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PRICE THREEPENCE

MECHANICS OF REINCARNATION

AN AUTHOR WHO FORETOLD EVERY STEP MADE BY NAZI GERMANY

Review by H. F. PREVOST BATTERSBY

DR. KOLISKO was one of those rare people qualified to prepare the soil from which the New Knowledge must be grown; qualified as a scientist, a philosopher and a psychologist.

He was one of those men, described by H. A. L. Fisher, himself distinguished by historical insight, as "wiser and more learned than I, who have discovered in history a plot, a rhythm, a pre-determined pattern," a discovery which enabled him, years ago, to foretell with uncanny accuracy every step made by Germany, based not only on his insight into the characters of the leaders of the Third Reich, but on his interpretation of historic cycles; an interpretation assisted no doubt by his reincarnational convictions.

In his work one feels this rare impact of unexpected illumination on every subject, because for him no branch of learning could yield satisfactory results if kept in a closed compartment, and, from the extraordinary range of his achievements in medicine, chemistry, zoology, art, history and philosophy, he has been able to use serviceable reagents from the whole circle of human thought.

In this country his and Mme. Kolisko's investigations in lunar and planetary influences on the growth of plants, and the vital problem of manuring, are at last penetrating into the agricultural mind, as is their work for child-welfare into educational fastnesses.

Such investigations are not "outside" the author's scientific penetration, because there is for him no "outside" to knowledge; it all hangs together, and only by treating it as a whole is it possible to understand the parts.

That is how reincarnation enters his study of history. The recurrence of certain epochs in the world's story has never been satisfactorily explained.

Whence came that flowering of intellectual, spiritual and artistic life which has been named the Renaissance?

Reincarnation and Other Essays, by Dr. Eugen Kolisko, London. King, Littlewood and King, Ltd. N.D. 7/6.

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Why in the nineteenth and eighteenth centuries, the classical time of German literature, did there come that sudden craving for Greek culture? Goethe, Hölderlin, Schelling, Winkelmann, and many others, not only wrote about the Greeks, but behaved like them, and spent their time travelling in search of the great Grecian works of art.

"History repeats itself!" Indubitably, but why? Is reincarnation the answer?

In the last hundred years Egyptology has been a focal centre of interest. Champollion, who found and deciphered the Rosetta Stone, longed, even as a boy, to decipher hieroglyphs; and to Howard Carter's intuition we owe the vast increase in our appreciation of Egyptian culture, as to the work of distinguished scholars we owe our understanding of Egyptian accomplishment in medicine, chemistry and anatomy. What is the reason? Is it, asks the author, "that those who are so interested in Greece, have been Greeks: those who hunger after Egyptian things have been Egyptians?"

He asks also for an explanation of the extraordinary gift for languages possessed by certain people—some of whom have even spoken in sleep tongues of which they do not know a word—and for the music which is born in infant prodigies. Genius, as in Mozart, Beethoven, Mendelssohn, need not learn. It *knows*. How, unless it carries something over from a past account; something which makes birth not, as it is for most of us, "a sleep and a forgetting"?

Whence, he asks, did Lawrence of Arabia acquire his passion for everything that had to do with the Crusades, and his kinship with the Arab mind? "He had it in his blood," says his biographer; but his parents showed not the slightest trace of the faculties which appeared as though "from nowhere" in Lawrence, and he was like a "stranger" in his own family.

THE RE-MAKING AT BIRTH

The method of reincarnation must be understood, says Dr. Kolisko, to explain such apparent anomalies as the lost memory of a more or less recent life.

From examining the growth of the human embryo he concludes that to its head is allotted the task of creating the body to support it. The head carries in it the creative forces which have been garnered from all previous existences, and represents the spiritualised and reincarnated forces of our *previous* body; being thus the replica of the body of our last incarnation.

The formation of the body is really the forming of our destiny, brought about by the force which we ourselves have been in a previous life; and it is precisely because we have this force in our *body* that it is not present in our *mind*.

We have thus somehow to "excarinate" a little in order to become aware of the submerged picture of what we have been. It is an *occult experience*. The head

represents a repetition of the main parts of the whole body, the inner organs of the body all having their corresponding organs in the head; though the matter is not so simple as it sounds, because the organs as well as their *functions* are most complicated, interwoven in the different parts of the head.

"That we have not yet unravelled this problem sufficiently is one of the reasons why so much about man is still unknown." Beethoven offers an illuminating instance of reincarnational machinery. He was the greatest of all composers, but deaf; and the sublimity of his musical creation was despite the wretchedness of his personal life.

His family bought him nothing but misfortune; he died of cirrhosis of the liver inherited from hard drinking ancestors, for he was no drinker himself. His temperament was choleric, and it was from a violent rage that he emerged totally deaf; and it is remarkable that all the *real* "Beethoven" music begins in that year, his thirtieth, with the advent of deafness.

Despite the vigour of his will, his biographer describes him in practical affairs as "a second Hercules of indecision," and Dr. Kolisko, reviewing the varied functions of the liver, declares that what is a normal process in the ordinary person was a terrific battle in Beethoven's organism.

"He could never have created such music if he had been healthy. He conquered the illness by transforming the direction of its forces. He lifted them up to the heroic. But his body had to be forsaken. His physical ears were stunned, and his liver contracted."

The story of Prometheus offers a parallel. Prometheus brought the heavenly Fire to mankind, and Zeus chained him to a rock, and sent an eagle to devour his liver, which grew again every night; and so for thirty years till Heracles delivered him.

All the mythological heroes, Prometheus among them, are to Dr. Kolisko very real people, and he believes that there is more science about man to be found in mythology than in many orthodox text-books.

For him, as for Rudolf Steiner, Beethoven is Prometheus and it is curious that Beethoven's first

overture, the model for all the others, was *The Creatures of Prometheus*.

Considering the influence of heredity, the author declares that our whole life is a perpetual struggle against what we have inherited. It is a struggle between the *individual* trends carried over from previous incarnations and the mould of ancestral features; and he believes that the complete science of heredity will one day unveil the scientific picture of the reincarnation process.

Rudolf Steiner remarked on the striking fact that epochs of about 2,000 years mark an entire transformation of culture, and he believed that it was not the changes in historical epochs which modify human beings, but the rhythmic activity of human souls which causes cultural epochs and even astronomical rhythms to arise.

There is much else here which has to do with the practical aspect of reincarnation, for to the author it is not only a practical matter, but "the key to the *Knowledge of Man* unused by our Science, forgotten by our Religion. All that is now most widely scattered by our Religion, anatomy, psychology, astronomy, history, geography, social and ethical problems—all these could be brought together into a harmonious whole. And Art is the indispensable aid in creating such a harmony."

WHY I WROTE THE STORY OF BORLEY RECTORY

By HARRY PRICE

ACTUALLY, I dislike writing books. This statement may seem strange when I mention that I have been responsible for about twelve works on psychical research. But every book I have written has been in response to a request from someone, or I have been commissioned to produce it.

With Borley Rectory it was different. I had not been investigating this strange affair for many months before I realised that the case was one of major importance, and, in many of its aspects, unique in the annals of psychical research. The evidence that I gradually accumulated was so impressive that I felt it my *duty* to publish it. That is how *The Most Haunted House in England* (Longmans, Green) came to be written.

The Borley case is unique in that phenomena have persisted for the past sixty years or more, and manifestations are still occurring. It is unique in that I have collected the evidence of about one hundred persons, responsible and educated, who testify to the validity of the paranormal happenings. It is unique in that, in addition to the terribly pathetic messages (appealing for help) that have appeared on the walls, spontaneous pencil markings, *by the hundred*, have occurred, some of them in the presence of trained observers. I cannot recall a parallel in psychic history.

I think, too, that the case must be unique in the number—and especially the variety—of phenomena that have been recorded at Borley. Apparitions, forms, shadows, materialisations; audible phenomena (voices, sounds of horses galloping, sweet music, the crashing of crockery, scratchings, bell-ringing, footsteps, raps, and knockings); the displacement of objects, of true Poltergeist character; lights, fires, and a luminous phenomenon; odours, pleasant and unpleasant; sensations of coldness, and many more.

These, then, are some of the phenomena that have been recorded by responsible persons. In addition, at a planchette sitting, an entity threatened to burn down the Rectory. And, a few months later, burnt down it was!

And causation? Though many of the phenomena can be laid at the door of the poltergeist, I have not hesitated to declare in my book that the spirit hypothesis best covers all the facts of this truly remarkable case of haunting. So important is it that I felt in honour bound to give the public all the facts that I have accumulated in ten years' investigation of *The Most Haunted House in England*.

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CHRISTIAN CIVILISATION

By REV. LESLIE BELTON, B.A., M.Sc.

BEFORE me lies a copy of *LIGHT*. Also, it bears the date, August 29th, and I know not how stands the battle between my honoured friend, Mrs. Stobart, and my learned acquaintance, Mr. Findlay. Even so, I take the risk, and the opportunity which a mild indisposition affords me, of offering my comment, if I may, on the controversy which has arisen between these two so valued contestants.

Mr. Findlay is reported as saying: "We are fighting this war to prevent Christian civilisation from again cursing the world." That on the face of it is an ugly thing to say. But Mr. Findlay is not an ugly-minded man; he is not out, as the Nazis are, to brutalise human life; nor would he, I believe, ever think of decrying the values of mercy, pity, truth, and love. He is not that sort of man. He cherishes freedom, reason, and personal responsibility. Why then is he so critical of Christian civilisation? Mr. Findlay is an able man, a master of words, and I doubt not that in his own place he will explain what he means; but let me also try to explain briefly what I think he means and why he provokes so much wrath.

Mr. Findlay is so indignantly critical of Christian civilisation because of his fierce, ingrained dislike of Christian dogma and Christian priests. So intensely does he dislike these things that he acts as though the civilisation he dislikes and so roundly repudiates were still flourishing at this present date. Actually that civilisation is dead. It was called the *Respublica Christiana*, and it was killed (a slow, not a sudden death) by those convulsions in man's thinking and believing we know of as the Renaissance and the Protestant Reformation. Thereafter, though authorities remained, there was no Authority. Man stood on his own feet. Atomism superseded uniformity. Though the dogmatic structure of the Christian religion survived, it no longer dominated the Western mind. It looks very much as though Mr. Findlay were whipping a dead horse.

Or is he striking at its ghost? I confess to a good deal of sympathy with Mr. Findlay here, for, like him, I can see no good purpose in the efforts of writers like Mr. T. H. Eliot and Miss Dorothy Sayers to re-verify the ghost of ancient dogma. What they call revelation, I call mythology, and I am sure Mr. Findlay thinks the same. But am I on this account—because I think ancient formulations must be re-cast and old symbols give place to new—to throw over Christian civilisation in its entirety and say that it is a curse to the world? That is what Mr. Findlay does and that is what Mrs. Stobart objects to his doing—and rightly objects.

Mr. Findlay's error (if he will pardon my calling it so) arises, I think, from his refusal to face the fact that Western civilisation's debt to Christianity is much greater than he is willing to allow. The Christian Church was the lineal descendant of the Roman Empire; with all its faults, it kept the idea of unity alive in a dismembered world; it was the "carrier" through the centuries of an ethic which was, and is still, the life-blood of our Western civilisation. Thus in traducing Christian civilisation, Mr. Findlay is traducing not its dogma alone, but its ethic also, an ethic which Hitlerism so savagely disavows.

Does Mr. Findlay disavow it too? Not at all. Those very standards by which he judges Christian civilisation were conserved for him by the Christianity he condemns. In fact, Mr. Findlay is a Christian without knowing it; he is Christian in the sense that a large dose of Christianity still mingles with his thought-stream and makes him the constructive-rebel he is. Had he been born in China . . . ! Speculation is vain, but I doubt very much whether he would then have believed, like the Spiritualist he is, in the infinite value of the human soul. Yet that is the great contribution of

(Continued at foot of next column)

PROPHECY AND FREEWILL

By Dr. FREDERIC H. WOOD

YOUR contributor "Sinim" (*LIGHT*, September 26th) has clarified the question of prophecy very well. My friend "Rosemary," through whom many accurate forecasts have been made, draws a distinction between prevision where *objects* are concerned, and prophecy dependent more or less on human freewill. Thus the house in which Sir Oliver Lodge lived in his later years was "prevised" in detail by a Medium many years before such a move was even contemplated. The house was objective. Many human prophecies are subjective and limited by freewill: hence their unreliability.

All the same, I am making a special study of the forecasts made during this war by the Rosemary Guides, and find them, on the whole, remarkably accurate. The fact that they are sometimes inter-mixed with xenoglossy in the ancient Egyptian tongue makes them doubly valuable, and suggests that spirits from remote times are following this war with interest. Thus on July 2nd last a forecast extending to 1944 was preceded by the following, spoken by Rosemary when in trance: "oon England on sal weestee ónta. Sa náka!" (England will repel the attack, which will die away. The man (Hitler) is doomed!).

The north African campaign seems to have a special interest for these Egyptian guides. "Why are the sands of Egypt alive with ghosts?" asked one of these. "What is gathering there?" "Khéft-an-fára-jee!" (Death and destruction will strangle the enemy!). "This is going to be a terrible winter," this Guide continued. "The sky is black with hordes of death. Thousands will pass over, not from flames or fighting, but from disease and famine. You will never see the like again."

"By 1944," continued Rosemary, still entranced, "everything will be finished. All Hitler's dreams will have become nothing. The world will have proflited, and there will be a new start; a period of intense spiritual enlightenment, as a natural result as of burning by fire. The very spirits who created this black wickedness will be destroyed by it."

Although four years are thus given by these Guides as necessary to restore sanity, it does not follow that the war will last that length of time. Our guides foresee a new League of Nations established by the English-speaking races, in which Britain, the Dominions, and America will pool their resources for the benefit of all. By 1944, too, "the majority of thinking people will no longer even question whether life is continuous," concluded this Guide. That surely is a forecast which all of us would endorse with fervent hope.

"We are evidently in the midst of a process, and the slowness of God's processes in the material world prepares us, or ought to prepare us, for something analogous in the moral world; so that at least we may be allowed to trust that He who has taken untold ages for the formation of a bit of old red sandstone may not be limited to threescore years and ten for the perfecting of a human spirit." (TH. ERSKINE of Linlathen).

(Continued from previous column)

Christianity to the Western world. Mr. Findlay is living on unacknowledged assets. He won't admit his debt. Mrs. Stobart does.

Some day, if Western civilisation expands into a world civilisation there may arise a universal religion, a greater Christianity (call it by that name or some other) freed from ancient formalities and dedicated to Truth. That day is not yet. We hasten its coming by enlarging and ennobling the Christianity we have.

(Note.—We welcome Mr. Belton's contribution because it is fair to both Mrs. Stobart and Mr. Findlay and will, we think, be welcomed by both.—EDITOR).

Light

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

EDITOR - - GEORGE H. IETHEM

AS WE SEE IT

MRS. ST. CLAIR STOBART'S RETIREMENT

MRS. ST. CLAIR STOBART'S retirement from the Leadership of the Spiritualist Community—announced in LIGHT last week—removes from the front line of the Spiritualist movement one of the ablest and most versatile of its leaders. Fortunately, she is only retiring from the front line—she hopes and expects still to be able to work and write and speak for Spiritualism, though in a position of less responsibility and greater freedom.

To the Spiritualist Community, Mrs. Stobart has been more than a Leader—she has given to it not only her time and her great organising ability, but also financial support on a most generous scale. Owing to war conditions, the Community—like many other organisations—is facing great difficulties. These difficulties are known to Mrs. Stobart; but we believe she has intimated that, for health and personal reasons, she must leave their solution to younger hands and brains. The marvel is that, at her advanced age, she has been able to "carry on" so long and so energetically.

The time has not yet come, fortunately, when any effort need be made to sum up the value of the work accomplished by Mrs. Stobart. In the Spiritualist Movement, she has been a Leader in the fullest sense of the word. Her books—such as *Ancient Lights*, *The Either-Or of Spiritualism*, *Torch-bearers of Spiritualism*—are amongst the best of their kind. She has given to the Community, and to Spiritualism generally, a Hymn-Book of great merit—and unique in that she is the author of all the hymns and the composer of many of the tunes (the remainder of the tunes being the compositions of the Community Organist, Mr. Armstrong). Also, she has inaugurated, led and sponsored in every way, a movement within the movement, known as "The Confraternity," for the purpose of bringing about a better understanding between the Churches and Spiritualism; and that she has succeeded to a large extent is evident, not only from the support she has won from Clergy and Ministers in many parts of the country, but also in the opposition and disparagement to which her efforts have been subjected by the small but vociferous section of Spiritualists who wish to force the organised movement into a position of active antagonism to the Churches and, indeed, to Christianity.

Outside Spiritualism, Mrs. Stobart has had a most wonderfully full and varied career. Without exaggeration, it might be said she has given a practical demonstration of the qualities associated with Joan of Arc, Florence Nightingale, and John Wesley. She did not, like Joan of Arc, take up the sword against the enemies of her country; but in her Red Cross, Hospital and Ambulance work in three campaigns (Bulgaria, France and Serbia) she not only emulated Florence Nightingale in her efforts to succour the sick and wounded, but, in the great Serbian retreat over the Albanian mountains in which she took part, she was given military rank and achieved fame as "the lady of the black horse."

Later, in her caravan campaigns throughout the country (for the Confraternity) she followed very faithfully in the footsteps of John Wesley and was on more than one occasion likened to that great man because of the energy and fervour she put into her missionary work. Like John Wesley she spoke in

(Continued at foot of next column)

SIR OLIVER LODGE'S ASSURANCE

(From the Epilogue to *The Bridge*)

THAT death is not the end of the individual, that character, memory, and affection survive what is poetically called "the tomb," and that occasional communion is possible between those still associated with matter and those who have entered on another phase of existence—these things are to me not hypothetical or doubtful, but definite and scientifically ascertained facts.

The universal recognition of such facts—involving as they do the reality of a super-sensuous world and the power of intercourse with it—cannot fail to have an influence on daily life more profound even than that of the other modes of communication with apparently inaccessible people which have been so extraordinarily developed in material and etheric fashion during the nineteenth century—the age of telegraphy, both wired and wireless. Still clinging to the methods of science, and in the natural course of evolution, humanity now seems to be on the verge of another upward step.

I expect that this statement of assured conviction about the truth of facts still in dispute will raise in some quarters ire and contempt; but I do not propose to qualify the statement with any apology or hesitation. for I am as convinced of these things as of any other facts of nature, and I feel sure that posterity will realise their truth.

If it were a question of the electrical constitution of the atom or the orbit of an electron, as it was in the days of Galileo about the constitution of the heavenly bodies and the revolution of the earth, I might be willing under excessive pressure to recant and deny or hedge over what I nevertheless felt to be true; for whether the earth revolves round the sun or *vice versa* is not a matter profoundly vital to humanity. Indeed, some disciples of Einstein might say that one mode of statement was as good as another, and that absolute truth about the motion of matter is inaccessible.

But if it became a question of the reality of survival and persistence of individual existence, with power to manifest affection and to give assistance across the gulf or veil separating one mode of existence from another, then I trust that, if called upon, I should be willing to face the stake rather than to be unfaithful to so vital and pregnant a truth—a conclusion so illuminating in our understanding of the meaning of existence, so instructive in relation to the scheme of the universe, and so vitally affecting the hopes and aspirations of man . . . I do not even feel tempted to succumb to either ecclesiastical or philosophic censure concerning the initial stages of what may be described as the scientific discovery of the Soul as a verified and persistent entity. In so far as my previous work has led up to this and groups itself round this, I welcome and am thankful for the stages through which I have gone. I now know that Death is an episode, not an end. Others know it too, but each must speak for himself.

It will be said that this conclusion, as a deduction from the evidence, is premature, and that other explanations than that of supposed intercourse with the departed can be invented. In any one instance, so they can: the truth does not depend on any specific instance, but on cumulative evidence, and to those who are familiar with the facts and have scrutinised them with care for years, the evidence is conclusive . . .

(Extracts from the Epilogue of *The Bridge, a Case For Survival*, compiled by Nea Walker, Cassell, 1927).

(Continued from previous column)

Churches when the opportunity offered—as it was on several notable occasions—but was quite content to speak in schoolrooms or drawing-rooms or wherever she could get the audiences she desired.

As readers know, Mrs. Stobart has been a frequent contributor to LIGHT, and we hope to have many more articles from her ready pen.

SOME THINGS WORTH NOTING

THE BRITISH WAY

A SPIRITUALIST was due to speak on one of our country platforms one recent Sunday evening, but failed to arrive. Two days later came a letter with sincere apologies for the inconvenience caused, the writer having been unable to come as "Our house was involved in a raid, and we have had to find fresh quarters." No lament, no self-pity; merely apologies for his non-arrival, because his home had been destroyed: "Our house was involved in a raid."

Another speaker, a lady this time, and well on in years, has, since the outbreak of the War "never yet failed to keep an engagement." To and fro she goes up and down the country, from Exeter to beyond Ipswich, and north and south of London, speaking both during the week and on Sundays and taking Development circles. Stations may be closed, and bombs may be dropping, but this courageous lady faces late hours of return—often long after midnight; by 'bus or on foot when the railways fail her, she goes her way unperturbed, her explanation being that "They have told me I shall be protected just as long as I do not fail them."

MIRACLES

Meanwhile, for those who have eyes to see, there are daily miracles to justify such faith: the escapes of our airmen, their powers against far superior numbers; the escape of the King and Queen; and the stirring episode of how the giant bomb was safely removed from outside St. Paul's and its potency for wholesale destruction put an end to. Such tales should set alight a candle of faith and thanksgiving in even the darkest hearts.

Similarly from various quarters come assurances of Unseen Allies to our cause; "Sixth Columnists" they have been termed by one speaker on the B.C.C., who calls upon us all to join them in their work, and thus meet the menace of the "Fifth Column." This is a war against spiritual evil, and only by spiritual means will it finally be overcome; or, as the Rev. Jack Winslow of Hanworth Rectory phrased it: "This War will be won . . . or lost . . . in the *soul* of the British People."

From the outskirts of Birmingham, too, comes some new-old news of how a group of "White Knights" (and White Ladies), still in the flesh, have for long united themselves regularly in consecrated co-operation with "brave men of old—hosts of those who down the ages loved and worked for Britain and for freedom, and who now, under the Leadership of Christ, constitute, as in the story of Elisha in his peril, a mighty Host of whom it can be said: "They that be with us are more than they that be with them."

BRUDERHOF

This Society of the "Bruderhof Community" still carries on at Ashton Keynes, Wilts, despite the added difficulties of War conditions. In a pamphlet just issued (*The Bruderhof in the Witness Box*), they deny that they are "Pacifists in the ordinary sense, meaning men who simply refuse to take part in war. Our attitude to war," they say, "is a religious one which goes back to the early Christian Church of nineteen centuries ago . . . The simple radical Christianity of the Sermon on the Mount calls us to a way of life which cuts out not only war, but also all the other strife resulting from social injustice and greed." Hence their ever open door to all who come to them, rich or poor, young or old; an open door which "absolutely cuts out the possibility of there ever being anything that could be called profit" from their labours.

PARLIAMENT'S ATTITUDE TO BRUDERHOF

"In connection with these difficulties," the writer of the Bruderhof pamphlet continues, "members of

both Houses of Parliament urged the Government to take action by internment of our members 'to allay the anxieties of the public and to protect the lives and property of the community.' The Government stated that they are 'most anxious not to intern them. They work literally from dawn to dark, they produce a great deal of foodstuffs . . . If they are interned they will cease to be a producing asset and become a drag on the country' (the Duke of Devonshire, House of Lords, June 12th, 1940). In the House of Commons, in connection with a question by Captain Graham as to 'whether the whole community of the German Peace Bruderhof at Ashton Keynes, Wiltshire, has yet been interned?' Lady Astor intervened to ask 'Is it not true that this is a community set up after the last war whose sole concern is Christianity, and that the members of it are a great asset to the country instead of a liability?' Mr. Peakes, speaking for the Government, stated: 'The community is making a valuable contribution to the production of food in this country during the war.'

A QUICKENED SPIRIT

Carl Heath, writing in *The Friend*, says: "Strange and ominous things have shaken the world in this age. Demonic forces are in the saddle and driving luckless mankind to a spiritual destruction worse in its evil determination than that seen in the vast material waste of modern war. For in this down-grade era we are losing our sense of reality. We read the papers and listen to the radio with an ever-increasing dullness of comprehension . . . The only path to Peace is the Path of High Spirit. No mere human scheming can stay the terrific drive of world war. Nor will God help us, as Lord Halifax recently said, 'to avoid our difficulties.' If we hope for Peace, there must first be met a stern demand in patience, penitence, endurance and prayer . . . a demand to be met not by Christians alone, but by the whole community of religion."

"In this modern world, before God can answer the prayer of humankind for Peace, He must wait for Pope and Archbishop and all Christian leaders to come out of their exclusiveness and join with all who seek His ways, east or west, in a common world-wide repentance toward the one God of heaven and earth. When from all religious communities on earth, men of God are quickened to seek jointly a turning away from the wickedness which mankind is committing, and a doing of that which is lawful and right, then there will be a beginning of the saving of the soul of man alive. In these days we may not think in lesser terms."

LAMPS IN THE DARKNESS

"Watchman" in the same paper writes: "The lamps will keep shining even in the darkest gloom. Nothing can utterly quench them, thank God!" He then tells the story, taken from *The Christian Century*, of a Chinese Mission worker who throughout months of terrible bombardment and hardship encouraged his flock with unselfish devotion, his main object being to keep alive in their hearts a feeling of brotherhood for the people of Japan. They needed all the help and inspiration this brave man could give them, but they rose to it. As one of his flock put it: 'First he reminded us of Kagawa. Yes, we could easily love Kagawa. Then he told us of less well-known Japanese Christians. He told us of groups of students who were praying for us; of little areas of goodwill in Japan, until we pictured Japan as dotted with areas of goodwill. Then he taught us to see the widening of Christian fellowship as a promise, a hope, and a way. He has taught our little children to say, The Japanese children are kind and friendly. God loves all children. We love other children.'

M.A.B.

AIMS AND RESPONSIBILITIES OF SPIRITUALISTS

MR. JOHN G. FINDLAY, president of Kilmarnock Spiritualist Association, was the speaker at the opening service (Sunday, September 15th) in the Association's new meeting place in Princes Street—formerly a Mission Hall, now to be known as Kilmarnock National Spiritualist Church. As reported in the *Kilmarnock Standard* (September 21st),

Mr. John G. Findlay began by referring to the variety of religious beliefs and emphasising his conviction that the real purpose of all religion was to bring man nearer to God.

During its comparatively short career, he said, Spiritualism had spread throughout the world in a truly astonishing way, and various signs showed clearly how Spiritualism was wearing down some old theological doctrines, which were once looked upon as being absolutely essential. But if Spiritualism was causing old ideas to be discarded, then a heavy responsibility was placed on our shoulders, as Spiritualists. The question which we must face and answer, he said, is this, "What is Spiritualism giving in their place?" People are undoubtedly attracted to us by the claims which we make. But what do these claims consist of? We claim that the phenomena of Spiritualism gives proof of survival. I am not for a moment minimising the value of that. People in sorrow and bereavement come to us, and we are able to prove to them that their dear ones still live. We are able to give them comfort based upon definite knowledge, rather than upon faith or hope. And we enable them to assure themselves that the bonds of love are not broken, even by the change called death. We can give them all that, but I maintain that that is not enough. In fact, I make no apology for saying that, unless that side of Spiritualism is treated carefully and sensibly, it may even prove a danger. It may lead to a kind of morbid "phenomena hunting," which, if carried to excess, is neither good for the individual who indulges in it, nor yet is it good for the one who has passed on.

The seance room must never be looked upon as the end of Spiritualism. Rather, it is the beginning. It forms, in many cases, the inducement which brings people into our churches for the first time, but we must be able to give them something more than that, if we want them to stay there. In other words, we must link up Spiritualism with Spirituality. And Spirituality is something which springs from within, not from without.

SPIRITUALISM'S MESSAGE

So the gospel which Spiritualism gives to the world is the gospel of man's inherently Divine nature. Its teaching consists of the knowledge that the divine spirit is already within us. That is not something which can be acquired merely by joining a particular church, or accepting a particular set of doctrines. Spiritualism tells us that within each one of us there lies, perhaps still dormant, a spark from the Divine Flame of God—a spark which can never be extinguished, because God is eternal. It tells us that, far from being born in sin, as others would have us believe, we are in fact born with the capacity and power within us of being co-workers with Him in building His Kingdom here on earth.

We Spiritualists cannot bring ourselves to believe in a hell of everlasting punishment, peopled not only by sinners, but also by those whose only crime has been that they have never had an opportunity of believing any particular creed. Instead, we believe that life is a road which has no ending, and that before each one of us there stretches out a path of Eternal Progression, which can be travelled by every living soul, irrespective of country, colour or creed.

What was the secret of the life of Jesus—that life which has been an inspiration to millions of human beings, not only within the fold of the Christian Church but far beyond it, during the past nineteen hundred years? Was it not the fact that He knew that He had

that divine power within Him, and that He also knew that, in all the trials and vicissitudes of life, He could call on that power to give Him the strength which He required.

We are so apt to forget that, in the physical sense, Jesus was a human being like ourselves; that He had to face the same temptations, the same trials, and the same difficulties which we have to face. If He had been immune from all these obstacles in life which beset each one of us, where would have been the value of His life as an example for us to follow? But it was just because He knew, in all the varied crises of His life, that He did possess that power within Him, and that He could call it to His aid, that He was able to show us, as He did, the True Way to God—the way which we must follow.

NOT A NEW RELIGION

I do not need to emphasise the fact that, in buying this building and calling it the Spiritualist National Church, we have once and for all put Spiritualism prominently on the map of Kilmarnock. We have not come here to expound any new religion. We have no desire to enter into competition with any denomination or sect in this town. We have come here to teach what we know to be true, and our doors are open to all who care to enter.

But our success, or failure, in this place in the days to come, will not depend so much on what we teach as upon ourselves. By our daily walk and conversation, as we come in contact with our friends and neighbours, each one of us will prove to be either a good advertisement for this church, or a bad one. Consciously or unconsciously, we must either attract people to our way of thinking, or the reverse. But if we can show them, in no uncertain way, that Spiritualism really means something to us, that it makes us better men and better women, we shall not have to look far to find success.

If we go forward with our work in the spirit of Jesus—the spirit of sacrifice and service—we may be sure that, with God's blessing and the help and guidance which we shall surely receive, even as we have already received it, from the Spirit World, we shall most certainly prosper. Then shall we be able to repeat the words of one of the prophets of old, who said, on an occasion similar to this, "The glory of this latter house shall be greater than the glory of that which preceded it; and in this house, saith the Lord, shall I give peace."

And if, in the midst of all the turmoil and stress of these present days, we can give our fellow men and women peace, peace of heart and peace of mind—if we can give them above all that spiritual peace which the world cannot give and, thank God, cannot take away, then our coming to this place will not have been in vain.

* * * *

The ceremony of dedicating and opening the Church was performed by Mr. J. B. M'Indoe, ex-President of the Spiritualists' National Union and President of the Scottish Council of the Union, and a demonstration of clairvoyance was given by Mrs. Edith Thomson, of Glasgow.

"The mystery of innocent suffering—of the 'groaning of creation'—must indeed always be hidden from our eyes; but for ourselves cannot we believe that each hour of the body's pain or the heart's desolation is a page in the lesson-book which the dear Master places in His children's hands, and that we shall find this lesson even here to have been just what we needed for the comforting of others? And if so, may we not also believe that when we are 'about our Father's business' in His House, sent forth to lay healing hands on the wounds of the world, we shall be better equipped for this holy service by every pain of the body we have laid aside, every mood of heartbreak or despondency passed through in our mortal days?" (THOUGHTS OF A TERTIARY).

WILL THE CHURCHES LISTEN?

N. E. W. COLLIE, of Heathfield, Sussex, informs us that the following letter has been sent to the Editor of the *Christian News-Letter*, the organ of the "Inter-denominational Council on the Christian Faith and the Common Life," drawing attention to the help which Spiritualists might give if the Churches would accept it:

"The *Christian News-Letter* concerns itself mainly with the building of a new political, social, and economic order, and I am not sure how far you wish to discuss Christian revival from any other point of view. I expect you will agree, however, that when so much is in a state of disintegration, we must take stock of every aspect of the faith, in order to rebuild on the very broadest basis. Hence this letter for your consideration.

"In their reconstructive planning, what will be the attitude of the Churches to the great and growing movement of Spiritualism? While a proportion of its followers are anti-Christian, a great number of its Christian adherents are at this moment clamouring at the Churches' doors for recognition and admittance. Here is a great body of responsible people, very highly gifted in a direction most vitally concerned with the spiritual development of humanity. The incorporation of their powers and their knowledge into the organised forms of Christianity would surely add to these societies a great fund of strength.

"While many people turn down Christianity for selfish reasons, is it not also a fact that many honestly cannot see in its present teaching and practice a full answer to human needs? In some spheres it remains true that: 'The hungry sheep look up and are not fed.'

"The hunger for knowledge, for instance, is not always adequately met. Man craves to know all that is knowable—first about the natural universe, and, very particularly to-day, about the so-called super-natural or psychic world, where he seeks to understand the true nature of his own being. Is it altogether unfair to say that religion for the most part has not sufficiently honoured this deeply-rooted and driving impulse? The Churches have ever been concerned to defend their doors and dogmas against too much knowledge. They obstructed the advance of natural science: they close their eyes to-day to the science of the supernatural. Christ, on the other hand, promised us that we should know the truth; and it is probable that God, who, with Christ, freely gives us all things, sets no bounds to what we may know if we choose to seek. It is we who forge the fetters. Must not Christian bodies, therefore, seeking to regenerate themselves and society, see to it that they are not opposing truths and certainties which they ought, on the contrary, to be foremost in expounding to a hungry world?

"Man's second legitimate hunger is for power. Christ promised supernatural powers to His followers—His own and greater ones, and the early Church possessed them, but, except in isolated cases, we do not. The average Christian simply has not the power to heal the sick and comfort the bereaved in the full and adequate fashion promised in the Gospels. Christ gave us spiritual truths and moral precepts, but He also calmed storms, walked on water, healed every kind of illness, raised the dead, fed the hungry with actual bread, and told us to do the same. Is it not up to us, then, to explore the nature of the powers by which we are to carry out His instructions?

"So I must come back again to Spiritualism, for here you may find that knowledge of man's psychic forces and the power to use them for mankind which early Christianity had in such abundance, and the modern Churches have so largely lost. In this scientific and religious movement the Medium, the clairvoyant, the magnetic and spiritual healer, the intercessor, and all people with rich psychic gifts, find that recognition and that scope to function and to serve, which the Church tacitly denies them.

"In this movement, also, the barriers between this world and the next have in actual fact been broken down. Contact with those we knew here, now in the world beyond, is so real, so homely, and so incontrovertible that death really is blotted out, and every common human being on the daily round can look through the eyes of experience down the pathways of eternity. By what right do the Churches deprive their members of this rich heritage? Here, I think, is a mighty cause of lukewarm faith, and lack of power.

"Many Christians, looking round about upon the world, are apt to be querulous. Humanity is selfish, obstructive, supine, unsatisfactory. Perhaps, Christ, however, also looked round about, and His judgment was different. 'The fields,' He said, 'are white already to harvest.'

"The fields are white to-day, as they have been since He first said so, but religious people are in large part too narrow-minded to reap their harvest. They still look askance at truth, and hundreds of men and women, who for their great qualities of mind and soul, and their practical psychic services to the community, should be welcomed with open arms into Christian fellowship, are held in suspicion and kept outside, while potent, dynamic truths, given us by Christ Himself, are barred out of our inheritance. Until they find full recognition, and their exponents an honoured place in the armies of Christian progress, I wonder much if organised religion can carry us to social, economic, or any other kind of victory."

COMMUNITY AND MRS. ST. CLAIR STOBART'S RETIREMENT

MRS. St. Clair Stobart's resignation of the Leadership of the Spiritualist Community was announced at a special meeting of members held at the Headquarters, 24 Gloucester Place, Portman Square, London, W.1., on September 23rd, when Mr. George Noble presided.

Mr. H. Ernest Hunt moved:

"That this meeting formally expresses its sense of deep gratitude and obligation to Mrs. St. Clair Stobart for her invaluable work in founding and directing the organisation of the Spiritualist Community, and for her labours on behalf of Spiritualism generally; and that this resolution be duly inscribed upon the minutes."

This was seconded by Major Leith-Hay-Clark, and carried with acclamation.

In moving the resolution, Mr. Hunt said it would be entirely inappropriate to allow that occasion to pass without paying the warmest tribute to Mrs. St. Clair Stobart, to whom the Spiritualist Community owed its

existence. Its work stands as a record of her indefatigable energy, wisdom, and foresight, and to the deep-rooted conviction which she has of the importance of Spiritualism at this juncture of the world's history.

Mrs. Stobart is one of the great women of her day and generation," Mr. Hunt added, "and has freely spent herself and her substance for the furtherance of this work. The debt that the Spiritualist movement owes to her is not fully recognised, and can never be adequately repaid."

The meeting elected new members of the Council, which now includes Mr. H. Ernest Hunt, Major Leith-Hay-Clark and Rev. Dr. A. F. Kaufmann. The appointment of a Leader to succeed Mrs. Stobart is to be made by the Council at an early date. Activities are to be continued at 24 Gloucester Place daily, with a service on Sunday afternoons, in place of the Sunday services at the Wigmore Hall, which have been suspended.

(For our comments, see page 442).

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