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A PHILOSOPHER'S VIEWS ON PSYCHICAL RESEARCH THE EXPERIMENTAL METHOD

By B. ABDY COLLINS, C.I.E.

SOME eighteen months ago (LIGHT, May 5th, 1938) I wrote a criticism of the presidential address delivered to the Society for Psychical Research by Lord Rayleigh, the well-known physicist. He has now been succeeded in that office by Professor Henry H. Price, of New College, Oxford.

Mr. Price is a philosopher—not a scientist. His field of work is rather speculation and abstract reasoning than observation and experiment. This gives him some advantages, if to the scientist it seems to involve handicaps, in approaching the subject of Psychic Research. The question at issue may broadly be said to be whether the Universe can be explained on a material basis or not. Natural science, e.g., physics, chemistry and biology, is based on observation and experiment in the field of matter. This group of studies, each within its own sphere, has achieved wonderful results by these methods, and those trained in this way consider that anything that does not square with the body of laws they have thus established is so "antecedently improbable" that they are not justified in adopting any hypothesis inconsistent with it, unless and until every other possible hypothesis conforming with it, however apparently absurd, has been tried out and discarded. It is difficult for the scientist starting with the idea that nothing is real which cannot in some way impinge on sense-perception to approach a field that may be occupied by discarnate and intangible entities.

A philosopher is free from these trammels. Some of the greatest thinkers in the past have argued that mind is different from matter and there is nothing to prevent their lineal successors from following in their footsteps. This freedom from any sort of prejudice makes the opinions of Prof. Price additionally interesting. He starts his presidential address by admitting that his knowledge of Psychical Research has been derived almost entirely from reading, and hardly at all from personal investigation. "Nor," he adds, "has my reading been very extensive." He, therefore, asks in advance for forgiveness for "the combination of ignorance and temerity which I shall probably display."

In point of fact, though he is once or twice obviously handicapped by lack of acquaintance with the literature of the subject, Professor Price gave one of the most thoughtful and interesting addresses ever delivered to the Society.



B. ABDY COLLINS, C.I.E.

It is so full of ideas and suggestions, not hastily thrown out but the obvious result of deep thought, that it is difficult to do any sort of justice to it in a brief review. It can only be hoped that this notice will induce those interested to read it for themselves.

The address falls roughly into two halves; first, some general remarks on Psychical Research and then a suggested explanation of the phenomena of haunting. Professor Price thinks that there are two main obstacles to progress in Psychical Research. The first is that there is no known method by which supernormal phenomena can be produced and repeated at will. Experimental methods, *e.g.*, for investigating Telepathy and Clairvoyance, have been developed and they enable us to detect the presence of extra-sensory powers and to measure their degree, but we can neither produce them at will nor ensure that they will take place. If only every trained psychologist could have these experiences when desired, Professor Price thinks we might be able to find out what Telepathy and Clairvoyance really are.

This view is open to argument. Lawyers would point out the danger of the judge becoming witness in the case he has to try and would consider it sufficient, and indeed more desirable, if these extra-sensory powers could be produced at will in subjects suitable for experiment; but this does not detract from the interest of the suggestions which Professor Price proceeds to make as to the means by which this might be achieved.

DRUGS AND FASTING

It may be, he begins, that some drug might be found that would give us what we want, or indeed that such a drug is already in existence, which would inhibit the normal functioning of the sense-organs and allow these other powers to come to the surface. For Professor Price assumes that "supernormal cognitive powers are in fact possessed by everyone," and (citing the ideas of Myers) that "the difference between Sensitives and the rest of us is just a difference in the normal position of the threshold of consciousness." He is evidently unaware of the self-drugging experiments of Dr. Nandor Fodor, but these should, perhaps, be followed up in the interests of psychology as well as of Psychical Research.

He next mentions "prolonged fasting" and points out that in the early history of Christianity it was considered to elevate man's spiritual nature and also to produce visions. Another possible avenue for exploration is reduced atmospheric pressure. Both these effects have been studied from a physiological standpoint, but not, he suggests, from a psychic or mental angle.

Again, Professor Price proposes that a party of persons, qualified to undertake Psychical Research, should visit India and Thibet and investigate the methods employed to develop psychic powers, *e.g.*, Yoga. "It is claimed that their effectiveness can be empirically verified by anyone prepared to take the requisite trouble," and the claim ought to be seriously investigated.

He ends this section with a suggestion, for which he apologises in advance. He has the impression that "supernormal experiences are relatively uncommon among highly-educated persons" (with, of course, striking exceptions, *e.g.*, Swedenborg). This view might be combated, but there is some truth in it. He puts forward as a possible explanation of this that all modern education, with its encouragement of abstract thought, teaches us to employ *verbal* thinking. Primitive and intuitive thinking proceeds rather by *images*. Our age is *word-ridden*. Image-thinking, however, is not eradicated: it turns up in moments of fatigue or disease and relaxed attention, in dreams and the moments between sleeping and waking. Is not this exclusive cultivation of verbal thinking inimical to the development of supernormal cognitive power, which seem to be more common among uneducated persons, children and primitive races? If so, investigators

ought to make a deliberate effort to cultivate their own powers of image-thinking.

The second main obstacle to progress, Professor Price suggests, is the absence of "a *comprehensive hypothesis*[†] to bind together all our phenomena." He considers there is a very large mass of well-attested facts: *e.g.*, Telepathy, Clairvoyance and Haunting are firmly established. So are *cognitive* phenomena of mediumship, *i.e.*, Mediums do acquire knowledge in a supernormal manner. Physical phenomena, he thinks, have not this status (Lord Rayleigh, who naturally investigated this class of occurrences more fully, was inclined to think otherwise), but the evidence for Poltergeists is quite good and abundant. Precognition is also fairly well established. He agrees that all this "greatly lessens the *antecedent improbability* of Survival by showing that the human mind has cognitive powers which to all appearances do not depend upon processes in its sense organs and central nervous system." Further, "such evidence as the Willett scripts provide, at any rate, confronts us with a dilemma; either discarnate minds exist and can communicate with the living, or else some incarnate minds possess telepathic and clairvoyant faculties of a staggering extensive kind."

THE PROFESSOR'S DIFFICULTY

Professor Price's difficulty appears to lie in his inability to conceive what manner of existence they could enjoy without physical sense-organs and physical organs of action. How could our mental life survive in the absence of a body and nervous system? He considers the theory of Survival unintelligible, or at least extremely puzzling and difficult. These difficulties seem strange to the ordinary man, but what seems stranger is that Professor Price either has not read Sir Oliver Lodge's books or else does not think his scientifically consistent hypothesis worth mention. This is all the more bewildering because in the second and longer half of his address he makes use of an obscure and difficult hypothesis of a "Psychic Ether," which, differing from that advanced by Sir Oliver, seems to be characterised by great improbability and lack of authority.

Into this half of his address it is impossible to follow Professor Price, if only because justice could not be done to it in a few words. It is an attempt to explain "Hauntings" on the lines of persistence of mental images. It is extremely interesting and thoroughly worked out, though not, I think, very convincing even to Professor Price himself. He seems to put it forward rather as an example of how every hypothesis, however improbable, should be considered and tried out. Its interest to me lies rather in showing the great scope and range of Professor Price's own mind; the thoroughness of his methods and his ability to foresee and discuss objections few would be able to anticipate in a manner worthy of a master. The level of the whole address is very high and only a little conditioned here and there by Professor Price's lack of personal experience and relatively restricted reading.

At the same time, I feel bound to protest against the idea, perhaps fathered by Richet, that Psychical Research forms a good field for the elaborate discussion of fantastic hypotheses—a sort of training ground for young scientists and psychologists reminiscent of the exercises of the dialecticians of Ancient Greece. There is far too great a tendency already for a certain section to think that they have not won their spurs in Psychical Research until they have put forward some new and recondite theory which never occurred to anyone before. Indeed, the great value of Professor Price's address lies in his dynamic interest in the subject and his practical suggestions.

It is these features of his address which rouse great hopes from his assumption of the presidency of the Society. Is it too much to anticipate that during his

[†] See Editorial comments on page 18.

CONCERNING NEW-YEAR RESOLUTIONS

By J. CECIL MABY, C.S.S.D.¹

AS individuals and as nations, our resolves this New Year must be great-hearted, fundamental and far-reaching: they must also be kept in good faith and strength of mind, if Europe and the world at large are to arise re-vivified from the grave into which they have surely stumbled. We must re-discover the eternal verities. But what are those verities? What is to be our future philosophy?

The essence of a practical philosophy is, I believe, to learn to view oneself, one's neighbours and contemporary events in true historical and ethical perspective, shorn of all masks and trimmings. To adopt, in fact, the attitude and method of modern science, rigidly discountenancing, as far as possible, all false glamour, theatricality or blind emotionalism, and seeking only after the objective truth.

Yet how few of us ever succeed in that, except during rare moments of illumination, thanks to some special crisis or chance of inward contemplation, when we manage to withdraw for a while from the deafening clamour of our senses, ambitions, emotions and the hubbub of the daily round and common people. Then, and then only, does the "still small voice" of conscience, which is also that of God, advise us of the fit and proper road to take.

And it is, surely, to that voice, as heard by poet, artist, prophet, priest and peasant alike in the quiet solitude of home, church or mountain top, that we should, one and all, turn to seek wisdom at such times as these, when mere logical argument and political contention have so patently (for materialistic reasons) failed. If the majority of Europeans and white races would only do that, then this world might soon become a better place, as God, presumably, intended.

Yet one thing, above all others, that modern city and industrial life tends to deny to men is just that opportunity for silent communion with their own souls; so that many have even forgotten that their souls exist. Hence the prevalent lack of strong moral purpose in so many men to-day, with a chaotic and calamitous reversion to the law of the jungle in social and international affairs. The fatal results of such behaviour, lacking the traditional ethical principles on which civilised life, or, indeed, *any* form of communal life, has always been based, are too apparent to need remark.

It is likewise evident that, since the industrial revolution, the most pressing need of ordinary folk, caught up in the toils of modern artifices and sensual temptations more alluring and widespread than those of the most decadent ancient civilisations, is *not* merely better housing, longer education, higher wages, shorter hours, more amusements, and so forth: largely material advantages which short-sighted socialistic and communistic idealists love to promise them. For such promises surely lead to added discontent, civil commotion and, eventually, open war. What they really need is a better *kind* of education, renewed peace and solitude, a revived religious sense, and a genuine return to Nature.

In education it is quality rather than quantity that counts; in religion it is vital reality, not traditional

(Continued from previous column)

tenure of office he will try to carry out the suggestions he has made? In the early days of the Society important activities were entrusted to special committees. That method might be copied with advantage and in this way a new period of activity be initiated in the Society. A visit to India and Thibet may be impractical at present, but the help of those with special knowledge, such as Mr. Paul Brunton, might be enlisted to undertake preliminary experiments and make plans for the future. With the other suggestions, some definite progress might be made towards the development of the experimental method in Psychical Research.

* *Proceedings of Society for Psychical Research*, Part 160, Vol. xlx. (3s. 6d.).

ceremonials and dead dogmas, that matters; and a return to Nature does not consist simply in forming nudist colonies, living in tents or caves, or indulging in excessive sunbathing. What is needed is a return to a more rural and fundamental mode of life, such as the forester and the countryman have always lived, which involves plenty of healthy manual work and a high degree of dependence upon the natural elements. In short, an increased personal individualism and self-dependence in place of the degrading and ant-like inter-dependence of modern urban life, which takes personal pride and initiative from the soul, and makes man narrow-minded, over-specialised and unbalanced: a dangerous condition, both individually and socially. And this is a lesson which nations must learn as well as individuals, unless they are prepared to accept *in toto* the ideal of a true League of Nations and World Brotherhood. Meantime, there can be no half measures without general disaster, as shown by present events.

MODERN LIFE TOO ARTIFICIAL

There can be little doubt that modern life has become at once too artificial, complex, crowded and mechanistic for the wit and strength of the average man or woman; nor will the most elaborate socialistic doctrines help to remedy matters. In fact, they cause more confusion than they remove for the simple reason that they, too, are largely artificial and unrelated to biological laws. The proper remedy is quite simple, and already to hand in the form of certain old-fashioned, but well-proven, religious principles and the main teachings of modern biology and psychology, respectively. Indeed, the latter have repeatedly confirmed the fundamental soundness of our great traditional religious and ethical precepts, which will never be out-dated as long as man is man.

What we still need is the Christ-like spirit of tolerance, long-suffering patience, self-restraint and self-sacrifice; loving one's neighbour as oneself; straight dealing and clear thinking; trust in God's ultimate providence; and, finally, a renewed appreciation of Nature in all her profound and wonderful manifestations. In short, a spiritualistic, as opposed to a mechanistic creed. These are things of which good country people and natural philosophers—who have not confused their minds with spurious intellectual problems—have never lost sight; though the mass of city dwellers have done so, to their own and everyone else's undoing. And note that even Hitler is a powerful apostle of ruralism; for he speaks with disgust of "modern factory coolies," and with despair of great cities as being "man-eaters," whereas country trades and crafts are "man-makers." Unfortunately, however, his Pan-German ideals led him to suppose that it was justifiable to annex the fertile lands of his neighbours in order to implant thereon the "chosen" German race, like Moses and the Israelites, with the injunction: "Be fruitful and multiply."

Undoubtedly, the time is over-ripe for reaction away from the modern industrialism of the West back towards the more agricultural and, therewith, spiritualistic outlook of the Orient, the simple peasantry and the so-called "Dark Ages" of mediæval Europe.* For the supposed "progress" of occidental civilisation has repeatedly proved the utter futility and self-annihilation of its material ideals; so that it is high time for the "backward" Oriental, the "simple" countryman and the "primitive" coloured races to rekindle the torches of their several contributions to world culture, that have been dully smouldering during recent centuries, dimmed by the alluring glare of European science and mechanics. (*Author's Copyright Reserved.*)

* For a fuller development of this theme, and an analysis of Spengler's philosophy of organic history, see my book, *Walls of Jericho* (Heath Cranton, 1930), amongst many others.

(Next week: "Self-Destructiveness of Western Civilisation.")

FOR THE WELFARE OF MANKIND

Review by H. F. PREVOST BATTERSBY

THE White Brotherhood had an unusual beginning. Many years ago, a certain Italian youth, wandering in the Alps, made the acquaintance of one, Father Julien, an old man who had appeared some little time before, no one knew from where, and had made his home in a cave in the mountains.

After some weeks spent together, the hermit presented the youth with a sealed parchment, apparently of great age, bidding him to preserve its seals unbroken until faced with some great danger or difficulty. The secret within it was for him alone, and no other would be able to use it.

Some years later, the youth and a friend, faced in a foreign land with impending danger, opened the parchment, to find that it contained a secret mathematical formula which would yield an answer to any question put to it, provided the question was both worthy and thoughtful. Working out the formula involved considerable labour and had to be undertaken in a reverent spirit, but the answers were always "wise, dignified and profoundly significant."

In reply to eager enquiries the youth, now a man, was told that this secret formula, called the *Oracle de la Force Astrale*, was of great antiquity, and could only be operated by one who possessed certain rare psychic powers. It had been Father Julien's mission to deliver the secret, and he would communicate later through the *Force Astrale*.

It was further revealed that the answers came from a group of communicators, claiming to be the Wise Men or Masters "who had withdrawn from the advancing tide of Materialism to the secret places of the earth. Their message was projected from some mountain height in far Tibet."

Let me confess that such a psychic location always inspires me with alarm. I have but a slight acquaintance with Tibet, but a profound distrust of much that is alleged to come from it.

There was, however, nothing that was not admirable in the message of the Masters. Humanity, they said, was destined to endure certain "Years of Fire," by which civilisation would be destroyed, unless powers could be evoked strong enough to avert them.

Instruction was given to found a Brotherhood in France, and, though the young man and his companion were poor and friendless, in a short time the Brotherhood occupied handsome premises in Paris, numbered many members and was publishing its own journal.

The Sages described themselves to be spiritually evolved men, who had conquered time and were no longer subject to age, disease or death; they had to avoid personal contact with men, since "the vibrations of mankind would shatter their power for good."

One thinks, by contrast, of that more ancient Wisdom, "Rejoicing in the habitable part of the earth, whose delights were with the sons of men."

However, these "Watchers from Afar" were now only able to serve mankind by projecting a spiritual light through some attuned group, who could reduce its potency to the consuming ability of the vast, dull mass of humanity.

So the Brotherhood was formed as the distributing agency of the Ancient Wisdom as contributed by the Sages of Tibet, and, since love and sacrifice are the key-notes of their message, nothing better could be desired.

THE WHITE BROTHERHOOD

Meanwhile, some years earlier, in London, White Eagle, the Guide of a certain Medium, had begun to speak of a band which he called the White Brotherhood, "a band of spiritual beings gathered in the invisible and drawing closer to the earth," concerned with the welfare and possible salvation of mankind.

After some years, White Eagle began also to speak

The White Brotherhood. London. The White Eagle Lodge, Pembroke Hall, 12b Pembroke Gardens, W.8.

of certain Brethren in France, and a message was received by that Brotherhood, through the *Force Astrale*, apprising them of the desire of Arthur Conan Doyle to correct or modify the teachings he had sponsored when on earth.

The London group, through White Eagle's Medium, was prepared to receive this communication, which was finally published with the title of *Thy Kingdom Come*, which, if I remember rightly, did not meet with general approval.

Shortly after its appearance, White Eagle's Medium was removed to an old Manor House in Surrey, which had been built on the site of a monkish settlement, where the spirit-forms of monks were frequently to be seen wandering about the house or in the grounds.

Directions were received to form a Brotherhood at the Manor, and to get in touch with the original Brotherhood in Paris. This proved a disappointment, which one would have thought might have been foreseen by the Directors, because it was found that social activities had supplanted the esoteric, that the journal had been discontinued, and no longer could any response be obtained through the *Force Astrale*. The English group was in consequence constituted independently of the French, was named "The White Brotherhood," and in time all touch was lost with the Paris group. Spiritual and mystical tendencies replaced the occult leanings of the Continent, and, some months later, a second group was formed in Edinburgh.

When the lease of the Manor House expired, the Brotherhood, now some twenty-five strong, removed to Pembroke Hall, Kensington, renamed "The White Eagle Lodge." Here also the *Force Astrale* ceased to operate; to the advantage, we are told, of the Brotherhood; an admission which makes somewhat puzzling its enthusiastic introduction to the scene.

PROJECTION OF MIND FORCE

One of the duties ordained for the White Brotherhood was the formation of "Chains" for Absent Healing, and by degrees a large number of healers were enrolled, and some remarkable results achieved; but, save for desperate cases, the full Brotherhood was reserved for more important work.

"For the moment," say the authors, "we seek only to establish this fact—that thought or prayer, the sending forth of the Light, the projection of soul or mind force—call it what we will—can and does obtain results."

One of these was a cancer case, suffering terrible agonies, after the knife, X-rays, and radium had been used, and given by the doctors but a few weeks to live.

After three months the patient was riding a bicycle along country lanes.

One point they wish to make, and that is "to discriminate between Thought, or Light-projection, and Prayer. There is a wide difference, for prayer, on analysis reveals itself as an *asking* . . . but to direct thought-power with precision and accuracy is very different."

Perhaps the difference is not really so wide; for prayer, effective prayer, the prayer that moves mountains, is as much *taking* as *asking*, the laying hold of a power left there for our use.

Jacob's "I will not let thee go, except thou bless me," understood the business.

With their material activities transferred to the Chains, the Brotherhood were free to devote themselves to working for the Peace of the World.

"The concentration," they say, "may centralise upon one man, the Ministry or Government of a country, or upon a whole people . . . never in any circumstance is there any attempt to influence any one individual or group towards any specific course of action or decision, no matter how desirable either may seem."

That is the wise course, but it must be difficult. A study of history reveals how mistaken would have been interference with much that looked to be wholly evil.

(Continued at foot of next column)

WHAT OUR READERS ARE SAYING

HELP WANTED FOR INVESTIGATORS

SIR,—Much ingenuity is being expended on the search for a new name to replace "Spiritualism." The need for the substitution is said to be that the existing name does not appeal to prospective converts. Yet the discussion which has resulted from Dr. Wood's proposed alteration has demonstrated that amongst the ranks of confirmed Spiritualists there is no agreement on the best name—or even the need for change.

I am not a Spiritualist, and so perhaps I might be permitted to put in a word from the "great outside." I have read a fair quantity of psychic literature and have been greatly impressed by the reasonableness of many claims put forward. The more one learns the more clearly one sees the great unknown spreading out ahead, and I have learned enough to realise the insignificance of my own little share of knowledge and experience and the possible truth of Spiritualist claims. In fact, "possible" has now become "probable" for me; but, like so many others, I require that personal experience which means so much more to most of us than the testimony of the ablest and most trustworthy witness. It matters not to me whether, when convinced, I am dubbed "Spiritualist" or "New Psychosophist." What does matter is that I should be convinced. You bemoan your slow progress. But how many of you set out actively to obtain converts? I have, for nearly three years, been trying to find amongst my acquaintances some who were able to give me the proof that I desire. But either my circle of friends includes no Spiritualists or they are shy of mentioning the fact. The local Spiritualist Church promises help when one becomes a member—which sounds rather like throwing a life belt to someone who has already scrambled into the boat.

I do not wish to give the impression that I have found Spiritualists unsympathetic. On the contrary, I thankfully acknowledge the assistance given by most of those whom I have had the privilege of meeting. But it appears to me that the best method of progress is by means of the home circle, where investigations can be steadily pursued and the evidence carefully sifted

(Continued from previous column)

Even the Devil, it seems, can sometimes over-reach himself.

Another consideration was advanced by White Eagle. "Certain Karma," he said, "is being worked out by more than one nation in Europe;" so that even the Brotherhood's concentration on the cause of peace, which was enjoined on them, might be a vain interference with destiny.

An acknowledgment of this, after a long and strenuous intercession by the Brotherhood, may be traced in the statement: "It seemed as if the Unseen now recognised the necessity of letting events take their course. The Unseen had hoped and planned and worked to the last."

The authors quote with disapproval a Primate's assertion that "the present National Emergency is God's punishment for the sins of mankind." Surely," they say, "a grievous libel upon the loving Father set forth for us by Jesus Christ."

Well, you cannot have it both ways. If you accept the impression of Divine and inexorable justice for which Karma stands, you must not declare its results inconsistent with what you would like to think of Divinity.

The concluding chapters carry the Brotherhood's admirable work up to the present year, and we are given as one of the latest messages: "Do not fear; for Italy and Germany will not upset the plan of God."

We know that, of course; but we do not know, and must not assume that we know what the plans of God may be.

and tested. You, who move continually amongst fellow-Spiritualists, do not, I think, realise the difficulties which a newcomer without mediumistic gifts encounters, especially in the Provinces. After much floundering about, I found a few others who were interested but, like myself, without experience. We started a circle which continued for ten months until the war made it impracticable to continue. The ten months of enthusiastic and assiduous effort gave us nothing except some writing of no evidential value.

Now, might I suggest what I think is likely to prove a more fruitful source of converts than merely setting up an attractive title and then awaiting results? Would it not be possible to organise a central Bureau through which interested investigators might get in touch with others of similar desires in their own district with a view to forming new circles with the blessing and perhaps advice and active assistance of the Bureau? Individual Spiritualists could support such a scheme by a tactful approach to their friends and acquaintances with a view to putting them in touch with the central body. And in such an approach I suggest that the name is of great importance—but it should vary with the subject—"psychic research" to the scientist, "applied Christianity" to the religiously minded, "demonstrated survival" to the bereaved and so on.

R. J. MANN.

THE WAR AS A CRUSADE

Sir,—May I say, in reply to Mr. Dymock's letter in your issue of 28th December, that, in common I should imagine with most other Spiritualists, I am wholly in agreement with Mrs. Stobart's powerful address on this subject, and I fail to see how any intelligent person can arrive at any other conclusion. There is no alternative course that could save us from enslavement and degradation and the triumph of an evil despotism.

Swanage.

W. HARRISON.

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NOTE CHANGE OF HOURS
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SPRING SESSION

THURSDAY, January 11th at 5 p.m. —
LECTURE by Miss LIND-AP-HAGEBY
on "Psychological Aspects of Spiritualism"

MONDAYS (fortnightly) at 3.0 p.m.
STUDIES in the DOCTRINE of SURVIVAL
by Miss CHARLOTTE WOODS. January 15th—In Ancient Egypt

WEDNESDAYS at 3.0 p.m. CLAIRVOYANCE
January 17th—Mrs. LIVINGSTONE

THURSDAYS (monthly) at 5.0 p.m. LECTURES
(See above for First Lecture, January 11th.)

FRIDAYS at 3 p.m. GROUP SEANCES
January 19th—Mrs. LIVINGSTONE

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EDITOR - - GEORGE H. IETHEM

AS WE SEE IT

A COMPREHENSIVE HYPOTHESIS

THERE are good grounds for the assertion—frequently made in these tragic days—that the troubles of so-called civilised men and nations are due largely to the false ideals and values on which civilisation has been built. Materialists have taught men to believe that they are, at best, only the highest of the animals, doomed to die as the animals die, and that, consequently, their interests are limited by the span of their mortal lives, and consist chiefly in acquiring wealth and power and physical comfort.

If men could be convinced that—as Spiritualists know to be the fact—they are, despite all appearances to the contrary, spirit-beings whose interests extend beyond Time into Eternity, and that the only way in which real lasting wealth can be acquired is by following the path of moral, mental and spiritual development, their ideals would of necessity be changed for the better and there would at least be some chance that the practical value of the Golden Rule would be understood and that men and nations would seek to help each other as the most effective way of bettering their own condition.

It was, presumably, of this possibility that Professor H. H. Price was thinking when, in his inaugural address as President of the Society for Psychical Research (reviewed by Mr. B. Abdy Collins in this issue) he said:

"As a professional philosopher, I am naturally interested in a subject which seems likely to throw entirely new light upon the nature of human personality and its position in the Universe. Indeed, I believe it may do more: I believe that in time it may transform the whole intellectual outlook upon which our present civilisation is based."

WHAT IS NEEDED

Professor Price (whose address has been published in Part 160 of the S.P.R. *Proceedings*, price 3/6) does not, as yet, range himself with those Past-Presidents of the S.P.R. who regard Survival as a fact proved by psychic evidence; but he does say that he thinks "with Professor Broad that the phenomena which have been established greatly lessen the antecedent improbability of Survival;" and that what is needed is a "comprehensive hypothesis which will bind together all our (psychic) phenomena, or as many of them as possible, in one unified intellectual scheme."

Later, he indicated the nature of the "comprehensive hypothesis" he has in mind by saying:

"If discarnate minds exist, we cannot conceive what manner of existence they enjoy without physical sense-organs or physical organs of action such as incarnate minds possess; for the whole of mental life as we know it here is based upon two sorts of experience: the experience of sense-perception on the one hand, the experience of action on the other. And how could either of these occur in the absence of a body and a nervous system?"

Continuing, Professor Price said: "I hazard the suggestion, indeed, that the real difficulty about the Survivalist Theory at present is not so much lack of evidence—there is quite a lot of evidence which favours

it—but rather the apparent unintelligibility of the Theory itself."

Professor Price is apparently unaware that the "comprehensive hypothesis" for which he asks has already been formulated—namely, that Man is possessed of an etheric (or spiritual) soul-body which is the true vehicle of consciousness and by which the physical body is animated, and that when the physical body dies or is killed, consciousness goes on in the soul-body, so that there is no need to consider the problem of "unembodied mental life."

THERE IS A SPIRITUAL BODY

This hypothesis is suggested by St Paul when he says "there is a natural body and there is a spiritual body;" it is an essential part of the revelations concerning Man and the spiritual world given through Swedenborg and other Seers; and it is stated in scientific terms by Sir Oliver Lodge in *Science and Human Progress*.

"My own surmise" (or hypothesis), says Sir Oliver (page 158), "is that our true bodies are not made of matter now; that the action of mind on matter is not direct, but always occurs through the intermediation of something whose properties we try to summarise under the name of the Ether of Space. What was called 'the spiritual body' is asserted to be an etheric body—not an unsubstantial evanescent entity, but an entity with properties far more perfect than any form of molecular matter."

In another book, *Why I Believe in Personal Immortality* (page 145), Sir Oliver elaborates this hypothesis by asserting that sense-perception does not reside in the physical organs, but in the "more perfect" etheric body. "The ear does not hear," he writes, "it is the instrument of hearing; in itself it is mechanism, as a telephone is mechanism. The eye does not see, any more than a photographic camera sees; it is we who see and hear by means of these receiving instruments."

This, we suggest to Professor Price, is a hypothesis "comprehensive" enough to meet all his demands, and to open the way for the shedding of the "new light upon the nature of human personality and its position in the Universe," and the transformation of "the whole intellectual outlook upon which our present civilisation is based," which he envisages as a possibility.

It is a hypothesis which makes the evidence for Survival comprehensible and rational. Also, it is supported by the evidence for telepathy, clairvoyance, out-of-the-body experiences, and the occasional appearance of what is called the "human double," for these obviously cannot be explained by the operation of the physical senses.

It is, in fact, a hypothesis so comprehensive, and so well supported by evidence that it ought to appeal not only to professional philosophers like Professor Price, but to all careful and thoughtful inquirers.

PLENTY OF PROOF

SIR CHARLES MARSTON, like many other well-informed exponents of Christianity, has evidently acquainted himself with the discoveries of psychic science. It is recorded in *The Bible in the World* (the organ of the British and Foreign Bible Society) that in an address recently delivered to service men at a large camp "somewhere in England," Sir Charles said: "Great scientists, as well as great preachers, now find evidence that life does not end with what we call death, but that we survive and continue to live in our ether body. There is plenty of proof to justify some such belief; that would explain the sentence in the creed where we profess our belief in 'the resurrection of the body.'"

It is stated that "at the conclusion of his sermon, Sir Charles offered to present a Bible to any man in the camp who was willing to read it, and as a result there were 1,500 applications."

LOOKING ROUND THE WORLD

L.S.A. SPRING SESSION

FOR the L.S.A. spring session, a series of monthly lectures has been arranged, as a war-time variant on the usual fortnightly lectures. Also, the time is being changed from 8.15 p.m. to 5 p.m. The first lecture is to be given this (Thursday) evening by the President, Miss Lind-af-Hageby, whose subject will be "Psychological Aspects of Spiritualism." Miss Lind had the misfortune to be involved in a taxi-cab accident just before Christmas and was badly bruised and shaken, but her many friends will be glad to know that she has recovered sufficiently to be able to fulfil this engagement.

In addition to all the usual activities at the L.S.A., a series of five lectures is to be given (on Mondays at 3 p.m.) by Miss Charlotte Woods on "The Doctrine of Survival"—(1) in Ancient Egypt, (2) in Indian Philosophy, (3) in Greece, (4) in Neo-Platonism and Christianity, and (5) in the Present Day. The first of these lectures is to be given next Monday (January 15th) and the others on alternate Mondays (fortnightly). As a lecturer, Miss Woods is able always to interest her hearers as well as to instruct them, so that this series presents a very welcome opportunity for those who can make it convenient to attend. (See page 17.)

CARRY ON

In an appeal to the members of Leeds Psychic Research Society—which, like other Societies, has had its work badly dislocated by the war—Mr. John Skelly, the President, explains the steps taken to re-organise the syllabus and adds: "Our work must go on; there can be no question of closing down. We are servants of the community and must place our knowledge of the continuity of life and our experience of evidential proof received at the service of all who seek it."

We commend this declaration to others—individuals and societies—who may be in doubt as to where their duty lies.

CONTRADICTORY

Canon Petit, of Birmingham, speaking in Eastbourne recently on "Is Death the End?" admitted the claim of Spiritualism that "it was possible to gain contact with those who had gone before."

The Bible, from Genesis to the Revelation, he said, was full of accounts of visitors from the Unseen. Abraham, Jacob, Joshua and Samuel were all called back again to this world. Angels ministered to Our Lord in the desert, Moses and Elijah talked with Christ. "Was it all a fairy story?" he asked, and added: "If so, tear up your Bibles, you can't place any reliance upon them."

Strangely enough, after this (according to the *Eastbourne Gazette* report) he said "it was not wise to tamper in this way" (by making contact) "with the Unseen World." One would have thought that the example of Jesus, quoted by the Canon, would, in itself, be sufficient to prove that it is not only wise but desirable.

MR. ARTHUR FINDLAY'S BOOK

Although some parts of Mr. Arthur Findlay's latest book, *The Psychic Stream*, were open to criticism (and were criticised in *LIGHT*), there is no doubt that it has attracted attention very forcibly to the claims of Spiritualism. It has been reviewed in many journals and magazines, including the *Hibbert Journal*, which gave three pages to it and concluded by saying: "The book will disturb the orthodox, but they especially should read it. From a large number of the laity it will receive sympathy and approval . . . All must accord to Mr. Findlay admiration for his labours and his style of exposition."

"HOPE" INSTEAD OF EVIDENCE

IN the *Methodist Recorder* for January 4th, the Rev. Dr. H. M. Hughes, an ex-President of the Wesleyan Conference, writes on "The Christian Answer to Bereavement." And, unfortunately for any of his readers who may be suffering from the doubts raised by bereavement, he rejects positive evidence of Survival in favour of Faith in what (using the halting language of uncertainty) he describes as "the hope of eternal life."

"The Christian," he says, "has the *certainty* which is born of faith in Christ." That is doubtless true of some Christians, whose faith enables them to regard a hope as a *certainty*; but it is not true of all Christians, nor even of the majority; for, like other reasoning beings, the majority of Christians want evidence on which to base their faith, and they realise that hope, however strong, is not a reasonable substitute for evidence.

THE CHOICE

Dr. Hughes, it would seem, has some knowledge of Spiritualism and Psychical Research, but not sufficient to enable him to understand the positive nature of the evidence offered. "Many of the phenomena with which Psychical Research is concerned," he writes, "are undoubtedly real phenomena. However fraudulent some of them may have been, they do not all merit this description. The testimony of Sir Oliver Lodge and other men of eminence and probity is not to be lightly cast aside. But because the phenomena are real, it by no means necessarily follows that they prove the presence of discarnate spirits and the possibility of communication with them. On this we must still say that the verdict is not proven."

But if the testimony of Sir Oliver Lodge and other men of eminence and probity be accepted, the verdict is that the presence of "discarnate spirits" and the possibility of communication with them is proved, and that Survival is thereby demonstrated as surely as any fact vouched for by science. So that the readers of the *Methodist Recorder* have to choose between the halting opinion of Dr. Hughes and the positive affirmation of Sir Oliver Lodge and other men of eminence and probity—and that, fortunately, should not be difficult.

ANOTHER CLERGYMAN "RETURNS"

In last week's issue, we quoted a story of a clergyman's "return" to his church at Southsea. A reader (Mr. Edmund Hooke) writes that in a church near Oundle he saw the form of a former Rector beside the new Rector at the Communion service, "taking part as if he was in life and even following into the vestry."

It seems quite likely that incidents of this kind may be frequent; we hear of them only when someone with "open vision" happens to be present.

CHILDREN IN THE SPIRIT-WORLD

Following recent correspondence in *LIGHT* arising out of a statement by Mr. Shaw Desmond, one of our readers, Mr. C. V. Longland, draws our attention to a "message from an advanced spirit" mentioned by Kate Irving in *Clear Light from the Spirit-world* (and quoted in *The Greater World*, March 18th, last year) that: "We have no children born in the spirit-world: our spheres are replenished only from the earth . . . Infants who come over grow with great rapidity and with none of the hindrances or drawbacks which so generally, if not universally, impede their perfect development on earth."

This is in accordance with the teaching contained in most of the messages regarding children received from the Other Side.

BATTLES IN THE CLOUDS

By Hon. RALPH SHIRLEY

GLAMOUR is a word that is defined in the Oxford dictionary as "magic enchantment." The idea underlying it is that the things seen or apparently seen under such conditions are not actually physically present.

Such phenomena, though rare, are supported by very strong evidence. There is, for instance, the record, remarkably fully substantiated, of the visions of the battle of Edgehill during the Civil War, seen in the clouds by numerous spectators three months after it took place. The battle was fought on October 22nd, 1642, and these strange appearances began on the Christmas eve following and continued intermittently for some time. So great was the sensation caused by them that King Charles sent a deputation to investigate the matter. Lord Nugent gives some account of it in his *Memorials of John Hampden: His Party and Times*. The commissioners selected by the King were, we are told, "Colonel Lewis Kirke, Captain Dudley, Captain Wainman and three other gentlemen of credit."

Here, as to a lesser degree in the occurrences at Versailles, the phenomena were not only visible, but also audible. A farmer who also claims to have been a witness of these phenomena at Versailles speaks of the Queen chatting to those about her and another record mentions music, there being no visible source from which the music could come. But in this matter the Edgehill experiences were far the more remarkable of the two. The narrator of the episode speaks of "the clattering of armes, noyse of cannons, cries of souldiers, drums beating and horses neyghing," etc. He speculates whether the "Divell cannot condense the ayre into any shape he pleaseth," for surely, he thinks, some Satanic agency must have been at the bottom of such strange happenings.

An important point is that these occurrences very naturally drew crowds to witness them and the battle was re-enacted in the clouds for many nights. Lord Nugent makes the pertinent observation in this connection, that "the world abounds with histories of preternatural appearances, the most utterly incredible supported by evidence the most undeniable."

King Charles's commission not only bore witness to the genuineness of the phenomena, but actually added their testimony to "the identity of several of the illustrious dead as seen among the unearthly combatants."

The full story is told in a scarce tract entitled "A great Wonder in Heaven showing the late Apparitions and Prodigious Noyses of War and Battels seen on Edge Hill neere Keinton in Northamptonshire. Certified under the Hands of William Wood, Esquire and Justice for the Peace in the said Countie, Samuel Marshall, Preacher of God's Word in Keinton and other Persons of Qualitie. London. Printed for Thomas Jackson, January 23rd, Anno Dom. 1642 (1643)."

The witnesses are described as "all the substantial inhabitants of that (Keinton) and the neighbouring parishes." Mr. Wood, it appears, and certain others were so scared that they "forsook their habitations thereabout and withdrew themselves to other more secure dwellings!" The writer surmises that "it is a signe of God's wrath against this Land for these civil wars."

Curiously enough a similar incident is recorded in Motley's *Rise of the Dutch Republic*, but in this case the phantom battle in the sky took place before the actual conflict and not after, and "in consequence" says the historian, "a dark and fatal termination to his (Count Louis's) last enterprise had been anticipated by many." The account may be read in this well-known work, but the witnesses in this case could not be num-

bered by hundreds as in that of the battle of Edgehill. The record depends on the veracity of five soldiers of the Burgher guard at Utrecht who "beheld in the sky above them a representation of a furious battle." The whole description of the evolution of the armies is stated to have been given, the turn of the tide first in one direction and then in the other, and its ultimate issue in the defeat of the army which advanced from the South East. "The lances of the South Eastern army," we are told, "seemed to snap like hemp-stalks, while their firm columns all went down together in mass beneath the onset of their enemies. The overthrow was complete, victors and vanquished had faded, a clear blue space surrounded by black clouds was empty when suddenly its whole extent, where the conflict had so lately raged, was streaked with blood, flowing athwart the sky in broad crimson streams."

"So impressed," we are informed, "were the grave magistrates of Utrecht with the account given the next day by the sentinels that a formal examination of the circumstances was made, the deposition of each witness under oath duly recorded and a vast deal of consultation of soothsayers' books and other auguries employed to elucidate the mystery. When, therefore, it was known that the patriots moving from the South-East had arrived at Mookerheyde and that their adversaries (the Spaniards) crossing the Meuse at Grave had advanced upon them from the North-West, the result of the battle was considered inevitable."

USEFUL PHANTOM HUT

Mr. R. B. Span sent me an account a number of years ago of an incident in a wild region in New Mexico in which four explorers were overtaken by a snowstorm in a mountain valley and took shelter for the night in a hut from the inclement weather. So at least they all four believed, but when they awoke the next morning they found themselves lying in the open and there was no hut in sight. The curious point, however, was that at the spot where they had been sleeping the earth was entirely bare of snow, though this was lying deep all around them.

It has been contended that those who, like Miss Moberly and Miss Jourdain, experienced abnormal conditions, at Versailles and saw landscapes and people who had existed in the past, but were no longer there, were in what may be termed a somnambulistic state. The solution is a very plausible one as far as this case is concerned, but when we come to the apparitions in the clouds over the site of the battle of Edgehill it certainly seems to break down completely. It is hardly to be supposed that hundreds of people witnessing these sights at the same time were all similarly affected, and if not, the explanation which covers one instance but which fails in another, cannot be held to carry the same weight as if it were applicable to both.

It would be interesting to know if any of those present when the battle scenes were re-enacted in the clouds at Edgehill failed to witness the phenomena, or whether all were similarly hallucinated (if one may use a rather question-begging expression).

It is one of the main difficulties of the Psychical Researcher that when he has solved his problem in a manner entirely to his own satisfaction, he is liable to be confronted with an apparently parallel case to which the solution he has propounded offers no key. It is, I think, impossible to suppose that a camera would have reproduced the strange visions at Versailles. Would it, one wonders, have recorded the phenomena in the clouds at Edgehill? This question is more difficult to answer. To-day the newspaper reporter would have been promptly on the spot with his camera, but the phenomenon is not available. Thus does nature baffle us. Will it be always so? Or shall we end by trapping her in one of her unguarded moments? Who can say?

JEWELS OF MEDIUMSHIP

By G. E. WRIGHT

SO few are those Mediums who possess the power to produce materialisation that it would not be any exaggeration of expression to describe them as jewels of mediumship, who, as such, might well be cherished and protected, even as actual gems are cherished and protected. And yet it often happens that they themselves, in their own personality, are by no means highly-valued and regarded, but that value and regard are centred mainly on the spectacular demonstrations that are produced through their agency and instrumentality.

Thus it comes about that while they are continually giving, they on their part receive but little, sometimes not even sympathy. From the manifestations that are presented through their mediumship they obtain practically no satisfaction or pleasure, being at the time in their trance condition, oblivious of these manifestations; while, following their arduous psychic ordeal, they often suffer much as a result of the tremendous strain and depletion that they have undergone during the séance.

Moreover, even when they again become normal they are not, in truth, normal in the sense of normality among people in general, so much do they differ from the majority of mankind. This being so, it would appear that our attitude towards them should be not only sympathetic, but even protective, and not least so against themselves; for, while so much in need of protection, they are often most weak in protective qualities, and it seems probable that instances of doubtful phenomena or palpable fraud are due in large measure to the inherent weakness that appertains to the peculiar qualities belonging to their class or type; qualities not merely psychical, but also mental and physical. Even if their abnormal general condition be disputed, it must be admitted that the work in which they engage does of itself cause great disturbance of body and mind.

If it is alleged that these Mediums are prone to view their powers as so much merchandise, it cannot be denied that the same may be said of many of the people who seek to avail themselves of the fruit of those powers, and yet have very little regard or sympathy for the personality, the feelings or the loneliness of the human instrument through which those powers are exercised. In many instances, while these Mediums are eagerly sought after for what they can give, they are otherwise more or less neglected, partly perhaps because of their social status. (On this point it is interesting to note that the Delphic priestesses were usually selected from some family of poor country people.)

There are, of course, other factors contributing to this neglect, not the least being that of a certain unwillingness on the part of the Mediums themselves to submit to any discipline or shepherding, such as friends have sometimes sought to apply to them for their own good. If this barrier could be surmounted it might be possible to win them over—preferably in the early stages of development—by pointing out to them some of the advantages that would accrue to themselves under a system of agreeable control, or rather management, whereby they would be relieved of all organising drudgery, a good deal of psychical and physical fatigue, and particularly of overwork; which last is probably largely responsible for those phases of their efforts which sometimes give rise to challenging and damaging discussions among the general public and even in the ranks of Spiritualism.

The view that this article attempts to present is addressed principally to the various Spiritualist organisations that are strong enough and sufficiently disinterested to shoulder the task that is herein advocated; a task which, as already suggested, may result in the raising of this form of mediumship above all suspicion and, as it were, placing these rare jewels of psychic power in a setting that is worthy of them, and wherein both gem and setting may be kept untarnished.

LOOKING FORWARD

"Thy peace shall be in much patience"

—Thomas à Kempis.

"Seek peace, and ensue it"—Ps. xxxiv., 14.

WE travel on into the Truth of God,

Whate'er our path, our passion or our plight;
From age to age we tread the springing sod,
The steep, the storm, the darkness and the light,
And follow on, from world to world above,
An Infinite of Beauty, Truth and Love.

And though red ruin fall on us to-day,
And strip us as a tree before the wind,
Nor wit, nor will in us, suffice to stay
This wanton wreckage of our human-kind,
Amid the ruthless hours that round us roll,
Sweet is the solace of the secret soul.

But roses shall be lovely, lilies fair,
And sacramental seasons come and go
These many days, or e'er we grow aware
Of much that it behoves us now to know,
While deep within the Bird of Vision sings:
Man is the creature of a thousand springs.

So let us round our lofty evergreen,
Its every taper lit as of a star,
Go listen to the songs of the unseen,
That steal in on us from beyond the bar,
And cheat our hearts of sorrow and release
A very presence of the Prince of Peace.

E. M. HEATH.

THE PASSING OF 1939

"1939 has gone. The New Year brings hope. In 1939 I said that there would be no air raids on civilian populations, and when the world was frozen hard and still with winter frosts, the guns would be silent—an unofficial truce was observed on Christmas Day—and that from the time of this silence, Peace would be in the air.

"I still hope for Peace talks and Peace this year—perhaps before the lilies bloom again. In any case, do not be discouraged."—From *Bournemouth Times*.

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A GUIDING LIGHT

By E. A. S. HAYWARD, O.B.E.

DURING the voyage of my wife and self to Canada in 1932 (when we went to Winnipeg to sit in Dr. Glen Hamilton's Circle) we made the acquaintance of a charming and talented Scots girl who was on her way out with some relatives who lived near an Indian Reservation in a very isolated part of Northern British Columbia. She was an artist and a sculptor; also very practical. We discovered, too, that she was very psychic. Many months later we received an interesting letter from her relating an unusual psychic experience that she had gone through. I give her account in her own words:

"Returning one December night, when the snow lay deep upon the countryside, from a visit to the Indian Mission, about eight miles from our little town, I remarked to my friend who was driving the car: 'We must not forget that icy rut we noticed on our way out, for should we get into it we will surely be stuck!' Unfortunately the mountain road was very narrow at that place, and we did get into it. After many efforts to get the car on the road again, we decided that the only way of extricating ourselves was with a horse and towing chains. Without hesitating I set off back to our friends at the Mission to get help, leaving my friend with the car. I was in excellent hiking form, being in the habit of walking every week-end many miles in all weathers.

"Night had already fallen, but after walking only a few hundred yards, and rounding a bend in the road, I became conscious of a light. I turned round, looking up, thinking perhaps it was the moon shining, instead of which I got snow on my face, as a storm was starting. So I pushed on, mentally chiding myself for expecting to see the moon, when there were thick snow clouds about.

"Nevertheless, I had gone very little further, when again I became aware of a light behind me, and I could see my shadow in front of me on the snow. I began to feel a little nervous, but told myself not to be foolish, and that there was nothing, absolutely nothing, to be afraid of. Still the light persisted. Then I mentally invited it to stay with me to keep me company and free from fear in my lonesome journey through the woods. Immediately the light became brighter, so that I was conscious of a brilliance around my head and shoulders. I did not dare turn my head, or look behind this time for fear of losing the light. Before me, and to each side of me, stretched my shadow, dark on the snow, forming a cross, with my feet at the intersection. Whenever the ruts in the snow became deep, or the road in any way more difficult, the light became brighter, showing me my way. As I approached the village, where there were lights and people, the light disappeared.

"When I returned with the necessary help, my friend expressed astonishment at my speedy return. I then realised that I had walked the three miles to the village far more quickly than I had ever done before, and with never a slip nor a false step."

Our young friend was undoubtedly helped and guarded by this psychic light on a journey through difficult country in trying weather, and with the additional hazards from wild animals, which she does not even mention.

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JANUARY SESSION, 1940

Group Clairvoyance, Thursday, January 11th, at 3 p.m.—
Mr. W. H. REDMOND (limited to 8 persons)

Saturday Afternoon Lecture, January 20th, at 3 p.m.—
Mrs. KINGSLEY TARPEY

February, 1940. Monday, 19th at 3 p.m. and Monday, 26th at 5 p.m.
Two Groups for Mr. JACK WEBBER (Physical Medium)
(Members only, 10/6; Seats can now be booked)

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SUNDAY, JANUARY 14th, at 6.30 p.m.
Major LEITH HAY-CLARK

Mrs. NAN MACKENZIE

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SUNDAY, JANUARY 14th.

11 a.m. Mr. H. Ernest Hunt, Address

6.30 p.m. Mr. Vigurs, Address

Mr. Armand Wilson, Clairvoyance

WEDNESDAY, JANUARY 17th, at 7.30 p.m.

Mr. F. Jordan-Gill, Clairvoyance

THE WHITE EAGLE LODGE

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Sunday Services are now held at 3 p.m.
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Sunday, January 14th, at 3 p.m.

Address by Mr. Ivan Cooke

Clairvoyance: Mrs. Grace Cooke

The Lodge will be open if possible during the hours of daylight
each week-day for private prayer, help and comfort for
those in need.

SPECIAL NOTICE

Mrs. ANNIE BRITTAIN

desires to inform her clients that she is at 27 St. Stephen's
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and WEDNESDAYS, from 11 a.m. until 5 p.m. Phone Bayswater
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WIGMORE HALL, 36 Wigmore Street, W.1.

Sunday Services at 11 a.m. and 3 p.m.

January 14th. 11 a.m.—Mr. DAVID BEDBROOK
Clairvoyante: Mrs. Dolores Smith
3 p.m.—Mr. MAURICE BARBANELL
Clairvoyante: Mrs. Stella Hughes

Wednesday Meetings, 12.30 p.m.

With Address, Questions answered and Clairvoyance.

Wednesday, January 17th. Mrs. HEWAT McKENZIE
Clairvoyance: Mrs. Helen Splers

DAILY ACTIVITIES

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

Friday, January 12th, 6 p.m. Psychometry, Mr. W. H. Redmond
(20 sitters).

Saturday, January 13th. New Year's Party for Members and
Friends. 3 to 6 p.m., Visitors, 1/-.

Tuesday, January 16th, 2.30 p.m. Group, Miss Jacqueline

Wednesday, January 17th, 2.30 p.m. Group, Mrs. Helen Splers

Wednesday, January 17th, 5 p.m. Group, Miss Eveline Canon

Monday, at 2.45 p.m. Lecture-Demonstrations by Mr. HORACE
LEAF, F.R.G.S., on "The Power of the Mind over the Body"

January 15th. How to be Healthy.

After the Lecture, Mr. Horace Leaf will give demonstrations
of Healing, assisted by class members. Patients invited.

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Every Wednesday, 2.30 p.m. Public Classes, conducted by Miss
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Tea 6d. extra. First Wednesday of each month will be devoted
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Every Thursday, at 2.45 p.m. Series of Lectures by Mr.
ERNEST HUNT, on The War in Relation to—
January 11th—World History; January 18th—The Bible;
January 25th—Israel-Britain. Admission 1/-, Tea 6d. extra

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