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"LET NOT THE SUN GO DOWN —"

TRUE STORY OF A CHILD'S GRIEF AND HER RE-APPEARANCE AFTER DEATH

By ETHEL MARY WALLER

AN English couple, a Mr. and Mrs. Davis, living abroad, had shown hospitality to a travelling compatriot, in return for which the latter, a Mr. Thompson, had given them a cordial invitation to pay a visit to himself and his wife at their country home in the Midlands. Mr. and Mrs. Davis accepted the friendly invitation, and the next time they were in England they duly paid the visit.

They had never before met Mrs. Thompson, and knew nothing about the family; but Mr. Thompson had mentioned that his children were grown up and had left home.

The evening of their arrival Mrs. Davis went up rather early to dress for dinner. The door between her room and the large room allotted to her husband as a dressing-room was ajar. She was pottering about her room, arranging her belongings, when she heard a most piteous sobbing and moaning, which seemed to come from somewhere close by.

She stopped her occupation and listened. Ever persistently the sounds continued, without intermission—emitted evidently by some child in dire distress, who was crying as if its heart were breaking.

Such inconsolable grief was terrible to hear, and Mrs. Davis felt she could not stand it any longer without trying to find out where the child was and what was the matter with it. The noise sounded so close—apparently in the adjoining room—surely no child could be in there, in her husband's dressing-room? Mrs. Davis advanced towards the communicating door to investigate the affair.

As she did so, she caught sight of a small figure at the further end of the large room.

It was a little girl of about five years of age, dressed in a brown-holland overall, tied under the arms with a wide blue ribbon sash. She stood wringing her hands and moaning, and anon bending down and tearing with her wee fingers, and with an air of despairing pertinacity, at one particular spot in the carpet, while tears coursed down her cheeks and sobs convulsed her tiny frame.

For one instant astonishment arrested Mrs. Davis and held her dumb, gazing at the spectacle; then she advanced into the dressing-room exclaiming with concern:

"My poor little girl! What *is* the matter?"

The child took not the slightest notice of the interruption, but continued her strange behaviour and sobbing as if she had not heard Mrs. Davis speak.

Mrs. Davis walked right across the room towards her.

"Tell me, little one, why are you crying? And what are you trying to do to that carpet?"

She was just about to stoop down and touch the child, when, without uttering a word, it turned suddenly away, and burying its face in its hands, ran, still sobbing, out of the room.

Mrs. Davis followed instantly to the door and gazed up and down the passage, looking to see where the child had gone; but not a trace of it was visible in either direction.

The child having vanished into thin air, and all sounds of sobbing having completely ceased, Mrs. Davis, after standing for a few minutes irresolute in the doorway, turned back and re-entered the room. When her husband came up to dress, she recounted what had taken place, and wondered who the child was, as Mr. Thompson had told them his children were all grown up, and none of them here.

Mr. Davis agreed that it was rather curious, but suggested that probably the little girl was a grandchild, and added that as his wife seemed so concerned about the matter, he would ask Mr. Thompson who the child was, and tell him it was in distress over something.

Accordingly, after they had gone down to the drawing-room—where Mr. and Mrs. Thompson already were—Mr. Davis remarked to Mr. Thompson:

"Didn't you say your children are all grown up? Is that then your grandchild upstairs, who has been crying in our room? Some child has been up there in great distress . . ."

Mr. Thompson started violently. He looked at Mr. Davis with an agonised expression, as he whispered "Hush-sh!" and cast an apprehensive glance towards his wife, as if dreading she should have overheard Mr. Davis' speech. "After dinner I will tell you all about that child; in the meantime, pray say nothing more on the matter."

Following Mr. Thompson's glance, Mr. Davis perceived that Mrs. Thompson had turned ashy white and looked as if about to faint.

Realising that he had unwittingly made a *faux pas*, Mr. Davis hastened to change the conversation.

After dinner, over their wine, Mr. Thompson, on his own initiative, confided to his friend the following

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explanation of the "skeleton in his cupboard" that had that day been laid bare.

The child that had been crying in the bedroom was Mr. and Mrs. Thompson's own child; *but it had been dead for years.*

Throughout those years it had continued, at intervals, to appear to various people—always sobbing and wringing its hands and moaning in the broken-hearted manner that Mrs. Davis had described. It took no notice of anyone, and although more than once it had been spoken to by different people who had seen it, it had never paid the slightest attention, nor had it ever replied to anyone's interrogations.

The subject was the more intensely painful to Mr. and Mrs. Thompson, for the reason that the child had died under distressing circumstances, believing herself to be in disgrace and still unforgiven.

The facts were that the little girl one morning carried away, from her mother's dressing-table, a ruby ring. Later on, when charged with this, she at once admitted having taken the ring to play with. But when told that she must return it, she said she couldn't, because she had lost it down a hole. When questioned as to where the hole was, she said she couldn't remember.

From her manner, the mother felt convinced that she knew, really, where the ring was and had deliberately hidden it, and was merely pretending not to know, in order to retain possession of it. As it was a very valuable and favourite ring Mrs. Thompson was most annoyed and told the little girl that until she did remember where the hole was, and find and return the ring, she would remain in disgrace.

The child, who was a most sensitive little thing, was very much upset on being told this, and went crying out of the room, reiterating her former asseveration that she could not remember where she had lost the ring, but it was "down a hole."

A couple of days passed and still the child never divulged where she had put the ring, although she seemed to feel very keenly being in disgrace, and was most unhappy and always begging to be forgiven.

As everyone was convinced she could very well tell, if she chose, where "the hole" was in which she had hidden the ring, it was thought advisable to continue to keep her in disgrace in order that she might the sooner confess, and the valuable ring be recovered.

Not many days later, however, the child fell ill and rapidly developed a serious fever.

In her delirium she did nothing but rave about the subject of the lost ring. She maintained just what she had declared when well, that she had dropped the ring down some hole, but that she could not remember where the hole was. She implored deliriously for forgiveness.

Mr. and Mrs. Thompson, the nurse, the doctor, every one who attended her bedside, assured her over and over again that she was believed and forgiven: but in vain. The words conveyed no meaning to the poor little delirious brain; and it was without regaining normal consciousness, and while still believing herself to be in disgrace, that the child died.

"Neither my wife nor I," concluded the unfortunate father in a choked voice, "have ever got over the loss of that child, and this periodic reappearance of our poor little dead girl, still wailing for a forgiveness that we were, and are, unable to make her understand was long ago granted, keeps perpetually open and bleeding a wound that is too deep ever to heal."

Mrs. Davis was greatly moved and excited when her husband repeated the tragic tale to her that night.

"And has the lost ring never been found?" she enquired eagerly.

Her husband replied that he believed it had never been recovered.

"Then I am convinced that where the child was scratching at the carpet is where the ring is!" exclaimed Mrs. Davis. "She was trying to get at *something*, in or under the carpet at that spot! That would explain perfectly her extraordinary actions! And all her grief seemed to be caused by her inability to accomplish her purpose! You may be sure that is what the child comes back for!—she wants to recover that ring, which she believes must be found before she can obtain her parents' forgiveness. Do let us ask Mr. Thompson to have the carpet taken up and a search made! I can show the precise spot which the child indicated. Surely it is worth a search!"

"My dear Freda," replied Mr. Davis, "you forget the child has been dead for years. The carpet must have been up a dozen times between then and now."

"But no search has ever been made beneath it at that spot, you may be sure!" said Mrs. Davis. "Do, do ask to have the carpet taken up that we may see what is under it!"

"I should hate to have to broach again such a terribly painful subject," demurred Mr. Davis. "I can't tell you how frightfully cut-up poor Thompson is still about this whole business. He says he shall never get over it. We had much better say nothing more about it."

But Mrs. Davis was so insistent, she prevailed. Mr. Davis repeated to his host his wife's remarks and request.

Mr. Thompson said he would be most glad to have a search made if Mrs. Davis would point out the spot. He said that as that room had been the children's day-nursery formerly, it was quite possible that it was in that room that the ring had been lost by the child; and if the desire to recover and restore the missing property was what prevented the child from resting, willingly would he order the whole house to be pulled down if there were any chance thereby of obtaining the desired result.

Accordingly, after Mrs. Davis had marked the position where the child stood, the carpet was removed, No ring was to be seen; but there was a tiny chink between two of the boards in the floor, just at that spot.

There had been no carpet in the room in the days it was used as a nursery—the child had always said the

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TRINITY OF BODY, SOUL AND SPIRIT

A Message Received by MRS. OLIVE GILLESPIE

CHRISTIANITY, in its original purity, taught no dogma nor ritual; but the people of Christ's time were steeped in the elaborate ceremonial of the Jewish Church. The Mosaic Laws were in full force, and Jesus had—and still has—to move mountains of heaped-up superstition and Pagan beliefs, before His gloriously simple teaching could penetrate the hearts of men.

So it is that a natural fact—that of the etheric body independent of the earthly manifestation—has been overlaid by Pagan ideas, until the original truth has been lost sight of and men see no longer the spiritual in the earthly counterpart and deny the resurrection of that spirit.

Jesus came to teach a generation as crassly material as any to-day—the Sadducees who denied the resurrection and believed in nothing but the visible body. The Christ came to prove the existence of the spirit-body—the real self—and the Trinity of the three selves in one, which is true for each one of us. His teaching of the Trinity has been overlaid by men with their own devices. The doctrine of the Three Gods in One is the creation which men have constructed for themselves, for in Christ's time the Pagan worship of many Gods still flourished.

There are, of course, many who hold that *everything* in the Scriptures can be translated in terms of mystical or allegorical nature, and in those primitive times the teaching had necessarily to be chiefly in the form of parable. But with the Trinity, there is the literal truth of the three forms of manifestation in the Christ, just as with each one of you.

The Church speaks of the Trinity of Body, Soul, and Spirit very loosely, without taking the trouble to explore and explain the real facts lying behind the expression.

Body is earth matter—dust to dust must be returned. Soul is spirit-matter which, again, must be returned to the sphere from which it is drawn. Spirit is that which holds all matter together; all form is animated and bound into shape by Spirit, which is the life-force throughout all worlds.

When Spirit, or life, is withdrawn from the body of earth, the material atoms fall again to earth-matter. At "death," your Spirit re-forms itself in a body of spiritual matter—you may call it etheric or astral body if you like, but it is made of the substance of the Spirit-planes; a substance as dense to us as your matter of earth is to you.

Think of a spirit-materialisation; you can only see it as some earthly matter drawn from the Medium, and your dust of earth makes it possible for the bodily eyes to be attuned to it, but if you see us clairvoyantly you are using your soul-eyes, which are attuned to our matter. This matter is finer than earthly substance and vibrates so rapidly that your heavier bodies of earth cannot tune in to see us normally, only when you use soul-powers.

Love is eternal, you know, and all soul-power is fed by love. A starved soul-body is as pitiful to our sight as a starved earth-body. Why have we doctors here? They have to treat the dwarfed soul-bodies of those who come here with no love in their Souls.

You realise, too, that the riches of heaven are brought by you, not given to you here, so only those who have laid up their treasure outside their earthly life may enjoy all that is won by love and service on earth.

EXISTENCE OF THE SOUL CAN BE PROVED

The existence of the Soul *can* be proved, as it takes form in the etheric substance and can appear to those in the body. But these facts should not be left to the experiments of uneducated people. All the responsibility should rest upon those who are called the Spiritual Leaders of the people, who should teach Survival to the masses.

Christ proved the existence of the soul-body by His own resurrection appearances. At His Ascension, the God in Him had triumphed finally over material conditions and His etheric-body was transmuted into the elements of that spirit-form which was seen by the Disciples to disappear in the earthly atmosphere.

The spirit-body, dissolving always into finer manifestations, is that to which all must ultimately attain.

Without the Spirit, the body is powerless on earth, and disease generally means that the Spirit is not in full control of the physical organism. Yet weakness of the body is often necessary so that, with very materially minded people, the Spirit should not be too closely linked up with bodily ease and contentment. For the same reason, the spiritually developed have often chosen, before birth, to take on the conditions of physical imperfection.

This is the reason of so much illness and suffering during life on earth, and when you come here you will realise the necessity of the preparation of the Spirit through weakness of the body in what you deplore as long illness or misfortune.

People pray in the Litany to be preserved from sudden death. In a way it is correct, because with these cases of materially-minded people a sudden passing means an unprepared one, and such are therefore sometimes earth-bound. But with spiritually-minded men and women, a quick passing is a blessing, as there is no shock to them and a speedy realisation of the truth.

Children are always happy here because the child-spirits have not formed dense ties to the earth-body and so adapt themselves readily to the life of our planes. Their awareness of the happiness here has not been dulled by long contact with the earthly conditions. That is why children are so often in touch with and see us, but as years pass their memories and faculties of spirit life are lost—dulled, as I say, by the world conditions.

The Comforter promised by the Christ after His physical departure is the Spirit-force which is manifesting to-day and will do so more and more. Even as St. John said, whilst merely human powers decrease, that of his Master must increase; and the Spirit of Christ has never left the world but is still a living force, even as the Spirits of others may be in lesser degree. Repeatedly Jesus told them that they all had the Godhead in themselves and could develop the Divinity he possessed.

This power of the Holy Spirit has been ignored and neglected. It is more than what you call the psychic gift. It is a Divine inflowing, through the Soul, into the physical body, and this Spirit ought to control and guide the physical manifestation in everything if rightly developed.

Christ wished the people to know that each had the responsibility of cultivating these attributes of the Trinity, even whilst encased in the body.

(*A message which Mrs. Olive Gillespie says was communicated to her by a Group of Clergy and Scientists on the Other Side*).

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ring was "down a hole"—perhaps it had fallen through that chink in the boards?

A carpenter was called in and the boards were taken up. Beneath, on the lathes of the ceiling of the room below, like a drop of ruddy heart's blood, gleamed the red ruby of the long-lost ring!

Many are the years that have now elapsed since that eventful day, but never, during the whole of that time, has any living soul in that house again set eyes on a forlorn little figure, weeping and wailing and wringing her hands.

(*Note.*—Mrs. Waller says the facts set out in this story were related to her by a cousin of hers, who vouched for them as actual happenings. The names have been changed, but nothing else.—EDITOR).

Light

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EDITOR - - - GEORGE H. LETHEM

AS WE SEE IT

"INVENTIVE SPIRITUALISM"

ALL too often, in these days, the word "Spiritualism" is used—by Spiritualists and non-Spiritualists alike—as covering only what Caesar De Vesme termed "Experimental Spiritualism." It is well to be reminded that the word has a wider meaning—that originally it indicated the opposite of Materialism and included all religious and philosophical systems which rejected the Materialistic explanation of Man and the Universe and accepted the hypothesis that Mind preceded Matter and was always its superior. Such a reminder was contained in a recently published article by Major-General Fuller, who wrote:

"As Thomas Carlyle once prophetically said: 'Hereby at last is the Goliath powerless, and the David resistless; savage animalism is nothing, Inventive Spiritualism is all.'"

In his day, Thomas Carlyle, the Sage of Chelsea, was an ardent supporter and exponent of the philosophy which he indicates in this quotation and—as inspired Prophets always are—he was far ahead of the majority of his contemporaries. It was then that Materialism reached its deepest depth, and Haeckel triumphantly propounded his extraordinary dogma (for it was nothing less) that the origin of all phenomena, including Life and Consciousness, was to be found in dead Matter. Strange as it may now seem to all save die-hard Materialists of the old Atheistic type, Haeckel's "Monism" was accepted by many scientists and philosophers as definitely proving Man to be nothing more than the highest of the Primates—an animal without a soul and doomed to extinction at death like any other animal—and as finally disposing of what they were foolish enough to regard as the "myths" of God and a spirit-world in which human beings lived after the death of the physical body, as taught by all the great spiritualistic Religions.

Haeckel's "Monism" has been discredited by the advance of Science, and to-day most of our scientists and philosophers are ready to concede that Carlyle was right—that Conscious Mind *must* have preceded physical phenomena and that it still remains the creative element in the Universe at large and in all the affairs of Men.

This is a great gain, even though the implications of the admission have not yet been fully appreciated, either by scientists or politicians. In the carnage and chaos in which we are all immersed we are now reaping the bitter fruits of the Materialistic philosophy of Carlyle's day; but we may hope that when the Victory of Right over Might is achieved and Peace comes again, the implications will be accepted and that Spiritualism in its widest sense will be made the basis for the new "world order," of which we hear so much.

Experimental Spiritualism has a great part to play in this hoped-for spiritual evolution. Its part is to provide the practical proof that Philosophical Spiritualism is founded on fact and that, if tested, it will provide the long-sought key for the solution of Man's social, national and international problems and for his advance in much-needed knowledge of himself and of the Universe in which he lives.

The relation between Philosophical Spiritualism and Experimental Spiritualism is something like that existing between pure science and applied science. Philosophical Spiritualism (or Idealism, if that newer name be preferred) as now propounded by some of our leading scientist-philosophers, provides the spiritual hypothesis of

(Continued at foot of next column)

AFRAID TO SPEAK OUT

FAMOUS FRENCH ASTRONOMER'S VIEW

THERE are other criminals besides those in prisons—namely, cultivated men who know truths they do not venture to reveal, for reasons of personal interest, or for fear of ridicule. In the course of my career I have met more than one of the "men of science," extremely intelligent, very learned, who have been witnesses of metaphysical phenomena beyond cavil, or who have grown aware of them—men who have no doubt of the undeniable existence of these phenomena, yet dare say nothing, through meanness unpardonable in minds of real worth. Or else, from fear of being heard, they whisper, mysteriously, testimony which would be of considerable weight in the triumph of truth.

Such men are unworthy of the name of savants. Several of them belong to what is called "high society," and believe that they would lose credit by being over-credulous, although, on the other hand, they subscribe to debatable beliefs. I might give here the name of a member of the (French) Institute, a member who is of real value to science, who might serve as a competent witness to the metaphysical phenomena treated in this work, but who neither wishes nor ventures to admit aught, because he is an avowed Catholic, and his adviser in matters of conscience has told him that the domain of these questions lies within the authority of the Church alone.

A part of the Clergy is hostile to this sort of investigation, and considers that the Church should monopolise such questions. This point of view has come down from Biblical times. The summoning of the Dead was formally forbidden to the Hebrews, and Saul violated his own decrees when he went to consult the "witch" of En-dor and invoked the shade of the Prophet Samuel. Perhaps this interdiction was justified in the case of incompetent men of the humbler orders, who can easily fall into the worst stupidities. But in our day, to forbid men who are learned, given to reflection, well-balanced, to study these problems, to teach them that they are not to use the reason God has given them, that they must humble this reason before the affirmations of a debatable divine revelation; to maintain that the question of the nature of the Soul and its Survival, which interests so personally each one of us, must be reserved to a caste of casuists who appropriate to themselves the right to judge and to decide between the true and the false: between God and the Devil—such is, indeed, a strange way of thinking and an anachronism carrying us back to the middle ages. The error is all the more inexplicable from the fact that the phenomena with which we are concerned support the stories of the sacred Scriptures—among others the apparitions of Jesus, unknown or denied by nine-tenths of mankind.

(From the book, *Death and Its Mystery*, vol. 2, by Camille Flammarion, translated from the French by Latrobe Carroll, published in 1922 by T. Fisher Unwin, Ltd.).

(Continued from previous column)

the origin and nature of Life; Experimental Spiritualism, using the scientific methods of experiment, observation and deduction, provides evidence that this hypothesis is true, and that Man is more than the highest of the animal creation—that he is, in fact, a spiritual being, manifesting through a physical body, but possessed of an inner spiritual body which animates and controls the physical organism and fits him to live in contact with the surrounding spiritual world in which is to be found the source of all spiritual, mental and material phenomena, and so brings him within reach—consciously or unconsciously—of that "Inventive Spiritualism" of which Carlyle wrote.

The realisation of these facts is one of our nation's great needs at this critical hour in her history, and it is the privilege of the Experimental Spiritualist to do all in his power to supply the evidence by which the facts are substantiated.

AT THE L.S.A.

NEW FEATURES IN SPRING SESSION

SERVICE OF INTERCESSION

THE necessarily slender Spring Session opened on Wednesday, January 15th, at 11.30 a.m., in a snowstorm. The first of the services of Intercession was held with Mr. W. H. Evans leading. These will be held every week at the same hour, and it is hoped that others in sympathy who cannot attend may make it convenient to link up in their own homes from 11.30 to 12. The following is the Order of Service:—Reading, Prayer of Praise, Thanksgiving, The Lord's Prayer, General Intercession for (1) Victims of war in all lands; (2) The homeless; (3) The bereaved; (4) The distressed in body and mind; (5) For those passed Beyond; Closing Prayer for a Just and Lasting Peace.

The Prayer of Praise, Thanksgiving is the following:—

We praise thee O God for thou hast made us in the image of Thy eternity.

We thank Thee for the gift of life and for our immortality.

We praise Thee for the sorrows that chasten, the sufferings that cleanse, the trials that bind us to thee,

Creator, Sustainer and Preserver of all life, the whole universe is a psalm of praise to Thee;

For Thou art expressed in Being. Thy breath kindles the morning star; the glow of Thy love is the sun, and Thy wisdom is revealed in its light.

Darkness is but the shadow of the earth and is for our rest and our refreshment.

When we face Thee we dwell in the light. By Thy light we are blessed; our darkness is but the shadow of ourselves. Yet in that shadow shall we see the need of Thy light and in that need turn to Thee and find it.

We lift up our hearts to Thee and pray that we may be the channels of Thy grace to those in need.

May there go out from us that essence of healing and comfort that shall, on the wings of Thy Love, enter the souls of all who suffer.

Let our adoration be in Thy service; our praise in loving deeds; our thankfulness in the joyful acceptance of the burdens of the day.

For all who suffer in body and mind we pray there be given them Thy healing, Thy comfort and consolation.

For all whose life on earth has been cut short by war we pray that they may enter into light and the joyous fellowship of the blest.

That they may rejoice in the freedom of the spirit and the opportunities of greater service.

Bring them quickly through the mists into the light of Thy glory that they may rejoice in reunion with those gone before.

May they praise Thee for death and thank Thee for their new life. Be with them and with all men.

For Jesus sake. Amen.

* * * *

From 11.30 a.m. to 1 p.m. the London Spiritualist Alliance is at home to members and friends. As often as official duties permit, Colonel and Mrs. W. B. Roberts will attend as host and hostess.

ANSWERS TO QUESTIONS THROUGH THE MEDIUMSHIP OF MRS. PAMELA NASH

From 2 to 3 p.m. the first of the fortnightly meetings was held for Spirit Teachings. Written questions were answered by Mrs. Pamela Nash through her mediumship in trance. It is intended that all questions shall be of general interest of an impersonal nature, the object being to receive teachings and information to promote the progress of the soul here and in the Hereafter. Questions relating to life and conditions in the Beyond are also acceptable.

A critical perusal of trance utterances should be accompanied by due regard to three important factors which influence the messages. First, there is the quality of intelligence possessed by the spirit co-operators; next, the quality of mediumship of the Medium which embraces the capacity for transference of ideas clearly or otherwise; and last, the quality of intelligence of the audience which has its effect upon the proceedings. Nothing is static and results vary at every effort that is made.

Below is a selection from the answers given on January 15th. These meetings will alternate with Wednesdays for Demonstrations of Clairvoyance for one hour, with discussion to follow from 3 to 3.30 p.m.

Before going into trance Mrs. Nash opened the meeting with prayer.

QUESTIONS AND ANSWERS

(1) *How would you explain the phrase "Surrender to the Will of God?" By what practical method can man set about learning to love God with "all his heart and soul and strength?"*

With all his mind. Surrender: that is rather a difficult word to explain, but its spiritual meaning is easy. When you love someone it is very easy to sacrifice and to surrender, is it not? But to realise love for the great Divine Spirit, unseen maybe, yet His love manifest everywhere and in every form of Nature, is more difficult. To me it is very easy to surrender to someone I know because I know of the Spirit. I have seen His face, I know His light and love, so I, as a spirit, can easily surrender. But you people of the earthplane who live and have your experience in a physical sense, sometimes have to part for the time being from those you love. We say that death has claimed them, but it is only by being able to understand the reality of a continued existence that one can realise what that love to God means and the surrender to God. It is the surrendering of the loved ones, is it not?

I think the questioner meant the surrender of one's own self.

Only through love. It was the first great commandment given to people.

How so? Only through love, only by realising that each must love the other, and through love the great love of the Divine is created, and so each one is able to surrender in service because they have found the love in their hearts for God. Do you not think so? Surrendering oneself because one has found that through surrender and rendering service, love and service are again given back to them.

(2) *What is the nature of the help given us by our guides?*

It varies in all conditions. They see your striving and by seeing your strivings they give their co-operation in all your endeavours which help the progression of the soul. Sometimes—you must pardon the personal note—I, as a spirit, may be asked why I do not keep my Medium in perfect health. That is an impossibility, because people in the earth-plane oppose the laws of nature and so have to pay the penalty. We, as spirit helpers, aid not so much on the material; we give by impression, not control, because the Spirit has given each individual will power, and we do not interfere, but help as much as we can. If people are striving to attain spiritual heights, fighting against the barriers of the earth, then we aid them in that way.

(3) *What is the nature of the personal relationship between man and woman in your life?*

This also has to do with the soul. There are what we call affinities, or what you call soul-mates. These people, male and female, who are affinities are together in the land of spirit as a complete oval. Do you understand what I mean? The relationship is according to the vibration of the soul, and there is that understanding of spiritual law which gives them the same

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QUESTIONS AND ANSWERS—*continued*

complete happiness as upon earth. Each soul has a vibration equal to its affinity. (*The one complementary to the other*). Exactly. (*Each equally important*?). Yes.

(4) *What is your opinion of so-called possession or obsession? Are you aware of the wrongful domination by a spirit of a person still on earth?*

It should be described rather as an unhappy than a wrongful condition. There is always the law of attraction dominating. And according to the vibrations, possibly in the very atmosphere in which the person lives there is, or has been, at some previous time, an influence not wholly good. And often it is due to allowing the physical to become depleted, the nerves in a low condition. Then these unhappy spirits may again try to re-enter the physical plane. Those who have sufficient understanding can help the one dominated to strengthen the will-power against the interference of one of these unhappy entities. We, too, in our spirit life try to help the people you would call possessed or obsessed. I do not think that it is always obsession, I think it is the weakened state of the mind and body that allows these vibrations, which enable the unhappy entities to close in upon them. But by using kindliness and firmness you can help those who dominate, and so aid the victim in safe-guarding his will. It should be known that prayer and love help these people to overcome.

(5) *What is God's purpose in placing us here on earth?*

This experience of the earthplane is the elementary stage of your life. No matter how long your journey may be, it is but as seconds of your life compared with eternal life. Tests and education are a necessary preliminary for this life. I do not mean simply knowledge or learning, but the experiences of life. Experiences are the educational factors of spirit life, and you have been placed upon this earthplane with a will to exercise, whether it be for good or for evil, in this great school of learning. And it is through your experiences that you raise your soul to the standard of your spiritual life. Experience gives your soul the opportunity to progress. That is the real answer.

Many times you people have been known to say: "Why have I been born? Why have I been sent into this life? What has it benefited me?" As far as you can see it may have been of no benefit, but it certainly has had its effect upon the soul, and its value lies there. It gives you an opportunity to make your life of the spirit perfect, happy and blest. And it is very true that if you have done your best on the earthplane, happiness will not be denied you in the life of the spirit. But if you have taken your lesson indifferently, then, like the boy at school, you will have to learn your lessons again. In spirit life one still has to learn patience, endurance and how to overcome the difficulties which lie ahead. So your earthly life is a grand experience.

A TRIBUTE TO MRS. ROSE LIVINGSTONE

The following letter was received by the Secretary of the London Spiritualist Alliance. The writer gave permission for it to be printed provided his nom-de-plume were used. He is a military man living in the West Country. The letter aptly expresses the feelings of many sitters.

"I notice in LIGHT of the 9th, with the deepest regret, the passing of Mrs. Livingstone. May I express my feelings of deep sympathy with her family and the members of the L.S.A. who knew her.

"I have lost, *here*, a great friend I consider. For some three years I have sat with her on many occasions, and have always benefited by her unfailing sympathy and most accurate mediumship. I shall miss her kindly sympathy, and that also of "Lone Star." They brought into my life a share of happiness which is difficult to realise, and I shall miss their ministrations knowingly, but not without the knowledge that they will possibly help me still more, until I myself pass along.

Yours sincerely."

"TWIN STAR."

"DO WE REALLY DIE?"

WELL-KNOWN BROADCAST PREACHER'S USEFUL BOOK

THE Rev. W. H. Elliott, the well-known broadcast preacher, published a few months ago a useful little 6d. book (Longman, Green and Co.) entitled *Do We Really Die?* He starts with a confession of his impatience at the explanation so frequently offered to those mourning the untimely death of someone young, *viz.*, that it is God's Will; for He does not regard it as such: untimely happenings must be contrary to the Divine Will. Nor can he agree that some "good purpose" is thereby served. "If we are not meant to *know* this purpose, then it seems to me, the good purpose is bound to fail."

So he likewise feels that too much stress is laid on the Crucifixion. "When we read the Gospel narrative, we feel instinctively that the Cross could not possibly have been the end of the story. There must be something else, something that will explain it and complete it and satisfy our moral sense."

Were death the end, then there would be no sense nor heart in the Universe; but, Mr. Elliott continues: "I believe that there is both sense and heart in the Universe, because I believe in God . . . If God is Love, if He feels towards us as we sometimes feel towards each other, then how can we think that the grave is the end? If He is trying to touch the heart of man and to awaken in him some response to that Great Eternal Love that is His own, what can we make of death? Can death be anything more than an incident in an endless life?"

"If," he goes on, "the dead are asleep for years and years, and we leave them so, until at last that same sleep overcomes us and we know nothing more, can we ever expect to take up again the friendship that we had with them before they died? Surely those years will separate us."

The "pathetic pilgrimages to the cemetery" are all wrong if we go there to seek for those we have lost—they are not there. Why do we think of the dead like that? Mr. Elliott urges that our mental pictures of death should be more carefully and correctly drawn. And so he concludes: "There is no death. I do not think of them as dead, those friends of mine, old and young, whose mortal part lies buried, but whose spirits have gone marching on. They are alive, far more alive than I am. They are awake, alert, active, keenly intent on the work they have to do. It is a busy world to which they have gone. Why should they be idle when there is so much to be done in the eager service of God? Why should they be idle from whom like a cloak all the weariness of the earth has fallen away for ever?"

And then the closing, definitely spiritualistic note: "So wise they are too . . . Perhaps they long to whisper to us for our guidance and our comfort. Perhaps they do . . . There are times when I feel one or other of them very near me . . . And why should they not be near? They have other work to do than to think of us always. That I know, but I also know that the fellowship we had with them has never been broken. Love, when it is truly Love, the communion of spirit with spirit, will find its way, as it found it in the old life long ago."

M.A.B.

Let a man beware of greed, of meanness, of envy, of jealousy, of suspicion, for these things, if harboured, will rob him of all that is best in life, aye, even all that is best in character and happiness. Let him be liberal of heart and generous of hand, magnanimous and trusting, not only giving cheerfully and often of his substance, but allowing his friends and fellow-men freedom of thought and action—let him be thus, and honour, plenty, and prosperity will come knocking at his door for admittance as his friends and guests.—*James Allen.*

WHAT OUR READERS ARE SAYING

CARRYING-ON WITH COURAGE

REV. H. H. ANTON STEPHENS, Vicar of St. Luke's, Hackney, E.9, has evidently judged the whole movement of Spiritualism by his knowledge of a few Spiritualists in London. While I know it is true that a few London Spiritualist Churches have been compelled, through enemy action, to close down and to restrict their activities to house meetings, and that a few of the better known London Mediums have sought sanctuary elsewhere, I also know that in places like Bristol, Southampton, Portsmouth; Birmingham, Coventry, Leicester, Manchester, Liverpool, Sheffield, to name only a few of the towns that have suffered, in comparison to their size, equally with London, we are carrying on with a determination and a courage equal to that of the Vicar of St. Luke's.

The Rev. H. H. Anton Stephens is rendering the service for which he is paid. The officers of our Churches are voluntary workers, and face equal dangers, and in my opinion render an equal service. To my knowledge many of them, like myself, are engaged in A.R.P. service and have to face the dangers and horrors of a night's raid and go straight from these scenes of desolation to carry on the ministry of our Churches.

H. H. Anton Stephens does not know the mettle and the grit of the rank and file of the Spiritualist Movement. FRANK T. BLAKE.

President of the Spiritualists' National Union.

DICTATORS AND EARTHQUAKES

Sir,—I must beg you to allow me space to make clear that in my criticism of Mr. Maby's essay of November 14th, I suggested no attitude of "patient martyrdom" at the present crisis, as he infers in the eighth paragraph of his reply of January 16th. Mr. Maby had said that Dictators were "irresponsible" and were like "earthquakes and tornadoes, etc."

In his reference on January 16th to Sir Richard Granville, I would point out to him that Sir Richard was not facing a "natural cataclysm," but was magnificently fighting (as our people are doing now) a very real and responsible enemy (children of the "devil" *he* called them). *Had* he been faced with an earthquake the choice of hero or martyr would not have been open to him. "Personal temperaments" do not affect earthquakes.

That was what I said was the logical outcome of Mr. Maby's theory, which is not mine.

Oxford. TEMPE RYDER.

THE GOSPEL RECORD

Sir,—Referring to the statement on front page of LIGHT of December 26th that the New Testament contains omissions, interpolations and mistranslations, the following may be interesting. It is taken from *Vision of God*, by Lars Taylor (1928), who was a Scandinavian Missionary in India, with many psychic experiences. He states that he frequently left the body and passed over into the Heavenly World, meeting and talking with Jesus Christ with the help of some of the inhabitants of that world. On page 33 it is stated, in connection with an interview with Jesus Christ, in the presence of S.:

"I then asked if the record in the Gospels, as to the historic Jesus, is to be trusted. 'He says,' S. answered, 'in the main you should accept the narrative, but inspiration is not that which it is vulgarly supposed to be, and does not exclude human frailty and short-sightedness. The account, however, is substantially correct.' Further: 'He tells you not to try to fathom His real nature or His relationship to the Divine Presence, for in our present state of earth-existence it is beyond comprehension, but to realise that in some mysterious way He, by taking on Humanity, will ultimately unite human beings to the Deity.'" J. W. MACDONALD.

NO PAIN IN DYING

Sir,—Mr. Arthur Hill's surmise (LIGHT, January 2nd) is a true one. In my book, *News From the Next World* (chapter xiv.), I give the experiences of several of our communicators—Stradivarius, Chopin, Sir Arthur Conan Doyle, and others; and they all say that their actual passing was during a period of unconsciousness, and they suffered no pain at all.

A recent experience I myself had seems to confirm this. The day after I had completed my book—a work of enormous labour extending over several years—I was found lying unconscious, and all thought that I was dying. I remained unconscious and totally insensible for a considerable time. When I did recover consciousnesss, I had not the slightest recollection of anything that had passed during my long period of unconsciousness, and I remarked to my wife and family that if I had passed then I should have known nothing about it.

I once found an aged parishioner of mine dead in her armchair by her fireside, a pot of water by her on the table, and a candle burnt down to the socket (*Man's Survival*, page 283). Some months after, at a direct voice sitting with Mrs. Wriedt, she said to me: "I began to be very drowsy. I took a drink of water and remember nothing more until I woke up in Heaven."

Weston Vicarage. CHARLES L. TWEEDALE.

A WORD TO THE WISE

To denounce Spiritualism without having studied the evidence is an act of folly which one would think incredible were it not common and unabashed. In the interests of religion it is our duty to press upon all the duty of humble and God-fearing inquiry, and support those who give of their best in order to try the Spirits. —*Rev. Percy Dearmer, D.D.*

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