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PRICE TWOPENCE

PROBLEM OF REINCARNATION DOES THE AVAILABLE EVIDENCE JUSTIFY BELIEF?

By ALAN HOWGRAVE-GRAHAM, Transvaal

THE issue of May 28th features this subject, first in an article arguing it, chiefly on inferential grounds, by James M. McLintock, second in the letter entitled "Visit to the Other Side." Whether the experience described in the latter was subjective or objective—as to which no one who regards it scientifically can form any conclusion—is of no importance. But the only wholly satisfactory explanation of the facts quoted in the letter to the *Morning Post* is that the young man was an instance of Reincarnation.

This question of whether Reincarnation is or is not a law of Nature is a vitally important one. Proof of Reincarnation would solve almost all our ethical and philosophical problems, and clarify and simplify the whole field of Psychic Research, taking the mere question of Survival, now amply proved in itself, in its stride, as it were.

Unfortunately, this is a problem towards the solution of which we seem to have little or no real evidence, certainly none that can be called satisfactory from a scientific standpoint.

FUNDAMENTAL INQUIRIES

The question seems to resolve itself into five fundamental enquiries:

(i) Has Reincarnation ever taken place and does it ever take place now?

(ii) Even supposing an affirmative answer to (i), is it a universal law, or does it only happen in certain cases?

(iii) If the answer to (ii) is the latter, that Reincarnation is only an occasional phenomenon, is Reincarnation or non-Reincarnation a matter of individual choice on the part of those who have passed through their one normal incarnate life?

(iv) Does Reincarnation imply or require the oriental doctrine of previous incarnations in lower forms of physical life than that of Man, or is the first incarnate life of a human being one in a human body with the attributes of Man?

(v) If (i) at least is answered in the affirmative, is the memory of previous incarnations in a subsequent

one the rule or the exception? (If the former, then obviously reincarnations are very rare).

Let us take (i) and (ii) together.

I entirely disregard the evidence derived from communications by or through Mediums (such, for instance, as the recent message that Mussolini is an ex-Roman Consul reincarnated) for the following reasons. Mediums and their Controls disagree on the subject; some affirm, some deny, and most express uncertainty or ignorance. Is not this in itself very strange? It seems to me incomprehensible that mediumistic messages should profess to supply such detailed and far-reaching information about the Hereafter as they do, and yet to be unable to be both precise and unanimous about a condition of it not only so fundamental but also, one would suppose, so generally obvious to the discarnate, if it is universal law. If Reincarnation were general, and the sources of information of Controls what they purport to be, one would expect that on enquiries as to how our great-grandfather (or Julius Caesar, or Martin Luther, or Shakespeare, or Napoleon Bonaparte) were getting on or what they were doing, answers would be given—"Oh, he is on Earth (or on Mars, or on Venus, or on a planet of one of the Stars in Orion) passing through his second (or third, or fifth, or umpteenth) incarnation."

Next, no absolute reliance can be placed on mediumistic communications professing to supply any details at all about existence Hereafter. They are of no scientific value worth mention, because they are "untestable." When I received (see *The Verdict*?) in the library of the L.S.A.) the most striking and convincing book-test I ever read or heard of, through Mrs. Osborne Leonard, it was as nearly as possible unassailable scientifically (at any rate I have never yet found any one who could produce an argument against it that was not almost beneath contempt), because it was absolutely impossible for any incarnate agency to have supplied the test, and no explanation that it could have come otherwise than from my deceased father was even decently reasonable to any one with common sense. But

communications as to the nature of the Hereafter purporting to come through a Medium, no such tests can be applied. Further, we never can tell for certain, be the Medium ever so honest, how far such statements may be coloured, even fabricated, by that mysterious, elusive, and most dangerous of deceivers, the Medium's Subconsciousness. The minds of most Mediums are saturated with readings from Spiritualistic books, the columns of *LIGHT*, the writings of Swedenborg and Stainton Moses, and so on. It is even more than possible that the minds of hundreds of Controls themselves are so saturated, the more so as it seems fairly clear that their idea of their state or condition is largely subjective.

Until and unless it became possible for several scientific observers—preferably sceptical, and at least very open-minded and agnostic—to experience, independently one of another, clearly objective excursions into the realms of the After-life, and bring back and record more or less identical accounts of the nature and conditions of that Existence, or unless a scientific instrument were invented which had been proved capable of transmitting messages from the discarnate alone, and possessing guaranteed immunity from even the telepathic influence of the incarnate, we should have no information in the proper sense of the word. All Spiritualists would, I suggest, do well to ponder these statements, however unpalatable.

The only evidence, I conclude, of Reincarnation consists in those apparently rare cases where a given man, woman or child exhibits such exact knowledge of scenes, facts and events which happened in the past that he cannot reasonably be supposed to have obtained them otherwise than by actual personal experience of them. Even that is not *proof* of the personal experience implied, because we now know enough about clairvoyance, in hypnosis or otherwise, on the one hand, and telepathy from the discarnate on the other, to know also that such means of access are more than merely possible, while the fourth-dimensional theory of time (of which I admit that I remain unconvinced) would be another feasible explanation to those who accept it. Metaphysics is a dreadfully baffling subject, and perhaps it and Science will never come to terms.

Again, if only a few persons seem to remember their previous incarnations, why *are* they so very few? If such memory is desirable and in accordance with Natural Law (which in most of its aspects seems constant, precise, immutable, and without loose ends) why is it so rare? If not, why does it occur at all?

The answers suggesting themselves are either that

reincarnations do not take place, or that if they do they are very rare.

This brings us to (iii), the question of individual choice. The other day, a man asked me—"Would you not like to have your life over again to live differently?" I replied, in humorous vein, "No, thanks! I have lived sixty years without getting into gaol, and I shouldn't care to run the risk again." Nevertheless, I was expressing an underlying truth with which many would sympathise. I have had a singularly happy life (quite undeserved for all that I can see). In the Great War I survived without even a scratch, when many a better man was maimed or killed or blinded. I have been able to follow the occupation and even the hobbies I chose and loved. It is true that happiness may be largely subjective, but in that case you have your inherited nature to thank. Could I live my life over again certainly able to profit by the failures and faults and neglects of this one, and make it a far better one . . . ah! that is different. But there is nothing in the doctrine of Reincarnation to imply that one could volunteer for it, choosing one's new parents and surroundings, and foreseeing the greater happiness or even the greater usefulness of life in one's new incarnation. Indeed, quite the reverse. The bargain would any way be altogether too one-sided. Besides, you *cannot* bargain with the Most High, neither in regard to your Reincarnation nor as to anything else: the Most High is Law. No, the choice theory does not appeal to me as probable.

The other theorems I leave to those interested.

THE PHILOSOPHICAL ARGUMENTS

The really important arguments for Reincarnation seem to me to be the philosophical ones, and there I agree with much that Mr. McLintock says, as far as he goes. The doctrine of Reincarnation, as I understand it, is that the reincarnating spirit gravitates by an unescapable law of spiritual affinity to those new parent organisms, situated in those conditions and circumstances, and in that place and period, to which the sum-total of his character, soul-experiences and soul-requirements most closely approximate, and which therefore irresistibly attract him—no bargaining here at all. If the conditions are favourable and pleasant, this is his reward for the manner of his previous lives. If the new life is unhappy and works out in misery and disaster, the fault is his; in his previous life or lives he predestined himself to the punishment and the lesson of this one.

No other scheme than this explains and justifies to my mind the apparent terrible injustices of Life as we see it around us day by day. Were the only incarnate life the one that has been lived by countless people, no amount of compensation or amendment Hereafter could possibly remove the injustice; the suffering cannot be undone; even were the very memory of it removed, it was there, and the pain was suffered. From among dozens, I recall, just as one example, the case of a boy who was born feeble-minded, incapable of a career useful to himself or to any one else, intelligent enough to realise his own dreadful disadvantage as among his fellows, destined to carry that bitterness all through life, probably sooner or later to be dependent on Charity or the State for bare bread, a public danger should he ever marry, or otherwise, in satisfaction of the over-accentuation of his sexuality common in such cases, beget children. If his heredity alone is to blame, then heredity is a blot on the divine scheme. If his parents were otherwise to blame, why should that boy have been born foredoomed, whether as a punishment to his parents or to read them a lesson they certainly were not having, for I had occasion sternly to reprove the father for his attitude and behaviour to his son? In this country, a terrible percentage of children have been born feeble-minded, morons, with immoral and criminal tendencies, unemployable, through excessive inter-marriage. But it is chiefly due to the remote isolation of small

(Continued at foot of next column).

London Spiritualist Alliance and The Quest Club.

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on

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THE AWAKENING

FIRST SENSATIONS ON REACHING THE
"OTHER SIDE"

An account of the sensations of a man who awakened on the Other Side, transmitted by W. E. G. Leith (at one time Chief Magistrate at Calcutta), through the hand of his sister, Miss A. A. Leith, and quoted, by permission, from "The Way of the World Worth Living In" (Percy Lund, Humphries and Co.), for which Dr. Ellis T. Powell wrote an Introduction:

I SAW my Mother in a beautiful and majestic appearance as she stood over my poor weak form, on the bed from which I rose into life. I remembered nothing after the chloroform which I had been given as an anæsthetic for the operation necessary to live, no, to die by. I told my Mother this, and she told me she had left her home above in the hopes of being sent to free me from my old body left in the bed at the Nursing Home to which I had gone. Death had no sort of

(Continued from previous column).

communities in scattered districts separated by miles and miles of veld without modern means of communication, and to ignorance and lack of education, for which the same circumstances were responsible. Is that Justice? Would it be even human justice, let alone divine Justice? It would not be if this were their one and only incarnate chance. I can recall, most of us can recall, cases in which the whole heredity has been sound physically and without blame morally for generations, in which the brothers and sisters were above, not below the average, and yet the one luckless child, by some trifling pre-natal chance, or a misadventure at birth, or an infantile accident for which no parent was the least to blame, or an attack of cerebro-spinal meningitis, enters life condemned to an invalid, helpless, disastrous existence. Is that Justice? Only if some previous shortcoming in some direction has entailed it, and dreadful must that shortcoming have been to incur such a dire penalty, or priceless must be the moral lesson such suffering is to add to the soul-structure. Ponder that, the Reincarnationist.

There is another aspect of the theory. Let us grant that the purpose of existence, both now and hereafter, is the ultimate attainment of spiritual perfection. It is a belief commonly held, and it supplies a complete scheme and a motive for Creation. It is also, I believe, the fundamental doctrine of most Reincarnationists, the attainment of perfection being the object of the repeated incarnations. But perfection must be complete perfection in all respects—perfection not of character only, but of knowledge, and not of knowledge only but of experience. Otherwise it is not perfection, because more of any one of these would be more than perfection, and less of any one of them would be less than perfection.

But there is a disheartening corollary to this proposition. To follow it to its logical conclusion, no spirit could attain complete perfection till it had undergone every variety of experience, knowledge, and emotion that every condition of life, in every age, in every country, on every planet could supply. A million incarnations could not supply all that spirit's requirements. And beyond all that are not only the illimitable experiences of various states and conditions Hereafter, but the illimitable new ones being ever created year by year on every inhabited planet. They would outpace his incarnations.

So the whole problem, even from the philosophical point of view seems to come to another *reductio ad absurdum*. The attainment of perfection is impossible. Then what less are we destined for?

And how many reincarnations, out of the millions possible, would content the great Author of the scheme?

"But does this man," I hear some one impatiently exclaim, "believe in Reincarnation, or does he not?"

I cannot tell you. Do you? I suspect you cannot tell me, either.

active presence in me. I had been translated from a bed of agonising pain into a bed of utter restfulness and peace, and beauty of surroundings.

My Mother told me I was drawn from my body as a child is drawn forth from the Mother who bears it. I was a child once more. My Mother told me she came and supported me in her dear arms quite like she used to do in my infancy.

I was no longer in a body of utter weakness and poverty of blood, but was re-formed into a little infant of days, and was full of love for the one who loved me when I was an infant in her arms long ago.

I saw her gaze into my face with rapture, and she listened to my loving little words with loving answering ones. I listened and I loved to hear her words of beautiful worth and meaning.

She told me she had come down from a higher part of the country I was in, to tend her child and bring it forth once again.

I listened with loving interest, and then she took me in her arms again and loved me as I used to be loved by her when I was helpless, and a love of a day or an hour!

Poor and worthless, and yet precious in her sight.

Then we came together into the Home prepared by her for more than many months. She put me into a sleep for a space of time, and then awakened me with a loving pat or two. I seemed to become aware of a lovely influence, and therefore looked up and saw her.

Always turning to her for guidance, I learnt to recognise my new life had begun, and was glad. And while this was in my heart I heard her say: "Rise and become a man, a man you are!" and in an instant I was again my old self!

Truly this sounds a fairylike moment, and so it was. I was transformed into my own habitual condition—a man of many many olden years! I am not over young or over intelligent perhaps, but I am in a body of a man of about sixty.

I have learnt more about my old body since I came out here than I ever knew before.

I find I was allowing myself to be far too much engrossed in earthly habits and thoughts to come here, as some do, as a beautiful form of youthful age. I am too gross for The World Worth Living In.

I am too unspiritual to be appearing in lovely form of beautiful youth or kind. I am a man quite substantially sized, and built up of flesh and thought-blood of a kind not exactly like yours on earth, but very much like it.

New life seemed utterly to work wonders in my condition. I actually leapt into life with a feeling of beneficial repose which is difficult to explain in words.

"But consider me as cured!" I cried, and loved to hear my Mother say: "Yes, beloved one, you are."

No one can ever judge between my feelings on earth and mine here. They are absolutely indescribably opposite in all kinds of ways. I leapt into life. That is my real expressive condition and feeling. I leapt into a life absolutely different to all earthly experience or thought can convey or imagine.

L.S.A. ACTIVITIES

The autumn session of the L.S.A. is now "in full swing." To-night (Thursday) at 8.15 the first of two addresses on "The Path to the Higher Consciousness" is to be delivered by Miss Charlotte Woods, who has made a special study of this subject.

On Wednesday next (October 14th), at 5 p.m., the first of the group gatherings will be held for "Spirit Teachings" through the trance mediumship of Mr. P. A. M. Annan. The "teachings" will be given in the form of answers to written questions submitted by members of the group.

Healing work goes on quietly and successfully. Information regarding this part of the L.S.A. work can be obtained from Mr. W. H. Evans, who personally conducts the devotional groups for absent healing.

EGYPTIAN ORIGINS AND INFLUENCES

Review by H. F. PREVOST BATTERSBY

"SUCH a book as this*," say its publishers, "does not appear once in a score of years. From this work it is possible, perhaps for the first time, to arrive at a fairly definite conception of what is implied by the term, 'The Wisdom of the Egyptians.'" We are also told that in it "are elucidated the esoteric teachings hidden in the hieroglyphic system, and the 'Mysteries' of the Egyptian religion and Ancient Magic are brought into the light of day."

If that, indeed, were done, this volume would deserve an even more startling eulogy than has been bestowed on it, and such a claim will amuse those who, despite years of study, have been baffled by the mysteries it sets out to expound.

Its comparative failure comes from a too comprehensive programme. To many of its chapters an entire volume might be devoted.

The Hieroglyphic language, for instance, has been treated in some fifty pages; and though it makes reasonable reading to any one who has studied the subject in a more extended treatise, it would be of very little assistance to a beginner.

Even more fatally compressed are the chapters on the Hebraic Cabala, the Ternary-Equilibrium, the Septenary and the Duodenary, and the Sephirothic System.

The author, who writes as Enel, is well known as a scholar and by his work on similar subjects, but the fact that an entire volume has not been able to contain all he has had to say about the relation of the book of Genesis to Egyptian texts concerning Creation makes obvious, indeed, the congestion in this *Message from the Sphinx*.

METHODS OF HEALING

The author explains that the object of his book is "to expound so-called 'Occult Science' upon which rationalist scholars of the present century look with the greatest disdain, considering it as an aberration of the mind of people who are in a low state of mental development . . . and who consider the commonest manifestation of natural law a miracle," and he points out that in early Egyptian days all "science" was "occult," since it was regarded as a sacred thing which could not be permitted to be soiled by the sacrilegious handling of the un-instructed, and that "occult" is now only affixed to that part of science which has escaped from the cognisance of the so-called learned.

In the science of healing, for instance, the medical profession has retained what to the Egyptian doctor was of least moment, the herbs, drugs and external treatments.

The papyrus found by Edwin Smith, and published recently by Professor Breasted, illustrates that the Egyptian doctors, in their analysis of a case, diagnosis and prescriptive treatment, were as thorough and hard-thinking as any doctor to-day.

But they had reached a knowledge more important that can be found in any pharmacopœia, by which after some five thousand years, our medical science is only beginning to be intrigued.

They saw man as a being of three parts, body, soul (the combination of natural forces), and spirit (the real seat and source of life), known to the Hebraic Cabala as *Nephesh*, *Rouah* and *Neshamah*.

To the Egyptian doctor a man was in good health only when these three were in perfect equilibrium, and his first study of the sick was to discover by what that equilibrium had been disturbed, and his first effort was to restore it.

Christ's "Sin no more, lest a worse thing come unto thee," marked, no doubt, his acceptance of this

"occult" science, after which the psycho-analysts of to-day are groping; doing a sum, with the prolix assistance of analytical logarithms, which Christ, doubtless, could "do in his head."

But there was magic of another sort; magic which is only in use now among primitive people, though the author tells us there is a school in France which bases much of its procedure on an understanding of the aura, and recognises that defects in it may be caused by "nests of astral microbes," against which, rather than against the visible injury to the body, action must be taken.

He has seen erysipelas cured by burning a little hemp on a red cloth over the inflamed spot, and, still more curious, jaundice transferred in half an hour from the patient to a swimming pike.

The patient was suffering from a very severe attack of jaundice, was in a high fever, and his face and the whites of his eyes were as yellow as lemon peel. A live pike was brought and placed before him in a basin of water, and he fixed his eyes upon the fish for some twenty or thirty minutes. Gradually his face became paler and paler, while the pike was turning as yellow as a lemon. Finally, the jaundice disappeared from the man, and the pike was dead.

Paracelus, it will be remembered, described a process, which, ante-dating the production of serums, had also an astral touch about it, based on the belief that every part of the body of man contains a particle of his personality; for the serum-soaked bandage, after being removed from the injured part, was heated and frozen, the patient's body showing a corresponding change of temperature.

The Egyptian knowledge of hypnotism is depicted on many frescoes by what was known as the *ka* position of extended hands, adopted by the magnetiser; nor had it any misgivings as to the reality of "possession;" the "magic" used by the Church for the casting out of evil spirits being closely modelled on that which had been employed beside the Nile.

It also held that in every operation of the kind some physical refuge had to be provided into which the spirit, or elemental, cast out from the man could enter; otherwise it would be left free to propagate its disastrous influence. Hence, no doubt, the necessity for accommodating the expelled "legion" in a herd of swine. If no animal were available, use could be made of a plant, or even an object in correspondence with the nature of the subject. This is, also, an African practice to-day.

Enel holds that the Hebrew religion was derived from the Egyptian, and that from a people which came overseas from the West, whose teaching may still be sought in the ideographic signification of Egyptian hieroglyphic.

He considers that the Semitic roots in the language and the use of burned bricks are indications merely of infiltration from the empire's widely extended boundaries, imported from Asia just as was the camel, for a trace of which one looks in vain in ancient Egyptian texts, decorated as they are with elephants, antelopes and giraffes. Nor did the horse appear till the time of the XVIII. dynasty, though used long before that by Semitic peoples.

A somewhat similar argument rules out the hypothesis of any conquest, territorial or religious, from the South. The conquerors of Egypt did, after the fashion of the early Christians, incorporate much of the primitive ritual in their own deeply philosophic teaching; even so far as to introduce tribal divinities into their pantheon; but it is only in work as late as the funerary temple of Queen Hatshepsut that plants, animals and peoples of the South, unknown to Egypt, make their appearance.

The author, therefore, concludes that the account given by Plato in the *Timeos* and *Critias*, and confirmed

(Continued at foot of next column).

* *A Message from the Sphinx*, by Enel. London. Rider and Co. 1936. 12/6.

THE STORY OF ROSE

HOW ADVICE AND HELP CAME FROM THE OTHER SIDE

MRS. G. GALLAGHER writes from Stokesland Group, Udugama, via Galle, Ceylon, as follows:

Sir,—Copies of *LIGHT* are often sent to me by a friend. I have found them very interesting, and wondered if you would care for a short account of my own personal experiences. For over 35 years I have received manifestations which have helped me to guide my life, and have also given comfort and assistance to numbers of others. I am what is known, I believe, as a normal or natural Medium, and commenced receiving messages when sitting with my mother and with a few friends in our home circle.

Many of my clearest messages have, however, come when I have been quite alone, either in daylight or in my room at night, and always without any preparation, except sitting in silence for a few minutes.

My grandfather, who was a doctor, became my medical guide. I had never met him in life, as he was in England, while I spent my young life in New Zealand and then in Australia, but my mother was a very strong link between us, and I had learnt to love and know him through her and his photographs. By his aid I was able to give very practical aid or advice to my mother and many people, saving them both trouble, expense or disappointment.

In the accompanying article I have tried to explain this in one of the cases, in which I was used as his Medium.

MRS. GALLAGHER'S STORY

A FRIEND of ours, who had been a shipmate of one of my brothers, married a widow with a young son. They were very happy together and had made a nice home in a suburb of Sydney (Australia), but the husband was away at sea for several weeks at a time.

We lived in a place across the harbour, and many miles from them. My mother had invited A— to bring his wife to see us on their arrival in Sydney, and later on we returned the visit. After that, various things kept us busy and we did not see Mrs. A— for some time.

One morning I awoke with the feeling that I must go to see her without delay; so, as soon as home affairs were attended to, I set off, first by the ferry and then by tram to reach her house. When I arrived there I could not get an answer to my knocks, and I noticed that the front windows were closed. Rather disappointed, I was turning away when a neighbour came into her garden and told me that my friend had gone to consult a doctor, not having been well for several days, and she did not think that she would be back for some time, as she (Mrs. A—) had spoken of doing some shopping. Leaving messages for her, I then walked along to catch a tram. It was a hot day, and some distance to the stopping place. Tired and hungry, I was just considering whether it would be better to go into a tea-shop or catch the next tram—due in a few minutes, when I suddenly saw Mrs. A— coming along the pavement. She was tall and well dressed. As I

went forward to greet her I noticed how pale and distressed she was. She begged me to return to the house with her, and as she seemed on the point of breaking down, I did so.

When we turned into the quiet street where she lived, she told me that she and her husband had been looking forward to the arrival of a little one in due course. However, a few days previously, she had felt so queer that she had decided to consult a medical man. On doing so, he had alarmed her by saying she could not possibly bear a living child, and had advised an operation.

Terribly worried over this, and her husband being at sea, she thought it best to see a specialist on the matter, which she had done that morning. He not only confirmed what the first doctor had said, but insisted that an operation should take place as early as possible.

By this time we had arrived at her home. She opened the door with her latch-key and we went into her sitting-room; Mrs. A— went to her little kitchen and lit the gas, filling a bright, small kettle with fresh water, which she put on to boil. She was weeping as she told me of their hopes of a little daughter, and how distressed she was, as Jack would be terribly disappointed. Also she was worried over making arrangements and then sending a wire to him, and started to sob bitterly.

I tried to comfort her; saying finally, "Now, my dear, the kettle is boiling, let me make the tea, and when you have had a cup we will talk things over quietly and see what it is best to do." She dried her tears as well as she could, and left the room to fetch a clean table-cloth and to tidy herself.

I made the tea and then sat down to wait. My thoughts ran on the best way to help her—when, suddenly, I felt my grandfather's firm, cool hand on my shoulder, and heard him say: "Tell her not to distress herself. All will be well."

But, I asked, how can that be, if she cannot bear a living child? "Yes," he replied, "I will help her. Tell her to trust."

Then, before me I saw quite clearly a cradle, in which lay a lovely fluffy-haired baby with rounded limbs. Above its head was a lovely red rose, and notes of music seemed to dance in the air. "Love and joy," I thought.

Mrs. A— returned, and I told her: "I have been given a message for you," and explained what had happened. "Oh, how I wish I could believe it," she exclaimed, "but two doctors cannot have made a mistake—one might, but not two of them," and she began to weep again.

However, after a while she grew calmer, when I persuaded her to drink some tea and have something to eat, while we talked of other affairs. After a quiet rest on her bed, she felt more comforted, and promised me that, unless an urgent need arose, she would not undergo the operation before her husband's return, about a fortnight afterwards.

"For," I said, "you must trust and all will go well. If it is a little girl, as I think it is," I added, "you should name her Rose, and she will be musical, I'm sure."

"Indeed, I will," she replied, "if I am lucky enough to get her."

Arranging with her neighbour to stay with her that evening, I agreed to come over again as soon as possible.

Well, to finish my story, Mrs. A— took heart again and waited for her husband's decision. By the time he came home she was feeling so much better that all thoughts of the operation were shelved.

When the right time came, a little daughter arrived, with dark fluffy hair, a fine child. She was christened "Rose," and at seven years of age she took lessons and passed a musical examination.

(Continued from previous column).

by Proclus, and in a fragment from a lost work of Theopompus, that Egypt was invaded from the lost continent of Atlantis does offer the most reliable explanation of the art and mystical religion of early Egypt; and he explains how its Pantheism was developed from that basic principle of the Trinity, on which reposes the structure of so many faiths.

Yet beyond Atlantis or Lemuria he looks for some more primitive revelation, and the object of this, his latest work, is to suggest that all our knowledge expressed in art, in science, or in religious concepts is an inheritance received from that primal Out-pouring.

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).

MRS. MARJORIE LIVINGSTON ON HER NEW BOOK

Sir,—While thanking Mr. Prevost Battersby for his kindness in reviewing my new book, *The Future of Mr. Purdew*, I feel that some misunderstandings might arise in regard to the apparent discrepancies to which he draws attention. These are explained elsewhere in the script, not always immediately, but as the characters themselves learn the truth.

Although the phrasing is mine, the story is not, but was given to me from the Other Side. It is not the result of "pieced fragments," but of personal clairvoyance.

I do not think the fact that four people, closely related, find themselves "on the same floor" is just "a necessity of the story." If, following the shock of so sudden a transition, they were to be parted from each other as well as from those left behind, it would be a cruelty of red-tape of which the Guides, as I have known them, would be incapable.

"Like Hampton Court" was the description of her new home given by Joyce, who had never lived in a large house. Henry nick-named it "Valhalla," and it is claimed that it was created, not to foster lasting illusions of continued earth-life, but to break the shock of transition. By the end of the story, the personalities have already commenced to go their own ways.

During the process of Astral Projection, I have been privileged to see a thought emanate visibly from a discarnate mind and develop into form. This is a fourth-dimensional phenomenon difficult to appreciate in a three-dimensional state, but it dispenses with the difficulty of Raymond's famous whiskey-soda, as well as with the dust and sweat on Henry's face.

The same fact accounts for the clothes of the occupant of the burnt 'plane. Mr. Purdew and his daughters, as is described, actually died before the 'plane caught fire. They would thus go over with the consciousness of their own clothing latent in their minds. Keith's things, on the other hand, were "burnt to a cinder" during his life, and he relates that he was given clothing on the Other Side. Although he had become an Atheist, he had been brought up as a strict Catholic, and would hardly have forgotten his St. Paul!

It is also explained that the urge he took for a premonition was in reality an instruction given him by a Messenger from a higher sphere, who was invisible to him for the same reason that those beyond are invisible to us.

Clairvoyantly, I have seen the Hall of Records. It seems hardly surprising that Henry didn't make use of it. How few of us here avail ourselves as we might of our spiritual opportunities.

MARJORIE LIVINGSTON.

TEACHINGS OF SPIRITUALISM

Sir,—The encouragement that your journal extends to its readers for the discussion of their various problems has drawn from Mr. E. P. Edwards (September 10th) an expression of a wish (felt by many), that he would like to see the psychic Press filled with the Teachings of the various Guides. Whilst his own nomenclature is used, one would have preferred to have seen the word "Teachers" instead of "Guides." Differentiation is necessary.

The writer has had the privilege to sit in private teaching groups (as well as privately) over a number of years with those Teachers who hide their identity under the names of "White Eagle," "Red Cloud," "White

Hawk" and "White Wing," through the courtesy of their Mediums. Also some close contacts and study of the Rosicrucian Teachings (as expounded by Max Heindel), and those of the Theosophists and the Christian Scientists.

That which we call Spiritualism can and does embrace all truth. But as each exponent of truth is but polishing one small facet thereof, so will it be found that each of the above-mentioned Teachers and Teachings will concentrate more on one of its aspects than another.

The founders and the leaders of Theosophy and of Christian Science who, whilst in physical bodies, were more or less antagonistic to the Spiritualistic movement, are even now working, under higher instruction, to bring about a liason between them. Of that the writer has knowledge and also proof.

This preamble has been necessary, for it now permits of the submission of a suggestion that appears logical, and which, there are many reasons for thinking, would be very much appreciated by not a few of your readers. It is that you gave prominence to the Teachings of Spiritualism and allot a page a week for the purpose. A kind of "Philosophers' Corner."

Such a corner would not only stimulate circulation, it is submitted, but it would also increase the correspondence upon philosophical subjects in your columns.

P.D.A.H.

[NOTE:—As our readers know, we frequently publish communications and Teachings purporting to come from the Other Side, and we shall be glad to continue to do so.]

RULES GOVERNING LIFE

Sir,—In your issue of September 10th there appeared a letter from E. N. Laurence asking the question whether the Creator is benevolent but not all-powerful, or all-powerful but not benevolent. With great diffidence, I suggest that it has pleased the Creator to place life at this stage in an environment governed by certain rules: one of them is variety of experience, and another is the necessity for effort. The first involves inequality of circumstance, and the second inequality as regards results. Both seem essential to any sphere of human activities that we can visualise, and yet both must often bring hardship and suffering as well as joy and happiness.

It is surely in mitigation of this that great spiritual leaders have come with a Divine message—man's duty to God and his neighbour. Above and before all, is Christianity—God working through humanity itself.

CHARLES THORNTON.

THEORY OF RELATIVITY

Sir,—Mr. J. E. Daly (LIGHT, October 1st) has not done one the honour to read the articles and letters to which I referred in my former letter. If he had, he would have seen that the theory of Relativity makes it impossible for the planet Mercury and everything else to have motion of any kind. Kant and Schopenhauer showed that change and movement are only possible in transitory-time, and Einstein's theory expunges transitory-time from the Universe. That is why Relativists call time the *fourth dimension*. In *The Mysterious Universe*, Sir James Jeans wrote: "The continuum is one in which space and time are so completely welded together, so perfectly merged into one, that the laws of Nature make no distinction between them; and he describes the continuum as so completely spatial that it can be curved. You cannot put a curve into the passage of time."

43 Cedars Road, S.W.4.

GODFREY BURCHETT.

Would you be free from the restraint of your body? Live in it as if you were about to leave it.—*Seneca*.

LETTERS TO THE EDITOR

"RESCUE CIRCLE" WORK

Sir,—It seems to me that Mr. Mobbs, in his letter in *LIGHT* of September 17th, is getting a trifle muddled; and as an interested and active member of a Rescue Circle which deals with this kind of phenomena, I cannot resist putting in my oar.

First and foremost, I must suggest that investigation and experience of a subject is surely advisable before beginning an argument on the said subject.

Secondly, I should like to try to suggest why "it is reasonable to suppose that he (Mr. Collen-Smith) working with the higher spirits, could best get in touch with the lower planes from the earth-plane."

Why does Mr. Mobbs imagine that the plane of "Mother Earth" is so advanced—with war, etc., active and imminent in all parts of the world, as well as other most unattractive aims and habits of humanity in general? "Surely there are a few nearer the lower planes" scarcely fits the case. It seems obvious that neither obsessed nor obsessor, on the Other Side, can be in a very spiritual state, or these conditions would not exist, and they do so only because the minds of the entities concerned are still turning towards earth and the material things they used to enjoy while still in the body.

That is the main reason why a Medium is of such great assistance, as these people would be on a plane where they are scarcely conscious of the proffered help of those from higher planes; and so, by being put in touch with earth again through the Medium, we who are still here can reason with them and they will listen, and in most cases come to realise the mistake they are making.

The moment that takes place the higher spirits are then ready to lead them on to further advancement—the "eternal progression," of which up till that moment they have probably been in complete ignorance, and for which they have not even felt the desire.

Life is progressive only when the mind is anxious to follow the path of progress. Surely, Mr. Mobbs does not imagine such a thing to be automatic? If Mr. Mobbs understands anything at all of the different states of vibrations in the universe, he should appreciate that to be controlled by evil or ignorant entities is a very great strain upon any Medium, and it needs the co-operation of the "higher spirits" to render these "experiments" both successful and harmless, and there are many Mediums who cannot, and will not, expose themselves to the risk.

Hythe, Kent.

M. SAUNDERS-KNOX-GORE.

CONDITIONS ON THE "LOWER PLANES"

Sir,—Mr. Bentley writes (*LIGHT*, September 17th): "Surely, it is better for us to hear the whole truth." Certainly, but what is the truth? If we (including Mr. Bentley) do not hear of "those countless numbers who are in utter misery," is it the truth that they actually exist? This question seems to be ideal for the application of a little common-sense.

First, mind is spirit, and spirit (the essence of the Divine mind) is incorruptible, indecomposable, and indestructible. Mind is not related to the brain, and, therefore, at transition the spirit returns to the House of its Creator, pure and undefiled.

I suggest that Mr. Bentley and his friends have wrongly diagnosed the disease of their patients. I

would further suggest that these lower-plane entities are suffering from the pangs of remorse which prevents their spiritual evolution. They will be freed when forgiveness is obtained from those they wronged during physical life, and only then. Hence the wailing.

Spiritual and natural laws are immutable; obey, or take the consequences, and physical brain and brawn can do nothing with either.

I would refer Mr. Bentley to page 603 of *LIGHT* (September 17th), "Mind and Brain." The brain could not possibly have functioned in the instances quoted, but the spirit, on the verge of departure, could, and probably did.

The "rude awakening" will assuredly be the portion of these "advanced human souls" claiming to cure the minds of spirit-intelligencies!

10 All Saints Road,
Ipswich.

JOHN R. BENNETT.

REINCARNATION AND ITS ALTERNATIVES

Sir,—The contribution of Mr. M. Crompton-Smith on this very important and controversial subject of Reincarnation and Pre-existence is more than welcome.

Truth is stronger than beliefs and opinions, and any light that might lead to the discovery of truth cannot be ignored.

Reincarnation may not be the only solution to the problem of birth and what transpired before entrance into flesh. This is a big question, and not one that we can dogmatise on. It is a fact that there is conflict of opinion on this subject among those on the Other Side—even between such authorities as Myers through Miss Cummins, the guide "Nona" through Rosemary, and J. J. Morse's guide, along with the guide "Krishna," mentioned by Mr. M. Crompton-Smith.

Certainly, the opinion of guides and highly-evolved spirits from the Other Side cannot prove definitely whether Reincarnation is right or wrong. If, however, we are to take into consideration the consensus of opinion of the more enlightened spirits, who communicate with us through automatic writing or trance control, everything seems to point to the strong possibility of Reincarnation being true. There is a growing volume of communications dealing with this subject as it has never before been treated.

That the communications long ago should have been so strong against the idea of Reincarnation is easily understood, for Spiritualists then, for the most part, were antagonistic to the idea. Nowadays we are more tolerant to ideas that conflict with accepted opinion, and open to teaching on this matter from the Other Side.

One does not, for a moment, deny that the idea of Reincarnation raises many unpleasant thoughts and complicates the issue of existence. But life is not so simple as certain Spiritualists would have us believe. Glasgow.

JAMES M. McLINTOCK.

STANTON MOSES AND REINCARNATION

Sir,—Mrs. Speer has put it on record in an early issue of *LIGHT* (I forget the date, but it was probably soon after the passing of Stainton Moses in September, 1892) that "Imperator" had spoken of Stainton Moses as "a very old spirit." His teaching regarding Reincarnation always was that "as generally taught" it was not true, but that there were instances of advanced spirits returning to earth to benefit humanity. Stainton Moses as a "very old spirit" would have been one of these, although not aware of his previous existence during his last earth-life.

CORDELIA GRYLIS.

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EDITOR GEORGE H. LETHEM

As We See It

FRUSTRATION!

AS birthdays are counted, Mr. H. G. Wells is growing old; but there are signs in plenty—in books and films—that his literary vigour is in no way abated, and that the powers of his imagination are as strong as ever. Unfortunately, also, there is proof that his mind—great and wide-sweeping as it is—is still closed against the idea of human survival and the evidence by which that idea is confirmed.

Mr. Wells, we gather (from a review in the *Evening Standard*), has published yet another book, and given it the title *The Anatomy of Frustration*. In it there is a fictitious person called Steele, through whom Mr. Wells expounds his views and states his beliefs and unbeliefs. He speaks of many "frustrations," but the greatest and most common of all frustration, he says, is the knowledge that we must all die and disappear for ever, no matter how keen may be our desire to live and learn and work. All ideas of immortality or survival after death he regards as "inherently unsound, fallacious fantasies, bankrupt propositions."

That there are many "intimations of immortality," and evidences of Survival so abundant and so powerful that they have convinced many men and women with minds as critical as his own, goes for nothing with Mr. Wells. He is as dogmatic as any Pope; he is certain that Man is only an animal (and a very disagreeable animal, as he is at pains to show in his nightmare-like film, "Things to Come") and that the only immortality for which he can hope is impersonal.

Usually Mr. Wells makes his meaning clear, but if the quotations made by his reviewer do him justice, he has on this occasion lapsed into misty incoherence. Escape from the frustration of death, he is represented as saying, can be achieved only "by merger into some greater being," namely, "the human will and intelligence considered as a synthesis of the will-drives and the mental-drives of the entire species."

This ponderous pronouncement may have a meaning; but we should suppose that no one save Mr. Wells knows just what that meaning is. It reads as if it might mean absorption in the world-spirit; but, as Mr. Wells does not—so far as we know—believe in the existence of a world-spirit (which is only another name for God), it cannot mean that, and so we are left guessing.

Death without Survival certainly would be Frustration of all that is highest and best in man and woman—character, knowledge, achievement, love. But Death, as Spiritualists are able to prove, is not the end—it is the gateway to Life more active, more abundant than that of earth.

"GREATER THAN LOVE"

A message purporting to come from F. W. H. Myers through the hand of Miss Geraldine Cummins, and published in "The Road To Immortality" (Ivor Nicholson and Watson, Ltd.). Reprinted by permission.

IT is strange to me that God should be described as loving and good or as jealous and vengeful. He is none of these. He is the inevitable, the "Omega" of all life. But He is neither evil nor good, neither cruel nor kind. He is the Purpose behind all purpose. He neither loves nor hates, there is no thought created that expresses Him, for He would seem to me to be all creation and yet apart from it. He is the Idea behind the myriad worlds, behind the unnumbered Universes.

When we speak of love and hate we think in human terms. Perhaps we picture to ourselves the beautiful love of a mother for her son; we think of a man who loves his wife devotedly; we think of heroic deeds performed for the sake of love. Then we visualise hatred—our loathing of some individual who has tricked us, deceived us, or committed some rather evil crime.

Now, neither human love nor human hate, even at their highest, can be regarded as qualities possessed by God. For in all love as we know it there is some taint, some streak of desire. Therefore love is not of a purity which we can associate with God. And even the noblest hatred has in it some soil, so that we blaspheme if we couple it with the Name of God.

There is, in short, no phrase that we can apply to God in this connection. We might say, "He is infinite compassion, infinite tenderness;" but he is not the "loving Father" as described by the Prayer Book. He is something loftier and grander. "A loving Father"—in the sense the world uses the word—loves only his own. In a war, for instance, the English will claim God's love as their particular property, the Germans will claim it as theirs. Always man uses the term "love" when he wishes to imply that it is a devotion for certain selected persons or selected things. He may mechanically say that God loves everything He has created, but he is utterly unable to understand such a condition of mind, so this phrase is meaningless from his point of view. I would not cheapen the idea of the Creator by calling Him a God of love. For, inevitably, I should be limiting our conception of God; I should reduce Him to human terms; I would, in short, make a man of Him.

No, God does not love. For love is a human virtue that is like a flame that leaps up and down, that at one moment in life may be a glory; but when there are many moments the glory cannot be maintained, and love becomes, even with the best of men and women, tainted by irritability, by some peevishness, or by some selfish melancholy.

God does not change. His fatherhood and motherhood of the Universe never falter, never fail. If He were love, then the marvellous creation of the life you know would never have continued so perfectly. It would have been subject to the changeable character of that thing you call love. At times there might have been cessation of growth—great harvests destroyed, vast tracts of country laid waste because the heavens did not continue to gather moisture. Tides might have spread themselves over half the visible earth, mountains leaped from their rocky seats, many millions of living creatures suddenly perishing. I tell you that if God possessed love, as man understands and knows it, the history of the world would have been wholly changed, changed rather for evil than for good. God is greater than love. That is the phrase you should utter.

I know that our Master, Christ, preached to the Jews, saying "God is love." And to Christ God was love. For Christ set no human meaning to the term as has

(Continued at foot of next column).

LOOKING ROUND THE WORLD

LIKE THE CURATE'S EGG

EXCEPT with very exceptional Mediums, and on very rare occasions, clairvoyant demonstrations resemble the famous curate's famous egg—they are usually "good in parts." This is certainly a description which can fairly be applied to the demonstration given by Mr. George Daisley at the L.S.A. last Thursday evening (October 1st), for errors were at least as numerous as accurate descriptions.

Yet even the errors were, in a sense, reassuring—for their very frequency completely ruled out any suggestion of collusion, and so added to the assurance of Mr. Daisley's complete honesty and sincerity. Moreover, although a considerable number of "readings" were given, there was perhaps only one which seemed to have gone completely astray.

A DECIDED SUCCESS

And to set against this, there was one "reading" which was astonishingly successful. It was given to Mrs. Vassallo Bonnick, a member of the L.S.A., who assured the meeting that she was quite unknown to the Medium and had never seen him before. To her was given a description of her husband and his Christian name, together with the names of several relations, all of which were correct. Then, to prove that her husband had kept in touch with her (so the Medium said), various little incidents were mentioned—a shoe had given trouble, a coat had been scorched by the fire, she had a locket with a portrait on one side and a lock of hair on the other, she had a ring with a mark like a Masonic sign, and a ring made of two rings.

In conversation, Mrs. Bonnick assured us that, to her, the "reading" was strongly evidential and astonishingly correct in all its details.

Mrs. Bonnick sat next to Mrs. Annie Brittain, and the question might be raised whether the psychic "power" from this well-known Medium may have helped.

INVISIBLE EMANATIONS

Sir James Jeans has said: "The base of the universe is mental." General Smuts declared: "Physicists have sought for the origin of matter and have found that it is spiritual."

In his Editorial in the October issue of *L'Astrosophie* (Nice), Mr. Rolt-Wheeler applies the same conception to the question of environment. He writes: "Man is acknowledged to be the child of heredity and environment; but the latter phrase is rarely made applicable to more than to things visible. A 'home' does not consist only of certain furniture set up between four walls; rather is it built up of thought, of affection and of links that are invisible. It is the mother's love—or her indifference—invisible emanations, that determine the growth of filial affection in the child. To weigh the external aspect of environment as most effective in its influence is to mistake appearance for reality."

"The mental ambience of easy circumstances," he adds, "is of infinitely less importance than the moral influence. Children are immensely sensitive to the invisible emanations. You can hide your inmost thoughts from the adult with whom you live, but the soul of a child is as impressionable as a photographic plate, and it will know."

(Continued from previous column).

been the way with every soul who has walked upon this earth since the world began. The claim that Jesus was the Son of God is based upon the fact that He was the one unique Son of Man who knew the mystery of God, who, in saying "God is love," alone of all men understood what He meant by that phrase.

All sons and daughters of Adam, when they declare that "God is love," mean by it love in the human sense: for it is all that they understand and know. So I would counsel finite minds to endeavour to image the Deity in the phrase, "God is greater than love."

MRS. E. GARRETT

AFTER a comparatively brief holiday in this country, Mrs. Eileen Garrett has returned to the United States. It is her intention, we understand, to continue, as a trance Medium, to take part in psychological research work with groups of University experimenters. Already very interesting and important results have been obtained, including evidence which goes to establish the assertion constantly made by her control, Uvani, that he is a distinct personality and not simply a "second personality" or a split-off part of the Medium's consciousness. This, it will readily be understood, is a matter of great importance in the scientific study of mediumship.

DR. F. H. WOOD TO BROADCAST

A musical broadcast in which many of our readers will be interested is an Organ Recital from Manchester Town Hall, next Tuesday (October 13th), 1.15 to 2 p.m., by Dr. F. H. Wood, organist of Blackpool Parish Church, who is a frequent contributor to *LIGHT*. The programme in the *Radio Times* shows that Dr. Wood will play two of his own compositions, "Scenes in Northumberland," and a new Funeral March he has just written, founded on two funerary melodies from ancient Egypt. These melodies were recorded by him in musical notation during the Rosemary sittings. One is a harp-melody played by Dr. Wood at his lecture to the International Institute for Psychical Research last December; the other is the mystical "trumpet-call to Amon," a series of five notes forming an invocation to the Egyptian gods to open the door to the departed spirit. The composer has built up the whole tune on these two melodies.

GERMAN PEOPLE STILL INTERESTED

In spite of restriction on the German press, it seems as though the people of that country are, like the rest of the world, reaching out after things beyond the physical. A book, evidently written to supply this demand, is *Okkulte Erscheinungen verständlich gemacht* (Occult Phenomena Made Understandable), by Karl Kosseg; for this book has not been compiled for the learned scientists, but for the ordinary men and women who are interested in such matters. It deals with telepathy, split-personality, clairvoyance and clair-audience, reincarnation, the subconscious, etc., for most of which, it is true, Herr Kosseg strives to present a natural—though supernatural—explanation. The author, however, lays stress on the fact that a great deal of knowledge has already been acquired through unbiassed and scientific enquiry into these questions, and expresses the hope that his book may lead to more general research and experimentation along the same lines.

GERMANY'S GREAT MEDIUM

The *Zeitschrift fuer Seelenleben* (Leipzig) contains an obituary notice, by Dr. Gerda Walter, of Germany's great Psychic, the late Frau Maria Silbert. This Medium was loved and respected by a large circle of friends and admirers, not only for her astonishing gifts, but for the fact that she remained all her life a simple, loving-hearted soul, ever ready to give to others, ever willing to spend herself on their behalf. Even as a child, it is stated, Maria got into trouble with her strict schoolmaster-father, on account of the strange things she did and said. She was known throughout Germany for her many and varied mediumistic phenomena, which included the production of lights, apports, clairvoyance, clairaudience, telekinesis and the engraving of her chief Control's signature upon metal objects. On more than one occasion, we are informed, she was seen by reliable witnesses to travel over the ground at an incredible rate, with no visible contact with the earth.

Mr. C. P. MacCarthy, hon. secretary of Sheffield Society for Psychical Research, is entering University College, London, with a view of taking a science degree. He expects to be away from Sheffield for at least three years.

INTERNATIONAL CONGRESS

By MAURICE BARBANELL

J. B. M'INDOE, the President of the Spiritualists' National Union, has adopted the strange procedure of writing to LIGHT to answer a criticism made in *Psychic News*.

Psychic News pleaded that, in connection with the forthcoming International Spiritualist Congress, to be held at Glasgow, overseas delegates should be given an opportunity of seeing the best that British Spiritualism can offer. It has taken two months for the S.N.U., which is sponsoring the Congress through the Glasgow Association, to answer. A great deal of what M'Indoe says is merely personal criticism of myself. That does not matter. What I think of M'Indoe or what M'Indoe thinks of me is unimportant. What does matter is that the Congress should be a greater success—it would be, if all branches of British Spiritualism are invited to co-operate.

From the time when it was known that the Congress was to be held in Glasgow, I have raised my voice in protest. As long as two years ago, on my return from the last Congress at Barcelona, I wrote a leading article in *Psychic News* in which I said: "There is time to consider whether it would be advisable to change the venue to London. We firmly believe that this alteration would ensure not only greater publicity, but greater success for the International Federation. Those responsible for the organisation of the meetings would be well advised to reconsider the place of meeting, despite the fact that the delegates at Barcelona accepted Scotland's invitation."

Now, M'Indoe cannot plead ignorance of that leading article, for the following week I printed a letter from him which commented on it. In that letter he wrote: "Probably the—to you—unknown reason for the decision to come to Glasgow was that the delegates preferred to accept a cordial invitation from the Glasgow Association . . . rather than go out asking for an invitation."

Psychic News raised the question again two months ago, because of the complaints that reached us from America, Italy and the Sudan, pointing out that London, obviously, should have been the venue. The fact that Glasgow is nearer in mileage to New York than London, and that the fare might be cheaper, seems to me a futile argument. In any case, most of the liners from America come to Southampton. Only about one in ten goes to Glasgow.

I was, of course, present at the Barcelona Congress. It was so badly managed, and its organisation was so hopelessly muddled, that it was hard to find out what was happening at any time. Besides, most of the Continental delegates were only interested in Reincarnation, which they argued for hours until I got bored with the meetings.

Both on the S.N.U. Council and on its International Committee, I have, again and again, expressed my view that it would be a mistake to hold the Congress in Glasgow. M'Indoe must have a very poor memory if he has forgotten my many protests.

Anyway, it is because I know that the venue cannot now be altered that I want to ensure that delegates shall have an opportunity of seeing the best this country has to offer in Spiritualism. No slight to Glasgow is intended, for it has some excellent Mediums. But naturally the delegates will want to go to the Queen's Hall. They will want to hear Estelle Roberts, Meurig Morris and Zodiac. They will want to visit the British College of Psychic Science and the London Spiritualist Alliance. They naturally wish to see and hear the leading Spiritualists and Mediums about whom they have read so much.

Nowhere has it been suggested by me that, without *Psychic News* and myself, a week of Spiritualist activities in London would not be possible. That statement is gratuitously offensive and is not becoming

(Continued at foot of next column).

REV. G. MAURICE ELLIOTT

AS announced in LIGHT a fortnight ago (September 24th) the Rev. G. Maurice Elliott, vicar of St. Peter's, Cricklewood, London, has tendered his resignation of the living on the ground that he disagrees with parts of the Prayer Book and "can no longer voice in his Church sentiments which are disloyal to God and to the Truth."

Mr. Elliott has spoken frequently at Spiritualist meetings and, with Mrs. St. Clair Stobart, has taken an active part in the "Confraternity" campaign. On Sunday evening last (October 4th) he spoke at a "Confraternity" meeting held in one of the largest cinemas in Leeds, with Mrs. Stobart as chairman, and Mrs. Helen Hughes as clairaudient demonstrator.

It is announced that Mr. Elliott is to be one of the speakers at the Marylebone Spiritualist Association's "Service of Re-Union and Remembrance" in the Queen's Hall, London, on Sunday, November 8th.

Under the heading "Vicar Says Parts of Prayer Book are Unchristian," the *Evening Standard* (Friday, October 2nd) printed the following interview with Mr. Elliott:

"For years," he said, "I have sought to show in the pulpit and on the platform what an un-Christian book the Prayer Book is. Christians have no right to use those parts of the Prayer Book which make God an angry, wrathful, revengeful, disease-inflicting, unjust and unloving God. It is wicked. I can no longer say or pray those parts."

"I am 53 and have but a handful of years to live. If I don't want to wake up in Hell I must do something about it."

Mr. Elliott is remaining in Holy Orders.

"I am just waiting," he said, "for some Bishop to have the courage to forbid the use in his diocese of those parts of the Prayer Book which are not in accord with the teachings of Christ, then I shall come back."

Some of the passages to which he objects (says the *Evening Standard*) are:—

Whosoever your sickness, know you certainly that it is God's visitation.

We give Thee hearty thanks for that it has pleased Thee to deliver this our brother out of the miseries of this sinful world.

Commenting on this passage, Mr. Elliott says: "If a boy has been killed by a drunken motorist, his father is supposed to thank God for it, and if I go to see a man dying of cancer, I must tell him it is inflicted on him by a loving God."

(Continued from previous column).

from the President of the S.N.U. That I am accused of striking "an independent and discordant note" does not matter. Somebody's voice must be raised.

The Glasgow Association is an admirable Spiritualist body. It is excellently organised and it is the largest Church in the S.N.U. But it does not represent British Spiritualism. All the leading Spiritualist organisations of this country should be given an opportunity of participating in this Congress, which should not selfishly be kept either to the Glasgow Association or to the S.N.U.

When the S.N.U. decided to invite the Congress to Great Britain, it should have sought the co-operation of all English Spiritualist bodies. Unfortunately, that was not done. Still I should like to see them all represented on some committee which would make arrangements for a week of London activities to be available for the delegates.

If the S.N.U. is prepared to sponsor this London week I shall be quite happy. If it is selfishly content with its Glasgow programme, then *Psychic News*, in co-operation with the leading Spiritualist bodies, will go ahead with its London week of activities.

It now remains to be seen whether the S.N.U. will hold out the hand of fellowship to the other Spiritualist organisations of this country.

PRAYER BOOK TEACHING

MRS. ST. CLAIR STOBART REPLIES TO
MR. WHITMORE

DEAR MR. WHITMORE,—May I address you personally in reply to your criticism (LIGHT, October 1st) of my Prayer Book onslaught (LIGHT, September 24th)? We are apt to be more polite when talking to, rather than of an opponent.

(A).—You say, "It is a pity that Spiritualists, whose one mission it is to bring before mankind the scientific certainty of Survival and the undoubted possibility of intercourse with the departed, should mix up with these great Truths religious controversy."

Answer.—But these great Truths have implications of a religious nature which some of us feel we cannot ignore. And Spiritualist propaganda seems to have reached a stage when, if we may judge by your own apparent acceptance of our main tenets, it is time to deal with the implications.

(B).—You affirm that "the opposition of Churchmen to Spiritualism can be accounted for by our attacks on the beliefs of a religious denomination," and that I "cannot expect to be exactly blessed."

Answer.—I do not expect to be blessed—that may come later. But please remember, although you now accept the main tenets of Spiritualism, this desirable result was due to attacks, frontal attacks, which now in your heart of hearts you probably bless.

(C).—You say, "The Prayer Book simply uses the teaching of the Bible; so why not be honest and say at once that Spiritualism cannot be held as true by those who believe in the Bible?"

Answer.—But my contention is that the Prayer Book uses chiefly the teaching of the *Old Testament*, and that this teaching contravenes that of the *New Testament* and is a perversion of Christianity. And, so far from saying that Spiritualism cannot be held as true by those who believe in the Bible, I would say that the Bible can only be held as true by those who believe in Spiritualism.

(D).—You ask, "By what right do we finite mortals assume to say that God is a cold, unemotional Being, who cannot feel wrath at what is vile and cruel and abominable?"

Answer.—But is there no emotion except that of Wrath? Is not the emotion of Love more powerful, fruitful and effective than that of Wrath? Wrath destroys; Love creates. The God of the *Old Testament* is featured as a God of Wrath, but in the *New Testament* we learn that God is Love. Christianity is concerned with the *New Testament*.

(E).—You say, "The best of men feel angry at Evil," and that the only possible way of teaching men about the Deity "is to ascribe to Him the emotions which the best and noblest men, created in His image, feel," namely, wrath at Evil.

Answer.—This is the old-fashioned nursery bogeyman method which I thought we had outgrown. The men who are committing these atrocities in Spain were brought up on that method. Is it proving a success? Both sides are pleading "righteous wrath at evil," and, if they follow your argument, even the deification of their wrath. If God, in His righteous wrath, can drown the whole world except eight persons, and can "slay with the plague of pestilence threescore and ten thousand," may not men feel justified in slaying each other in righteous wrath at Evil?

(F).—"Conceived and born in sin and in the wrath of God. Child of Wrath." You say that "in the present Spanish civil war, those guilty of the shameless atrocities committed by both sides, were, as babies, 'children of wrath.'" And "why not pray Almighty God so to incorporate them, even as little children, with Christ, that they might be made children of grace."

Answer.—But more effective than prayers said over their infant heads at the Baptismal Font, implanting ideas of the *righteousness* of wrath—or God would not be wrathful—would be the teaching as they grew to manhood of the righteousness of *Love*, of love even to their enemies. In the *Old Testament*, God is called upon to destroy enemies; in the *New Testament* we are told to love our enemies.

(G).—You wonder that I can use the words, "A swearing, wrathful and revengeful God."

Answer.—But these were not my words, they are the Prayer Book words about God; and it is because they seem to me blasphemous that I desire their deletion from the Prayer Book.

(H).—You ask, "In what other way could a primitive race be taught to behave rightly than by telling them that their God would be angry with them and punish them if they did wrong?"

Answer.—But are we, from whom Church-goers should be recruited—are we a primitive race, and cannot the Prayer Book take some of us into account? Must it for ever cater only for the Children of Israel and the Hebrew Patriarchs?

(I).—You say that Bible and Prayer Book both contradict the absurd idea that the departed sleep in their graves.

Answer.—What then, is the meaning of the affirmation in the Creeds that Jesus will come "to judge both the quick and the dead," that is the living and the dead. Who are the dead? Where are the dead? There are no dead in heaven or in hell; this must refer to the so-called dead lying in their graves. In the hymn, *Ancient and Modern*, used at the Burial of the Dead, we are asked to sing: "Father, in Thy gracious keeping, leave we now Thy servant sleeping." And, still more explicitly in the "Hymn for the Young" (575) the belief is set forth with incredible crudity:

Within the churchyard, side by side,
Are many long low graves;
And some have stones set over them,
On some the green grass waves.

Full many a little Christian child,
Woman, and man, lies there;
And we pass near them every time
When we go in to prayer.

They cannot hear our footsteps come,
They do not see us pass;
They cannot feel the warm bright sun
That shines upon the grass.

They do not hear when the great bell
Is ringing overhead;
They cannot rise and come to Church
With us, for they are dead.

But we believe a day shall come
When all the dead will rise,
When they who sleep down in the grave
Will open again their eyes.

In the last verse of the popular hymn, "Through the night of doubt and sorrow," we sing: "Soon shall come the great awaking, Soon the rending of the tomb." And, with all deference, I suggest that if the Church no longer believes what you so justly term "this absurd idea," it is largely due not to the teachings of the Prayer Book or Hymn Book in use in the established Church, but to the teaching of *Psychical Researchers*.

(J).—But obviously you still hanker after the notion of a rising of the flesh, as definitely referred to in the Baptismal Services and in the Visitation of the Sick, for you surmise that, "as materialisations take place even now, there might be a return to some kind of material

(Continued on page 655)

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in our prayers: not conscious but still present. We want life our way. The unenlightened soul thinks in terms of miracle, knowing not that God is a Being of law. To them an appeal to God should bring a response, whatever may be the petition. God can stay plague, earthquake and storm, famine and flood, for is he not the ruler of all? And cannot he who rules alter as he wills? To such, God is not stable but as fickle and changing as their own hearts. The enlightened soul prays with the understanding and does not ask God to depart from himself but that he may be fulfilled in them. There is a world of difference between the man who asks God to alter the laws of Nature for his benefit and the man who petitions God for strength to render better service.

It is good to know that we can go to God and commune with him and tell him about our difficulties. The great mystics ask us to make a companion of God, to seek him as a friend to whom we can unburden our souls. It is good to do so, for the emptied heart is the more readily filled with divine grace. The heart that is choked with the vanities and littlenesses of the world cannot receive, however much it may petition. We must learn the art of giving up before we can receive from God what we need. One should not be clamorous, though we are urged to be importunate, to ask again and again, but it should be a confident and a trustful asking, not a violent assault upon the door of heaven. One should knock confidently and not timorously, but to batter the door is to exhaust energy and by the din made prevent the hearing of the voice that would speak.

In making our petitions we rarely realise that often we already have that for which we ask. We are apt to look upon the thing instead of the quality of soul which we already possess, and of which the "thing" is merely an embodiment. Thought is creative and when we speak the "word" with clear sounding definition it sets up currents in the ether that at last bring to us what we need. Jesus enjoined us to pray as though we already possessed that for which we asked. It is that we should have a *creative* faith. God answers our prayers *through* ourselves.

God likes us to demonstrate our readiness to help and serve ourselves. He watches us and if we have valiantly tried and not succeeded in getting what we *need* he is swift to succour. This has been my experience. God will not do for us what we can do for ourselves. Like a wise parent he lets us alone to find out ways and means so that we may develop the faculty and perception that will show us how to act. We learn through experience, even through God's negatives. We must seek understandingly, ask with wisdom, and try to do what we can to help ourselves.

MESSAGE ON THE BATTLEFIELD

One night in October, 1917, I was in charge of a fighting patrol, with instructions to engage any small enemy posts we might discover in no-man's-land. There was a wood which I half-intended scouring before going back, dangerous though this was. I didn't mention my plan to any member of my patrol, however.

Suddenly an enemy machine gun opened fire, and my sergeant was hit. The poor fellow sprang to attention and, incongruous though it seemed, saluted me and said: "Sir, your brother Tommy warns you not to go into the wood to-night!" He then fell dead.

My brother Tommy was killed in action nearly two years before this happened. And when we examined the sergeant's wound we found that the bullet had gone straight through his brain. *Death, therefore, being instantaneous.* He must, in fact, have been dead when he delivered my late brother's message.—Joseph Miller, Suffolk road, Sheffield, in the *Daily Mirror*.

WHEN YOU PRAY

By W. H. EVANS

II.—PETITION

THERE is in petitionary prayer a simplicity and directness which springs from the soul; it is the appeal of child to parent. There is in it a recognition of the humanity of God; a faith that he knows our needs and is desirous of helping us. So strong is this that many pour out their woes to God, urging him to do what they wish. Their simplicity of utterance has something child-like in it which redeems it from sheer puerility. What can the untutored do but look to God as "the man on high," as George Borrow called him. He is, to them, a real personality. Philosophic abstractions are unknown to simple minds. God is a Father listening with loving concern to the plea of his child.

It is not alone the untutored who feel this but those who have "wrestled with principalities and powers," who have warred with the lusts of the flesh, and battle-scarred have sunk exhausted physically and mentally before God, and at last have found that peace which could not be discovered in philosophy or science. In such hearts there is a simplicity and directness of love that pierces the sophisms of the intellect and gets to the reality behind. There they rest. The negations of the intellect shrivel and die. Beyond the questioning of the mind lies the assurance that God is; that he can be appealed to for help and comfort. Those who reach thus far know a little of the richness of God's love, and in turn strive to love him with their whole being.

Amongst most of us there is a touch of selfishness

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Hon. Treasurer H. B. SIMPSON**SUNDAY, OCTOBER 11th, 1936**

11 a.m.—Mr. JAMES NORBURY

Clairvoyante: Mrs. Helen Spiers

6.30 p.m.—Mr. SHAW DESMOND

Subject of Address: "War and the Power of Mind"

Clairvoyante: Miss Lily Thomas

Sunday, October 18th, at 11 a.m. Mrs. ST. CLAIR STOBART

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Sunday, October 18th, at 6.30 p.m. Rev. C. DRAYTON THOMAS

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Wednesday, October 14th—Speaker: Major Leith-Hay-Clark

Clairvoyante: Miss Lily Thomas

Monday.

WEEKDAY ACTIVITIES

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

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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.

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6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

6.30 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).

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B.B.C. AND SPIRITUALISM

By FRANK HARRIS, Secretary, S.N.U.

WHEN the B.B.C. announcer committed the *faux pas* of apologising for his use of the word "religious" in connection with a Baptist Service relayed from Folkestone, he let a cat out of the bag, which, I imagine, will cause the Broadcasting Corporation and its Director of Religion a lot of trouble.

Not content with its arbitrary limitation of the right to broadcast to a select few denominations, the Central Religious Advisory Committee have apparently thought it necessary to classify the broadcasts of Sunday evening services into "religious" and otherwise, a sort of separation of the sheep from the goats.

It may well have escaped the notice of the general public that whereas a Church of England service is invariably described in the "Radio Times" as "religious," others are just as invariably described as Roman Catholic, Methodist, Congregational. The fact might well have been overlooked had it not been for the break of the announcer one Sunday night. Now the Churches affected have risen in anger against the right of the B.B.C. to deny that they are religious bodies.

We are pleased to see that the Advisory Committee to the B.B.C. have announced that they are now ready to describe as "religious" all those services which are radiated. Their hand has obviously been forced by the error made by the announcer, and they have been obliged to grant the requests of a body which represents a great number of listeners. The day cannot be far off when all those thousands of listeners interested in, and sympathetic to Spiritualism will be able to hear a Spiritualist service broadcast regularly from the main transmitters. We trust that those on the Advisory Committee will profit by this timely lesson, and reconsider our requests for freedom to broadcast the services which are demanded by thousands who pay a ten shilling fee each year, in order to hear services they want to hear, not those dictated by a body apparently composed of narrow-minded clergymen.

The remedy for such mistakes appears to be the removal of the control of broadcast religion from the hands of a denominational director and committee and the substitution of control by a committee truly representative of all shades of religious thought. Follow this with a more equitable allocation of the time available among the different religious bodies, with some regard to the numbers of their adherents, and there will be less heart-burning over a very vexed question. Who knows but that under such a new system, Spiritualists and other excluded bodies would be accorded fair play.

THE FLOATING MAN

In the *Empire News* (October 4th), under the title of the "Mystery of the Floating Man," Dr. Nandor Fodor describes a series of levitation experiments with Mr. Harry Brown at the International Institute for Psychical Research, and illustrates his article by infra-red flash-light photographs, one of which shows Mr. Brown "in the air." It is noted that Mr. Brown weighs 18½ stone.

Describing what happened, Dr. Fodor says of Mr. Brown: "He floated like a cork over water, he twirled about, his body swung out as if carried by a wave, his position was sometimes horizontal."

These wonders, it is explained, were performed in total darkness, but with the infra-red photographs to keep an effective check.

Writing to the *Yarmouth Independent*, Mr. Guy P. J. L'Estrange states that owing to other responsibilities, he has felt obliged to resign the office as President of Great Yarmouth Spiritualist Church, and that it has been decided to discontinue the services after September 27th, when his resignation takes effect.

WITCHCRAFT TRIALS 236

DEALING with the report of the Committee appointed by the Home Secretary to consider how best to use the Laboratory for the Scientific Investigation of Crime, the *Law Journal* (Sept. 12th) says:

"Had witchcraft remained as a crime on the Statute Book, the Committee might have had the task of deciding which of those two great Judges was right—Sir Matthew Hale, who 'made no doubt at all' that there were such creatures as witches, and in 1662 allowed a jury to convict the two Suffolk witches and took no steps to prevent their execution; or Sir John Holt, who ridiculed the idea of witchcraft and never failed to secure an acquittal. But in fact witchcraft as a crime was of no very ancient date in England. It was made a felony in 1541 by Statute 33 Hen. 8, c. 8, and in 1603 (1 Jac. I., c. 12) it was made a capital offence to 'employ, feed, or reward any evil and wicked spirit.'

"The latter statute opened the way for the outbreak of persecution, notably in the Eastern Counties under the instigation of the notorious Matthew Hopkins, but this strange perversion of the criminal law lasted little more than a century. The Act of James was repealed as from June 24th, 1736 (9 Geo. 2, c. 5), though before that date prosecutions had ceased. The last witch trial in England seems to have been in 1712. But bad as things were in England, they were far worse on the Continent, and probably in Scotland, where the last trial was in 1722."

AN ASTONISHING STORY

The following very improbable story is told by Cicely Hamilton in an article on "Superstitions I Have Met," in *The Listener* (September 16th).

"Personally," she says, "I believe the story; partly because I like to, partly because it was told me by a woman eminently worthy of belief—a retired official of the Scottish educational department. During her period of service it was her duty, now and then, to visit some of the islands off the coast of Scotland; and on one such occasion, having landed from the steamer, she stood waiting at the post office for a trap that had been ordered to take her on her round of inspection.

"While she waited, she and the postmaster stood talking; and presently he said to her, 'The man who's going to drive you—you'll notice he's got webbed fingers. You see, his mother was a seal.' After this astonishing announcement, it was only natural that the traveller, as the trap started off, should glance at her driver's hands; she tried to make the glance furtive, but the driver was sharp-eyed and noticed it. 'I see,' he said, 'you're looking at my hands. Yes, I've got webbed fingers—that's because my mother was a seal.' And he added, 'There's a good many of us in the islands.'"

MR. WALLIS MANSFORD ON PSYCHIC WARNINGS

Mr. Wallis Mansford (author of *Bridging Two Worlds*, Vols. I. and II.) lectured at "The White Eagle Lodge," Kensington, last Thursday evening (October 1st), on "Some Psychic Warnings and their Lesson." After giving an account of how he was saved from injury and shock in an accident through hearing a warning spirit-voice, he emphasised the importance of acting instantly on any warning message the spirit-people may give to us. It is wise, he said, not to reason at the time "why or wherefore," but to obey, and afterwards they could discover the wisdom of the spirit-people, and how they have been protected from danger.

Mr. Mansford related various ways in which psychic warnings had assisted him on his pilgrimages at home and abroad, and also in carrying into practical effect some of his altruistic aspirations.

The lecture is to be given again, in a more amplified form, at The London Spiritual Mission, 13 Pembridge Place, W.2, at 8 p.m., on Friday, 23rd October, when questions and discussion will follow the address.

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The Lessons which appear in the Universal Group of
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PRAYER BOOK TEACHINGS

(Continued from page 651)

condition at the end of all things, and why should there
not be, in a certain sense, a resurrection of the body in
the life of the world to come? At least," you ask,
"who can deny the possibility?"

Answer.—Spiritualists can deny the possibility of any
resurrection of that flesh which was laid in graves or
which has been cremated, etc. Do not let us haggle
about terms. The "body" which survives the grave
is, as Paul so well knew, not a fleshly but a spiritual
body. The word "resurrection" implies a rising from
the grave and is a misnomer. It would be truer to fact
to say, "I believe in the survival of the soul." The
words, "resurrection of the body," include two mis-
statements of belief, and require, for their acceptance
by the ordinary man in the street, elaborate
metaphysical explanations in order to make black seem
white.

But, in conclusion, my whole contention is that the
Prayer Book contains too much of the Old Testament
and not enough of the New. I would even suggest
that there should be a supplement to the New
Testament, giving some of the revelations that have
been granted to saints and holy men and women who
have lived not only in Palestine, but in various parts of
God's earth, both before and since the last word of the
New Testament was written.

I am afraid, dear and respected opponent, that your
cup of righteous wrath will now be overflowing, but I
have just read in the "Plain Man's Sermon" in
Saturday's *Morning Post*, these words by the Rev.
L. B. Ashby. He says: "It is the sermon which has
made us angry . . . that has really done us good."
May I then humbly hope that I have made you angry?

M. A. ST. CLAIR STOBART.

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light. They suffuse me with a sense of power and
virility. Many radiate a bluish light which indicates
mental development and makes me feel I can always
trust their judgment. Others literally exhale a pinkish
tint which makes me glow with responsive love and a
desire to be with them for ever. Lower type spirits
radiate less and less light, until we reach the lowest
spheres and discover that it is the absence of this
spiritual light that shrouds them in gloom and con-
stitutes their hell. But in all cases it is their eyes which
reveal to me the quality of their soul and the nature of
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