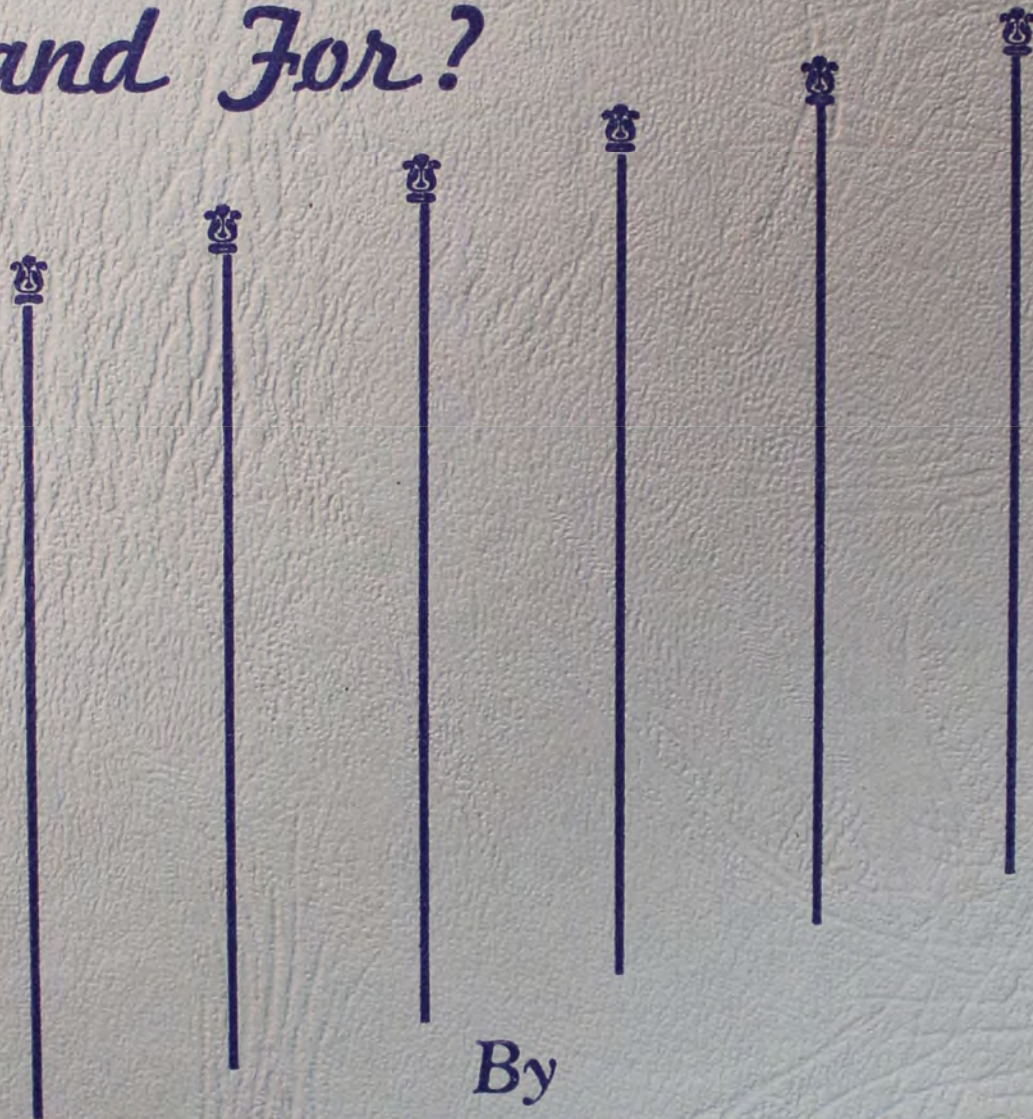


What Does Spiritualism Actually Teach and Stand For?



By

SIR ARTHUR CONAN DOYLE

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“THE ST. PAUL OF SPIRITUALISM”



SIR ARTHUR CONAN DOYLE

1858 - 1930

BIOGRAPHY

of
SIR ARTHUR CONAN DOYLE

Sir Arthur Conan Doyle's celebrated *Sherlock Holmes* stories bear no trace of the supernatural. His first introduction to occult knowledge took place while he was yet a physician at Southsea.

In the years between 1885-1888, he was invited to take part in table turning seances at the house of a patient, *General Drayson*, a teacher in the *Greenwich Naval College*, a keen mathematician and a man of scholarly education. Through the mediumship of a railway signalman apports were produced.

The phenomenon was too amazing for him and he secretly under-rated the honesty of the medium and the intelligence of the sitter. But his interest was aroused. He joined the Society for Psychical Research and carried out a series of experiments with a *Mrs. Ball* and satisfied himself thereby that telepathy was a fact. As regards survival, in 1902 when he first met *Sir Oliver Lodge*, he had not arrived at a definite conclusion. But Myers' book "*Human Personality*" made a deep impression on his mind.

For upwards of thirty years, he continued his studies, before, on the summit of his literary fame, and at the age of 58, he took the decisive step and, by the publication of the *New Revelation* and *The Vital Message*, allied himself with the cause of Spiritualism.

The critics charged that his new faith was attributable to his bereavement suffered during the war, but this statement was unfounded. Speaking about it in his "*History of Spiritualism*," Conan Doyle readily admits that *the sight of a world that was distraught with sorrow did certainly cause him to understand that these psychic studies were of immense practical importance and could no longer be regarded as a mere intellectual hobby as fascinating pursuit of a novel research.*

Keith on Spiritualism and won on points. He was president of the *London Spiritualist Alliance* when Mrs. Cantlon, one of the mediums endorsed by the Alliance, was charged with fortune telling and when the Alliance was assessed with costs amounting to 800 pounds, he voiced a vigorous protest in *The Times* against what he considered the persecution of the Spiritualists.

He started a drive for the modification of the fortune telling act, and on July 1st, 1930, led a deputation to the Home Secretary. Six days later he died.

On July 13th a big reunion was held in the *Royal Albert Hall*, London. A chair was left empty for the deceased writer. *Estelle Roberts* asserted that she saw clairvoyantly *Conan Doyle* in the chair and transmitted a personal message to the family which was accepted as evidential.

Since then, numerous messages are claimed to have been received from him through various mediums. Perhaps the most noteworthy one was discussed by *Harry Price* in the January 1931 issue of the *Nash Magazine* under the title "*The Return of Conan Doyle*." The medium was *Eileen Garrett*. The conversation between *Harry Price* and the spirit of *Conan Doyle* had many striking features.

In the address to the members of *The London Spiritualist Alliance* in October 1931, *Sir Oliver Lodge* said of *Conan Doyle*: "*His methods are not mine—he regarded himself as a missionary, a trustee of great truth which he felt bound to share with others, whether they would receive it or whether they would reject and ridicule it, but one cannot but admire the completeness and self-sacrificing character of his life and doctrines. Occasionally, I think, he lacked the wisdom of the serpent, but the goodness of his motives must be manifest to all.*"

Books by *Conan Doyle*: *The New Revelation*, 1918; *The Vital Message*, 1918; *Wanderings of a Spiritualist*, 1921; *The Coming of the Fairies*, 1922; *Our American Adventure*, 1923; *Our Second American Adventure*, 1923; *Memories and Adventures*, 1924; *Spiritualist Reader*, 1924; *The Land of*

It was this realization which, from early in 1916, caused him and his wife to devote themselves largely to this subject, to lecture upon it in Australia, New Zealand, America and Canada.

"As to the charge of credulity," he declared further on "which is invariably directed by the unreceptive against anyone who forms a positive opinion upon this subject, the author can solemnly aver that in the course of his long career as an investigator, he cannot recall one single case where it was clearly shown that he had been mistaken upon any serious point, or had given a certificate of honesty to a performance which was afterwards clearly proved to be dishonest. A man who is credulous does not take twenty years of reading and experiment before he comes to his fixed conclusions."

He began his mission in 1918, and visited the principal cities of Great Britain first, then in 1920-21 Australia, and New Zealand.

Early in 1922, he came to America and toured the Eastern States, and the following year traveled as far as California. In 1928, he left for South Africa and in the autumn of the same year he preached Spiritualism in the northern countries of Europe. The loss of energy, the decline in literary output caused by his devotion to Spiritualism, according to a friendly estimate, meant the surrender of about \$50,000 in possible earnings from other sources.

He stood up valiantly for *William Hope*, the spirit photographer at the time of the 1922 scandal in which the Society for Psychical Research was involved. He was further deeply antagonized against this body by *Theodore Besterman's* review of Gwendolyn Kelley Hack's *"Modern Miracles at Millesimo Castle,"* and as he believed the honor of *Ernest Bozzano* to have been impugned, he resigned his membership. The resignation widened the gulf between the S.P.R. and the Spiritualists as 84 other members followed *Conan Doyle*.

At the *International Spiritualists Congress* held in Paris in 1925, he was nominated *Honorary President*. In the same year, he had a public discussion in London with *Sir Arthur*

Mist, 1926; *History of Spiritualism*, 1926; *The Case for Spirit Photography*, 1924; *Pheneas Speaks*, 1927; *African Winter*, 1929; *The Edge of the Unknown*, 1930.

The Rev. John Lamond, M.D., published a biography of Conan Doyle in 1931 under the title *Arthur Conan Doyle, A Memoir*.

"*Encyclopedia of Psychic Science*"

DOYLE ATTENDS DEDICATION OF STEAD MEMORIAL

(See opposite page)

Spiritualists honoring *W. T. Stead's* memory, in 1923, on the anniversary of the "*Titanic*" disaster. The picture was taken near Central Park, New York City. To the right of Stead's profile, *Rev. G. Vale Owen*, noted English author and Spiritualist; to the left of Stead's profile, *Sir Arthur Conan Doyle*; *Lady Doyle* stands to her husband's right; counting five to the right of center, *Dean Frederick Edwards* (with hat held at side).



Stead's Memorial Dedicated by Leading Spiritualists



Stead's Memorial Dedicated by Leading Spiritualists



This photograph, taken in Australia, is one of the few pictures ever published of *Lady Conan Doyle*, who passed away June 27th, 1942. In 1907, she was married to *Sir Arthur* who frequently declared: "*The success which attended my work as an author was very largely due to my wife's wholehearted interest and encouragement.*"



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IT IS a difficult task to compress the whole argument for *Spiritualism* into a short pamphlet, but one is so often asked for some short statement which will cover the whole ground that one feels that it is necessary to attempt it. I will therefore outline that which I believe to be true, and which I am assured represents the religious knowledge of the future, even if for the moment it should be unpopular or misunderstood.

Religion cannot always stand still, or be referred eternally to documents thousands of years old, many of which are far below our modern standards of intelligence and morality. *God* still yearns over the world which *He* has created, and *He* still from time to time, as it is ready to receive it, transmits

to it by this or that chosen and inspired messenger fresh knowledge by which man may know something of his destiny.

I Was Forced to a Conclusion

I believe that within the last eighty years a flood of such knowledge has been conveyed to us, and that we have been extraordinarily blind as to its validity and its overwhelming importance. So convinced am I of the vital nature of this psychic knowledge, that I have been gradually forced to the conclusion that it is the most important event which has occurred in the world since that raising of ethical standards which we associate with the revered name of *Jesus of Nazareth*, and that on the plane of religious knowledge as apart from ethics, it is actually the most important event of any.

For, consider what it means if it be true. We claim that we can break through the barrier of death, that those who have lived in this world have not changed either their forms or their characters, but only their vibrations, so that instead of manifesting through the flesh body, which is a low and slow vibration, they live now in an etheric body which is on a high and fast vibration, and therefore invisible to our ordinary mortal eyes, exactly as many things in our daily life fail to impress our senses because they are on too fast a vibration.

Colors beyond the spectrum, and notes above our compass are examples of what I mean. These etheric bodies do not, as we learn, live in a vacuum or in any indefinite state, but they pass from this earth into another sphere or world, in which they have definite duties and congenial work; in which they have every chance of developing to the full their own natural powers, as well as of enjoying those things which give them natural pleasure.

There Is Nothing to Fear

We learn also that the bond of sympathy and love is the one permanent thing which regulates the reuniting of those who have been in contact with each other down here, and that happy reassembled households are usual there, with all elements of discord removed.

If this was all that we brought to mankind what a gigantic step forward—what an enormous advance of knowledge would it represent. It is the unknown nature of death and its severance of all our ties which cast a shadow upon our lives. But if we know that all is natural, that there is nothing to fear, and that our love ties are not broken, then what a load is lifted.

It is strange, indeed, to think that this inestimable gift which we bring has been so misrepresented by

our enemies that one would really imagine that it was something blasphemous, or obscene which we were forcing upon the human race. The responsibility of the churches in this matter is enormous, and it is not too much to say that the apathy and ignorance concerning this spiritual knowledge which is shown among many of the leaders of religion is as discreditable as it is hard to understand.

We Are Not Fanatics or Visionaries

Surely they of all men, should be the first to meet us since we bring them actual proofs of personal survival, and of so much else which they have themselves affirmed. For centuries they have been worsted in their fight with the skeptics who very reasonably demand proofs instead of texts. We at last bring them those proofs, so that they can meet the scientist upon his own ground, but instead of recognition or gratitude, nothing but the coldest of receptions has been accorded us.

This is not bad for us, since we stand upon our own feet, but it is fatal for the churches which turn away from that spiritual help and inspiration which *God's* new revelation brings with it.

Where does that spiritual help come in? It comes in from the fact that we can use our new powers not only to get into touch with our own loved ones,

who may perhaps be on no higher a level of character and knowledge than we are ourselves, but also, when we are worthy, we get clear messages from those who are in a far more spiritual condition than ourselves, and are indeed, what under the old dispensation would be called high angels.

From these direct communications a flood of spiritual knowledge has come into the world, all of it, as it seems to us, of a beautiful and rational nature. We do not accept such statements blindly. We are not fanatics or visionaries. We weigh the messages with our own God-given reason, and we admit the fact that the medium through whom the message passes may well color it unconsciously with his own personality and beliefs. But none the less making every allowance for this, the messages are so consistent and on so high a level that they have, as it seems to us, as good a claim to be a divine inspiration as anything which has ever reached the world in the past.

No One Can Deny This Statement

We have many reasons for thinking that this flood of information is truly supernatural. The first is that it has been accompanied by a vast body of signs which have been clearly supernatural. Much of this evidence has been physical, consisting of those phenomena which have been tested and con-

firmed by tens of thousands of hard-headed observers, including many notable men of science. *Let him who denies this statement read the evidence carefully before he dares to repeat the denial.*

Much of the evidence, too, comes from mental phenomena, independent of the darkness of the seance room, when great numbers of credible witnesses attest that they have come in contact with Intelligences which have been able to give them complete tests that they are indeed those whom they had known, and who have left this sphere.

This enormous volume of evidence, which is recorded in hundreds of books, and thousands of manuscripts, cannot be pooh-poohed or waved aside. It is there, and it is a portentous fact, which agrees closely with what we learn of the signs of the spirit as recorded of old.

Ignorance of Facts Prevent Acceptance

This is one reason for regarding our philosophy as supernormal. The second is that the explanation of the true scheme of the Universe has come from a vast number of independent sources, many of which could by no means have been influenced by the others, and that, with some small exceptions, there is a truly remarkable agreement running through them.

These messages have come from children, from uneducated people, from all sorts of sources, including in one case for which I can answer, a confirmed skeptic who was made an involuntary instrument for writing down the truth.

If three or four witnesses who agree can gain the verdict of an earthly court, then why should these thousands who have recorded the same story not gain credence in the court of the world? This is so obvious that it is only apathy and ignorance of the facts which prevent its acceptance.

Consistency of Spirit Messages

But the final argument for the truth of our new revelation is that it is the most natural, reasonable and comforting interpretation of the facts of human life and destiny which has ever been put forward. It is huge, sweeping, all-explaining, reaching out to all our difficulties, and giving adequate answers.

Whence then did it come? Is it to be imagined that the little group of uneducated people who received the first inspirations, were themselves the inventors of this great sweeping explanation of the universe? Is it to be thought that a man like *Andrew Jackson Davis*, who was perhaps the recipient of as much of the new knowledge as anyone, was

the inventor of this knowledge—he being a man who was entirely illiterate at the time? Such ideas are absurd. If the philosophy did not come from external supernatural prompting, then whence did it come?

There are then three tests. The first is the signs which have been given to us. The second is the uniformity and consistency of the messages. The third is the reasonable nature of the whole philosophy, which it is above human wit to invent, and which does not correspond, with any other philosophy which preceded it. I hold that these three considerations are overwhelming ones, and that we have no excuse at all if we fail to take the matter seriously.

Barrett's "Death-Bed Vision"

Now let us look a little more carefully at what it is that we have gained. I have already alluded to the fact that our natural fear of death is removed. We learn from those who have been down the path before us, that though the illness which leads to death may be a severe trial, death itself is a sweet and pleasant languor, akin to that of the tired body dropping to sleep, and that it is made the easier in that the etheric eyes become clearer, while the bodily ones fade, and that we are aware of the

smiling faces, and of the outstretched hands of those whom we would most love to see again.

We are assured of this by many who have passed, and we have the clear corroboration of many death-bed phenomena. A few of these, a very few, have been clearly recorded in that valuable little book "*Death Bed Vision*" by the late Sir William Barrett, a man whose keen and skeptical scientific intelligence was quite convinced by the facts laid before him.

But here for a moment we must distinguish. Who are these kindly souls who meet the quivering spirit at the moment when it most needs help and guidance? All agree that they are those who love us. But if we have not won love how can they be there? Who is there to meet the cruel man, the selfish man, the man who has lived for himself alone? There are no parasites or sycophants over there. Wealth and temporal power are gone.

What We Are Told

As a famous spirit said bitterly to me once, "*We do not carry our cheque-books over. We have been so busy over the things which do not matter that we have neglected the things that do matter!*" For such people it is a bleak and lonely moment, for they have begun to reap the harvest which they have sown.

I will revert presently to what we know of the sad fate of such undeveloped souls, who are not the lowly of earth, but very often those of the greatest wealth and of the highest intelligence, who have not used that wealth and intelligence for unselfish purposes, or have perhaps allowed their brains to grow at the expense of their hearts. I will for the moment follow the fortunes of what I may call the average kindly man or woman, when released into their etheric life.

We are told that things follow each other in a very natural sequence. For a short period he is congratulated and reassured by the friends around him, and it is during that short time that his thoughts flash back often to those that he has left, and that he can, as so often happens, make some sort of telepathic impression upon their minds.

Many Confused By False Standards

These visions at the time, or just after death, make quite a literature of their own, so to that extent we corroborate from this side what they tell us from their own experience. Then comes a time of rest.

This rest would appear to be of a longer or shorter duration according to the need of the individual. When it is over he finds the same kind

friends by his side who will introduce him to the glories and the duties of the new world which await him.

I have already spoken of the natural, and if I may use the word, homely nature of this new life. To us the spirit body and its surroundings may appear to be vaporous, unsubstantial things. But that is a misconception. If people who lived in a world of lead looked upon our world it would seem to be light and vaporous.

It all depends upon the comparison between the body and its surroundings. If these are all to scale, then the spirit body finds the world around it just as real and solid as we do ours. When this is realized, all our difficulties about the shadowy ghost disappear. You get a false standard if you compare the things of one sphere with those of another. You must judge their condition by their own environment.

Life in the Spirit World

We have now got to the stage where the freed spirit goes forth into his new life. It is inconceivably beautiful in externals and the soul is happy with such a deep satisfying happiness as this world cannot give.. He is with those he loves and all jarring elements have been removed. His home

Doyle Visits the Pickford-Fairbanks Studio, Hollywood



Taken in the early 1900's, left to right, *Lady Jean Elizabeth Conan Doyle*, *Sir Arthur Conan Doyle*, *Mary Pickford* and *Douglas Fairbanks*. *Miss Pickford's* belief in an "after-life" in clearly portrayed in her book "*Why Not Try God?*"

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Taken in the early 1900's, left to right, *Lady Jean Elizabeth Conan Doyle*, *Sir Arthur Conan Doyle*, *Mary Pickford* and *Douglas Fairbanks*. Miss Pickford's belief in an "after-life" is clearly portrayed in her book "*Why Not Try God?*"

has been prepared for him by the loving hands of those who preceded him. It is just as he would like it to be. His own tastes have in all matters been consulted. He finds flowers and gardens, woods and streams, all illuminated by a golden radiance.

Soon he is offered a choice of duties so that he may use his natural powers in the best way. Where he has several powers his vocation may be as hard to find as it often is here. Thus Lester Coltman in his posthumous description of the life beyond had to choose between music and science, eventually choosing science as his study and music as his recreation.

All Evolution Is Gradual

There, as here, facilities are provided for the work in hand, libraries for the scholar, laboratories for the man of science, Temples, lecture rooms, centers for dramatic, artistic and musical education. All these matters are pushed, they declare, far further than with us—indeed, our own developments are merely reflections from above.

For the children we read of delightful playing fields, simple innocent pleasures, education under the most charming conditions. A mother will mourn the physical absence of her dead child, but

when she knows what we can tell her the tears will be dried and the heart uplifted as she realizes all that the child has gained and all that it has been spared.

The religious sense is awakened and stimulated by the glories which surround the newborn soul. His love and adoration increase when it is understood how infinitely kind the Creator has been, and when the riddle of Life's apparent injustices and cruelties has been partially solved.

And yet it is not a life of monotonous devotion. There, as here, they should have God in their hearts, but life itself is a round of domestic peace, of pleasure, and of useful congenial labor.

Such is the picture of the other life which we have received from the other side — in its most favorable aspect. Is there anything unnatural in it? Is it, on the face of it, improbable? All evolution is gradual and we can well understand that the soul cannot at once be altered by its disengagement from the body. It carries with it the same tastes and aspirations and it is reasonable, therefore, to suppose that the means of gratifying them is there.

Nothing Is Final

Is the artist to be cut off from his art or the musician from his music, or the literary man from .

his expression when in each case it is the man's very self, and if you took it away he would indeed be another individual? Such a supposition revolts our reason. But if all these arts are practiced, then an audience is also predicated, and thus one gets a glimpse of the reality of that happy community.

Do not suppose that this semi-material heaven is a final one. *Nothing is final.* We grow and grow through the ages. But at least it is the next step, and it is so happy a step that we may well be satisfied, even if other glories await us beyond. It is the *Compensation* for the troubles of life; it is the rest house after the journey; it is the fulfillment of *God's* promises and the *Justification* of all his dealings with the human race.

So much for the fate of the deserving people who are really the vast majority of the human race. All this talk of our being naturally wicked, and always plunged in sin, is perfect nonsense. When one has subtracted all the sin which is due to circumstances, to environment, to heredity, the balance is not so very serious. The human race have been far too modest about their own achievement. Most people make a brave good fight amid all the disabilities which have to be faced, and instead of punishment they deserve what they get, and that is reward and compensation.

Law of Compensation

But we cannot deny the existence of evil—of real evil which is within our own control. There is selfishness, which is the root of nearly all flaws of character. There is cruelty, and nothing brings such retribution as that. Physical cruelty may be rare, but mental cruelty—the cruelty of the bitter speech, of the ill-natured gossip, is very common. That brings its own punishment.

Then there is bigotry, which is really a form of cruelty, since it is confining God's mercy to a chosen few. And there is pride, which again rises from selfishness. Surely a conceited person standing under the arch of the milky way is the most absurd object in nature.

Then beyond all this there is the brutish mind, the mind which has no spirituality in it, the mind which has been entirely engrossed in the things of this world, successful perhaps in worldly success but paying the price that it is sunk in the mud of the world until it cannot disengage itself. These are the various types which suffer in the beyond.

Purpose of Rescue Circles

We must make a distinction as to the form of suffering. There is the person who is tied to earth

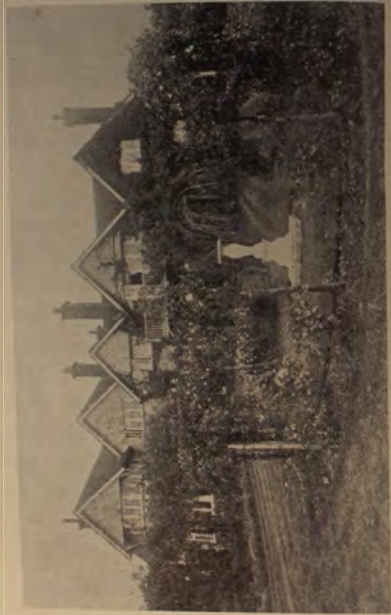
by his earthly interests. He is like an aeroplane which is too heavy to rise into the air. It lingers upon or near the surface of that world towards which its mind is turned. These are the earthbound spirits, an enormous assembly, millions and millions of them, a few here and there so near to matter that they actually impinge upon our material senses and are seen by us as ghosts. The miser is held by his gold, the man of intellect by his study, the monk by his cell, the criminal by his crime, the merchant by his ledger.

All whose thoughts have been utterly engrossed by the world are to be found there, many of them unable to realize that they are dead. At our rescue circles they ridicule the idea that they are dead. For centuries they may remain as in some vague nightmare. Then at last realization comes and that is the beginning of regeneration. Those who have read the posthumous writings of *Oscar Wilde* and of *Jack London* will realize the position and emotions of the spirit who is conscious that he is earthbound.

Sympathy and Understanding

Then apart from the earthbound, the existence of whom is testified to by the experience and traditions of all ages and nations, we have those who

The Garden Sir Arthur Conan Doyle Loved



Doyle's country estate and garden, Windlesham, Crowborough, Sussex, England. It was in a little cottage near this garden that the Sherlock Holmes stories were written.

The Garden Sir Arthur Conan Doyle Loved



Doyle's country estate and garden, Windlesham, Crowborough, Sussex, England. It was in a little cottage near this garden that the Sherlock Holmes stories were written.

have passed on into true spirit life, but who are conscious of their own shortcomings upon earth. How low some of these may fall and how acute their punishment may be is a matter upon which we are not clearly informed.

There is reason to think that there is a lowest stratum of evil beings whose fate is not far different from that of the *Hell* of the *Scriptures*, save, indeed, that there is always at long last the hope of amelioration of soul and therefore of condition.

Above these are other strata of whose fate we know more. These are heavy-hearted at the thought of their own failure, and their condition seems to correspond with their mental and spiritual state, so that they are for the time in dim and cloudy places where dreary surroundings match the dreary thoughts within. There they must linger until sooner or later their own conscience or some ministering angel comes to give them that upward help which is the beginning of their regeneration.

It would seem to be a sad state while it lasts, but only by sorrow and pain does chastening and amendment come as we may see so often in our ordinary human life. How intolerable often is the human being who has known no sorrow. Only by it does he learn sympathy and understanding.

Philosophy of the Spirit

So much we are told of the next stage of existence. Again I would ask, is it in any way incredible or unreasonable? Is it not more reasonable, for example, than that one should lie inert for countless ages until some judgment should come? Is it not also more reasonable than the idea of a heaven of adoration, for which we are by no means fitted, or of an endless hell, which as it did not amend the soul, could only serve the purpose of divine revenge. And yet these are the schemes of after-life existence which so many generations have found themselves able to accept.

The present philosophy, too, is not drawn from witnesses long dead or from chronicles which can never be retranslated without copious errors being discovered, and never examined without fresh forgeries and interpolations being suspected, but they are messages direct to ourselves, of a far higher morality than that of these ancient tribes, and fortified by preternatural signs which show their other-world origin. These high teachings profess to come from lofty spirits who have gained wisdom in the beyond. Their beauty and dignity bear out the claim.

Character and Behavior

If it be said that such messages cannot be proved to be from such a source, one can only reply that at least the proof is as clear, or even clearer, than it has ever been in any message in the past history of the world.

How does such teaching react upon *Christianity*? It does not in any way touch upon the ethics of *Christ*. I have, if I may for a moment be personal, had more beautiful messages about the teaching and personality of *Christ* from my own guide *Pheneas* than I have ever had or heard of from any source. But there is nothing narrow in such messages. There is nothing which makes the monstrous claim that *God* supports one clique of mankind against another.

Always the teaching is that belief and faith are small matters beside character and behavior, that it is these latter which determine the place of the soul in the beyond. Every faith, *Christian* or *non-Christian*, has its saints and its sinners, and if a man be kindly and gentle there is no fear for him in the beyond whether he is or is not the member of any recognized church on earth.

Those well-meaning folk in the Christian churches who shrink away from this new knowl-

edge because it *is* new, must remember that there is outside their churches a vast assembly of men in every country, often as earnest as themselves, who have been so abashed by the degenerate religion which they see around them that they have lost all belief either in a *God* or in the survival after *Death*.

The Philosophy of Spiritualism

It is to these people that *Spiritualism* has often come as a light in the darkness. They have longed for some firm spot of ground in the quagmire of the faiths, where every creed had its own interpretations, and they have found that firm spot—the only one which my foot has ever found—in the philosophy of *Spiritualism*, which may start in a lowly atmosphere of puerile phenomena but leads upward step by step in an unbroken line of experience and reason until it reaches an elevation too rarefied for the human mind.

Even this life extends from the hooligan to the *Saint*, and can we wonder that the next presents similar extremes all within the same system of thought?

One cannot in a single short discourse do more than sketch the outlines. Reading and experience must supply the details. But I would end as I

began in emphasizing the extraordinary overmastering importance of the matter.

Will You Take Heed?

Three great things have happened in the history of the human race, things so permanent that the mere rise and fall of Empires are as nothing in comparison. *The first* is the idea of a single God in the universe. *The second* is the idea of the unselfish code of morals which may be found in many places but which we mainly associate with Jesus of Nazareth—a code which distinguishes man from beast. *The third* is the breaking of the veil which separates our sphere of life from the next one. It is at this last tremendous revelation that we now assist.

Blessed is he who is privileged to forward the manifest work of God. But let those take heed who resist Him, or who stand in the way of this great comforting knowledge which His infinite love has sent to uplift and inspire His children upon earth.

Sir Arthur Conan Doyle

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