

THE WHITE INSIGNIA.

The night will be remembered in more ways than one. A blinding snowstorm clothed all London in a mantle of white. Really, our organisers will have to be more careful in future; they made it known far and wide that white was to be the colour for the day. Nature rather overdid it in this respect. Not a man or woman who ventured out of doors could escape wearing our insignia. It was a magnificent tribute to the intensity of the interest felt in the cause that an audience of some six or seven thousand people braved the arctic conditions of the worst weather we have experienced for years. The greater part of the vast hall was well filled, and the deepest interest was displayed in the whole proceedings.

On the platform were many prominent spiritualists. Included among them were:—Miss Estelle Stead (editor, "Review of Reviews"), Miss Scatcherd (editor, "Asiatic Review"), Viscount and Viscountess Molesworth, Lady Conan Doyle, Mrs. Powell, Dr. A. Wallace, Mr. and Mrs. Henry Withall, Dr. James Coates (Rothsay), Mr. H. Batten (B.S.L.U.), Mrs. Tina Timms (South Wales D.U.), Mr. P. Mernbery (Midlands D.U.), Mr. D. Gow (editor of "Light"), Mrs. David Gow, Captain Neil Gow, Mrs. M. H. Wallis, Mrs. Mary Gordon, Mr. George Craze, Mr. John Lewis (editor, "Psychic Gazette"), Miss King, Mrs. S. Brown (Walsall), Mr. T. H. Wright (Treasurer, S.N.U.), Mr. G. F. Berry, Mr. T. Richards (Cardiff), Mrs. Jessy Greenwood (Hebden Bridge), Mrs. M. A. Stair (Keighley), Mr. R. A. Owen (Liverpool), Mr. W. D. Todd (Sunderland), Mr. R. Boddington, Mr. C. J. Williams, Mr. G. Tayler Gwinn, Mr. W. T. Cooper (President, Marylebone Spiritualist Association), Mr. S. W. Unwin, Councillor Venables (Walsall), Mr. Percy Beard, Mr. J. Forsyth, Mr. W. Cooper Lissenden, Mr. A. G. Newton (Southampton), Miss Bessie Cooper, Mr. A. E. Hendy (Southampton), Mr. Ernest Beard.

The service opened with the singing of a hymn.

The invocation was then pronounced by Mr. Ernest Keeling (Liverpool). Mr. Keeling said: "We would address Thee with heart and voice and song for the glorious revelation that has come to us that they whom we once thought of as dead are not dead, but live in very truth, and rejoice with us in Thy love. We address Thee, and thank Thee, our Father and our God, for this glorious truth which we now espouse, for the comfort and the consolation that it has brought into each one of our lives, and praise Thee for the association and co-operation of those who now dwell beyond the veil of death, and who come to us from time to time and tell us the glad tidings of their life in the beyond. We know that as yet the light that has come to us has at times arrived by uncertain, and at times by somewhat unreliable channels. But we thank Thee and the arisen hosts of our fellow men that the time is rapidly coming to hand when the veil shall be clearer and purer, and that as a consequence the knowledge, instruction, inspiration, and love that shall flow to us from higher realms will be dearer and sweeter and have a more holy and mellow influence on the earth life.

"O, friends and comrades of the higher life, ye who throughout the past five years have made the great and noble sacrifice of earth's experience, to you who still live we do indeed raise our voices in everlasting thankfulness. We realise, as perhaps few others, all that ye have saved us from. For the protection which your sacrifice has vouchsafed to us, for all those noble deeds which shall never be chronicled by any historian, those silent deeds of kindness and sympathy one to another, for all those things which make it possible that future days shall be better for the whole of human kind, we praise and thank God.

"We are glad to know that in that one supreme sacrifice you have indeed triumphed over death and its seeming ills, and we know full well from the consciousness that you have followed in the path that to you seemed the righteous path that your reward shall indeed be sure and unalloyed, and that out of your experience you shall add indeed much to all that shall be ours in future years, and we pray that you will again co-operate with us even as you did when on earth, and help to spread this truth of ours throughout the whole of this earth-world—this truth that there is no death in God's wide world, that the human spirit continues through the Valley of Death, and can come back and relate experiences of the after life, and bring joy where once there was sadness, bring triumph where once there was grief, and sweetness even to the old enemy, Death. That angel reaper who plucks from our midst those that are near and dear to us, let us, too, praise thee, O Death, that thou dost remove in God's good time those who shall indeed come back to us, and whom we may and need only miss in their physical form. We praise and thank thee that thou dost release the suffering ones and remove them to happier states and conditions. With those who have gone on let us join as in one voice, turning our eyes upwards, outwards, to the illimitable universe, and praise and thank Him who assists us all, through all, in all."

MR. ERNEST OATEN, President, S.N.U.

Mr. Ernest W. Oaten then said:—We have gathered here to-night under the auspices of the Spiritualists' National Union, and with the co-operation of all spiritualist organisations in this district, and, in fact, throughout the United Kingdom. We are here to pay our tribute of thanks and respect to those of our brothers and sisters who have made sacrifices during the past five years. Particularly would we remember those who have made what the world calls the supreme sacrifice. We spiritualists believe that we are in a better position than most people to appreciate the fullness of the sacrifice, for we have traced those who fell into the larger reaches of a fuller life. For us the Apostolic injunction holds in its fullness—we have added to our faith knowledge. Ours is not a vain hope nor a surmise. It is to many of us as certain as is today, and even more certain than it is to-

morrow, that those dear ones still live. From the Spiritualists' Sunday Schools of this country alone many thousands have gone into khaki, and some hundreds at least have gone under. But I am pleased to say that a larger proportion of them than is usual have come back unscathed.

We are here, however, to pay our tribute of respect to those who have gone over. I have had letters from Lord and Lady Glenconner and a number of others apologising for their inability to be here to-night, but stating their complete agreement with us. We want, in calling this meeting, to direct the attention not only of you, but of the whole world, to the fact that life is a continuous thing, and that its continuity is an approved thing. We are quite sure that this would take the sting from death. It has banished sorrow from the human heart, and enabled us to face the future with renewed energy and greater confidence. But there is also the added message that from the larger life of fuller activity those who have experienced earth's sufferings, who know its difficulties and its limitations, can return and do return to help and bless. I am told sometimes that the messages we get from behind the veil are trivial—the message from a dear one, "I am by your side," the message from a father or mother or child, "I love you still, and shall ever do so." Trivial! What is life without the sweets of human companionship, without the joys of affection, without the love of those who are dear to us? These men who went abroad to make a sacrifice—what carried them? Not their Army pay, but love of great ideals—love, maybe, of a flag, maybe of a country, but, to sum it all up, human love of ideals. That is exactly the point. It is for this very thing, the assurance of the love and confidence of our fellows, that men will give up life and more than life. Not only have they done so in the past, but they will do so in the greater reaches of the future.

To-day I want to strike not the note of sadness, not the note of sorrow. Ours is essentially the note of victory, and we hail those arisen gallants of the higher life who have made our life more secure, because they were true to the highest dictates of their conscience and the deep cause of their duty. I want this audience to realise that the one thing about humanity which raises it to true humanity is its possession of mentality. Thought is the one thing which makes humanity humanity. To us who have had communion across the gulf which men call death thought is a dynamic power, and I am going to ask this audience for one minute to remain in silence to concentrate its thoughts upon the dear ones who have crossed over, and by thought and desire to bridge that gulf. I believe it will help those who have gone, and I am sure it will strengthen those who remain.

The audience remained in silent meditation for the space of a minute.

Mr. Alfred Clegg then rendered on the grand organ Chopin's "Funeral March," followed by the Hallelujah Chorus, during which the congregation remained standing. Next followed a solo by Miss Winifred Bowden "O, Rest in the Lord."

DR. ELLIS T. POWELL.

Dr. Ellis T. Powell said:—Fellow-subjects of the Eternal King, invisible and visible! What else could I begin with save by an apostrophe to those tens of thousands of invisible friends who are here among us to-night? We who are still swathed in mortal habiliments are here, on our part, to pay our humble tribute of respect and undying affection to you who are enfranchised, and who have gained your enfranchisement in the noble work of protecting the precious heritage of civilisation from falling back into the clutches of the ape and the tiger. No doubt some of you have seen one of the world's greatest pictures, the Sistine Madonna, representing the Virgin and the Infant Christ, with a mass of clouds in the background. When the accumulated dust of centuries was cleared away from these clouds they were found to consist of a myriad angel faces around the Infant Christ. Even so, thank God! is the accumulated dust of centuries being cleared away from our minds and our sight, so that we at last can see the myriads of angel faces in the background of our lives—aye, coming into the foreground of our lives as messengers of infinite mercy and infinite love. If there seems for the moment something incongruous in comparing the departed soldier boy to an angel, remember that an angel is but a messenger, and what nobler task can your soldier boy be discharging than that of carrying from the Eternal regions down to us messages of Eternal and undying life, Eternal and undying love?

Therefore, let there be no mistake about the purpose and the character of this gathering. This is a memorial service, but it is not a memorial service to the dead, for the central inspiration of it, the nucleus around which the whole function centres, is the solemn affirmation that in the whole universe there are no dead, and that the cemeteries, around which so much of our affection naturally, and yet so misplacably, centres, are really the emptiest places on earth. That is the sentiment which we are here to express to-night, and to express it, not as a vague hope, not as a misty aspiration, but as a solemnly attested, a solemnly demonstrated scientific fact, as true as the leading principles of mathematics or astronomy. We say that those spirits are in the hands of God, and that they are safely and securely protected by an eternal solicitude. They rest in everlasting life.

Not spilt like water on the ground,
Not rapt in dreamless sleep profound,
Not wandering in unknown despair
Beyond Thine arm, Thy voice, Thy care;
Not left to lie like fallen tree,
Not dead, but living unto Thee.

That is the solemn affirmation which we are here to-night to make, that is the essence of the creed we hold, that the foundation of our hope, that the inspiration of all our lives and all our hopes of progress in the years to come. Contemplated in that light, surely death assumes an entirely different aspect: surely

the tale of sacrifice takes upon it a different appearance when we recollect that those who have passed from among us are but our elder brothers promoted to a higher plane, with their voices raised an octave higher, and their eternal progress just one stage more forward on the eternal movement towards unending joy.

I speak with assurance, and I do so advisedly, because the time has gone by for any of us who are engaged in psychic research, or who hold the vital principles which I am proclaiming, the time has gone by for any apology to be uttered with regard to the proclamation of those principles. No sane man would appear upon a platform and tell you he was a physiologist or a biologist, and that he begged your pardon for saying so. I am here to-night as a scientist, a lawyer, and as a business man to tell you my conviction, based upon prolonged study and supported by incalculable scientific evidence, that THERE IS NO DEATH, that the long fight for light is won, that each and every one of you may rest in the conviction that sooner or later you will all rejoice those who have been promoted before us to the higher life. I beg no pardon for saying so, I offer no apology for the utterance. But I do ask you to join with me in a tribute of affection, not only to that multitude which we are here to-night specifically to commemorate, but also to all those myriads who, throughout earth's ages, have sought for the great truth of survival, have proclaimed it, and have, in the proclamation, many times sacrificed liberty, happiness, and life. There could surely be no deeper joy for them to-night than to see in this great assembly the proof that the battle is won, that the fact is recognised, and that the new revelation is dawning with ever brighter radiance upon the whole of humanity. Surely there could be no deeper joy for those spirits of "just men made perfect" than that knowledge, and your tribute to them for their unselfish assistance in the attainment of it. For surely 'neath the Eternal eyes no human joy can touch the just more surely than the knowledge of which I speak. No more joyous conviction can reach them than the fact that "the father's passion arms the son and the great cause goes on, goes on."

As regards yourselves, we have already in our momentary silence done something towards lifting up our hearts to those who have gone before. I ask you with all the force of which I am capable to make a constant practice of lifting up your hearts to those enfranchised souls, thereby sustaining and helping them upon their onward way, and thereby bringing back upon yourselves the benison and the blessing which they can send down from the realms whither they have gone. In that way you will realise the truth of the communion of saints, for that is what the Church meant when she affirmed the eternity of psychic union and its beneficent influence upon all upon this side and on those who would enter into it.

Finally, I would ask you to believe with me that these enfranchised souls do not alone discharge their tasks upon the other side of life. They are exerting a tremendous influence upon the shaping of the great developments which are before the world. I beseech you not to regard Spiritualism as a force, a belief, a conviction which has nothing to say and nothing to do with the political and social reconstruction of the world. It is going to be the leading power in the social and political reconstruction of the world. I am not going to believe that among all those millions of enfranchised souls, with their higher knowledge and their more temperate view, there are not tens of thousands who are going to be co-workers with us in the great task that lies immediately before us. Among them surely we can rank highest of all the men who cast away their lives with unexampled devotion and self-sacrifice in order that the precious fabric of civilisation might be saved and handed on to our sons. In that very fact I think I discern the solemn commitment by the eternal King of a new responsibility to us and a new blessing upon the spirit in which we shall undertake it.

The congregation then joined in singing the hymn "There is no death—tell out the mighty message."

SIR ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle said:—Our movement, the greatest movement which has been seen in this world for the last two thousand years, has recently been passing through a crisis of contention and of argument. There are many of the more sensitive souls among us who feel very much that a matter which is so delicate, which concerns those whom we have lost, should be exposed to that unseemly levity which is so often the only weapon with which our opponents can attack us. But none the less we are out to fight. We can only fight, and we can only win by fighting. If you have got a thing which is not true, if you are trying to bolster up a thing you are not certain of, then keep it in the dark, and tell people to keep their hands off. But when you know that a thing is true, and when you know that the whole human race is just yearning for that thing, then I say at all costs to your own feelings you must bring it down into the market-place, you must let people see the length and breadth of it for themselves, and, though they may mock and look at it with ignorance, depend upon it the human race is not really foolish, the human race sooner or later, if you put truth before it, will understand that it is true and will follow it. Therefore, I say, although we have got in front of us now a whole Hindenburg Line of ignorance and prejudice, and plenty of theological barbed wire in front of that, we are going to smash through it, because we have got a cause that cannot be beaten.

Fortunately we are not here to-day to argue or dispute. I get enough of that elsewhere. We are here to greet our dead heroes, those men who cut short their earthly life in order that

our earthly life might be tolerable. Only two days ago 5,000 of our brave Australian fellow-subjects marched through the streets of London, receiving from one end to the other the well-deserved plaudits of the Londoners. Then, having done that, they depart to another land to take up their duties in another sphere. Even so to-night far more than 5,000, many tens of thousands of our dead are, I believe, attracted by that spiritual law of sympathy and love down to us to-night. They come to be congratulated, and having been congratulated, for we who represent London and represent those who love them do congratulate them, they go back to that other world and to their high duties in another sphere.

Although we call it so this is not a memorial meeting, for there is something sad in the very word memorial. It is rather a joyous re-union, because those dark days are gone when we used to be taught that we looked after our dead and saw them gradually vanishing away into the mists of eternity without any assurance of how or where we should meet them again. No, thank Heaven, owing to the new knowledge which has come to every man who will only honestly examine it, owing to that new knowledge we know that now we can extend our arms and with smiling faces look up, knowing that we are looking straight into those unchanged faces which once we knew upon earth.

Such a gathering as this is unique in Europe, but it is not unique in the world. I can remember at the end of the Japanese war reading how Admiral Togo went down to some spot—I picture it as a barren place beside the seashore—and standing there alone he invoked his dead seamen who had fought for him in a great battle, he invoked them to gather round him, and, standing there, he told them what the issue of the war had been. He thanked them and told them how far that issue had been due to their own exertions. He said, "You know these things, but it is only out of respect that I, your Admiral, come to tell you." When we have got to the level of Japan in psychical civilisation, it will not be we civilians who will stand here, but it will be those great chiefs of the Army and the Navy who led their men to battle and led them to their death, it will be they who will stand here in a great meeting of this sort and will welcome them and thank them for their services. We know that the Army is largely impregnated with our ideas. It may not be so long before what I say comes true. I know at least one brave Army Commander, the Commander of an Army Corps second to none in the Army, who is as good a Spiritualist as any man in this room. I well know how he would rejoice to stand and address his vanished men.

You may remember that some time ago they had a meeting here to commemorate those of the First Seven Divisions who had fallen. That meeting was held in the most religious, the most solemn, the most sympathetic spirit, but none the less it was not held with the practical knowledge and the realism which we have. It was an interesting thing that on the day following that meeting, at a séance where they had the most unexceptionable results, one of their friends who had lost his life with the Seventh Division came back, as he had been in the habit of doing. His first communication when he came back was that he regretted that his friends at the time had not got tickets for the meeting, as they had tried to do. They explained that that was impossible. The dialogue, which was sent to me a few days afterwards by the gentleman who presided at the séance, then went like this:—

They said to the Spirit: "Have you anything more to say?"

The Spirit: "There was too much ceremony."

They said: "Anything more?"

The Spirit: "All of us felt out of it."

They said: "We are very interested; is there anything more?"

The Spirit: "They praised the dead. We are not dead. They do not see us."

They said: "Then you were disappointed?"

The Spirit: "Yes, a bit."

They said: "Some people surely felt you were there?"

The Spirit: "Many did, but they were so swamped by the scoffers and the unbelievers."

They said: "We are sorry."

The Spirit: "That is all right, that's nothing."

They said: "Were most of those who passed away in the Seven Divisions there?"

The Spirit: "Yes, they were there."

Since then, to-night, at least, I am sure that no fault of that kind could be found by any of our friends on the further side. We know with all our knowledge, with all our intellect, that they have the power to come, and with all our emotions we know that our love, respect, and admiration is the one force in the universe which can bring them here. I have no doubt that at this moment, had we only those eyes of power which are, I believe, gradually developing in the human race, that sense by which all psychic bodies can be known, if we only had that we would realise that this is a double meeting, and that we perhaps are the smaller half of it. We cannot doubt from all that we know of that power of sympathy that they are here—the men who died on the sea, the men who died on the land, and the men who died under the land, and the men, the heroic boys, who, almost before life had dawned upon them, gave their lives in the air for their country. We believe in the depths of our souls that they are here with us to-night. It matters not whether they died in the mud of Flanders whether

they died in the chalk of Picardy, whether it was on the sands of Kut or Mesopotamia or Palestine, or whether they left their young lives among the swamps of Equatorial Africa. They have died at the ends of the earth, but we have the power, by our love, which is a real invocation, to draw them all to us to-night. We know it even as we know the span of that great roof above us.

They have done much for us, and we have to ask what we can do for them. They tell us one thing we can do is not to mourn for them. They tell us that their lives are spent in such ineffable happiness as they never could have dreamed of on this planet, and nothing on earth except their love for us causes them ever to think again of a world which is so immeasurably inferior in happiness and comfort to that which they inhabit. Therefore, they tell us not to mourn, because when we mourn it is the one thing which casts a cold cloud upon their perfect happiness. The other thing they tell us is not to look upon them as things forgotten and done with, to rule them out of life, but, go where we will, in our hearts to carry them with us, remembering that they are there and making them one of the family circle. That also they beg us to do.

There is much which they can help us to do. They can help us above all to do our duty, they can help us to fight a hard battle just as they fought a hard battle, and not to mind what the consequences may be. We have got this battle before us, and everyone can fight it out in their own little circle, fighting it with tact. We do not want to proselytise, but the day of sorrow and trouble is the day when we can approach a friend and perhaps set him on the right path. That is what we have to do—to fight this battle even as they fought theirs. They have won great things by their death—they have won, I have no doubt, a hundred years of peace in Europe. They have solved a great number of tangled political questions, they have straightened a number of crooked frontiers, they have allowed civilisation to go where barbarism once was unchecked, and, believe me, the greatest thing that will come through the war, the greatest thing that will come from their death is not political at all but religious. Their death has given us a tremendous driving force. The shock of this horrible catastrophe, steadying every man's mind, making him look hard at his old beliefs, has made him say that he has done with phrases and mere words, and wants to get to the facts, to get something which is solid and certain. It is their death which has caused us to take that line of thought and given us the power by which we may drive that line of thought into the heads of the whole human race and into their hearts. That, I believe, will be the permanent effect of the great movement which has gathered you and me together here to-night.

Miss Winnie Bowden then gave a fine rendition of the song "Vale" (Farewell).

MR. R. H. YATES

(President of the Huddersfield Branch S.N.U.).

Mr. R. H. Yates (Huddersfield):—I have lived in the joy of this Gospel for nearly thirty years. I have known some of the stern fights that our early pioneers had to make. I would pay my tribute to them to-night, as well as to those heroic souls whose memory and service and sacrifice we revere, because it is due to the work of those great souls of the past that such a meeting is possible to-night. In paying our tribute to the memory of those lads, I want to draw your thoughts to the fact that the world to which they have gone has been made a brighter world. They have found a greater happiness in that world, because when they got there they found that they were near to this world, and all the possibilities and joy of communion were theirs. If there had been a complete severance from all the love and tenderness of the earth life they would never have realised the real Heaven. The great burden of human sadness and suffering has been lifted on this side because that communion existed. We must see to it that this great highway of communion is kept open and free. If it is true, and I believe it is true, that they are going to play a real part in the reconstructive work of the future, then we must see that they can exercise the right to that for which they have made their sacrifices, a right to come into this world from the higher world and win for humanity that for which they fought and for which they paid the greatest price of all.

MR. PERCY R. STREET.

Mr. Percy Street, who has served overseas on four fronts; with the London Scottish Regiment, addressed the congregation, wearing his uniform. He told of a communication he had had with a friend who fell beside him on the field of battle. He said that one of the things which his friend said to him was: "There is one thing which makes me sad. I have been to the friends whom I loved and for whom I have given my life. But they don't know that I am here, they are blind to the sight of me, they are deaf to the accents of my voice. You in all probability will get through the struggle. Go back and give up the days that are yours ahead telling all the world of this great truth that we who have given our lives in the struggle are not out of it, but are very much in it, and that we only ask to be reckoned with as of yore."

"That is the message," said Mr. Street, "that comes to us from that great world of spirits to-night. They want to be reckoned with. They went at duty's call, and they laid their lives willingly upon the altar of service. The sacrifice was accepted, and they have passed hence to that greater world. We can raise buildings to their memory, we can keep their dependents

but there is something else that we can do, something greater and more stupendous, which will make their sacrifice not in vain, but rather a thing of continuous glory and duty. We can open our hearts and lives to their coming, and recognise that one central fact of life, that they are living even though they have given their physical lives in the struggle for the right and the true. There is only one place for us to raise the sacred altar of spirit communion, and that is within the quietude of our own homes. It is not necessary to go to paid mediums. I say that it can be done, and is done, without the intrusion of paid mediums. In countless thousands of places, the sacred altar of communion is raised within the sanctity of the homes of those who have loved and lost. That is what we can do. They left their homes, so let us open the doors of communion, and raise the sacred altar there in the midst, and welcome them back to that place which they left. In doing that we shall build a greater monument than we can build with bricks and mortar—a monument of eternal love—and join hands with that arisen host.

After Mr. Street had finished, the Chairman said: Some years ago General Booth stood on this very platform paying a tribute to those soldiers of his religious Army who had gone on. He said, "They are with us to-day. I would to God that I could be the medium for giving you their message." His hope is an accomplished fact in thousands of experiences to-day. I want you to realise that this spiritualistic movement is making tremendous headway. One reason why it is making headway, and will continue to make headway, is that the weight of the spiritual world is behind it. We are not here as enemies of religion. We are here to rehabilitate religion by bringing back into it that dynamic factor which too often it has lost. Our tribute to those who have gone before is tinged with joy, for we know that their very going is a strength to us. Everyone who, with ripe experience, passes into the beyond is one more to help us, one more to inspire us, one more to strengthen us and help us to push along the car of progress. I am going to put the question to you to-night as to whether it is not a wise thing to recognise the presence of these unseen heroes around us. To-day statesmen are gathering around the peace table. Who have a greater right to influence the issues of peace than they who sacrificed their lives to make it possible? If only we could bring home to the world the great and tremendous fact that these people have a right to be considered, we would have a more righteous peace than could be got in any other way.

The service then terminated with the singing of the National Anthem.

"* How many there were present who came simply in a spirit of inquiry it is not possible to know, but presumably there were some such. It can hardly be doubted that the meeting provided them with food for thought.

The present supplement to "Light" will carry the record of what took place at this memorable gathering to readers all over the world. Unfortunately it cannot give them the atmosphere of deep religious feeling that made the evening so wonderful, nor the passionate fervour with which the words spoken were winged. But, above all, it must fail to convey in full the solemnity of the scene in the great building, where to many there was an abiding sense of being encompassed about by a host of unseen witnesses—radiant presences, filled with joy at the progress of the world towards the great awakening from the sleeping ignorance of ages. It was this real communion of saints—perceived by psychics present—which made the gathering stand out majestically above any that has ever been held in this noble hall. It was a world event, and the effects of it will travel for ages down the corridors of Time.

THE ACTIVITIES OF THE SPIRITUALISTS' NATIONAL UNION, LTD.

This is an appropriate place in which to acknowledge the services of the National Union of Spiritualists, the most living force in the movement. Its leaders are men who would make their mark anywhere. Their methods are marked by vigour and fearlessness and are fired with the zeal for a great cause. When Sir Arthur Conan Doyle and Dr. Ellis Powell took the field they found in the S.N.U. the machinery of organisation ready to their hands, for it was the Union which undertook the work of arranging many of their meetings in Scotland, the North of England, and the Midlands. They are grateful for the help of such a centre of active organisation. Although well aware of certain differences of temperament and outlook in the South, we confidently expect that before long a similar centre of activity will arise in London, for the time is ripe. In the meantime, all who are with the "forward movement," and they are rapidly increasing in number, will join with us in appreciation of the work of the S.N.U., with its many thousands of adherents, under leaders who are as capable as they are zealous.

It may be mentioned that Mr. Ernest Oaten, the President of the S.N.U., is the editor of our contemporary "The Two Worlds," which will now more than ever be a quickening force in the journalism of the movement.

See May issue of "Nash's Magazine" for first of a series of articles of absorbing interest, by Sir Arthur Conan Doyle.

MEMORIAL SERVICE GIVEN REMARKABLE PROMINENCE in LONDON PRESS.

One of the most noteworthy and gratifying results of the great Memorial Service was the attitude of the London daily and evening newspapers on the day following the service. A very appreciable amount of space was devoted in the columns of all the principal papers to the outstanding features of the various addresses; the tone and manner of reporting the views of the speakers were indicative of respect and good feeling towards a body of men and women of whose sincerity and conviction there could be no doubt. The "Times," the "Telegraph," and the "Morning Post" gave a quarter of a column to the event, the "Daily Mail" and "Evening News" giving close on half a column each, and especially dealing with the address of Sir Arthur Conan Doyle. The "Daily News," the "Daily Chronicle," the "Daily Express," the "Daily Mirror," the "Daily Sketch," and the "Star" each reported the principal features of the addresses. In most cases there was no editorial comment, and the head lines given to the paragraphs were devoid of the sensational and grotesque that have been so prominent a feature in the Press lately when referring to the Spiritualist movement. We give below an extract from a lengthy paragraph printed in the "Evening Standard" of April 28, the whole report occupying nearly a column in a prominent position in this newspaper.

Extract from EVENING STANDARD, April 28th, 1919.

FALLEN HEROES! REUNION.

"THOUSANDS OF SPIRITS" AT ALBERT HALL

Silence was proclaimed in the Albert Hall last night in order that a large gathering of Spiritualists might concentrate their minds on the spirits of the departed, and draw them down to the human plane.

You could have heard a pin drop. Most of the audience were wearing white rosettes, which proclaimed the fact that they are satisfied that they have had communication with the other world. They sat in silence, concentrating their thoughts, some staring straight before them, others shading their eyes as if in prayer.

It was the memorial service for the fallen in the war held by the Spiritualists' National Union, and a speaker, Mr. Ernest Keeling, had just invoked the dead, and had spoken to them explaining why the meeting was held, and the gratitude of all present for the sacrifice made by the fallen.

The applause which greeted Sir Arthur Conan Doyle's speech visibly agitated the chairman. The clapping of hands is evidently not welcome at spiritual reunions.

The audience present last night showed how the belief in continuity of life has spread through all ranks of life. Every description of person was present: keen, hard-headed business men, officers, many workpeople, and, of course, a number of pallid, long-haired persons whose appearance suggested the occult; but they were by no means in a majority.

Other speakers emphasised the belief that there is no death, and that what we regard as death is simply a promotion to a higher life.

A MIGHTY HOST!

CLAIRVOYANT IMPRESSIONS. By TWO NOTED MEDIUMS.

It was very natural that in such a vast gathering as was assembled at the Royal Albert Hall many noted mediums and clairvoyants should be present. To those gifted with the power of second sight, or clairvoyance as it is called, the interior of the great hall must have presented an awe-inspiring spectacle. We were fortunate in obtaining brief descriptions of the scene that was invisible to the majority of those present from two well-known sensitives.

MISS MARY GORDON'S DESCRIPTION AND IMPRESSION

"Right from 'floor to dome I saw a great concourse of our heroic soldiers and sailors, the whole vast interior of the Albert Hall seemed to be thronged with them. On the platform, when Sir Arthur Conan Doyle spoke, I noticed particularly the presence of Mr. E. W. Wallis and Mr. J. J. Morse.

MR. VOUT PETERS'S DESCRIPTION AND IMPRESSION.

"My first impression was of the existence of a tremendous psychic power flooding the hall, a power too strong to be almost borne at one time. Next I was conscious of the presence of a host of spirits of all nationalities. There was an army of soldiers.

"I felt that the meeting was opening up a fresh aspect of life, not only for Great Britain, but for the whole world—there was a deep prevailing spirit of joy and victory over the scene. There was power generated to help the whole world. Many of the Pioneers of Spiritualism were present, and all were expressing jubilation. When Sir Arthur Conan Doyle spoke there was visible a beautiful wave of purple, indicating the triumph over death and despair.

THE APPEAL OF SPIRITUALISM TO HUMANITY.

MR. PERCY R. STREET.

Some of those who saw Mr. Percy R. Street, when he addressed the congregation at the Albert Hall last Sunday, may be surprised to learn that he is a leading trance medium and speaker. Vigorous in body and mind, alert, capable, of quick intelligence, he is an excellent corrective to the popular idea of a medium as a person sickly in body and of inferior mental calibre. Mr. Street served overseas for two years in the second battalion of the London Scottish Regiment, and saw much fierce fighting. We give below some passages from an article written for this page—we have not space for the whole of it.

We have a faith that can answer the soul's deepest questions, and infuse into the heart of humanity the divine fire.

Spiritualism appeals to humanity, inasmuch as it supplies a deep craving of the soul. In the realm of science Spiritualism has pushed its outpost line of research beyond death and the grave, and territory once alleged to be unknowable is being surveyed, and man's true place determined as a being who survives physical death.

Spiritualism appeals to humanity by offering a reasonable philosophy of life and death. It consoles those who mourn, brings gladness into the lives of the sorrow-laden, and promotes health and joy. It appeals to humanity because it provides a complete answer to the age-old question, "If a man die, shall he live again?"

SPIRITUALISTIC PHENOMENA AND THE SCIENTIFIC SPIRIT

By ABRAHAM WALLACE, M.D.

THE passing on of Sir William Crookes and the meagre accounts contained in the ordinary Press of his connection with spiritualistic investigation have led all who have appreciated that distinguished scientist's work to wonder why it is that so-called orthodox scientists and rationalists have not yet realised the great work that he did during the years 1870-73, when he, with rare courage and much pertinacity in face of considerable opposition, laid the true foundations for the scientific investigation of so-called spiritualistic phenomena.

The Society for Psychical Research, moreover, has never fully estimated the paramount importance of the results obtained by him. No doubt certain prominent members of that Society have duly appraised his labours, but as a Society his experiences have been somehow put in the background of the extensive literature published by the Society since its inception in 1882.

That indefatigable worker, Dr. Richard Hodgson, after laborious research for many years, came to the same conclusions in regard to spiritualistic phenomena as Crookes had expressed many decades previously.

Lord Rayleigh, O.M., the most distinguished living mathematical physicist, in his address as President of the Society on the 11th ultimo, told his audience that he had been at first attracted to the subject by reading Crookes's "Notes of an Inquiry Into the Phenomena called Spiritual," published in "The Quarterly Journal of Science" for January, 1874, which paper was reprinted in the small volume, "Researches in the Phenomena of Spiritualism," by William Crookes, F.R.S., and issued in the same year. Lord Rayleigh, manifesting what

ought always to be the spirit of the true scientist, was anxious to obtain first-hand information on which he could form an independent judgment, instead of criticising without any experience, as so many pseudo-scientists and members of the clerical profession do to-day.

He found the opportunity of investigating the mediumship of one of Crookes's sensitives—Mrs. Jencken (Miss Kate Cook). D. D. Home, with whom Crookes had obtained most wonderful experience in good light, was unavailable. Lord Rayleigh obtained in his own house "a good deal not easy to explain away," but the result fell far short of what had been experienced by Crookes. Expressing one of the necessary hindrances in the investigation of all supernatural phenomena with scientific exactitude, Lord Rayleigh says:—"A real obstacle to a decision arose from the sporadic character of the phenomena which cannot be reproduced at pleasure and submitted to systematic experimental control." Crookes, in the paper referred to, has given an extract from a letter written by an old friend of his in regard to his extraordinary results, and remarks concerning him:—"The high position which he holds in the scientific world renders doubly valuable any opinion he expresses on the mental tendency of scientific men." His friend writes, and it is worth recording here:—"Any intellectual reply to your facts I cannot see, yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing and your thorough truthfulness, feel as if I wanted to see for myself: and it is quite painful to me to think how much more proof I want. Painful, I say,

SPIRITUALISTIC PHENOMENA AND THE SCIENTIFIC SPIRIT (continued).

because I see that it is not reason which convinces a man, unless a fact is repeated so frequently that the impression becomes a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by much battering." This suggests the mental attitude to be observed by all who have been fortunate in securing satisfactory results in their investigations. They must exercise forbearance, and perhaps a degree of pity for those less highly privileged, even when adversely criticised or scornfully reproached by the Merciers, the Clodds, or the Donkins of the present day, as Crookes and Russel Wallace were by the Sharpeys, the Stokeses, the Carpenters and the Tyndalls in their early days. Russel Wallace says in reference to the adverse critics: "I learnt my first great lesson in the inquiry into those obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest." Crookes, too, with a splendid introspection, reflects:—"The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the force of gravitation—that even now, in recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

It has been my honoured privilege to come into close contact with Sir William Crookes in his later years, when I had opportunities of appreciating his transcendent genius and his modest worth, and for realising, from frequent meetings and discussions, how he adhered so thoroughly to the truth of his

early results, always indicating that he had nothing to retract from the conclusions formed in the early seventies of last century, and shared in so conspicuously by his dear life's companion, Lady Crookes. Since her passing on, and until the last few months, he has been, as he declared in 1874, "seeking the truth continually," and his mental attitude, maintained to the last, was as it had always been, "that he had yet to learn that it is irrational to endeavour to discover the causes of unexplained phenomena."

His has been a notable example to follow for all true scientific students of supernormal phenomena.

One of the earliest investigators by experimental methods who manifested the same spirit, so conspicuous in Crookes, was Professor Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania. He gave to the world his results of spiritualistic investigation as early as 1855. His labours have not been fully recognised, nor kept in remembrance by more modern investigators. He remarks:—"Like St. Paul in the case of Christianity I entered upon the investigation of Spiritualism with a view to refutation, but the very instruments with which I tried to accomplish that object produced the opposite effect." His scientific results led also to his higher moral, spiritual, and religious evolution, for he adds:—"The practical influence on my mind has been to make me far more happy, to remove all fear of death, and to render me more watchful as to my deportment in life—mourning for the dead now seems to be groundless, and, at all events, can be indulged only upon selfish consideration." Fortunately, psychic phenomena are being studied to-day in the spirit of Crookes by such distinguished scientists as Sir Oliver Lodge, Sir William Barrett, and others; and particularly following the experimental methods of Crookes we find Dr. J. W. Crawford, of Belfast, working with a family of sensitives, in conjunction with a company of willing invisible operators, where he can, more or less, control the conditions with most satisfactory scientific results.

Still further advancement in the near future may be hoped for, especially as the practical value of all these investigations is being recognised and appreciated by the thousands of mourners whose dear ones have passed into the Beyond, as witness the crowds at the Royal Albert Hall Memorial Service for those fallen in the Great War held on Sunday night last.

SPIRITUALISM AND MODERN THOUGHT

By MISS LIND-AF-HAGEBY
the Distinguished Lecturer and Authoress.

THE general breakdown of conventional religion is apparent to the most casual observer. Orthodoxy is losing its hold on all but the most superficial thinkers. It is not because men are growing less religious; it is because they seek reality and life in matters of supreme spiritual importance. The war has given a new poignancy to questions about the human soul, about moral responsibility, about life after death. It is the great human prerogative to ask questions. Science, religion, art, civilisation are the answers, tentative and imperfect, yet well worth the travail of the mind.

Spiritualism confined to table-turning, fortune telling, and interesting though sterile displays of commonplace psychic phenomena may conceivably exist by the side of conventional religion and hide-bound orthodoxy. A man may consult mediums as he consults bookmakers and find no new light on his Sunday morning obeisance in church. But Spiritualism conceived as an attitude of serious inquiry into problems that affect the present and future of the soul, into the nature of man and things, into the object of existence, is fraught with dynamic power of changing belief and conduct. Hence the hostility of the ecclesiastically fossilised mind. Hence the silly warnings about Satan as the director of every spiritualistic séance, about lunatic asylums as the ultimate place of reception for those who dally with spooks. At the present moment, Father Bernard Vaughan has transferred his attention from the Devil as the source of Spiritualism to God as the party injured by our efforts to find Him. Preaching at Farm Street last Sunday, he warned his audience against the dangers of "prying into the secrets of God." I cannot presume to know as much about God as does Father Bernard Vaughan, but of one thing I am certain: God is not in need of priestly protection in guarding the secrets of the universe. Moreover, we are endowed with reason and the hunger for knowledge by a divine law which inexorably demands the exercise of thought as the foundation of growth. The quarrel is between two conceptions of religious life which are incompatible. On the one hand, stagnation and blind acceptance of creed and dogma, handed down from the past, administered by priestly authority and inaccessible to new facts. On the other, spiritual movement, free and unfettered search for the greater revelation, full exercise of the powers of thought and judgment. The modern mind necessarily chooses the way of freedom.

Ecclesiastical hostility to spiritualism will some day be accounted one of the most remarkable features in the great history of human stupidity which is being written in the new alphabet of spiritual liberation. The doctrine of the immortality of the human spirit is the pivot round which priests and churches, creeds and sects revolve. Threats of Hell and promises of Heaven, purgation and punishment, hope and consolation, are all centred in this belief. It is a matter of paramount interest to millions of human beings, for there are very few who, like the

late Professor William James, declare themselves indifferent on the subject. Whilst the doors and windows of the Church are tightly closed and volumes of sermons and speculations on immortality are poured out before more or less somnolent congregations, there is a loud knock at the door. Spiritualism wants to enter, calls out: "This belief, this hope of yours can be tested, proved; the so-called dead are ready and willing to speak to you; thy are alive with greater knowledge. Prepare yourselves for communion and entry into the light of a fuller understanding." But the priest will not listen, will not suffer the people to listen. Muttering something about necromancy or demons or lifting the veil, he rushes forward and bolts and bars the door. And the sermons go on and the light is withheld.

But the congregation dwindles. Too many heard the call and realised that food for the soul may be found without the Church, and the gathering round the torch-bearers grows day by day, to the confusion and reproach of theological negation. For the red-blooded Christians who left the pews of submission made a vital discovery: that Christianity is primarily spiritualistic, founded, maintained, and revived by the very messages, phenomena, supernormal occurrences, and psychic receptivity which are the essence of modern spiritualism. They found that the sacred life of Christ was an epitome of all the spiritual powers for which man is bidden to strive, that saints and seers and prophets were the mediums through which the stored-up wisdom of the spirit-world was poured into human minds.

Spiritualism is not only an antidote to the disease of religious stagnation. It breaks down the barrier, raised by ignorance and fear, between faith and knowledge, religion and science. Men have been taught to fear the encroachment of reason in the domain of belief. Spiritualism bids us use our judgment, test, verify, criticise. It shows that there is no hard and fast line of demarcation between scientific facts and religious verities. 'Trance, clairvoyance, psychometry, telepathy, materialisation of spirit-forms are amenable to test by scientific methods and instruments. The study of the higher faculties of the human mind and of the finer forces of nature may be approached from the religious or the scientific points of view. There is no intrinsic antagonism between them. It is merely a matter of classification.

There is overwhelming evidence in support of the conviction that we are entering on an epoch of *rapprochement* between "the dead" and "the living." Phenomena, once isolated and highly peculiar, will become general and accessible to observation and the test of common sense. There is an unprecedented development of mediumship and psychic gifts. The vast hosts of those who have passed the gate of death are seeking means of communication, of proving the deathless quality of love and spiritual affinity. When the bridge is built, the triumph of the human spirit, encased in flesh, will be complete. The future is in the hands of Spiritualism.

THE LONDON SPIRITUALIST ALLIANCE (Ltd.), AND ITS VALUE TO INQUIRERS.

IT can hardly escape the notice of anyone who is at all interested in the events which are reforming our country after the horrors and depression of the Great War, that there is a vast interest now being taken in social reconstruction and the spiritual well-being of the race.

In Spiritualism and the study of psychic science are the keys that will open to the whole world doors that for ages past have been nearly closed to mankind. To-day, hundreds of thousands of people all over the world are taking more than a passing interest in the array of facts proclaimed by those who have been convinced by first-hand knowledge that there is no death, and that continuity of life is a scientific fact, as well as a spiritual truth.

The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884. It was formed for the purpose of affording information to persons interested in psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into the objects of Spiritualism, and what it stands for, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner in their search for truth.

The Alliance has been doing this class of work conscientiously, honestly, and without special favour to any sect or creed during the long years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help and insight that the Alliance has afforded them into matters of a spiritual and psychical character.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact people in every walk of life can be found on its roll.

The members of this Society enjoy the use of the magnificent library of thousands of works devoted to all phases of spiritual and psychical research, science and philosophy.

In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library at 6, Queen Square, Southampton Row, London, is a well appointed hall in which

meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience of psychical research.

Such a Society as The London Spiritualist Alliance is essential to every man and woman to-day who has even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it behoves everyone who reads this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

The weekly periodical "Light" is also published from the offices of the Society, and is the most cultured, high-toned, and sane of all the publications devoted to psychical research and spiritual reconstruction. It contains a weekly résumé of all news interesting to the world at large on matters that are so essential to every educated man and woman to-day.

Mr. Henry Withall, whose portrait we give on this page, is the President and Hon. Treasurer of the Alliance. He has the assistance of a capable Staff thoroughly acquainted with all matters connected with the objects of the Society, and we ask all who are interested to take full advantage of the opportunities offered by the London Spiritualist Alliance by becoming members, and in that way keep themselves abreast with the times, and through the increased knowledge to be gained thereby on matters so essential to one's spiritual welfare, progress a step further on the highway that leads to perfection.

All communications to be addressed to:—

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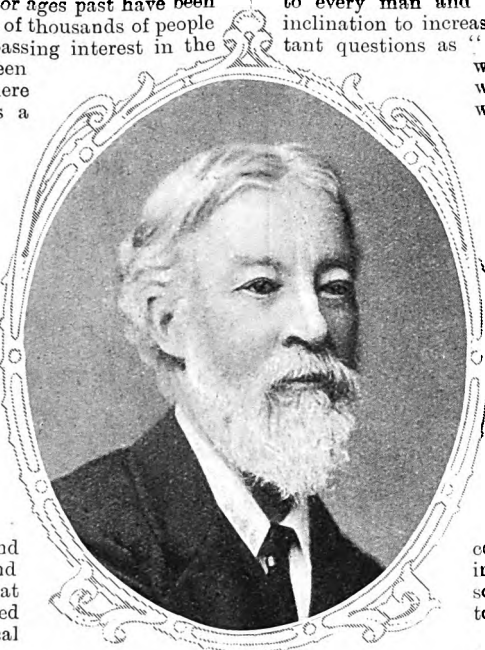


Photo by T. F. ILL.
HENRY WITHALL.
PRESIDENT AND HON. TREASURER,
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SOME NOTES ON SPIRITUALISM

by

Mrs. PHILIP CHAMPION DE CRESPIGNY,

Author of "The Rose Brocade," "The Mark," "The Five of Spades," etc.

There is a good and a bad side to most things, and that this applies to Spiritualism no one will be inclined to deny; in fact, as action and reaction are equal and opposite, the very badness of the bad side argues a corresponding superlativeness on the good. Spiritualism, unlike the whited sepulchre, presents its less attractive side to the casual observer, reserving the inner goodness and sweetness for those who think it worth while to probe its secrets. The bad side gives us charlatans, dishonesty, desecration of most sacred feelings, cupidity, simony, and a host of the evils to which humanity is prone. It thrives on the credulity, vanity, and curiosity of others. But the accredited professions of all countries have their bad sides and thrive on the weaknesses of their neighbours. Because there have been dishonest lawyers no one would throw discredit on the basic principles of equity and justice or cavil at their further administration; because doctors have in some instances abused the confidence of their patients or extorted unjustifiable sums of money, no one would suggest the abandonment of the practice of medicine; a priest might break every law in the decalogue, but the beauty and principles of Christianity would remain unshaken.

It is through this outer shell of unloveliness that we must burrow for the loveliness within. Nothing worth winning has ever been won easily; if we are going to be discouraged by an outer presentment that may appear unattractive, even squalid, we are not worthy to win the pearl of great price that lies within. The mastery of the ocean, electricity, and the air has extorted its dole of lives and suffering; the mastery of the next step, far more stupendous than any before—the opening of communication between Here and There—is to cost as much and more. As in the case of every other line of advance in knowledge of the laws of God, we shall not find until we seek—but seeking we assuredly shall find. Man's consciousness has been plunged into matter to find his own solution of the riddles set him, and just as he has been left to solve the riddle of aeroplanes, motors, wireless telegraphy, the wonders of the stars, and the infinitesimal undulations of light, so must he find the answer

to this, the greatest of all—how to link up this world with that other subtler world, surrounding and interpenetrating our own, and convert into something more than a mere parrot cry the assertion: "There is no death!"

One of the objections so often urged is that all communications obtained through mediums are so banal.

But this is not so. Surely a study of the literature would tell that much. We get from the other side information which has proved both instructive and interesting; consolation which has lightened many aching hearts, and often very beautiful descriptions, and hints of conditions opening up quite new lines of thought, and proving very illuminating. It depends upon who speaks. Anyone who thinks and talks trivialities here will talk trivialities there. If we learn to say things worth saying here we shall say them when we get there. The terms of greeting are again a stumbling-block, but surely not reasonably so? It may seem on the surface that for anyone intimately dear to you merely to say, "How are you?" on finding himself in communication, is eminently unlikely. But what would he say? On this plane, in such emotional moments, we say nothing—a hand-clasp, a flash from eye to eye, a long-drawn-out embrace, expresses far more than words. Moreover, in the séance room there is the presence of the medium of which they on the other side are quite as conscious as ourselves, the third person, a stranger, before whom it is impossible to feel entirely frank and untrammelled. We should have felt the *gêne* of it on this plane.

A process of earnest investigation is the only means of earning a right to criticism. The man in the street should pause before offering an opinion on what is to him a sealed book. The man who only knows the earth is round because others have discovered it for him is quite ready to deliver an ultimatum on a field of scientific discovery inquiry upon the threshold of which those who know just a little more stand trembling with an eager question in their eyes. At this stage it is the scientific side of the facts gleaned by experience that should be insisted on rather than the mystic, as appealing to man's reason and intellect; when physical phenomena have done their work no doubt the higher aspects, through clairvoyance and clairaudience, of the inner knowledge will be recognised. At the present stage the appeal must be made to the eyes that see; the "eyes that see not," latent in all of us, and already developed in some, will doubtless be quickened into activity in the years before us.

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