging them as much as possible. This can easily be done without disclosing anything that might be evidential from the point of view of proof of Survival.

It is very important to avoid being emotional at this kind of séance. I have often seen sitters go away disappointed because the results were not as good as they might have been. Yet, from experience, I knew that the one who was to blame was not the spirit, but the sitter. When the

conditions are suitable, you can obtain the most remarkable evidence of Survival at voice sittings.

In my book, *The Trumpet Shall Sound*, I have placed on record some of the evidence that I have heard given through the voice mediumship of Mrs. Estelle Roberts. These records show the high standard of evidence that can be reached.

In one evening, I have heard a score of different spirit voices, belonging to people of both sexes, young and old, talking to earthly friends, giving full names and intimate messages, and recalling incidents of days gone by.

Often, the movements of the trumpet are proof of the supernormality of the proceedings. It gyrates round the room. It rises from the floor to the ceiling. It gets beyond the reach of the medium or any of the sitters. Its movements in the dark are amazing and would defy duplication, unless you had wires and elaborate contrivances prepared.

Yet, I have never known a trumpet fumble in the dark, or even strike one of the sitters by accident.

In connection with voice séances, it is necessary to utter a warning. As one spirit guide always says, the life of the medium is in the hands of the sitters. In the past, the health of mediums has occasionally been jeopardised by sitters interfering with the phenomena, touching the trumpet or pulling it, because they suspected its movements were caused by trickery.

We are told there is a psychic link between the medium and the trumpet and that the spirit forces used for these sittings belong to life itself.

On no account, touch the trumpet or interfere with its movements unless the spirit guide in charge has given you permission to do so.

Some enquirers obtain a great deal of evidence by sitting with automatic-writing mediums. There are only a few in this country. When their séances are successful, they are able to get astounding results.

The term "automatic-writing" is a misnomer. It is not really automatic. Usually, the medium uses what is known as a ouija-board, which is a piece of wood with a

polished surface, on which the letters of the alphabet are painted.

Then she places her hands on a pointer, generally with the sitter's hand upon hers, and the pointer moves to the various letters in turn. Sometimes the medium will use a pencil and ask the sitter to put his hand on hers. Then the pencil will proceed to travel at a furious pace covering sheets of paper with startling rapidity.

Occasionally, automatic-writing mediums will tell you that they know what messages are coming through, because they receive them mentally first of all. More usually than not, it is only the hand of the medium which is "controlled", and she is ignorant of the messages until they have been spelt.

I have sent several inquirers to this class of medium and they have been amazed at the results. One friend of mine, a lawyer from Jamaica, found that the spirit communicators gave him the names of places in the West Indies, full names of people he used to know and even an inscription on a tomb-stone four thousand miles away!

Of course, in the phenomenon of automatic-writing, as in all branches of mediumship, a great deal depends on the sitter. I cannot stress too often that the best results are obtained when the sitter is passive and calm, not wooden or stolid, and does not disturb, even unconsciously, the flow of spirit messages.

One of the strongest proofs for the supernormality of automatic-writing is the speed at which the messages are received. One of our mediums, when she uses a pencil and paper, has had messages at the rate of 2,500 words an hour, a speed which I doubt whether anyone could attain normally. Even if they did, I doubt if they could continue writing for any length of time.

Then there is spirit photography. You can go to mediums who possess this gift—there are only about three in this country—have an anonymous sitting, and if you are fortunate, get a recognisable photograph of someone who has passed on.

I know investigators who have bought their own plates, signed them when loading them into the slides, made

the exposures themselves and then have received spirit extras.

There have been cases when the medium has almost been completely eliminated, in so far as he has not participated in any part of the process involved, and yet striking results have been obtained.

There have been scores of instances where a spirit extra, although clearly recognisable, is unlike any normal picture in existence. It is one of the few phases of psychic phenomena that enable you to have a permanent record of your evidence.

Those of us who have given years of study to this subject cannot explain how spirit extras appear on plates. Often sitters are disappointed because they have found that they obtain a result, but cannot recognise the extra.

It would seem that some difficult process is required on the part of the spirit to succeed in impressing his picture on to the plate. Sometimes, he may think he is successful, only to discover, afterwards, that some other spirit has managed to get on in front of him.

There have been cases, too, where it has not been necessary to use a camera. People have obtained remarkable spirit extras, merely by allowing the medium to hold the unbroken packet of plates, and then developing them immediately afterwards.

Materialisation séances provide another means of obtaining convincing evidence. Séances for this form of phenomena are usually held in the dark. Sometimes a cabinet is used, which, as a rule, consists of a curtain drawn across a corner of the room, behind which the medium sits. There are a few materialisation mediums who sit in the circle with the rest of the sitters.

The phenomena vary with different mediums. Some have luminous slates in the séance room. These the spirit forms hold at the side of their faces in order to enable you to see their features.

There is one medium whose séances are held in red light, and so luminous slates are not used. The spirit forms draw the curtain of the cabinet aside and move forward of their own accord.

Once, I even watched a materialised form sign his name on a note-pad I held in my hands! It was identical with his earthly signature.

I have given brief descriptions of the different types of séances so that you should be familiar with the procedure before you begin.

OUR CRITICS

THE chief theory used to try to explain away trance messages or clairvoyance—in fact, most of the mental phenomena associated with Spiritualism—is that of the subconscious mind. All that the medium is said to do is to read forgotten incidents in your life which are embedded in your subconsciousness.

The advance of knowledge, in the various schools of modern psychology, has given us a great deal of information about the mind and its operations. Psychologists tell us that the mind is divided into two parts, the conscious mind and the subconscious mind.

The function of the subconscious mind is to act, firstly as the storehouse of memory, and secondly to control those processes of the human body which have now become automatic and do not require any conscious direction.

Whilst it is true that the subconsciousness retains an impression of everything that has ever passed through our conscious mind, what has never been proved is that individuals have the ability to penetrate your subconsciousness and to read it. If this were as easy as critics suggest, why do they not produce the people who can perform this feat?

But in any case, you can only get out of the subconscious mind that which *you* put into it. Through mediumship, information is often given that is unknown to you, and concerning which you have to make enquiries to prove its truth.

Another explanation that is offered is telepathy. Fifty years ago, it was hard to get the world of science to pay any serious attention to the telepathic experiments conducted by Spiritualists. Scorn and ridicule were poured upon them, even by scientists, who should have known better.

Now, telepathy is often used as an argument against psychic phenomena by people who are ignorant of what the term really means!

Telepathy implies a means of communication not involving the sense organs generally used for our getting into touch with one another. People, miles apart, and often separated by continents and seas, have been known to exchange thoughts, the recipient being able to reproduce exactly what was sent to him.

What the critic usually forgets is that, if he accepts telepathy, he believes in the possibility of mind communicating with mind, using faculties which must be outside the range of our normal five senses. From this fact to communication between a mind on another plane of life and ourselves, whose minds function through a body here, is but a short step.

"Proxy séances" dispose completely of the possibility of telepathy. At these sittings, the investigator sits on behalf of somebody else, knowing nothing of the deceased friends and relatives, and checks the results afterwards.

Of course, there is the argument that all the phenomena can be explained away on the grounds of fraud. Now, no sensible Spiritualist denies that fraud exists. Spiritualism is no more immune from the activity of the trickster than is any department of human life.

What is true is that the small amount of fraud that exists has received far more publicity than the vast amount of genuine psychic phenomena.

Generally speaking, Spiritualism has had a bad deal from the Press which, invariably, has only been interested in stories depicting its seamy side, while accounts of evidence of Survival, obtained through mediums, have been given little or no space at all.

To some extent, this position is changing. The Press is beginning to realise that the case for Spiritualism cannot be ignored, in view of the thousands of people all over the world, convinced of Survival through mediumship. Besides, editors are beginning to realise that Spiritualism is "a good story."

Actually, in the mental phenomena of Spiritualism,

trance, clairvoyance, clairaudience and automatic-writing, there is little opportunity for fraud. Unless the medium has a considerable knowledge of the investigators, and is familiar with their "dead" relatives and friends, you will easily see that cheating is almost out of the question.

There are critics who allege that all mediums belong to a central organisation which supplies them with information concerning their forthcoming sitters, with details of their past lives and facts relating to the "dead" whom they are seeking. But there has never been a shred of evidence to support this preposterous idea. Viewed in the light of common sense, the whole suggestion is absurd.

It means that if a person living at Land's End, John O'Groats, or abroad, decides to have an anonymous sitting with a medium, news of this fact is conveyed by the medium's agents, together with a dossier concerning the intending sitter. To do this successfully would require an organisation, with agents in every part of the world, more skilful than Scotland Yard and with far more financial resources than the Bank of England.

The small element of fraud that exists concerns itself with the physical phenomena of Spiritualism, attempting to duplicate the direct voice, spirit photography and materialisations.

You must remember that the existence of fraud is in itself a sign that there are genuine phenomena, of which the fraudulent is but an imitation. If there were no original phenomena to be copied, there could, of course, be no fake, in precisely the same way as spurious coins are struck, only because there are genuine coins to be copied.

It seems to me a foolish argument to say to people: "You must not sit with mediums because there are some fraudulent ones." There are quack doctors, bogus lawyers, dishonest business men and even black sheep in the clergy. To dismiss medicine, law, commerce and religion because of the masqueraders is not a sensible procedure.

But I must stress the fact, at this stage, that wherever there has been an exposure of a fraudulent medium, it

has always been accomplished by Spiritualists and not by outsiders, for the obvious reason that only the experienced Spiritualist is competent to distinguish between genuine psychic phenomena and the attempts to duplicate them.

You may ask why it is that Spiritualists do not get rid of these pests. My answer is that unfortunately our hands are tied. Because of ancient statutes—the Vagrancy Act of 1824 and the Witchcraft Act of 1735—mediumship is “illegal”, and the law does not differentiate between the genuine medium and the fraudulent trickster.

Ludicrous though it may sound, Sir Oliver Lodge could have been prosecuted every time he sat with a medium, for he was breaking the law!

Originally these Acts were intended to apply to vagrant gypsies. Obviously they could not refer to Spiritualist mediums who were unheard of in this country until about 1850.

In dealing with the direct voice, it must be obvious the only possible method of cheating would be for the trickster to speak into the trumpet, pretending that his was a spirit voice. He would soon be detected, as he would be unable to give evidence of the survival of your “dead” friends. No one would go to a number of sésances unless he received spirit evidence.

The same difficulty confronts the would-be trickster in regard to materialisations. There have been some extraordinary theories evolved in regard to this type of phenomena, but they have been far more amazing than the fact that the spirit is able to materialise. One ingenious investigator unashamedly declared that materialisations he witnessed were regurgitated cheesecloth!

In regard to spirit photography, the difficulties confronting the would-be faker are tremendous. Apart from the fact that he would have to know who his sitters were going to be, and who their “dead” relatives were, he would have to obtain photographs of these “dead” people.

How he could do this, I do not know. He would have to have an organisation composed of thousands of spies who, unknown to the world, are constantly breaking into

peoples' houses and stealing pictures of their “dead” friends! Apart from the cost of maintaining such an organisation, the whole idea is ludicrous.

So far the criticisms of Spiritualism that I have considered may be described as those of a non-religious character.

It is quite likely that, for years, you have been brought up in orthodox surroundings and that your views on Spiritualism have been affected by the “religious” objections frequently expressed by clergymen and Church people.

I must point out that, usually, those who are so loud in their denunciations have seldom any personal experience to support their accusations which are usually based on prejudiced or biased newspaper accounts.

Let us consider the typical objections:—

“Spiritualism is the work of the Devil,” we are often told.

Does the Devil exist? The mediæval conception of a horned figure, complete with hoofs and tail, is one not accepted by any intelligent person to-day.

Possibly the word “devil” now represents in the minds of those who utter these objections their conception of evil personified.

Would the Devil comfort mourners? Would the Devil prove that love is stronger than death? Would the Devil heal the sick? Would the Devil seek to prove man's spiritual nature? Would the Devil urge us to lead better lives?

Yet, these are all things which Spiritualism does. If they are the work of the Devil, then it would seem that Spiritualists have converted him and that he is now engaged in a task of aiding suffering humanity!

We are told, by these “religious” objectors, that we do receive communications from spirits, but they are not from the spirits of our beloved “dead”, but from evil entities who masquerade as them.

Apart from the fact that no critic of Spiritualism can produce a shred of evidence to support this statement, it reveals a curious conception of the Deity.

Logically, it means that if you, in the depths of despair caused by the "death" of someone you love, pray to God, asking to receive proof of Survival, God, in answer to your supplication, withholds your own beloved ones and permits evil spirits to impersonate them!

This conception of God makes Him more callous and cruel than the worst human being in the world!

I must remind you, though, that nearly all reforms have been opposed by orthodox people who have attributed them to the work of the Devil.

When steam trains were introduced, they said that they were inventions of the Devil. The orthodox objected to aeroplanes for a similar reason. The use of chloroform in child-birth was preached against because of a text in the Bible.

Yes, even umbrellas were denounced because of a sentence in the Bible which says that the rain falls on the just and the unjust!

Lord Lister, who discovered the antiseptic method of treatment which has accomplished so much on behalf of surgery, had to face clerical opposition. Anæsthetics were attacked by clergymen on account of their combating God's afflictions of pain.

One clergyman went so far as to say that anæsthetics were "a decoy of Satan, robbing God of the deep, earnest cries of pain that should rise to Him in time of trouble."

When potatoes were introduced into Scotland in 1728, the clergy indignantly denounced them as unfit for consumption by Christians because they were not mentioned in the Bible.

Newton, the discoverer of the law of gravitation, was bitterly attacked on the grounds that he had dethroned Providence.

When quinine was introduced in England in 1638, clerical opposition stigmatised it as an invention of the Devil. Because of the hostility from the pulpit, quinine was not used in England until 1653.

As late as 1770, there were still "religious" scruples about the lightning rod of Benjamin Franklin, the theological theory being that the storm was the voice of God!

The orthodox have told us that nearly every invention and reform was the work of the Devil. Yet, strangely enough, when there have been earthquakes, storms, tempests, whirlwinds or tornadoes, the orthodox have said they were the work of God Who was punishing and chastening His children!

They attributed to the Devil all the things which have aided mankind. They blamed God for all the destructive forces in the universe.

I know that there are certain texts which can be quoted from the Bible as arguments against Spiritualism. But you can cite Biblical texts both for and against Spiritualism, capital punishment, vegetarianism and teetotalism.

Those who are orthodox must remember that the Bible is in reality a book of valuable psychic records. From the first chapter of Genesis to the last chapter of Revelation, there are hundreds of recorded incidents based on psychic phenomena.

All the prophets were mediums. All the "miracles" were psychic happenings. Those orthodox Christians who oppose modern Spiritualism do not realise that all their arguments equally apply to the psychic happenings of Bible days.

Modern séance-room phenomena happen because of natural laws. The incidents of Biblical days occurred because of natural laws. We believe that they are the same laws which have always been in operation and always will be.

The Spiritualist sees the Bible through new eyes. Whereas, formerly, many people turned away from the Bible because they could not accept the "miracles", Spiritualism has been the means of restoring their faith, making them realise that these "miracles" were caused by the operation of natural laws.

Then there is the argument that God never intended the veil that surrounds the next life to be pierced. Apart from the fact that those who raise this objection are putting themselves on a level with the Deity—this is really a blasphemous thing to do—the critics do not realise that,

if God did not intend the veil to be pierced, it could not be pierced.

Actually, the "religious" objections have nothing to sustain them. All religions teach that there is a life beyond the grave. Why then should it be wrong to communicate with those who survive, seeing that it is a natural desire both on the part of the "dead" and the living?

Moreover, the whole of Christianity rests upon the resurrection of Jesus. If he had not appeared after his "death", it is doubtful whether there would have been any Christianity. It was because the disciples saw their arisen leader, spoke to him and knew of his continued presence, that they were ready to endure persecution and martyrdom. The apostles lived not by faith but by knowledge.

Paul reiterated this fact when he said, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

The spectacle of Church leaders accepting the inspiration of two thousand years ago and denying the inspiration of to-day is pitiable. They would limit the whole of our knowledge of God to one burst of inspiration that descended for three years in Palestine. While Spiritualists recognise the inspiration of the past, we realise that revelation is always to be obtained where there are instruments capable of receiving it.

Actually, the various Biblical prohibitions cited against Spiritualism do not refer to mediumship at all. Many of them were interpolated in the Authorised Version of the Bible, published during the reign of King James I. because of his belief in witchcraft and demonology. In fact, many of the original texts were altered to please the king.

For example, the word which refers to the "Witch" of Endor is the Hebrew word used later by Jesus in the New Testament to refer to his mother. The word, correctly translated, means "woman".

I cannot understand the objections of Church people who believe in the "communion of saints" and yet

deny the communication between a man and his saintly wife!

Sometimes, it is contended that Spiritualism leads to insanity. There is no evidence to support this accusation. For years, I have challenged critics to produce one case of a person certified insane through Spiritualism alone. I have yet to meet the one case.

Inquiries addressed to superintendents of lunatic asylums have produced a negative response. Actually, more people, are incarcerated in lunatic asylums on account of religious mania than practically any other cause.

In America, a great deal of excellent work has been accomplished by two Spiritualist doctors, who have proved that many cases of obsession are caused by the subject being possessed by undeveloped spirits. Using a medium, they have been able to effect some remarkable cures.

It is unfortunately true that, in the past, through the ignorance of medical men, people have been certified insane merely because they were clairvoyant. But this is no argument against Spiritualism. On the same grounds, Joan of Arc would be certified insane if she were alive to-day.

Then there is the oft-repeated charge that Spiritualism leads to suicide. Again, no evidence is ever produced to support this accusation. To my own knowledge, I have met scores of people who have told me that they were saved from suicide because of Spiritualism.

One of the causes of suicide is the unbalanced mind that sometimes is the result of the loss of a loved one. It is in these cases that Spiritualism has been most helpful by showing that life continues beyond the grave.

We are often told that communication with our loved ones interferes with their progress. This is a half-truth. It must be remembered that, while there are ties binding them to earth, those who survive have little desire to pass beyond our reach. They prefer to remain near the earth, guiding and assisting those they love. Of course, spirit return is a voluntary act on the part of the "dead" individual. He need not communicate if he has no desire to do so.

Many clergymen, when they have denounced us from the pulpit, tell their congregations that the conjurers can produce the same results as the phenomena of the seance room.

Now I do not deny that a conjurer, with the aid of assistants and specially prepared mechanism, can duplicate, after rehearsal, some of the phenomena of Spiritualism. This does not mean that psychic phenomena have no existence.

In any case, seance-room happenings are spontaneous. Mediums, as a rule, possess no conjuring ability. There is no prepared machinery.

In the past, conjurers used to attack Spiritualism in order to get free publicity for their entertainment. In more recent years, many of the leading lights in the magical world have made their own investigation into Spiritualism, with the result that there are many convinced Spiritualists in this profession. One of the best known magical experts in this country has been his own automatic-writing medium for over thirty years.

Another frequent objection which emanates from Orthodoxy is its taunt of what it describes as the "trivial messages" that emanate from the Other World.

I do not deny that many spirit messages are trivial. This is due to the fact that nearly all evidence is based on trivialities. Besides, we are in touch with human beings who have not been transformed into philosophers or poets just because they have "died".

The average conversation between people of this world consists of trivialities—a discussion of the weather, bodily ailments, or the events of the day. We do not, when we meet our friends here, start long and learned dissertations, but discuss the trivialities, which are of mutual interest.

We retain this same humanness when we "die".

Our critics forget that these "trivial messages" prove Survival—the most revolutionary fact in the world. Many of the greatest discoveries in the world were made because of trivialities. The twitching of a frog's leg led Galvani to discover electricity. A falling apple from a tree led Newton to an understanding of the laws of gravity. Steam

from a kettle enabled Stephenson to turn his attention to the steam engine.

"Why is a medium necessary?" is another question asked of us. "Why cannot our beloved dead talk to us direct?"

The questioner forgets that all communications require a channel between the one who is sending the message and the one who is to receive it.

In our own world, the medium is the postman, the telegraph boy, or the wireless. In our talks with the spirit side of life, the medium must be someone capable of responding to its vibrations and transmitting the message to us.

Until we have all developed our own psychic powers, which we possess, we must be dependent on the mediumship of others for our spirit communications.

If your son were broadcasting, and you did not possess a wireless set, you would not be able to hear him. It would be no use replying, when your next door neighbour invited you to listen to your son on her wireless set, "If my son wants *me* to hear his broadcast, he must make it heard in *my* home".

He cannot do so because you have no wireless set. For the same reason, your "dead" cannot reach you if you have no medium there.

Another clerical objection is that spirit communicators vary in their description of life on the Other Side. This, to some extent, is true, except that the differences are those of details and not of fundamentals. You must remember that we are in touch with human beings who are all at different stages of growth in the spirit world. Naturally they will see their life through differing eyes.

If a Maori, who knew nothing of modern civilisation, paid his first visit to England and asked a professor, a coal-miner, a bank clerk, an author, a millionaire and a bus driver to describe their lives to him, he would not think they were all living in the same country.

Then again, spirit communicators often have to revise their ideas based upon later experiences. Perhaps they

have described their new life after a recent transition at a time when they were unfamiliar with the next stage of spirit life.

One of the frequent objections from those cradled in Orthodoxy is that some spirit teachings contradict what are considered to be essential dogmas of the Christian faith.

They point to spirit utterances which deny, for example, the Vicarious Atonement and allege that insufficient respect is paid to the founder of Christianity.

This criticism I will deal with later, because you ought to know something about spirit teachings and their relationship to religion.

We are often asked why seances are held in the dark. The answer is that only a very small proportion do take place in the dark, and even the number of these is gradually lessening.

For example, it has always been usual to sit in the dark for the purpose of voice seances, but now one medium is able to get spirit voices in red light, and a trumpet is not even used. She is hoping that, in time, she will be able to sit in white light.

Most of the phenomena of Spiritualism, however, take place in ordinary light. All the demonstrations of clairvoyance, clairaudience and most trance sittings are held in normal lighting.

Then, too, we are often asked why mediums are not used in the detection of crime. Why do not the victims of murders return to give the names of the murderers?

I have been present at seances when the spirit of a murdered man has given the name of his murderer, but only because the latter had passed on. The spirit world is opposed to capital punishment. For this reason, I believe, murderers' names are withheld and only divulged when they could not be legally murdered by the State. After all, one murder does not justify another.

I believe that if executions were abolished, and a more sane system of punishment introduced, then the spirit world would more often give its aid.

As a matter of fact, mediums have often unofficially been used by police authorities in the detection of crime, but even this practice is not sympathetically regarded by advanced Spiritualists who argue that the work of the spirit world is not intended to supplement Scotland Yard.

HANNEN SWAFFER ANSWERS SOME QUESTIONS

THE editor of the *Royal Magazine*, a few years ago, challenged Hannen Swaffer, the famous journalist, to answer ten questions on Spiritualism put by sceptics. Because they deal with the kind of criticism that is always being directed towards our subject, I have, with Swaffer's permission, reproduced the questions and his answers.

BY HANNEN SWAFFER

In all Scriptural descriptions of spirit manifestations there is a certain amount of pomp and majesty in the circumstances. Why is everything to do with modern Spiritualism—dowdy mediums in suburban back drawing-rooms—so cheap and nasty?

There was no "pomp and majesty" about Christ when he turned the water into wine.

The Bible refers to most things in a high-sounding sort of way. In these days, we describe things in conversational phrases and frankly, exactly as we see them.

A suburban drawing-room is no more funny than a drawing-room in Park Lane or Buckingham Palace, from the point of view of a spirit. Surbiton and Mayfair are equally serious, or dignified, or ridiculous.

Mediums are no more dowdy than Baptist ministers working hard for their living, or the ragged-surpliced priests who labour in the slums. Mediums, too, are people of all kinds and of all degrees, and stations of life.

Lady Doyle is a medium; John Brown, Queen Victoria's personal manservant, was a medium; Dennis Bradley, a Bond Street business man and author, was a medium.

A medium, mind you, is merely the means by which the Other World can talk to you. Some mediums are

professionals, just as it should be, just as Dame Clara Butt should be a professional singer, and Sir Alfred Fripp should be a professional surgeon.

Mediumship is a great gift, which should not be wasted because persons possessing it have to earn their livings at something else. For few people can be mediums and work for their living at the same time.

George Valiantine, the great American medium, used to make razor hones at Williamsport, Pennsylvania.

Many people in his home town can make razor hones. He is the only good medium in that place. Why should he waste his time making razor hones?

While he is wasting his time making these he cannot be a medium and bring comfort to the bereaved. If Dame Clara Butt were not a professional singer, she could not afford to sing so well.

Why, in all the messages that are alleged to have come through, is there no categorical description of death and what happens after death? And why are they all such tosh?

The messages you get from the Other World depend very much on yourself, for the truth is, that after you have accepted the idea of Survival for a few weeks, you treat it, if you are an ordinary person, more or less as an ordinary thing.

You do not, for instance, regard your "dead" uncle as a saint, but as a human being you still know.

After the first few tears of sentimental recognition, you speak to him as though he were still alive, sitting beside you. You carry on a conversation, such as that you might hold with him were he living and beside you in the room, which he is.

You realise that death is no more sacred than life, but a continuance of the same sort of thing.

Some séances have their humorous incidents, their jocular conversations. A spirit usually returns to this earth, more or less with the same characteristics it possessed here. If it did not, it would not be recognised.

Therefore, if your uncle was a humorist once, he is a humorist still. Why should God want him to cultivate a sense of humour on earth, merely in order to lose it when he passed on?

In perfect conditions, you can obtain, from some spirits, information of any kind you require. That is, of course, except such silly things as the winner of next year's Derby, which no spirit would know, any more than the horse would.

You could ask a spirit for the winner of the Derby, but I do not think its opinion would be better than mine.

There are many volumes in Spiritualist libraries, full of descriptions of the Other World.

They vary, of course; but if any six of us were asked to sit down and describe this world, so that a Martian could understand it, the six versions, in all probability, would not agree on any essential thing.

One person would say the world was a jolly place, because he found it so; another would say it was a miserable place, because he personally had had a bad week. One would describe lamp-posts, perhaps; the other five wouldn't mention them.

One might say, "There is a cinema in every town." Another might say, "There are several churches in every town."

To a greater degree than this, descriptions of the Other World agree. They describe, in detail, how life on the other plane is a continuation of this: that a spirit has to work out its own salvation until it achieves the all-good; that there are several planes to which spirits of different degrees of preparation go, and that if you are good here, you do not suffer in the Other World so much as if you are bad.

But that no one is good and no one is bad, these messages tell you, if you ask for them. But if you do not ask for advice or sensible information, you do not get it.

Lord Northcliffe has sent over long messages about the future of the world; but I do not respect them any more than I respected his warnings while he was on earth.

Some of these, in his earth state, were useful; some of them turned out the sheerest nonsense. If they were different in this regard now, they would not be evidence of his continued existence.

Supposing these messages do come through, how can you prove that they are not given by evil spirits masquerading as the dead?

I find the only people who believe in evil spirits are those conventional Christians who, wrongly thinking that Spiritualism is anti-Christian, find every excuse they can for these messages.

The doctrine of evil spirits belongs to the world in which people believe that the Almighty Father will send you to Hell for ever.

I have never met an evil spirit, not even in Piccadilly. If the voices I have spoken to are those of evil spirits, why do they bring such messages of love, and talk in words of consolation and comfort?

Why is it they warn you against evil and would turn your thoughts to good?

Why is it that they urge us to works of mercy, tell us to stop war, tell us that vivisection is wrong, urge us along a path of righteousness and good will?

If it is true they are demons, we want more of them. But they are not. The demons all died in the Middle Ages, when we stopped burning martyrs.

Demonology is a silly superstition; Spiritualism is a glorious truth.

Why do not well-known people return oftener, and in a more normal way, that is, to personal friends instead of mediums?

Cases in which well-known people have returned at séances is common talk in Spiritualistic circles; but it seldom reaches the world outside, which might only laugh.

The spirit of a well-known person could only be identified by his own friends, and he could only return to his friends if his friends went to séances. Spirits can only return convincingly through a medium, that is, through a person who has developed his mediumistic powers.

Mediums are not always professionals. Dennis Bradley, a Bond Street business man and author of *The Eternal Masquerade*, was a medium through whose powers I have heard spirit voices speak. You may be a medium without knowing it.

A medium is usually thought of disrespectfully by the outside world as being someone who obtains money for conjuring up spirits.

All the medium does is to sit in a room with other people, and then, sometimes, spirit friends of these people present appear and give them messages.

If you want to speak to your spirit friends yourself, you must develop mediumship, just as if you want to sing at the Albert Hall, you must learn singing. You might as well say: "Why, if you want to hear singing, do you go to a singer?"

You can sing yourself, at home, in your own drawing-room, even if your neighbour doesn't like it. Being a medium is quieter than being a singer.

I have heard of Lord Kitchener at séances. A spirit declaring himself to be John Ruskin frequently spoke at a circle I knew, dictating long accounts of the Other World in language typical of Ruskin's earth life.

The medium—in this case he was a boy of nineteen—certainly couldn't have invented it.

William Archer has returned to me and expressed his sorrow that he did not admit, on earth, that he was a Spiritualist, and regretted, in my hearing, that he did not confess, during his earthly life, that the plot of *The Green Goddess* was given to him by the spirit of his son.

People often wondered how an unimaginative man like Archer could have written a successful melodrama. The truth is that, in Dennis Bradley's house, during his life,

William Archer, speaking to the spirit of his son, thanked him for the assistance he had received in writing this play.

In view of these questions being unanswerable, what good do Spiritualists think Spiritualism is and does?

I have done my best to prove that the questions are answerable, but it must be realised that answering each one would occupy a whole article by itself.

The good that Spiritualism is, is that it is one more reminder to us that good is good, and evil is evil.

You might as well say: "What good is Christianity?" having in mind the terrible things we all did to each other during the Great War.

Spiritualism cannot save the world; but it can help it. It can remind it that all things have to be paid for, yet that God is merciful.

It can prove that, if the dear friend you love is not visible to you, always, now, because you have buried his body in a grave, that at least he is beside you, sharing your joy, and seeking to console you in your hours of trouble.

For that is what all spirits say, when first they come through.

"I am not dead," they say; "I am always with you."

Just before his ascension, Christ said to his followers: "Lo, I am with you alway, even unto the end of the world."

That was the most important thing he could think of to say. It is the one thing that all spirits that have passed over seek to tell their friends. For it was not an idea peculiar to Christ.

It is the last thing that Love can ever say, or think about.

Why has no spirit photograph ever been taken in circumstances that would convince a professional photographer that no tampering with the plate was possible?

Thousands of these photographs have been obtained, under "test conditions", as they are called. A firm like

Kodak's are so used to plates being asked for for spirit photography that, almost without surprise, now, they will initial the package containing them, in such a way that they cannot be tampered with.

In hundreds of cases "spirit extras", as they are called, appear on plates which the medium has not touched.

They have been put into the slides by the experimenter, and then developed by him without the medium touching them in any way.

Sometimes all the medium does is to stand near the camera to provide the necessary psychic power. Spirit photographs have often been taken which have convinced professional photographers, some of whom, discovering that they took spirit photographs without wanting to—that means that "extras" have appeared on their plates while they have been photographing casual sitters in their studios—have retired from business. They have discovered that they were mediums without knowing it.

The trouble about this sort of thing is getting the photographer to say so in print. Comparatively few people have the courage to write down all that they believe to be true.

Why should people have to hold hands in the dark and sing hymns to get a séance going? It never seems either dignified or natural.

Most things on this earth that seem dignified or natural seem so merely because we are used to them. I confess that, before I went to séances, I thought holding hands and singing hymns were ridiculous.

Now, I do not see how it is any more ridiculous than kneeling down and singing hymns in church, which I never thought ridiculous because I was brought up to it.

Spiritualists do not hold hands at all sittings. They only do so where it is the rule of that circle, and these rules, it should be known, are usually made for a medium by the spirit friends regularly visiting his circle.

When a would-be medium first sits he often does so without any knowledge of how to sit.

Usually messages start with raps, the easiest way a spirit knows of attracting attention, just as, when you enter a room, you knock to tell the person inside that you are outside. These raps then become "Yes" and "No," and, finally, spelled-out words.

With these spelled-out words, the spirits tell the would-be medium how best to obtain results; how many should sit in his circle; and how often a week he should sit. Sometimes, the medium is told to sing a hymn; this creates harmony in the circle, which, otherwise, would consist of people whose minds are not attuned. It is to obtain unison, as well as to unite in praise, that people sing hymns, in church.

Why do the protagonists of Spiritualism never become converts and missionaries until their declining years, or until some tragedy enters their lives?

In the case of Sir Oliver Lodge and Sir Arthur Conan Doyle, who, I suppose, are cited, they were both convinced of the truth of Spiritualism years before their sons Raymond and Kingsley passed away.

Indeed, it was while they were both waiting to be knighted at Buckingham Palace, in 1902, when they met for the first time, that they discussed Spiritualism, about which they had both been writing for years.

But, naturally, it was not until close relatives "died" that they had somebody they could identify, positively, as surviving. And, in both cases, too, they were then so tremendously consoled by the recognition of their sons in spirit form that, knowing of the hundreds of thousands of mothers who sought similar consolation, because of the war, they braved all sneers and proclaimed the new gospel.

While, generally, you might be convinced of Survival, you would have nothing to cross-examine, criticise, and, finally, recognise until some intimate friend of yours left this world. I doubt if I should ever have been convinced, had it not been for the case of Lord Northcliffe, whom I knew so well, and who was unmistakably identifiable.

I am not in my "declining years." No tragedy has ever entered my life, except the Coming of Jazz. That is a tragedy common to all of us.

Why do the spirits of people who, alive, were intelligent, seem to delight in moving furniture or speaking through a gramophone trumpet?

After raps have come though in the early stages of a circle, a table is occasionally moved, perhaps, as additional evidence of spirit presence. It is not meant as more than that; but since, in those stages, you cannot see a spirit's face, and it is so extraordinary that spirits can communicate at all, they seek every means of proving to you that they do exist. If no one answered a door when you rapped on it with your knuckles, you might hit it with your walking-stick or umbrella.

As for its being funny for a spirit to speak through "a gramophone trumpet", a sort of megaphone is sometimes put on the floor for a spirit to use, if it cannot be heard without one. Sometimes you will hear a whisper near you which is not very clear.

"Take up the trumpet and try to speak through that," you say, perhaps.

Then, invariably, the trumpet is lifted, carried by some unseen force close to your ear; in this way you can hear it more clearly.

This is no more funny than speaking into a small trumpet fixed to a telephone, a thing which we all do—George Robey, Stanley Baldwin, Dr. Inge, and even the Pope, if he has a telephone in the Vatican.

What evidence, such as a judge would accept in a court of law, or a scientist would accept in a laboratory, is there, that anyone has ever received any message from the Other World?

There is no evidence, legal or scientific, concerning the Immaculate Conception or the Resurrection, in which millions of people profoundly believe.

There is, however, evidence of Survival which satisfied Sir Edward Marshall Hall, K.C., and E. P. Hewitt, K.C., both of whom declared themselves satisfied that they had evidence.

What is meant, I suppose, is producing a witness in court. You could not very well call a spirit. But you could produce spirit signatures, just as you do on legal documents.

Scientists like Sir Oliver Lodge, Dr. Geley, Sir William Barrctt, Flammarion, Lombroso, and innumerable others, have satisfied themselves, from the scientific point of view, after rigid tests too elaborate to describe.

Being neither lawyer nor scientist, I cannot test my evidence in legal or scientific ways; but, as an old crime reporter, with a trained experience for analysing evidence, I can only say that, at séances, under conditions where fraud was impossible, I have heard the voice of the late Lord Northcliffe speak to me so loudly that it could be heard by a butler outside the door.

It has carried on long conversations, discussing matters of Lord Northcliffe's business known to no one in the room except myself; and it has also dealt with matters concerning Lord Northcliffe's family, matters of which I was entirely unaware.

In no case had the medium ever heard Lord Northcliffe speak, so it would have been impossible for him to imitate a voice he did not know. It was exactly the sound of the Northcliffe voice I remembered; it had its quality of tone, its dominant manner, its every characteristic.

This Northcliffe voice has discussed also my own business affairs, given me warnings and advice, as it did in life, criticised me, guided me, blamed me, and given me praise.

LIFE IN THE SPIRIT WORLD

Now, let me tell you something about life in the spirit world.

One day after "death," you will be the same individual as you were one day before it, except that you will have discarded your physical body. You will express yourself through your etheric body, which is a replica of the physical one. It does not, however, reproduce any of its imperfections.

All diseases and infirmities will be left behind. The deaf will hear. The dumb will speak. The blind will see. The cripple will be a cripple no longer.

You must try and understand that life in the spirit world is not dreamy or nebulous. It is full of activity. It is just as real as the life that each one of us lives here.

We are accustomed to think of the material world as being real and solid, although actually this is not so, as the science of physics proves.

The things of the mind, or the spirit, seem to us shadowy and vague, but to those who live on the Other Side, the mental is the real and the physical is the shadow.

This doubtless will be hard for you to grasp, but you will find a perfect analogy if you think of your dreams. When you dream, all the things that you encounter are real at the time of their happening. They only become dreams when you wake up.

If you never woke up, and dreaming was the perpetual state of your existence, then that state would become your reality.

The spirit world is round and about us. Some people see it and hear it, because they can tune in to its vibrations. It is not situated in some far-off continent. It is a part of the universe, blending and intermingling with the physical world.

You must dismiss from your mind the old-fashioned theological idea that, after "death," there is an undisturbed eternal sleep. There may be, at first, a short time of rest to enable the newly-arrived spirit to adjust himself to his new life. This usually takes a little time. Then he meets those who have preceded him. Families are re-united. Old associations are re-established. Friendships are renewed.

I know the question you will ask is, "How will I be able to recognise those who have gone before?" This is not a real difficulty. They will know *you*, having watched over you and kept in constant touch with you.

Then, because the spirit world is a place where thought is the reality, they will be able to show themselves to you as you knew them.

There is, however, one great factor always operating in the spirit world—the unalterable law of attraction. Only those of like spiritual qualities can meet on the same plane in the new life. The husband and wife, who were only held together on earth by a legal tie, and between whom no real love existed, will not be together in spirit life.

Sometimes, people are puzzled because they learn that there are houses on the Other Side. You must remember, though, these are not houses made of bricks and mortar, but constructed out of thought. This applies, also, to the clothing that is worn.

The instinct to clothe oneself is deeply rooted and has become habitual. No one would dream of walking through the streets unclothed. This habit is part of our mental make-up. That is why it persists on the Other Side where mental states are the reality.

"What about food?" you may ask. "Do they eat?"

As long as there is a desire for food, this mental desire is mentally satisfied. As long as the individual craves for food and drink, he can obtain the illusion of what he requires—and it satisfies him. That is the origin of the famous "whisky and cigars", referred to by Raymond, the "dead" son of Sir Oliver Lodge.

You may call this material if you like, but it is far

more sane and logical than pearly gates and golden harps!

In the spirit world, there are no language difficulties. All people of all nations speak the same language—thought. There are no words to be mouthed, for ideas are conveyed telepathically, from one person to another.

Words, after all, are but clumsy substitutes for thoughts. They are the artificial means by which we communicate our ideas to one another. But words can never adequately express the thoughts one is trying to convey.

One day, when the human race has evolved, language will be abolished. We will have learnt how to send our ideas to each other telepathically. Then, many of our international difficulties will disappear.

In the spirit world, each person's thoughts are known and cannot be hidden. There can be no deception or pretence. Every individual is known for what he is. He cannot deceive anybody, for lying is impossible.

"What about age?" you may ask. "What happens to old people who pass on?"

Physical age and mental growth do not proceed at the same rate. We rashly judge a man's mentality by the age of his physical body here. On the Other Side of life, it is the mind which survives, and mental growth consists of progress towards maturity.

Little children will grow older. The old people grow younger in spirit.

What work do they do? Each person seeks to express his natural bent. In this earthly life of ours, there are thousands of singers who have never sung; actors who have never acted; painters who have never painted; poets who have never written a line of poetry; musicians who have never composed a note of music.

All these talents have never had an opportunity of being expressed, because, through economic circumstances, usually, the owners had to follow some other occupation to secure their bread and butter.

On the Other Side, they can express their talents. There are no square pegs in round holes in that world. For them, life is one continuous road of progress, each person striving

to eliminate the dross from his nature and perfecting his own being. In that striving for perfection, there is no limit. It goes on for eternity.

The spirit world will not be so unfamiliar as we think because we have been told that most of us visit it in our sleep state. Unfortunately, few of us remember what transpires.

When, however, we pass on, the law of association of ideas will recall our nocturnal experiences.

Of course, it takes some time for the newly arrived spirit to acclimatise himself to the conditions of life on the Other Side.

This process of awakening differs according to the knowledge of spirit life that the "dead" man had before his passing. The more ignorant he was, the longer it will take him to familiarise himself with his new conditions.

Then, too, those who were trained in very orthodox ideas, with rigid conceptions of after-"death" states, experience a great difficulty, because the next stage of life being a mental one, they live in the mental world they have created, until they have evolved sufficiently to dispel this illusion.

When we pass on, we do not enter Heaven through "pearly gates", neither do we descend to Hell through lakes of "fire and brimstone". Nor do we sleep for ever.

Each one of us naturally gravitates to the spiritual sphere for which we are fitted, according to the life we have lived and the character we have evolved here. We cannot occupy a higher sphere than the spiritual status we have reached, nor will we desire to occupy a lower one.

Automatically, we shall go just to that plane of spirit life for which we are fitted. We shall not be able to pretend that we are better or worse, for, stripped of our physical body, we shall be revealed and known for what we are.

People who have lived normal lives will not find anything to disappoint them when they arrive in the spirit world. It is the selfish man who has to face great difficulties, due to his earthly habits which act as a barrier to be overcome

by progress before he is fitted to associate with those he loves.

If by virtue of the life he has lived upon earth he has cut himself off from those who love him, that will be his hell.

What is heaven? It is the reward of a life wisely spent on earth, for it will mean that automatically we reach those whom we love.

To the Spiritualist, heaven and hell are mental states. Of course, those who dwell on a higher plane can, if they so desire, visit spirits on relatively lower spheres. This they often do. But it is impossible for those on lower planes to visit those on higher.

In many cases, those who "die" go through a difficult period of stress, due to the fact that they cannot reach the ones they love on earth. When they have awakened to an understanding of their new life, they naturally return to their loved ones, to try to tell them of their survival.

They find it hard to understand that, whilst they can see the earthly members of their families, the bereaved are unable to sense the presence of those for whom they are mourning.

This is a very poignant sorrow that thousands of spirits experience. They do all they can to attract the attention of earthly friends, but, too often, they fail, and have to leave them disconsolate.

Then they try to communicate at séances in the hope of sending a message to the ones who are grieving over them. Sooner or later, they become reconciled to the fact that, although they can see their loved ones, they cannot make their presence felt. Usually, the position is explained to them by teachers on the Other Side who do all they can to help them.

According to the knowledge that we have received, it is fairly easy for spirits to know our mental lives and to read our thoughts, for they are living in a mental world. To them, the things of the mind are real. Material objects present no difficulty to them. They can pass through walls with ease.

There are laws which they have to master to enable them to get into our environment, but they are not permitted to indulge in promiscuous curiosity. How they are prevented, I do not know, but I have been told that there is a law.

You can easily realise from all this what a great moral force Spiritualism is to people who understand its implications. When you realise that our minds are an open book to those who live on the Other Side, you can see how we often distress them by our thoughts and by actions of meanness and selfishness.

After all, when you know that every unkind thing you do distresses your loved ones who have passed on, it should, if you are wise, enable you to strengthen your character.

By some law, which we do not understand, those on the Other Side know, a little while beforehand, when somebody is going to pass from this world. They make the necessary preparations to greet them and to help them with their passing.

This explains the fact that on hundreds of occasions people, before they "die", have named "dead" relatives whom they said they could see in the room. Sometimes these spirit relatives have been seen by those in attendance on the "dying" person.

Clairvoyants who have witnessed the "death" of an individual tell us that they see a replica of the physical body gradually rise, connected, for a while, by a thread (it is what the Bible describes as the "silver cord") which is attached to a vicinity near the brain.

When the thread is snapped, "death" takes place. This etheric body is then seen to rise upwards, until it disappears from view.

Usually the spirit is unconscious of this process, although, in some cases, where there has been a knowledge of Spiritualism, the spirit has returned and described the whole process as he experienced it.

The one thing that brings the greatest sorrow to those who have passed on is our excessive grief. This, curiously enough, acts as a deterrent to their getting close to us.

They do not like the constant visits to the graveyard as they know that they are not there. Most Spiritualists make a habit of placing flowers near the photograph of the one who has passed on, particularly remembering anniversaries. This serves to perpetuate the idea that the spirit is constantly in the home.

Spiritualists, too, indulge in the habit of mentally communing with those who have passed on, by sending them messages, treating them as if they were actually present in the room.

I know that these messages are received for, again and again, at seances and at public meetings, I have heard a spirit return thanks for this communion and give evidence that he has received it by repeating to the medium some of the ideas expressed.

You will realise from all this that when the spirit has accustomed himself to his new life, he soon fits himself into his place and learns to use his talents.

Spirit life is not a state of vagueness or eternal sleep, but one of activity and labour. Idleness and unemployment do not exist there.

There is plenty for all to do, although I know it is difficult for us who are immersed in material affairs to appreciate the activities of the spiritual world.

Apart from labour, there is opportunity for recreation and enjoyment. There are means of education and instruction in all branches of life—in just that particular form of knowledge which the spirit desires.

Of course, many of them are engaged on tasks which mean co-operation with people in this world. Some of them are hard at work helping to make communication between the two worlds easier.

Others, attracted by people in our world who are following similar lines of research, industry, art or reform, naturally return to inspire those efforts, although often people in this world are unconscious of spirit interest.

You can more easily understand this when you recognise that all inspiration is dependent upon the individual receiving aid from influences outside himself. Sometimes, these

people have recognised that the inspiration comes from the spirit world.

At other times, they have sensed an outside influence although they were not conscious of its origin. You can easily see what a vast field of activity this is for denizens of the spirit world, and how this world has been aided again and again.

MEDIUMS AND MEDIUMSHIP

Now, let us turn our attention to mediums, for mediumship is the basis of Spiritualism. Whether we like it or not, we are all mediums. We all possess spirit bodies, for without them we cannot live.

Mediumship consists of developing and using the faculties of the spirit body. Clairvoyance is the use of our spiritual sight. Clairaudience is using our spiritual ears.

Within each one of us, these faculties lie dormant, but they can be stimulated by careful development.

A medium can be compared with a radio set which picks up waves of sound from space. The medium tunes in to vibrations from the spirit world.

Science has revealed that round and about us there is a world teeming with activity. Our eyes and ears only register a tiny portion of it. There are millions of sights that we never see. There are millions of sounds that we never hear.

Our eyes only receive vibrations of light that travel within a certain range. Above, and below that range, they are lost to our sight.

Our ears are subject to similar limitations. We can only register vibrations of sound within a limited range. Science has invented instruments which will register vibrations of light and sound that are lost to our eyes and ears.

The microscope reveals a busy life that our eyes never see. The telescope brings within the range of our sight the beauty of a world that our eyes cannot behold.

The medium, being a sensitive, tunes in to the finer vibrations of the spirit world. The fact that you cannot receive these vibrations does not disprove their existence. It would be just as futile for a deaf man to deny the singing of birds because he has never heard their music.

The spirit world has always been vibrating to us. Occasionally, throughout the ages, seers and mystics have been able to register some of these vibrations. To-day there is a fresh wave of psychic power sweeping the world. Thousands of people, using their mediumship, are able to tune in to the spirit world.

Just like a radio set, the medium is limited in his field of reception. A five-valve set can be tuned in to a wider selection of wave-lengths than a crystal set. There are five-valve mediums and crystal-set mediums.

Wireless did not invent the sound-waves that travel through space. The sound-waves were always in existence. Science invented an instrument capable of registering them.

The medium did not invent the etheric waves. He only registers them.

As mediumship becomes more highly developed, we will be able to tune in to higher planes of knowledge. All mediumship, however, is limited to its capacity for reception. We cannot receive more than we are capable of understanding or assimilating. A pint jug will only hold a pint. We cannot receive a gallon of inspiration in a one-pint jug.

Experienced Spiritualists are all too familiar with the fact that they are asked, again and again, to convey messages given them in séances by spirit people who have been unable to reach the ones they love.

I have had to listen to many sad stories told me by denizens from the other world who described their efforts to make themselves heard in their own homes, but failed.

The wireless furnishes us with a perfect analogy of spirit communication.

"Is there sufficient space to hold all the spirits who have passed on?" is a question that is often asked.

By turning a disc on your radio set, you can receive varying wave-lengths, one after another, from different countries. But all those vibrations of sound are occupying *the same place at the same time* in your set. All that you do is to select one to be heard through your loud speaker.

Now, in the next world, spirits occupy the same place at the same time, because they are on different vibrations.

The higher the character of the medium, the better the psychic results that will be obtained. The quality of mediumship is always affected by the character of the medium. A violinist can obtain better music on a Stradivarius than on an ordinary violin.

When the medium is a person of high purpose he attracts spiritual beings of like mentality.

The story of evolution does not end with our physical development. The human race has been evolving psychically as well as physically. We have now arrived at a stage in evolution when psychic faculties are beginning to rise to the surface. This evolution will continue.

In generations to come, mediumship will be far more common than it is to-day. It is no stretch of imagination to suggest, for example, that telepathy will one day supplant speech as a means of communicating ideas.

In a hundred years' time, communication with the spirit world will be far easier than it is to-day, because psychic faculty will be more developed. Then, people will look with the same pity on those who have not developed their psychic powers as, to-day, we extend sympathy to the crippled, the blind and the deaf.

A FEW DIFFICULTIES

I HAVE already dealt with various forms of psychic phenomena. It is only fair to mention some of the difficulties.

I do not want it to be suggested that every inquirer receives evidence of Survival every time he has a sitting with a medium. There are some people who are very unfortunate.

No matter which medium they visit, they never seem to be able to get satisfactory results. I regard this class as "psychic Jonahs".

Whenever they go to a seance, their presence seems to inhibit the phenomena. What there is in their make-up that causes this result, I do not know.

Then, too, it must be remembered that mediums occasionally make mistakes in their interpretation of symbols which are shown to them. They do not always hear, word for word, what a spirit says. The communicator's ideas are conveyed in symbolic or pictorial form. Often, in interpreting, the medium errs.

Then, when receiving unusual names, mediums experience great difficulty in registering these vibrations. This explains the fact that often, in public clairvoyance, a medium will reel off a series of Christian names of the spirits he is describing, but will fail to give their surnames.

I can quite understand this difficulty, as whenever I have to speak on the telephone to people who do not know me—say for the reservation of seats for a theatre—I usually describe myself as "Mr. Maurice".

My surname, being an unusual one, generally creates difficulties to the person at the other end of the line. When I pass on and attempt to communicate through a medium, I am sure I will have great difficulty in getting my surname across.

Yet, in séances for the direct voice, this difficulty is often overcome, for I have heard amazing evidence in this form of mediumship. To show you the high standard of evidence that can be reached, let me tell you the story of Bessy Manning, a story that I regard as the finest example of spirit return that I have ever encountered.

SEANCE ANSWER TO A PRAYER

ONE night in the séance room of Estelle Roberts, one of our best-known mediums, Red Cloud, her spirit guide, said to me: "There is a child here, who has approached me to get into touch with her mother".

Then I heard a voice of a girl, speaking through the trumpet that was always used at these séances.

"I am Bessy Manning," she said. "I want you to send a message to my mother. I suppose I must tell you where she lives."

There was a pause. Then slowly and clearly the spirit gave the address, "14, Canterbury Street, Blackburn."

"I died from tuberculosis last Easter," she went on to say. "I have come with my brother Tommy who was killed by a motor."

I asked her why she had come, as none of us knew her.

"Mother has prayed because she reads your paper," was Bessy's answer. "She has asked that some day Red Cloud would bring me here and here I am."

I had made some references, in my own paper, *Psychic News*, to messages that I had received in this séance room.

"Tell Mother I still have my two long plaits," Bessy added. "I am twenty-two. I have got blue eyes. Tell her I do want her to come here. Could you bring her?"

Very wistfully, she added, "She is not very rich. She is poor."

We assured the spirit that we would do all we could to arrange to bring her mother to the séance room.

"She is so unhappy," Bessy said. "She says she *lost* both of us. Help her, won't you? God will bless you if you help her. Thank you, thank you."

On the next day, without the slightest doubt in my mind, I sent this telegram to Mrs. Manning at the address given to

me by the spirit: "Your daughter Bessy spoke to us at Red Cloud's circle last night."

I soon heard from the overjoyed mother.

"I don't know whom I have to thank for the great joy you have given me," she wrote. "I thank you with all my heart and soul for the telegram I received. I wanted to shout it from the housetops. I laughed and cried all at once. . . . How can I thank you enough? That little paper is more to me than untold gold."

"I feel sure you will let me know what my Bessy said. I will pray with all my heart for all of you. It is a wonderful, glorious truth and I thank you so much."

Then she gave us the confirmation of all that her daughter had said.

"My daughter passed on last Easter Monday, and my son was killed nearly nine years ago. Had it not been for getting in touch with a Spiritualist family, I would have been raving mad."

Now, here you have evidence, which cannot be dismissed, that life goes on after death. No theories of fraud, telepathy, or the subconscious mind can explain away Bessy Manning.

The mother had never seen the medium in her life. She had never corresponded with her, nor with any of the people who were at the séance. Yet, there were given a full name, address and a complete message, every detail of which was correct.

I arranged to bring Mrs. Manning down to London for the next séance, a few days later. I met her at St. Pancras Station. It was her first visit to London. I took her down to the séance room, and there for the first time she met the medium—Mrs. Estelle Roberts.

The reunion between the mother and her "dead" daughter at the séance that night was a very touching one.

"Ma," said the spirit voice, "it is Bessy speaking."

She was full of excitement.

"Bessy," her mother answered, "this is wonderful. You know how your mother loves you, don't you?"

"It is wonderful," the "dead" girl answered. "God bless you, Ma. Tell Father not to worry. Tommy is here too. We are here together. Tommy is also anxious to

speak to you, Ma. It is so wonderful I do not know how to talk. I am so excited."

"Don't get excited, love," her mother answered. "Talk to Mother. Do you come into the home, Bessy?"

"You know I do," was the reply. "I tried to talk to you there. Day after day, you talk to my picture. You stand in front of it. You pick it up and kiss it, and I watch you all the time. You were telling Father about his boots this morning, weren't you, Ma? You said they wanted mending, didn't you?"

"I understand all you mean, Bessy," the mother replied.

"My Ma. I always called her Ma."

This was rather extraordinary. In repeating the words of the spirit voice, for the benefit of the shorthand writer who was always present so that I could have an accurate record of what took place, I said once, "Mother", instead of "Ma". Bessy immediately corrected me.

When the séance was over, Mrs. Manning turned to me and said, "I am the happiest woman in the world."

Two days later, she returned to Blackburn, a transformed woman. Her sorrow had been replaced by the joy of the knowledge that her "dead" children were alive.

She wrote me a few days later and said, "I am writing this for the comfort of others, knowing I shall be ridiculed by some, laughed at by a few, but blessed by many."

"My only son, whom I adored, was killed by a motor. He was a dear little chap who loved me very dearly. I was frantic—utterly crushed."

"I lost all hope. All my ambitions lay buried in his grave. When life was darkest, I became acquainted with a Spiritualist family who saved my reason. These people told me things that set me thinking. Under their instructions, I got messages from him."

"Eight years later, my daughter Bessy passed on, one of the most lovable and sweetest girls who ever lived."

"Just before the end, she said, 'Ma, if it is possible at all, I will come back'."

"I knew she would keep that promise. She has come in the most unexpected manner. It came as a big surprise to me to receive the telegram, telling me my daughter had

come through, asking for her mother and telling them where she lived.

"When I went, I heard my own daughter speaking to me, in the same old loving way, and with the selfsame peculiarities of speech. She spoke of incidents that I know for a positive fact no other person could know. I, her mother, am the best judge, and I swear before Almighty God, it was Bessy.

"She told me she had brought her brother with her, told of him being killed and gave his name. She spoke of many things that have passed in our home, things that were far from my mind at the time.

"I thank God, with all my heart and soul. He answered my prayers, and I *have* prayed, long and often.

"I have no fear of so-called death. I am looking forward to the glorious meeting with all my loved ones."

That is the story of Bessy Manning. If it were the only one that Spiritualists had to tell, it would prove that we are doing the greatest work in the world—that of comforting the mourner.

TESTIMONY OF FAMOUS PEOPLE

I WONDER whether you realise the number of people, in all walks of life, who have given their testimony in regard to Spiritualism.

Apart from the fact that there are services held every Sunday evening, attended by at least 200,000 people, in two thousand Spiritualist churches in this country—there are also week-night meetings—all kinds of distinguished men and women have come forward in the last few years to testify to the fact that they have spoken with their "dead".

To tell you their stories would take far too much space, but their testimony is very definite and is constantly accumulating not only in this country but all over the world.

The first name, of course, that stands out is Sir Oliver Lodge, the great scientist, who, for more than forty years has pioneered this truth, risking ridicule for his courage.

Some people think that Lodge's interest in Spiritualism was aroused after the "death" of his son in the Great War, but he started his investigations at least twenty years before that event.

Lodge has spoken from the pulpit. He has written almost a score of books. He has broadcast his message, always bravely standing by the facts of Proved Survival and communication with those who have passed on.

Robert Blatchford, whose writings did so much to popularise Agnosticism, has told in *There Are More Things In Heaven and Earth* the story of his own quest, after the passing of his wife. In that book, he has put on record the evidence that convinced him that he really was in touch with his own "dead" wife.

Then, for the last ten years, Spiritualists have been proud of the advocacy of Hannen Swaffer, the best-known journalist in this country, on whose shoulders there has fallen the mantle of Sir Arthur Conan Doyle. Both with pen and voice,

Swaffer has broadcast our knowledge which started with his inquiry into Spiritualism after the passing of Lord Northcliffe, his beloved "chief". His whole search is told in his book *Northcliffe's Return* which, unfortunately, is now out of print, but there you will find, if you can obtain a copy, in Swaffer's inimitable style, the evidence which changed him from cynical materialist to a Spiritualist.

Mention of Swaffer reminds me of William T. Stead, that great journalist, who, years before, proved our case and founded a bureau to help mourners. His daughter, Estelle, is nobly carrying on her father's work to-day.

Sir Robert MacAlpine, the famous builder, who passed on not long ago, never hesitated to declare that he was a Spiritualist.

Lady Segrave, wife of the racing motorist, has been courageous enough publicly to declare that the evidence she has received since her husband's tragic passing at Lake Windermere has convinced her of his survival.

In the early days of her search, I was able to render her some assistance. I know, to some extent, the way in which this New Knowledge brought her comfort in her hour of deep distress.

The return of Sir Henry Segrave is one of the most dramatic events of Spiritualism's history during the past few years. Not only did he prove his survival to his wife and members of his family, but also to the Earl of Cottenham, his old racing friend.

I have been present at a seance and listened whilst a spirit message was given by Sir Ernest Shackleton, the famous explorer, to his wife, who sat next to me.

I have heard encouragement given from Beyond by Sir Sefton Brancker, who passed on in the ill-fated R 101, to a friend in whose aeronautical inventions he was interested.

In that same seance room, I have heard Sir Thomas Lipton give a wealth of amazing evidence to an old friend, recalling incidents of which only he could have known.

Many clergymen, despite the occasional ignorant attacks delivered against us from the pulpit, are on our side to-day because they have tested and proved our facts.

The Rev. F. C. Spurr, the well-known Baptist minister

of Birmingham, has put on record, how, through the instrumentality of a psychic photographer, he obtained a spirit extra of his "dead" boy, thereby giving him permanent proof of his son's survival.

This same spirit photographer, William Hope, of Crewe, was rigorously tested by F. J. Crawley, Chief Constable of Newcastle-on-Tyne, who brought a police camera and obtained a spirit extra after eliminating every possibility of fraud.

Laurence Cowen, who has done so much to sponsor the mediumship of Meurig Morris—known to thousands because of the addresses of Power, her spirit guide—came into Spiritualism because of the spirit evidence he received from his old friend, Israel Zangwill.

All conjurers are supposed to be violently hostile to Spiritualism, yet Will Goldston, probably the best known magician in this country, has been his own automatic writing medium for over thirty years.

Sir Frank Benson, the distinguished Shakespearean actor, has never attempted to hide his advocacy of Spiritualism. Again and again, on public platforms, he has related how his "dead" son returned to him.

Dr. Norman McLean, former Moderator of the Church of Scotland, has bravely declared that were it not for the evidence of Spiritualism, he could not understand the resurrection of Jesus. He has insisted that the Church must study Spiritualism in order to get an understanding of the "miracles" of the Bible.

In years gone by, other courageous clergymen testified to our knowledge. The Rev. Stainton Moses, an Anglican parson, discovered his own automatic-writing mediumship. His book, *Spirit Teachings*, which was written through his own hand, is the "Bible" of Spiritualism. I would defy any honest person to read this book and then declare that nothing but trivialities came through from the Other World.

The automatic script of the Rev. G. Vale Owen, who has now passed on, was brought to the notice of thousands of people by the enterprise of Lord Northcliffe, who serialised this script in the *Sunday Dispatch*, then known as the *Weekly Dispatch*. This script had the remarkable effect of increasing

the circulation of that newspaper from 350,000 to nearly a million.

Dame Clara Butt is another name that comes to my mind. She, too, knew the facts of Spiritualism and never hesitated to proclaim them.

Dennis Bradley is known to thousands because of his two books, *Towards the Stars* and *Wisdom of the Gods*. In them, he placed on record the amazing evidence of Spiritualism he received through the voice mediumship of George Valiantine. Bradley, who passed on not long ago, proved his own survival to his family in a most dramatic fashion.

A few years ago, with the publication of Arthur Findlay's *On the Edge of the Etheric*, Spiritualist literature stepped into the ranks of best-sellers, for this book has sold thirty thousand copies.

I could fill pages with stories of the spirit return of all sorts of well-known people, and others whose names are unknown, who have been able to prove that life continues beyond the grave.

Under my own test conditions, I have obtained spirit extras of Israel Zangwill, Sir Arthur Conan Doyle, Benjamin Disraeli, Sir Henry Segrave, Edgar Wallace, Sir Gilbert Parker, Hall Caine, Lord Balfour, Justice McCardie, W. T. Stead, Gerald du Maurier, Lord Riddell, Annie Besant, Charles Bradlaugh and Dennis Bradley.

On one occasion a spirit materialised in front of me and gave me his signature on a notebook I held out. It was Sir Vincent Caillard, a former President of the Federation of British Industries, whose spirit return has been testified to by his wife, Lady Caillard, who passed on not long ago. We have also received Sir Arthur Conan Doyle's spirit signature.

Among those who are active in propagating Spiritualism to-day are Miss Lind-af-Hageby and the Duchess of Hamilton, so well-known for their work on behalf of animals, and Mrs. St. Clair Stobart, who led part of the Serbian army during its retreat in the War.

It would be hard to devise any test as proving Survival which has not already been carried out. Friends of mine

who are Freemasons—I am not a Mason myself, so I cannot speak with authority on this subject—tell me that through women mediums they have received from “dead” friends Masonic signs and symbols which the medium, of course, could not possibly have known.

In recent months, we have had the broadcasting of spirit voices through a microphone and loudspeaker. Some of these broadcasts have been made into gramophone records.

Materialisations have been photographed by the use of infra-red photography. Automatic-writing has been given through the hand of Geraldine Cummins who, in semi-trance, wrote in fifty-six hours 76,000 words of a script which purported to be a continuation of the Acts of the Apostles. This has been certified as veridically evidential by Dr. Osterley, examining chaplain to the Bishop of London.

Some of this writing was done in the study of the late Bishop of Kensington. Yet the medium did not possess the knowledge of early Church history revealed in this script, which is only known to scholarly experts.

Mrs. Hester Dowden, another automatic-writing medium, has been given through her own hand a play purporting to emanate from Oscar Wilde, which literary critics have declared was his exact style.

I wonder whether many people know that it was a spirit message which led Abraham Lincoln to free the slaves!

Yes, all over the world to-day there are famous people, in all walks of life, who have given their testimony to survival after death and to the fact of communication between the two states of existence.

WARNINGS, OBSESSIONS AND HEALING

HISTORY is full of well-authenticated cases of people who have been saved from impending disasters by the intervention of the spirit world. I could cite many instances where loss of life has been prevented because of a spirit message.

Out of my own personal experiences, it would not be difficult to enumerate cases of people who have been saved from suicide. Then, too, there are the hundreds of well-attested proofs of accidents that have been averted because of spirit promptings.

In this category must be placed the thousands of cases of premonitions, in addition to direct spirit messages, warning people not to travel on certain trains, or ships, or not to go down mines. A friend of mine was saved from an aeroplane disaster because of spirit messages he received through mediums.

Camille Flammarion, the famous French astronomer, has left a record of hundreds of cases of warnings, prophecies and premonitions in his three books, *Death And Its Mystery*. In the second book, he quotes from the evidence of a large number of people who witnessed the appearance of "dying" persons at the moment of their passing. This phenomenon is one that is quite well established.

It would seem that at the moment of "death", the spirit body not only disassociates itself from its physical counterpart, but is able to travel with lightning rapidity and manifest its presence to people with whom the owner had been associated.

This fact was demonstrated particularly during the Great War when, in thousands of homes, relatives had foreknowledge of "death" on the battlefield long before they received the official telegram.

To take the other side of the picture, ghosts and hauntings can be explained by the fact that a spirit is earthbound, because it is more earthly than it is spiritual. Misers, criminals, gross and vicious people—all these are naturally "tied" to earth because they have not evolved.

If the owner of the house in which they used to live is at all psychic, he has no doubt about the presence of these earthbound spirits. It is in cases such as these that Spiritualists can prove very helpful by holding what is known as a rescue circle. The trouble with most of these earthbound spirits is, as a rule, that they do not realise they are "dead".

They cannot understand why they make no impression upon the things of this world, nor do they realise that, although they can see other people, these same individuals cannot see or hear them.

Many of the people who are in lunatic asylums to-day are there because they are obsessed by undeveloped spirit entities, who use them as a means of vicariously satisfying their gross appetites. This fact is admitted by some lunacy experts.

In many cases where Spiritualists have been able to get into touch with the obsessed individuals, they have been able to get rid of the obsession, leaving the patient to return to normality.

This reminds me that the world does not know the extent to which Spiritualists are responsible for healing. In practically every Spiritualist church in the land, there is a healing circle, usually conducted without fee of any kind, where all sorts of diseases are treated by psychic healers who are used as instruments for doctors and others in the spirit world.

To my own knowledge, scores of cases of "incurables" have been cured. Where the patient is suffering from a disease which cannot be completely healed, relief is often given to them. Although as a whole, doctors are opposed to psychic healers, there are many who are sympathetic towards this work and have associated themselves with it.

One healing circle I know has three local doctors who work in conjunction with the medium. I also know of

doctors who have tested the efficacy of psychic healing when they themselves have been affected and have been unable to find any remedy.

A Harley Street specialist once sent a number of his own patients to a psychic healer. The medical man attended and listened to the diagnoses. In every case, the medium confirmed the medical verdict.

Medicine does not possess the monopoly of the art of healing. It would seem that there is a spiritual power which can be poured through earthly instruments to heal the afflicted, using methods similar to those employed in the healing recorded in Biblical days.

It would be invidious to select names of psychic healers for mention, but one man I know was told by a medium that he possessed the power of spiritual healing. His own wife was suffering with cancer—and he cured her. Then he decided to dedicate the rest of his life to healing, voluntarily retiring from his job on a small pension.

Now he receives, on an average, about six thousand letters a year from all parts of the world. Sufferers of all kinds call on him every day and night.

He has even had remarkable success with absent healing, that is, using the power of concentrated thought without seeing the person at all. His absent healing list contains nearly two thousand names and they are sufficient testimonials to prove the success of his powers.

Another healer I knew, who recently passed on, treated 20,000 cases a year, all without charge, and "died" in the midst of his labours. Because one of his patients passed on—obviously people will "die" sometimes—an attempt was made to prosecute him. He was brought before a bench of magistrates, but so large was the number of cured patients who voluntarily testified on his behalf, that the case was stopped and dismissed.

THE VERDICT OF SCIENCE

SCIENTISTS of all kinds have, from time to time, testified to the reality of psychic phenomena.

Sir Oliver Lodge, the grand old man of science, has declared in one of his books that he would, if necessary, go to the stake for his convictions. He has put on record the return of his own "dead" son, Raymond, and the evidences that demonstrated to him that he really was in touch with his son.

Lodge has printed some of the spirit tests he received from his old friend F. W. H. Myers, who succeeded, by means of obscure Latin and Greek allusions, in proving his identity, giving a series of fragmentary messages through different mediums, which, when joined together like a jig-saw puzzle, gave evidence of emanating from Myers.

Years ago, Sir William Crookes, one-time President of the British Association, proved the reality of psychic phenomena, although he started as a sceptic. When it was announced in the Press of his day that Crookes was about to inquire into Spiritualism, his investigation was hailed as a great event.

The newspapers were very confident that the great scientist would soon "expose" the falsity of Spiritualism's claims. Crookes spent many years of patient inquiry, and conducted a long series of experiments with a medium in his own home.

Finally he became convinced through his own personal tests that life continued beyond the grave, and he published his verdict in favour of Spiritualism.

The same newspapers that hailed him as the great would-be exposé of Spiritualism then decided that this brilliant chemist, responsible for nearly a score of important inventions, had been "deluded" and that his opinion was of no account. This has always been, more or less,

the procedure when scientific investigators have decided in our favour.

Crookes tried very hard to persuade his fellow-scientists, Darwin, Tyndall and Huxley, to witness psychic phenomena, but he was told that even if they were true they were not interested!

In his own laboratory, the famous scientist saw the phenomenon of materialisation, and satisfied himself that the medium and the spirit form were two separate individuals.

"Upon one other interest I have not yet touched," he stated in his presidential address before the British Association at Bristol in 1898, "to me the weightiest and farthest-reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches.

"Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. Psychic phenomena point to another order of life continuous with this."

Two years before his passing, Crookes made this statement: "I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

Almost at the same time that Crookes conducted his inquiry, another distinguished scientist, Sir William Barrett, Professor of Physics at the Royal College of Science for Dublin, was investigating Spiritualism. He even submitted a paper to a meeting of the British Association which was at first refused but later read. His final conclusions on Spiritualism were put on record in one of his books.

"It is in harmony with all we know," he said, "to entertain a belief in an unseen world, in which myriads of living creatures exist, some with faculties like our own, and others with faculties beneath or transcending our

own; and it is possible that the evolutionary development of such a world has run on parallel lines to our own.

"The rivalry of life, the existence of instinct, intellect, conscience, will, right and wrong are as probable there as here, and, in course of time, consciousness of our human existence may have come to our unseen neighbours, and some means of mental, or even material communications with us may have been found."

Another Irish scientist, Dr. W. J. Crawford, carried on a painstaking investigation into the mediumship of a Belfast girl. Under his own rigid test conditions, he proved the reality of psychic phenomena.

Dr. Alfred Russell Wallace, co-discoverer with Darwin of the laws of evolution, was another scientist who stood by our subject. He was a materialist before he inquired, but as he himself said in regard to psychic phenomena, "They compelled me to accept them, as facts, long before I could accept the spiritual explanation of them."

Professor William James, of Harvard University, an American revered in his own country by those interested in psychology, satisfied himself of the reality of psychic phenomena after a long search. In fact, he devoted twenty-five years to a study of Spiritualism and declared that "most of the phenomena of psychical research are rooted in reality."

Another American scientist, Professor James Hyslop, not only pronounced his verdict in our favour, but also testified to William James's return in a book that he wrote. Hyslop's own words on the subject of Survival are:

"I regard the existence of discarnate spirits as scientifically proved and I no longer refer to the sceptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject."

Professor George Henslow was an English scientist who became a convinced Spiritualist. He was not only a Church of England clergyman and a noted scholar, but was also



Vice-President of the British Association. He specialised in investigating spirit photography.

One of the first English scientists to investigate the phenomena of Spiritualism was Professor de Morgan, a famous English mathematician, who made this declaration: "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake."

France, too, has given her quota. Professor Camille Flammarion, a most distinguished astronomer, spent years in satisfying himself of the reality of séance-room manifestations. After years of wavering and trying all sorts of alternative explanations, he summed up his conclusions of sixty years of research with these words:

"There are unknown faculties in man belonging to the spirit. There is such a thing as the double. Thought can leave an image behind. Psychical currents traverse the atmosphere. We live in the midst of an invisible world.

"The faculties of the soul survive the disaggregation of the corporeal organism. There are haunted houses . . . the dead do manifest. There can be no doubt that such manifestations occur. Telepathy exists just as much between the dead and the living as between the living."

Dr. Gustave Geley, after he satisfied himself of the existence of séance-room manifestations, gave up his medical practice in order to devote the rest of his life to psychical research. In his own laboratory he witnessed psychic phenomena under fraud-proof conditions.

Dr. Charles Richet, another French savant, convinced himself of the reality of materialisations by his own experiments, and spent more than thirty years in the study of psychic phenomena.

"After thirty years of research, I consider the Spiritualist hypothesis the most likely one," he declared in a message to the International Spiritualist Federation, held in London a few years ago.

"It is absurd but true," he wrote of the phenomenon of materialisation.

Trying to justify this, he wrote, "To admit the reality of these phenomena was to me actual pain; but to ask a physiologist, a physicist or a chemist to admit that a form that has a circulation of blood, warmth and muscles, that exhales carbonic acid, has weight, speaks and thinks, can issue from a human body, is to ask of him an intellectual effort that is really painful."

Yet, in spite of this, he did prove that materialisation was true. So convinced was he by a manifestation through one medium, that he wrote of one form:

"It walks, speaks, moves and breathes like a human being. Its body is resistant and has a certain muscular strength. It is neither a lay figure nor a doll, nor an image reflected by a mirror; it is as a living being; it is as a living man; and there are reasons for resolutely setting aside every other supposition than one or the other of these two hypotheses: either that of a phantom having the attributes of life; or that of a living person playing the part of a phantom."

That the materialisation was real and was not to be explained by fraud, Richet went to considerable lengths to prove. The sittings were held behind locked doors, and while the materialised form was in sight, the medium was seen in the cabinet.

Hearing a rumour that there was a trap-door to the room, Richet not only examined the floor very minutely but even obtained from the architect a certificate to the effect that there was no trap-door.

On another occasion, Richet was permitted to cut six inches of hair from the head of a materialised form. This hair was unlike that of the medium, and Richet was informed that a wig of similar hair would cost a thousand francs. The hair was very fine, silky and undyed. Microscopical examination showed it to be real hair.

But just before his "death", Richet became convinced of Survival. The cumulative evidence contained in the writings of his great friend, Professor Ernesto Bozzano, the Italian scientist, finally proved our case to him.

Bozzano wrote to an English friend, quoting the last letter he received from Richet.

"It is to me a comforting thought that in the end I was the victor," Bozzano said, "for Richet 'died' convinced of the fact of Survival; but he was only convinced during the last few months and this was effected by means of my latest articles in *La Ricerca Psichica* (an Italian psychic journal), which he read most assiduously."

For years, Bozzano and Richet had heated but amicable discussions on psychic subjects.

In Italy, Professor Cesar Lombroso, a famous expert on criminology, added his testimony to Survival and spirit communication. At first a sceptic, he recanted and wrote in a letter:

"I am ashamed and grieved at having opposed with so much tenacity the possibility of so-called Spiritistic facts; I say facts because I am still opposed to the theory. But the facts exist, and I boast of being a slave to facts."

Years later, he openly accepted Spiritualism and, against the advice and protests of his friends that he would endanger his reputation, he published the results of his examinations in a book called, *After Death—What?*

Professor Ernesto Bozzano, who is still alive, has written more than a score of books and has spent over thirty years in research. His declaration is:

"Whoever, instead of losing himself in idle discussions, undertakes systematic and deep researches in metapsychical phenomena, and who perseveres in them for long years, accumulating immense material in happenings and applying to these the methods of scientific inquiry must, without fail, end by convincing himself that metapsychical phenomena constitute an admirable assemblage of proofs, all converging as to a centre toward the rigorously scientific

demonstration of the existence and of the survival of the spirit. This is my firm conviction, and I do not doubt that time will show that I am right."

In Germany, Spiritualism's pioneer was Baron Schrenck Notzing. He started by inquiring into the phenomenon of telepathy and then spent years in the investigation of materialisations, which he photographed, using several cameras simultaneously.

From Australia comes the testimony of Dr. R. J. Tillyard, chief entomologist to the Commonwealth of Australia, who, after studying a few years ago the mediumship of Margery Crandon in Boston, wrote to Sir Oliver Lodge:

"This séance is, for me, the culminating point of all my psychical research; I can now say, if I so desire, *nunc dimittis*, and go on with my own legitimate entomological work."

Dr. William Brown, a most distinguished English psychologist, has not only testified to the psychic phenomena he has witnessed but has also revealed that he is his own automatic writing medium.

Professor Gilbert Murray, a man respected in literature in this country, has told of his own telepathic experiments. He, like scores of others, has proved that mind can communicate with mind without the use of the usual sense organs.

W. B. Yeats, the famous Irish poet, has proved Survival and has, for years, been a member of a home circle.

The Earl of Balfour has given his testimony to swell the volume of opinion on our side.

Years before him, Gladstone declared that "Psychical research is the most important subject in the world."

This list I have quoted is by no means exhausted. I could add the names of many people distinguished in law, medicine, literature, politics, art, engineering—in fact in practically every walk of life.

Not long ago, for example, the Dowager Lady Warwick told me how she used to attend séances with Earl Haig and General French, a fact known to comparatively few people.

I have cited these declarations to give you an idea of the enormous amount of testimony that has been forthcoming over the last few years—and is still pouring in—to prove the reality of psychic phenomena.

In the face of all this expert opinion, is it not absurd to suggest that they are all illusions, or that psychic phenomena can be "explained" away by fraud?

THE IMPLICATIONS OF SPIRITUALISM

CERTAIN religious complications arise from the facts of Survival and spirit communication. Obviously, if man survives the grave as a spirit, he is still a spirit while he lives on earth.

"Death" does not add to his spiritual nature. While he is on earth he possesses, in embryo, all the spiritual faculties that he will use after "death".

Thus Spiritualism proves what all religions have taught for centuries—that man is a spirit functioning through a material body.

Possessed of this new knowledge, you begin to understand life's purpose. You gain a clearer glimpse of the natural laws of the universe. You begin to perceive, dimly at first, your relationship with the Intelligence which is behind all life.

You read the Bible with a new understanding, recognizing that what were ignorantly regarded as "miracles" in ancient days were the same psychic phenomena that are witnessed in our modern seance rooms.

Religion has a new meaning for you. Since you have managed to build a bridge over which your beloved "dead" can return and talk with you, you can learn from them what happens after "death" and what is the relationship between this life and the next.

Now all religions are founded on the fact that there is some principle in man which defies "death" and which survives. Orthodoxy has built up a system of reward and punishment hereafter, based, to a large extent, upon the acceptance of certain creeds, dogmas and doctrines.

Nearly every sect has taught in the past, and many still do to-day, that acceptance of their particular brand of teaching was the only sure passport to heaven.

Obviously, the only people who are competent to tell you what happens in the life beyond this are not the theologians, who can only speculate and theorise, but the individuals who live there and who can speak from personal experience.

Many of them have had a rude awakening, particularly those with ultra-orthodox ideas who expected that attendance at any particular church, or the acceptance of certain creeds meant that, when they "died", they would go straight to the Throne of Grace.

You soon learn from the dwellers in the after-life that their earthly religious views do not determine their spiritual status in the Beyond. In fact, many an avowed Agnostic has reached a higher spiritual sphere than individuals who were most punctilious in their church attendance, but neglected the application of religious principles to their lives.

The truth about religion is that creeds do not matter at all. Whether you can accept the Thirty-nine Articles of Faith or not, whether you believe in the Nicene Creed or not, whether you are a Christian, a Jew, a Buddhist, or a Parsee—all these things do not matter.

There is only one acid test in regard to the spiritual status that will be yours when you "die". *It is the way you have lived your daily life.*

We learn that all the actions we have performed, all the words we have uttered, and all the thoughts that have arisen in our minds are indelibly registered upon the aura of our psychic body. For that reason, we are known, after "death", for what we are.

We take with us the character that we ourselves have moulded in our earthly lives. It is this that determines our position hereafter. We cannot cheat. We cannot pretend.

The sinner, to use a very clumsy word, cannot escape the consequences of his actions by uttering a magical formula on his death-bed and thus have all his sins absolved for him. He must make restitution for whatever wrong he has committed. There is no progress for him until he has done so.

It would be a mockery of divine justice to believe that the saint and the sinner are on level terms from the moment they "die". And it is not true. The essential fact that is stressed by all who have had any lengthy experience of spirit life is that we are personally responsible for the life that we live, that is, of course, if we are normal human beings.

We possess a conscience which unerringly tells us when we fail to do the right thing. Although we often deceive ourselves with "justifications" and "explanations", we know at the time, because our conscience insists on it.

The question of forgiveness does not absolve us from personal responsibility. The mere fact that the one whom we have wronged is willing to overlook our action does not alter the wrong we have done. A true balance can only be struck when we have made retribution.

I am quite conscious of the fact that this teaching of personal responsibility cuts clean across the orthodox idea of a vicarious atonement, but I would remind you that, more and more, broadminded church people are relinquishing the old-fashioned idea that the blood of Jesus was spilled in atonement for our sins.

In any case, this is a most bloodthirsty, gruesome and repulsive doctrine—one that is contrary to all ideas of divine justice—and it is not true.

The true Spiritualist is always conscious of an urge from the other side of life which stresses that real religion consists in the way one's daily life is led. You may call this morality and not religion, but I reply that religion cannot be divorced from ethics.

It is true that thousands of people have become Spiritualists and have gone back to their various religious sects, and have become better Christians, or Jews, or Buddhists, as the case may be. Frankly, I only regard this as a half-way stage, for, when you understand spirit teachings properly, you do not require the crutches of any sectarian form of belief.

You can obtain, I contend, all the religious instruction that is necessary for you from spirit tutors, day by day, instead of having to rely upon the debatable inspiration

of the past. It is not necessary to go back to ancient times in order to find a support for your modern religion.

True, Spiritualism does enable you to realise that, in all ages, prophets and seers have been inspired by revelations that emanated from the spirit world. But these revelations were suited to the age in which they came.

The Spiritualist does not despise the inspiration of the past, for he recognises that the same natural laws which cause him to receive revelation to-day enabled the ancients to receive it in days gone by. But the world has altered, even in the last 2,000 years. New conditions have arisen and scientific teaching has taken the helm.

There are new problems to be faced. There are new difficulties to be mastered. It is foolish to argue, as some clergymen do, that God inspired the children of the year one, and has nothing to say to His children of to-day. It is foolish to argue that God had a special preference for Jerusalem that He does not possess for any country to-day.

Anyway, modern Palestine is a dead country, full of warring creeds and hostile sects with no trace of the inspiration which descended on it 2,000 years ago.

It is not necessary, in religion, to live in the past. Spiritualism proves that the fountain of inspiration still flows into this world, wherever it can find the necessary channels.

Spiritualism is not only a religion. More than that, it is Religion itself. Without Spiritualism, religion is meaningless. Every religion in the past was founded around one who was a medium, in whose presence psychic phenomena occurred and who could be inspired from the same sources that are inspiring the world to-day.

Properly understood, Spiritualism will be the means of unifying all opposing religions, proving that none of them is superior to the other, but that each possesses some grain of truth.

By stressing that man is a spirit, Spiritualism can provide a basis for uniting all religions, linking them together under the broad banner of inspiration. You will find in Spiritualist churches people who formerly belonged to all sorts of religions, and some who had no religion at all.

For example, I was born of Jewish parents, but I can worship in the same Spiritualist church as those who were brought up as Methodists, Baptists, or even Agnostics.

Here, in Spiritualism, is the nucleus of a Brotherhood of Man and a religious League of Nations that will give religion its proper place in the world, enabling it to become a force to inspire humanity in its highest ideals.

How foolish does the thought of a "holy war" become viewed with this New Knowledge! You look with pity upon the constant wrangling of theologians and the bickerings over scriptural interpretations, realising that these things do not matter; whether you accept them or not makes no real difference to life here or hereafter.

Our truths are gradually penetrating religious thought. Spiritualist teaching has been slowly infiltrating into the churches with the result that many of the old ideas of heaven and hell have been gradually altered, bringing them in line with our New Knowledge.

A few brave clergymen, recognising how Spiritualism brings inspiration back into religion, and after proving for themselves, through mediumship, that life does continue after death, have bravely declared themselves to be on the side of the angels.

They have met with hostility from foolish bishops and archbishops. They have not always pleased their congregations. They have even sacrificed their chances of preferment. But because Spiritualism is true they have courageously stood by it.

Recently, amongst Anglican clergymen, there has been started a new body called the "Order of the Preparation for the Communion of Souls", with the object of demonstrating to the world that "signs and wonders" occurred not only in Biblical times but are available in our own generation.

The publicity which has followed their bold declaration has not been very helpful. One result was that the Bishop of London refused to allow them to hold any meeting in any church building in his diocese.

Yet, strangely enough, he has often preached sermons declaring that five minutes after "death" you are the same

person that you were before it. But he strenuously opposes the idea that you should set out to prove his declaration.

More recently still, some of these clergymen have started a new movement, call the "Confraternity", which is an alliance of Spiritualists and church people, co-operating to spread the truths of Survival.

Spiritualism itself has no creeds or dogmas, but most Spiritualists accept what are known as the Seven Principles. These were given through automatic writing at a time when it was necessary, for the purpose of holding property, for a national Spiritualist organisation to declare what were its religious beliefs.

The law demanded that this body, the Spiritualists' National Union, should submit the religious principles on which its members agreed. These principles are as follows:

1. The Fatherhood of God.
2. The brotherhood of man.
3. The communion of spirits and the ministry of angels.
4. The continuous existence of the human soul.
5. Personal responsibility.
6. Compensation and retribution hereafter for all the good and evil deeds done on earth; and
7. Eternal progress open to every human soul.

Even the acceptance of these Seven Principles caused a great deal of discussion, for there were many Spiritualists who said that they would not be bound down to any formal statements of belief. To surmount this difficulty, it was decided to give members of the Spiritualists' National Union complete liberty of independent interpretation.

These principles very aptly sum up the religion of Spiritualism. Sincere religious people could not quarrel with any of them and, to a large extent, they would be accepted by most modern minds in the Church.

There are some Spiritualists who call themselves Christian Spiritualists, who add an eighth principle announcing their acceptance of the "leadership of Jesus". But this is a matter upon which the Spiritualist has perfect liberty to act as he pleases.

Spiritualists recognise that each individual has to work out his own spiritual salvation and that, in the end, man must stand upon his own feet.

They know that you cannot transfer the burden of your responsibilities to somebody else's shoulders. You get out of life just what you put into it—no more and no less. You are here to equip yourself for the next stage of life.

Earth is the school-house of our experience. If you fail to learn your lessons here, you will have to learn them there.

You take with you the character that you have evolved. Nobody else can evolve it for you. You accomplish your own growth and your own evolution by the way you live your life. Selfishness and greed, upon which so many people's lives are founded, thwart the character. Altruism and idealism help the spirit to grow.

These are natural laws. Man cannot cheat them for they operate inexorably. The more good you do, the better person you are. The more you fail to help others, the worse you are.

This is no new teaching. It has been taught all through the ages by the seers, prophets, saints and mystics of old. Spiritualism merely proves it. Your purpose in life is not to enrich yourself materially at the expense of others, for if you do, in reality you are the poorest of all—poor in spirit and poor in character.

One day, you will have to leave your material possessions behind. You will be judged not by your wealth, your rank, your station or your possessions, but by your character.

Opportunities for service come to each one of us, irrespective of our lot or position in life. We can always do good, if we choose, no matter who we are or what we are. We can be kind to others no matter whether we are princes or paupers.

There are many "busy" people who are so concerned with the material affairs of this world that they have no time to concern themselves with their eternal well-being. The world thinks they are very wise but they are very foolish, for one day they will have to face reality.

Spiritualism is the declared enemy of Materialism. It proves that man survives "death" by a natural law of the

universe, and provides mankind with a religion founded not upon faith, not upon hope, not upon fear, but upon knowledge!

It provides man with a religion the central fact of which is personal responsibility, which stresses that only you can unfold your character for yourself and only you can live your life for yourself and bear the consequences of your own actions.

Spiritualism proves that the only favoured ones in the divine plan are those who seek to do God's will.

Spiritualism demonstrates that God is the Father of all peoples. God is not a Christian, Jew, Roman Catholic, Protestant, Methodist, nor a Spiritualist. Nor even is God an Englishman, as some people seem to think!

Whether you are orthodox or agnostic, whether you are rich or poor, educated or illiterate, a cabinet minister or a crossing sweeper, dictator or peasant, you cannot alter the law of cause and effect as it operates in your life. That is the great message of Spiritualism.

Because you are a spirit you survive "death", and because you are a spirit you are alive to-day.

The spirit within you, which causes you to live, is the same spirit that animates every member of every nation, of every race and of every colour. Spiritually, the people of this world are one, for Spiritualism reveals the spiritual oneness of all mankind.

When that fact is understood and is applied in human life, in national life and in international life, war will be driven from the face of the earth.

Man will have learnt that no problems are permanently solved by the killing of human bodies. And there will be a greater respect for the temples of the human spirit.

Properly understood, Spiritualism will become one of the greatest forces for good in the world. When its truths have spread far and wide, and the majority of people accept its teachings and regulate their lives accordingly, a new era will dawn for humanity.

When human beings think of themselves not in terms of bodies, but as spirits, and recognise that we are all linked

to one another by the common tie of our spiritual natures, many of the troubles that afflict the world will disappear.

Spiritualism teaches the Brotherhood of Man, based upon the fact that in reality we are members of one family, bound by a spiritual tie. Whether we like it or not, brotherhood is an actual fact.

It is we who make the differences between nation and nation, between class and class, foolishly imagining that we are superior to the black man because our skins are white.

It may be that spiritually he is superior to us, for the eternal laws do not judge by the colours of skins, but by the qualities of souls.

During the past few years, each country has sought to mark itself off from others, attempting to stress the importance of nationalities.

The Spiritualist recognises that these distinctions are man-made and not God-made.

War is constantly indicted by the spirit world as a method of settling disputes. It recognises that motive is an important consideration. There is a vast difference between the one who kills to enrich himself and the one who is compelled to kill in self-defence, or because he honestly thinks it is the only way to save humanity.

When mankind is more evolved, it will, because of its knowledge of spiritual realities, devise really civilised methods of solving international disputes. With an understanding of spiritual realities will come a true perspective.

When the world accepts Spiritualism it is obvious that many of our international troubles will disappear, for we will strive after solutions in the knowledge that we are all spiritual beings and that material possessions, whilst they seem important for a while, are not the most important things in life.

Not only will war between nation and nation disappear, but war between class and class will vanish too. Many of our economic and social problems will be solved, for men will approach them in this new spirit.

They will recognise the supremacy of the human spirit and know that everything that attempts to crush it is wrong. No one can deny that a materialistic system, which has

ruled the world for centuries, is based upon greed and self-interest.

Once you are convinced of the supremacy of the spirit, you have finished with materialism and the problems that it has created. Slums, jerry-built houses, lack of sanitation, cruelty to children, and to animals—all these will one day disappear when spiritual principles have supplanted selfish desires.

Science and economics will be transformed. So will politics. So will parliaments and governments. Man will not live for himself but for the service of others.

The world will not then be confronted with the spectacle of starvation in the midst of plenty, because vested interests stand in the way.

It will approach all its problems with a new understanding based on a new knowledge. The dark corners of the earth will be illumined and life will be transformed everywhere, for a new spirit will have dawned and mankind will live in peace and harmony.

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