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PRICE TWOPENCE

BUSINESS MAN'S CALL TO THE CHURCH

URGENT NEED FOR PROOF OF SURVIVAL

By STUART A HIRST, of Leeds

A harvest festival address delivered at Weston Parish Church, Wharfedale, Yorkshire. Mr. Hirst is the director of a number of companies and well-known as an expert in Advertising, Marketing and Finance. The Vicar of Weston is the Rev. C. L. Tweedale, author of "Man's Survival After Death."

I was glad when they said unto me, "Let us go into the House of the Lord" (Psalm 122, verse 1.)

I HAVE chosen this simple text for my address because it is the inscription that stands over the chancel of the little church where I received my first spiritual education.

An even more important reason is that these words, while they remind us of David's joy for the Church, and of his prayer for peace within, nevertheless voice a desire for Salvation that is not perhaps so prevalent to-day as we could really wish.

Do we look upon our parish Church as that haven of peace, that source of spiritual joy and spiritual refreshment which it is intended to be for each one of us, whatever our station in life? Do we put church-going on our list of necessary habits? Are not many of us "fair-weather Christians?" Do we think of our Church as the place where, above all other places, we can contact the Living God—a holy place where we can feed our spiritual bodies, a duty no less necessary and no less pleasurable than the feeding of our physical bodies at the family table?

It is an easy thing for us to get so immersed in the material cares of this earth-life as to render ourselves insensible, for a time at least, to the demands of our spiritual part. The enormity of our mistake only comes home to us when we pause and realise that it is our spiritual body and not our physical body which survives the grave.

The body we behold disintegrates at death and is of no more account when our allotted span of three score years and ten is reached. But our spiritual bodies persist through all eternity. The divine part of us never dies. Therefore, is not this divine part deserving of

more care and attention than we, in our thoughtlessness, sometimes give it?

Religion, stripped of all its embellishment, is little more than a system for enabling us to take proper care of our souls. It is designed to remind us of our ultimate destiny, it helps us to prepare for existence on a higher plane, where, if we endeavour to deserve it, we shall experience at once a joyous state and a love and beauty that transcend our loftiest earthly conception, a state of happiness beyond our wildest dreams. It should therefore be a veritable joy for us to come into the House of the Lord.

We should look upon public worship less as a duty than as a privilege, a golden opportunity for nourishing and strengthening our souls, the only part of us that really matters, if we put any value on our future destiny.

But is it all our fault that we sometimes neglect our spiritual needs? Is it entirely the pressure of daily care in home and business that makes us flock to Harvest Festival and to Easter Communion and forget our spiritual needs the rest of the year? It is all right talking to people about their duty. People don't like lecturing about duty. The sergeant-major attitude may move men about the parade ground but it will not order men into the pews.

My experience in this world has taught me that you can accomplish more by persuasion than by force, that if only you can implant in people's minds a desire to do a thing, it gets done without further effort on your part.

To resort, for a moment, to a business parallel—you don't so much sell goods to-day as you set up a desire on the part of the public to possess those goods. That is one of the new outlooks of modern commerce. The analogy is not inapplicable to Religion—to the task of getting people to take a livelier interest in religion.

If so, are we not entitled to enquire of the clergy, what they are doing to induce in us a keener interest in Church services?

I am sure that, as a layman among laymen, I shall have your sympathy in my endeavour to examine the

present situation. I have studied human nature from many angles and in many remote corners of the world. It is part of my profession to know something of the working of the human mind, and I have had the privilege of working for the Church in several capacities. And I say, without fear of contradiction, that the people of this country are definitely religious by inclination. That is to say, the British race, and particularly we people of the Yorkshire hills and dales, have a deep, if unspoken, religious disposition.

We do not talk about these things. We dislike being pointed at as being religious—at any rate so far as it can be held to imply our being “goody-goody.” If we hate anything, it is pretence and hypocrisy. We hide our emotions.

So many of us fly to the other extreme. We avoid outward show of any sort, especially when it comes to the display that regular church-going involves. Nevertheless I believe that we are sound at heart—only the last thing we desire it to advertise the fact. Such is the contradiction peculiar to honest Yorkshire folk—not that we are any the worse for that.

But after we have made these allowances, how comes it that so many professing Christians neglect public worship, and that our clergy have such difficulty in filling their pews? There's a screw loose somewhere. And I am going to be so bold as to assert that the major part of the blame can be thrown, and I think, not unfairly thrown on to the shoulders of the Church itself.

Our religious leaders are being roundly accused of not “delivering the goods” as the saying is. Are our clergy really presenting the Christian faith in a manner that might reasonably be expected of them? Is there not substance in the assertion that from our bishops and clergy we are getting too little Christianity and too much Church-ianity? This may not be true of some of our more enlightened clergy, but I fear that it is true of the majority.

There can be no question but that the Church of England has got to take stock of her position. The leaders in the Church must open their eyes and get a proper perspective of the position. I think the intellectuals of our Church have got the picture all wrong. Intellectualism is not piety.

Purely intellectual men are too often lacking in the sense of proportion. I say this with all the deference due from a mere layman—nevertheless, a layman who can lay some claim to a knowledge of human nature and its secret springs.

I hold the conviction that the great error of the Church to-day is in stressing the theology of Christianity when it should be preaching its ethics and widening

its sympathies so as to render its teachings more in harmony with modern feeling and modern knowledge.

Does it not sometimes seem as if Christ were forgotten in the turmoil of intellectualism and theological strife? Dogma and creed may be all-important to the theological scholar. But what the great bulk of the laity mostly understand and will respond to is honest piety.

WHAT THE LAITY WANT

We poor laity want, above all else, to be shown the way to real goodness—the true road to heaven, not as a place of twanging harps, but as a higher plane where our spiritual parts may have their eternal being and happiness.

We want cheerful, brotherly worship. We want to be made conscious of God's mercy and forgiving love, and conscious of His presence in our lives.

We want our fundamental faith strengthening by evidence of the existence of a real Hereafter, if that evidence can be supplied.

After all, is it fair or reasonable to ask that we should depend on Faith alone if there are witnesses about to-day who can tell us, from first-hand experience, that another and a better world really exists for us when we pass through those portals we call death?

Can the door be opened or can the veil be lifted? If the veil can be lifted, if it can be demonstrated within the Church that our loved ones still live in some higher and more beautiful sphere, if this can be demonstrated, beyond any shadow of doubt, by gifted persons possessing a sense that is not the lot of common people, don't you think it would give extra support for our Faith—a Faith so overstrained in this advanced and understanding age?

While Science is marching on, the Church is standing still. People are crying out for facts and are excusably tired of Dead Sea fruit two thousand years old.

Some of you would, no doubt, be surprised to learn that, in its attitude towards spiritual evidence, the Church was probably more advanced in the second and third centuries after Christ than it is to-day. I believe it to be a fact, nevertheless, that the early Church admitted the possibility of spiritual communication with the so-called dead, and actually participated in psychic work.

Just as we read of Prophets and Seers in the Bible who were endowed with some higher faculties that enabled them to pierce the thin veil between earth and spirit-life, so the employment of Mediums, with proved psychic power, regularly obtained in our Church in ancient times. This is clear from statements made by the apostle Paul.

Maybe, the stage of intellectual development so soon after Christ was such that the time was not ripe for safely probing spiritual mysteries, “the truth of the Unseen,” as Emily Brontë calls it, and not an unnatural consequence was that the practice of holding séances, whereby the living might contact the next world, came to be discontinued; therefore, through ignorance and abuse, a very promising field of psychic research was left untilled.

Centuries later, people with undoubted psychic power were stigmatised by the Church as witches and burnt at the stake. Public approbrium was justified in the case of mere charlatans trading on the credulity of an ignorant laity; but, no doubt, among the 40,000 who perished at the hands of fanatical mobs in Germany were very many honest, gifted God-fearing Mediums, for whose loss the world is many times the poorer.

The great statesman, W. E. Gladstone, once said: “Psychical Research is, by far, the most important work being done in the world to-day.” So vital, indeed, that there has lately arisen a movement within the Church for helping this research along on correct lines, and I believe that the respected Vicar of this Church of Weston (Rev. C. L. Tweedale) was responsible for first introducing the idea to his clerical friends.

Mr. Tweedale has, as many of you already know, been the means of giving to the world important

London Spiritualist Alliance and The Quest Club.

16 Queensberry Place, London, S.W.7

LECTURE

by

The Rev. WILL HAYES

on

**“A UNIVERSALIST LOOKS
AT SPIRITUALISM”**

Thursday, November 5th, at 8.15 p.m.

Miss Lind-af-Hageby will preside.

Members, free. Members' Guests, 1/-.
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Tickets must be purchased before day of Meeting.

Telephone - - - Kensington 3292/3

IDENTIFICATION OF NAMES

By MARY L. CADELL, Edinburgh

I WAS consulted the other day by a friend who, at the beginning of a sitting with a first-class Medium, was given name after name which conveyed nothing to her. Over and over again she had to say, "not known." She saw this discouraged the Medium, but what could she do? Then, after a time the Medium seemed to get on to the right track, and a very good sitting resulted.

I have had the same experience on several occasions with different Mediums. Once, I remember, when with Mrs. Garrett, I refused to accept any of a string of names; she seemed to start afresh and I had a wonderful sitting with correct names, etc. She complained to me that this had happened to her before, and it had puzzled her.

My theory, which I give for what it is worth, is that these names, obviously heard by the Medium, may possibly be the "left-overs," so to speak, from previous sittings in the same room, recorded on the ether, and ready to be picked up by a Sensitive and then handed on to the next sitter. But, of course, there may be some other scientific explanation.

On the other hand, a name given with commentary from the communicator: "Blank is with me," "he knows Blank," "he works with Blank," should be carefully noted, as I have found they were of interesting significance. I give below instances of names unknown at the time, which came later to be identified.

In February, 1919, writing with a friend (through board and traveller), there came from the communicator, my son (second lieutenant of the Royal Engineers, killed in 1918): "I have visited Robert Atkinson." I said: "Who is he?" "A man in my regiment." Of course, this should have been "my corps," but I got the word "regiment." My son had been only a short time in France, and this name had never been mentioned in his letters.

As my son was wounded and missing, there was great trouble in finding his grave. The French lieutenant who was in charge of that sector was very slack and unhelpful, so in October, 1921, I got a Scottish captain from some distance away to come and help us, and through him we were able to find what we looked for. But this is a long story which I need not go into here. While the Scottish captain was with me, we took the opportunity of the lieutenant having gone out for his *déjeuner*, to examine the books in his office. These were the books with the names of those buried in this small cemetery near Rheims. There we found the names of four Sappers in my son's Company, the 98th, whose graves had not been named. Among these was one called Atkinson. I sent the names and particulars to the headquarters of Sappers at Chatham, where enquiries were made and the names were identified. I got an official letter thanking me for my services, and they put me into communication with the men's families. I had a very grateful letter from Sapper Atkinson's parents saying what a relief it was to them to know what had really happened to their son. They were pleased to hear he was buried in a beautiful place. For two and a half years they had only known that he was reported "wounded and missing."

At a sitting with Mrs. Leonard in 1929, Feda said: "Will you tell her I am working with Rachael." He spoke of going to a sitting with a trumpet Medium where he had spoken to a parson whom he described, so that I realised it was Mr. V. G. Duncan. I later found that this was quite correct and that at this sitting a girl named Rachael had been present speaking to her father while my son was speaking to Mr. Duncan. Both Rachael's father and Mr. Duncan subsequently confirmed this in letters to me.

At a sitting with Mrs. Brittain, in 1919, she mentioned Alec and Eric as being with my son. In 1921 at another

sitting with Mrs. Brittain, he said: "There is a boy Eric or Alec." On another occasion he said: "Alec likes you." But I knew no one called Eric or Alec. I looked up the lists of both my son's schools, also the Chatham and the Woolwich lists, but on none of them did these names occur. It always puzzled me, as the names had been given so confidently, also at later sittings other Mediums gave these two names, but I ceased to write them down as they seemed pointless.

About a year ago I noticed in LIGHT a letter by Mr. Ernest Hunt in which he said: "Mrs. Lynch Staunton, of Tankerton, an old friend of mine, lost her son Eric during the War. She has since been in touch with him through Mrs. Osborne Leonard."

When at Tankerton for my next sitting with Mrs. Leonard, I went to see Mrs. Lynch Staunton and asked her if her son had ever mentioned mine. She said that he had several times mentioned Dick, my son's nickname, but that she had not been able to identify him. As to Alec, he had been Eric's cousin and great friend, and they seemed to go about together. So after sixteen years I got confirmation of these two names.

The name Jack S. was mentioned at a sitting and puzzled me very much at the time. Subsequently, I became intimate with the mother and family of a Jack S., and we recalled that he played daily with my son for about three years when they were little boys.

These few slight instances may, I hope, encourage others to keep written notes of their sittings, as I know so many people just trust to their memories.

BETWEEN HEAVEN AND EARTH

REACHING the climax of a very critical illness, my relatives, standing all around me, were waiting with me for the fatal moment. The night was very dark, and, strange to say, I felt very well indeed. In a state of consciousness considerably greater than usual, it seemed to me that I was not ill at all and, what is more, that disease could not reach me.

I could see my physical body lying on the bed and my astral body floating above, slightly towards the left, in the position of the first. The astral body, vehicle of the soul at that supreme moment, was in full activity: very brilliant, it lighted up the room with a very intense brightness (yet, at the same time, of an incomparable softness) which permitted me to distinguish perfectly and in a more extended vision than usual everything around me. The heart and specially the brain radiated at a distance a stronger light than the other parts of the body. Through the scalp and the sides of the skull I could see all the deepest parts of the brain and observed their continual movement: the very active frontal and temporal circonvolutions vibrated rapidly under the action of thought, itself very active and of which I was entirely master. Each category of thought had its distinct vibratory movement and radiated delicate, varying degrees of light. I could see quite distinctly the cells animated by their special movement, the blood circulating in the vessels with its globules more brilliant than the liquid parts, and the nerves vibrating under the action of the most minute thought.

I felt that the bodily life had no secret just then, and the astral life appeared in all its beauty. I wondered if this was the end of my earthly life, and received an answer: "You do not die." Surprised, I asked again mentally—the same answer came: "Your cure is possible."

My astral body turned back on itself. It seemed that I could have remained much longer in that strange state when the soul, free from the bonds of the body, can lift the veil which hides to our physical eyes the secrets of this life, but I did not stop to think any more about it. Gradually light vanished, and obscurity coming back around me, I fell asleep again.

S. LEBEAN.

MESSAGES FROM THE UNSEEN

NOTES ON THE WRITING OF "BEYOND HUMAN PERSONALITY"

By E. B. GIBBES

FEDA, Mrs Osborne Leonard's control, has stated that communicating entities often come to a sitting charged, as it were, with certain things they wish to say—things they have, in a sense, memorised in the Unseen. They seem eager to put these remarks through.

The same observation applies to F. W. H. Myers in the writing of *Beyond Human Personality*. There have been several occasions on which he has shown considerable anxiety to write an essay without any of the customary preliminaries, notably, the first essay called "This Petty, Puny Age."

As this was written at the sitting after the one given to Sir Oliver Lodge, we—at least I—certainly anticipated some reference to him. But the following brief introduction was all that occurred on that occasion: "Astor, Behold the Poet." "Frederic Myers. Good evening."

With the exception of the last paragraph, which was added three months later, the whole of this essay was transcribed in one hour and seventeen minutes. Myers seemed very disturbed and agitated at the time of writing. When he ended he wrote: "Madam, forgive me. I saw a shadow drawing near the earth. It may not fall upon it. Man has the power to choose. But I was compelled to write this warning. Forgive me. Head it 'This Petty, Puny Age.' Call a man a dog and at least you will rouse his interest if not his anger. I have called him one tonight."

I asked what had inspired this essay and what about the shadow? He replied:—

"The old peril of war, not immediately, but within a few years. The best hope for mankind lies really in the casting out of that material god called the 'nation' in the sense that there are no nations, only degrees or levels of consciousness, only great groups of men; white, yellow, black and brown races. And all of these must learn that quality, not quantity, should be the ideal: that beauty and strength are best obtained by limitation, control of numbers and a universal sense of comradeship."

"You mean Russia and Germany?" I asked.

"Yes, and Japan," he replied. "It may not come to pass. But a new religion, a new faith is desperately needed, one that differs from the old in certain respects."

The above was written in December, 1933. I suggested, as will be noted, Russia and Germany as war centres. I was probably mistaken in mentioning any country at the time and should have worded my query in a manner less likely to suggest anything to the automatist. For, as things have turned out, the shadow appears to have been symbolical of the Italian-Abyssinian war, and the Spanish civil war; though the attitude of Russia and Germany towards each other seems likely to be a menace to the peace of Europe for some time to come.

In March, 1934, Myers suddenly wrote a paragraph which seemed, at the time, to have no connection with anything, having no bearing on what he had just written. At the end of the paragraph, however, he gave instructions for it to be added to "This Petty, Puny Age."

It seems to me more than ever, that, like the Cleophas Messenger, Frederic Myers remembers very largely what he has written, where and when. This may be, of course, only when the communicator is associated with his Medium or "Interpreter" as Myers prefers to call the automatist. Nevertheless, it is the fact.

On the day following the writing of the above mentioned essay, Myers wrote: "Ladies, I fear I wrote out of emotion on that last occasion. Writers should

rise above all emotions when engaged in the act of composition. I fear lest my essay contains the fiery rhetoric of a Salvation Army preacher. But may I assure you that, in reality, I have no revivalist tendencies. I have merely at times a burning impatience with things as they are, a desire to attack and rout popular and conventional ideas . . ."

"The Lotus Flower Paradise" (page 106) is another example of the same nature. It was written in one hour and twenty minutes. Frederic Myers opened the sitting with: "Good evening, ladies. We are to continue our observations on the fancy dress ball of eternity?" He then plunged into the writing of the essay, finishing with: "Forgive me, madam, I suddenly became filled with the idea of this essay and I had to write it straight off."

On other occasions he will quickly, on arrival, write down a sentence as though he were afraid he would forget it. Then, during the writing of the script, he will break off and wave the automatist's hand in the direction in which I have placed the filled-up page, indicating that he wants it read out to him. As I read it aloud, he writes it down, weaving it into that section of the script which has led up to it. On other occasions, while in the midst of some essay, he has written in the margin, "My opening paragraph, put it in here." Then he has proceeded with what he was writing.

The following is an example of this method: "Frederic Myers. Good evening, ladies. I must introduce the theme 'Love enclosed in wisdom is the energy of integration which makes a cosmos of the sum of things.' This thesis sums up the conditions that prevail for many human souls in the After-death . . ." (page 185). I confess I am not a bit surprised that Myers wanted to put that down quickly!

On the other hand, the essay entitled "Armistice Day" (page 88), published in full in *LIGHT*, November, 1934, was written without any premeditation in the Unseen so far as I could tell. The Editor had asked me if I could obtain a message from Myers on that theme. Miss Cummins was unaware of this and the request was made while she was still in Ireland. Four days after her return we had a sitting, and after some preliminary "gossip," I casually asked if he knew anything about Armistice Day—what it meant? He replied that he was aware that Armistice Day meant the end of war between all European countries. With no more preparation than this, he wrote the first six paragraphs. Then he paused and stated that he "feared that it was inadequate as he came without preparation." He asked to have the last part read to him, after which he wrote the remaining portion with the exception of the last paragraph, which he added the following day. As regards beauty of style, I can distinguish no difference between the "prepared" essays and those written with no pre-meditation.

In reply to a question from me, Myers stated that he thinks "of the initial idea apart from this world." Then, if the automatist is quiescent before the sitting—as Geraldine Cummins always endeavours to be—he sometimes "browses in her mind" before we commence the sitting. With regard to the writing of Part II. of the book in question, Frederic Myers frequently complained of the difficulties he experienced in finding suitable language with which to impart his ideas. "I am struggling with a difficult idea for which there are no words," he wrote . . . "The Interpreter is ready for me, but the language is not yet imagined which can describe stellar life." And again: ". . . But I assure you it gives me no happiness to write of these intricate problems which concern our stellar destinies. For it is as if I sought to make fire without fuel. The thoughts are there, but no words have been coined to express them convincingly." One day, however, while communicating this difficult section of the book, he wrote

(Continued at foot of next column).

"CHEIRO," AN APPRECIATION

IN the recent death of "Cheiro" (Count Louis Hamon) the world has lost an occult genius. Readers who believe in spirit-manifestations may be interested in the following account of my last experience with this great soul.

On the night of his passing, between 12.45 and 1.45 a.m., "Cheiro" appeared in my room. Feeling his powerful presence and vibrations, and rising with a start, I saw him surrounded by a translucent luminosity. He informed me, with a wonderful sense of peace, that his work here was finished, and concluded sadly with his deep sorrow at leaving in the flesh those by whom he was loved. When I grasped the real meaning and significance of his appearance I lost consciousness.

The following day I endeavoured to persuade myself that it had been a dream, and yet the vivid memory and reality of this nocturnal visit would not be lightly dismissed and shaken off as such. Some time later I was told of his passing, and I knew my experience had been a reality. He had died that night as sensationally as he had lived.

It was "Cheiro" who raised palmistry from the disrepute into which it had fallen during the closing years of the last century, and transformed it into a more recognised "science" by means of which, coupled with his marvellous intuition and psychic powers, he unlocked the hearts and revealed the future of those who consulted him. On his right hand, "Cheiro" himself had a "double Line of Head." Those who study palmistry will know that this is indeed indicative of the remarkable and powerful mentality that he so undoubtedly possessed.

Readers who believe in Reincarnation may be interested to know that the "Akashic Records" of the past prove to the enlightened that his previous incarnations were as remarkable as that from which he has just passed. From my own researches in that direction and with consciousness that one has "brought over," it was with great interest that I discovered that in the 18th Dynasty "Cheiro" had lived in the temples of Ancient Egypt as a High Priest, and more recently as the illustrious, but now falsely maligned, Count Cagliostro of France.

Probably it was in the temples of Ancient Egypt that this soul, in its path of evolution, was initiated into much of the remarkable occult knowledge and powers, that thousands of years later he was to practise with such success and proficiency.

He has gone to a greater work in the Higher Realms; but, to students of the occult, he has left behind a rich heritage in the form of his many books, which are veritably mines of occult knowledge. "KHARMA."

(Continued from previous page).

something in a lighter vein and then, feeling that he must return to his task, suddenly remarked: "Now let us go star-gazing again," and he reverted to Part II.

An important point in connection with the identity of the communicator came to light about a year ago. Among his opening remarks in a script not dealing with *Beyond Human Personality*, Myers made use of the phrase "Mortal hearts are moved by mortal things." Sir Lawrence Jones recognised this as a quotation from Frederic Myers' translation of a line of Virgil. "*Sunt lacrimae rerum et mentem mortalia tangunt*" ("Tears waken tears, and honour honour brings, and mortal hearts are moved by mortal things.") *Classical Essays*, page 120. (A book neither of us had read).

A rather curious point comes to light also in these Myers scripts. In spite of the fact that we invariably hold our sittings in the morning, when Miss Cummins is freshest, F.W.H.M. always opens with: "Good evening, ladies." Perhaps this is reminiscent of when he was on earth, and when, I think, sittings were more usually held in the evening than they are now.

CONVINCING EVIDENCE

THAT Clairaudience and Clairvoyance can be made the means of bringing clear and definite evidence of Survival was once more demonstrated by Mrs. Helen Hughes, at the L.S.A. meeting at Caxton Hall, Westminster, on Friday night (October 23rd).

Altogether, Mrs. Hughes gave messages to some twenty people. In these, at least a hundred names were mentioned and—so far as could be ascertained—all were accepted as correct and all relationships as correctly stated.

"There are two colours in your family," she said to one lady, "White and Brown?" "Quite correct" was the response, and a message followed from people bearing both these names.

"Was James a business man?" she asked again, and the answer was Yes. "He was a pork butcher, was he not?" Mrs. Hughes asked, and again the answer was Yes.

And so on through all the "readings." There was no "fishing;" and although some of the messages were a bit complicated they were all eventually smoothed out.

A shorthand note was taken of the messages, which were numbered, and at the end the names and addresses of most of the recipients were left so that transcripts can be sent to them for examination and comment.

The Rev. C. Drayton Thomas presided and delivered a helpful introductory address.

Drawing on his own experience, Mr. Thomas said that in the twenty years he had been privileged to sit with trance Mediums some hundred people had spoken to him from the Other Side and proved their identity, and there had been many others whose identity had not been made so clear.

Amongst those who had spoken to him frequently was his grandfather, with whom he spent most of his boyhood holidays and of whom he was very fond. On one occasion his grandfather reminded him of a watch and chain given to him (Mr. Thomas) and said he appreciated the chain more than the watch. That was quite true—the watch was not of much value, but the chain was of gold and he wore it for twenty years. And his grandfather remembered that.

On another occasion his grandfather told Mr. Thomas to ask his mother if she remembered having any special interest in the Prince Consort (the husband of Queen Victoria). He had never heard of any such interest, but when he mentioned the matter to his mother she said grandfather (her father) was quite correct. Once, in the Isle of Wight, when she was a girl of seven, she had gone to make a purchase when Queen Victoria drove along in her carriage, with Prince Albert (the Prince Consort) riding on horseback. Very dutifully, the little girl curtsied, and the Prince, seeing her, bowed and smiled to her. Of this she was sure because there were no others near, and, of course, she told her father about it and the incident had frequently been referred to when she was a girl, although forgotten after she grew up.

His grandfather also told Mr. Thomas that his mother had a large picture of the Prince Consort set up "near the music" in her drawing-room. He (Mr. Thomas) thought this must be wrong, as he had never seen such a picture; but when next he visited his mother he found the picture placed as had been described. This incident showed that not only did his grandfather remember old incidents, but that he kept in touch with those still on earth and had a shrewd knowledge of what they were doing, for that picture had not been there a fortnight before.

His purpose in relating these incidents was to show that memory and love continued on the Other Side; and to point out that what was true in his case was true also in the cases of those who heard him, even though they might not have the same opportunities of knowing that had come to him.

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).

THE SPIRITUALIST INTERNATIONAL CONGRESS

Sir,—I have been watching with some amusement, for weeks now, the battle which is centred around the head of poor Maurice Barbanell, who is accused of doing all sorts of things which have annoyed J. B. M'Indoe, the President of the Spiritualists' National Union, and J. M. Stewart, the President of that body's London District Council. Barbanell has even been accused of refusing to print long and boring attacks on himself for doing things he didn't do.

I am sorry now that I did not sign, originally, as I might have done—for I was its author—the suggestion that the *Psychic News* should organise a London Week for visitors to the International Spiritualist Federation Congress.

The truth is that, when I was in the United States, I had heard lots of complaints about the venue being Glasgow. Now, I do not care whether the Congress meets in Glasgow or in London. But I do know that people overseas were saying they wanted to come to London and that they didn't want to go to Glasgow.

Knowing that it was too late to alter the scene of the Congress, and purely with the idea that, when they were in Britain, overseas' Spiritualists could see demonstrations by London's Mediums and hear lectures by London's leading Spiritualists, I suggested to the *Psychic News* that they should publish my views on the matter.

Now, Maurice Barbanell was in Spain on holiday. He was not consulted. Indeed, no one knew his address.

As the acting-Editor suggested it should be a leading article, I dictated, myself, the leading article. Then I suggested to him, since I am an old newspaper man of considerable experience, that the *Psychic News* itself should organise a Week. I told him whom to call up, and whom to write to, and said he could use my name. After all, I am the Honorary President of the Spiritualists' National Union.

The leading article was written. Various societies, Mediums and speakers were asked to co-operate. They all agreed.

Then Maurice Barbanell came home and found himself attacked on all sides. Naturally, as he was the Editor of the *Psychic News*, he defended the *Psychic News*. But he is not to blame in any way. I am entirely and absolutely responsible. If I had not gone abroad and heard the complaints, it would not have happened. Perhaps it was wrong of me to go abroad . . .

Well, the Week has been arranged anyway. It does not matter to overseas Spiritualists, or to me, or to Barbanell, or to the *Psychic News*, whether that Week is run by the London District Council of the S.N.U. or by the *Psychic News*. The only thing that matters is that the Week's activities should take place.

Why, if we can organise the thing over the telephone and by letter in a few hours, should we not do it? Why wait for a committee meeting, or a board of directors, or for official approval? The thing to do was to get the job done. And it has been done.

I did not desire to offend M'Indoe, whom I hold in high esteem, nor Stewart, whom I regard with affection. If anything has been done to offend them, I am very sorry. But it has been done. Do they want to stop it?

Spiritualism is a more important thing than any paper, or any organisation, or any President, actual or honorary. But why blame Barbanell?

St. Martin's Place, HANNEN SWAFFER.
Trafalgar Square, W.C.2.

WHAT ARE MIRACLES?

Sir,—Mrs. St. Clair Stobart's pronouncement on "miracles," as reported in your issue of October 15th, is quite unlike her usual well-reasoned arguments.

She says: "Thinking people do not believe in miracles." It is precisely "thinking people" that do believe in them.

What value do we attach to the word "miracle"? To some people it may equal "impossible." There are no miracles in this sense—nothing impossible ever happens, or ever has happened. But, apart from mathematics, how can we know what is "impossible"? We are assuming a knowledge that we do not possess when we assert that miracles, as recorded in Scripture and elsewhere, are "impossible." Take, for instance, the miraculous healing of the sick. Such healing has occurred in all ages, even in our own sceptical age, and it is futile to deny it. When the sick are healed by the ordinary medical processes, we do not call that a "miracle." But when they are healed without any visible means, then we call the event a "miracle." Not the event itself, but the way in which it is caused constitutes the "miracle."

My definition of a "miracle" would be (for want of a better): "The direct application of power without the intervention of any mechanism." Such miracles are well-attested, and are what is known as "magic" in a secular sense.

That magic and miracle do occur even in our own day, especially among primitive races, no one can venture to deny.

Long may the Churches teach the reality of "miracles." They testify to the almighty power of the Creator Who proclaimed the miracle of life without any previous mechanism, and can continue to dispense with mechanism when He so wills it. And by the intake of the same almighty power, mortals can also dispense with it, and can work "miracles" in fulfilment of Christ's promise to His Church.

Wallasey.

E. PARRY.

[NOTE:—Mrs. St. Clair Stobart did not say that the events described by the Churches as "miracles" did not happen. On the contrary, she asserted that they *did* happen, but that they are to be accounted for by the operation of laws not yet understood, and not (as is sometimes still taught) by the arbitrary abrogation of law.—EDITOR.]

TRANSITORY TIME

Sir,—In your issue of September 17th, you quoted Professor E. A. Milne as saying in his exposition of his new concept of time in the *Morning Post* that nature's laws are modified with the passage of time. The *passage* of time implies transitory time, and if Professor Milne acknowledges transitory time as a factor in the *modus operandi* of the universe, the breach between his theory and Einstein's must be complete. The essential doctrine of Einstein's system of Relativity substitutes spatial, static time for transitory time.

You also quoted Professor Milne as affirming that "atoms and stars keep one kind of time while the normal pendulum or clock keeps another." If we reinstate transitory time, we must recognise that the transition it gives is the ceaseless progression of present into past and future into present. That function is universal and changeless; it is everywhere and always the same. The differences of ratio in the changes and relations of things, of which Professor Milne speaks, is a ratio of the differences of nature in things and of their relations *inter se*; it does not indicate a difference of ratio attributable to different kinds of transitory time. Time passes incessantly while an egg is being boiled and while a ham is being boiled. It is the same time with the same function. The difference in the progress of the cooking to completion, results from the difference of the nature of the things being cooked.

43 Cedars Road,
S.W.4.

GODFREY BURCHELL.

LETTERS TO THE EDITOR

REINCARNATION

Sir,—Your contributor, Mr. Howgrave-Graham, in his interesting article (LIGHT, October 8th) on the subject of Reincarnation, raises certain difficulties. Will you allow me, very briefly, to refer to these?

(1) "We seem to have little or no real evidence."
—Answer: We have (a) a rational inference which excludes as unsatisfactory every other theory; (b) we have the testimony of the World Teachers; (c) we have the personal knowledge of many advanced egos in every age.

(2) Some teachers "on the Other Side" deny this doctrine.—Answer: The passing from birth to birth is a passing from actuality to potentiality and back to actuality again. It is impossible, therefore, both to affirm and deny the doctrine. On the form side there is no re-birth, on the life side there is.

(3) Attainment of perfection through reincarnation is impracticable.—Answer: Countless millions of experiences are represented by, and contained in, one experience, and as man evolves he can, through sympathy, gain much of the "all experience" vicariously.
E. B. HILL.

ANCESTRAL MEMORIES

Sir,—In contemplating the various conclusions arrived at by your correspondents, one is struck by the fact that those advocating Reincarnation are assuming that man's spiritual advent upon this planet is at human physical birth. According to them, the spirit comes and goes like the figure of a cuckoo-clock, only at undetermined, irregular intervals, and for no apparent reason. On what grounds do they attribute this exceedingly uncomplimentary and haphazard method to the Divine Creator?

If I may venture to express an opinion, based on information which I have been privileged to acquire, it is this: The spirit originated in the Milky Way nebula, and made its evolutionary journey down the ages, finally occupying the human chrysalis, the apex of all planetary life. What has it to learn further by a repetition of a fractional part of its earth-life? Nothing, and so it becomes a denizen of the spirit-world and continues its evolution from where, aided by its memories and experiences, and in accordance with the Divine plan, it sets out towards the goal of perfection.

With regard to the grotesque idea held by some individuals, that they have lived before as slaves or Cæsars: this may be explained by the transmission of a vivid ancestral memory being abnormally prominent, as other inherited characteristics are occasionally, and from the same cause.
JOHN R. BENNETT.

PROOF UNDER HYPNOSIS

Sir,—The article in the September 10th issue of LIGHT entitled "Reincarnation: An Alternative," by M. Crompton-Smith, of Wellington, N.Z., interested me greatly, but left me cold.

Last winter I was a member of a home circle in which one of the controls (to quote the above-mentioned article) "is a very advanced spirit who is now too far on to communicate with earth, except through a chain of intermediaries." Under the aegis of this control (who desires to remain anonymous, as the teaching is important, and not the teacher) definite instruction on Reincarnation was given in a series of lessons, "spoken as out of knowledge and not out of opinion."

A very interesting (and quite amusing) incident

happened recently in our local City Temple of Spiritualism. One of our speakers, who, at the time, while "normal," was a strong disbeliever in Reincarnation (I believe he is since coming round) gave a trance sermon one Sunday evening. His control gave a very well-reasoned and convincing address in favour of Reincarnation! I'll leave to your imagination his feelings when told what his sermon had been about!

I should very much like to hear some of the opponents of—or, if they prefer the appellation, disbelievers in—Reincarnation try to explain away the results that several hypnotists, especially French scientists, have obtained, when hypnotised subjects have gone back over their lives right to childhood, then, as the hypnosis became deeper, there has been a blank period, then another life Reincarnation is gone over in detail from death back to birth. Then another break and another life; until, in quite a number of cases, three complete former incarnations are traversed in detail. It seems to me that this is as complete and thoroughly scientific a proof of the occurrence of Reincarnation as one could ask for.

Edmonton, (Dr.) J. E. HORNING.
Alberta, Canada.

A MESSAGE CONFIRMED

Sir,—Referring to "The Link" Mass Séance at Wortley Hall on October 10th, and reported in your issue of October 22nd, I should like to correct an omission. After Mrs. Perriman's communication, I asked Harry Brown's control to inform me if Mrs. Perriman had communicated before, and the reply, in raps, was in the affirmative. I then asked if the communication was through a direct voice Medium, and the reply was again in the affirmative.

After the séance, I stated from the platform that, on the day following the funeral of Mrs. Perriman, Leslie Flint informed me over the telephone that on the previous evening Mrs. Perriman had endeavoured to speak in direct voice in his circle. She was not very clear, but White Wing, his Indian guide, stated afterwards that it was Mrs. Perriman who had endeavoured to communicate, and the confirmation we received at "The Link" séance is very significant and should be placed on record.
N. ZERDIN.

"RIGHTEOUS WRATH"

Sir,—May I enter a protest against the argument of Miss Helen Dallas (LIGHT, October 15th), that because a man may feel "righteous wrath," therefore we must expect the same emotion in the Creator as man is made in His image!

The wrath of a man is a sign of his weakness, emotional disturbances being necessary before he can take active steps to right wrong. If we are all *parts of the Creator*, "in whom we live and move and have our being," to imagine Him wrathful with us is absurd. It is as though a man, having a pain in his hand, were to take a hammer and try to crush his own hand, which would be an act of insanity.
A. HORNGATE.

MISS MARGARET T. BUTLER

Miss Margaret T. Butler, one of the pioneers of the L.S.A., passed to the higher life on Sunday, 4th October. She was a personal friend of Mr. Dawson Rogers, and knew the Rev. W. Stainton Moses, first President of the L.S.A. (Editor of LIGHT and the transmitter of *Spirit Teachings*). Miss Butler contributed frequently to LIGHT—her most recent contribution being the verses entitled "When I Go Hence."

**MRS.
MEURIG
MORRIS**

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EDITOR GEORGE H. LETHEM

As We See It

THE CALL FOR EVIDENCE

THERE must be hundreds of thousands of devout
Christian people, of all denominations, who disagree
very strongly with the dictum of the Archbishop of
York that definite proof of Survival is neither possible
nor desirable. For a Philosopher (who is nothing but a
Philosopher) a *hope* of Survival based on the goodness
of God may be sufficient; but for ordinary human
beings in whose lives affection plays a more important
part than abstract reasoning, the desire to *know* what
happens to their loved ones when they leave the
physical body, is very strong, and so universal that
it is found wherever human beings are found.

The reasoned address by Mr. Stuart Hirst published
in this issue of LIGHT may be taken as indicating the
views of thinking laymen on the subject, and Mr. Hirst
is very insistent that clear present-day evidence of
Survival should be provided by the Church so that
Church people need not go elsewhere to seek it.

EVIDENCE IGNORED

The Rev. Dr. Charles Leach, in a booklet entitled
Shall We Know Our Friends in Heaven? (a new edition
of which has just been published), quotes as one of
the most convincing affirmative proofs the New
Testament story showing that when Moses and
Elias appeared on the Mount they were recognised
by Jesus and the disciples although they had been
"dead" for hundreds of years.

It is curious that Dr. Leach should quote this ancient
and hotly disputed narrative and entirely ignore the
modern phenomena by which the reported occurrence
is made credible. He labours to find in the Scriptures
stories and texts which will justify the *hope* of
recognition in a future life, and leaves it nothing more
than a hope, when, by using the authenticated evidence
of modern witnesses he might have turned hope into
certainty.

It is rather curious that, in this book and others like
it, it is assumed that *all* the friends of *all* the readers
will go to heaven and that *all* the readers will follow
them without any intervening purgatorial or prepara-
tory condition. "The others," who will go elsewhere,
are apparently not taken into account; and yet, men
and women being as they are, there are certain to be
"others"—a point to which Dr. Norman Maclean
drew special attention in his famous Edinburgh sermons
on "Prayers for the Departed."

Swedenborg's teaching—confirmed by later revela-
tions and messages—is that *all* go, at death, to what
may be regarded as the "receiving centres" of the

(Continued at foot of next column).

"COSMIC CONSCIOUSNESS"

FURTHER IMPRESSIONS by SIDNEY LEANING

THROUGH the generosity of Miss Woods, the series
of three L.S.A. lectures on Cosmic Consciousness
is to become *four*. And the best is yet to be.

Rapt attention was given to the lecture on the Eastern
Approach. My only excuse for these observations is
that Miss Woods expressed appreciation of my last
effort, and suggested that I should repeat it, and
compare the Eastern and Western methods. Alas!
She sadly under-estimated the depth of my ignorance.
Any attempt at an analytical comparison is further
handicapped by unfamiliarity with the terms. My
knowledge also of Chinese is lamentably weak.

"East is East and West is West,
And never the twain shall meet,"

was quoted. There seems much to be said for that
point of view, for the methods of approach to Cosmic
Consciousness appear to be diametrically opposite.
Doubtless the Eastern knowledge of practical psychology
and the scope of consciousness must command our deep
respect, but the Western spirit, and more particularly
the Anglo-Saxon type, finds it hard to appreciate it
at its full value. Western people find it almost impossible
to conceive the idea that, to whatever wonderful
degrees of consciousness the Eastern may attain, it
certainly cannot be the Cosmic Consciousness as en-
visaged by the Westerner.

This view is doubtless due to temperament. It would
seem that the Eastern mentality is wedded to Form
and Analysis. We, for example, do not first tabulate
and then make a number of set sacrifices, but just
love and give utterly and enjoy the giving. Such love
is no sacrifice, but just a joyous outpouring. One simply
cannot reduce this sort of thing to duodecimals.

Matthew Arnold was distressed because the Non-
conformists appeared to treat God as if he were just
round the corner. I am no Nonconformist, but we have
excellent authority for this attitude—as witness,
"Our Father."

My point is that the system of Yoga would be quite
beyond the child and the peasantry, and they certainly
have as much right to the Presence as the most learned
and cultured. Phrase-making is peculiarly attractive
to some people, but I am quite unperturbed by the
reference to a treacle bath,* and, however unpleasant,
I am quite prepared to put up with it as long as I am
allowed to take advantage of the New Testament
teaching.

The Lecturer made herself perfectly clear to us all.
In fact, at one point she glanced piercingly at me and
said with emphasis, "Some people never reach beyond
the butterfly stage of intellect." I felt most embarrassed
and dimly wondered if I had even reached the grub
stage.

The Secretary, who had apparently well recovered
from the alleged trance, contributed much to the
pleasure of the evening by her well-balanced little speech
after the lecture. It was a model of fine perception
and delicate understanding of the Lecturer's views,
and was received with acclamation. Space forbids
anything further, or I might be led into saying some-
thing really brilliant which Miss Woods would rather
be left to say for herself at her next lecture.

(*NOTE—Miss Woods quoted some critic as saying that
much of the Christian teaching regarding Love
suggested floundering in a bath of treacle).

(Continued from previous column).

spirit-world, and from these centres make their way
upwards or downwards, with heaven as a far-off goal,
to be reached only after the qualities needed for the
heaven condition are developed.

LOOKING ROUND THE WORLD

SPIRITUALISM AND YOGA

CRYSTALISING the difference between "the Yoga of the East and the Yoga of Christ," in her lecture at the L.S.A. last Thursday evening (October 22nd), Miss Charlotte Woods said the former dealt with the Path of Knowledge and the latter with the Path of Love. For the West, the Yoga of Christ was more acceptable than the Yoga of the East; but, as taught by the Churches, it lacked the basis of scientific knowledge sought for in the East.

May it not be that Spiritualism is destined to supply that lack? Not by the subjective and metaphysical method followed in the East, but by the practical scientific method of demonstrating the reality of the Higher Self, which (as Miss Woods indicated) plays so important a part in the progress towards Cosmic Consciousness?

THE HIGHER SELF

As an example of the Higher Self taking the part of the Observer, rather than that of the Participator in some of life's experiences—a method recommended by Yoga—she mentioned the case of a man who, whilst under the effects of an anæsthetic, observed all that was being done to his physical body by surgeons and nurses. Many cases of a similar kind have been published recently in *LIGHT*; and if the Higher Self of Yoga can definitely be associated with the etheric or spiritual body described in these cases, which can function apart from the physical body, a close connection will at once be established between Spiritualism and Yoga, and the way will be opened for the Christian Churches—if they will have it—to give to the "Yoga of Christ" that basis of knowledge which Miss Woods says it has so far lacked.

Miss Woods' second lecture—like the first—was "an intellectual treat." We hope to publish both lectures in early issues of *LIGHT*, and also another which is to follow at a later date in which greater attention will be given to "the Yoga of Christ."

"THE CONFRATERNITY"

We regret to see a report of an address by the Rev. Maurice Elliott (in the *Surrey Herald*) headed "Former Vicar's Campaign against the Church." We cannot imagine that Mr. Elliott will approve of the suggestion that he is conducting a campaign "against the Church;" for, although he has strongly criticised some of the teachings of the Prayer Book, and resigned the living of St. Peter's, Cricklewood, to give force to his protest, he has stated over and over again that he "loves the great historic Church of England."

It will not further the main object of "the Confraternity"—an informal association of Clergy and Spiritualists who desire to show that the Church and Spiritualism can be mutually helpful—if Mr. Elliott's addresses under its auspices come to be looked upon and described as attacks on the Church. He has, with Mrs. St. Clair Stobart, spoken at many "Confraternity" meetings, and is announced to speak at others still to be held, and the understanding has been that whilst Mrs. Stobart spoke for Spiritualists, Mr. Elliott spoke for the Clergy.

REV. C. L. TWEEDALE'S COMING NEW BOOK

We learn with interest that the Rev. C. L. Tweedale, Vicar of Weston (to whose work for Spiritualism fitting tribute is paid in Mr. Stuart Hirst's address, published in this issue) has completed the revision of his latest book, which he anticipates will provide "an ecclesiastical sensation of the first order." Mr. Tweedale is known throughout the English-speaking world as the author of *Man's Survival After Death*, in which the intimate relation of Christianity and Spiritualism is clearly shown; and it may be expected confidently that the new book will be a worthy successor to the first one.

UNIVERSALIST AND SPIRITUALISM

THERE is not much doubt that the majority of Spiritualists are Universalists—that is, believers in the ultimate well-being of all human souls. With Tennyson, they are prepared to express the trust:

That nothing walks with aimless feet;

That not one life shall be destroy'd,

Or cast as rubbish to the void,

When God hath made the pile complete.

Some hesitate, believing there is reason to take seriously the "conditional immortality" taught (in *Spirit Teachings*) by "Imperator" and accepted by thinkers like Mr. Stanley De Brath. They are in the minority—although not, on that account, necessarily wrong.

However, the Rev. Will Hayes is sure to find himself in a friendly and even familiar atmosphere, when—at the L.S.A. next Thursday evening—he rises to deliver his lecture on "A Universalist Looks at Spiritualism." Mr. Hayes is himself, of course, a Universalist; whether he would also describe himself as a Spiritualist we do not know and shall be interested to discover. Miss Lind-af-Hageby, President of the L.S.A., will preside.

Mr. Hayes is associated with "the Free Religious Movement Towards World Religion and World Brotherhood," which has its meeting-place at Lindsay Hall, Notting Hill Gate, London, and is known as a thoughtful, courageous, eloquent speaker.

ARMISTICE MEMORIAL SERVICE

Marylebone Spiritualist Association's annual Armistice Service (now known as a "Service of Reunion and Remembrance") is recognised as one of the outstanding Spiritualist gatherings of the year. For a number of years, up to (and including 1934), the Service was held in the Royal Albert Hall and attracted crowds of from seven to eight thousand people. Last year, as the use of the Albert Hall could not be obtained, the Service was transferred to Queen's Hall (in which the M.S.A. Sunday evening services are held each week), and there it is to be held again this year, on the evening of Sunday, November 8th.

Some three thousand people can be seated in Queen's Hall, and no doubt it will be filled to capacity, so that those desirous of reserving seats should take note of the M.S.A. announcement on another page (702).

There is a growing feeling that the time is approaching when there should be drastic modification in the public Armistice memorial parades; but, for years yet, there will be many people who will welcome the opportunity of a service in which they can give special remembrance to their loved ones who sacrificed their lives in the Great War.

"LIGHT" SUSTENTATION FUND

The *LIGHT* Sustentation Fund is still in existence. It has been used to help current expenditure and to meet deficits. Contributions are greatly needed, not only to meet expenses of publication, but for adequate publicity for *LIGHT*. Friends of *LIGHT* and of the L.S.A. are asked to contribute generously to the Fund, by which the influence of *LIGHT* may be sustained and extended.

Contributions should be sent to the Honorary Treasurer of the *LIGHT* Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7. The following contributions have been received since the list was published in our issue of September 3rd:—

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PERSONAL DEVELOPMENT

III.—THE INNER DIVINITY

MR. W. J. MACMILLAN headed the third address to his L.S.A. Study Class (on Tuesday, October 20th) "The Recognition of Spirit in the animate and inanimate worlds: a personal technique of enlarging one's capacity of experience on the physical plane."

Before beginning, he recommended three books for special study: *The Yoga Sutras*, by Patanjali, preferably in the American edition; *Sense and Thought*, by Greta Hort (which may be had from the L.S.A. Library); and above all, *Freedom of the Spirit*, by Berdyaer.

Mr. Macmillan has done some remarkable Healing work, and he introduced his special subject of Healing by drawing attention to the well-known phrase from the Prayer Book: "I have left undone those things which I ought to have done, and I have done those things which I ought not to have done," paraphrasing the final clause into, "*but there is health in me*," the health, namely, that comes from within, the "God in oneself."

The most difficult thing one can undertake is the overcoming of one's egotistical self. "I would suggest," he said, "that the proof of when one is moving in terms of one's psychic or mental self, or when one is moving in terms of one's inner spiritual self, is by the results; just as, so it seems to me, the true test of healing is always *whether power is released* in the patient. Also, the true test of one's spiritual self is whether power has been released. If the result tends to increase a personal awareness of emotion or of intellect, then one is not moving in terms of the spiritual body."

A further test that one is "moving in terms of the spiritual" is always calmness and peace. This peace, however, must not be confused with the peace that follows exhaustion. Such peace leads to physical relaxation, "which is an excellent thing; but it is not a spiritual experience, except in so far as *all experience has a spiritual contact* . . . The peace which is generated by the inner divine is dynamic. The result on the physical body is exactly the same as the result of activity, namely, total relaxation. The effect upon the mind is kindness of thought; but the will moves into dominant action . . . By meeting, the physical and the mental are brought into much more intense vividness, but into perfect discipline, and the result is always *action of some kind* . . . If one is moving in terms of grace, works are the inevitable result."

Asked whether the Yoga teaching did not uphold the idea of grace without works, Mr. Macmillan replied: "I do not think that is strictly true. The Eastern teaching at its best would always emphasise the soul's necessity to give . . . Again and again there is emphasised the necessity for discipline and active *doing*, with the idea of giving and helping always . . . I think that all peaks have a similar view, and that the test of how high a peak is lies in that similarity; and I think it makes comparatively little difference whether one moves in terms of one symbolism or another as far as religious teachings go, *as long as one reaches their essence*; and the minute one does that, again, the point is the same."

Turning to a consideration of the first Great Commandment, the Lecturer said that we too easily forgot that we were told to love God "with all thy heart and with all thy mind, and with all thy soul." "It seems to me," he said, "that these cannot be separated, and that only as one moves simultaneously with all three does the Commandment become possible. If one is emphasised at the expense of another, then the perfect relationship is not attained."

Reverting, in reply to further questions, to the psychic self, Mr. Macmillan said: "It is quite possible that one's psychic self can contact outside forces with astonishing results both upon the material world and

upon personality; and very often people are so impressed, on finding what the psychic self can do, that they fail to move on to the more important thing of what the spiritual self can do."

"I think," he added, "that probably the greatest contribution Spiritualism has made has been in forcing the attention of people on what powers the psychic self has; because, having recognised the fullness of the psychic self, one moves on to a realisation of the psychic self as but a rather cloudy mirror of the interior spiritual self."

MEDITATION

Turning to the consideration of meditation, the speaker gave as the three necessary conditions to be observed: (1) Complete physical relaxation; (2) Mental rest with the will in control; and (3) A period of waiting.

By such means the soul achieves oneness—the inner divinity meets its outer divinity and fusion takes place. "If, after your meditation, you are not more aware of your inner divinity and of the inner divinity in other people, there has been a block somewhere in your meditation."

Questioners were again reminded that this must always find expression in outward action: "If one has one's emphasis placed on divinity, the most extraordinary results will happen both with persons and with circumstances . . . The whole point of meditation is the fusion of the outer and the inner divinity which is oneself—in other words, one's true self; and the ultimate is to take the other selves and translate them so that they move in harmony."

As to the three steps to meditation, Mr. Macmillan believes that there must be individual technique for various people, but he made some suggestions regarding the acquirement of mental quiet: to visualise intensely some aspect of the life of Christ; to dwell so closely upon some episode that one literally saw it; to take any thought that crossed one's mind at the time and seek its ultimate end in terms of beauty or goodness; to attempt to find the divine essence in some passing occurrence. The "period of waiting" he translated in terms of "soul urge towards God."

One of the exercises Mr. Macmillan sometimes sets his patients is to take any three objects upon which their eye falls and to endeavour to discover the relationship between them and one's own relationship to them and the dual relationship to God. If one sees only ugliness in the objects, one is not looking at the essence, but only at the outward form. We should cultivate reverence for everything that is in existence—but not a reverence that works in terms of separate-ness—awe towards the unapproachable.

"You have within you that which makes approach possible and right, in terms of Christ's teaching: 'Lo I am with you always' . . . Churches where people, and animals, moved freely in and out would possibly be more reverent than a stilted formality based on false values."

Do not try, he explained to questioners, to get rid of things, to banish them—instead, translate them: on everything that meets you or that you have ever met, bring to bear the *inner divinity*.

"COSMIC CONSCIOUSNESS"

QUEST CLUB MEETING AT BRISTOL TO-NIGHT

Under the auspices of the Bristol Branch of the Quest Club, a meeting is to be held to-night (Thursday, October 29th), at 8 p.m., in the Co-operative Hall, Bristol. The Chairman will be Dr. F. W. Rixon; Miss Lind-af-Hageby (President of the L.S.A. and Quest Club) will be the speaker, and a demonstration of clairaudience will be given by Mrs. Helen Hughes.

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into the silence. This can be done anywhere, for all it needs is a turning inwards, the withdrawing of the attention from the surface of life. We shall find by so doing that we become amenable to the Divine Will and able to place ourselves in the stream of God's life. Then He, living in us, will act through us. We shall become one with him.

By dedicating ourselves we give up all; we relinquish the things of the mind and the body and surrender them to him. Our dedication must be complete; there must be no reservations, no holding back of anything. It must be all or nothing. If anything of self is left it will pollute the purity of the life-giving stream. Indeed it cannot flow in, if there be anything of self it will create an air-lock which will hold back the water of life. Prayer must be whole-heartedly sincere, a universal going out of our being towards God, and in dedication this must be complete; not until we do this can we experience the in-dwelling strength of the Father and know him.

MOON MAGIC AND BLACK MAGIC

WHEN Mr. Ian Davison took an old house in the Weald of Kent and set about to rehabilitate it, he found that not only had he to re-create a home from a ruin, he had also to create a more tranquil atmosphere than he found there, for the house proved to be haunted, and many curious phenomena occurred. Of all these happenings he wrote in *Where Smugglers Walked* (reviewed in LIGHT of 3rd October, 1935).

It is unfortunate for the purposes of the present review that all the ghosts were laid during the period of his first book, so that in *When Night Comes* (Herbert Jenkins, 10/6) there is little genuine psychic matter, although there are one or two interesting chapters on Black Magic and witchcraft.

Mr. Davison writes charmingly of moonlight impressions and reflections during nocturnal perambulations of his fascinating demesne, and his contemplation of the moon reminds him that Diana, the moon goddess, has for some inexplicable reason always been considered patron of the devilish practices of Black Magic. He concludes a description of a witches' Sabbath with the cry: "Oh, Diana, the beautiful, how can man perpetrate such vileness in thy name?"

The growth of Black Magic was responsible for the laws against witchcraft, and the hysterical severity of their enforcement at certain times arose from periodical waves of fanatical fear. The merest hint was enough for suspicion, and to be suspected was tantamount to being condemned. Mr. Davison writes: "If the judge did not immediately condemn the person, he ordered the man or woman to be 'tried by water.' This meant that the suspect was stripped, the thumbs were tied to the big toes, and trussed in this manner the accused was thrown into a pond. If she floated or swam, she was declared to be guilty and sent to the gallows, if she sank, she had proved her innocence, but as no one usually bothered to get her out of the water, it was not of great avail." H.M.

WHEN YOU PRAY

By W. H. EVANS

V.—DEDICATION

WHEN anyone, through petition and pleading, wins his way to the light, he realises it is not enough for him to receive what God may give, but that in return he should strive to express the inner light and glory which has been uncovered in him. He must present himself a sacrifice to God; external gifts have little value, if he gives he must give himself, dedicate his life to God. To reach this point is good, it reveals that the soul is wishful to be, and not merely to ask for gifts.

But dedication must be a daily practice. The earnest soul will begin each day by dedicating himself to the service of God. The day is God's gift, which we receive each morning as we awake. It comes to us clean; behind and in us are the urgencies of our nature. Our will must be in line with the divine will. We must seek wisdom that we may learn what God gives. The day is before us, we already have plans which may need modifying. Here we feel the need of guidance. We must go the Father, dedicate ourselves to his service and wait in the silence for "the still small voice" to intimate to us the Father's will. At first we may find the voice weak and wavering, but by and by it will grow stronger, more positive, till we learn to recognise it as we do the voice of a friend. It is wise to form the habit of going

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Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, NOVEMBER 4th, at 7.30 p.m.—
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Subject of Address: "The Human Body and its Developments in the Light of
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Wednesday, November 4th—Speaker: Capt. H. W. Muirson-Blake

Clairvoyante: Miss Lily Thomas

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BUSINESS MAN'S CALL TO THE CHURCH

(Continued from page 690)

evidence of the reality of existence beyond the grave, evidence, in fact, so remarkable that we are tempted to reject it until we learn of the care taken to check its source and authenticity.

Mr. Tweedale is one of the brave band of pioneers who have shown that communication with the so-called dead is not only possible, but may be undertaken, under suitable conditions, by ordinary people like ourselves. If Mr. Tweedale had done nothing beyond writing his monumental work, *Man's Survival After Death*, he would have already earned the world's lasting gratitude. His wonderful book has been eagerly read by bishops and clergy. It shows that the age of miracles did not come to a sudden end with the end of Bible days; that the natural law in the spiritual world, as Professor Drummond called it, operates to-day as it did 2,000 years ago; and that our dear ones who have passed on are just as much interested in us, and in our loving prayers, as they were during their time on earth.

The Bible is full of supernormal happenings, as an eminent writer has reminded us. It is useless to pretend that such incidents were peculiar only to a given period—the time of the Bible. If these things which we all know about happened in the past, they must, by reason of the unchanging Natural Law, happen to-day. If they can't happen to-day, they never happened at all, and we must disbelieve what our Bible tells us is true.

It is impossible to put people off by quoting texts 2,000 years old. They could well say: "We don't want to hear statements dug out of ancient documents—documents, moreover, which have gone through all the known dangers of repeated translation."

Psychical Research, as the great Frederic Myers said, might well go hand in hand with the Church, since every blow struck at materialism is a blow struck in the cause of religion. By this research, and the irrefutable evidence it has produced, the central claim of Christianity has been confirmed as never before.

Dr. Norman Maclean, the Scottish Divine—taking up the words of Frederic Myers—has prophesied that in consequence of the new evidence from a world beyond

our own—for much of which evidence your esteemed Vicar, Mr. Tweedale, is responsible—all reasonable men, a century hence, will definitely believe in the Resurrection of Jesus Christ, because Faith will then have the invaluable support of irrefutable testimony, such as intelligent men and women to-day are entitled to have—nay, demand.

The real drag upon progress has not been opposition, but merely indifference to the Church. How the new idea has taken root is shown by the statement that there are 3,000,000 Spiritualists and 1,500 Spiritualist Churches in this country to-day. And my reaction is, that as a Churchman I do not like my Church losing so many of its flock, as apparently it is doing, through its slowness in accepting officially the new conception.

Sir Oliver Lodge, the eminent scientist, insists that recent discoveries in the field of Psychical Research have made the Communion of Saints real, and he says that the reality of mutual aid between the living and the so-called dead, and the efficacy of prayer, have become not matters merely of Faith, but of direct experience.

Death is but the dawn of a new and higher life; it is the opening door into a long-desired and lovely country.

The fear of death is banished for those who have assimilated the new truth:

*And so for me, there is no sting to death,
And so, the grave has lost its victory.
It is but the crossing with a bated breath,
And white set face, a little strip of sea,
To find our loved ones waiting on the shore
More beautiful, more precious than before.*

So I say that the Church, if it desires to recapture our sympathies and our presence within its sacred walls, must openly acknowledge the new truths which science has to offer. It must enquire into the authenticity of the remarkable psychic happenings that find their way even into our daily newspapers—such as the alleged reproduction in Manchester Town Hall recently of an Egyptian spirit's music of 3,000 years ago.

These manifestations must be sifted and investigated—not scoffed at. The generation of scoffers persists in every age, but the laughter of the shallow-minded and of the prejudiced is powerless to stay the march of the questing soul.

Let the Church show tolerance towards the revelations of modern science, supported as these revelations are by learned and highly reputable people. And, marching with the times, our beloved Church, instead of losing its hold upon the masses and seeing religion go out of fashion, will once more win the active devotion of millions who only betray a lukewarm adherence to-day.

Then, and then only, will the Church enter upon a new and really useful life, and draw into its fold all those who are in need of the spiritual sustenance it can offer.

What a happy future for the Church when it thus fulfils its true mission and, with larger heart and better understanding, at last marches in step with the times.

The Millenium may be nearer than some of us think. It is definitely brought nearer by the interest that is being taken in psychic matters by an increasing body of English clergy.

Let us all pray for the dawn of this great Millenium—that happy day when Truth will shine out in all its new purity, and when an enlightened Church will become the real power in our daily lives.

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