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PRICE TWOPENCE

SPIRITUALISM AND THE CRISIS

PRAYER, THOUGHT AND ACTION NEEDED TO REMOVE THE CAUSES OF WAR

By L. LIND-AF-HAGEBY

PRESIDENT, LONDON SPIRITUALIST ALLIANCE

DURING the last weeks of anxiety, of fears, of a sense of frustration and futility, Spiritualists have asked themselves: "What can we do—as Spiritualists—to prevent war and, if the calamity cannot be prevented, to give help and comfort for the future?"

The problem of the persistence in the belief in war as an instrument of policy is a spiritual one, and Spiritualism, as an organised expression of experience and knowledge, has a special mission in the physical world of our day. For all political action is based on the sense of values, and the appreciation of values is fundamentally altered in those who know that Survival is a fact and that killing an "enemy" does not destroy him. The mass-killing of the last great war brought to Spiritualists a wealth of information from the Other Side, messages bearing on the futility of hate and destruction, "protests" against the madness of war from those who had passed through the furnace of its tortures. What can we do now?

ADVANCEMENT IN THOUGHT

Let us first of all recognise—with deep gratitude—the immense advancement in thought. In democratic countries, Pacifism—once rejected and despised—has entered the fabric of common feeling and thought. Mr. Chamberlain's brave and insistent action at a time of supreme danger, President Roosevelt's warning to Herr Hitler that "the souls of those who will die will hold us responsible," show that those in power know the people's dislike of armed conflict, their rejection of old, barbarous methods of settling conflicts between nations. There are no longer in these countries any illusions about the "glory" of war. We know that war settles nothing, that victory through battle and the infliction of untold suffering breed the desire for revenge and prepare the way for new wars.

But the dislike of war is not as yet universal. The desire to live in peace and security on the part of some nations is interpreted as a sign of weakness and degeneracy on the part of the leaders of others. The humiliations of the last great war, of the Versailles peace and subsequent treaties, are poisoning minds and have created a militarism strident and threatening to a degree hitherto unknown, a fierce nationalism

destructive of civic and Christian values, a hate-complex which apparently makes peace unattainable. The attempt at agreed and gradual disarmament, begun by the nations in 1932, ended in dismal failure. Feverish and competitive preparations for more radical war by better bombs, more deadly poison-gas, more destructive guns and submarines; actual war in Abyssinia, Spain and China have brought us to the tragedy of to-day. The League of Nations is impotent, in totalitarian countries an object of official ridicule.

AVOID GENERALISATIONS

I write at a moment when the issue of immediate war or peace is still in the balance. To-day, September 29th, 1938, we Londoners have been supplied with gas masks, and trenches are being dug in the parks of the capital. Mr. Chamberlain, Signor Mussolini and M. Daladier have left for Munich for a last-minute effort to avert disaster. The Pope will this evening broadcast a message of peace. All are agreed that war, with the weapons now evolved, will be a massacre not only of soldiers and sailors, but of civilians, of men, women and children (and animals).

There can be no doubt that in the totalitarian countries, as in the democratic, there are millions who distrust and dislike war, who want to live in peace and who nourish no animosities towards people of other nations. A recent journey in Germany demonstrated to me that there is still in Germany a sense of friendship and kinship with England. The old German qualities of friendship and hospitality and appreciative interest in other European nations are not dead. The drums of war have not as yet suppressed the melody and the charm of German music.

We should avoid generalisations about nations which are readily made at times when hostilities and suspicions are organised as the primary mental material for warfare.

Whatever the outcome of the conference of to-day (September 29th) there is need of the "long" thought, of intense application by Spiritualists to the problems of the future. *We all share the responsibilities for the present tragedy.* For, apart from the horrors and destructiveness of actual war, it is indeed tragic that whole nations should be diverted from constructive and productive work, from mental calm and normal thoughts to fear of attacks from the air, to anxious care for self

and family-protection, to the correct dressing up in the "snouts" which, it is hoped, will preserve our lives. It is terrible that little children should be initiated in the fear of war and made alert against the machinations of "the enemy."

Through the Press and the Wireless we have for months and years past been enmeshed in thoughts of war. From these there is no escape, whatever the individual reaction may be. Neutral countries are by no means free from the same entanglement.

To the Spiritualist, "thoughts are things." After all, every bomb, every instrument of war, is a thought of hostility incarnate. "Of defence," you may reply. I agree. But we must look beyond even necessary defences (events have shown what happens to defenceless peoples) to the humanity which we hope will grow out of present suffering, trials and mistakes. You cannot think war, prepare for war, manufacture the implements of war, without ultimately creating war. This is in accordance with a psychological law which admits of no evasion, with historical experience and the warnings of our more enlightened friends and guides in the world of free spirit.

Many Spiritualists have asked me if I think that those who would lead the nations to war, who praise and exalt it, are "obsessed." Maybe they are, but I do not believe anyone is obsessed who has not prepared the way in his own mind. We know that passing the gateway of death is not identical with complete change of mind. Thoughts of anger, of revenge, of hate persist, and spirits may well have added their contribution to the present disorder of minds. But we who are on this earth in physical bodies are gifted with free will and the power to reform and transform.

If, therefore, as every enlightened statesman declares to-day, the elimination of war is the primary concern of humanity, Spiritualists have an urgent duty to perform.

I do not plead for any abstinence from the duties of helping to defend the nation or helpless children. Nor do I think that merely praying is enough. We want prayers, yes, and constructive thought, but above all we want action—action based on the knowledge of Survival and the teaching of communion, strong in the conviction that the nations are members of one great brotherhood, that they have gifts and powers with which they can enrich one another. May every Spiritualist from now onwards give the essence of his or her service in this physical world to the great cause of widening sympathies and of helping to remove the causes of war. The politics of Spiritualism must be those of reasoned, constructive and agreed peace.

London Spiritualist Alliance Ltd.

with which is incorporated

The Quest Club

16 Queensberry Place—London, S.W.7

LECTURE

by

Mr. A. H. LAW, M.I.C.E., M.I.E.E.

on

"An Explanation of the work (in Spiritualism) of Sir William Crookes, O.M., F.R.S."

T O - N I G H T

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MRS. ETTA WRIEDT

INTERESTING DISPLAY AT L.S.A.

TO psychic students whose memory (or reading) enables them to reach backwards for 20 or 25 years, there is no Medium whose name and fame are better known than those of Mrs. Etta Wriedt, of Detroit, U.S.A. This is due in part to the fact that for a long number of years Mrs. Wriedt gave demonstrations of her wonderful gift as a Voice Medium in this country and in America; but largely because of the publicity given to her mediumship by the late Admiral Osborne Moore in *LIGHT* and in his books, *Glimpses of the Next State* (1911) and *The Voices* (1913).

Of his first experiences with Mrs. Wriedt (in Detroit, 1911), Admiral Moore wrote: "During my investigations into the phenomena of Spiritism I have never met with anyone whose mediumship has brought me so close to the next state of consciousness as Mrs. Wriedt . . . She does not fall into trance and often joins in the conversation going on between the sitter and her spirit-visitor; she speaks sometimes at the same time as her Control or the other spirits . . . It is possible to hear the voices through the trumpet in broad daylight or gaslight . . . She has done more good probably than any Medium in the world in being the passive means of affording consolation to the bereaved and in bringing hundreds to the certain knowledge of the proximity of the spirits of their relatives who have passed the change we call death."

VISITS TO THIS COUNTRY

Mrs. Wriedt first came to this country in 1911, when she gave a series of sittings at the house of Mr. W. T. Stead at Wimbledon, and it was then that Mr. Stead handed to her the Queen Victoria watch described in our issue of July 21st this year. She arranged to return in 1912, and Mr. W. T. Stead was on his way to New York to escort her to London when he was drowned by the sinking of the Titanic. She came unescorted and Admiral Osborne Moore took charge of the arrangement in the place of Mr. Stead, and so obtained the evidence which he describes in detail in the second of his books, *The Voices*.

Mrs. Wriedt returned to this country again just after the war, and gave sittings not only in London, but in Glasgow and other centres. She was then in late middle-age; now she is well advanced in years, and although her mediumship remains with her, she does not feel strong enough to move far from her home in Detroit, and receives her privileged sitters there.

Recently, to show her appreciation of the kindly reception accorded to her on all her visits to this country, and also of the many friendships she made, Mrs. Wriedt, through the intermediary of Her Grace the Duchess of Hamilton, gave to the London Spiritualist Alliance (in recognition of the maintenance on the part of the Alliance, founded in 1873, of the highest traditions of Spiritualism) for safe custody and exhibition to those interested, the following articles presented to her during her various visits to this country:

- 1.—The Queen Victoria watch described in *LIGHT* of July 21st, 1938.
- 2.—A full-length portrait of herself in oils (name of artist not yet ascertained).
- 3.—Embossed silver cup presented to her by Dr. Abraham Wallace, and others, dated 1913 and bearing the following inscription: "Presented to Mrs. Etta Wriedt, for her extraordinary mediumship and as a token of love and gratitude by some of her devoted admirers. She opened the way that we might communicate."
- 4.—Silver teapot inscribed: "Presented to Etta Wriedt by Mrs. C. Stewart, *Cupar-Angus*. 30th August, 1915."
- 5.—A flower vase inscribed: "Mrs. Etta Wriedt from R. H. Saunders. In Gratitude."

(Continued at foot of next column)

THOUGHTS ON THANKSGIVING SUNDAY

By Rev. C. DRAYTON THOMAS

ON this Sunday morning of October 2nd, 1938, rain drips from overhanging trees upon the sheet-iron roof of our half-finished dug-out on the lawn. Both sound and sight are dismal; how much more so had I and my household been sheltering there this hour, waiting in suspense for raiders and the fall of gas-shells. As it is, I shall shortly be in church joining in our Harvest Thanksgiving, while from our hearts rises also gratitude for respite from the imminent perils of war. Millions feel thus to-day.

To whom in God's mercy do we owe this peace? When outstanding names have been recalled, let us remember especially the Czechoslovak contribution. Their Prime Minister broadcast shortly after acceptance of Mr. Chamberlain's final appeal for their decision. He began thus:

"This is the most difficult moment in my life. I have taken the decision to save life and to save the nation. Superior force has compelled us to accept. My duty was to consider everything. As a soldier I had to choose the way to peace. The nation will be the stronger and more united. We have chosen the only right course. The Four Powers have decided to ask from us the cession of the German territories. We had to choose between a useless fight and sacrifices. We have accepted unheard-of sacrifices."

For that decision we are deeply indebted to them; it removed the menace of immediate war. Nor need our gratitude be lessened if we realise that by this decision they saved themselves as well as others. Whatever the ultimate issue of conflict, Czechoslovakia would have been a hell for months and the ruin could have been repaired only by long and painful years. Their sacrifice was great, but it saved them a far greater. They now have prospect of a peaceful upbuilding of all that makes a nation prosperous. Let us pray in our gratitude that they accept with fortitude and goodwill the changed position, one immeasurably better than would have emerged from war whichever side had won.

We realise the power released by prayer; yet it is only the practical application of that realisation which tells in results. Let us direct frequent prayers that the forces making for goodwill may be enabled to overcome the temptation to regret and animosity. Thus can we turn our gratitude into actual benefaction.

As the recent crisis drew nearer it became clear that it could not pass without entailing sacrifice. There were but two alternatives; either *all* must suffer the prolonged horrors of war, or *many* must forego much which was dear to them in ambitions, plans, prejudices and (for some) material possessions. Should there be these smaller sacrifices by the many or should incalculable miseries fall on all? Happily the former alternative was chosen.

There are some who regret that Herr Hitler has gained so much. Let them realise how hard it must

have been for him to forego the carrying out of cherished plans, to cancel projects and decide against the advice of intimate friends and, with all the might of re-armed Germany behind him, accede to counsel of moderation. Doubtless he chose the course which saved his nation from risk of destruction, but this is probably less apparent to him and his friends than to us. We prayed earnestly that he might be influenced to take that course which ultimately he has taken. It is now in our power to augment, by continued prayer for him, those unseen agencies which impressed him to right decision. Those agencies will be needed in the coming weeks if peace is to be established on sure and broadening foundations. And as we pray for Herr Hitler, so need we pray for others who will have to make decisions as each further complication arises. The battle for peace is not yet full won, our prayers may ensure final victory.

FROM THE "OTHER SIDE"

(Message received through E. G. M. Wright).

I SPEAK for the thousands upon thousands of soldiers and sailors from every nation in the world to say that we rejoice that war has been averted for the present in your land and in the countries concerned.

We have worked with the great battalions of God on this side of life to bring the various nationalities together to seek a way of peace. It has not been found yet, but it is a beginning for reason to dominate force.

We are continuing to work to help men to operate around a table, bringing there the great differences which exist everywhere. This cannot be done by one or two countries. It must be an international concern, for this mighty problem concerns the whole world.

The men who have suffered in the ages past and those who are suffering at present know that the killing of men solves nothing, but rather sets up barriers.

In coming to earth we who understand in a greater degree have to combat two sources of hindrance: those on earth and those who are closely bound to earth, who, clouding the understanding of men, seek to show that their advance still lies through blood.

I am bid to say to you that a step has been taken which will bear fruit. There are still remaining many problems, many inequalities and injustices.

War is still raging on earth, but this same power is being urged to take a stand to overthrow the powers of force by a reasonableness bearing justice, giving to each a security binding upon all.

This is a message from those who have fought and lost, yet now have won by rising into the greater life of a love which helps to make clear that which is dark.

A VISION AND A MESSAGE

A Reader bearing a name well-known to London Spiritualists writes as follows:

"Quite unexpectedly, I found myself in a Superior State and saw the whole world out flat before me—no mountains, valleys, cliffs or markings of various countries; the water's edge only looked like that of the margin of a pond. All that stood out were people: and then I saw rays, or vibrations, come down among them, and those in harmony with those vibrations were drawn away from the others.

"I was given to understand that the all-important thing for mankind to-day is so to cultivate the spirit that the *spirit body* may be as strong and active as the physical body. This would put us in harmony with the spiritual forces that could draw such souls away with already well-developed spirit-bodies; those left would be dealt with by other laws of redemption. Faith, prayer and aspiration put us in conditions wherein the spirit-body can be cultivated, and this must be done at once."

(Continued from previous column)

6.—A small Joan of Arc plaque inscribed: "Etta Wriedt: Eternal Gratitude, Honour and Glory for the Voices."

All these may now be seen in the lecture-room of the London Spiritualist Alliance—the portrait hung where it can be closely examined, the watch and other articles enclosed in a glass-fronted show-case.

There must still be many people living in the United Kingdom who experienced and benefited by Mrs. Wriedt's wonderful Voice mediumship; and, in view of her kindly gifts of remembrance, it has been suggested that, as a token of the respect and love still felt for her, some return gift should be sent to her. Those who wish to participate in the testimonial should send their donations to Miss M. Phillimore, Secretary of the L.S.A., 16 Queensberry Place, London, S.W.7.

THE MATHEMATICS OF IMMORTALITY

By H. F. PREVOST BATTERSBY

A MIGHTY angel, in St. John's vision, that came down from heaven, swore by Him that liveth for ever and ever that there should be time no longer.

That, to our time-worried lives, presents an abolition dearer to us than the promised passing of the sea; and the prospect has been made intellectually more alluring by the prominence that Time has, of late, achieved in the heart-searchings of the philosophers, since now we are confronted, not merely with time, but with Time,, Time,, real time, space time, cosmic time, and time as viewed in various dimensions.

It is Mr. J. W. Dunne who has thrust the matter most forcibly before us by refusing to be bound by the conceptions of such notable Timists as Einstein and Minkowski. Not that that would have mattered had he written like those learned gentlemen, and not pretended that, in inventing Serialism, he was providing us with a solution simple enough to be comprehended by almost the meanest intelligence.

Relativity was so aloofly mathematical that a mere nodding acquaintance with it satisfied most social demands, and, after all, it only had a meaning that mattered to the clever people who were never content with a theory about the Universe that had out-lived the applause with which it had been greeted.

But Serialism was quite a different affair; it was addressed to "the man in the street," and held out something more important to him than a view of the Universe—namely, the part he might hope to play in it.

That hope is stressed in Mr. Dunne's latest volume. "Up to about fifty years ago," he says, "nobody minded admitting that life was a disappointing thing which opened with high hopes and sounding trumpets, moved on to frustration after frustration, and terminated in a disillusioned crawling to the grave."

Nobody minded, he goes on to explain, because everybody believed the crawl to be a prelude to unimaginable bliss. Science, however, stepped in with its assertion that such a belief was utter nonsense, that there was no such thing as a future life, and that it would be foolish to revile God for this, since there was no God to revile.

A Religion of Humanity followed, based on the curious presumption that "the first step towards rendering any man good tempered and companionable would be to convince him of his own complete insignificance in an entirely senseless world," and to offer him "a handsome antechamber to eternal extinction."

Humanity, however, was stupid, or sensible enough to doubt if a mere scurrying to extinction was a life worth anyone's preserving, and certainly not deserving of elaborate decoration.

Hence we have the world of to-day, a world so indifferent to its inborn creativeness, that its ambitions are based on its ability to destroy.

To save it from inevitable dissolution Mr. Dunne has offered us, not a new philosophy nor a new religion, but a new conception of Time.

"I am going to show," he says, "that we have, unconsciously, got into the habit of regarding as 'time' something which is not really time at all."

It is a hybrid thing, he tells us, that intrudes into every science which relegates research to instruments; but, when we recognise the hybrid for what it is, it serves a very useful purpose, though when it is confused with the real time of direct experience, amazing error is the result.

"It is sufficient," he says, "to reduce to complete nonsense every discussion which has ever taken place concerning the question of Survival. It is sufficient

to convert into so much waste paper the greater part of the world's most serious books."

That is a pretty stiff assertion, and it rather makes one wonder that so revolutionary a conception met with so appreciative a welcome from the ordinary reviewer, or, rather, from the by no means ordinary reviewer; for naturally the reviewing of such a work would not be entrusted to insignificant thinkers.

For we find Mr. Dunne's previous volumes described as: "This stupendous challenge to current ideas thrown out, and by a man with a first-class intellect." "Fantastically interesting." "One of the most fascinating, the most curious, and perhaps the most important books of the age." "An event of such magnitude as to render ridiculous any pre-occupation with the scratches received on the way." "Mr. Dunne's achievement is a great one." "It is not possible to exaggerate its magnitude." "This way of looking at things is likely, ultimately, to exert a revolutionary effect not only on our science and on our philosophy, but on the every-day views of the ordinary man."

Well; there you have the encomiums of various learned and important people; but, so far, there is no sign of a revolutionary effect, nor, indeed, of any effect upon their views, which still remain those which they have always offered to "the ordinary man."

Mr. J. B. Priestley has made play, and plays, with Mr. Dunne's ideas, though, perhaps, more deeply indebted to the time-chart of another philosopher; but with all these thinkers one missed the vigorous handling which such a novelty seems to demand; instead there is a sort of pusillanimous avoidance of conflict, a liking for the line of least resistance.

A fight has probably been put up by the mathematicians, since there are no people more sensitive to a thrust at their accepted principles, and Mr. Dunne is mathematical even when he tries not to be.

He does, indeed, tell us that a great physicist, referring to the clarifying value of the author's "table," decides against the possibility of science dispensing altogether with recording instruments.

"The structure of physics is so massive," he says, "that it is much simpler to stand on our heads than to invert it, and this Mr. Dunne teaches us to do."

One is not quite sure if, by the use of his "table," Mr. Dunne really does see us all standing on our heads, but he does in a measure appreciate our difficulties—and his own.

"The bare elements of this method of analysis are so new," he says, "and so upsetting to our old ways of thinking that it is impossible to discuss with a novice any specific problem without having given him, first, an explanation of those elementary principles."

ON THE TRACK OF TIME

In contradistinction to his earlier volumes, *An Experiment with Time* and *The Serial Universe*, this*, the author tells us, is to be a popular book, and, as his view of the populace is that they "cannot hold anything pictorial in their minds for the space of time it takes them to read through one page and turn to another," one is encouraged to expect something notably simple. One does, indeed, obtain it; but Mr. Dunne's simplicity is often hardest to understand.

He recalls the fable that the centipede got along comfortably till someone asked him how he contrived to keep count of so many legs, which so confused him that he fell into a ditch. We are like that, he says truly, when we try to think about time. Here, he tells us, are the facts:

"1.—If you mistake the hybrid thing of which I am speaking for real time, you will come, inevitably, to the conclusion that everything in the Universe is transient and rushing to destruction.

"2.—In real time the exact contrary is the case. Everything which has established its existence remains
(Continued at foot of next column)

* *The New Immortality*, by J. W. Dunne. London, Faber and Faber. N.D. 3s. 6d.

"BROTHER FRANCIS"

By MARY WINEFRIDE SLATER

A FEW months ago I visited Mrs. Beale, a York trance Medium, who said to me: "I see the figure of a Saint in a stained-glass window. I cannot see the face clearly because he is surrounded by such a brilliant white light, which obscures the features. This halo of light merges into a glorious glowing crimson that looks like the rays of the setting sun shining through the glass."

As she could give me no name or definite description of this Saint, I was unable to obtain further evidence of his identity.

A week later I visited Mr. Goldsmith, the well-known York Medium. "I hear the name 'Francis,'" he said. "You must visit some place that looks like a Chapel or a Shrine to find out who he is. You will find his likeness in a stained-glass window. There is also a picture that you have put away that will help you to identify him."

I returned home and searched in a trunk in which I store many things that I value and for which I have no immediate use. I found there the photograph of a stained-glass window, representing St. Francis of Assisi, that had been designed by Mr. Knowles, of York, for St. Paul's Church at Goole. I remembered having bought it some years before, because I had thought the face particularly beautiful.

Mr. J. W. Knowles has passed over, and his sons still carry on his work as glass painters and Church decorators. The walls of the shop are hung with framed full-length designs of Church windows executed by their father, together with sacred pictures. They also sell Church candlesticks and crucifixes. A window which dimly lights the shop has had one pane removed, in the place of which has been inserted a half-length

(Continued from previous column)

in existence. A rose which has bloomed once blooms for ever. As for Man, he is not accorded distinctive treatment; he merely remains with the rest."

In one's pursuit of Time—the understanding of it, it is not long before one is up against that other "elementary indefinable," Space, and at that point, having, one hopes, launched the reader on a determination of discovery, it would, perhaps, be as well to leave him with Mr. Dunne; since, to summarise further might only add to the damage that one may have done already to his theme.

Probably most readers, however hazy as to Time and Space, have something more than an "earnest hope" of immortality, but it may add to their assurance to acquire a mathematical conviction of it as well.

I confess that the chapter on *The New Immortality*, which was read as a lecture to the caste of Mr. Priestley's play, *Time and the Conways*, did not produce on me the effect which, perhaps, it might have achieved had I been less familiar with the music on which its culmination depended. One is not told if it had any noticeable effect on the play's very admirable performance. Since it occurs as *An Interlude*, one would like to conclude with a quotation which has to do with the approach to God by the unemotional pathway of mathematics.

The author is reviewing the Victorian satisfaction that, in the last resort, one could feel at any rate that God was just.

"But God, thank God! is not 'just,'" he says. "*Justice is of Man*. God is, to us, what the Seers have seen in Him. He is the Escape from Self. He is Allah the Compassionate, the Merciful. He is the Father Who does not will that one of these little ones shall perish. He is Love. But He is not a distributor of rewards for 'virtues' and of punishment for 'iniquities.'"

replica of the stained-glass window of St. Francis. This gives the room the appearance of a chapel and confirms Mr. Goldsmith's description.

A few weeks later I visited some Spiritualist friends who were spending their summer holiday at Scarborough. They were great bird-lovers, and had brought with them, from London, a budgerigar, two wax-bills and a siskin. They had invited Harold Sharp, the well-known London Medium, to join us, and I expressed a great wish to see a table levitated as I had never witnessed any psychic physical phenomena. We formed a circle and sat with our hands placed lightly upon the table, which trembled and vibrated and then rose slowly into the air and described several circular movements. Suddenly it came down again and touched me three times, spelling by raps the name FRANCIS.

Mr. Sharp was immediately controlled by one of his guides, Situndo, who told me that he had known me for a long time. I asked him to tell me who Francis was, but could not obtain the information I desired. "You have a Brother Giles with you," he said, "who has been with you since you were born. He was one of the Monks at Glastonbury and is connected with you through a Bishop in your family who lived at that time. You will find out later who he is."

The following night we held another séance, and Harold Sharp was controlled by his guide, Brother Peter, who lived during the reign of Henry VIII., and passed into spirit-life in the second year of Queen Elizabeth's reign. I asked him to tell me if the name FRANCIS spelt by the table the night before was St. Francis of Assisi. "Yes!" he replied, "but he does not wish you to call him Saint. Many are given this title who have not fully earned that honour, and those who have are too humble to be desirous of claiming it. He would like you to call him 'Brother Francis.'"

"I have often thought of him when I have been feeding the birds," I said, "and have often wished that he might be allowed to come to me, but I never thought that he would do so, because he is such a very high spirit."

"Millions of souls are linked to Brother Francis," Brother Peter replied, "when they perform that act of Divine love."

After the séance, we told Harold Sharp what had occurred, and he was greatly impressed. He was at one time a Roman Catholic; and, as is customary in that Church, he had been allowed to choose a name for himself. He had chosen the name of FRANCIS. When he became a monk and entered the monastery situated on the Island of Caldy, he asked to be called Brother Francis. This, however, was not possible as there was already another monk bearing that name. He chose instead the name Anthony, after St. Anthony of Padua, so greatly loved by all Roman Catholics. He told us that while he was at the monastery he had a beautiful vision of Brother Francis in his brown Franciscan habit and sandals, standing on the sea-shore. He was surrounded by birds of every kind, including sea-gulls, to whom he was throwing food. The vision passed as suddenly as it had appeared, and it was so real that he was at the time, and still is, uncertain if he saw it objectively.

TO THOSE IN TROUBLE

Anyone who is in need of the comfort and help that may be obtained through mediumship, but who genuinely cannot afford the ordinary fees of professional Mediums, is invited to apply to Miss M. Phillimore, at 16 Queensberry Place, S.W.7, where Free Sitzings, under certain circumstances, may be arranged, especially on Tuesdays and Thursdays.

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 CLOTHED DOUBLE

Sir,—The following extract from vol. xxi. of *Proceedings* of the S.P.R. throws light on the problem to which the Rev. Herbert Crabtree referred in *LIGHT* (Sept. 15th), i.e., the fact that the human double is seen fully clothed.

In the automatic script by Mrs. Holland, through which she received many striking evidential communications from F. W. H. Myers, we read :

"I want to make it thoroughly clear to you all that the eidolon is not the spirit—only the simulachrum (*sic*). If any one of you became conscious of my semblance standing near my chair, that would not be me. My spirit would be there invisible, but perceptive, but the appearance would be merely to call your attention to identify me . . . Remember once again that the phantasm, the so-called ghost, is a counterfeit presentation projected by the spirit."—(Quoted in *Comrades on the Homeward Way*, p. 82).

H. A. DALLAS.

RAIMENT IN THE SPIRIT-WORLD

Sir,—A few years ago, whilst explaining human survival to a member of the Church of England (an elderly widower), I saw a very perturbed look on his face, and to my surprise he said : "Excuse me for interrupting you, but I have just seen your double, first beside you and then it crossed over to the mantelpiece." It was his first experience and, knowing nothing about the spiritual body, he regarded it as some sort of bad omen.

I afterwards asked him if and how my double was dressed. He replied : "Yes, in the same or similar clothes to what you were wearing."

Whether oral or written, the many descriptions of apparitions of the living, thought-forms, or doubles, invariably include their attire, which often identifies them. Do we, by thought, dress our spiritual or etheric body daily? If so, I was not, nor am, conscious of doing so. Or, as seems the more likely, is it the higher self that has the power not only to do this, but even to duplicate other material things, unless creative thought makes them dual?

As regards spiritual beings who return arrayed in earthly garb, like Samuel wearing his mantle (perhaps the torn one for identification), I asked our son how it was done. He said he did not know, he only knew that when he imagined himself at a certain time or in certain surroundings he found himself wearing the right clothes. Apparently they take no thought for raiment in the spirit-world.

Worthing.

H. DREW.

AN INTERESTING EXPERIMENT

Sir,—In your issue of *LIGHT*, September 8th, the Rev. Herbert Crabtree writes concerning the "Human Double" and speaks of figures appearing in clothing quite different from that worn at the same time by the projector.

Perhaps the following experience may help. Last year, when in Canada, I tried to send a message to a circle in Chicago, who were keeping my usual chair vacant in their circle. It being warm in Winnipeg at the appointed time of meeting, I removed my coat, then lay down on the bed in my room and vividly pictured myself seated in the vacant chair in the Chicago circle, falling asleep in the process. I awoke after a refreshing sleep, and that is all that I was conscious of at my end of the line.

On my return, however, I was informed by the circle that they had seen me seated in my usual chair, but in my shirt-sleeves and asleep. Here the clothing was

not different from what I was actually wearing, but totally unexpected to the sitters.

They saw me seated in the chair, as I had visualised myself (justifying the greater accuracy of the continental term "ideoplasm" in place of ectoplasm). This was "conscious" projection; so far.

They saw me in my shirt-sleeves as I actually was, and not as they would have expected. This was "automatic or subconscious materialisation" of the clothing worn at the time. It was not in my mind.

They saw me asleep, but as I had actually fallen asleep I was not conscious of this or anything else that happened at either end of the line. Unconscious detail!

The above bears on the reverend gentleman's question, but raises several interesting points that discussion by your readers may illuminate.

Riverside, Illinois, U.S.A.

ARTHUR J. WILLS.

GEORGE MATHESON'S HYMN

Sir,—In your issue of September 15th you print a letter from Geo. E. Terry, of Australia, quoting a statement by my late brother, Rev. W. D. McLaren, to the effect that he had pointedly asked Dr. Matheson what he had intended to convey by the closing lines of his hymn : "O Love that will not let me go." His niece, whose husband is a cousin of the Rev. C. Drayton Thomas, writes me confirming the reply stated by your correspondent.

My brother would hardly have claimed an intimate acquaintance with Dr. Mathieson; but having recently undergone an operation for glaucoma, he was most kindly invited by Dr. Mathieson to call upon him. He went, accompanied by his niece, and they all had tea together. The interview made upon both of the guests a great impression of strength and self-reliance.

I am reminded by the Rev. D. C. Macgregor, D.D., a friend of both ministers, how that Tennyson, who had had "The Moaning of the Bar" in his mind, showed his son the poem, "Crossing the Bar," after dinner, the evening of their arrival at Farringford from Aldworth. When Hallam said : "That is the crown of your life's work," the Poet replied : "It came in a moment."

Ardoyne, Hindhead.

D. B. McLAREN.

THE HEALER'S HEALTH AND HABITS

Sir,—We are so much indebted to W. H. Evans for his versatile and instructive contributions to psychic literature that to question any of his statements may seem somewhat ungracious, but the pronouncement in last week's article on "Problems of Mediumship" that, "A healer should never treat a patient if he himself is suffering from any complaint," is, I think, calculated unnecessarily to discourage certain healers who, notwithstanding physical weaknesses of their own, can and do successfully minister to the needs of the sick.

There are many such, and occasionally we meet with outstanding cases of this kind, such as that of a bed-ridden invalid who was yet able to give healing treatment to those who were brought to her bedside.

As to the ruling that "A healer should not smoke or take alcohol," we may be permitted to ask : Whose ruling is this? If the answer is "spirit-guides," it does not follow that such instructions to one Medium are binding on all healers, that a prohibition in a particular case must be applied universally. Or if smoking and the taking of alcohol are to be classed among the "moral weaknesses" referred to in the article, it seems pertinent again to ask : What is the authority for this classification?

If these things are truly harmful and a hindrance to the work, by all means let us eschew them; but is there any virtue in making an offence of things which, rightly used, bear no form of offence and involve no hindrance of service?

Reigate, Surrey.

G. E. WRIGHT.

LETTERS TO THE EDITOR

LATENT TELEPATHY

Sir,—How does Mr. Wilfred Garton (LIGHT, Sept. 15th) account for latent telepathy in the case of communications from one not dead, but not far from death, without the will of the agent so called, and either instantaneously or else delayed for several days?

In April of 1898, my sister, Mrs. Oscar Wilde, acting on her own initiative, without a word to friends or relations, went from her villa in Bogliasco to a Dr. Bossi in Genoa for an operation for an internal tumour which had troubled her for some years. On the morning of April 8th, between the hours of 7 and 8, in my apartment at Bevaix, a village in canton Neuchatel, I had the following dream. In the middle of a large pool of water stood a man up to his knees in water, dressed in a *white* blouse (not blue such as Swiss workmen wore). He drew his left hand from his trouser pocket, and it was dripping with blood; and at the same time there came a voice saying: "Oh! I am so burning hot," but, though the man seemed to say it, the words were sounded right in my ear. Later in the morning and before noon, there came a wire in Italian: "Son molto ammalata. Vieni subito." I was in Genoa early next morning, and went on to Dr. Bossi's clinique, which was not in the town, but outside it, only to find that my sister had passed away early that morning.

Here, it is clear, was a confused impression of what was in my sister's mind, which telepathed itself, as it were, to my own mind as I lay asleep, and the words cannot have been of set purpose sent by her to me.

On Saturday, February 21st, in 1920, my son, Flying Officer Horace Lloyd Holland, along with two other officers, left Flintshire to fly to Baldonnell Aerodrome. All three are supposed to have lost their bearings, and came down that afternoon in the sea eighty miles south of the Scilly Isles, and all three were drowned; one of them anyway, who may or may not have been my son, at about 5.40 p.m. On the morning of the following Wednesday, again between 7 and 8 a.m., I dreamt that I stood facing a large square open place, which I knew in my dream to be Holyhead, between where one leaves the train and goes on board the boat for Kingstown; I had not seen it for thirty-five years. In the sky to the left was a large black cloud with a silver lining, and rather to the right and a little way off was a group of five or six men. One of them suddenly spoke, and what he said was: "Lord! What weather!" And here again the words sounded as if spoken into my ear; and I woke. That afternoon, about five, came an intimation from the Air Ministry that my son was missing.

If, as I take it, the words I heard were said by my son at some point in the flight, they would not be intended for me, and they took from Saturday till Wednesday to reach me. It was suggested later on that they might have mistaken Pembroke for Holyhead. Had this, if so, some bearing upon my dream? Bournemouth.

O. L. HOLLAND.

TRANSFIGURATION: A THEORY

Sir,—The writer of "Transfiguration Puzzle" in LIGHT of September 1st, asks if any reader can find a "solution" of the phenomenon.

At the present stage of psychic knowledge, more "explanations" are forthcoming than may be the case a few decades hence when we have become more enlightened, but the most that we can afford at present is to form possible theories which we must be ready to abandon at the first sign of new facts not falling easily in line with them.

Theosophical teaching and, to a certain extent, Spiritualism, endows the human Ego with several bodies, or planes of consciousness; and since the theory is at present compatible with observed phenomena, it serves a very useful purpose. The present writer, however, in a sincere desire to step warily, is of the opinion that belief in the agency of

spirits is too tenaciously held, in view of the large number of cases in which supposed "controls" have been mercilessly debunked.

In 1925, the writer knew a small boy of six years old who, while staying at a friend's house, played constantly with a white kitten till it was killed by a dog. Two months later, the writer photographed the boy when he was in a different part of the country. The film measured $6\frac{1}{2} \times 11$ cms., and on development there appeared above the child's hand the diminutive head of a kitten, in all respects similar to that with which he used to play. For closer examination an enlarged print was made and then a lantern slide so that it might be thrown on a screen and enlarged still further, to the size, in fact, of a man's hand. In each case the head appeared to be that of a living kitten, with the sole difference that its shadows were less dense than those of other objects.

Since we cannot endow the camera with centres of psychic consciousness, we must conclude that what the lens saw was physical, although of an atomic speed either above or below the range of human perception, as are the ultra-violet and infra-red rays of the colour spectrum.

Astrology shows that the human Ego responds to rays, or vibrations, which vary in each individual case, and this accounts for "instinctive" sympathies and antipathies, and it would appear also that these vibrations are similarly operative irrespective of what may be termed the individual "octave."

In my article, "Healing Power—What Is It?" published in LIGHT of September 1st, I remarked that the "Force" acted according to its nature as distinct from a guiding intelligence. If this is true, we may deduce that the Force generated by the kitten's earth-life was in vibratory sympathy with that of the child and, obeying the law of attraction, was automatically drawn to him and (giving a little free rein to the imagination) "clothed" itself (according to its nature) with the particles of the child's etheric body. We cannot allow, either in the child of five or in the "spirit" body of the kitten, a love so strong that, when death took place two months after they had last seen each other, conscious motive impelled one to seek the other.

Now, I wish to call special attention to the words in the article on Transfiguration: "A great friendship grew up between these two." Friendship means sympathy of vibratory speed and I suggest that the particles of Miss O'Brien's etheric body, being attuned to the vibrations of Mr. Stevens's "Force," acted as an aerial and gathered the thought-force which he had at one time emitted, and even though, at the time of the Transfiguration, the thought was no longer active in his brain consciousness, it still existed in terms of speed and was attracted through sympathy with Mrs. Mann's vibratory speed.

Mrs. Mann was able to see this "materialisation" of thought force because her physical sight was sensitive to speeds beyond the range of the average human retina.

"SAGITTARIUS."

"TRANSFIGURATION PUZZLE"

Mrs. Max Getting (widow of Professor Max Getting, of Paris) writes as follows:

"My Control gave me this answer in explanation of the Transfiguration Puzzle referred to in the issue of LIGHT for Sept. 1st, 1938. Miss O'Brien had contacted vibrations from the radiations of Mr. Philip Stevens. The equivalents of his fluidic emanations and those given off by Mrs. Mann were similar—i.e., of the same wave-length; consequently, Mrs. Mann's attracted the Stevens' vibrations picked up by Miss O'Brien, and instead of transmitting the clear-cut Stevens' thought, these vibrations were able to transform this suggestive thought into an objective vision. This vision persisted, and prompted Mrs. Mann to question the young girl. The latter thus acted as unconscious transmitter of a message of sympathy from P. Stevens to Mrs. Mann, and for some still unknown reason expressed a desire to renew contact and friendly relations."

Light

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EDITOR GEORGE H. LETHEM

As We See It

THE POLITICS OF SPIRITUALISM

WAR has been averted—almost as it seemed in the last minute of the eleventh hour. That is the outstanding event of a fortnight more crowded with great and soul-stirring events than any similar period in recent times. And humanly speaking, that result was brought about chiefly by the quiet persistence and determination of the British Prime Minister, Mr. Neville Chamberlain, encouraged and supported by the powerful influence of the President of the U.S.A., Mr. Roosevelt. Because he refused to admit failure even in the darkest hour, Mr. Chamberlain succeeded in securing a settlement of the German-Czech dispute and so saved Europe from carnage and catastrophe. For this, he deserves, and will certainly secure, lasting honour—the blessed honour that belongs to the Peacemaker. As he left Munich on Friday (after the settlement had been signed) the German people sped him on his homeward way with their cheers; when he reached London, he was accorded a welcome which surpassed in heartiness anything which even the oldest Londoner can recall; and there is no doubt that, had they been given the opportunity, the people of every city and village in the country would have joined in the tribute with enthusiasm.

OPINION OVERSEAS

How Mr. Chamberlain's exertions and achievements as Peacemaker are viewed in the Dominions, the great British nations overseas, can be stated in the words of Mr. Mackenzie King, the Canadian Prime Minister.

"My colleagues in the Government," he cabled, "join with me in unbounded admiration for the service you have rendered mankind. Your achievements in the past month alone ensure you an abiding and illustrious place among the great conciliators whom the United Kingdom, the British Commonwealth and the whole world will continue to honour."

In equally warm terms, President Roosevelt spoke for the United States of America. He cabled: "In your messages of the past week you voiced the heart and conscience of mankind. Your words, we believe, have contributed in no uncertain way to preserving peace at a moment when the world's peace itself was threatened."

THE POPE'S EMOTION

One feature of great interest to Spiritualists was the extent to which Mr. Chamberlain was supported

and encouraged by the prayers of all the Christian denominations. The Pope, the Anglican Archbishops, the Scottish Church leaders, the leaders of the Free Churches and many others conducted public supplications for the success of the Munich conference (consisting of Herr Hitler, Germany; Signor Mussolini, Italy; Mons. Daladier, France; and Mr. Chamberlain) before it met and whilst it was sitting. Particularly moving were the broadcast words of the Pope, who, whilst the result was still in doubt, expressed willingness to offer "for the salvation and peace of the world" his life, "which the Lord has spared and even renewed." When informed of the settlement early on Friday morning, the Pope wept and "thanked God for the miracle," and a miracle it must have seemed to millions of people who—not knowing why—expected to find themselves exposed to the horrors of war by the week-end.

We appealed to Spiritualists to pray for Peace, and we are sure they did, earnestly and fervently. Their petitions helped to swell the mighty volume of hope and good-will that enveloped the Munich conference—and who can say how large a part the influence thus exerted played in securing the happy result.

It will be of interest to put on record that, at the beginning of last week when the war clouds were darkest, we received from various sources predictions which forecast in a remarkable manner the course of events and the preservation of peace.

"NO WAR" PACT

In most quarters, thankfulness for the preservation of Peace has been qualified by the feeling that the price paid for it (in the diplomatic victory of Herr Hitler and the dismemberment of Czechoslovakia) is too high.

Whether we share this view, or hold that no price can be too high for the deliverance of our world from the ghastly horrors of war, we must all feel the poignant regret, described by the Archbishop of Canterbury in his broadcast address on Sunday evening, at the harshness of the conditions imposed on the Czechoslovakian nation.

There is, however, this consideration, that the work of international appeasement may be greatly and speedily advanced as a sequel to the settlement. That, indeed, is the expectation of Mr. Chamberlain who, before leaving Germany on Friday signed, along with Herr Hitler, a document from which he expects great benefit to flow. It was a "no war" pact, in which the two statesmen, "agreed in recognising that the question of Anglo-German relations is of the first importance for the two countries and for Europe," stated that:

"We regard the agreement signed last night (Thursday, September 29th) and the Anglo-German Naval Agreement as symbolic of the desire of our two peoples never to go to war with one another again."

"We are resolved that the method of consultation shall be the method adopted to deal with any other question that may concern our two countries, and we are determined to continue our efforts to remove possible sources of difference and thus to contribute to the assurance of peace in Europe."

Speaking to the crowds who welcomed him in London, Mr. Chamberlain said: "I believe it is Peace for our time."

As Miss Lind-af-Hageby points out in her article in this issue, it is the duty and privilege of Spiritualists to do everything possible to promote and encourage an advancement in thought so as to remove the causes of war. Here, it would appear, is an international pact, signed spontaneously without long preliminaries, which will remove the dread of war between Great Britain and Germany if only it can be translated from words to action, and in that process Spiritualists may help by giving their support—through their churches, their political organisations and in other ways—when practical proposals are prepared. "The politics of Spiritualism," as Miss Lind declares, "must be those of reasoned, constructive and agreed peace."

wherever they are it is a long while before they commence living progressively."

C.D.T.: "And meanwhile what is their condition?"

JOHN: "Rather a quiet one, yet they are not so self-satisfied as when on earth. There is very little activity, they are more or less stationary, sitting about in their drawing-rooms or whatever kind of surroundings they desire for themselves."

C.D.T.: "That sounds like a dream or comatose condition."

JOHN: "Yes, it is a comatose condition."

C.D.T.: "Are they aware that they have passed through death?"

JOHN: "Not all of them realise it."

C.D.T.: "Then they go on for years in that state?"

JOHN: "Yes, most of their surroundings would be a duplicate of things they had on earth."

C.D.T.: "Do you consider that their place, if I may term it, is real around them?"

JOHN: "It is an illusion."

C.D.T.: "Then what is real?"

JOHN: "May I describe it thus: It is an illusion temporarily created on the ether, a picture."

F. W. Myers is the second witness, and the following extracts are taken from that remarkable book, *The Road to Immortality*—being a description of the after-life purporting to be communicated through Miss Geraldine Cummins.

Frederic Myers in chapter 2 of the book says: "The following statement is an index, or rather an itinerary

given in these pages. The phase "we shall not all sleep" implies that many do sleep until "the last trumpet sounds," until the end of the earth. In what garden, in what world, in what space do these sleepers rest? As birds in the air, so do these souls exist in the etheric zone above the earth. They are inhabitants of the world of illusion. Now, on that plane, save in the last stages, there is almost an entire absence of conflict and effort; accordingly, there is an absence of any true creation.

Many human beings regard such a state as the most desirable condition of being, when they ask for heaven while on earth they indicate by the word "heaven," a life without conflict or effort. Those of them who are satisfied with such a life meet it after death in the illusion world and so linger within its border until the last trumpet sounds.

This phase of St. Paul's must be read symbolically. It possessed its own peculiar meaning in the ancient world, a meaning which has been lost. The souls who rest on the third plane until they are roused by this summons may be fitly called "the sleepers." For what does sleep indicate if not an absence of conscious conflict and effort?

Does Christianity counsel us to run away from life? Not at all. It counters the selfish, brutal will to live, not with the will to die, but with the will to love, which after all is in nature just as essential as the will to live. —Dr. W. R. Inge in the *Evening Standard*.

LIGHT LOOKING ROUND THE WORLD

OCTOBER 6, 1938

"Rosemary" prediction has been completely fulfilled; the other part is filed for reference if and when the other part is fulfilled.

A VISION AND A MESSAGE

The Rev. C. Tweedale, Vicar of Weston, Yorkshire (and author of that great book, *Man's Survival After Death*) writes that on the morning of Monday, September 26th, Mrs. Tweedale informed him that she

When Mr. Stanley Baldwin (now Earl Baldwin) was Prime Minister, he drew upon himself a good deal of ridicule from certain quarters because, in one of his speeches on the international situation, he used the words: "Give us Peace in our time, Oh Lord."

A PRAYER—AND AN ANSWER

interesting coincidence that Mr. Neville

LIGHT

THE LAND OF ILLUSION

OCTOBER 6, 1938

By DR. E. H. WORTH

I MEET a number of people who tell me that there is no evidence of a life after death, that no one now talks about hell—that idea is past and gone; in any case, they say, the alleged messages coming from the Other Side are so contradictory that no reliance can be placed on them. Moreover, they state, one world is enough for them to get on with, and they are not going to think of any other yet.

All these remarks originate in the fear that they will have to alter their lives on this earth, and this they are not willing to entertain, and so they prefer to ignore the whole matter and follow the easy and selfish path of life. Mr. Stanley De Brath once wrote: "If we limit our interests to things of this life, and have not practised the intelligence and kindness which wins wisdom and knowledge, we are preparing to join the floating crowds of aimless spirits who can do no more than move tables and give trite messages by way of proving their existence in the Beyond."

Is there any further evidence of the same truth to be obtained from trustworthy people "over there"? There is quite a lot. Here are the remarks of two persons in particular, whom I regard as very trustworthy. The first is the Rev. John Drayton Thomas, the father of the Rev. C. Drayton Thomas. Mr. C. Drayton Thomas has frequent communication with his father, now without a physical body, but with his memory and power of communication unimpaired. In his excellent book, *In The Dawn Beyond Death*, his father, "John," speaking through "Feda" (the Control of Mrs. Leonard) has the following conversation with his son. In chapter 13, "John" (I use the name that Mr. C. Drayton Thomas uses in the book) states:

"The rate at which the aged revert to youthful vigour and appearance depends upon their development of Soul, the more advanced in character the more rapid the renewal of youth . . . Very different are the lethargic people who may have lived quietly respectable lives on earth, and to whom it would have been a trouble to take a strong line in any direction. They would neither be desperately evil nor strikingly good . . . Now, these negatively good people of whom I speak are not

of the journey of the soul. (1) The plane of matter; (2) Hades or the intermediate state; (3) the plane of illusion; (4), (5) and (6) the planes of colour, flame and light; (7) out yonder, timelessness."

Of the third plane he says it is "existence within an image of reflection of the earth, known to some as 'Summer Land.' I prefer to call it 'Illusion Land.' " To the soul, "peace and content prevail so long as he remains within its borders. But in time such peace becomes wearisome: for no actual progress, either up or down, can be made in that delightful region of dream. Picture it for a moment; you live in surroundings that resemble those you knew on earth. You are freed from money worries. Your etheric body is nourished by light which is not the light of the sun. It is possessed also of energy and life. It does not suffer pain, nor is it subjected to struggle of any kind. It is, indeed, as if you lived in a pond, and soon you weary of the limitations of that calm, unruffled sheet of water. You yearn for struggle, effort, ecstasy; you long for wide horizons." In short, you are anxious to make further progress either up or down. "Each individual has a different experience from each other individual in Hades and Illusion Land . . . The cold, selfish man in Illusion Land may dwell in darkness, for it is not within the power of his ego to throw itself outwards. He is thrown more than ever inwards by the shock of death. A nightmare of darkness prevails for a time, prevails as long as he lives within his morbid sense of loss within his desire, which is merely to gratify himself without regard of others. There may be only night in Illusion Land for the abnormally selfish man."

And then Myers tells us of the awakened man from his illusion dream. If he is of the primitive type, the "animal-man," he will desire to go down—that is to say, he will choose to be an inhabitant of matter as dense as the physical body he discarded when he passed into "Hades," usually he returns to earth. The soul-man, having while on the earth walked on the narrow road of self-sacrifice and having "learnt many things and practiced many graces," wakes up from his dream and decides to go onward and upward.

I will end with a portion of chapter xii.: "We shall not all sleep, but we shall all be changed." The words

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Since we cannot endow the camera with centres of psychic consciousness, we must conclude that what the lens saw was physical, although of an atomic speed either above or below the range of human perception, as are the ultra-violet and infra-red rays of the colour spectrum.

Astrology shows that the human Ego responds to rays, or vibrations, which vary in each individual case, and this accounts for "instinctive" sympathies and antipathies, and it would appear also that these vibrations are similarly operative irrespective of what may be termed the individual "octave."

In my article, "Healing Power—What Is It?" published in LIGHT of September 1st, I remarked that the "Force" acted according to its nature as distinct from a guiding intelligence. If this is true, we may deduce that the Force generated by the kitten's earth-life was in vibratory sympathy with that of the child and, obeying the law of attraction, was automatically drawn to him and (giving a little free rein to the imagination) "clothed" itself (according to its nature) with the particles of the child's etheric body. We cannot allow, either in the child of five or in the "spirit" body of the kitten, a love so strong that, when death took place two months after they had last seen each other, conscious motive impelled one to seek the other.

Now, I wish to call special attention to the words in the article on Transfiguration: "A great friendship grew up between these two." Friendship means sympathy of vibratory speed and I suggest that the particles of Miss O'Brien's etheric body, being attuned to the vibrations of Mr. Stevens's "Force," acted as an aerial and gathered the thought-force which he had at one time emitted, and even though, at the time of the Transfiguration, the thought was no longer active in his brain consciousness, it still existed in terms of speed and was attracted through sympathy with Mrs. Mann's vibratory speed.

Mrs. Mann was able to see this "materialisation" of thought force because her physical sight was sensitive to speeds beyond the range of the average human retina.

"SAGITTARIUS."

"TRANSFIGURATION PUZZLE"

Mrs. Max Getting (widow of Professor Max Getting, of Paris) writes as follows:

"My Control gave me this answer in explanation of the Transfiguration Puzzle referred to in the issue of LIGHT for Sept. 1st, 1938. Miss O'Brien had contacted vibrations from the radiations of Mr. Philip Stevens. The equivalents of his fluidic emanations and those given off by Mrs. Mann were similar—i.e., of the same wave-length; consequently, Mrs. Mann's attracted the Stevens' vibrations picked up by Miss O'Brien, and instead of transmitting the clear-cut Stevens' thought, these vibrations were able to transform this suggestive thought into an objective vision. This vision persisted, and prompted Mrs. Mann to question the young girl. The latter thus acted as unconscious transmitter of a message of sympathy from P. Stevens to Mrs. Mann, and for some still unknown reason expressed a desire to renew contact and friendly relations."

Light

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EDITOR GEORGE H. LETHAM

As We See It

THE POLITICS OF SPIRITUALISM

WAR has been averted—almost as it seemed in the last minute of the eleventh hour. That is the outstanding event of a fortnight more crowded with great and soul-stirring events than any similar period in recent times. And humanly speaking, that result was brought about chiefly by the quiet persistence and determination of the British Prime Minister, Mr. Neville Chamberlain, encouraged and supported by the powerful influence of the President of the U.S.A., Mr. Roosevelt. Because he refused to admit failure even in the darkest hour, Mr. Chamberlain succeeded in securing a settlement of the German-Czech dispute and so saved Europe from carnage and catastrophe. For this, he deserves, and will certainly secure, lasting honour—the blessed honour that belongs to the Peacemaker. As he left Munich on Friday (after the settlement had been signed) the German people sped him on his homeward way with their cheers; when he reached London, he was accorded a welcome which surpassed in heartiness anything which even the oldest Londoner can recall; and there is no doubt that, had they been given the opportunity, the people of every city and village in the country would have joined in the tribute with enthusiasm.

OPINION OVERSEAS

How Mr. Chamberlain's exertions and achievements as Peacemaker are viewed in the Dominions, the great British nations overseas, can be stated in the words of Mr. Mackenzie King, the Canadian Prime Minister.

"My colleagues in the Government," he cabled, "join with me in unbounded admiration for the service you have rendered mankind. Your achievements in the past month alone ensure you an abiding and illustrious place among the great conciliators whom the United Kingdom, the British Commonwealth and the whole world will continue to honour."

In equally warm terms, President Roosevelt spoke for the United States of America. He cabled: "In your messages of the past week you voiced the heart and conscience of mankind. Your words, we believe, have contributed in no uncertain way to preserving peace at a moment when the world's peace itself was threatened."

THE POPE'S EMOTION

One feature of great interest to Spiritualists was the extent to which Mr. Chamberlain was supported

and encouraged by the prayers of all the Christian denominations. The Pope, the Anglican Archbishops, the Scottish Church leaders, the leaders of the Free Churches and many others conducted public supplications for the success of the Munich conference (consisting of Herr Hitler, Germany; Signor Mussolini, Italy; Mons. Daladier, France; and Mr. Chamberlain) before it met and whilst it was sitting. Particularly moving were the broadcast words of the Pope, who, whilst the result was still in doubt, expressed willingness to offer "for the salvation and peace of the world" his life, "which the Lord has spared and even renewed." When informed of the settlement early on Friday morning, the Pope wept and "thanked God for the miracle," and a miracle it must have seemed to millions of people who—not knowing why—expected to find themselves exposed to the horrors of war by the week-end.

We appealed to Spiritualists to pray for Peace, and we are sure they did, earnestly and fervently. Their petitions helped to swell the mighty volume of hope and good-will that enveloped the Munich conference—and who can say how large a part the influence thus exerted played in securing the happy result.

It will be of interest to put on record that, at the beginning of last week when the war clouds were darkest, we received from various sources predictions which forecast in a remarkable manner the course of events and the preservation of peace.

"NO WAR" PACT

In most quarters, thankfulness for the preservation of Peace has been qualified by the feeling that the price paid for it (in the diplomatic victory of Herr Hitler and the dismemberment of Czechoslovakia) is too high.

Whether we share this view, or hold that no price can be too high for the deliverance of our world from the ghastly horrors of war, we must all feel the poignant regret, described by the Archbishop of Canterbury in his broadcast address on Sunday evening, at the harshness of the conditions imposed on the Czechoslovakian nation.

There is, however, this consideration, that the work of international appeasement may be greatly and speedily advanced as a sequel to the settlement. That, indeed, is the expectation of Mr. Chamberlain who, before leaving Germany on Friday signed, along with Herr Hitler, a document from which he expects great benefit to flow. It was a "no war" pact, in which the two statesmen, "agreed in recognising that the question of Anglo-German relations is of the first importance for the two countries and for Europe," stated that:

"We regard the agreement signed last night (Thursday, September 29th) and the Anglo-German Naval Agreement as symbolic of the desire of our two peoples never to go to war with one another again.

"We are resolved that the method of consultation shall be the method adopted to deal with any other question that may concern our two countries, and we are determined to continue our efforts to remove possible sources of difference and thus to contribute to the assurance of peace in Europe."

Speaking to the crowds who welcomed him in London, Mr. Chamberlain said: "I believe it is Peace for our time."

As Miss Lind-af-Hageby points out in her article in this issue, it is the duty and privilege of Spiritualists to do everything possible to promote and encourage an advancement in thought so as to remove the causes of war. Here, it would appear, is an international pact, signed spontaneously without long preliminaries, which will remove the dread of war between Great Britain and Germany if only it can be translated from words to action, and in that process Spiritualists may help by giving their support—through their churches, their political organisations and in other ways—when practical proposals are prepared. "The politics of Spiritualism," as Miss Lind declares, "must be those of reasoned, constructive and agreed peace."

LOOKING ROUND THE WORLD

A PRAYER—AND AN ANSWER

WHEN Mr. Stanley Baldwin (now Earl Baldwin) was Prime Minister, he drew upon himself a good deal of ridicule from certain quarters because, in one of his speeches on the international situation, he used the words: "Give us Peace in our time, Oh Lord."

It is an interesting coincidence that Mr. Neville Chamberlain, in describing the result of the Munich conference, said: "I believe it is Peace for our time."

We feel certain that Spiritualists, to whatever political party they belong, will hope that Mr. Chamberlain's highest hopes will be realised, and also that Earl Baldwin will find pleasure and satisfaction in the knowledge that his successor as Prime Minister has been used as the instrument to bring a happy response to his prayer.

THANKSGIVING—AND ACTION

Sunday last (October 2nd) was observed throughout Britain (and probably throughout a large part of the world) as a day of thanksgiving for deliverance from the threat of war. Wherever people met, there thanks were given—not in churches and chapels only, but in gatherings of every kind—including Spiritualist services ranging in size from the great meetings in Queen's Hall and Wigmore Hall, London, to the smallest family circle.

In his "Call" to National Thanksgiving, the Archbishop of Canterbury (Dr. Cosmo Lang) made an interesting announcement. He wrote:

"The breathing space which has been given is a God-sent opportunity to bethink ourselves of the root-causes which have brought our own and other nations to the brink of the abyss. It is plainly impossible to discuss themes so far-reaching within the limits of this short call to thanksgiving and prayer. I propose, therefore, to summon in the middle of October a larger conference of representatives of Christian opinion whose task will be to issue, if it can, some fuller and more considered statement."

Whether privileged to take part in this conference or not, Spiritualists will give it their warmest support and pray for its success.

THE KING AND THE CRISIS

The King, we may be sure, shared to the full the anxiety felt by his people during the days of crisis. His "Peace Sunday" message is worth preserving. It was as follows:

"The time of anxiety is past, and we have been able to-day to offer our thanks to the Almighty for His mercy in sparing us the horrors of war.

"I would like now to thank the men and women of this country for their calm resolve during these critical days, and for the readiness with which they responded to the different calls made upon them.

"After the magnificent efforts of the Prime Minister in the cause of peace, it is my fervent hope that a new era of friendship and prosperity may be dawning among the peoples of the world."

VERIFIED PREDICTIONS

Attention has been drawn in the daily Press to some remarkable predictions regarding last week's crisis and its result. We can add to these.

For instance, in a letter dated September 26th and received by the Editor of LIGHT on the morning of the 27th September (Tuesday), Dr. Frederic H. Wood, of Blackpool, described a vision seen by "Rosemary" (the non-professional Medium for whom he acts so efficiently as scribe) in Church on Sunday, 25th. The greater part of that vision referred to events yet to come, but it was accompanied by this prediction:

"We shall not be drawn into war; we shall go right up to the edge, and then war will be averted." It was stated in the Italian Press that Europe was within two hours of the outbreak of war when Mr. Chamberlain intervened with his personal appeals to Herr Hitler and Signor Mussolini, so that we were literally "right up to the edge." That part of the

"Rosemary" prediction has been completely fulfilled; the other part is filed for reference if and when the other part is fulfilled.

A VISION AND A MESSAGE

The Rev. C. Tweedale, Vicar of Weston, Yorkshire (and author of that great book, *Man's Survival After Death*) writes that on the morning of Monday, September 26th, Mrs. Tweedale informed him that she had had a vision of Sir Arthur Conan Doyle, who told her "there would be no war with our country and that we would be safe."

We also received from Mrs. Madge Donohoe a series of skotographs (dated from 14th to 28th September) bearing symbolic drawings and Latin inscriptions which, without straining, can be regarded as indicating the progress and result of the crisis. Mrs. Donohoe wrote (September 30th): "Because of reassurances given by my husband" (from the Other Side) "I have felt confident all through that we should be spared the horrors of war." She believes that the skotographs and their inscriptions were inspired by Sir Arthur Conan Doyle.

MR. R. H. NAYLOR'S PREDICTION

It should also in justice be recorded that Mr. R. H. Naylor (who is, we think, a Spiritualist as well as an Astrologer), predicted in the *Sunday Express* of September 25th that "Germany will get what she wants and there will be killing in plenty, but no declaration of war." That also has been literally fulfilled. Mr. Naylor now predicts that, as a result of the Munich settlement, Britain's "relationship with France will cool and relationship with the German people will warm up," and also that "hot sparks will be flitting across Europe" on October 11th, October 23rd, and November 7th. Readers can note these dates and see what happens.

THE WORLD PROBLEM

TO many of those who watched and waited throughout them, and hoped and strove to keep their faith that in the end Right was bound to win, the years 1914 to 1918 no doubt seemed endless. What of the watching and waiting through the following much longer twenty years, when the lasting world peace for which we all had hoped and the establishment of universal brotherhood look like receding further and further from our view? Though less acute, the strain is great; that it has driven some to break away, to give up their faith and cry: "There will always be War. Therefore, let us enjoy ourselves while we can."

"Where there is no vision, the people perish," was written of old; and well for us and for the world that every now and then we are called upon to listen to the song of those who have experienced The Vision, and who are keen to declare it to their fellows. Of such is Cecil Moore, who styles his little book of verse "A humble contribution to World Peace" (*The League of Immortality*, C. W. Daniel Co., 1/6).

Moved by the conviction that deep down in all men there remains the ineradicable thirst for God, He calls earnestly upon his fellows to come together and tackle the great world problem from *within*, instead of on purely external lines. In order to "step down" his vision, to bring it into practical effect, he bids all men and nations to band themselves together and form a League of Immortality. The three great principles to be upheld to this end are the pursuit of Beauty, of Truth, and of Goodness, which "Holy Three are One and merge in Love." "'Tis only Love could conquer jungle law," he insists, as he constantly repeats the invocation: "All ye who thirst for God, come forth, come forth, and build the centres of Eternal Truth. God is the common bond of every faith."

Full of assurance, the author envisions humanity casting aside outer differences of form and worshipping unitedly a common God in one glorious Temple erected by and for all.

THE LAND OF ILLUSION

By DR. E. H. WORTH

I MEET a number of people who tell me that there is no evidence of a life after death, that no one now talks about hell—that idea is past and gone; in any case, they say, the alleged messages coming from the Other Side are so contradictory that no reliance can be placed on them. Moreover, they state, one world is enough for them to get on with, and they are not going to think of any other yet.

All these remarks originate in the fear that they will have to alter their lives on this earth, and this they are not willing to entertain, and so they prefer to ignore the whole matter and follow the easy and selfish path of life. Mr. Stanley De Brath once wrote: "If we limit our interests to things of this life, and have not practised the intelligence and kindness which wins wisdom and knowledge, we are preparing to join the floating crowds of aimless spirits who can do no more than move tables and give trite messages by way of proving their existence in the Beyond."

Is there any further evidence of the same truth to be obtained from trustworthy people "over there"? There is quite a lot. Here are the remarks of two persons in particular, whom I regard as very trustworthy. The first is the Rev. John Drayton Thomas, the father of the Rev. C. Drayton Thomas. Mr. C. Drayton Thomas has frequent communication with his father, now without a physical body, but with his memory and power of communication unimpaired. In his excellent book, *In The Dawn Beyond Death*, his father, "John," speaking through "Feda" (the Control of Mrs. Leonard) has the following conversation with his son. In chapter 13, "John" (I use the name that Mr. C. Drayton Thomas uses in the book) states:

"The rate at which the aged revert to youthful vigour and appearance depends upon their development of Soul, the more advanced in character the more rapid the renewal of youth . . . Very different are the lethargic people who may have lived quietly respectable lives on earth, and to whom it would have been a trouble to take a strong line in any direction. They would neither be desperately evil nor strikingly good . . . Now, these negatively good people of whom I speak are not always found on this realm on which I live, and wherever they are it is a long while before they commence living progressively."

C.D.T.: "And meanwhile what is their condition?"

JOHN: "Rather a quiet one, yet they are not so self-satisfied as when on earth. There is very little activity, they are more or less stationary, sitting about in their drawing-rooms or whatever kind of surroundings they desire for themselves."

C.D.T.: "That sounds like a dream or comatose condition."

JOHN: "Yes, it is a comatose condition."

C.D.T.: "Are they aware that they have passed through death?"

JOHN: "Not all of them realise it."

C.D.T.: "Then they go on for years in that state?"

JOHN: "Yes, most of their surroundings would be a duplicate of things they had on earth."

C.D.T.: "Do you consider that their place, if I may term it, is real around them?"

JOHN: "It is an illusion."

C.D.T.: "Then what is real?"

JOHN: "May I describe it thus: It is an illusion temporarily created on the ether, a picture."

F. W. Myers is the second witness, and the following extracts are taken from that remarkable book, *The Road to Immortality*—being a description of the after-life purporting to be communicated through Miss Geraldine Cummins.

Frederic Myers in chapter 2 of the book says: "The following statement is an index, or rather an itinerary

of the journey of the soul. (1) The plane of matter; (2) Hades or the intermediate state; (3) the plane of illusion; (4), (5) and (6) the planes of colour, flame and light; (7) out yonder, timelessness."

Of the third plane he says it is "existence within an image of refection of the earth, known to some as 'Summer Land.' I prefer to call it 'Illusion Land.'" To the soul, "peace and content prevail so long as he remains within its borders. But in time such peace becomes wearisome: for no actual progress, either up or down, can be made in that delightful region of dream. Picture it for a moment; you live in surroundings that resemble those you knew on earth. You are freed from money worries. Your etheric body is nourished by light which is not the light of the sun. It is possessed also of energy and life. It does not suffer pain, nor is it subjected to struggle of any kind. It is, indeed, as if you lived in a pond, and soon you weary of the limitations of that calm, unruffled sheet of water. You yearn for struggle, effort, ecstasy; you long for wide horizons." In short, you are anxious to make further progress either up or down. "Each individual has a different experience from each other individual in Hades and Illusion Land . . . The cold, selfish man in Illusion Land may dwell in darkness, for it is not within the power of his ego to throw itself outwards. He is thrown more than ever inwards by the shock of death. A nightmare of darkness prevails for a time, prevails as long as he lives within his morbid sense of loss within his desire, which is merely to gratify himself without regard of others. There may be only night in Illusion Land for the abnormally selfish man."

And then Myers tells us of the awakened man from his illusion dream. If he is of the primitive type, the "animal-man," he will desire to go down—that is to say, he will choose to be an inhabitant of matter as dense as the physical body he discarded when he passed into "Hades," usually he returns to earth. The soul-man, having while on the earth walked on the narrow road of self-sacrifice and having "learnt many things and practiced many graces," wakes up from his dream and decides to go onward and upward.

I will end with a portion of chapter xii.: "We shall not all sleep, but we shall all be changed." The words of St. Paul harmonise with the account of the after-life given in these pages. The phrase "we shall not all sleep" implies that many do sleep until "the last trumpet sounds," until the end of the earth. In what garden, in what world, in what space do these sleepers rest? As birds in the air, so do these souls exist in the etheric zone above the earth. They are inhabitants of the world of illusion. Now, on that plane, save in the last stages, there is almost an entire absence of conflict and effort; accordingly, there is an absence of any true creation.

Many human beings regard such a state as the most desirable condition of being, when they ask for heaven while on earth they indicate by the word "heaven," a life without conflict or effort. Those of them who are satisfied with such a life meet it after death in the illusion world and so linger within its border until the last trumpet sounds.

This phase of St. Paul's must be read symbolically. It possessed its own peculiar meaning in the ancient world, a meaning which has been lost. The souls who rest on the third plane until they are roused by this summons may be fitly called "the sleepers." For what does sleep indicate if not an absence of conscious conflict and effort?

Does Christianity counsel us to run away from life? Not at all. It counters the selfish, brutal will to live, not with the will to die, but with the will to love, which after all is in nature just as essential as the will to live.—Dr. W. R. Inge in the *Evening Standard*.

TALKS TO BOYS

FROM TWO ON THE "OTHER SIDE"

Recorded by STANLEY CRUWYS

NOTE:—Stanley Cruwys was Master at an English Public School and became much interested in two of the boys—one of whom fell in action in the Great War after winning the M.C. and Bar and being strongly recommended for the Victoria Cross; while the other, who was also decorated for valour, died soon after the war had ended. Stanley Cruwys, now retired, has acted as Recorder of the Messages for Boys received from his two former pupils. He is well known to the Editor of LIGHT.

I—THE MODERN BOY

IT is plainly impossible to write on this subject anything of real value without first taking carefully into account the progress of educational theory and practice in England, and the various circumstances, customs, and influences which have tended to cause the "typical" boy of to-day (if there is such a person) to differ, as he does, so much and in so many ways from the "typical" boy of fifty or a hundred years ago.

A very slight acquaintance with such works as, for instance, Lamb's *Christ's Hospital Thirty-five Years Ago* is quite enough to show that the schoolmaster of an early period had no idea of the necessity of studying the characters of individual boys. His business was simply to ram information into boys in the gross, on a very limited number of subjects, with the help of the cane in school hours, and of schnapps or other cordials afterwards to refresh him after the labour of so-called "teaching." What happened out of school was no concern of his.

So, in the absence of any organised games, the life of boys at school was only too likely to be of the roughest possible description, and the only way in which a boy could win distinction among his fellows was by the display of physical strength and courage, particularly in fighting, which was a popular pastime, attracting many spectators. It is known that, at a certain famous school, two young boys of about fourteen were set on to fight each other for the amusement of their elders, who stood round in a ring, applauding or the reverse. Each boy felt that his standing in the school depended wholly upon the way in which he acquitted himself. Therefore neither would give in, and, in the end, the weaker but by no means the less plucky of the combatants fell to the ground dead from complete exhaustion, after a contest which had lasted for no less than sixty-five rounds.

We are tempted to wonder who was the headmaster of that school, and why he did not interfere to prevent the occurrence of such a tragedy—the young victim was a boy of high birth, whose name and fate are still remembered.

At a date which cannot have been long before the year 1880, the regular organisation of games was introduced in schools, and the craze for athleticism, especially football, followed very quickly. This was not altogether a blessing, though some schoolmasters (themselves athletes) thought that athletic prowess and general soundness of character commonly went together. But the facts were not found to justify this conviction. For there arose at this time a type of senior boy who, on the strength of marked superiority in school games, described himself, and expected to be described by others, as a "blood," and in time imagined that this title exempted him from all moral restrictions, and gave him the right to do whatever he pleased without being subject to criticism.

The reign of the "bloods" was not a happy time for those over whom they tyrannised, if the latter happened to possess a strong or scrupulous moral conscience, and this period witnessed the production of various works of fiction, dealing with school life, the chief object of which appeared to be that of alarming

the parents of prospective schoolboys, and discouraging any desire on their part to send a young son to a Public School.

But the advent of the Great War in 1914 proved a blessing in disguise, and that in more than one respect. In the first place, keen observers were not slow to discover that the real heroes of the war included many good, quiet fellows who had never sought or gained special athletic distinction at school, while, on the other hand, in more than one case, a famous "blood" was found to be no better than a slacker, who was more anxious to find an excuse for creeping into a "funk-hole" than to come forward and expose himself to real, serious danger.

In the second place, when the number of matches to be played was greatly reduced, in order to leave time for military training, the constant duty of forming fours and marching to and fro in the manner of guardsmen was so inexpressibly dull and wearisome that it began to occur to some minds that there were other things in the world, such as political and social problems, which were worthy to take the place of House Matches as subjects of interest to be talked about. Clubs were then formed, papers were written and discussed during the evenings, and this was all to the good. For the schoolboy mind was perceptibly broadened, and has never again sunk back to its former narrowness of outlook.

If you ask in what respect we consider the modern boy most distinctly an improvement upon his predecessors of earlier days, we are inclined to answer first that he is very much more humane. A simple example will suffice. Less, perhaps, than thirty years ago, if a stray cat had found its way into a school boarding house, the animal would have been fortunate if it had escaped alive. But nowadays the stray cat would not only continue to live, but would probably be so well treated that it would never want to go away.

Next, the modern boy has a great respect for genuineness, and a wholesome contempt for shams of every kind. He is also quite broad-minded, and free from merely conventional prejudices. Even strange and unfamiliar beliefs will not provoke him to mockery, if he is sure that those who express such beliefs are not simply foolish and ignorant, but perfectly sane persons, who have devoted a capable and trained intelligence to the study of those beliefs before accepting them. We consider that there are great and splendid possibilities in the modern boy, and we earnestly hope that these articles, written specially for him in a spirit of true friendship, may encourage and help him to realise his own possibilities to the full.

(Next article—Body, Soul and Spirit.)

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A PSYCHIC DREAM

Out on a plain in the dead of night

By spirits led,

I was shown a curiously mournful sight—

A huddle of souls in a sorry plight

Stretched as though dead.

Each one was wrapped in a mantle grey,

Colourless, old,

Worn in a careless kind of way,

Pulled together in folds each way

To keep out the cold.

And as I gazed on the scene, behold!

One rose from his place.

He looked like one of the prophets of old

With his hair so wild and his eyes so bold

And deep-lined face.

And as he spoke to his comrades lying prone

Of the times to be;

Of the need of action and deeds well done,

Of the strength that springs from the heart alone

For victory,

He pointed over the plain to where

A furnace white

Shone like a beacon planted there,

A furnace of fire that lit the air,

Of the dull grey night.

"All must pass thro' those fires," he said.

"The purging fires;

"Sorrow the path that all must tread

"Ere we come to the land of the living-dead

"Shorn of desires."

I learned my lesson amongst the rest,

And learning woke.

I knew I must pass through a fiery test

And give unto others my very best.

Palmerston North, New Zealand.

H. E. GUNTER.

THE DREAMER

Where the mallet patters and the anvil clangs,

His dreams are wrought to rhythm of grim toil;

Where over all Death's dreaded spectre hangs

And lust and greed, the souls of men despoil.

The Dreamer knows no dread of futile fears,

In thought he cons the scroll of Mother Earth;

Goes back with man, across a million years,

Or visualises future man's re-birth.

And whiles he lists to voices ether-borne,

That whisper softly to the inner ears,

And Death, of all its morbid terrors shorn,

Shows Life, but urging on from sphere to sphere.

The Dreamer's soul, aloft among his dreams,

May breach the worst environment's crude bars,

And lead him by Elysium's placid streams,

His hand upon the grindstone, his soul among the
stars!

W. CARGILL ANGUS.

A great many people think that they are attracted by
God when they are really only repelled by man. It is
the loveless man, like Schopenhauer, who had all the
intellectual virtues and no others, who is the real
pessimist, and the real rebel against nature.—Dr.
W. R. Inge in the *Evening Standard*.

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THE LIVING TRUTH

18—MIRACLES AND PSYCHIC PHENOMENA

By ROLLIN C. OGBURN, Los Angeles

THE naive idea was once common that a miracle is something which can't be done, but God does it any way. He can do anything just by wanting to. The fallacy lies with the notion that nothing is impossible, and it may be refuted by a single question: Can God destroy Himself? So we understand that "all things (that are possible) are possible with God."

The word *Miracle* goes back to the Latin *mirari*—to wonder at, and thence on to the ancient Sanscrit, *Smaya*—wonder. It is a harmless word and quite handy if you know how to use it.

There is a striking resemblance between Jesus' miracles and our own psychic phenomena, and the denouncers have penalised both.

Psychic phenomena and miracles were hand-cuffed together by the sceptics, and both adjudicated and damned in the same breath. Since they were charged with the same offence the vindication of one would release the other.

Competent witnesses, such as Crookes, Lodge, Geley, Flammarion, Bozzano, Rhine and many others have come into court and established an alibi for Psychic Phenomena, so miracles must also be reinstated.

Miracles were regarded as arbitrary intervention penetrating the functions of natural law, but now we know that no orderly process of law is abrogated by those "signs," nor by telepathy, clairvoyance, psychometry, materialisation and the rest. These things are supernormal, but not incredible, because they occur in an exact relation to natural laws. And it has become obvious that the miracles of the New Testament coincide closely with psychic phenomena of our own day. How can we elect one and black-ball the other?

It is not wrong to *know*—it is only difficult, and the world is about done with compulsory ignorance. The unseen is no longer *unknowable*, as the radio has proved. People grow less gullible as information piles up and they resent the absurd, more and more.

We want our marvels to be rational and reasonable. We do not propose to violate the integrity of law. But no law is outraged by the performance of a miracle. It is just as legal as turning on a light.

It is hard to dispute the performance of "miracles" in the day of Jesus, for the same marvels are now taking place under the strictest laboratory conditions, being carefully observed and recorded by the camera, the dictograph, the thermometer, the scales, and other accurate instruments.

Thus Extra-Sensory Perception (E.S.P.), Levitation, Telekinesis, Materialisation, Apports and other "miracles" have been proved over and over and can be proved at any time. The marvels we see to-day are exactly the same in kind as the miracles of Jesus. If we attribute ours to the operation of natural laws we must explain His in the same way. If some regret that the mystery is gone, let them remember, the absurdity is also out and gone with the wind. (*John* 3, 8).

But I want to know *why* Jesus performed these

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Syllabus on Application

miracles. An average man would have used them as credentials to establish his authority, but Jesus did not rely upon miracles alone, as proof of his Messiahship, in fact he regarded proof as unimportant. Jesus claimed two credentials: (1) his works, and (2) his words (*Matt.* 11, 5), or in other words: (1) the phenomena and (2) the philosophy. He pointed to the self-evident integrity of (1) his therapy to heal the body and of (2) his gospel to save the soul.

As I search for my answer, some of the great fundamental facts of the cosmos (which He taught) begin to take form in my consciousness: Divine presence, continuity of life, human personality, eternal progress, the reign of law; to mention a few. Then I begin to understand that the "miracles" were not an arbitrary abrogation of natural law, but an orderly operation of its unknown forces, and I see the dual motive back of them. First to open spiritual sight that God's world might be observed. Second a motor impulse out of a heart trained in universal love. He was "moved" with "*compassion*," his great heart suffering with the wretched and distressed. What is compassion? The dictionary says, "suffering with another."

I think we have to turn to the phenomena of Mediumship for our answer. We call them "sensitives." Why? Because they are *sensitive*. Things *hurt* which the rest of us would not notice. They feel the actual pain (or pleasure) of the persons and spirits they contact and they suffer with them. That must be the reason that Jesus sometimes "groaned in spirit." The writers

(Continued at foot of next column)

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"HE IS NOT DEAD"

MISS HILDA CORNES, of Battlefield, Bromsgrove, Worcester, writes as follows: "I should like, through you, to thank your contributor, Mr. Rollin C. Ogburn, of Los Angeles, for his Living Truth articles.

"In No. 16 on 'Continuity' in your issue of September 22nd, he quotes a verse by an 'author unknown' to him. He may be interested to know that it is one of four verses of a little-known, seldom-printed poem by no less a writer than Robert Louis Stevenson.

"In case Mr. Ogburn—or maybe any of your other readers—would care to know the whole of this little gem by the beloved 'R.L.S.," I am taking the liberty of sending you a copy herewith."

The verses are as follows:

Though he that ever kind and true
 Kept stoutly step by step with you
 Your whole long, gusty life-time through,
 Be gone awhile before,
 Be now a moment gone before,
 Yet doubt not soon the seasons shall restore
 Your friend to you.
 He has but turned a corner—still
 He pushes on with right good will
 Thro' mire and marsh, by heugh and hill,
 That self-same arduous way,
 That self-same upland, hopeful way
 That you and he through many a doubtful day
 Attempted still.
 He is not dead, this friend—not dead,
 But in the path we mortals tread
 Got some few trifling steps ahead
 And nearer to the end,
 So that you too, once past the bend,
 Shall meet again, as face to face, this friend
 You fancy dead.
 Push gaily on, strong heart; the while
 You travel forward mile by mile,
 He loiters with a backward smile,
 Till you can overtake,
 And strains his eyes to search his wake
 Or whistling as he sees you through the brake,
 Waits on a stile.

Mrs. E. Lockhart, of Head's Neek, Carlisle, and Mrs. A. M. Procter, of Maidstone, also send copies of the verses.

(Continued from previous column)

remark again and again the "multitudes" that came to him and "he healed them all." For he was driven by love which knows no rest. That was his motive—love.—(Reproduction rights reserved by the author).

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DISCOVERIES THROUGH PSYCHIC MESSAGES

Col. C. M. Rivers-Moore gave one of his highly interesting lectures on his discoveries at St. Mary's Priory, Hurley, on Wednesday (September 28th) at the British College of Psychic Science, London.

The narrative, illustrated by beautiful lantern slides of the old Priory and the sites where the discoveries were made, was followed with the keenest interest. This foundation, dating from pre-Danish times, and mentioned prominently in Domesday Book, has had a rich history, and starting from a dream which disclosed an old fireplace, the work of discovery has gone forward steadily. Clairvoyants and dowzers have frequently contributed information which has given results. Mrs. Rivers-Moore told of some of the early incidents, and the audience could picture this courageous couple going forward undauntedly in the face of many discouragements, and have now much to show for their patience. Col. Rivers-Moore promised a further lecture, dealing with the many contacts that have been made with historical personages and others belonging to the Priory, through psychic channels.

Mrs. Hewat McKenzie was in the chair.

The Spiritualists' National Union Diary for 1939 is now on sale (1/6 or 1/8 post free) and can be recommended as containing all that is usually found in a pocket diary and also much information concerning the S.N.U. and its 500 branches and their times of meeting.

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