

THE Christian Spiritualist

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SPIRITUALISTS ANSWER HALL CAINE.

In last week's issue of this paper, Sir Hall Caine revealed to the world his attitude towards Spiritualism. It has aroused country-wide interest, and we print beneath three replies from leading Spiritualists.

Sir Hall remarked that while "Northcliffe's Return" gave him a sense of a deeply-troubled and almost tempestuous hereafter, conflicting with his long-cherished belief in the majesty of death—"I want to think that the great spirits who have gone over are at peace," he said—he was perplexed and hurt by the descriptions of physical phenomena.

"I am a Spiritualist," said Sir Hall, "but not in your way. I do not need to sit in the dark with a medium to be told that the dead still live. Perhaps, by the wonderful and mysterious medium of the ether, some physical manifestations may yet come to me; but I trust that, when they come, I may be alone with my own spirit. . ."

"I most deeply sympathise with your chief purpose in this book—to bring comfort to the living who have lost their loved ones and wish to have assurances that they survive, not as a vague part of the spiritual world, but as individual souls who are constantly about them, and are waiting to welcome them to the other and greater existence, which is to have no end."

SIR ARTHUR CONAN DOYLE.

I read Sir Hall Caine's opinion with satisfaction, for he has always been a strong spiritual force, and the words "I am a Spiritualist," coming from him, even though modified by "but not in your way," will make an impression for good. We are all fighting materialism in our different ways.

My criticism of Sir Hall Caine's attitude could only be a kindly one since he comes so far to meet us. He is speaking, I can see, from his own personal case. He has spiritual perceptions, and therefore he has no need of positive proofs of a life or an intelligence beyond our own. He feels it and knows it. But as he examines the world around him he will find hosts of men—intelligent and earnest men, too—who do not feel it or know it. It is to them that we say if faith will not come to you, here is knowledge which so many find to be better.

Sir Hall Caine talks of the medium in a darkened room. No doubt he did not mean the words too literally. He must be aware that many of our highest intellectual phenomena, our clairvoyance, inspired writing and so forth are done in full light. It is only when we get down to purely physical phenomena that we have to observe conditions and obey the laws of supernal chemistry.

What is surely clear is that after nineteen hundred years of orthodoxy the world is in a parlous condition and has lost a hold of spiritual things. Its only convictions are negative, and man cannot live upon negatives alone. Here is a new positive

Criticisms by
Sir A. CONAN DOYLE,
The Rev. G. VALE OWEN,
Mrs. ST. CLAIR STOBART.



MRS. ST. CLAIR STOBART.
One of Spiritualism's most gifted Authors.
An entirely new photograph.

Photograph by F. A. Swaine, Bond St., W.

thing which aims to reform religion, unite it with science, and make it all capable of proof, so that an irreligious man will in the future simply be an ignorant man. That is our aim.

ARTHUR CONAN DOYLE.

THE REV. G. VALE OWEN.

There are some who are able to get right into the heart of Spiritualism at a single bound. Thus did Hannen Swaffer. He brushed aside all those things which perplex so many new-comers into the subject and laid hold of the one grand central truth. I have looked on with admiration and, perhaps, with some little envy. For it is not everyone who is able to do as he has done. He did in weeks what it took me as many years to do. I had to sort out things and determine, with laborious searching and winnowing, what things mattered and what did not. He seemed to do it instantly and instinctively. So I can sympathise with Sir Hall Caine. I came the same way as he.

I did come, however, and that is all that matters now. But I had the advantage of starting younger, I suppose, and so my

chance of getting the right hang of things while still here on earth was greater than his.

It must be pleasing to Spiritualistic readers that he treats with reverence those truths which are to us so sacred. It is not ever so. It enables one to approach his difficulties in a sympathetic attitude.

In regard to his estimate of Northcliffe's character. He questions his greatness. Well, I know there are various opinions about that. But what does stand out quite clearly, in my mind, is the fact that he was a man of real vision, which is, at least, an element of greatness. As a case in point, Northcliffe saw quite clearly in 1919 that Spiritualism was a factor in the world's life which would have to be reckoned with. That is six years ago; and the London Press is just beginning to wake up to the same conviction.

But Sir Hall Caine complains that Northcliffe does not in his communications shew any evidence of his character having been ennobled since his passing. Why should he? It is one of the elementary facts which have emerged in the study of psychic things that people are not changed in character by the mere accident of death. Another is that, even when advancement has begun, the spirit, returning into earth environment, takes on, perforce, earth conditions once again. I have known spirits considerably advanced in the spirit life, and holding high positions there, who, on returning to earth to speak with us, have displayed very earthly characteristics. The explanation they have given is that which I have stated above. They have added that if only we could understand what it means to them to plunge down through the miasmatic conditions at present submerging the earth, we would meet their difficulties on arrival here with greater sympathy than we usually do.

As to the complaint that Northcliffe has told us scarcely anything of use to the world, does not that fall in very well with Sir Hall Caine's estimate of his character when on earth? That, however, is not quite how I view it. To me the phenomenon is much more dramatic. Look at it in this way: here is a man who had some faint understanding of the importance of spirit communication and co-operation with us here upon earth. On the strength of that he published in one of his weekly papers a series of professed spirit messages which ran for more than a year. But his motive in chief, we will suppose, is the increase of circulation. (I say "motive in chief," for there was more than this to it.) Then death intervenes. He finds that the spirit-world is indeed very much like that which the Spiritualists have described. And it is not like that which the Church teaches. He sees that co-operation between the workers on either side of the Veil is necessary for the progress of the world at the present time. Having rested a little and got his bearings, he looks around for some work to do. The higher tasks are not open to him who has spent his earth-life immersed in earth business.

THIS WEEK "THE CHRISTIAN SPIRITUALIST" BECOMES THE PAPER OF THOUSANDS OF NEW READERS.

But there is one thing he can do without long training. He can try to make his presence known to those who knew him on earth, and so help on the cause for which he did something shortly before his passing. To this purpose he immediately sets himself. He brings every ounce of his impetuous determination to bear on that one endeavour. I think he has succeeded very well. Two people who knew him intimately have testified, with absolute conviction, that it is he. I do not think they would have been so quickly convinced had he been able to come with some exalted philosophy which certain of the more erudite might have accepted as of use to the world.

There are other points in Sir Hall Caine's declaration which I would have liked to have dealt with had space sufficed.

I would have liked to have compared his objection to towns in the Spirit Land with the last few chapters in the Bible. I would have liked to have considered his objection to darkness at seances—not by any means necessary, although very helpful—with like manifestations in Scripture. It is doubtful whether one of these, from Jacob's encounter with the angel at the ford Jabbok to the appearance of the angels at the Tomb on the first Easter morning, took place in full daylight. I write this not haphazard. I cannot deal with the matter here, but this is the conclusion I have come to after careful searching, although sometimes only a casual hint is, quite unconsciously given; for instance, Luke ix. 37.

I will conclude as I began, with a grateful reference to the talented author's reverent and kindly wording of his opinion. He will, I hope, acknowledge that he has but touched the fringe of a subject which, being not so much a matter philosophic as scientific, can only be adequately dealt with by investigation based on experiment. It is not sentiments regarding the other side of life with which we are dealing. It is the facts of that life which we are trying to get at. We are trying to subordinate our own ideas of what that world ought to be to what those who live there tell us it is in reality. It was only by adopting this somewhat ruthless method that the great biologists of the nineteenth century were able to give us a glimpse of a new physical heaven and earth. We Spiritualists are endeavouring to carry that investigation one step further, into the Universe of Spirit. And we find we can only accomplish this great task by preserving, as they did, a plastic mind.

G. VALE OWEN.

MRS. ST. CLAIR STOBART.

Spiritualists should be grateful to Sir Hall Caine for his temperately-toned criticism of Mr. Hannen Swaffer's book, for he voices the objections to Spiritualism of a considerable number of intelligent non-Spiritualists, and we are glad to have this opportunity of meeting these objections.

Now, it will be noticed that these are, in the main, sentimental rather than fundamental. Sir Hall Caine says, for instance, that "he wants to think that the great Spiritualists who have gone across are at peace—sleep well," but that the experiences of Mr. Swaffer and of other Spiritualists conflict with his long-cherished belief in the majesty, the solemnity, the calm, the rest of Death.

But this resort to sentiment, in abandonment of argument, is the pen-ultimate symptom in the various stages of conversion, and we may therefore confidently expect that before long we shall be welcoming from Sir Hall Caine's graphic pen, his account of how and why he became a Spiritualist.

That Sir Hall Caine should, as he says, be "perplexed and hurt," is indeed a good

sign, for after 30 years of diligent investigation, did not Professor Richet confess that it hurt him to have to acknowledge the facts of psychic science? But in the search for truth, honest men like Sir Hall Caine and many another noble example whom all Spiritualists could name, throw sentiment, personal predilections and prejudices overboard, and, like Professor Richet, investigate with impartial mind phenomena which can no longer be explained away as solely due to fraud or trickery.

Again, our literary friend is perplexed and hurt, and it jars, he says, upon his feelings, that the spiritual world seems largely material and not altogether spiritual. Now, apart from the fact that personal antipathy to certain conditions of life is no argument against the possible existence of those conditions, is it not a fact which has been made clear by Sir Oliver Lodge and by other scientists that the terms material and spiritual are to-day known to be not antithetical but almost interchangeable? For the material atom corresponds not at all to what we have hitherto understood by the word matter, but is of an ethereal nature. Indeed, matter would seem to be merely spiritual substance made visible to third-dimensional eye-sight. Finally, Sir Hall Caine complains that he knows of survival of the dead without physical signs. In other words, he has inherited, without effort on his part, certain comforting traditions as to the future life. But has he ever asked himself how he came by these comforting traditions? And—if there has been no physical signs of the Survival of Jesus—how the disciples of Jesus would have been able to convince the early Church and through her the world, and Sir Hall Caine himself, of the Resurrection upon which alone the modern Churches seem to base their belief in the possibility of a future life?

Christianity, like every other religion, was based upon psychic phenomena, upon "physical signs" which were personal experiences to those who spread the Gospel. Time rolls on, and the evidence for those personal experiences has worn thin, it needs re-affirming. Moreover, the Churches of to-day have further vitiated the influence of those personal experiences of the Disciples, by their insistence that Miracle—violation of natural law—was the sole explanatory cause, and by their avowal of disbelief in the possibility of experiences of a like nature.

Sir Hall Caine and the Churches have, in short, climbed into their own comfortable Heaven by means of the "physical signs" which were the personal psychic experiences of the Disciples. But they have ungratefully forgotten their debt of gratitude to the Spiritualism of the Disciples, and have kicked away the ladder by means of which they made their own spiritual ascent. We Christian Spiritualists are now humbly attempting to re-affirm the truth of the spiritualistic experiences of early Christendom, and by means of the much-despised "physical signs," which are the lower rungs of the Jacob's ladder, to re-establish communication between earth and heaven. That we may soon have the invaluable aid of one who has the gift of persuasion in superlative degree is my earnest prayer.

Yours very truly,

M. A. ST. CLAIR STOBART.

(Continued from col. 3.)

measure the development of the beings there incarnate. . . . No, matter is not dense. If you leave this world, the first thing is to get away from matter and the denseness of the individual who passes from matter. . . . We are human beings. We must express ourselves in relation to others—throw ourselves out until we become a part of the composite whole. When we have done that we shall have reached a state known as absolute."

QUESTIONS AND ANSWERS.

By DANIEL.

The great Spirit Teacher who speaks at the Counsellor Circle, and who lived on earth 300 years or so ago.

. . . . We were reminded of the story of Martha and Mary, and remarked that they were often used to compare the contemplative with the active.

Daniel responded,—"It is perfectly simple—One had new ideas, the other had old conceptions. Mary had chosen the better part. . . . I should consider the contemplative life is a dreadfully dreary experience. I have in a sense partaken of it, but in a more active sense than mere contemplation. . . .

"Thought is essentially bound up with the physical body whilst you are in a physical body, and must therefore be expressed somewhat in material terms; and thought is here to express itself through individual things. Even the individual who founds himself on the reflective and meditative, has to make use of the physical frame in order to meditate—has to penance himself, in fact, to make the body bow; and when he dies he will find he has no physical frame, but he will still desire to meditate and undergo penance. I know that for a fact.

"And you can take the antithesis—the man who gives free rein to his appetite, the drinker, for instance, he will desire to drink, but he is beyond the body. . . . No, this is not done by thought alone; you must rise above the conception of mere thought and will. Thought is often the recurrence of other thought-creations; it does not build up of itself. . . . No, I should not call it self-sacrifice; unless you create, self-sacrifice is valueless; you must bring forth, and leave something worthy of your nature; and you must make that life good and valuable. . . .

"Cause and effect, and Freewill, are words to express ideas which are just beyond conception. You cannot explain cause. These words are for use in the creation of a philosophy. . . . Well, my system of philosophy in that respect is this—Creative Beings have passed through an existence such as ours. They have risen very high—so high that it is utterly impossible for us to give one the slightest conception of their being. If they speak, one may say they are so distant that we hear only as a whisper. These Creative Beings have the power and the will to work collectively and individually. They have created an earth. To each has been given a task—one to create matter, another to create form, another to create space, another the laws governing life, and so forth. This conference of spirits is divided up into bands. There is one band to express life-force.

"This band is divided into the animal, the vegetable and the mineral kingdoms; and according to varying degrees they express life-force. Now we are given an individuality; thus we are bound by one of these spirits; then we aspire to this conception. Now we are uttering a conception of their greatness when we aspire towards them. Can you conceive a little of my philosophy? . . . You can apply the analogy. You have a universe. It is made up in the fashion—a central sun around which revolve planets. The sun may be said to be the centre of the universe, in which the life is set.

"The sun has the life-force, therefore you may say the sun in this universe is the brightest star, on which the revolving life of the planets depend—the life-force of this particular universe. Each planet is set to express some spiritual idea. Between the planets, as distance goes, is said to be the different states of heaven, and this binds the planets to the sun.

"According to the distance between each planet and the sun, so you may, to a degree.

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HOW I BECAME A SPIRITUALIST.

By The REV. J. W. POTTER.

Hundreds of people have asked me how I became a Spiritualist. Nearly as many have asked me to write on that subject, having in view, presumably, the startling and thrilling accounts of *beginning-experiences* which have been published by others new-born to the realisation of the spirit-world. So at last I have been persuaded to *commence* writing on the subject; not so much, however, to air my experiences, or to indicate anything extraordinary above the usual run of experiences, so much as to tell a simple story in simple language, for the encouragement of those who are at the beginning of this great realisation.

I would say in the first place that I was not frightened into the movement. It was not a course determined by any dread. It was not because I had suffered recent loss of a loved one, and wished to obtain the comforting assurance that such still lived, although in another sphere of manifestation; for I had always known the fact by intuition as well as faith, and I felt that for myself this was ample. Nor was it because I felt that Spiritualism provided these great things for others less fortunate than myself in the matter of intuition and faith, for I can honestly confess that I was incapable of forming any opinion on the subject. I was utterly incapable of railing at or condemning Spiritualism during the days of my ignorance, and never once did it; so that all I have said concerning the weaknesses of Spiritualism I have said since I became converted to it. I was never a Saul; which perhaps explains why I can never be a Paul, although I could wish to be a Barnabas. And I can assert that no one can point to any utterance of mine in which I, before my eyes were opened, spoke even unkindly of this movement. Hence in that respect I have nothing to retract or to atone for. But I wish I had learned this great thing twenty-five years earlier.

My early experience in this investigation was not protracted; once I started in real earnest, events succeeded one another with such a rush that in the course of a fortnight my mind was absolutely made up, and I set my course with like rapidity. Everything I do is done thus hurriedly—as it seems. If I cannot do a thing promptly I cannot do it at all. Only a week elapsed from the time I first drew out the scheme of "Spiritual Truth" to its appearing in print in proof form. With the "Christian Spiritualist" progress was even more rapid, for on the first day of August, 1925, I received the urge to produce this paper, whilst working in my garden; and, as is usual, I dropped everything on the instant, and went indoors and drew up the first copy, had it printed within two days, and on the market and somewhat widely circulated on the 5th of August.

So it was with my investigation and conversion experiences. A friend had called to see me. He was not a Christian man, as we then understood Christianity. Although always broad, I don't expect I should have encouraged him by early admission to membership in a church, had he applied; but there was no danger of that. I knew him to spend his Sundays in motoring; but on this occasion he was looking at the books on my shelves, and remarked that I had a good many; I might, therefore, be able to advise him as to—or possibly lend him—"the best book on Spiritualism." The query surprised me. He was the last man I should have expected such a request from, and I remarked to that effect. He said: "Notwithstanding,

it is a very interesting subject, and it interests me." Then I had to confess that I had not a single volume on the subject amongst my 2,000 to 3,000 books. This surprised him. So we two surprised ones talked together on the matter.

There the matter was left until months afterwards he came again, and again asked if I yet had any books on the subject of Spiritualism. I had to make the same confession—to my shame. However, I registered the decision to look into the matter at a convenient opportunity to see why this thing interested him. The first book I bought on the subject was just published, and it was by my friend Walter Wynn—whom I had known for years, and knew to be a man on whose testimony I could rely. That book led me along my first steps in Spiritualism; so that it is seen that I am by no means an "old stager" in the movement; but I claim that I *have moved* since I started moving; and shall continue at moving.

I went through as much as Wynn, and along much the same lines; trying the same mediums, but also many others. I gave the whole of my time to it for a fortnight; and by that time I had completed my matriculation, and within another fortnight I had qualified for my inter-B.A. (Believer Absolute), and in another fortnight I had taken my degree. Since then I have qualified for the higher degrees, and think I possess everything that the University of the Movement can offer in the way of attestation of understanding and experience—except definite mediumship, for I have never been in a trance, nor am I clairvoyant; but I have certain psychical faculties which stand me in good stead at times; and there is a sense in which I know more than I can demonstrate.

As I passed along through my curriculum, I told the whole story at home; and to my surprise my wife and five children became as interested as myself; and shared some of the experiences in the many sittings we attended; and we soon became an exceedingly excited psychic household, and have remained so ever since.

And throughout those weeks of seeking and finding and realising, I had the continual encouragement of one for whom I shall ever cherish a deep and unalloyed affection, because of the sincere brotherliness he displayed, namely, Sir Arthur Conan Doyle; and it was with no small measure of joy that I was able afterwards to welcome him to the "Counsellor Circle," which, with the two weekly papers founded from it and its churches and workers and members in various parts of the world, is to a great extent and humanly speaking, an outcome of the sympathy and encouragement he gave—just as my work in this movement has been throughout encouraged and, I believe, more or less, appreciated by him.

I will in another article on another occasion, tell "Why I became a Spiritualist," and recount some of my experiences in those early days when I was a fledgling in this spirit-atmosphere; if by so doing I may encourage other fledglings to fly; and I trust they may learn that art as quickly as did I, and that they may have as much joy in it as I have derived.

Prosaic may perhaps be the word to use in commenting upon this story of a spiritual genesis; but I shall not be aggrieved, because many of my brethren have to proceed along prosaic and sometimes painfully tedious paths, and these are the ones I have to encourage.

BISHOPS AND THE ANGELS.

They try to prove that the Bible is right!

Two bishops have come out, during the last few days, with strange theories about "angels." They find it difficult to explain the Bible, without accepting Spiritualist truths.

"I daresay there are some present who think of angels as a foolish childish fancy," said Bishop Gore, at Walsall. "This was certainly not the intention of Our Lord, Who was constantly talking about angels and about spirits, and Who clearly meant that He thought spirits, good and bad, should be part of the practical philosophy of life."

It is a very exhilarating thought that the whole world is full of glorious spirits, who appreciate everything which is in it. It makes a great difference to believe that, in the unseen world, there is a spirit of service."

All this is part of the Spiritualist philosophy—but not that of the ordinary Churchman.

When preaching at St. Michael's, Golder's Green, the other day, the Bishop of Willesden took for his text: "Are they not all ministering spirits sent forth to minister?"

"All through the Bible," said his lordship, "there was mention of the angelic host sent to minister to mankind. There are people who regard the angels as fairies."

"The angels have always been in God's great creative scheme," went on the Bishop, not understanding that angels are merely spirits who have passed over. "If one believes in the existence of Christ, he must theoretically believe in the existence of the angels, as they are the ministers of the Divine birth and life. Angels sang the first Christmas hymn and, after the Resurrection, Mary Magdalen saw two angels—often reputed to be Saints Michael and Gabriel—at the Tomb. Throughout His life, Christ talked of the angels; and so, with a belief in Him, it is an impossibility to explain away the great angelic hosts."

No Spiritualist wants to explain them away. Apparently, the Church is trying to do so. The Spiritualist understands that the Bible means that an angel is merely your dead friend who is seeking to comfort you, or some high spirit with advice to give.

The Bishop of Willesden asked the congregation if it really mattered that they had not seen the angels when, through faith, they had discovered so much of the unseen. They had never seen wind or steam, but they could not deny its existence.

"In the great Sacrament of the Altar, we realise, by means of spiritual conception, the real presence of Christ, and with all the angels and archangels worship Him Who created us all."

"The angels were sent to minister to man, but seldom does mankind think of this. Nevertheless, they do their work and help in many ways."

All this seems very elementary to the Spiritualist—who does not need to have "angels" explained. The Bishops should read the books of the scientists—Crookes, Myers and Lodge.

CIRCLE GUIDE.

Mon., Oct. 19th.—Hymn 47; Ps. 91: 1-4; Hymn 27.

THE CHRISTIAN SPIRITUALIST

Editor; the Rev. J. W. POTTER.

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	£	s.	d.
Previously acknowledged ...	114	14	6
Received this week ...	1	2	6
Balance needed ...	352	3	0

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J. Penn, Esq., £1; S. B. Betts, Esq., 2/6.

'See that YE ABOUND in THIS grace also.'

THE PRIMATE'S EXHORTATION.

The Archbishop of Canterbury has very courageously confessed the rhetorical incapacity of the Anglican pulpit at the present day; and the advice which followed after suggests that he meant to say "intellectual incapacity." The recommendations he gave at the Church Congress at Eastbourne last week, where he made these references in the course of his sermon are, more lamp-oil study of books. The Primate has been lauded for his bravery in uttering this exhortation, and his clergy have been correspondingly humbled. Whilst the facts as stated are true, and the exhortation-cum-criticism possibly very apt, we must confess that our sympathies are somewhat with the clergy in this matter. We happen to know some of them, and we are of the opinion that these men are about the hardest-worked men in the kingdom; and that the round of services to be conducted by them, coupled with incessant parish duties, leave little time for study and reflection, not to say investigation. For to keep abreast of the thought of the age in these days, cannot be achieved by the reading of books, nor by meditation. Investigation is the only word that expresses what the mentality of the present day demands of both the pulpit and the pew; and probably because only by personal investigation can experience be attained which will enable men to ring forth the magic words "I know."

This is the utterance that is missing to-day, and which cannot be attained by any amount of midnight oil. And this is the note we miss in the Archbishop's exhortation.

Furthermore, what encouragement is there to development along the lines suggested by him, or those fuller lines suggested by us, when a preacher may not speak out what he finds to be true? Let a preacher investigate to-day, and he is bound to come across something new. Let him tell out that new thing, and he will be hounded from his pulpit, and castigated by his bishop. We know of many clergy who want to investigate what we declare to be true; but their services tie them, and they have not time. Some who have investigated dare not speak it out, because of the attitude of their bishop. What is the use of troubling? Furthermore, it is part of the bishop's duties to see that the incumbent does not teach anything "new and strange," but that he sticks to the old dogmas delimited and cast by Act of Parliament centuries ago. A preacher must not think outside their limits to-day, for if he does he will want to preach as he finds, and if he preaches thus, woe be to him! If the Archbishop will secure for the preachers their freedom of utterance, then there will soon again be life in the Church; and the men will show how speedily they can adapt themselves to circumstances. Meanwhile little good is wrought by castigating them, for—be it said—the bishops did not show up exceedingly well in their combat with the authors. And it was an easy opportunity, for a weaker case was never put up than that enunciated by most of the authors; yet the bishops succeeded no better. Why was that? It may be that such a thing as Spirit is needed all round.

IS SIR HALL CAINE A MEDIUM?

We may be allowed to deal with one or two features which have escaped those who have replied to the letter of Sir Hall Caine, or which, they felt, space would not allow them to deal with. First, Sir Hall's letter gives us much satisfaction, in that it contains the reiterated confession that he is "not quite satisfied" with what has already been written. His whole letter carries this feature plainly. Strange as it may appear to say so, we rejoice

in that feature. Had Sir Hall been satisfied, he would have left the matter there, and the world might never have read the charming account which illustrates the working of a master-mind. We will say more,—he never will be satisfied on this earth, and must not hope to be, or he will cease progressing. They are the unsatisfied ones who progress. "I shall be satisfied when I awake"—There. The unsatisfied seeker is the glory of mankind, and is the hope of its future, even as it is to him that the world owes all its achievements. Seek, and you shall find, that you must continue seeking, and that seeking is the way of life, and its fulfilment. From Abraham downwards it has been the same. Satisfied—one rests, and that moment one is of no more service to humanity—that great seeking cosmos of beings,—seeking, seeking!

Nor has it been pointed out that Sir Hall Caine is a medium. He can deny it, but we defy him to prove the contrary to the satisfaction of any man who knows the inner mysteries. His article reveals the fact—quite apart from his photograph. He communes with the spirit-world—that, too, stands forth revealed by his perception and the very phraseology he uses. And he is a fine medium at that; but his spirit-guides have not yet revealed all to him. Little by little, word by word, line upon line, it has come. He has more to learn, and he is learning it by revelation.

His sympathetic soul-ideals are superb. He does not state them, but he cannot hide them, they shine forth. In the statement he has given of his "long-cherished" beliefs regarding Death, its majesty and calm, its solemnity and rest, its purity and peace, the world can see something of what he envisions. It is not transcendent of the conceptions of the finer minds of the Churches, but it is not so set and unplastic as theirs, as is revealed by the fact that the statement of the converse fills him with disquiet. The dogmatist suffers no disquiet—his heart is stone; his mentality cast-iron. And that disquiet indicates that Sir Hall is not quite sure of his sentiments, and whether they are trustworthy. It is well he should doubt them, for then he fixes his longing upon things "above" rather than upon things that relate to the individual. Things above will not be as material as some on this earth, nor at once as spiritual as some would desire; we imagine they will express the mean of the whole cosmos-thought and aspiration and achievement. It may be that the result will be far above what any of us here picture, but certain we are that so finely-tuned a soul will not be ill at ease in the "place" that Infinite Love is preparing; and confidence should remove all fear.

Sir Hall has passed beyond the need for the lower physical forms of manifestation. Perhaps that is the reason why he has never had them. They are for us coarser-minded individuals. Some people cannot be convinced of reality, unless reality hits them a hard blow on the head. Others catch the vibrations of spirit. Men are differently constituted. But we have heard that men entombed alive in a sunken submarine have made known to the outer world that they are alive, by knockings. In the circumstances they have required to resort to this method; and those without have understood and responded, nor have they ridiculed the method. Circumstances alter cases. Some spirits are bound; they do the best possible to them. Some on this side are bound; and are in need of primitive media to inform the understanding.

But in one thing our revered friend has excelled our highest hopes, and this whole movement is grateful to him for the service thus done to both worlds,—he has borne highest possible testimony to one of the great purposes of Spiritualism, namely to bring comfort and assurance to this world concerning those who have gone on before; in which purpose the present-day adherents of the Movement are following in the footsteps of, and aiding the testimony of, all the great saints of history, including our great Forerunner, Jesus the Christ. And in the great End of all things, together all will meet and join in mutual thanksgiving to God and to one another, and the End of the Day will be the Beginning of the Day; the sunset will be the dawn, and all comprehended between the First and the Last will be one—and at peace.

SPIRIT BENEDECTION.—"And now, O God, we shall learn how to crucify our souls upon the cross of circumstance. Now we shall strive to remove the immovable obstacle. Now we shall endeavour to overcome those forms of darkness which surge up from the hidden depths and threaten immeasurable barrenness, whose blackness is as filth to the atmosphere, so that our souls cannot breathe, and we are spiritually asphyxiated. Oh, may we learn now by struggle to express that greatness which covers all things. And may the Son of Thy love mould us to express Thee in all this life. In the Name of Jesus Christ, Who stands in your midst. Amen."

"And I say unto you that the day is not past, but is beginning and the dawn is but now breaking; the time is at hand."

Next Issue.

"Sir Arthur Conan Doyle—At Home and Elsewhere.—A New Revelation." By Rev. John Lamond, D.D.

"The Adversaries." By F. Bligh Bond.

"How I met with Feda." By Mrs. Osborne Leonard.

"My Most Remarkable Experience." By Horace Leaf.

October 14th, 1926.

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How to Reply to the Sceptics!

TEN SEARCHING QUESTIONS DEALT WITH IN THE "ROYAL" MAGAZINE.

By HANNEN SWAFFER.

The Editor of the "Royal" Magazine challenged Mr. Swaffer to answer ten questions on Spiritualism put by a sceptic. With his permission we quote from the October number of this most readable Magazine five of the answers.

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 in life. Lady Doyle is a medium; John Brown, Queen Victoria's personal man-servant, was a medium; Dennis Bradley, a Bond Street business man and author, is 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, has recently left London to return home 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 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," is 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 speaks at a circle I know, dictating long accounts of the other world in language typical of Ruskin's earth life. The medium—in this case he is a boy of nineteen—certainly couldn't invent 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.

Supposing these messages to 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 goodwill? 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, 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 theatre 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.

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 hour 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 always, 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.

THE STAR OF LIGHT.

By LOUISE OWEN.

Spiritualism is *The Star of Light* to bring this world out of darkness. The problem of the after life touches us all, whatever we are, whatever we hope to become. It is when *alone* that one's thoughts are centred on this subject. *What comes after? Shall I see my dear ones? Shall I see my mother?* Or it may be *Shall I see my child?* The questions are answered by one's own divine instinct given by God, our Creator. What a power this knowledge is—that there is no death; that we do live on; and that we are never separated from those we love.

The spirit world is not a collection of saints and angels on the one hand; nor a collection of cast-off souls all groping together with never a helping hand; never a shadow of hope or light on the other. When we pass over we shall awaken in conditions not so very different from our earth. We shall retain our memories of all we have experienced—every little scrap—and how we shall wish we could lose them, but they will cling to us with a power indescribable. The more we try to block out things from our minds—things we are ashamed of; things we wish to God we had never done; things which we hoped to hide deep down in our hearts—then our memories will get more decided, clearer, stronger. It is just as our every day life. We sleep; then awake to consciousness remembering where we are; our happenings of before; our daily tasks; our conversations; our pleasures and the thousand and one minute things that, collected, fill our minds on awakening. When we pass over we shall be met by those who love us. A smile full of confidence, full of love, will be on their faces so we shall feel *safe*, but at first we shall not understand all that it means—the glory of the spirit world watching and waiting to gather us in its arms when we have completed our earthly tasks. That is when we shall feel ashamed of our life's work. We shall want to hide away so that none around shall see the ugliness of our souls. We shall feel we have no chance to become like them, but our minds will soon be put at rest for we shall not be reproached; we shall not be criticised; we shall not be rebuked in any way but we shall *reproach ourselves*. We shall *despise ourselves*. We shall want to do everything possible to undo our ugly actions and forget our ugly thoughts. When we realise that we are being helped because of the love of the Christ Who suffered and died for us—then we shall wish we had been prepared for what we must meet. One and all must face this experience but the most awful moment will be when we see all the shortcomings of our earthly life. Every thought ever registered in our minds will be there for us and the spirit world to see.

Those of us who fear the examination! Well—we must not despair; we must not feel hopeless; we must do all that is humanely possible now to counteract all that we would forget. It is God's law that none escapes, and the more opportunities we have, the more privileges; the more we surround ourselves with luxury and comfort; the more we have in the way of earthly accomplishments and applause—the bigger, the more difficult, and the more searching will be our examination. We must pause and think what is in store for us. We plot, we plan, we scheme, we intrigue, we destroy, we bring unhappiness, we are selfish and encourage it in others—and for what? What does it amount to? The plaudits of those similarly placed to ourselves. Oh, the pity of it! The waste! And the remorse that we shall all feel! Those who think only of amassing wealth and possessions are

suffering from a disease—the disease of the mind—and it is as contagious as any infection known to science for which we are trying to discover the cause. The cause is in each soul where love of self takes the place of love for God. It is that self-examination on the other side—the whole life spread out for all to see that will fill us with anguish too terrible for description by mere words. We shall judge ourselves and none so hard as one's self. It is so absolutely fair—it is so clear.

We trouble to take out Insurance Policies; we trouble to see our savings are in good hands; and yet this greater life is forgotten by most of us. We are too busy; we feel we have too much to do; our earthly ties are so numerous, so important that this life is sufficient. We stifle every good thought and instinct and when we pass over we shall find we have starved ourselves of love for God and humanity. It is no good burying our faces in our own little lives for the self-examination cannot be avoided. It is for one and all—Kings or beggars, wise men or fools: no one person can escape—each human being is *alone* answerable to God—no hiding behind others. And the agony of the mind when alone!

Why are the leaders of the world so blind, so narrow that they shut out the real purpose of life which is just to prepare for the bigger and fuller one? All are taught to bank on this, for we judge the importance of others by their wealth, inherited or amassed, leaving out that greater possession—*Character*.

The secret of life's happiness is that *self should be last, not first*. Spiritualism teaches us this, and that we must live more decent lives; that we must help others; that giving brings greater happiness than getting, not only helping materially but the giving of thought, effort and sympathy.

AN OAK TREE IN A FLOWER POT.

By LEONORA EYLES.

"I could be bound in a nutshell, yet count myself King of infinite space."

—Hamlet.

Has it ever occurred to you that those words are not just the figment of a poetic imagination and that it is not of imagination that Shakespeare was writing when he said them? It only came to me that one literally is king of infinite space after I had acquired some small measure of that royalty.

For many years I have chafed at circumstance, felt, as Brandes said of Hamlet, "like an oak tree in a flower pot." But it was a flower pot of my own making. As soon as I let my earth-bound mind free itself a little, I found that I was not in a flower pot at all. To those who "wake up" distance and time mean very little, being parted from friends is not parting at all because, while bodies are bound, spirits can go free.

Here is an example of it. I have a very dear friend, a writer. He is temperamental, as many writers are. A few months ago, right in the middle of a chapter, he went off without leaving an address. His book was announced, and it is a book that matters a good deal. The editor who was to publish it serially got angry about it, so did his publisher. Both appealed to me to get in touch with him. I said I would, not liking to admit that even I didn't know where he was. I was worried, too, because no one can afford to fool with his business affairs as this irresponsible artist was doing.

That night I determined to find him when I went to sleep. I have learned, from experience, how to get free of the body. Willing myself to go to him wherever he was, I went to sleep as we call it, instantly. At three o'clock I awakened, with a vivid impression of him. He was not wearing

his glasses. I have never seen him without them before, but I suppose he does not go to bed in them! I remembered telling him how worried his friends were, and how disastrous was the delay over the book. I said to myself "Oh, I suppose it was a dream. You usually do dream of the thing you think of when you fall asleep."

That is part one of the story. During the following week I got a letter from Germany from him. It was dated the 14th. It was on the night of the thirteenth that I had "dreamed" of him. "I've been dreaming about you and — (the publisher), and thinking so much about you. I'll be back in three weeks, but I've decided to buckle to and finish the book while I'm here." The same day I got telephone messages from the editor and publisher saying they had heard from him.

Coincidence? I can hardly think so. Here is another case. A friend of mine was in bitter despair, and had shut himself off from everyone. In bed one night I was reading Swinburne's "Chorus from Atalanta." "I wish I could tell J. that" I thought when I read "Blossom by blossom the spring begins." Then I decided that I would try to tell him. I did not remember "dreaming" about him, but next evening I had a letter from him. "I was quite disappointed this morning when the post came. I dreamt that you had sent me a box of primroses. And there wasn't one! Indeed, how could one send primroses in July?" That broke a long silence. I don't think that was coincidence. What I do think is that the Will can do anything, provided it is not coloured by any selfish desire. I didn't want anything from these two friends—only something for them. I think that when we sleep we leave our physical bodies lying where they are, and take wings and go where we want to go—or possibly where we are drawn to by duty. The need of a friend or even a stranger will draw us—if we have anything to give. The Will will project us, if we have anything useful to accomplish. I know that I have talked with friends out of the body. They have written me letters proving it, and I have learnt things I could not have learnt in waking hours. I have proved this particularly in the case of a book I am now writing.

One day, during the war, I was waiting in the waiting room of a newspaper office. Another woman, a well-known Russian princess, was there. Presently she began to talk. "I know you quite well by sight," she said. "I see you every night looking after the boys who are dying, helping them to get free of the body. That is my work, too." I didn't know her. I am not nearly so far on the road as she is.

All these things are not coincidence, and I could go on multiplying them. To me they prove that the life of the body is a mere incident in a fuller, freer life that is continuous. Life of the body, to me, is rather like going to an office every day when you regret having to leave your home and garden and friends. "Oh, well, there's the evening coming and I'll be back home," you say to yourself when things are bothersome. That's rather how one feels about "waking" hours. Little activities that occupy the body and brain and must be done because they are part of the discipline. Then—night hours, and freedom, and the weightier business of soul and spirit communion of friends, opportunity for learning that body activities don't allow. "That is sure recompense for these so great labours," said Catullus, and I echo him.

The Counsellor Circle medium has returned from his holiday in France, and the Circle commences its winter work in earnest this week. Visitors are requested to make application, as only a limited number can be accommodated.

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When I heard in which a girl been found dead grandmother and something which time of her death a purse which daughter had with her at the

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THE PSYCHIC GIFT AND CRIME.

TWO MEDIUMS AND THE IRIS WATKINS CASE.

By W. HAROLD SPEER.
(The Crime Investigator).

When I heard of the Blackwood mystery, in which a girl called Iris Watkins had been found dead, I wrote to the girl's grandmother and asked her to send me something which the girl had on her at the time of her death. Mrs. Watkins sent me a purse which, she said, her granddaughter had always used, but it was not with her at the time of her death.

With this purse I went to Mr. Horace Leaf, a well-known clairvoyant in West London, and asked for a sitting. He complied and asked me for some article connected with the person of whom I wanted to inquire. He did not know me nor what I was inquiring about. There was not a word of explanation or mention made of Iris Watkins, or of the mystery I was trying to elucidate. He went into a trance, and his "control," after giving a number of incidents connected with my wife and myself, went on as follows:

"This purse belonged to a girl of nice personality who has just recently passed over. She is here. She thanks you for acting as an intermediary and wants you to convey her love to her people. She is happy. She has been a good deal with them and has tried to reach them, but they are very diffident about Spiritualism. She would like to get into personal touch with them. She had a secret which she wished to surprise her people with.

"Her name is Sis, or Iris. She was very artistic and a school teacher, or she had a good deal to do with children. She was very bright and cheerful; a good-looking girl.

"There is a little quibble over an insurance policy. There is something missing—a large ring which will not be found. This girl's hair is all awry. This purse has been handled a lot since, and it makes the conditions rather difficult. I think she contemplated marriage. She had a big disappointment.

"Oh! she was drowned, or at least she is all exposed and wet. She was in the country near a railway. She lived in a house with a little garden in front, she is in the country with a man, but she is disappointed. She is upset about a refusal to marry.

"There is an attempt at bodily assault. She died from heart failure and shock. I see—connected with her at the time."

Going to Blackwood, I interviewed Mrs. Watkins, the grandmother, with whom Iris lived in a cottage which has a small garden in front. The clairvoyant's description of the girl, she agreed, was an excellent one, and the grandmother confirmed the other points. "There has been a little quibble over her insurance card," she said, "and she was a Sunday-school teacher. A large ring from her hair is missing."

Did she die from heart failure and shock?

"Yes, I believe that is so," said the grandmother; the doctor admitted that it was quite probable.

The only points which could not be cleared up were the contemplated marriage and—who was the man?

I succeeded in tracing a man whose name, it must not be forgotten, had been given to me in London clairvoyantly by a perfect stranger; he told me he had known the girl and had often spoken to her. Beyond that I could not go. But all my information, together with its source, I related to the police.

I was surprised, however, to hear from the police officer that a Mr. Murrin, a Blackwood Spiritualist, had given a very

similar story, which he obtained at a private sitting at his home.

At the Murrin sitting the "control" said:

"Her passing took place at the top of a little lane leading from the High Street to the Cefn Road, and within 50 yards of her home. There was a squabble and a man struck her several blows. She collapsed and died from heart failure and



This photo was taken by an ordinary camera during the Service which inaugurated St. Luke's Church, Forest Hill. The top lights are the ordinary electric lamps. The strange shape in the centre, representing an Eastern Amphora, probably symbolising the Water of Life, is composed of some 60 points of psychic light, which were invisible to the ordinary worshippers, but which appeared on the negative.

shock. He hid the body near the bushes for three hours, and then removed it to a building where it lay concealed until decomposition made it impossible for it to remain there any longer. Five days before the body was found it was taken in a motor-car—there were two men in the car—and dropped in the place where it was found."

On examining the spot, I found a break in the hedge in front of which is barbed wire and through which a body could easily have been pulled on to a piece of enclosed ground.

Two heel marks were found dug into the grass and earth, as though the wearer of the boots were pulling something heavy up the bank. Right in the corner of the enclosure a patch of grass was all crushed, as though some heavy body of some kind had lain there. In the presence of witnesses, I took a plaster cast of one of the heel marks for the use of the Scotland Yard detectives, should they be called in, as everyone was urging in the district.

It will be recalled that Spiritualism has played an important part in more than one murder mystery. When I was investigating the murder of Irene Munro on the Crumbles, at Eastbourne, a medium was called in who described accurately the young man Gray, and also named the hotel—the Albermarle—where she said she saw him. Both Field and Gray, who were hanged for the murder, were in the saloon bar of the Albermarle, Eastbourne, before and after the crime—on the same day.

Here is another case where the mother of the victim really proved to be the medium. Eric Tombe had been missing for months, and one night his mother dreamed that she saw him at the bottom of a well on the farm he had been interested in at Kenley. The body was subsequently

found at the bottom of a disused well on the farm.

In the Bournemouth murder, when Irene Wilkins was lured by a false telegram to her death, a medium described the murderer, who was subsequently arrested.

SPIRITUALISM AND SEDITION.

Opposition and ridicule having failed to silence the Spiritualists, a new danger has been invented as lurking behind their teachings which is classed as occultism. Sax Rohmer, in an article to the "Sunday Express" of October 23rd, on the "Perils of the Occult," writes: "Occultism and anarchy march hand in hand." He postulates a question: "Why does Spiritualism strengthen the heart of sedition?" and answers it thus: "What then of those who would tell the world that all religions are false! That the beliefs that have kept men in hand, checking their cruelties and lusts for two thousand years, are fallacies." He seems to have superficially studied Spiritualism as reflected in Theosophy, and condemns them both as dangerous and equally incapable of setting the world right. He goes on to say: "Of the Spiritualists I would ask, quote me a single message from beyond that has advanced human knowledge one jot or tittle." But the mere fact that messages can be received at all, is surely an advance in modern knowledge; and as to the undermining of beliefs and Church teaching, the phenomena of materialisation—to take only one instance—enables Spiritualists to understand the account of the Resurrection events, as circumstantially true, which without such knowledge appear even to a well-known Bishop as vague and "confused, reflecting the minds of men bewildered and perplexed by an unparalleled event."

To all such insinuations regarding this danger to Church and State, this "Christian Spiritualist" paper gives the answer; and as to the parrot cry of "triviality," the profound and sublime teaching coming through at the "Counsellor" Circle should silence this calumny once and for all. Even if all the writings of Swedenborg, A. J. Davis, and Stainton Moses were ignored, we have had a recent communication which is portentous in the extreme.

"We want to teach Christianity over again. It has been wrapped up in so many coverings of ritual ceremony, pomp and words, words, words, that we can no longer understand it as the simple, direct message from God it was intended to be." . . . "Impress on them my message from the Christ Who understands all our difficulties since He has Himself suffered." . . . "Tell them that this great truth of survival will be the only method, whatever the churches and their satellites may say." Yet a little while and such a travesty as Sax Rohmer's, on the supposed tendency of Spiritualism, will not be able to secure publication. R. A. M.

8.8.8.8. Tune, *Celeste*.

We speak of the Realms of the blest,
That Country so bright and so fair,
And oft are its glories confessed;
But what must it be to be There?

We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within;
But what must it be to be there?

We speak of its service of love,
The robes which the glorified wear,
The Church of the first born above;
But what must it be to be there?

Do Thou, Lord, 'midst pleasure and woe,
For Heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be There.

MRS. E. K. MILLS.

CHURCHES AND MEETINGS.

Where our Truth is taught, and times of Sunday Services:

(As soon as compilation is complete it is intended to issue this list as a Supplement, EVERY WEEK, with every copy of the Paper. Only those Churches which place "The Christian Spiritualist" on sale weekly can be included. No charge is made for insertion, and the right is retained to exclude at the Editor's discretion. Secretaries are requested to send exact particulars in the form suggested by the following, and as early as possible, as additions can only be made from time to time, and not weekly.)

Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3; 7.
Eltham.—R. A. Co-op. Rooms, Well Hall, at 7.
Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
Hornsey.—Felix Hall, 29 Felix Avenue, Crouch End, 7; Th., 8.
Kentish Town.—17, Prince of Wales' Cres., 3.30; 7. Th., 8.
St. Luke's, Queen's Road Forest Hill, S.E.; 6.30 p.m.
Wood Green, N.—Bourne Hall, Trinity Road, 7.

Altrincham.—Moss Lane, 3; 6.30.
Bargoed.—4, John Street, 6.30. Thursday at 8.
Barking.—Municipal Rest., East Street, Wed., at 8 p.m.
Bentley, Doncaster.
Birmingham.—Co-op. Rooms, Sparkhill, 3 and 6.30.
Birmingham.—Victoria Hall, Albert Road, Handsworth, 6.30.
Blackwood, Mon.—Assembly Rooms, High Street, 6.
Bootle.—Argos Hall, Stanley Road, 6.30.
Brighton.—Old Steine Hall, 52a, Old Steine; 11.0 and 6.30.
Bristol.—Temple, 19, Lower Redland road, 6.30.
Carnetown, Abercynon.—2.30; 6.
Cheetham Hill.—Halliwell Lane, 2.45; 6.30.
Chiswick.—67, Flanders Road, 11; 6.45.
Congleton.—Park Road, 3; 6.30.
Coventry.—Broadgate Prog. Sp. Soc., I.L.P. Rooms, 6.30.
Devonport.—Progressive, Ferry Hall, Ferry Road, 6.30.
Gosport.—"Boyne Hall," Forton, 7.
Guildford.—The Bow Hall, Upper Room, 6.30.
Heckmondwike.—Tower Street, 2; 3; 6.
Horwich, Lancs.—Chorley New Rd., 10; 6.15. Mondays, 7.30.
Liverpool.—Daulby Hall, Daulby Street, 10.30, 3, 6.30.
Luton, Beds.—Sp. Evid. Society, 6.30.
Middlesborough.
Morecambe.—Milton Rooms, Market Street, 3; 6.30.
North Shields.—Temperance Hall, Norfolk Street, 6.30.
Norwich.—Sch. Music. Rampant Horse Street, 7.
Oldham.—Onward Sp. Church, 20 Barlow Street, 6.30.
Pontycymmer.—2.30; 6.
Reading.—56, Bartholomew's Road, 6.30.
Royton.—38, Sandy Lane, 3; 6.30.
Southampton.—Oddf. Hall, St. Mary's Street, 11 and 6.30.
South Kirby.—Progressive, 6.30.
St. Helen's, Lancs.—Mas. Buildings, Hall St., 10.30; 6.30.
Swansea.—Spiritual Ev. Ch., 47, rear of Walter Rd., 6.30.
Trealaw, Rhondda.—Judge's Hall, 2, 6; Mon. 7, Thurs. 7.
Treherbert.—116, Dumfries Street, 2.30; 5.30.
Wallsend.—Co-operative Hall, Carville Road, 11; 6.30.
Westcliff-on-Sea.—St. Matthew's, Northview Drive, 3; 6.30.
" Corner of Hildaville Drive, Westboro Road, 11; 6.30.

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