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SPIRITUALISM IN TIME OF WAR

By L. LIND-AF-HAGEBY

President of the London Spiritualist Alliance

THE excitement caused by the publication of prophecies and predictions in regard to the war which is now upon us will, I hope, soon abate. I have deliberately refrained from taking part in the discussion. In my judgment the dissemination of these predictions has been a mistake, due to unfortunate reliance on messages from spirits who were unable to gauge the world-situation and the psychic laws of cause and effect.

Suffice it to say here that the prophecies which upheld the belief that there would be no war are counterbalanced by others which clearly indicated that there would be war. Of these I have personally a collection in messages which, to me, are of great significance. But, for the time being, the rights and wrongs of predictions made before the war are of secondary importance.



Salon American, Geneve.

L. LIND-AF-HAGEBY

The primary object of Spiritualism is to prove Survival to those who need such proof: a war, alas, provides ample opportunity. Experience during the last great war showed that hundreds of thousands turned to Spiritualism for comfort, for evidence that those who had fallen in battle were not really "dead," but living in another sphere of existence. Out of the yearning of the human heart came the great call to Spiritualism, to activity which in importance and far-reaching effect surpasses the devastations of war and the temporary dislocation of civil life.

The growth of Spiritualism was patent to all who had eyes to see. The influx of personalities representative of the most varied occupations in life: science, religion, literature, politics, was impressive. I shall not waste time on an attempt at analysis of how we Spiritualists met this great demand. In spite of shortcomings and failures, I think we may feel justly satisfied that our "movement"—for it is a movement—rose to the occasion. By the combined efforts of Spiritualists, of Mediums and organisations, help, restoration and proof of Survival were given to millions of distracted and sorrowing humanity.

And now? This war has come, not like the last one, as a thief in the night finding us unprepared, but after years of discussion, of recurring crises, of military preparations, of descriptions of the horrors of modern warfare which for a long time has devastated other parts of the world—Abyssinia, China, Spain—it has descended on minds which, whether they believed it would be

averted at the last moment or not, were nevertheless fully acquainted with the meaning of up-to-date warfare. We have, first of all, to deal mentally with the fact that war is no longer confined to men in uniform, to armies at " the front " or fleets in combat on the water and under the water or even to aeroplane fighting aeroplane. There is now the vast mass of civilian populations living *unarmed* in fear and anticipation of attack from the skies. They have to evacuate, prepare shelters against air-raids, carry masks against possible poisoning by gas ; their minds are directed by fearsome suggestions and pictures to the dangers which lurk everywhere and to the first-aid posts for those who are expected to be wounded.

These new conditions have produced a mental state which is in no way comparable to that of any previous war : a depression accentuated by prolonged " black-out," by restrictions and regulations attendant on these " modern " developments of warfare for which tonics of thought, of spirit, of hope and confidence are needed.

I have said that the first task of Spiritualism is to prove Survival. Next in importance come the spiritual values, the philosophic and religious principles and teachings which are directly extracted from Spiritualism. By this I mean not only the invaluable testimony of the so-called dead to the supremacy of moral law, of cause and effect, of retribution and restitution, of peace above mortal strife, but the inspiration given by that Spiritualism which is the foundation of every great world-religion. The antithesis of Materialism, that Spiritualism has guided and led the seers, the saints, the world's heroes of moral struggle in all times and will do so now—through another period of anguish and bewilderment.

There can be no doubt that the British nation and its leaders have wanted peace. Britain and France have declared war, not for purposes of aggression or expansion, but to put an end to an intolerable reign of violence, oppression and falsehood. Whatever views we hold on the ethics of war and the possibility of "settling" international unrest and difficulties by force of arms, we must all agree that the democratic nations sought to prevent war by every means available and that they had no illusions in regard to the struggle and the sacrifice ahead of us. Peace is deeply desired, not only by the people of this nation, but by the common people of all the civilised nations. Out of that heart-stirring desire, the peace of the world and a new order of the nations will ultimately be born. But they cannot be born without a new consecration and dedication on the part of the individual through love of humanity and labour to remove the cause of strife.

To-day Spiritualism has duties and privileges of service which are unique. There should be no shutting out of the light which is ours. In a double sense we are working for the future—the future of this physical world and the future of discarnate existence towards which all men travel whether there is war or not. Therefore, let us remain open " in every sense of the word "; our minds, our meetings, our journals, our publications, our libraries. We must offer the best which mediumship and psychic knowledge can provide.

There is no merit in being uncritical, no virtue in the childish belief that everything which comes from the " spirit-world " is worthy of credence. The intellectual equipment provided by the discipline of education which includes knowledge of the social and political constitution of the nations of the world cannot but serve Spiritualism.

I have for a long time felt that the whole conception of mediumship is in need of revision, of penetrating psychological inquiry in regard to the incursions of the sub-conscious as well as the promptings of the super-conscious. There is not only *imagined* and *real* mediumship to be distinguished ; there is the broad and indisputable fact that each one of us can, without being labelled a " Medium," seek and find truth, can by exercise of spiritual and altruistic faculties serve and help humanity. We often say, " we are spirits here and now," bodies notwithstanding, but *act* as if the only real informer must be " a spirit." Hence the " walls " which separate Spiritualism from Theosophy and other schools of thought, walls which are entirely unnecessary and without foundation.

In issuing a challenge to depression and pessimism, Spiritualists need not dwell on the lack of perfection which we share with the rest of the world. We have a knowledge of the transcience of the horrors of war which is peculiarly our own, we know that beyond and above the clash of arms and the roar of aeroplanes bent on destruction there is life, harmony, progress, direction. Ours must be the supreme conviction, based on spiritual reality and human history, that out of suffering and turmoil—the result of past mistakes and lack of understanding—the human spirit will rise, wiser and more firmly directed towards that peace which passeth our present understanding.

WANTED—A LEAGUE OF TRUTH

By C. K. SHAW

IT is a melancholy task to take stock of the world to-day. What progress have we made in twenty centuries of " civilisation ? " Where do we stand now, in the scheme of things ? Have we progressed at all ?

In the twentieth century alone we have lived to see some of our most cherished ideals overthrown, massacred by the inexorable trend of world-events. Sickened and disheartened at the spectre of brute force that threatened a civilisation of which we were proud, we waged a war to end war—and ten million people gave their lives in the struggle to attain the unattainable.

In the twenty painful years which followed, we tried to rebuild on the shattered foundations of our lives. Blindly, but persistently, we set to work to make the world once more a place fit to live in. Blindly, because no Messiah was heralded from Heaven to guide us to the light. Perhaps if there had come to us such a Messiah, we would have stoned him. Who knows ? There are so many impostors in our midst that we might be forgiven if " a voice crying in the wilderness " were unheeded.

(From an address delivered at a Spiritualist Community Service at Wigmore Hall, London, Sunday, October 8th).

Only twenty years, such a short space of time, such a brief respite, and once again we are at grips with stern reality. It is the same struggle all over again. The very same burglar is wielding the very same bludgeon, only this time he has an added implement in his kit. Civilisation has progressed by leaps and bounds. As though not satisfied with showering upon us the manifold discoveries of chemistry, engineering and aviation, it gives us the abundant blessing of wireless, so that even the last vestige of Truth that remains to us is twisted and forged by the powers of darkness into a weapon more deadly than them all.

Surely, we should be forgiven if we were to re-echo the most poignant cry that has ever rung down the ages. " My God, My God, Why hast Thou forsaken me ? " But it will avail us nothing ; the fault is with ourselves.

Our chief fault is that we are lazy about our thinking. We like to let others think for us. We allow ourselves to be pulled this way and that by all sorts of other people who have axes of their own to grind. Some there are who deliberately pose as Intellectuals ; it pays them to scoff and to sneer ; it pays them well ; they exhort us to read their books, if we would learn how to guide our lives and control our destinies. What is their

motive? Is it to help US? Or is it to embellish their bank-balances? That is the acid test.

We have many famous scientists. I would sooner trust a scientist to be honest than an "Intellectual," for, by virtue of his calling, he is better equipped to weigh facts in the balance and pronounce judgment upon them. The sort of facts he deals with are mostly those which are subject to the processes of weighing and measuring. The realities of life, of ethics or of philosophies are not so conveniently handled.

Unfortunately, our thinkers in the world of Science are often too steeped in the traditions and ideas of a past age to be of much use to us. They have taken on where others have left off, accepting freely the inheritances of a mistaken generation. Hence the necessity every so often for a charlatan, a quack or an outsider to spring to life and revolutionise conventional thought. Even when the scientists are not hidebound by dogma, they have an unfortunate tendency to propagate pet theories of their own instead of searching vigilantly for facts which will *upset* their favourite notions, as a true pioneer after Truth should do.

Of our leaders in the world of Religion—the fact that there are over fifty different varieties of the Christian Religion in England alone is sufficient evidence of the hopelessness of searching successfully for Reality in that direction.

With this necessary preamble, my aim is to be constructive. I want to reduce to their lowest common denominator all the qualities of mankind that have made their mark for good upon the world. And here I am speaking of ordinary everyday qualities that make life worth while—no' necessarily those exceptional characteristics of saints and martyrs to a cause.

I contend that, if we can agree on a basis, a STANDARD OF CONDUCT that we can all aim for (however unsuccessfully), we cannot help but make progress towards a better world. Unity is strength, in all things, and I esteem it our greatest stumbling block that in the past few centuries we have been divided between ourselves as to what are the things that matter, and what are those that don't.

To start with, we must have a creed. It must be a common belief. That creed, if you like, will in itself constitute a "religion" for those of us who are not disposed to accept wholly or in part any of the organised religions that are expounded from our churches. I do not propose to enter into a discussion as to whether Spiritualism is a religion, a philosophy or a cult. Have it how you will, but here is a creed which every one of you could accept without violating any of your most cherished beliefs :—

I BELIEVE :

1. That there exists a God in whom I can have unlimited faith ; that He is present in all things ; that He is manifested in Truth, Beauty and Harmony ; and that the Divine Spark of Him that is in me is supreme over every possible material situation that I may meet.

2. That Personality survives Death, and is indestructible.

3. That the world is a training ground for the development of the Soul, its main purpose to provide opportunities for the refinement of Character.

Those three beliefs postulate all that I require for co-operation amongst us. But beliefs must be implemented by appropriate actions. As I see it, human beings are creators. We are told that "in the beginning God made heaven and earth." In other words, he constructed the planetary system, *but he has left it to mankind to create a world out of a planet.*

Let us then get ahead with our creative work. And, so that some may not pull down where others have built up, we must agree together in our aims. Some, of course, will be less able than others to achieve success in the pursuit of those aims. No two of us are equal, whatever the pundits of religion or politics may claim. Nevertheless we can all AIM at the same ideal.

This resolves itself into a STANDARD OF CONDUCT—a code to which we may all subscribe, even though in our human weaknesses we agree that we may fall short lamentably of the ideal.

As I see it, there are nine fundamental essentials of character ; nine pillars upon which our creative work is supported. To give them point I will express them as though they were solemn oaths to which every individual unit in our brave new world will subscribe. Here they are :—

1. SINCERITY. I will be honest in motive, sincere in speech and action.

2. WISDOM. I will search vigilantly for the truth that lies behind every experience ; in endeavouring to see all sides and all things in their proper perspective, my aim will be to achieve sound judgments and wise conclusions.

3. SERVICE. I will devote my abilities to the service of others, irrespective of race, class or colour ; I will help the weak, comfort the sad and uplift the ignorant.

4. SELF-CONTROL. I will exercise strict control over my thoughts and actions, and my reactions to events ; I will endeavour to profit from pain, to be patient in hardship, to maintain an even temper when unjustly treated, to remain calm in any crisis.

5. COURAGE. I will shirk no duty, defying all fear and meeting all situations with courage.

6. THOROUGHNESS. I will act thoroughly and be content with nothing but my best.

7. HUMILITY. I will practise humility, and avoid speaking of myself or attracting attention in such a way as to flatter my vanity or extol my achievements.

8. REASON. I will act always in accordance with the dictates of my reason, no matter how it may vary from my inclination ; I will face facts and cherish no illusions.

9. TOLERATION. I will avoid all that is petty or ignoble, being generous in my attitude towards others, readily forgiving their failings, appreciating their point of view and tolerating their opinions.

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WHENCE—WHY—WHITHER?

Review by H. F. PREVOST BATTERSBY

"REINCARNATION," says Mr. Shaw Desmond, "solves all human problems." That, perhaps, is somewhat too inclusive; but his assertion that "reincarnation is such 'common sense' that all those who believe it will instinctively seek to apply it to this universal field of religion," is incontestable.

A Catholic friend of mine declared that he could not believe in reincarnation because it explained everything; and it certainly does deprive ecclesiasticism of some of its most powerful persuasions.

As an advocate, Mr. Desmond has the advantage of an exceptional memory. He has every reason to believe in reincarnation, because he can recall quite a series of incarnations.

He has a dim recollection of some incarnation in far off Atlantis, "as perhaps one of those who sit in authority."

Then came "a complete black-out for tens of thousands of years," till, some 3,300 years ago, he reappeared as a philosopher in the reign of Amenhotep III., to lead a revolt in favour of monotheism against the polytheistic priests of that day.

But he only learned of that through other "unimpeachable" sources. Then followed, 1,300 years later, the only life of which he has detailed memories, first in Ireland and then in the Rome of Nero; where he fought and died as a gladiator, and saw, at the Emperor's right hand, the woman he was afterwards to marry.

Then, he says: "I have reason to believe that I reincarnated almost at once after my death in the arena, at the time when Jesus wandered round the Sea of Galilee, sometime after an incarnation in ancient Greece. What I was then I do not certainly know, but I believe I was one of His close followers."

That is rather a puzzle; as Nero was only born some years after the death of Jesus.

Then after 1,000 years comes a fleeting memory of his Viking days; and, after another 1,000, his present reappearance in Ireland. Here again the chronology seems somewhat at fault.

Mr. Desmond had also the exceptional experience of meeting, as a boy in Ireland, the man whose net had brought about his death in Rome, and to know him again and hate him for the cruel brute he was; and also of having met, at intervals of many centuries, in Egypt, in Rome, and, five hundred years ago, in Dungarvan Bay, the woman who was to become his wife.

But Mr. Desmond does not make the mistake of offering the recollection of his meteoric history as a proof of reincarnation. Dreams do supply fantastic chronicles, which, if repeated often enough, seem persuasively real.

His meticulous acquaintance with the life of Imperial Rome may be regarded as collateral, if not as conclusive evidence.

No one who knows Mr. Desmond would be surprised that reincarnation furnished him with a distinguished career; but it is remarkable how many who have multi-natal memories seem to have come down in the world; so many women remember having been Joan of Arc or Queen Elizabeth, and so few can recall having been a charwoman; but that perhaps is only natural.

The only "'proof" that is worth considering in such matters is where the reincarnated spirit can give, at a sufficiently early age, an account of a past life which can be checked.

This presupposes in most cases a very rapid return to earth, and a chance for the checking to be done before the child could have had access to its old surroundings.

Mr. Desmond suggests that there are plenty of such cases, but it is very rarely that one comes across them.

"From these two cases," he says, "taken out of thousands, it will be seen that, so far as is humanly possible, first survival, and secondly reincarnation, have been proved as facts which cannot be gainsaid."

He gives six; one, taken from *The Soul of a People*, of Burmese twins, which satisfied Fielding Hall's careful enquiry; one of a Canadian girl, who took part in a battle fought in the previous century; one of a three-and-a-half-year old boy who accurately described a house in which he said he had lived; one of a girl of seven, also vouched for by Fielding Hall; the astounding case of the spirit-child who foretold her rebirth as a twin; and, best of them all, the case of Vishwa Nath.

That of Mrs. Rose Heriot is compromised by the possibility that at fourteen she might have visited the remembered house when out of the body; and that of "Rosemary," impressive though it be, does not fulfil all the requisite requirements.

It must be left, like that of Glastonbury, in the survival class.

REINCARNATIONAL ADDENDA

The mystery of precocious genius has also been adduced as pointing to reincarnation; but it cannot be said to do more than point; though, as yet, we have no other explanation. We know so very little about ourselves, that many personal proclivities, a long way from genius, are still inexplicable and precocious talent has so often a tendency rather to fade out than to increase as one might expect from a reincarnated soul.

A belief in reincarnation does at least dispose of many delusions. That, for instance, that there is such a thing as luck. Everything is earned, and everything is paid for; though, perhaps, being born mouthing a silver spoon might stimulate one's self-complacency.

"We come now," says the author, "to a fascinating problem. That of the condition of men and women in the intervals between their reincarnations on earth."

There is, also, no problem over which so many diverse opinions have been expressed; as, indeed, might be expected, seeing how diverse seems to be the accommodation.

Mr. Desmond selects the Third Plane as the one often visited in sleep, and as one "to which the vast majority of human beings will pass upon laying down the physical body."

He combats the delusion that death will work any change in our personality. "We bring over with us hope and fear, desire and passion, love and hate," and thus we bring over, also, all our religious misconceptions.

He has listened, he tells us, to exhortations by the spirits of Roman Catholic priests and by early Christian martyrs, "each espousing fanatically the views which they held when on earth."

It seems incredible that the unexpectedness of the new conditions does nothing to free even dogmatically-minded Christians from their ecclesiastical apprehensions; and should be a solemn warning to, perhaps, our own religious obstinacy.

The author's picture of Eidos, as he calls the Third Plane, is "a world of loveliness," but surely his "great dusky moon" is not legitimate, since later on he tells us that, "there being no sun, their world . . . being lighted only by a spiritual sun, ever shining."

This disappearance of the heavenly bodies, which is a puzzle to many, is a dimensional and therefore a vibrational necessity, which causes our world and all

(Continued at foot of next column)

Reincarnation for Everyman by Shaw Desmond. London. Andrew Dakers Limited. 1939. 5/-.

MORE CLARIFYING—A VICAR'S PROTEST

By Rev. A. H. E. LEE,
Vicar of St. Martin's, Kensal Rise, London

"STILL harping on my daughter," as Polonius said, and LIGHT harps away persistently on the "bewildered" Church and Chapel folk, who, however, don't seem nearly so bewildered as those who believed "No War" on the authority of certain "controls."

Now, please, Spiritualists, get this *clear*: there are, amongst Christians—and there will continue to be—all sorts and conditions of beliefs about post-mortem conditions, *tot homines quot sententiee*, for the simple reason that Christ's Church, being Catholic, consists of *all sorts and conditions* of mentalities. Why, even in the 2nd Century, Clement of Alexandria distinguished between the "Gnostic" and the more simple-minded Christians.

Do you really expect Archbishop Temple, Nicholas Berdyaev and Jacques Maritain to believe exactly what an aged pew-opener or a newly-converted negro believes on a subject admittedly mysterious? Yet they all travel in the same vessel—the Christian Church.

Christ did *not* bring "personal survival" to light. He had no need to. It was *assumed* in His day by all except Sadducees (and like the poor, we shall always have Sadducees—Bertrand Russell, H. G. Wells, etc., with us). Savages (by the light of nature) believed it. The high wisdom of Ancient Egypt and Greece raised the idea to a degree undreamt of by moderns. Hebrews got it from the Persian Magi (this was why they were exiled in Babylonia). India, of course, has never doubted it.

Please note, the New Testament *never* even uses the word "survival." I doubt if you could find its equivalent in any Greek lexicon. Christ did *not* merely "survive" death, He conquered it. Some hundreds of passengers "survived" the sinking of the Athenia, but they did not "conquer" the German U-boat thereby. I may "survive" an illness, but I should not say I had overcome disease. Christ emerged a complete Victor from the garden-tomb. We have celebrated Easter for nineteen centuries, and Easter means that—or nothing. No hymn ever mentions a "surviving Christ;" if Christian hymns did so, well, finis of the Church!

The answer to the Spiritualist clamour about "Survival" is simple. Death of the body is never the end; nor would such a fallacy have ever taken root, but for the desertion of the great Catholic (*and* pre-Christian) tradition by masses of physical science-worshippers. Mere physical science never has—and never can—disprove either survival or (what is far more *important*) our glorious Hope of Immortality. Biological energies, which have taken ages to co-ordinate themselves into human personality, cannot be annulled or dissipated either by sleep of the ordinary kind—or by that more complete departure from the body we call death. These energies continue to function within their order. But that order is not the order or sphere of Life Eternal. Immortality (*athanasia* is the Greek term) transcends all lesser grades and orders of being. It is *not* a mere prolongation of personal existence.

Do you and Mrs. Stobart really want to go on being Mr. L. and Mrs. S. for ever? I most certainly don't want to go on being A.H.E.L. for ever. As my friend, Mr. A. E. Waite, has said, "The late Mr. So-and-So" does not mean that the individuality in question is dead, but that he has merely ceased to be "So-and-So." He was something else at the beginning and he is intended to be something else at the end. Personality is—as the Latin word precisely means—a mask. Life on earth is like an air raid in which we all wear "masks;" but the "mask" conceals a far larger life behind—in another dimension. This, when achieved, is the "Crown of Life," a guerdon, a prize to be "laid hold on," "earned and won." It is, *emphatically*, not merely a state into which we drift at death, or into which we are swept involuntarily by the unceasing swirl of cosmic forces.

You Spiritualists do not impress us because you *will* misinterpret the obviously symbolic language of hymns—forgetting that science has to use symbolic terms just as much (who can really define "electrons" or "ions"?) and if you studied Alchemy you would know that what seems mere jargon veils the profoundest mysteries.

Hamlet heard of, and beheld, his father's ghost; but certain considerations afterwards impelled him to say, "I'll have grounds *more relative* than this." He was right, in spite of his critics. So also, I shall continue to take a special interest in the excellent psychic "divings" into the past by Miss Geraldine Cummins, in spite of "Financier's" blunder, but for my *fundamental beliefs* I must have a "ground more relative;" and that ground is the tremendous and insuperable FACT of Easter and the Mightiest of all Victors.

* * * *

[NOTE.—What Mr. Lee writes is all very interesting and even comforting for those who already believe in the continuation of life and personality beyond the grave. What he resolutely refuses to see is that a large proportion of his fellow-countrymen *do not believe* and that, therefore, all talk about "eternal life" and "immortality" fails to impress them.

We agree readily that "eternal life" is more than "mere survival;" but as Miss Dallas (a devoted Church woman) pointed out in LIGHT of September 28th: "Unless Survival is a fact, 'Eternal Life' is meaningless, for communion with God and advanced spirits can only be given to those who have survived bodily death."

If belief in survival were as general as Mr. Lee seems to think it ought to be, then evidence of Survival would not be needed; but, for one reason or another, disbelief has spread and is spreading and the mission of Spiritualism is to provide evidence to combat that unbelief—a mission which should be welcomed by the Church.—EDITOR].

(Continued from previous column)

its material accessories to be invisible to immaterial eyes; and makes ghosts invisible to all but the clairvoyant, who use presumably an organ of vision which the rest of us do not possess.

In a world "where time and space have no meaning," it may seem inconsiderate to ask what its inhabitants do with their time, since they have not got it. But this occupational question remains a puzzle.

Dealing with a still more puzzling problem, the author says: "That evil itself is a facet of good is now bursting upon the twin worlds of science and religion. In this we are not dealing with theory, but with literal ascertained fact."

That is a very stout assertion!

"Without the resistance of evil to overcome," he continues, "we should cease to have our divine birthright of free will."

Well, there are some of us to whom that birthright does not appear as a "literal ascertained fact."

"If God," he tells us, "created a perfectly perfect world we should be perfectly proper people, always doing the right thing."

That possibly might be a bore, but it would be preferable to this apparently increasing inclination of people to do the wrong thing.

"In a sense," he concludes, "the deepest sense of all, evil and sin have no existence, *as such*."

As such may make all the difference, but it does seem to require considerable elucidation.

Light

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EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

SHOULD WE PRAY FOR PEACE?

THE failure of the Peace Predictions brought grievous disappointment to many thousands of Spiritualists. But the failure of the Prayers for Peace has brought disappointment still more grievous to a much greater number of people, including Spiritualists.

Speaking of this disappointment in a broadcast address, the Rev. Pat McCormick said that at least three million members of one Peace Group had prayed daily for months that War might be averted. Also, as we know, prayers for Peace were a regular feature of Church and Chapel and Spiritualist services—not only in this country but in other countries, including Germany; and in the final days of the crisis many Cathedrals and Churches were kept open so that perpetual prayer for Peace could be maintained.

Many explanations of this grievous and disappointing failure have been given—and, so far as we know, with no more success than has attended the attempts to explain the failure of the Peace Predictions given through various Sensitives. The sequel is that Unbelievers jibe at people who think anything can be accomplished by prayer, and that many people who put their trust in the Bible promises that earnest prayer will be answered, are now oppressed by doubt and uncertainty.

Yet it is true of most thoughtful people that "while we live we pray." We *must* pray; and one of our first prayers should be that we shall be taught to pray aright. Perhaps the reason for the failure of the Prayers for Peace was that those who prayed expected God to abrogate the law of cause and effect and so prevent the national and international blunders of the past twenty years from bearing their fruit of international tragedy.

Prayer *can* be useful and effective, if we use it to bring ourselves—and others, so far as we can influence them—into conformity with the Will of God, which means the Law of God. That is the way to Peace, for individuals and nations, and it should be the desire of all men and women of good-will to "pray without ceasing" that this way shall be followed.

Spiritualists, we suggest, can join, and should join, in prayer for the establishment of "a Just and Lasting Peace," conscious that it is not God who needs to be persuaded that such a Peace is needed, but the men who, in contravention of His Will, have brought about the conditions which led to War and who persist in maintaining and perpetrating these conditions.

A PERSONAL MATTER

IN his militant, but very welcome, communication, published in this issue, the Rev. A. H. E. Lee asks a curious question. Arguing that "immortality is not a mere prolongation of personal existence," he asks: "Do you and Mrs. Stobart really want to go on being Mr. L. and Mrs. S. for ever?" For answer, we might ask: "Who else can we be?" If individuality persists beyond death—as we know it does and as Mr. Lee must surely admit—if (to quote once more the words of the Dr. Ingram, ex-Bishop of London) a man five minutes after death is the same man he was five minutes before death, then G.H.L., when he passes over, will still be the individual known on earth as G.H.L., and will go on indefinitely as that same being, whatever changes his personality may undergo.

Mr. Lee's question suggests that—as various people have believed—he regards the state immediately after death as final: as a static, fixed condition of weal or woe admitting of no change. But why should he hold such an idea? It is in the nature of personality that it goes on changing without losing its identity.

As a child, as a boy, as a young man, as a middle-aged man, and now as an old man, G.H.L. has always been the individual who was named G.H.L., but he has grown and changed, in body and in mind: so much so that if Mr. Lee saw one of his early photographs, he would be unable to recognise it as having any resemblance to the present G.H.L., and if he read some of G.H.L's early writings he would be unable to associate them with the G.H.L. he knows. Yet G.H.L. has remained G.H.L. throughout all these changes, and is G.H.L. still, with clear memories of events in his bygone life as child, boy and man.

Now, in view of these facts, it is surely reasonable to suppose that when he passes to the next phase of life—*not* a new life, but a continuation of the present life—G.H.L. must still be G.H.L., although he will, we hope, go on changing and developing and improving in accordance with the opportunities of his new conditions, until he may become as unlike the present G.H.L. as the present G.H.L. is unlike the boy shown on his first photograph. And then—onward, but still the same individual.

Mr. Lee will remember that it is reported that, on the Cross, Jesus is reported to have said to the Dying Thief: "To-day, shalt *thou* be with me in Paradise." Does he suppose that, when that promise was fulfilled, the Thief had acquired a new personality? If so, he would not be the "thou" to whom Jesus spoke.

We suppose Mr. Lee hopes to recognise his friends and to be recognised by them when (in the yet far distant future, we hope) he passes to the After Life. But if these friends have ceased to be themselves and have become (shall we say) resplendent angels, with no recollection of an earth-life or earth-friends, how is he to know them? And if he himself ceases to be A. H. E. Lee, how are his friends to know him?

Our belief, supported by much evidence from the Other Side, is that we begin the After-Life exactly where we leave off here—with the same memory, the same knowledge, the same character; but that it is not, even then, made manifest what we *shall become* in the ages that stretch out to Immortality.

Whether he wishes it or not, we suggest Mr. Lee *must* "go on being A.H.E.L. for ever" (whatever "for ever" may mean); but he need not be worried about that, because, however impatient he may have become of the present A.H.E.L., he will, like G.H.L. and others, have opportunities in plenty for change and improvement and for reaching out towards the high estate and company of "just men made perfect," for which no doubt he longs. He may drop many "masks" of personality—make many changes of form and character—on the way to what he rightly describes as "the larger life," but throughout it all he *must* obviously remain himself, for how, otherwise, could he be said to "inherit eternal life"?

Survival of physical death is not the end—it is the beginning of a new and greater phase of individual life and development, the possibilities of which are infinite. But, without Survival, there could be no "eternal life," no "immortality;" and before Mr. Lee can get people to be interested in "eternal life," he must be able to assure them of Survival—and that is where Spiritualism is ready to come to his aid.

Telepathy . . . the proof of which is denied by science, and yet, strangely enough, used as an alternative explanation to disprove the validity of spirit-messages. (Reviewer in *Times Literary Supplement*).

WHAT OUR READERS ARE SAYING

(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.)

"TILL THE RESURRECTION DAY"

Sir,—During a long life I must have heard many thousands of sermons, as I have been a regular Church-goer, being a member of the Church of England. But I do not recall ever having heard one that stated that, after death, the soul sleeps unconscious till the Judgment Day (see LIGHT, October 5th). I know that my grandparents (who belonged respectively to the High Church and Evangelical schools of thought) did *not* hold this view, but believed, as the Prayer Book teaches, that the "souls of the faithful are in joy and felicity."

What is "orthodox" cannot fairly be ascertained from hymns which have been written by a variety of persons of all sects. It is true that many are apt to be more influenced by hymns because they sing them to familiar tunes than by the authorised Book of Common Prayer; but it is obvious that the latter, not the former, presents the doctrines which may be labelled "orthodox." Even this book is less representative of the teaching of the Church of to-day than are the sermons and writings of living teachers—who realise the value of progressive knowledge and are authorised to interpret doctrines in the light of this knowledge.

HELEN ALEX: DALLAS.

(NOTE.—Tens of thousands of ardently religious people at the present day hold and proclaim the belief that the souls of the departed are asleep and will remain asleep until the Resurrection of the body at the last day. They denounce Spiritualism on the grounds that, as the souls of our loved ones are asleep, they cannot communicate; and say that the messages must, therefore, come from impersonating evil or mischievous spirits. The fact that these people are not, as a rule, connected with the Church of England does not justify Spiritualists in ignoring them or their propaganda efforts.—EDITOR).

DR. HETTINGER'S EXPERIMENTS

Sir,—Referring to your account of my "Psychometric Experiments" as published in your issue of the 12th October, I wish to point out that my research at King's College comprises three definite steps, *viz.*:

(1) The *Statistical* experiments, which yielded *significant* results as regards the existence of an "ultra-perceptive faculty;"

(2) The "*Time factor*" experiments, which showed that the perception of the "Sensitives" refers preponderantly to recent events and more particularly to items applicable at the actual time of the test; and

(3) *Experiments* in which the subject peruses an illustrated paper while the "Sensitive," miles away, psychometrises an article belonging to the subject and which seem to result in a new method of psychological investigation.

For the sake of accuracy I wish to mention that only the statistical and time factor experiments are included in my thesis: "The ultra-perceptive faculty," and that the 3rd step of the work was a development of the experiments which preceded it.

As, owing to the present circumstances, it may take a long time before I can make the necessary arrangements for the publication of the complete work, I should like to use this opportunity publicly to express my deep gratitude to the two "Sensitives": Mrs. F. Kingstone and Miss F. Fallows, for the most valuable services they have rendered in connection with this piece of research.

J. HETTINGER.

THE ISSUE

FOR Victory, O Lord, to Thee we pray;
Not triumph of our own nor any arms
That only from a brutish source derive
The power to overcome, which in the hands
Of men unscrupulous the world afflicts,
Despite all claims of justice or of right:
Not such the victory for which we pray.

"Shall not the Judge of all the earth do right,"
And favour nationhood nor here nor there;
No more discrimination sanctioning
Than does the sun that lightens all the earth,
And warms no less the evil than the good?

For victory we pray, o'er all the powers
That darkly plot against the powers of light,
And through possession of the minds of men
Allure mankind their purpose to abet,
And further it upon the plane of earth,
Through blind yet active human agency.

If now in truth the stage at length is set
For final combat 'twixt th' opposing ranks
Of Light and Darkness, insignificant
Must seem the lesser phases of the fray;
The petty prancings of ambitious men;
The demarcation of the boundaries
Of neighb'ring states; the puerile ethnic claims
To rank superior 'mong the sons of men.

The victory, O Lord, for which we pray
A wider, deeper issue comprehends
Of things beyond the touch of humankind,
From outward seeing hidden, yet revealed
Unto the inner vision of the soul.

G. E. WRIGHT.

THE AFTER-DEATH APPEARANCES OF JESUS

Sir,—Your leader on page 606 (September 28th) was most interesting in the emphasis it laid upon the "resurrection appearances" of Jesus as providing the foundation of the early Christian Church.

It is customary to limit these "appearances" to such occasions as are scantily referred to in the New Testament, but may it not be possible that there were many other such, and over a much lengthier period. According to the communications received from "Ray" and put together by Grace Gibbons Grinling under the title *I Have Seen the Master* (Rider, 5/-), these appearances went on for one hundred years or more.

When we realise the tremendous strength and zeal of these early zealots, never wavering under the most tremendous and dreadful odds—something greater than the second-hand evidence of the decreasing number of original eye-witnesses, must have inspired them.

In this work we read that "possibly a hundred years after his death, it (these appearances) began to wane because of the wholesale destruction of his followers."

G. KENYON ROGERS.

(More letters on next page)

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WHAT OUR READERS ARE SAYING

A GREAT OPPORTUNITY

Sir,—Whilst it is a pity some of the Guides were quite so emphatic about there being "no war," because of the consequent severe jar to the faith of those whose convictions are not very solid, I am inclined to think that this may have been a good deal due to the MEDIUM'S own mentality and not to the Guide.

There has been, to my mind, such a sentimental fog of peace propaganda worked up in this country, without any thought of how that peace was to be secured, or its consequences, that I should not be surprised if the Guides were not able to "see" clearly in it, and were perhaps unable to get past the Medium's own sentiment. What publicity, for instance, was ever given to any prophecy unfavourable to peace?

Speaking from personal experience, I can say that the more intelligent Germans were as anxious for peace as ourselves; but how was the will-for-war on the part of their leaders and their misguided followers to be overcome? People are too inclined to say that peace failed because in *this country* we did not work enough for peace; may not the reason be found in other countries, principally Germany?

Let us realise that there is a great opportunity now for Spiritualists to comfort those who will be bereaved by showing them that they have not lost those dear to them; to help those who "go on," where possible by teaching them the truth of survival before they have to cross the borderline, and in every case helping them when they have crossed it; and, not least, by psychic healing.

I think there should be a very definite effort amongst all spiritual healers to organise their services, even in the most general and unofficial way, to help those who will be physically and mentally maimed through this war.

Spiritualists should be the last people—because of what they know—to be frightened by war, and I feel that here is our great chance to show that our beliefs are true and vital. If we sit down calmly now, with folded hands, saying we could not help it and wait for the war to be over, we shall surely fail our Guides (and in our mission) far more seriously than they can ever have failed us.

ANN CREE.

MAKING EXCUSES FOR FAILURE

Sir,—What is the use of making excuses for the failure of the no war prophecies? It only confuses the issue to blame Mediums or ourselves, as many are now doing. What we want to ascertain is the scientific reason for a failure, and not be led off the main track by the lack of a logical explanation.

The letter in LIGHT of October 5th concerning the prophecy of "White Hawk" proves to me that he must have changed his mind this year. In a most remarkable sitting from an evidential point of view, which I enjoyed with him on October 31st, 1938, he said, "Were you very perturbed about the war news?" I replied, "Yes." He continued, "Well there won't be any war, although it will seem close from time to time. Hitler will not be able to bluff any more."

I am not writing this to criticise the failure of a Guide, but rather to evolve the issue, until a reasonable explanation is forthcoming. Have not the Guides told us to accept those teachings which are to us logical, and to reject those which appear to us illogical?

Bexhill-on-Sea. M. D. COLLIER.

WHAT ARE WE TO THINK?

Sir,—I have read the letters and attempted explanations of the failure of the spirit prophecies of peace with interest; but none of them seem to me to throw much light on the real difficulty. We did not expect our spirit-guides and friends to prevent war. We know they did their utmost. But how was it that they were so sure that they *knew* what the result would be? Those spirits in higher realms to whom they had access were equally sure, and equally mistaken. Here, had it not been for their assurances, we did know that the balance was almost even, and we knew that of ourselves we could not foresee the outcome. But we accepted their assurances.

If, as some think, their real messages were coloured, or deflected by our intense desire for peace, how are we to know to what extent their other messages about our loved ones, and the life after death, may be coloured by our wishes?

I do not doubt their existence, or their love, but what are we to think of all the rest that has meant so much to us?

Beckenham. ELSIE BLOMFIELD.

PREDICTION ENQUIRIES

Sir,—It is a well-recognised fact, that, as Maeterlinck pointed out in his essay, *The Knowledge of the Future*, "in psychometry, only those events can be perceived which relate directly to the individual communicating with the percipient. We must not, therefore, ask him for predictions of a general character—whether, for instance, there will be a war in the spring, an epidemic in the summer, or an earthquake in the autumn."

Prior to the outbreak of the Great War, and before any idea of the imminence of such a catastrophe became eminent, clairvoyants giving personal readings foresaw the sitter in a future situation—as, *e.g.*, being tended by a nurse in a hospital overseas suffering from a specified wound, which seemed quite inexplicable at the time, but which was subsequently fulfilled in detail during the course of the war.

It would be very interesting to know whether any of your readers have been given predictions regarding their personal future during a period of, say, six months prior to the outbreak of the present war, of events which could only materialise in the event of war, and which are directly attributable thereto and have either already occurred or seem in course of fulfilment.

W. HARRISON.

WITHIN OURSELVES

Sir,—Surely the incorrectness of many of the mediumistic predictions in regard to the course of European events should teach us that we must seek within ourselves for the Kingdom of Heaven, and not rely on outside agencies, which may indeed help, comfort and encourage us, but cannot give us what we must all find individually within ourselves. So many of us think that once we have made contact with the other world a constant source of guidance and information is available, which will clear the path in front of us, making life in the physical easy and secure. In fact, having arrived at a degree of understanding in spiritual matters, we think we have arrived at Truth, whereas, in reality, we are but on the first rung of the ladder and need to push forward until we find the Divine within—only then shall we be free and know the peace which passes understanding, remaining firmly anchored whatever disasters and troubles the world may bring upon us.

Crawley. M. SECCOMBE.

MEAT AND DRINK

Sir,—In reference to the letter on "Causes of War," in LIGHT of October 5th, we cannot blame diet for wars; rather lust of power, distorted ambition and jealousy. We should endeavour to be tolerant regarding the spiritual, mental or physical food of others. Was it not Jesus who said: "Not that which goeth into the mouth defileth a man;" and Paul: "Let no man judge you in meat or in drink"?

Our prayers for peace should be accompanied by thoughts of love and good-will to all mankind, whatever creed, for peace in religion must come first.

H. DREW.

TO READERS ABROAD

BY an Order under the Defence Regulations, it is forbidden to send periodicals, among other things, to certain specified countries, except under War Office Permit.

The countries affected are :—Italy, Ruthenia, Holland, Belgium, Luxemburg, Denmark, Switzerland, Hungary, Yugoslavia, Sweden, Japan, China, Norway, U.S.S.R., the Baltic States, Spain, Bulgaria, Thailand (Siam), Vatican City, Poland, Rumania, Turkey, Greece, Portugal.

We have the necessary Permit for sending LIGHT to these countries, but the regulations governing the despatch of such copies will inevitably involve delay in final posting.

As we have subscribers in most of the countries mentioned, we are taking this means of advising them that they are likely to receive their copies of LIGHT later than usual.

We believe that some of our readers are in the habit of sending their copies of LIGHT on to friends abroad, and we therefore draw their attention to the prohibition concerning the countries mentioned above.

ADVICE ABOUT PSYCHIC EVIDENCE

I GIVE below a quotation from a recent sitting with Mrs. Osborne Leonard. The Communicator, my son, asked me to " tell people this." I think he means to give advice to psychical students who expect to get replies from the other world to very trivial questions. The Communicator has been over 20 years in the spirit-world.

" The longer I live here, the more I understand about the things that matter. So many things we thought were important to us on earth are not important now. This is the reason that when you first communicate with us we don't always give you the evidence that you think we should. The very things you think we *should* remember are unimportant; and the wonderful things we are contacting are swept away in some cases. We do try to remember them for your sakes.

" Listen ! It means making an effort to remember things unimportant in our new lives. Don't let people think we disregard the past. The things which were concerned with our love matter, but the test-messages which we have left in an envelope to be opened after our passing; the name of a person connected in some rather important way—we may have forgotten his name, but we remember what he meant to us. Anything which has happened on earth that has helped to form our character, build up our lives, help our spiritual progress and bind us to the people we love—those are the things that remain in our consciousness . . . *The expression of love is like food to the soul.*

" The things that matter to our souls, we remember. For instance, the name of the place where we went to school may elude us, the name of a master, that may go; but that which we experienced there, which taught us the fundamentals, which built up moral and spiritual principles—these remain. Tell people this ! "

(Mrs.) M. L. CADELL.

TRUE SPIRITUALISM

I venerate Spiritualism, just as I venerate Christianity as a ladder by which man may climb nearer to God. I am convinced that there is as little true Spiritualism in the world as there is true Christianity.

Just as the Churches contain many worshippers who attend for purely trivial reasons—habit, the desire to appear respectable, and the like—so the seances are thronged by many Spiritualists who come for equally trivial reasons, of which the dominant is morbid curiosity.

True Spiritualism does not depend (any more than true Christianity) on the accurate fulfilment of prophecy. Neither the " guides " of the spirit world nor the prophets of the Bible are to be judged as though they were a form of exalted tipsters. (Beverley Nichols in the *Sunday Chronicle*, October 15th).

HELPFUL BOOKS

SOME time ago, *The Science of Thought Review* published in serial form a set of *Letters to a Young Business Man*, by Gilbert H. Gedge, which were found to be so helpful that they have now been issued in book form (C. W. Daniel Co., Ltd., 2/-). This book might be read with advantage by anyone—for we are all of us engaged upon " business " of some kind or other—even though it were only the pitiful " busyness " of trying to kill time. And whether we are " young " or old in years, all of us are only too apt to forget truths of which we are well aware, but allow to pass out of mind. These letters will serve to recall them.

Milord, and Other Poems, by Margaret Chadwick (Heath Cranton, Ltd., Fleet Lane, E.C.4, 7/-), contains passages of such poignant beauty that coming upon them brought to mind the oft-repeated (and oft-debated) assertion that it requires suffering and sorrow to bring out our finest qualities. The authoress certainly drank deep of the cup of sorrow; her verses are often cries of anguish. She says :

" There is a path that leads to peace—
But it is fraught with pain—
And you must *earn* the soul's release
By being born again :
By being born again, my friend,
This is the only way."

That she herself found " Life, Truth and *the Way* " is evident.

Another small book, *Voices Behind the Veil* (Arthur Stockwell, Ltd.), is a record of prophecies made, more often than not, according to the authoress, Patience Y., to strangers, or almost strangers, by the writer, apparently a natural Medium. Business complications, the course of future illnesses, matrimonial tangles were brought to her, and certainly in the cases recorded correctly foreseen and wisely dealt with.

A HAUNTED CASTLE

IN the *Zeitschrift fuer metapsychische Forschung* for August, B. Grabinski, of Wiesbaden, contributes his findings resulting from a long and careful investigation into the hauntings of a certain old Austrian castle, indicated, out of consideration for members of the family to whom the property belongs, as Castle Bro. Ancient records show that, several centuries ago, a wicked knight murdered two women there, afterwards killing two of his serving men who had helped him in the crime, so that no living person should know about it. Ever since then, the castle has been the scene of supernormal happenings.

Grabinski spent some time there interrogating various witnesses, all of whose testimony, though separately given, fully agrees, and some of which is remarkable. Poltergeist manifestations are frequent and of the usual type; but, in addition to this, entities hold forth at great length. One in particular is most abusive, resents the investigations, harasses and interferes with the efforts of the Researchers, and has on several occasions, to their great discomfiture and in front of all who were present, brazenly disclosed former hitherto unknown misdoings on the part of some important person present.

There are other entities who in their turn complain bitterly of this evil spirit, begging for help against him and for masses for their own release.

Repeatedly, and in the presence of several reliable investigators, figures have been watched as they built up, floating from outside through the walls of the castle. On one occasion the report reads : " One figure was clearly observed to dematerialise outside the Great Gate, building up afresh on the inner side; the second figure meanwhile remaining outside the Gate, as though on sentry duty."

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THE SEVEN-RAYED LIGHT

Seven Rayed the Light from out Creation's heart,
Streams through dark Chaos where its sparkling beams
Flow like a beauteous sea, and every part
Of vast Infinitude with glory gleams.

Deep in its dancing rays there was revealed
The fiery suns that pulsed with glowing light;
And shining planets closely held concealed
The mystic Flame of Life, whose hidden might

Broke open the chrysalis in which it lay.
And soaring heavenwards through primeval slime,
Transmuted it; and on the upward way
The Seven-Rayed Light transcended space and time.

W. H. EVANS.

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11 a.m. Mr. T. W. Ella, Address
Mrs. Lilian Bailey, Clairvoyance
3.30 p.m. Mrs. Lilian Bailey, Address and Clairvoyance

WEDNESDAY, OCTOBER 25th, at 3.30 p.m.
Mrs. Helen Spiers, Clairvoyance

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Sunday Services are now held at 3 p.m.
instead of 6.30 p.m.

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Address—Mr. IVAN COOKE

Clairvoyance—Mrs. GRACE COOKE

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SPECIAL NOTICE

Mrs. ANNIE BRITTAIN

desires to inform her clients that she is at 27 St. Stephen's Gardens, Bayswater, London, W.2, on MONDAYS, TUESDAYS and WEDNESDAYS, from 11 a.m. until 5 p.m. Phone Bayswater 2790. Seance Group limited to 8 sitters on Wednesdays at 3.30 p.m.

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PLEASE NOTE ALTERATIONS

WIGMORE HALL, 36 Wigmore Street, W.1.

Sunday Services

October 22nd. 11 a.m.—Mr. HORACE LEAF
Clairvoyante: Mrs. Stella Hughes
5 p.m. Mr. SHAW DESMOND
Clairvoyante: Mrs. Helen Spiers

Wednesday Meetings, 12.30 p.m.

With Address, Questions answered and Clairvoyance.
Wednesday, October 25th. Mr. C. K. SHAW
Clairvoyance: Mrs. Dolores Smith

DAILY ACTIVITIES

At Headquarters, 24 Gloucester Place, Portman Square, W.1.

Friday, October 20th, 5.0 p.m. Psychometry, Miss Eveline Canon (20 sitters).
Tuesday, October 24th, 2.30 p.m. Group, Mrs. Maude Bateman
Wednesday, October 25th, 2.30 p.m. Group, Mrs. Dolores Smith
Wednesday, October 25th, 5.0 p.m. Group, Mr. W. H. Redmond
Thursday, October 26th, 5.0 p.m. Group, Miss Lily Thomas
Friday, October 27th, 5.0 p.m. Psychometry, Mrs. Helen Spiers (20 sitters).

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The Studio, 1 Egliston Road, Putney, S.W.15.
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CENTRE No. 3. EVERY SUNDAY 3.15 p.m.—
THE STUDIO, 29 ADDISON AVENUE, HOLLAND PARK, W.11. (NEAR HOLLAND PARK UNDERGROUND).

CENTRE No. 4. Every Saturday, 4.45 p.m.—
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