

Light:

A Journal of Spiritualism, Psychical,
Occult and Mystical Research
Founded in 1881.

No. 2905. VOL. LVI.

(Registered as THURSDAY, SEPTEMBER 10, 1936 a Newspaper)

PRICE TWOPENCE

AFTER-LIFE AS SEEN BY SWEDENBORG

OCCUPATIONS MORE VARIED THAN ON EARTH

By Rev. G. A. SEXTON, D.D., Minister of the New Church

THE revelations given to Swedenborg show how, when those who have passed death have found themselves in another world, they have realised that they are in a world as substantial as this; have learned that, in spite of the similitude, there is an essential difference—namely, that everything there is seen in its true quality, so that it is impossible to pretend to be different from what one is, and so have become their own natural selves; and have put away all desires which are out of harmony with the best that is in them; and, by instruction in the principles of Heaven, have corrected all wrong ideas, and learned Heavenly order—all of which takes place in the World of Spirits; then, they are prepared to go on to realise that which has become the innermost longing of their souls, that is the Heavenly state.

From what is said of the relationship of that world to this—namely, that the transition from the one to the other is not a journey through space, but an alteration of state, a sort of tuning-in—it will be seen that as the soul-quality tunes to new states, the substantial spiritual scenery around will seem to change. These changes are not sudden, nor alarming, but more like the dissolving views on a lantern screen, or the tuning-out of one tune on a wireless receiver and the tuning-in of another, the two tunes bearing a certain relationship the one to the other, so that there is no discord as the new tune comes into range. Thus the Heavenly spirits find and follow ways that seem to them interesting; and thus they come to new places, and new societies of spirits, until they are led to their own company, where everything is the exact expression of their ideals.

This, Swedenborg teaches in many statements, of which the following, from *Heaven and Hell* (479) may be taken as an example. "Roads appear in the World of Spirits, some of which lead to Heaven, and some to Hell. Good spirits follow those roads which lead to Heaven, and to the society there which is in the good of their own love; and they do not see the roads which

lead elsewhere; or if they do see them they do not want to follow them."

When they have reached their own abode, they find everything the absolute expression of their own best ideals, and those persons around them just of their own tastes, manners, and opinions; so that their life becomes the greatest possible enjoyment of the character formed in the world. Thus it can be seen why it is necessary that we should begin life in this material world, instead of being born directly into the spiritual worlds; for the natural fixity of the material of this world permits of various degrees of good and evil mixing together, so that we see and choose, as we progress in character-forming; whereas, in the spiritual worlds, like are drawn together, and, being together, they mould everything in that more plastic substance so that the environment exactly harmonises with their quality; consequently, fixity of character is the inevitable result. In short, *this* world is designed for character-building, and *that* for the ultimate enjoyment of the character formed.

The enjoyments of that life are not in idle dreaming, but in active uses. These are provided by the necessities of life, as here; not that the necessity there is quite of the same order, for no one could starve out of existence there, since there is no more death; but all those in a Heavenly company find pleasure in doing useful things for the addition to the common good.

They live as men and women together; and so they talk, and reason together, just as we do; and when human minds are active amongst substantial surroundings, they will make interesting subjects for discussion. Thus we read, in *Heaven and Hell* (234): "Angels talk together, just as men do in the world, and also about various things (domestic, civil, moral and spiritual), nor is there any difference, except that they talk more intelligently than men, because more interiorly from thought. It has often been granted me to be in company with them, and to speak with them as one friend to another; and sometimes as one unknown person to another; and then, since I was in a state

similar to theirs, I knew no otherwise than that I was speaking to men on the Earth."

And in *Heaven and Hell* (235): "Angelic speech is distinguished into words, just as human speech is; it is also uttered, and heard, with equal sonorousness; for the angels have a mouth, tongue and ears, equally as men on Earth have. They have also an atmosphere, in which the sound of their speech is articulated; but it is a spiritual atmosphere, that is accommodated to the angels, who are spiritual. Angels also breathe in their atmosphere, and speak words by means of breathing, as men do in theirs."

We are also told that they eat, as we do; and though to eat is not essential to continuance of life there, it is, in most states, an accompaniment, or even a necessity, of activity in life. Their foods are of the vegetable order; and obviously eating involves many occupations in the domestic things of life.

The occupations of Heaven are as many as those on Earth, with more added; for the receiving, guiding, and instructing of the new arrivals from the Earth gives extra duties of occupation; also children arriving from the Earth have to be educated in Heaven; moreover, there are certain occupations wherein the Creator uses the angels in the processes of Creation and Providence. Thus we are taught, in *Heaven and Hell* (387): "The employments of Heaven cannot be enumerated or described in detail, because they are innumerable. Everyone there performs some use; for the Kingdom of the Lord is a Kingdom of uses." And *Heaven and Hell* (388): "There are in the Heavens, as on Earth, many administrations, ecclesiastical affairs, civil affairs, and domestic affairs."

We are given full detailed descriptions of many of the affairs of Heavenly life, such as services of worship in the Heavens, places and methods of instruction in the Heavens, and the details of daily domestic life.

In *Heaven and Hell* (391) we read: "There are societies whose duties are to take care of little children; others whose duties are to instruct and educate them as they grow up. There are some who teach the simple good from the Christian World. There are some who defend those who have recently come from the world. There are some who are with those who are being raised from the dead. Angels are sent to men, that they may guard them, and withdraw them from evil affections and consequent evil thoughts, and inspire them with good affections, so far as they are willing to receive them in freedom; but all these employments of the angels are functions of the Lord through the angels."

Even the processes of creation, and the guiding of the earths, by Providence, is done by the Lord through

certain angels. Of this we read, in *Arcana Coelestia* (8719): "The reason why the Lord acts through Heaven is not that He has need of their assistance, but in order that the angels there may have functions and duties, and thence life and happiness, according to the duties and uses. Hence it is that there is with them the appearance that they act from themselves, but the perception that they do so from the Lord."

Of the Heavens themselves we are given many descriptions, showing that they are not only substantial as this world, but that they have scenery very similar. In fact, the description given of the processes of creation show that this world is as it is because that is what the Heavens are like, and this world is produced through that, not that through this. *Apocalypse Explained* (304): "In the Spiritual World it is exactly as it is in the natural world, as to lands, hills, and mountains; and in appearance the likeness is so great that there is no difference whatever, and therefore, after death men scarcely know that they are not still living on Earth."

In *Arcana Coelestia* (4529) we have a description of a botanist pursuing the study of his science in that world. "He saw there most beautiful plantations, and most delightful flower beds of immense extent. He strolled through the plain, and not only looked at them one by one, but also gathered them, and held them close to his eyes. He declared that flowers and plants are to be seen there in vast abundance such as are never seen in the world, and are scarcely comprehensible here; and that each one sparkles with an incomprehensible splendence, because they are from the light of Heaven."

There are several descriptions of the houses in Heaven, of which the following, from the *Last Judgment Post* (318) may be taken as an example. "The houses are like those of men, with rooms, and apartments, and courts as in the world; and within them are tables, seats, utensils and various ornaments. In the Heavens there are palaces so magnificent that palaces in the world cannot be compared to them. These palaces are of a magnitude so great, and of such symmetrical and architectural beauty, both without and within, and are decorated in such ways with gold and precious stones, that no picture painter on Earth could possibly express them."

Although there are several descriptions of magnificent buildings in the Heavens, it must be noted that the most gorgeous of these structures are not in the highest Heaven. Swedenborg divides the Heavens into three essential divisions, naming them the Celestial, the Spiritual, and the Natural Heavens. Recalling what was said when speaking of the atmospheres, it will be noted that the Celestial Kingdom was described as being distinct by a discrete degree from the spiritual Kingdom—that is, having its essential existence in the finer atmospheres, just as the spiritual is discreted from the natural. The Celestial, or highest Heaven, is described as something so sublime that it is hardly conceivable to us on the Earth. Swedenborg was only enabled to see it under very special protection. Life there is described as being at the same time very much more intense, and yet very much simpler than the life in the lower Heavens, lived much more closely in contact with nature—nature there being much more beautiful even than nature on Earth. Those angels are those which are dominated by the most intense love of God. The Spiritual angels, in the parts where the most beautiful buildings are seen, though still loving the Lord intensely, are dominated more by the understanding; while those of the Natural Heaven, which is also part of the Spiritual Kingdom, are those whose interest is chiefly in the natural good of life.

It will be seen that these distinctions, and the very many varieties in each, make the conditions of life very different in different parts, but most of the descriptions have special reference to the parts not so far different from the Earth. Thus, in *Heaven and Hell* (181),

(Continued at foot of next column).

London Spiritualist Alliance and The Quest Club.

STUDY CLASSES

A course of ten Study Classes will be held on
TUESDAYS at 8.15 p.m. from OCT. 6th to DEC. 8th.
on

"CONCENTRATION AND MEDITATION"

With instruction in Psychological and Spiritual Methods
for Personal Development

conducted by

Mr. WILLIAM J. MACMILLAN

(a practising healer of established reputation)

Fee: Three guineas, payable in advance.

See leaflet inset for Synopsis of the Course.

16 Queensberry Place, London, S.W. 7
Kensington 3292/3

"TED IS NOT DEAD!"

AUSTRALIAN VICAR'S ADDRESS TO SCHOOLBOYS

By E. G. M. WRIGHT

IN view of the prominence now being given to the growing contact between the Churches and Spiritualism, the following account of a funeral service that I attended recently at Orange, New South Wales, Australia, some 200 miles from Sydney, may be of interest.

The funeral was that of a boarder in one of the colleges, which accommodates some 80 boys. The lad was only 15 years of age and had had but a brief illness before he passed on. In the Anglican Church in which the funeral service was held, the space was occupied chiefly by the boys of the college. The coffin, which was covered with flowers, had been placed there the night before.

On the previous afternoon (Sunday) the Headmaster, instead of taking the usual Bible lesson, had talked to the boys on the subject of death, presenting it to them as a natural and unawesome stage in the progress of life.

The Vicar opened the service by saying: "We will sing Ted's favourite hymn, 'Sun of my soul.'" At this stage it was not easy to control the feelings, and the hymn was not well sung; but the Lord's Prayer and the reading of certain passages from the Book of Revelation, in the Headmaster's familiar voice, seemed to give to the boys a firmer grip and a steadying strength.

The most remarkable part of the service, however, was the talk which followed—the line which the Vicar took being such as, though common enough among Spiritualists, is all too rare in some of the Churches.

"We are gathered here," he said, "to pay tribute and honour to Ted, not to mourn his passing. Give your sympathy to his father, mother, brothers and

(Continued from previous column).

respecting the clothing of the angels, we read: "That the garments of the angels do not merely appear as garments, but really are garments, is evident from the fact that they not only see them, but also feel them; and also that they have a number of garments; and that they put them off and on, and those which are not in use they preserve. That they are clothed with various garments I have seen a thousand times." *Heaven and Hell* (178): "Their garments correspond to their intelligence. The most intelligent have garments that glow like flame; and some that shine as with light. The less intelligent have garments of various colours."

As those there are drawn together by an internal quality or character, and as character is built by experience, it follows that those from different races and from different ages of the world's history, and even different countries and towns, are not all mixed together, but draw each to their own company, and so produce places there that correspond in certain ways to their own time and place of origin, in some cases producing even some degree of external resemblance in their environment.

We are given descriptions of their life and duties, recreations, games, music, and arts, and also worship, which last forms a very important function in the life of Heaven because it is the spontaneous expression of adoration of the Lord.

Of the general state of felicity and peace of those in the Heavens, we are told that there are no words on Earth to express it. If we could succeed in banishing from our lives, our homes, our speech, and even our thoughts, anything which in any way reflects cruelty or unkindness, or selfishness, we should only be on one step towards the realisation of the peace of the Heavens.

sisters. Ted himself is not dead, but alive; more alive than you are at this moment."

He referred briefly to Ted's home life, his school life, and his religious life, bringing out the points in each. Continuing, he said: "Ted's father, throughout his son's life, has sought to do his best for him, and his desires were fulfilled in the sending of his boy to this college, in order that, through this education, he might become fitted for his future life. Here in this Church, where his coffin now stands, Ted was confirmed; and he realised to some extent the responsibility that was his when the Bishop laid his hands upon him and prayed for the blessing and guidance of God.

"When presently we go to the cemetery and place this coffin containing the body of Ted in the grave, do not say, 'Poor old Ted'; do not shed a tear, for Ted is not in that body—that body was just the structure in which the character of his soul was built.

"Ted may now be looking at his life with much interest. He will see the perfect pattern, and will also see his own faulty copy of it, due to the dropping of a thread here and a thread there; but he will now be able to put the mistakes right; the power will be his through the Will of God and the Love of Christ.

"I visited Ted on Friday last. He was very ill, but his eyes lit up when I told him of my new car and that I had been able to do 70 in her. 'That was great, sir,' he said. You all know how interested Ted was in aeroplanes, cars, radio, and so forth; and his love of speed. Well, in the Bible we are told of the chariots in Heaven with the charioteers, those legions of angels that go here and there to do the bidding of God. Can't you imagine Ted wanting to take charge of one of those chariots and seeking to satisfy his love of speed?

"So, boys, Ted is not dead, but alive, living a new and more glorious life, and also not forgetting us who are left behind, but still sharing in our lives."

As to the immediate effect of the Vicar's words, witness the confidence, and even heartiness with which the boys took up the singing of the final hymn, "Fight the good fight."

After the service, the father told the Matron of the school that the address to which they all had listened had afforded him great comfort and had brought peace to his soul; for he had been tempted to reproach himself, wondering whether he had done the best that was possible for his boy. Then a prep. boy came up and said: "Gosh, Matron, I did not know that when you were dead you were alive. I guess Ted has a go at one of the chariots!"

FRAU MARIA SILBERT

News has been received of the passing of Frau Maria Silbert, of Graz, Austria, known in this country and on the Continent as a powerful physical Medium. As a child (says the *Encyclopaedia of Psychic Science*), Frau Silbert could predict future events; the physical phenomena developed at the expense of her clairvoyant powers. Her apporments were preceded by remarkable lights resembling lightning. A deceased Doctor, calling himself Dr. Franciscus Nell, was her chief control, and one of his curious demonstrations was engraving cigarette cases, held under the table, with his name. Prof. Dr. Paul Sünner recorded in *Psychic Science* of January, 1931, some sittings in which, whilst the Medium's hands were visible above the table, the engraving feat was demonstrated five times in succession, additions being scratched on the same cigarette case on his request.

Frau Silbert visited the British College of Psychic Science on three occasions and gave many interesting sittings. About two months ago she wrote to Mrs. Hewat McKenzie (President of the College), who says that Frau Silbert always recalled her visits to London with pleasure, and sent greetings to her many friends.

THE INCERTITUDES OF GREAT AUTHORITIES

Review by H. F. PREVOST BATTERSBY

"THE great problems of life and death are," the publishers tell us, "discussed in this provocative book* by the greatest living authorities." One may concede the authorities, though they are not all the most authoritative in the subjects they discuss, but it is difficult to discover anything provocative in their discussions, or to find any disclosure that is "challenging" in what they say.

Dr. H. Spencer Jones writes of *Life on the Planets*, but he has no new theories to propound. There may be this, or there may be that; but we neither have, nor are ever likely to have, certain knowledge.

Prof. F. G. Donnan asks *Can we create life?* but his answer is no more than to say that we have not done it yet, and that if we did it we might not know it was done. He caps the old adage *omne vivum e vivo* with another: *nullum vivum sine historia*.

Much more has been told than Prof. Cyril Burt offers us as to *The Meaning of Dreams*; and Prof. H. Levy, enquiring *What is the Universe*, can only tell us that it will be different from what it is, a guess we might have reached in our own back garden.

Prof. E. N. da C. Andrade is cautiously vague about *The Atom*, and Prof. E. V. Appleton, in summing up what everyone does not know about *The Ether*, concludes: "This does not necessarily mean that there is no such thing as an ether, but it does mean that the ether does not behave like any other known kind of substance;" and, in a concluding essay, Prof. J. C. Flügel attempts the impossible in trying to compress *The New Psychology of Conscience* into a few pages.

Hence, for anything in the way of challenge and provocation one has to explore the first three papers—by the Bishop of Birmingham, Mr. Bertrand Russell and Prof. J. B. S. Haldane.

Bishop Barnes will always seem provocative to people who object to any mixture of reason and religion, but in searching for proofs of an after-life he seems not reasonable enough.

Sketching the evolutionary process, he claims man as the crown of it, and argues that, since man knows right from wrong, can build Westminster Abbey, make an aeroplane, and calculate the distance of the sun, he cannot at death perish utterly.

But if mere achievement is to confer immortality, the claims of some insects more skilful even than man would have to be considered.

He says: "I am sure that the universe has been shaped and is governed by an intelligent purpose . . . Evolution points directly to the presence and activity of God . . . Judged by our standards, God the Creator is reasonable . . . God's scheme is only reasonable if after death the man's spirit survives."

But such statements, such assurances, are mere pious expectations; they are absolutely without value as an argument for survival.

Even granted that God is, that He is good, that He has a purpose in creation, it by no means follows that such purpose is concerned with the survival of man as he exists to-day.

The super-man of the future may be worthy of immortality, and we be mere steps in his production, as the reptile, the mammal and the ape have been steps in ours.

"We are all conscious in ourselves," says the Bishop, "of powers and talents that will never come to fruition on earth. They will be wasted—the scheme of creation must be deemed unreasonable—unless there

is an after-life where they can be used."

An after-life, yes. But whose? Dr. Barnes seems to have some misgivings, for he asks: "'But when did man put on immortality?' I can give no answer."

But he seems to assume it was at some date in the past; and he has doubts who to-day may have a claim to it.

He would exclude the "wretched mental deficient." But if Bishop Barnes received a blow on his skull which reduced him, as such blows can, to the mental and possibly moral level of his "wretched deficient," would he encourage us to believe that he had forfeited immortality?

He ends his paper very sensibly. "We can ask a thousand questions about the After-Life and answer none of them save by a guess."

The mere materialist and the Christian prelate have thus one conclusion in common.

The materialist is represented by Mr. Bertrand Russell, who agrees about the guess, but differs in his convictions, though, like the Bishop, he also bases his argument on a fond belief.

He begins by explaining that because man to-day is different from what he was yesterday he can be hardly said to exist. "The continuity of a human body is a matter of appearance and behaviour, not of substance." Also: "The part determined by heredity is handed on to our posterity, but cannot, in the individual, survive the disintegration of the body."

MORE GUESSING

A pure guess, you see, just like the Bishop's! but less creditable; since scientists are not supposed to guess, and, as Mr. Russell denies an after-life, it is surely unscientific to assume what may not happen there.

For his main argument he relies on the old illusion of the materialistic: that the brain and not the mind is the man.

"The brain, as a structure, is dissolved at death, and memory, therefore, may be expected to be also dissolved!"

Another guess, you see! and another assumption, for which surely scientific support could not be claimed—that the seat of memory is the brain; since memory may be lost and found without apparent cerebral alteration, and may persist in old age when the brain seems to be worn out.

"Memory," he tells us, "may be obliterated by an injury to the brain." Certainly, but it may also be restored by a repair of the injury; proof that the mind is still there to function when the mechanism it uses is again in order.

One does not know, of course, how accessible Mr. Russell's mind may be to the acceptance of facts; but surely he cannot dispute the overwhelming evidence that men, during life, can dispense with their bodies and be as fully conscious, while outside them, as they are in the flesh.

Mr. William Gerhardt's story brought a spate of similar experiences, but even Science has been aware that the warrant for such happenings is incontrovertible.

Mr. Russell may be determined to ignore this evidence, since it practically disposes of his guess that mind and memory are dependent on the physical matter of the brain, and makes reasonable the contention that since the brain is thus shown to be no more than a piece of mechanism which can be dispensed with during life, its loss cannot be used as an argument against survival.

"It is not rational arguments, but emotions," concludes Mr. Russell, "that cause belief in a future life;" to which one might reply that it is not rational arguments, but irrational preconceptions and scientific assurance which are responsible for a disbelief in it.

Prof. Haldane stands somewhere between the Bishop and the mathematician. "Other religions," he says, (Continued at foot of next column).

* *The Mysteries of Life and Death*. Great Subjects discussed by Great Authorities. London. Hutchinson and Co. 1936. 6/-.

CRITICS ANSWERED

REV. LESLIE WEATHERHEAD'S TESTIMONY
QUOTED AGAIN

DISCUSSION of Spiritualism and its relation to Christianity, began by Mrs. St. Clair Stobart's recent visit to Norwich, still goes on merrily in the Norwich newspapers.

Replying to several correspondents, Mr. Herbert E. Wiseman writes in the *Eastern Daily Press* (September 2nd) as follows:

"My third critic, Mr. Green, 'emphatically and absolutely' declares that other people cannot have had psychic experiences denied to himself. This is precisely the kind of deplorable dogmatism which Mr. Green would condemn when exhibited by the 'modern churchman' who disbelieves in the miraculous, although the latter is more logical in including the Biblical miracles. Evidently Mr. Green has not studied the voluminous records of the Society for Psychical Research or any of the long list of books written by scientific and other competent investigators of psychical phenomena. These contain a mass of evidence in support of my contention that miracles similar to those recorded in the Gospels have happened in every age and are happening all over the world to-day and that, therefore, it is legitimate to infer the substantial truth of the Gospel narratives, although not necessarily in every detail or in every case.

"Even if we cut out modern Spiritualism (which merely reproduces, under controlled conditions, phenomena that occur spontaneously elsewhere) there still remains abundant evidence for the occurrence of healing miracles (e.g., in connexion with Christian Science, Lourdes, Holywell, etc.) and for the reappearance of deceased persons in physical form.

"Mr Green asks for a 'concrete instance of this reappearance.' Perhaps the following will impress him, as it is vouched for by the Rev. Leslie Weatherhead [minister-elect of the City Temple, London] in his book, *Jesus and Ourselves* (p. 285). A ministerial friend of his answered the door bell one stormy evening and found standing outside in the pouring rain a young woman whom he recognised as having attended his church in a previous circuit, which he had left some sixteen months before. She was greatly agitated, and entreated him to come and pray with her dying father at her home five miles away. He agreed to accompany her, and on arriving at the house was

(Continued from previous column).

"promise the ultimate extinction of individuality as the greatest possible blessing. I have some sympathy with this view."

He expects that, in fifty years' time, his friends will be heartily tired of him, and he will be rather tired of himself.

"To however slight extent, I have justice, courage, mathematics and human kindness, and after my death they will be manifested in others for whom I shall make room. If these others are better than me I shall have no cause for complaint . . . For death is not the end of life. It is only the end of my life or your life."

Well, that winds up all that there is in this volume of challenge and provocation. For the Spiritualist, at any rate, it is not a great deal.

And, reading these disquisitions by "great authorities," trying by endless argument and sophistry to solve the mystery of the Hereafter, one is reminded of a certain Council of State in Petersburg, which spent three hours discussing the position of an island in the Arctic, till someone suggested fetching an atlas from the other room.

How long, one wonders, will it be before it occurs to these learned and amazingly ignorant "authorities" to consult the atlas in the Other Room?

greeted by the mother, who welcomed him warmly, but inquired how he knew that her husband was passing away. 'Your daughter came for me,' he replied, with some surprise at the question, and turned round, only to find that his companion had mysteriously disappeared. It was the woman's turn to be surprised now . . . 'You haven't heard, then,' said she, 'that my daughter died a year ago!'

SIR ARTHUR AND THE FAIRIES

In the *Manchester City News* (August 29th), Mr. Ernest Oaten deals with the oft-repeated allegation that Sir Arthur Conan Doyle allowed someone to "pull the wool over his eyes" in connection with the fairy photographs, by accepting a fake "which would have been exploded if he had made the slightest enquiry of an expert." In reply Mr. Oaten says:

"In matters of psychic investigation Sir Arthur Conan Doyle was always accustomed to go to headquarters when he wanted an opinion. If 'Townsmen' had read Sir Arthur's book *The Coming of the Fairies*, instead of trusting to hearsay or prejudice, he would have known that the photographs were submitted to the leading experts in London, including the experts of the Kodak and Illingworth Companies.

"Their verdict was that there was not a sign of fake. They suggested that with all their studio equipment, they might be able to fake something like it, but not a single expert dared to say that there was the slightest evidence of fake.

"It would be interesting to know who is the local photographer, whose opinion is of greater value than that of the greatest experts in the country?

"Mr. Snelling, for thirty years the expert at the Illingworth Company's factory, definitely said: 'These two negatives are entirely genuine, unfaked photographs, of a single exposure, open-air work. They show movement in the fairy figures, and there is no trace whatever of studio work, involving card or paper models, a dark back-ground, painted figures, etc. In my opinion they are both straight untouched pictures.'

"Mr. West of the Kodak Company bore the same testimony.

"As the personal friend of Sir Arthur over a number of years, I know he was as careful and as thorough in his psychic investigations as he was in the examination of the great Wyrley maiming outrages, and in that of Oscar Slater, in both of which cases the whole of the detective forces in this country were wrong, and Sir Arthur was right. As he is not here to defend himself, perhaps you will allow me to make this statement."

MR. JOHN GEORGE MCFARLANE

Representatives from local and district churches and lyceums on Saturday attended the funeral service, at the Portsmouth Temple of Spiritualism, Victoria Road South, of the Temple's late Secretary, Mr. John George McFarlane, who, in addition to holding this office for 28 years, had been Secretary of the Southern District of the Union of Spiritualists, ever since its formation some eight years ago. Gosport, Emsworth, Cowes, and Ryde (Newport Street and Belvedere Hall) were among the districts represented.

Mr. McFarlane, whose home was at 6 St. Piran's Avenue, Copnor, was taken ill on a tram car on his way to his employment in the Dockyard on the previous Wednesday and died in the Royal Portsmouth Hospital an hour later.

Mr. F. Blake, President of the Southern District of the S.N.U., who conducted the service, described Mr. McFarlane as "17 stone of dynamic energy."

In accordance with Mr. McFarlane's wishes, the flowers sent by his many friends were used to decorate the church building, and many were also forwarded to hospitals. No mourning was worn.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

WANTED, A PROGRAMME

Sir,—In an article entitled "Pentecost and Its Phenomena" appearing in *LIGHT*, June 2nd, 1933, by Dr. Nandor Fodor, is a sentence pregnant with meaning for us to-day. It is, "The comparative rareness of full Pentecostal manifestations is solely due to the absence of design on the part of the operators in the unseen."

"Absence of design on the part of the operators in the unseen." A brave mortal so ruthlessly to assail in condemnation those on the other shore. And yet we cannot but agree with Dr. Fodor in his conclusions.

Psychical phenomena there is, but concerted action there is none. This apparent inactivity on the part of the Masters and Guides, the confessed leaders in the work of redemption of poor humanity, is incongruous with the Gospel record of their sacrifices. Their desire is action; their life is service.

Why this seeming sloth and slackness? Have they grown weary in their well-doing? Such a condition is unthinkable.

The concerted activities of Pentecost rebuke us. The saints on the Other Side mark time, waiting for us to fall into step. Their programme must await its performance while we severally carry on our little activities.

Individuals and Churches, in and out of Spiritualism, are bent upon a campaign of personal and group advancement rather than in combining our forces with those invisible allies who helplessly wait for such action.

There was perfect co-operation at Pentecost, with the result that the group of believers went into effective action.

Why develop mediumship, why establish Churches, unless there follow a marshalling of the ranks under a purposeful and conquering leadership? In such a manner was, eventually, the great world war won.

By such a combination will the eternal conflict with frustration be ended.

The presence of design on the part of the operators in the unseen we have failed to realise. Suppose we begin to enquire what purpose they have in view, what line of action they wish us to follow.

A little less self-seeking, a little more personal devotion to others and to the common cause. Perhaps sacrifice and suffering will follow. But victory lies that way.

In a world threatened with disaster, this is imperative. Who dares?

Calgary, Canada.

(Rev.) D. McKEEN REID.

"ONLY ONE RELIGION"

Sir,—Your issue of the 11th June has just reached my remote address in South America. Its journey across the mountains was delayed by snow.

Mr. J. W. Macdonald's letter moves me to write. Some time ago I had an experience not unlike—though less violent than—that described by Mr. Macdonald. Already I had been convinced of Survival by cumulative evidence and by three short, unpremeditated astral flights—a type of phenomenon of which I was previously ignorant. My remarkable experience, comparable to that of Mr. Macdonald, spurred my desire to arrive at some measure of understanding. My quest was mainly illuminated by Sir Francis Younghusband's *Modern Mystics*, and by the works of Ralph Waldo Trine.

My conclusions are that whereas the surface of the globe is divided by exalted creeds, all bedrugged by

pious superstitions, there is only one religion—a striving to commune with the living God in whom we live, and move, and have our being.

I venture, in all humility, to believe that the serenity of constant communion with the spirit of the universe is a comparatively proximate goal of human evolution.

Chile, South America.

W. F. DOUGLAS.

THE MAHATMA LETTERS

Sir,—The writer of your review on *Who Wrote the Mahatma Letters?* (*LIGHT*, July 30th) asks for the method of delivery of these letters to be more clearly expounded.

Messrs. H. E. and W. L. Hare have selected their evidence and omitted certain important data, amongst other matters the fact that one letter was delivered in a railway carriage in Northern Europe when Mme. Blavatsky was in India. A triangularly folded bit of paper floated down from the ceiling of the carriage in the presence of two witnesses, to one of whom it was addressed. It contained information hitherto unknown to either of those present.

In a recent correspondence in another paper, the Messrs. Hare airily dismiss all previous investigations as unsound and prejudiced. The omission of all evidence in support of the authenticity of these letters would seem to invalidate their own attack upon them.

(Mrs.) ADELAIDE GARDNER,

General Secretary, Theosophical Society in England.
50 Gloucester Place, London, W.1.

"SANCTIFIED COMMON SENSE"

Sir,—In your July 23rd issue, B. F. Macintosh wishes to be enlightened on the meaning of the term "sanctified common sense," and since he found the term in a recent communication of mine, and no other has ventured to enlighten him, may I be allowed a sentence in explanation? My use of the phrase was not in the old sense, I suppose (in which connection we have all seen it); but as implying common sense driven by a passion for understanding and sharing irresistible.

Calgary, Canada.

(Rev.) D. McKEEN REID.

AN OLD PROBLEM

Sir,—The well-known passage in the last Psalm sung in churches on Sunday evening, August 30, viz.: "Let everything that hath breath praise the Lord," once again aroused in me dissent and query, and the old problem as to whether the Creator is benevolent but not all-powerful, or all-powerful but not benevolent, came to my mind very forcibly. Also the lines concerning the flitting butterfly and the toad beneath the harrow.

Can Spiritualism offer any solution? Has it ever attempted to do so? Will it ever be able to? I should be very grateful if I could be informed whether there is any book in Spiritualistic literature which deals with this difficulty. The only "hint" as to a solution that I have personally come across is to be found in Mr. Ernest Hunt's interesting book, *The Great Law* (chapter III.).

E. N. LAURENCE.

RELATIVITY

Sir,—The approach of the meeting of the British Association makes it interesting to remember that the higher mathematicians and physicists (some of whom from superior heights disparage Spiritualism) are still concealing their knowledge that Einstein's theory of Relativity, which they accepted with veneration about thirty years ago, has been shown in your columns to be dud and dead. These gentlemen can still assure themselves smugly that "rien n'est perdu fors l'honneur."

43 Cedars Road, S.W.4.

GODFREY BURCHETT.

LETTERS TO THE EDITOR

CONDITIONS ON THE OTHER SIDE

Sir,—The following facts, taught by numbers of the most diverse authorities (Theosophic, Spiritualistic, etc.) may throw some light upon the problem vexing the mind of Mr. Mobbs, with regard to the work of Mr. Collen-Smith on the Other Side.

A vast number of human beings who "pass over" (particularly those who have *died sudden and violent deaths*, as well as those who have lived utterly materialistic lives, learnt nothing of spiritual conditions on the Other Side, or been addicted to gross vices, etc.) are far more akin and attuned to *earthly* than to *spiritual* conditions and vibrations after they have "passed over." The majority of them cannot *see* or *hear* the higher spirits endeavouring to help them, any more than the majority of human beings can see or hear, while in their physical bodies, those same higher beings ever endeavouring to help them and mankind generally.

This is where advanced human souls, still in physical bodies, can be, and are, utilised by the higher powers.

In sleep, we all pass out of our physical bodies into the etheric regions. Most people are there in an unconscious or semi-conscious state, but advanced souls are there in a fully conscious state, and the *most* advanced can also bring through, to the physical brain, consciousness of these realms and activities on the Other Side.

All souls still attached to a physical form, and functioning on those planes only during sleep, have etheric bodies of a different consistency to the etheric bodies of those who have "died"—far more *material* and solid-looking. An observer can tell at once from the appearance of his etheric body whether the owner is one still alive on the physical plane, or one who has "passed over."

Now, these *materially conditioned* etheric bodies can be seen by those suffering souls unattuned to any but gross earth-conditions and vibrations—they can both see them and hear what these spirits say and tell them; and it is therefore *through* these, still earth-living, human pupils and workers that the higher powers are able to contact, reach and help these darkened souls in the only way these souls can see, grasp and understand. Gipsy Hill, London.

E. M. WALLER.

TEACHING OF THE GUIDES

Sir,—I am afraid that it is only too true that thousands living in our very midst will have a "rude awakening" when their time comes. I do not see why one individual, or group, should claim a monopoly of this work and knowledge however. All the spirit-guides are teaching that heaven and hell are states of consciousness, and not localities, and that higher and lower degrees of both await everyone in the hereafter, according to the "mentality" or soul-state at the time of passing.

We have all been told, many times, that physical defects, even of the brain cells, will be completely erased directly the soul leaves the physical plane and commences life in its astral state, but all "mental" and soul distresses will find themselves in worse case than here, and in some cases in complete darkness, for darkness and ignorance are synonymous.

It is logical to believe, therefore, that they do require our help and prayers, and sometimes "rescue" through a Medium, as we can act as an intermediary between the higher vibratory states where the healers

and helpers would be, and the lower where they could not penetrate direct, owing to the extreme difference in vibratory frequency.

For this reason, one would like to see the Psychic Press filled with the teachings from the various guides to enlighten the people on just that very point, instead of the endless arguments and criticisms of which we are so very tired, and which only tend to turn away all those who would be of the greatest value to the Movement if attracted into it through its real teachings and valuable knowledge.

Aylesbury, Bucks.

E. P. EDWARDS.

[NOTE :—A letter from Mr. Mobbs will appear next week.]

DR. GEORGE COATES' COMMUNICATIONS

Sir,—Finding the little book, *From Worlds Unseen*, now known to be written by the late Dr. George Coates, of more than usual interest, I sought connection with the author. Dr. Coates, in his friendly manner, told me that he had got some further communications on the nature of the after-life, which I would think very important, and which he—if I understood him rightly—was somewhat afraid of giving to the public because they were so unorthodox.

I suppose that the extraordinarily interesting articles recently published in *LIGHT* (July 30th, August 6th and 13th) contain some of the communications Dr. Coates alluded to. And how glad the lover of truth is to see it plainly stated by a so-called "spirit" that he is not exclusively a spirit but furnished with a physical organism and living in a material world (*i.e.*, on some planet, and *cfr.* the words "our powers over the material world we live in," *LIGHT*, p. 523).

As stated in many articles (some of them appearing in *LIGHT*) it has for several years been my unshakable conviction that survival is a biological and astronomical affair. The existence of what could be called the bio-radiative total regeneration of the organism after death is a fact that must be discovered by natural science; and it will appear that such knowledge is the *conditio sine qua non* for the perfection of spirit-communion—or, in other words, for the establishment of satisfactory inter-stellar communication. I do not hesitate to predict that the extension of biology to become astrobiology, or cosmic biology, will contribute very essentially towards saving humanity from impending disaster so serious that, if not averted, it would crush civilisation.

HELGI PJETURSS, Ph.D.,

Reykjavik, Iceland.

Geologist, Philosopher.

WATER DIVINER HELPS B.B.C.

The *Sunday Referee* Radio Correspondent says a Water-Diviner has saved the B.B.C. hundreds of pounds.

The B.B.C., it is stated, chose a site for a new broadcasting transmitter on the Isle of Anglesey, but discovered the nearest water supply was miles away.

Just as the decision was being made to lay supply pipes at a cost of several hundred pounds an amateur water diviner from Bangor arrived. "I know that underneath this field is all the water you need," he said.

Mr. M. Tudsberry, B.B.C. Civil Engineer, took a twig offered by the diviner and stood on a spot indicated by him. "The twig twitched in my hands. I was amazed and I could not believe this apparent magic," Mr. Tudsberry told me. A well was sunk and now 450 gallons of water is being pumped each day.

**MRS.
MEURIG
MORRIS**

WIGMORE HALL - WIGMORE STREET - LONDON - W.1

SUNDAY SPIRITUAL SERVICES AT 6.30 P.M.

Commencing SUNDAY, SEPTEMBER 27th, 1936

School of Mezzantni

86 LANCASTER GATE, LONDON, W.2
Students' Classes resumed September 29th.

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone : Kensington 3292-3

Subscription Rates (including postage) — 12 months, 10s. 6d.; 6 months, 5s. 6d.; or from Newsagents, 2d. weekly

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS, LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order, obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS : For rates apply : The Advertisement Manager, LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7. (Phone Kensington 3292-3), Telegrams : "Survival, London."

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.).

EDITOR GEORGE H. LETHAM

As We See It

PRE-EXISTENCE

REINCARNATION is a subject on which Spiritualists are hopelessly divided, and on which discussion never ends. There are those who, with Mrs. St. Clair Stobart, hold that Pre-existence (involving Reincarnation) is the "other half of Spiritualism"—dealing as it does with existence before the present earth-life, whilst Spiritualism deals with life after the death of the physical body. There are probably quite as many who reject Reincarnation and who hold that spirit-control can be made to explain all the puzzling knowledge of strange places and other experiences which are supposed to provide evidence that people have lived before—like that of the Indian girl who recently declared that she recognised the man who had been her husband in a life which ended only some ten or twelve years ago; or like that of the young woman who, in a cinema, became convinced that she had, in a previous life, been a companion of Lady Jane Grey.

In a communication from a New Zealand reader published to-day, an alternative is suggested—namely, that, before reaching incarnation, all human souls pass through a long process of preparation in what—for want of a better term—may be called spirit-planes, where experience is gained and the basis of character (good or bad) laid in the exercises of free will.

This same alternative, in a much more elaborated form, was proclaimed some two years ago, in a series of trance-lectures delivered at Caxton Hall, London, by Mrs. G. Ray Richmond—her "control" being known as "The Professor." According to this teacher, the human spirit spends millions of years in the preparatory stages before reaching incarnation on the earth; and, in the last stages of this preparatory period, is so near to the earth, and so closely in touch with some of its inhabitants, that impression of people and places and events are "brought over" and "remembered" in the puzzling ways so often described. After the earth-life, development continues on other planes but there is no return here.

This—in either of its forms—is an alternative which might be considered by Reincarnationists and anti-Reincarnationists as offering a thinkable compromise. Perhaps this, and not repeated Reincarnation, was what Wordsworth had in his mind, when, in his "Intimations of Immortality," he wrote :

Our birth is but a sleep and a forgetting :
The Soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.

Perhaps, also, in this alternative, a place could be
(Continued at foot of next column).

PSYCHIC PROBLEMS

CONTINUING his careful study of Signor Bozzano's pamphlet and the problems it presents (see LIGHT, July 23rd), M. De Vesme quotes several cases, *Psychica* (Paris), where, he considers, it is not possible to decide whether the communications made came directly and telepathically from persons just passed over, or a few instants before passing over, or whether they were transmitted through the intermediary of spirit-agents.

The first case is taken from Emma Hardinge-Britten, who, in *Modern American Spiritualism*, relates how a certain Dr. Laird received, through an entranced Medium, the following message from his son, who was at the time fighting in the war between South and North :

"Tell my father," so ran the message, "to come at once to Donelsonville and to enquire for Captain Somers. I have asked him to see that he receives my chrysalis, from which the butterfly has escaped to the sunlit regions of Eternity." The word "butterfly" in this communication was extremely evidential, for the jovial, care-free temperament of Mr. Laird's son had earned him, amongst his friends, the nickname of "Butterfly." It was subsequently ascertained that the young man appeared to the Medium a few hours before he died, as he lay severely wounded in the field hospital.

The next case, taken from the *Journal* of the S.P.R., records how a Mr. Nelson, while travelling by train in India, was made aware of a presence by his side, and tearing a page from a book, he received in automatic writing a message from his daughter in England, telling him that she had at that moment passed out, after a brief but very severe illness. The French investigator is inclined to wonder whether, having just died (as was later on fully verified), the young girl would herself have had either the knowledge or the power to make this somewhat lengthy and explicit communication to her father. He suggests that the message may, in this instance, have been transmitted by an impersonating agent.

When Victor Hugo, at a table circle with his sons, was told that a friend of theirs, Mme. Girardin, had that moment died, and the exact hour was later on found to have really coincided with the hour of this lady's death, M. De Vesme suggests that, conscious of having an appointment to meet the poet, Mme. Girardin had in this way informed him telepathically that he must not expect her.

These are examples of the problems which perplex researchers; and M. De Vesme aptly quotes some words of Sir Oliver Lodge in this connection. He wrote :

"How are we to explain certain forms of mental transmission from person to person? Let us take, for example, the episode of the word 'Honolulu,' which I quoted in my book, *Raymond*. The well-known group of investigators in Birmingham had requested the mediumistic personality of Raymond to transmit to another experimenting group in London the word 'Honolulu'; and it was correctly transmitted. Now, this occurrence might be explained by regarding it as an instance of Telepathy. But there is one circumstance which must not be overlooked, because it constitutes the dramatic side of the interpretation; and it is this—that Raymond was actually en rapport with both these groups of experimenters. Under the circumstances, it is impossible not to recognise that although what happened *might* be explained by Telepathy, it is far more easily explained by assuming that the spirit of Raymond, as intermediary, had literally transmitted the message which he had been charged to deliver."

(Continued from previous column).

found for the theory of Dr. Helgi Pjeturss, our esteemed Icelandic correspondent, who holds that the so-called "spirit planes" to which souls go after the earth-life are worlds as real as our own, where life is as real in every sense as it is here.

LOOKING ROUND THE WORLD

FATHER THURSTON'S BIAS

FATHER HERBERT THURSTON, S.J., is probably the best-informed and fairest of all the many Roman Catholic critics of Spiritualism. He not only admits, but asserts, the genuineness of at least some forms of psychic phenomena (as, for instance, those observed through the mediumship of D. D. Home), and occasionally he comes near to an admission that evidential messages may have been received from people who have passed through the portals of death.

But sometimes (probably because of religious bias) he takes up an attitude which suggests unfairness or wilful obtuseness. For instance, in a review, in *The Tablet*, of Mr. Hamlin Garland's book, *Forty Years of Psychic Research* (reviewed in our issue of July 16th by Mr. Prevost Battersby) he says that many believers in psychic phenomena "are not Spiritualists," and "repudiate the spirit-hypothesis as unnecessary and do not consider that any proof of Survival is furnished by such manifestations." He must know that his use of the word *many* is not justified by the facts; for it is well-known that the great majority of competent scientific inquirers who have taken up the study of psychic phenomena, and continued patiently, have been ultimately convinced that the spirit-hypothesis is the only one that is at all adequate. Prof. Charles Richet, whom he quotes, admitted this both in public and in private, although he never publicly acknowledged his acceptance of the hypothesis.

SAINTS AND SINNERS

Then, Father Thurston draws attention to the fact—revealed not for the first time in Mr. Garland's book—that unpleasant messages sometimes "come through" from the Other Side. Presumably, his suggestion is that this condemns Spiritualism as dangerous and even wicked. Yet he should know that it does nothing of the kind, but, on the contrary, that it substantiates the teaching of Spiritualism that sinners are not changed into saints by passing through death, and that both saints and sinners may be able to communicate. Were all the messages such as would come from saints, there would be good reason to doubt their source; the fact that they bear evidence of coming from good and not-so-good, is evidence that they really come from beings who *have been* men and women, and who, in spite of the loss of the physical body, *continue* to be men and women.

MR. WICKSTEED ARMSTRONG'S NEW BOOK

Many readers will remember the valuable series of articles on "Scientific Philosophy of the Day," contributed to *LIGHT* during 1932-3 by Mr. C. Wicksteed Armstrong, F.R.G.S., in which the importance of psychic facts was clearly indicated. Mr. Armstrong is keenly interested in eugenics and, in a book, *Paradise Found* (John Bale, Sons, and Danielsson, London, 5/- net), he outlines, in the form of a travel story, the conditions, habits and beliefs that might be expected to prevail in an eugenic colony, isolated from the non-eugenic world. Placing the colony in the midst of the great forests on the high and healthy tableland in South Brazil, he describes its discovery as resulting from an aeroplane being forced out of its way in a storm.

In his story, the author deals with eugenic problems as they exist in civilised countries, and as apparently he thinks they might be solved in an isolated colony. Many readers will probably be shocked by the lines these supposed solutions take; and we think the general conclusion will be that, if the application of eugenic theories is likely to work out in the way the story suggests, it had better be indefinitely delayed. Physically, the results are represented as being marvellously beneficent; otherwise they seem to be altogether deplorable. As an imaginary travel story, the book comes near to being a "thriller."

L.S.A. AUTUMN SESSION

ATTRACTIVE fare is offered in the syllabus for the Autumn Session now being issued by the London Spiritualist Alliance and Quest Club. First amongst the lectures—which are always an important feature at the L.S.A.—come two by Miss Charlotte Woods on "The Path to the Higher Consciousness," a subject on which she speaks with knowledge acquired by close study and personal experience, and which she makes intensely interesting alike to mystics (of whom there are many) and to non-mystics (of whom there are more). This could be said on the strength of impressions gathered when Miss Woods lectured at the L.S.A. on "Cosmic Consciousness" some months ago, and these impressions were confirmed when subsequently an outline of the lecture (specially prepared by Miss Woods) was published in *LIGHT*.

Miss Woods is an active worker for the Theosophical Society; and it is an encouraging sign of the friendliness that ought to exist between the two movements, that she is willing to make her knowledge available to Spiritualists. The first lecture is announced for Thursday, October 8th, and the second for October 22nd; and Sir Ernest Bennett, M.P. (formerly a vice-president of the L.S.A.) is to preside.

OTHER L.S.A. FEATURES

Other features of the L.S.A. programme are of equal interest. There is to be a study class on "Concentration and Meditation," to be conducted by Mr. William J. Macmillan, a practising healer of established repute (on Tuesdays, 8.15 p.m., from October 6th to December 8th). On Wednesdays, 5 p.m., fortnightly, answers are to be given to written questions through the trance mediumship of Mr. P. A. M. Annan (beginning October 14th); and on the alternate Wednesdays (beginning October 7th, 5 p.m.) there are to be demonstrations of clairvoyance by well-known Mediums. For all these a charge will be necessary, and arrangements for attendance should be made in advance.

A feature of special interest not only to members, but to visitors and inquirers, is the Quest Club "At Homes," to be held on Wednesdays from 3.30 to 5 p.m., at which opportunities for making friends and obtaining information will be provided.

GOING TO NEW YORK

Lady Carey, a quiet but effective worker for Spiritualism in connection with the L.S.A. and other organisations in London, informs us that, encouraged by advice from the Other Side, she is going to New York in the hope that she will serve as an effective link between the Spiritualists of this country and of America. She will sail on the "Queen Mary" on September 30th, and arrangements are being made which will enable her to get into close touch with Groups and Societies in New York and elsewhere. We hope that Lady Carey's anticipations will be fulfilled, and that she will be able to bring back encouraging reports to her many friends in London.

"AN AUTHENTIC REMBRANDT"

The story is told in *Spiritische Bladen* (Holland) of how an authentic Rembrandt painting was discovered with the help of Mr. Zeeven, "the well-known parapsychologist" of The Hague. The writer describes how, about a year ago, he bought an old picture and, thinking it might be of value, he asked for the advice of Mr. Zeeven, who confirmed his opinion, and said it was signed by Rembrandt's monogram in a particular place. When the purchaser consulted an expert, he got a contrary opinion—namely, that the picture was of no particular value or importance. Mr. Zeeven, however, maintained that he was correct; and when the picture was submitted to a second expert this was fully confirmed—the picture was an authentic Rembrandt, and the monogram was found in the place indicated.

REINCARNATION: AN ALTERNATIVE

By M. CROMPTON-SMITH, of Wellington,
New Zealand

IN LIGHT for May 28th (p. 341) Mr. James McLintock asks that Spiritualism should endeavour to disprove Reincarnation and/or provide an alternative to satisfy the problems of life which Reincarnation appears to solve for many minds.

In LIGHT for July 13th, 1934 (p. 420), I gave the clear statement received at my own home circle that Reincarnation *never* occurs. So far as I can judge, the statement carries as much weight as any of those in, for instance, the Rosemary Records, Dr. Cannon's books, Miss Cummins' books, and many others in LIGHT and elsewhere.

One is impressed by the authority of these statements, but I am sure there is another explanation for them. But having myself felt the difficulties to which Mr. McLintock alludes, I asked as to pre-existence and the origin of the soul, receiving again similarly definite statements, the gist of which I give below.

First, however, I think I should give some particulars of the circle through which these messages come.

It is under the direction of one "Krishna," a very advanced spirit who lived, we are told, thousands of years before Christ and was an Indian philosopher, and is now too far on to communicate with earth, except through a chain of intermediaries. The spirit immediately in charge of the earth circle is an Egyptian, who lived during Christ's life and knew him (we have had a first-hand description of Christ's personality).

Neither of these spirits has reincarnated, and it is under the aegis of the former that the definite denial of Reincarnation, spoken as out of knowledge and not of opinion, is made.

PRE-EXISTENCE

That is perhaps enough as to the Circle. Now as to pre-existence, given in reply to my question, and taken down at once (we sit in light, not darkness). As in the Reincarnation message previously published, the communication was specially brought us from higher spheres, whence communication is rare except for special purposes. The communicators premised their descriptions by saying that, as we have nothing on earth similar to that which they were about to describe, they had a difficulty in finding words of our language for their purpose, spiritual things can only be suggested by crude analogies.

There is, afar off, what might be described as a kind of whirlpool of life essence, whirling and throwing off splashes or drops. Perhaps a better description would be a whirling flame, revolving and throwing off portions and sparks, as portions of a fire on earth blown by a high wind are driven off.

These portions of the light, or flame, are souls of men; the sparks, those of animals, etc. This is a crude and inadequate analogy, for there is a difference.

These portions, passing into the surrounding medium—more tenuous than we can conceive—absorb nourishment from it and grow therein, slowly taking on form and possessing, even at this stage, free will. This process of growth continues for a long period—the growing soul coming eventually to a mist into which it passes, and on emerging it is met and begins a new stage of growth under the charge of specially-trained spirits. In this stage it is, I believe, a long time training until, with fuller growth and consciousness, it is enabled, with the help of its guides, to assess its spiritual status and apprehend its necessity for a life in flesh to carry on its further development. It is brought then by its guides to the brink of incarnation, and opportunities for human life of various characters pass before it. With the advice of its guides the suitable

opportunity comes, the plunge is made and memory of its previous existence passes.

The soul has had free will, has developed as it chose, has still free will in choosing its earth-life; and, just as a determination to wake at a given hour persists through our sleep, so does the strength or character of the new soul's freely-willed impulse determine the result of its earth experience.

"Does this mean that earth-lives are predestined to an end, is there fate, can the soul select one or the other?" we asked.

NO FATE—ONLY CAUSE AND EFFECT

There is not fate, only cause and effect; a strong will to upward growth carries the human life upwards; a weak or selfish, downward; the selected surroundings chosen have their logical potentialities to be utilised by free-willed choice.

After life's fever is over, the spirit is again able to assess its status and again choose its spiritual path; free will alone determines its progress.

This is but a sketch—indeed, we had little more, for the whole matter is beyond our conception or language, we cannot pin it down to exact expression. There is only the fact that we have a prior spirit-life in which free will is dominantly effective.

That free will, which God Himself cannot overrule, directs our growth. One earth-life only is given us, no other is imposed on us against or with our wills. This again is a clear-cut, definite and authoritative statement, expressly made out of knowledge, not opinion, belief, or reasoning.

These messages antedated those I have referred to previously, but on mentioning these to our communicators, I was told that cases do occur in which one who has waked on the Other Side to a realisation of his wasted earth-life can, in some cases, be allowed so to overshadow and impress an existent earth person (as our guides do all of us) that he gains in some degree his lost experience.

Doubtless (although this was not said) this close connection of the two gives the earth-personality, if psychically sensitive enough, access to the overshadower's self-consciousness and memory, seeming to be his own of previous incarnations. But both remain separate personalities, the free will of the earth-person cannot be tampered with. I have no doubt the recent Indian girl's case is of this nature—she reincarnated after a few years, not thousands as required by the theory.

Other messages open out a view of creation which, though not unknown to Spiritualists, is rather hard to realise.

All our thinking is unconsciously coloured by our conception of ourselves as self-enclosed entities, not realising that there are (as we have also been taught) myriad forms of spiritual existences below the human. Every animal, insect, bacterium, plant, etc., has its spiritual control—either its own personal, or as part of a group in cases such as bacteria. The marvels of instinct in insect life, for instance, are directed and effected in this way. We are all nuclei in an ocean or field of living spiritual force interpenetrating us all, relating us all, from the lowest amoeba (and the lowest Hell) through innumerable steps right up to the Father; and apparently sporadic phenomena, such as that of Shashtra Devi, cannot be reasoned upon without realisation of the unseen greater world of life and force, and multitudinous spiritual beings and powers behind us and connecting us all.

There is neither East nor West, Border, nor Breed, nor Birth when two strong men stand face to face, tho' they come from the ends of the earth.—Kipling.

WARNINGS IGNORED

In the "East Anglian Daily Times," Ipswich, of September 1st, there appeared the following letter from Mr. Arthur Barker, of Felixstowe:

THOSE who are interested in prophecy are aware that 1936 is the end of Eastern and Western predictions. The organised religions for the most part ignore prophecy. This being the case, the leaders of religion have failed to give warnings, so often repeated in spirit-messages, of calamity to the world unless its rulers mend their ways and establish justice, which must be the prelude to a permanent peace.

Material evolution must go hand in hand with spiritual evolution, so that the benefits of applied science and machinery bring a blessing to the nations of the earth, instead of poverty and actual starvation to tens of millions as at present. The religious bodies as a whole know little of the spiritual gifts that enable men to gain knowledge and direction from the spiritual realms that encompass the earth. The more reactionary of them denounce these communications, though they fail themselves to take part in reforms which bring true religion nearer to the lives of the people. Workmen, too, are apathetic, for are they not at the present moment working overtime in most countries of the earth making weapons of destruction which will bring misery to innocent people?

Led by evil forces encouraging race hatred, mankind is preparing for a great effort of mutual destruction. Some would ask how knowledge of spiritual truth would avoid this. "As ye sow, so shall ye reap," says the Bible. This applies not only to the individuals, but to nations and their rulers. It holds good, too, in the life beyond, for it has been said that if the war-makers knew what awaited them in the life to come they would never embark on their evil enterprises. Neither would the banker, nor financier, who has withheld money to feed people, and who now comes with open hands to the armament manufacturer to provide the latest weapons destined to bring ruin and misery to many.

As there are economic laws that govern commerce, so are there spiritual laws which govern man's conduct. Man has free will: yet he is subject to law. Material evolution should be accompanied by spiritual evolution. In this the Churches have failed in their duty, and are thereby losing their membership.

CLEAR PLATFORM EVIDENCE

THERE was something like a variation of "cross-correspondence" in the course of clairvoyant and clairsentient messages given by Mrs. Stella Hughes at the service of the Marylebone Spiritualist Association at Queen's Hall, London, on Sunday evening.

Mrs. Hughes described an Italian officer, gave his name, and said he had passed over some six months ago in Abyssinia. He was asking for M—. There was an immediate response from a young woman near the back of the hall, on the ground floor, and a number of messages were given to her which she accepted as correct and evidential.

Then three names were given which the young woman did not recognise, but immediately a man in the balcony said he was a relative of the Italian officer and he recognised the three names as those of friends who had passed over quite recently in Spain. He confirmed the accuracy of all that had been given to M—, who was not a relative.

This is a piece of "platform evidence" which critics will find it hard to explain away.

Several other messages were given by Mrs. Stella Hughes and, without exception, all the names and descriptions were accepted as correct by the recipients.

The address was given by Mr. George H. Lethem (Editor of LIGHT), and Dr. Neal presided. There was an audience of over a thousand.

THE UNIVERSAL LIFE

MR. G. KENYON ROGERS writes as follows:

Sir,—The heading of Mr. de Brath's recent articles ("The Functions of Life," July 9th to August 13th), which he quotes from A. R. Wallace's "World of Life," together with his own remarks contained in the last three paragraphs of his first article, touch upon an aspect of the idea of Universal and Immanent Life that is coming to be recognised more and more in the scientific world.

One very interesting instance of this is to be found in Prof. Haworth's presidential address to the section of Chemistry at the meeting of the British Association held last year at Norwich, of which I enclose an account:

Prof. Haworth opened his address with an apt quotation from Robert Bridges' *Testament of Beauty* as his introduction to his subject, "the Molecular Structure of Carbo-hydrates." In the course of his address, he pointed out that, whereas a few years ago, the chemist could do little more than discover the number of each kind of atom involved, such remarkable progress had since been made, that he could now often describe, in the most intimate detail, their relations to one another in space.

Taking a molecule of the simple sugar, glucose, Prof. Haworth showed how its basic units would join themselves together in chains, of two or more units, in two different ways. When these have been strung together, or may we be bold enough to say, when they have so strung themselves together, one method of assembly gives us *starch*, while the other arrangement gives us *cellulose*. The marked difference between these two resulting products is due entirely to this difference in the method of assembling. Roughly speaking, the difference is this:—

Each unit of *glucose* has a side chain.

In the case of the molecule of *starch*, these side chains, each with a pendant unit attached, are all on one side of the string, whereas in the case of the molecule of *cellulose*, these pendants alternate on the two sides of the string.

What, we may ask ourselves, are the forces at work which manifest such beauties of selection and design. Whence proceeds this volition, this creative power of selection, this animating impulse? Mechanism may be its mode of working, but surely we may presume its Ground to be Soul or Spirit, call it what we may? Can we, indeed, come nearer to the answer than does Robert Bridges in his words in *The Testament of Beauty*:

... "we know not

Nay, nor search not by what creative miracle

The soul's language is writ in perishable forms—

Yet are we aware of such existences crowding,

Mysterious beauties unexpanded, unreveal'd,

Phantasies intangible investing us closely,

Hid from our eyes by skies that will not clear;

Active presences, striving to force an entrance,

Like bodiless exiled souls in dumb urgency pleading

To be brought to birth in our conscient existence.

Has it struck you that Science now-a-days, represented by Physicists, devotes almost all its attention to invisible processes?

Listen to the words of one of the greatest thinkers of the day, whose theory of relativity has revolutionised our conception of the Universe.

Einstein says: "The supreme task of the physicist is the discovery of the most general elementary laws from which the world-picture can be deduced logically. But there is no logical way to the discovery of these elemental laws. There is only the way of intuition, which is helped by a feeling for the order lying behind the appearance, and this is developed by experience."

Clearly then, we must postulate that a Universal Life is pulsating through the whole, and that the old conception of a World Soul is once more coming into its own.

London Spiritualist Alliance Ltd. The Quest Club.

16 Queensberry Place, London, S.W.7
(3 minutes from South Kensington Station).

President: Miss LIND-AF-HAGEBY.

Hon. Treasurer
Capt. A. A. CARNELL.

Hon. Librarian
STANLEY DE BRATH, M.I.C.E.

Secretary: Miss MERCY PHILLIMORE.

INCLUSIVE MEMBERSHIP FEE—1 GUINEA PER ANNUM.
(i.e., L.S.A. and Quest Club.)

Phone: Kensington 3292-3. Telegrams: "Survival," London.

PRIVATE SITTINGS DAILY

With Miss Naomi Bacon, Mrs. Brittain, Mrs. Pamela Nash, Mrs. Ruth Vaughan and other Mediums approved by the L.S.A.

Will MEMBERS and ENQUIRERS
please note that the LIBRARY and
QUEST CLUB are now OPEN
from 10 a.m. to 7 p.m.

Apply to Secretary for
AUTUMN SYLLABUS

DEVOTIONAL GROUPS for ABSENT HEALING.

Conducted by Mr. W. H. EVANS. Sitters Invited.

Mondays: 2.15—2.45; 6.30—7.
Tuesdays: 6.45—7.15.
Wednesdays: 3.30—4.
Thursdays: 4.30—5 (Animal Group).
Fridays: 3.45—4.15; 7.45—8.15.
Saturdays: 2.30—3; 7.30—8.
Sundays: 3—3.30 (Obsession Group).

Special Assistance to Enquirers.
APPLY TO SECRETARY FOR FULL PARTICULARS.

CAN GOD GUIDE?

By W. H. EVANS

I HAVE read with interest the opinions expressed by different writers on the question of Spiritualism being absorbed by the Church. Mrs. St. Clair Stobart has brought the matter to the fore, and expresses the hope that one day the Church will absorb Spiritualism "lock, stock, and barrel." Whether this means the absorption of the S.N.U. and the G.W.L., I am not sure, but as both organisations are not Spiritualism, but exist to propagate it, I presume not.

Every Spiritualist is wishful that Spiritualism should get into the Churches, and no Spiritualist will oppose any movement by which it may be accomplished, for every Spiritualist must desire that the Churches should have a practical knowledge of Survival.

But there has emerged a new factor. Mrs. Stobart has been in the Provinces, and has discovered that all is not well with the movement. She has found a low level of presentation, with emotionalism masquerading as religion, and a tendency to make phenomena the be-all and end-all of Spiritualism. That, however, is not confined to small meeting places in back streets, there is a lot of it in the big societies. The state of affairs she refers to has been known for years, and efforts have been made to purify and uplift the movement. One great difficulty in the way is that the open door to the Unseen can be approached by people in every stage of development. Psychic powers are common to the race, they are not the possession of a favoured few. Education does not confer these gifts of the spirit, consequently the ignorant as well as the wise exercise these powers. How are they to be regulated? That seems to be the question.

Mrs. Stobart thinks that if the Church took the matter up, it would be able to impose some kind of control and be able to regulate the exercise of psychic gifts. Within the Church that would very likely be possible, but not outside; there would still be a large section of the people who would demand—and rightly so—the

right to exercise their powers outside the jurisdiction of any Church. And there is no guarantee that the psychic powers within the Church would be better in their manifestation than those outside.

Personally, while I am as desirous as Mrs. Stobart that the Church should have this knowledge, I do not think that the right use of psychic faculty can be imposed by rules and regulations from without; the control must come from within the psychics themselves. It seems to me that all the organisations of the movement have missed the most vital point—that only through God-loving Psychics and Mediums can we get God-direction for them and for the movement. There has been too much emphasis upon guides, and not enough upon the One Guide of all.

LOGIC OF BELIEF IN GUIDES

Spiritualists do not accept the logic of their belief in guides, for most of them act upon their own judgment and not upon the advice given to them by guides. Sometime ago, I suggested to an audience of secretaries and delegates of Spiritualist Churches that this matter of guidance should be put to a practical test. I pointed out that a Spiritualist Church is an outpost of the One Church existing upon the Inner Planes; that, for successful work, every Church should be in positive contact with that on the Inner Planes and their Church government should be more a matter of the spirit than unaided and unenlightened reason. For this purpose, I suggested that every committee and members' meeting should be preceded by a quiet time, in which the members should seek in silence the guidance necessary for their work. To me, that seemed, and still does, a practical application of what we profess to believe. It is never practised; hence we have innumerable difficulties, the friction of personalities, the sectionalising of the movement, and heated arguments that lead nowhere.

Every Spiritualist Church should be run on the principle of spiritual guidance. This needs no special psychic quality. Every one can listen-in to God and get help. It is done by thousands all over the world. But something will be needed.

What will be needed is that the affairs of Spiritualist Churches, together with their members, shall surrender their lives to God, shall place themselves in the stream of Divine Life and be willing to accept His guidance. It must be an affair, not only of committee and members' meetings, but of everyday life. You cannot change people by the imposition of rules and regulations. You may get some sort of submission, but it will not be whole-hearted and willing. If the things stated by Mrs. Stobart are true—and we know they are—the way to change them is by changing the people concerned. We have been so absorbed with phenomena, so taken up with the matter of Survival, that we have missed the most vital thing—the introduction of the Christ-Spirit into the lives of the members of the Churches.

Phenomena will not hold people; they may attend and listen to descriptions, but such rarely touch the springs of life. Spirit-messages may, and often do, give comfort, but they do not always change lives.

How often do those who are convinced of Survival fail to face up to the facts of life? I know, for I meet them. They have lost the secret of happiness. They are often wearied, disillusioned, blasé; life has no savour, the salt has gone out of it. Well, it can be introduced again.

Take a lesson from the Oxford Group, and see what guidance can do. Let us have more God-control with our guide-control, and see how much happier and joyous life will be. There is no freedom until one learns acceptance and surrender to God's will. How can this spirit be introduced into the Spiritualist Movement? That is vastly more important than getting Spiritualism into the Churches; it is no more or less than the salvation of the movement.

British College of Psychic Science, Ltd.

15 QUEEN'S GATE, LONDON, S.W.7
(Telephone: WESTERN 3981)

Hon. Principal: Mr. S. O. COX Sec.: Mrs. M. HANKEY

WRITE FOR BOOKLET

Marylebone Spiritualist Association.

LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at QUEEN'S HALL LANGHAM PLACE, W.1.

Sun., Sept. 13th. *Speaker*: Mr. THOMAS WYATT
Clairvoyante: Miss Lily Thomas. (Trance Address)
Sun., Sept. 20th *Speaker*: Mr. H. ERNEST HUNT.
Clairvoyante: Mrs. Stella Hughes

For particulars of weekday activities at Headquarters,
Marylebone House, 42 Russell Square, W.C.1
Apply Secretary: MUSEUM 0676.

The London Spiritual Mission

13 PEMBRIDGE PLACE, BAYSWATER, W.2.
(Marriages Solemnised).

SUNDAY, SEPTEMBER 13th—
11 a.m. Mr. Dearnley Sargeant
6.30 p.m. Miss Lily Ford

TUESDAY, SEPTEMBER 15th at 8 p.m.—
Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, SEPTEMBER 16th, at 7.30 p.m.—
Mrs. Susie Hughes, of Liverpool. Clairvoyance.

Thursdays—Miss Jacqueline will give Diagnosis and Healing
from 6.30 p.m. to 7.30 p.m.

Fridays—Mr. F. Pitt and Healers will be in attendance from
2.30 p.m. to 5 p.m.

The White Eagle Lodge

(A Church of the White Brotherhood)

PEMBROKE HALL,

12b Pembroke Gardens, Kensington, W.8.
Western 7914. Station—Earl's Court

Public Services:

Sunday, 6.30; Thursday, 6.30—7.30
(Address and Clairvoyance).

Diagnosis and Healing; Training Class for Healers;
Groups for Inner Teaching and Spiritual Unfoldment;
Library, Members' Club, and Rest Rooms.

For Syllabus apply Secretary.

The Chapels are Open Daily for Rest and Meditation.

MRS. ANNIE BRITAIN

Attends daily at the Psychosensic Institute for Private Sittings by
appointment. Also Group Seances every Wednesday at 3.30 p.m.
Limited to 8 sitters, 5/- (must be booked in advance).

Now on Sale. "Twixt Earth and Heaven" by Mrs. Annie Britain.
Post free, 5/4. Autographed copies if ordered direct from

THE PSYCHOSENSIC INSTITUTE
28 St. Stephen's Road, Bayswater, London, W.2.
Phone—Bayswater 2790.

SPIRITUALIST COMMUNITY GROTRIAN HALL

115 WIGMORE STREET, W.1.

President HANNEN SWAFFER *Chairman and Leader* MRS. ST. CLAIR STOBART
Secretary Miss F. V. GREGORY, M.B.E. *Hon. Treasurer* H. B. SIMPSON
Telephone: 6814 WELBECK

SUNDAY, SEPTEMBER 13th, 1936

11 a.m.—Mr. G. H. LETHEM

Clairvoyante: Mrs. Stella Hughes

6.30 p.m.—Rt. Rev. BISHOP WEDGWOOD

(Subject: "A Study in World Progress")

Clairvoyante: Mrs. Helen Spiers

Sunday, September 20th, at 11 a.m. ... Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Helen Spiers

Sunday, September 20th, at 6.30 p.m. ... Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. Thomas Wyatt

Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m. **Wednesdays, 12.30 p.m.**
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, September 14th—Speaker: Mr. E. A. S. Hayward, O.B.E.

(Subject: "Dr. Carl A. Wickland and his work in the cure of Obsession.")

Clairvoyante: Miss Lily Thomas

Wednesday, September 16th—Speaker: Mr. Ernest Hunt

Clairvoyante: Miss Eveline Canon

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to

Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write

to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write

to Miss Michell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Sept. 16th 2.30 Mrs. Gradon Thomas 6.30 Miss Lily Thomas

Sept. 23rd 2.30 Mrs. Fillmore 6.30 Mr. Harold Sharp

Tuesday, Sept. 15th, at 2.30 p.m. Mrs. Helen Spiers

Thursday, Sept. 24th, at 7.45 p.m. Mr. Glover Botham

Private Sittings arranged daily with the following Mediums:—Mr.
Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.
Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Helen
Spiers, Mrs. Gradon Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic
Portraiture).

Friday, September 11th, at 7.30 p.m.

Miss EVELINE CANON

Psychometry (limited to 20 sitters).

Members, 1/6; non-members, 2/-

Friday, September 18th, at 7.30 p.m.

Mrs. HELEN SPIERS

Psychometry (limited to 20 sitters)

Members, 1/6; non-members, 2/-

PSYCHIC BOOKSHOP AND LENDING LIBRARY

OPEN DAILY. (Saturdays excepted).

11 a.m. to 6 p.m.

SPIRITUAL SONGS

for Congregational singing and Home Circles by M. A. St. Clair Stobart.
Enlarged Edition. Words only, 1/-; with Music, 2/6.

Reduction for Quantities

VICTORIA SANCTUARY OF THE SPIRIT.

92 Buckingham Palace Road, S.W.1 (Entrance, Eccleston Travel
Bureau, Eccleston Bridge, opposite Victoria Station. Ground Floor).
Telephone: VICTORIA 7886

Founder-President and Resident Medium:

Mr. GERALD DE BEAUREPAIRE, G.W. Diploma.

Private Sittings Daily. Open Psychometry Meetings—

Saturday, September 12th, at 8 p.m., Mr. Gerald de Beaurepaire.

Tuesday, September 15th, at 8 p.m., Mr. Gerald de Beaurepaire.

Public Clairvoyance. Thursday, September 10th, at 8 p.m.,

Mrs. E. A. Rayfield.

Thursday, September 17th, Miss Thorndick.

Sunday, September 13th, at 11 a.m. and 6.30 p.m.—Service, Address

and Clairvoyance: Mr. Gerald de Beaurepaire.

ROSICRUCIAN FELLOWSHIP

21 Gloucester Gardens, Bishops Road, London, W.2.

Sunday, 11 a.m. Tuesday, 7 p.m. Thursday, 3.15 p.m.

Interviews and Special Classes by Appointment.

The Rosicrucian Order has existed on the inner planes of being from time
immemorial. The Rosicrucian Fellowship was founded by Max Heindel,
under the direct guidance of an Elder Brother of the Order, to serve as a
channel through which, in preparation of the coming Aquarian Age, the
teachings of occult truth should be available to all who follow the injunction
of Christ "to seek." All visitors are therefore welcome and postal
information will be sent on enquiry. All services are free, the Fellowship
being maintained by voluntary offerings only.

UNIVERSAL GROUP OF INTUITIVES

The following information regarding "The Universal Group of Intuitives" (whose announcement appears on this page) has been supplied to us by the General Secretary, Mrs. Frances Boltwood:

THE Universal Group of Intuitives, which is guided in all its activities by its leader and founder, Charles Kingsley, Canon, Author and Poet (1819-1875), has drawn from many parts of the world, as well as the members of its original mission, a membership of 140. This number is steadily added to.

The Universal Group of Intuitives was inaugurated at Grosvenor Hall, Ilford, on November 23rd, 1935. It came into being through the mission work which was founded by Charles Kingsley and opened in the home of Mr. and Mrs. C. D. Boltwood, at 6 Milverton Gardens, Seven Kings. This was begun on November 20th, 1932.

Angela's Healing Sanctuary has been a definite part of the work. Dagua, the Persian spirit-physician, has been the controlling spirit through Mr. Boltwood. In January, 1935, Mr. Boltwood was called to give up his commercial life and devote his life to the work required by the spirit-guides. With no resources, both Mr. and Mrs. Boltwood trusted the guidance received with full confidence, and never once have the guides failed to open the channels for supply. Many can testify to the healing work done.

The Kingsley Mission was the training ground for the greater work which has now been manifested, and those who have been loyal, now see the result of what must have been a great test of faith.

Since the inauguration of the Universal Group of Intuitives, Charles Kingsley, through the trance mediumship of Mr. Boltwood, has brought each week lessons which unfold the spirit-interpretation of the Bible. These lessons have been published monthly in the Group publication, *Intuition*.

The new headquarters, which will also be the new Father-Mother Church, Healing Sanctuary and Rest Home, will be dedicated by the leader and founder, Charles Kingsley, on September 19th. On the following day, the present headquarters will be dedicated as the First Church of the Universal Group of Intuitives, and in October, the Second Church at Dagenham, Essex.

A revised edition of *The Call* is now ready. In this, which is sent free to all, will be found the purpose of the Group's work. It is interesting to know that we are linked with the World's Group of Watchers and Servers, and on Thursday evenings Group circles are held, where silence and meditation make this contact a reality.

Particulars of the addresses and the times of the dedication services will be found in the announcement in the adjoining column.

SAVED BY A DREAM

Here is how I reckon my life was saved by a dream. One night, about five years ago, I dreamt that I was standing by the bus stop near home as usual, and when the bus came along the conductor said, "Full up!" so that I couldn't get on.

The conductor had a mole on his face, and as the bus went on, I noticed that the bus had turned into a hearse. The dream shook me up a bit.

The next day when I went to work I thought about the dream as I was waiting at the bus stop. Along came the bus, and I was just going to get on when I noticed that the conductor was the same as the one I saw in my dream, mole and all. That was enough for me, as you can imagine.

I decided to miss the bus—and a good thing I did, for not long after, when I got on to the next bus and travelled a few hundred yards, we saw a wreck of a bus, and learned that four people had been killed and nearly all the remainder of the occupants injured. It's a queer story but true, and I shiver now when I think it.—D.H. in *The Star*.

CHARLES KINGSLEY

Canon, Author and Poet (1819-1875),
The Leader and Founder of

The Universal Group of Intuitives

(through the Trance Mediumship of Crusader)

will DEDICATE the

**New Headquarters,
The Father-Mother Church,
Healing Sanctuary and Rest Home**

at 146 WORPLE ROAD, WIMBLEDON, S.W.19

on Saturday, September 19th, 1936

at 6 p.m.

and the

**First Church of the Universal Group
of Intuitives**

at GROSVENOR HALL,
45 GROSVENOR ROAD, ILFORD,

on Sunday, September 20th, 1936

at 6.30 p.m.

Will those wishing to attend these Services, one or both, apply for ticket (free) to ANGELA, 45 GROSVENOR ROAD, ILFORD, ESSEX

LECTURES

on the following subjects will be given at

30 LANSDOWNE CRESCENT, W.11

on Fridays, at 8.15 p.m., by

HARI PRASAD SHASTRI

author of "Wisdom from the East," etc.

September 11th—The Message of the Upanishads.

September 18th—Nicheren. The Saint of Japan.

September 25th—OM. The Word of Power.

October 2nd—Two Sacred Himalayan Peaks.

October 9th—What is God-realisation?

Oct. 16th—In Buddhist Temples of Omishan, China.

Lectures on the Upanishads are also given by Professor Shastri at the same address on Wednesdays, at 5.30 p.m.

HOLMDAKOPIN EXISTS TO HELP YOU

If you are not feeling well, have perhaps lost touch with the music of life, or are tired and jaded, I invite you to come and stay with us—we might be able to help you a lot. Or if you just wanted a holiday, we should be very happy to see you.—Dudley Croft Goode, M.N.C.A., Naturopath, Spiritualist healer, etc., "Holmdakopin" (Food Reform Guest House), Spencer Road, Ryde, Isle of Wight.

A VERY DOUBTFUL STORY

The man who told me the following ghost story was deeply pained when I received it with a sceptical smile. True or not, here it is:

Motoring in Somerset, he stopped for dinner at a village inn. A young man at the same table discoursed to him about the local ghost, a young artist, adding, "He interests me because I am one myself."

"What—an artist or a ghost?" laughed the traveller.

Next moment the waiter, who had been watching him curiously from the far end of the room, was at his side, holding a glass of water to his lips.

"Feel better now, sir?" he asked. "I thought you might be took bad when I see you talking to the ghost."

The traveller looked again. The young man had vanished.

After that the traveller had no appetite for the remaining courses of dinner.—(A writer in the *Daily Sketch*).

The Bridge of Death

(Some Thoughts for the Bereaved)

By
HELEN ALEX. DALLAS.

"The grave itself is but a covered bridge,
Leading from light to light through a
brief darkness."
The Golden Legend.

The series of articles by Miss Dallas, published in LIGHT under the above title, is now issued as an attractive 16-page booklet.

To enquirers, it presents in concise form a case for survival based upon evidence.

A valuable pamphlet for propaganda.

PRICE - TWO PENCE

Post Free 2½d. To Societies, 1/6 per dozen

From

L.S.A. PUBLICATIONS LTD.

16 Queensberry Place
London S.W.7.

Classified Advertisements.

Advertisements in LIGHT reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

Prepaid Rates for small classified advertisements—24 words, 2/-, minimum 2/-; every additional 6 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, LIGHT, 16 Queensberry Place, London, S.W.7. Telephone: Kensington 3292-3 (Advertisements given over the 'phone must be verified in writing).

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena: Thursday at 3, Phenomena. At 8 Educative lecture and discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

HEALING

C. S. COLLEN-SMITH, Ph.D., Ps.D., Psychotherapy, Psychic Healing. Mental and Nervous Disorders. Neuroses, morbid fears, Osteopathy, etc. Also children. Available for Spiritualist Propaganda Meetings, public or private, Lectures, etc. 27 Manchester Street, W.1 (Welbeck 9449).

LONDON AND COUNTRY HOTELS, etc.

SURREY.

A HEALTH RESTORING SANCTUARY, where rest, recuperation, health-giving food are understood; where soothing peace and subtle charm prevail. Illustrated booklet, L., The Hermitage, Tatsfield, Surrey.

SUSSEX.

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton

ACCOMMODATION

At 53 West Cromwell Road, S.W.5. Luxurious Service Flatlets from 22/6 to 47/6. H. and c. water in all rooms. Meals as required. Telephone: Western 7767. No. 74 bus (Earls Court) passes door.

Unfurnished Flat, 3 rooms, e.l., gas (own meter), use of Bathroom. Quiet road. No. 18 bus passes road. Easy access all parts. Apply 111 Harlesden Gardens, London, N.W.10.

PERSONAL

Has any reader a copy of "The Sorry Tale," also "Telka," by Patience Worth, for disposal? Please state Price. Box 331, c/o LIGHT.

TO MAKE MEDIUMSHIP LEGAL

UNDER the heading "News For Spiritualists,"

Harold Collins announces in the *Sunday Referee* (September 6th) that when Parliament reassembles, "Britain's million Spiritualists" will press for the hearing of a Bill designed to prevent the prosecutions of Mediums under the Witchcraft Act of 1735 and the Vagrancy Act of 1824. A letter, signed by a number of leading Spiritualists and addressed to Members of Parliament, it is stated, runs:

"Spiritualism is impossible without Mediums, and, in the present state of the law, the exercise of mediumship (whether for payment or without) is treated as illegal and is subject to the risk of police-court proceedings as 'fortune-telling.'

"Further, Spiritualists have difficulty in claiming legacies bequeathed to them, and have even been denied the right to marry and bury their co-religionists with appropriate services.

"You will surely agree that these restrictions are an anomaly in a land which boasts of religious equality.

"The draft Bill, which is submitted, does not ask Parliament to express any views on Spiritualism. It merely asks that genuine mediumship shall be freed from police interference.

"The Bill proposes to exempt from the operation of these antiquated Acts those Mediums who hold certificates from a recognised and bona-fide Spiritualist organisation, and Spiritualists may be trusted in their own interest to see that only genuine Mediums shall be certified. The passage of this Bill will enable the authorities to check and eliminate the 'harpies' who prey on the public in the name of Spiritualism."

THE History of the Bible

by

STANLEY DE BRATH, M.Inst.C.E.

Reprinted from "LIGHT."

Price 6d.

(Post free, 7d.)

"Before the reader can form any just opinion on the venerable collection of books which we call the Bible, it is absolutely essential that he should realise whence it comes to us and how it was put together."

Everyone should read this wonderfully concise presentation of the history of the LAW OF SPIRITUAL CONSEQUENCE which was the inner meaning of the message given to Abraham at the dawn of history, four thousand years ago.

CONTENTS.

THE OLD TESTAMENT.
THE NEW TESTAMENT.
THE MONOTHEISTIC NATION.
THE COMING OF CHRIST.
THE CHRONOLOGICAL NEW TESTAMENT.

OBTAINABLE FROM

L.S.A. Publications, Ltd.,
16 QUEENSBERRY PLACE,
LONDON, S.W.7.

(Societies Supplied. 4/- per dozen.)

BOOKS FOR SALE

These Mysterious People—Dr. Nandor Fodor	8/-
Encyclopaedia of Psychic Science—Dr. Nandor Fodor	30/6
My Letters from Heaven—Winifred Graham	3/10
More Letters from Heaven—Winifred Graham	4/10
Four Miles from Any Town (Poems)—David Gow	2/3
Witness through the Centuries—R. Hegy	5/6
Bear Witness—"A King's Counsel"	5/-
My Life in Two Worlds—Gladys Osborne Leonard	8/-
The New Nuctemeron—Marjorie Livingston	4/10
Elements of Heaven—Marjorie Livingston	4/10
The Gate of Heaven—R. J. Lees	5/6
Sir Oliver Lodge—	
My Philosophy	8/-
Past Years	8/-
Why I Believe in Personal Immortality	5/6
Raymond Revised	6/6
Advancing Science	6/6

Bridging Two Worlds, Vol. 1—Wallis Mansford	5/6
Bridging Two Worlds, Vol. 2—Wallis Mansford	5/6
Practical Astral Projection—Yram	8/-
Human Personality—F. W. H. Myers	4/-
Talks with Spirit Friends—Bench and Bar	8/-
Post-Mortem Talks with Public Men	3/10
The Wheel of Re-Birth—H. K. Challoner	7/6
The Secret Path—Paul Brunton	5/4
We Do Not Die—Shaw Desmond	9/-
Proof—Rev. V. G. Duncan	5/6
On the Edge of the Etheric—J. Arthur Findlay	6/-
The Rock of Truth—J. Arthur Findlay	5/6
The Unfolding Universe—J. Arthur Findlay	8/-
The Witness—Jessie Platts	5/6
Magic of Angels—C. A. Simpson	6/6
An Outline of Modern Occultism—Cyril Scott	8/-
The Popular Practice of Yoga—Dr. R. Mulbagala	8/-

USEFUL PAMPHLETS

Trance Addresses by J. J. Morse

Practical Occultism	1/1
Immortality	1/0½
Spirit Life and Labour	3½d.
A Spirit's View of Reincarnation	3½d.

The Philosophy of Death—A. J. Davis	3½d.
Spiritualism, A Philosophy of Life—W. H. Evans	1/1

Trance Addresses by E. W. Wallis

Death's Chiefest Surprise	3½d.
What Spiritualism Is	3½d.
Is Spiritualism Dangerous?	2½d.

The Seven Principles of Spiritualism—Hanson Hey	3½d.
Heaven Revised—Mrs. E. B. Duffey	1/1

Cash with order to L.S.A. PUBLICATIONS Ltd., 16 QUEENSBERRY PLACE, LONDON, S.W.7. All prices include postage.

THE STORY OF A
STRANGE FRIENDSHIP

HOUDINI & CONAN DOYLE

- BY -

BERNARD M. L. ERNST and HEReward CARRINGTON

Foreword by J. C. CANNELL

FIRST REVIEWS.

"This very readable study . . . has an interest not only for psychic researchers but also for the general public." —*Times*.

"From beginning to end it is intensely interesting." —*Light*.

"All students of psychic research will find interest in this chronicle . . . Mr. Ernst and Mr. Carrington have done their work well." —*Yorks Post*.

"A book which will appeal equally to spiritualists and sceptics." —*S. Dispatch*.

Illustrated, 12/6.

HUTCHINSON

SEVERAL
HUNDRED

New
**PSYCHIC
BOOKS AT
REDUCED
PRICES**

WRITE FOR
COMPLETE
LIST TO

RIDER & CO.
PATERNOSTER HOUSE
LONDON, E.C.4