

# LIGHT

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## ON OTHER PAGES

### WHO ARE THE OBSCURANTISTS?

Review by H. F. PREVOST  
BATTERSBY—page 100.

### On the Ninth Day: A PSYCHIC INCIDENT —page 99.

### Universities and Psychical Research —page 101.

### Anglican Rector's Appeal to Modernists —page 102.

### Psychic News from Overseas —page 103.

### Miss Cummins's Scripts: The Age of the Beast By E. B. GIBBES —page 104.

### The Christian Heaven By Mrs. OLIVE GILLESPIE —page 106.

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## NEW ROADS IN PSYCHIC SCIENCE

By J. CECIL MABY, B.Sc., A.R.C.S., F.R.A.S.

DR. WILFRID GARTON'S articles in *LIGHT* (January 25th and February 1st, 8th and 15th) are a very welcome and healthy attempt to get down, at long last, to fundamentals in Psychical Research. Dr. Garton, like one or two other recent writers and lecturers, undercuts at one stroke all the foolish acrimonious argument which surrounds the subject: an argument about the *pros* and *cons* of so-called supernormal phenomena that has been wasting the substance of Spiritualists and Parapsychologists alike for the last century, as Barrett, Doyle, Lodge and others have repeatedly and so justly deplored.

Experienced investigators and critical percipients of psychic phenomena have, despite recurrent fraud and delusion, had no doubt of the genuineness of the main classes of such phenomena for many years now. Men of such talent, acumen and experience as Crookes, Lombroso, Richet, Bozzano, Lodge, Geley, Osty, McDougall, Carrington, Shrenck-Notzing, Bisson and Price (see Mr. Harry Price's last book, *Fifty Years of Psychical Research*) have all attested in no uncertain terms to the scientific validity of the principal mental and physical phenomena. And even cautious critics such as Messrs. Soal, Dingwall and Whately Carrington have been forced to admit the reality of some happenings on particular, well-controlled occasions. Whereas many other famous names (*e.g.*, Wallace, Gurney, Lang, Myers, Barrett, the Sidgwicks, Hodgson, Flammarion, Schiller, Prince, Bergson, Doyle, Tillyard, and so forth), just as weighty and authoritative in one way or another, might be added to the list.

Scientific progress, like all true progress, has invariably rested mainly with brave and energetic individual pioneers. And it seems to me to be of no account whatever that Orthodox Science or, to be more specific, the English S.P.R., does not choose to admit the reality of the various paranormal phenomena in its official and corporate capacity. Still less, of course, does it matter, when individuals, however gifted or experienced, endeavour to undermine the main structure of Psychic Science by particular criticisms (often perfectly valid) or innuendoes. Such persons tend to lose sight of the wood for the trees; and to hear them talk one would imagine that, as Mr. Harry Price puts it in his last book, the history of Spiritualism was, indeed, the history of fraud, and of fraud alone. But such insinuations are as malicious as they are untrue; and it would be equally misleading to state, by way of generalisation (beware of all generalisations!) that the history of Spiritualism was without blemish, and that Psychical Researchers were the most amicable and tolerant people in the world.

Mr. Harry Price has now clearly stated just what types of phenomena he is satisfied are genuine, covering most of the main classes; and his testimony, based as it is on a lifetime's experience of Mediums and manifestations of all kinds, and highly coloured as it is (if he will forgive me for saying so) by the seamy side of spiritistic and paranormal phenomena—his testimony, I say, should be worth its weight in gold to those who have any doubts or prejudices to dispel. For whatever we may think of Mr. Price's apparent materialism



and rather case-hardened heart, we cannot doubt his integrity of purpose or his freedom from tom-foolery.

#### THE PHILOSOPHICAL ASPECT

On the other side, philosophers such as Bergson, Broad and now (as new President of the S.P.R.) Prof. H. H. Price, have also made many frank admissions and not a few useful, constructive suggestions as to Psychical Research; while exceedingly able biologists and psychologists such as McDougall, Driesch, W. James and Richet have done likewise. And I regard Prof. Price's recent address to the S.P.R. as marking what should prove to be the beginning of a new, more rational and less vituperative epoch in the progress of our subject, if only other investigators of the younger (post-war) generation will follow his lead.

Talks and correspondence with men such as the late Dr. Schiller and Prof. McDougall, Dr. Rhine, Mr. Saltmarsh, Mr. Tyrrell, Mr. Price, Dr. H. Carrington and Mr. W. Carington, Mr. Soal, Prof. Price, Mr. Drayton Thomas and many others now active in this field have convinced me that there is plenty of critical talent of exactly the right kind available for a forthcoming synthesis of our accumulated knowledge, of profound significance. But, first, we must all put aside our petty foibles and personal grudges, which alone, perhaps, are hindering Psychic Science from climbing the inspiring heights that lie ahead.

Both biologists and psychologists are looking to Psychical Researchers for a genuine lead. For they are, if they have the honesty to admit it, at an *impasse*, vitally and psychologically speaking. Materialism and Victorian mechanics have obviously failed lamentably to fulfil the hopes of the Kelvins and Herbert Spencers of those days. Present socio-political conditions have likewise proved the bankruptcy of such shallow philosophy on the grand scale, for all the world to see.

A more spiritual and vital philosophy is what the race of man most urgently and ardently desires. And professional philosophers will not be slow, once they have a scientific foundation to build upon, to spread a new and rejuvenated culture amongst the general

public. But at present they are far too timid, too hide-bound by official academic conventions of thought, which—were they only more manly and determined, morally speaking—it should be their first aim not merely to foster, but to outgrow. What use to man is philosophy, if it is not speculative, inspiring, creative? Nothing more than a dull, if useful, training in logic and methodology.

For these reasons I congratulate Professor Price for his temerity in gaily bursting asunder the cobwebby prison doors of old Orthodoxy; Mr. Harry Price for having written boldly and independently about both the genuine and dishonest sides of Spiritualism and Psychical Research (*loc. cit.*); and men such as Dr. Wilfrid Garton and Major Howgrave-Graham for their boldly definite pronouncements. Dr. Rhine, Mr. Dunne, Mr. Tyrrell and Mr. Saltmarsh have likewise contributed various impetuses, in their own ways, to modern Parapsychology. And, whether they be right or wrong in their suppositions (a state of affairs that will automatically be adjusted in due course, as Prof. Price indicates), they have at least kept the wheels moving in the right direction; at the same time creating public interest that is so badly needed.

#### PHYSICAL ASPECT OF THE PROBLEM

For myself, I hope that I have been able to do a little, too, by clarifying, with Mr. T. B. Franklin's help, the situation with regard to the contentious subject of dowsing and divination: a subject that Mr. Battersby has dealt with so competently (*LIGHT*, Dec. 21st, 1939, and Jan. 25th) in his reviews of our book and our friend, Capt. Trinder's. Nor have we by any means finished with this subject, but are now hard at work again on the electro-medical and samples and "serial numbers" problems, respectively; with evidence accumulating to show decisively that a reliable physical basis for the latter, at least, exists in terms of atomic structure and specific radiations. And if that can be proved, then certain simple aspects of clairvoyance (though not complex ones or "psychometry") might also be understandable.

The same kind of argument applies to telepathy, the radiological aspect of which Dr. Garton rejects in his article (*loc. cit.*)—a little prematurely, perhaps. For Cazzamalli has shown by many carefully directed experiments with automatic recording apparatus, that human subjects under emotional stress and during certain "psychic" states, tend to emit short-wave wireless effects. I have been able to confirm Cazzamalli's claims, using delicate dowsing-type methods of detection (see *The Physics of the Divining Rod* and *LIGHT*, June 16th, 1938) and believe that this simple undifferentiated form of emotional radiation may very well explain a large class of so-called telepathic phenomena. Certain willing-games, some, if not all, of Mr. Soal's results with "Marion," the Brugmans experiments, my own experiments in simple telepathy (see ref. above), Mr. Tyrrell's results, and many others, in which specific mental images are not in question, and the agent and percipient are relatively near to one another, may be explicable in terms of Cazzamalli's rays. Dowzers and potential dowzers seem to be highly sensitive to such wireless-type emissions, and it is my preliminary conclusion that medical detection of seats of disease by rod or pendulum are almost certainly made in like manner in many, if not all, cases.

If I am right in these ideas (based on long experiment, not yet at an end), then the divining problem, and with it certain phenomena of Psychical Research, will be further clarified; leaving the more purely mental (?) phenomena in a better defined category. These remarks also have a bearing on Mr. Battersby's review, in *LIGHT* for January 25th, 1940, of Capt. W. H. Trinder's new book on Dowsing, as Trinder uses just such methods, and is very expert—as Mr. Harry Price has admitted and I can personally testify\*—with samples, "serial numbers" and coloured detectors.

A little later on, I hope to publish full details with regard to these conceptions and observations in a book

(Continued at foot of next column)

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## ON THE NINTH DAY

## SARA, LADY BLOMFIELD

ON the last day of the old year, Sara Louisa Blomfield passed into the radiant world to which her gracious and loving spirit so truly belonged. She had always been an ardent seeker after Truth, and one who felt deeply the sorrows of the world. Her spiritual energy and capacity for selfless devotion increased as the years passed, and was expressed in her ceaseless activity in causes for the alleviation of suffering. The Missions to Seamen, the Howard League for Penal Reform, the Save the Children Fund, the League of Nations Union, and the Animal Defence Society found in her a firm friend and valiant ally.

As a member of the London Lodge of the Theosophical Society in early days, Lady Blomfield studied the beauties and eternal verities of the ancient religions of the East. Later, the Bahai Revelation, proclaiming the Unity of Mankind and the same fundamental truth in all religions, attracted her eager and progressive spirit and gave her a vision of the New World Order destined to come when these dark days have passed.

In Geneva, during the active years of the League of Nations, she held private conferences for "The World's Supreme Peace," believing that no lasting concord could be built on any but a spiritual foundation. These gatherings were attended by people of many races and creeds and were addressed by thinkers and teachers of spiritual eminence from all parts of the world.

With regard to psychic phenomena, Lady Blomfield never sought sentient communication with the other world, fearing to disturb the peace or activities of those

(Continued from previous column)

devoted to my personal experiences and laboratory experiments in Psychical Research, written on similar lines to that on dowsing, in collaboration with Mr. T. B. Franklin. And in so doing, I shall not hesitate to speculate boldly in the way that Prof. H. H. Price (*loc. cit.*), Mr. Harry Price, Sir Oliver Lodge and now Dr. Garton have done with regard to "persisting emanations" or residual "psychic atmospheres," on the one hand, and a "psychic ether" or "other-world substance," on the other. For such postulates, however hazy and ill-defined at present, appear to be essential to the ultimate interpretation of "psychic" phenomena. Nor are they at all far-fetched, judging from ectoplasmic phenomena, telekinetic actions, infra-red effects of various kinds, thermal and electrical disturbances near to such abnormal phenomena, the Cazzamalli type of psycho-radiant reflexes, certain mesmeric (as contrasted with purely hypnotic) effects, and many of the stranger "mental" phenomena so well known to Spiritualists and diviners, such as "psychometry," thought transference, clairvoyance, specific diagnosis and even detailed precognition.

But, rather than throw all caution and physical science to the winds, and fall into a purely mystical debauch, in which *anything* is possible and *nothing* explicable, I suggest that we should first continue to refine our physical instruments and technique to their limits, since all these problems obviously possess their physical points of contact and apparent departure; just as mind manifests principally (even in mediumistic phenomena) through and by virtue of a central nervous system†. And, so far, any evidence that we think we possess of *discarnate* minds is purely inferential, whether we like it or not; though this is, of course, no final argument against their existence.

\* Using a pendulum, Trinder recently correctly diagnosed the relative purity for drinking of 10 test-tubes of clear, colourless water, as to the identity of which he was scrupulously guarded against all sensory or else telepathic clues... This in my laboratory.

† An expert medical friend tells me that experiments with decorticated apes have proved that when the brain itself is damaged or atrophied, then the spinal cord tends to take on its functions. Hence, the nervous mechanism appears to be essential after all.

who had passed on, but she joyfully received any genuine message which came to her and had many experiences which she treasured dearly.

It seems only natural that now she herself should give an emphatic sign of comfort and reassurance to the sad household bereft of her earthly presence.

Lady Blomfield's daughter, Mrs. Basil Hall, sends the following account of an interesting and significant experience:

"On the ninth day after her passing, and at the precise hour, seven o'clock, the house bell rang three times distinctly. I was sitting in the library, reading, and the door was ajar. I heard the bell and I also heard a maid (Louise Derntl) come up the kitchen stairs and go to the front door. A moment later she came and asked me if I had rung for her. I told her I had not, and suggested that it might be the back door, but she said she had looked there first and that there was no one to be seen, either at the front door or at the tradesmen's entrance. The postman had not called. I told her to go up to my husband, who was still dressing for dinner, which she did, but came down with the news that he had not touched the bell. The other maid was out, and the only other occupant of the house was my late mother-in-law's companion, who has two rooms at the top of the house, and, being accustomed to wait on herself, never uses the bell. Nevertheless the maid asked her if she had rung and was told that she had not.

"When I realised that no human agency had touched the bell, I looked at the clock and saw that it was just past seven. It occurred to me then to note the date, the ninth of January, and at once I felt sure that the ringing of the bell had been a sign to me of comfort and reassurance.

"It is all the more impressive when one remembers that the *ninth* day after the passing has a special significance in the Roman Catholic Church (to which all my mother's ancestors belonged), being believed to be the day of the soul's first awakening. In the Bahai Faith, in which my mother was an ardent believer, the number 9 figures as a holy sign of divine unity and completeness, so much so that it appears as a symbol on most of the Bahai publications.

"Another 'evidential' point is this: My mother often used to ring *three* times to distinguish her summons from all others.

"The three rings were firm, well separated and distinct, as if the bell had been used deliberately with particular emphasis and meaning."

## "PSYCHIC EXPERIENCES THROUGHOUT THE WORLD"

MR. E. A. S. Hayward, O.B.E., and Mrs. Hayward have crowned many years of self-sacrificing work for Spiritualism in this and other lands by writing a book which all Spiritualists should hasten to read and then commend to their friends and acquaintances. It is entitled, appropriately, *Psychic Experiences Throughout the World*, and is published in a very attractive and serviceable form at 8/6 by Rider.

Mr. and Mrs. Hayward relate first how (chiefly through the voice mediumship of Mrs. Wriedt) they were convinced of the reality and value of communication with their son and daughter on the Other Side; and then they tell of their labours of love in commending and explaining their knowledge to interested people in this and many other lands (including America, the Far East, Italy, and Greece), and how, in so doing, they made the acquaintance of many of the best-known Mediums and Investigators.

We hope to publish a considered review of the book soon; but, meanwhile, we can join with Mrs. Hewat McKenzie (who provides a Foreword) in commending it very heartily.



## WHO ARE THE OBSCURANTISTS?

By H. F. PREVOST BATTERSBY

WHEN delivering the Conway Memorial Lecture on Obscurantism, Lord Horder quoted approvingly the remark of J. C. Hare that "the real Obscurantism is bigotry, in all its forms," and proceeded to review the operation of Obscurantism in Literature, Politics, Art, Law, Metaphysics, Mysticism, Medicine and Religion.

A physician of his eminence is as well placed as any man to make such a survey, since it is the privilege of his profession to meet men distinguished in all the provinces with which he dealt, and the announcement of his faith that "the thing that works brings me more conviction than the thing which seems logical," promises well for such a review.

It is, of course, in the study of the obscurant elements in his own profession that one looks most eagerly for guidance, and he tells us, at the outset, that "in matters of *Health, Disease and Medicine* the influence of Obscurantism has been, and still is, marked," and he instances, as an obscurant notion, that we can make a nation fit without some attention to the amenities of life.

Medicine, he tells us, has had to emancipate itself from the bonds of Magic, Religion and Metaphysics; and he seems sure that the emancipation, as far as it has gone, has been entirely to the advantage of the healing profession, since the era of scientific medicine which began with William Harvey three hundred years ago.

It is permissible to wonder how far *has* the emancipation gone. Has medicine ever accepted, will it ever accept the addition of new knowledge to its curriculum without a desperate resistance?

Since Harvey, indeed! Would Harvey have dated that era if the doctors had had their way?

Lord Horder has some illuminating things to say of later novelties.

"The frequent request for some form of electrical treatment" seems to him "a sign of the same hankering after the mysterious."

Nature Cures and the Herbalists share his contempt. To be consistent, he says, "the Nature Curer should still get his heat and light from the sun or from two flints struck together," and it amuses him that "in country districts nettle tea is still the popular remedy for nettle rash."

He forgets that it was the Nature Curer who taught the ignorant physician the curative properties of sunlight, and that it is not only the Herbalist's patients who have had cause to be grateful for *urtica urens*.

Homœopathy he describes as "a specious theory engendered in the mind of its discoverer by the captivating suggestion of words," and Osteopathy as having "been born in an atmosphere of emotional Obscurantism," an atmosphere in which also it would seem was bred the "mystical" preference for uncooked vegetables.

"The acme of Obscurantism in matters of Health," he says, "would seem to be reached in the 'authorised literature of the first Church of Christ, Scientist,'" and he adds, quoting certain paragraphs from *Science and Health*: "It may appear strange that many thousands of seemingly intelligent people affect to understand all this, and many pages like it, and yet lead safe lives in the ample bosom of Society."

Well, those of us who have wrestled in vain with Mrs. Eddy's disordered rhetoric can sympathise with his astonishment, but one can be surprised also at his missing the significance of these millions of adherents to a logic too dislocated to support a meaning.

That, however, he should understand, since logic, he

has told us, means less to him than achievement; a preference which appeals to them also.

The question asked of every unorthodox system of healing is, Does it work?

Christian Science works, because there is profound truth behind Mrs. Eddy's muddled thinking, and those who, in spite of *Science and Health*, can conceive the supremacy of mind over matter can cure themselves of ailments orthodoxy can do no more than certify.

"The man thinks he is healthy because of his belief," says Lord Horder; "he is not; he is healthy in spite of it."

Yet Lord Horder must have known men die of diseases which they did not have; death from cholera-fright is a commonplace in the East. So, if belief can make men unhealthy, surely it can make them healthy, too, and the medicine that can heal a diseased mind be as potent as any drug prescribed for a diseased body?

### "WHICH TEMPLE YE ARE"

These thoughts on Lord Horder's lecture have been precipitated by the publication lately of an interesting volume which has a view-point so precisely opposite, that it is a challenge to the accepted sanity of our every-day ideas.

There is much in it that I do not understand, much that, quite possibly, I am incapable of understanding; but, even so, one does feel that it makes good its title imparting a consciousness of temple precincts rather than those of a common lodging-house.

Far from agreeing with Lord Horder that a man is healthy in spite of his beliefs, Mrs. Gordon Kemmis holds that not only is a man's health largely influenced by his beliefs, but that, when lost, it is by right belief that it can best be restored to him.

In so far as it emphasises the overcoming power of mind, a resemblance may be found between Christian Science and the teachings of Mrs. Kemmis, but whereas Mrs. Eddy was accurately described as having "like a petulant woman at a chess board, swept the whole gamut of physical law right out of the universe and called it nothing," Mrs. Kemmis is content to accept what she cannot explain, and to serve as an Interpreter of the problems within her understanding.

She does not desire to spell Mind with an explanatory capital, and, though she describes Evil as a false state which has no principles, she is free from that fear of "outlining error" which is the outstanding tabu of Christian Science. Yet she does "consider the blotting out from the conscious mind, and—more important still—from the subconscious memory, of the images of thought suggested by the actual name of the affliction, to be a most important and vital aspect of treatment."

Her more friendly attitude—if one may so describe it—to "mortal mind," is evinced by her desire that the spiritual therapist should work in harmony with members of the medical profession, though that, she admits, can only be done where medical practitioners are "truly illumined and redeemed in outlook, thereby making co-operation possible."

Perhaps no better test of that illumination could be devised than by placing in their hands the sample charts which are supplied with this volume.

The first is merely illustrative of the sequence of thought and motion in the giving of a spiritual treatment for so simple a matter as a sting.

These forms of Intercession, Denial of Evil, Affirmation of Truth, and so forth, I can well believe to be effective; recalling to mind the case of a small boy, brought up in the Christian Science faith of his parents, who, stung by a wasp in the sensitive tip of his finger, merely remarked on the insect's attitude, and, like St. Paul and the viper, shaking it off and feeling no harm.

So much for belief and states of health!

Chart II. is for Diagnosis in Treatment; the most intriguing and, perhaps, the most important of them

(Continued at foot of next column)

*Obscurantism*, by The Lord Horder, G.C.V.O., M.D.  
London. Watts & Co. 1938. 2/-.

*The Human Temple*, by E. Mary Gordon Kemmis.  
London. The C. W. Daniel Company, Ltd. 15/-.



## WHAT OUR READERS ARE SAYING

## UNIVERSITIES AND PSYCHICAL RESEARCH

SIR,—The reference in *LIGHT* and other papers to a Studentship for Psychical Research having been established at Cambridge University is being presented, I notice, in a way which gives one the impression that this is going to be the first research of the kind ever conducted in a British University. Permit me to correct this impression.

London University was first in admitting the subject as suitable for post-graduate research. The work was carried out by me at King's College, London, for a period of four years, Professor Aveling, Head of the Psychological Department, being the Supervisor. A paper on the work, illustrated by lantern slides, was read at a meeting of the British Psychological Society at University College in the summer of last year, and a similar paper was accepted for reading at the meeting of the British Association at Dundee last September, but remained unread because of the outbreak of war.

An illustrated article appeared in the last December number of *Discovery*, whilst other more or less full accounts were published in *The Two Worlds* and *Psychic Science*, and shorter accounts in *LIGHT* and *Psychic News*. In all of them the fact was mentioned that the research was carried out at King's College, London University.

I may add that the first volume of the work, entitled *The Ultra-Perceptive Faculty*, will be published shortly by Messrs. Rider and Co., with the kind support of a grant from the Publication Fund of the London University, and that a second volume will follow later, it is hoped, towards the end of the year.

J. HETTINGER, Ph.D.

## HELP WANTED FOR INVESTIGATORS

SIR,—As no one seems to have taken up Mr. Mann's points on this subject (your issue of 11th January), I should like to offer a few words.

It is all very true, but the difficulties he outlines are not confined to the beginner. In my opinion, hardly anything is more difficult than the formation of an efficiently functioning Home Circle, and that not merely in the Provinces. Theoretically, nothing is easier, but in actual practice the position is quite different.

I am speaking now from a long experience in Spirit-

(Continued from previous column)

all; since it furnishes what one may call a *materia medica* for the physical, mental, emotional and spiritual planes.

One might mention, as a sort of cross-reference, though one which will only appeal to those who have experience of spirit-communication, that many of these so-called States of Misdirection have been recognised on the Other Side as having been responsible for diseases, such as cancer, which have had a fatal issue.

A charming but hot-tempered Italian friend always carried certain pills in his pocket to avert the consequences of his irascible outbursts.

That, in a reverse fashion, accepts the findings of the Chart: the mind producing instead of curing the disease. He would, doubtless, have expressed a preference for calomel as speedier and more efficacious than a spiritual affirmation; but the drug was a palliative, not a cure.

The other Charts, dealing with fevers, skin and circulation troubles, malignant growths and even unemployment depression, would probably be still less to the liking of the medical profession.

But these methods, like those of Christian Science, have proved themselves as not only curative, but curative of diseases about which orthodoxy can only despair.

What shall we say then? Who are the Obscurantists? Those who would utilise or those who would ignore man's spiritual potencies?

(Next week, Mr. Prevost Battersby will review Dr. F. H. Wood's new book, "This Egyptian Miracle." See page 108.)

ualism and also after considerable study of the Home Circle question. Experience shews that the local Spiritualist church is not particularly sympathetic towards the formation of Home Circles—the church function is indeed quite different—though, of course, it may have a members' developing circle, which is not the same thing.

The problem is one which I have found most difficult of solution, and a little ventilation in your columns might prove helpful.

D. JAYE.

## PROPAGANDA CAMPAIGN SUGGESTED

Sir,—In the course of his fourth article (February 15th), Dr. Wilfrid Garton states: "I believe that the only way to obtain the recognition of Psychical Research by official science is to spread the knowledge of the well-attested facts about the subject until they can be no longer ignored. At present, apart from Spiritualistic circles, there is very little knowledge of the subject and, although Spiritualists are doing an enormous amount of good and have brought religion to tens, perhaps hundreds, of thousands of people who previously had no religion at all, I think a drive should be made to increase the knowledge of the subject among those who are interested, but unwilling to combine its study with the acceptance of a new religion."

It is relevant to point out that this is precisely what I advocated in *LIGHT* recently, and it is to be hoped that timidity and prejudice will not prevent something constructive being done towards launching a vigorous propaganda campaign for educating people in the vital facts of existence.

FRANCIS SANDWITH.

## "AGNOSTICISM" AND "BLIND FAITH"

Sir,—I would like to answer the letter from L. C. Forrest in *LIGHT* of February 8th, with an analogy between physically and spiritually blind and deaf. It is a curious fact that blind people are invariably cheerful, contented and happy; whereas the deaf are depressed, isolated (mentally), often suffering repression from the impatience of others.

Now, Jesus Christ gave a striking example as to the real nature of faith. A seed—planted in the earth to await development. Nothing could be blinder, or more quiescent. Yet He declared that through that faith came power. "Mountains" could be removed. In church we say: "I believe"—in the incomprehensible mysteries embodied in the Apostle's Creed. The faithful accept them, "blindly" so to speak, or without controversy, and are assured thereby. But because these tremendous facts cannot be rightly understood by human reasoning (and the dictionary definition of "agnostic" implies the same), Agnosticism is "deaf," and isolated from Faith. If your correspondent, L. C. Forrest, feels he has been led from the Christian Creeds toward Spiritual Truths, then he may probably find himself in the same predicament as Omar Khayyam, who said:

"Myself when young did eagerly frequent  
Doctor and Saint, and heard great Argument  
About it and about: but evermore  
Came out by the same Door as in I went."

M. C. MERRETT.

LONDON SPIRITUALIST ALLIANCE LTD.  
16 Queensberry Place, London, S.W.7

## LECTURE

by

CANON HAROLD ANSON

(The Master of the Temple)

on

"The Christian Doctrine of Immortality"

Thursday, March 14th at 5 p.m.

Members free, Members' Guests 1/-, Non-Members 2/-



## Light

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EDITOR - - GEORGE H. LETHEM

### AS WE SEE IT

#### CLERGYMAN'S APPEAL TO MODERNISTS

SPIRITUALISM has many ramifications, but, primarily, it is concerned with discovering and presenting the psychic evidence which, properly understood, proclaims Man to be a spirit-being whose true vehicle of consciousness is his Soul-body, in which he can and does survive the death of the physical body. As this is the basis of fact upon which all Religion—and particularly the Christian Religion—is built, it would seem to be a reasonable expectation that religious people—and particularly those connected with the various sections of the Christian Church—would encourage Spiritualists in their work and welcome the evidence they offer. Unfortunately, this expectation has not yet been realised, except to a comparatively small degree.

Recently, an appeal has been made by the Rev. A. F. Webling, of Risby Rectory, Bury St. Edmunds, to that section of the Anglican Church known as "Modernist," the members of which seek to bring their beliefs into conformity with the ascertained facts of modern knowledge, but who, strangely enough, have, generally speaking, refused to recognise the reality and validity of psychic facts, however well authenticated they may be.

"The facts, as I see them," said Mr. Webling in a clearly-reasoned letter published in *The Modern Churchman*, "are that the considerations upon which, in the past, Survival was generally accepted no longer carry conviction to thoughtful minds. The teaching of the clergy on what happens at and after death has been (and still, I fear, often is) so vague, or else so confused and contradictory, that persons of even average common-sense are repelled by it; for it is composed mainly of conjectures and inferences from conjectures, which it is entirely impossible to substantiate . . . In the circumstances, it is bewildering to find the clergy (generally speaking) concluding a Herodcum-Pilate alliance with Materialists in ignoring or ridiculing the results obtained from the study of the only evidence which puts this matter beyond question by an elucidation of the (psychic) facts."

Referring to his own psychic enquiries, Mr. Webling writes: "I have received such an abundance of incontrovertible evidence of the continued existence in the fullness of life of many of my friends who in ordinary speech would be described as 'dead' that even my ingrained scepticism has capitulated—I no longer 'believe,' I feel I can say 'I know.'"

Mr. Webling does not suggest that Modernists need abate their allegiance to the Anglican Church should they, like himself, recognise the scientific value of psychic evidence. On the contrary, he expresses the hope that "Modernists, in so many other respects pioneers, will again lead the way in welcoming and using the evidence which alone can establish as demonstrated fact one of the foundations upon which the Christian Religion is based—the reality of a life beyond the grave."

Coming from one of themselves—a highly-respected Anglican Rector—it may be hoped that this appeal will convince Modernists that they are mistaken in supposing that Spiritualism is necessarily a movement to which they should be opposed, however great the misunderstandings between some Christians and some Spiritualists may be; and it should convince Spiritualists that, given patience and perseverance in presenting their case, these misunderstandings will sooner or later be cleared away.

### ON MAKING USE OF SPIRITUALISM!

By W. H. EVANS

ALTHOUGH, in the minds of some people, Spiritualism is simply and solely the study of psychic phenomena, there is a growing number of convinced Spiritualists who realise that one should not confine attention entirely to the phenomenal aspects. If we have a purely scientific interest in them, and are desirous of discovering all that may be known about the "how" and the "why" of psychic phenomena, we must necessarily confine our attention to them. Comparatively few Spiritualists have had a scientific training, none the less, they are able to assess evidence, and by it are convinced that man survives death. For them this is a fact entirely removed from the realm of discussion. It is; and denial of it does not affect them.

For such, the body of teaching and its implications to daily life which has accompanied this fact have a very decided significance. For them, Spiritualism has come to have a very wide meaning, and some declare that Spiritualism is a science, a philosophy and a religion. I shall not dispute this, nor the many and varied opinions held by Spiritualists about psychic phenomena. What I wish to do is to present some ideas of how Spiritualism should help us in daily life.

It can be accepted that Religion should be a guide in life. For many people it is. Its principles, once accepted, often cause much mental upheaval. Indeed, any religion that leaves us as we were before we accepted it is not of much use. The power of religion is its ability to change our outlook.

Most of us are aware how disturbing a new idea can be, especially if it does not fit in with our accepted notions of life. And the truer the idea the more revealing it will be of the inadequacy or falseness of those we hold. And the truer an idea the more workable it is—if we have the courage to put it to the test.

The teachings of Spiritualism should help us to face up to the difficulties of every-day life, and we must be bold enough to follow to their logical conclusions the teachings we profess. Few do; they go so far, but when there is a suspicion that their belief is taking them too far, they draw back. It is then the "buts" and "mights" and "perhaps" appear, and this mental hesitancy is often very disturbing. Still, those who do go on and take the logical steps their belief demands usually find it ends their mental disquiet and gives a decided peace.

Peace, which should be creative, must not be confused with absence of strife, for that may be a condition of suppressed conflict and not psychological peace. True peace is only maintained by a spiritual militancy that compels effort. It imposes self-discipline, often of a severe kind, but it gives strength, tranquillity and power. And the power which comes from peace is above force, it is definitely non-violent, and in these days demands a courage as great, and sometimes greater, than that demanded of those in arms.

Indeed, when we seek deeply into the meaning of Spiritualism we see that its demands are vastly greater than we supposed. The living of the spiritual life is an adventure, a perpetual challenge to our accepted standards of life.

"Fight the good fight of faith, lay hold on the life eternal" (I. Tim, vi., 12).

"This is the victory that hath overcome the world, even our faith" (I. John, v., 4).

"For though we walk in the flesh, we do not war according to the flesh; for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing which is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (II. Cor., x., 3—5).

These sayings make it clear that to tread the upward way is no easy amble through pleasing country, but the work of a pioneering spirit. Just think of those

(Continued at foot of next column)



## PSYCHIC NEWS FROM OVERSEAS

## PROPAGANDA ACTIVITY IN ATHENS

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

I HAVE just had a very interesting letter from Captain Constantin Mélas, C.B.E., one of the leading members of the Metapsychical Society of Athens (which, as you know, we helped to found during our visit to that city). It will give the readers of LIGHT some idea of its activities and the rapid growth of interest in Spiritualism there.

In addition to its ordinary work of instruction of its members, the need was felt of reaching a wider audience, and, accordingly, last year the President (Professor Iotopolon) gave three public lectures dealing with certain phases of psychic phenomena, which aroused much general interest.

In continuation of this effort of public propaganda, Captain Mélas (a retired officer of the Greek Navy who has also held many important Government appointments, including that of Governor of the Island of Mitylene during the last war, and who for eminent services to the British Navy received the Order of the C.B.E.) has recently delivered a further series of three public lectures. They were given on three successive Sundays in January in one of the biggest halls in Athens—that of the very important and old established Literary Society, the "Parnassus." The President of that Society (also a Spiritualist) introduced the speaker; and Professor Iotopolon (who is a Judge of the Supreme Court and the head of the faculty of Jurisprudence at the University of Athens) spoke on the aims of the Metapsychical Society.

At his first lecture, Captain Mélas spoke of the great Savants of the world who are convinced of the truth of Survival and of psychic phenomena in general; and subsequently of the proofs of the truth of Spiritualism, the teachings it embraced, and discussed the objections raised by its opponents. At the first lecture, contrary to all expectations, the hall was full, and at the later ones there was so great an attendance that the doors to the side rooms had to be opened to accommodate the overflow. A great impression was made on the audience when the lecturer dwelt on the importance and influence of Prayer, giving examples from his personal experiences and from the communications received at his own private circle. Not a single adverse criticism appeared in the public Press; but, instead, the most important public morning newspapers wrote very good and most sympathetic accounts of the lecture, and the evening papers did the same. The *Aeropolis* (the most important paper which caters for the working-classes) also published a series of excellent articles on Spiritualism. The result has been that there has been a great increase in the membership of the Society.

Captain Mélas writes that, prior to the lecture, he had felt great diffidence in his ability to undertake the task successfully, but his wife (who is in the spirit-world) encouraged him by giving him a message to the effect that "it would be a great success, and that he would convince many people." Her words of encouragement were fully borne out by events.

(Continued from previous column)

words, "the casting down of imaginations," and you get to the source of many of the ills of our inner life, ills that eventually express themselves upon the plane of manifestation. For disease of the flesh is often but the outworking of the influences generated in the inner life.

The roots of life are in God, but the direction of that life is in our keeping. How then can we keep that life sweet and healthy if we have "evil imaginations"? A tree is known by its fruits. Can we face up to the implications of this thought? It challenges us to accept the responsibilities of life with absolute honesty.

Spiritualism, then, should help us in this, but for it to do so we must get behind phenomena. Our Spiritualism must be a Way of Life.

## AN ITALIAN MIRACLE WORKER

By ISABEL EMERSON

IN LIGHT of January 27th, 1938, we recounted the case of Emilio Galli, the peasant miracle-worker of Mirteto, who caused such a stir some three years ago, when he was tried on the charge of practising medicine without a diploma. The lawyer for the defence stated that, according to the new theory of "radiesthesia," certain persons, like the peasant in question, are able to sense the radiations given off by injured tissues, and so discover disease. Galli was absolved, but since that time his name has not appeared again in the papers, though he has continued his healing mission humbly and privately. Now a remarkable incident has brought him into prominence again.

Rosanna Venturini, the child of a railway employee in Rome, had been ill for a fortnight and appeared to be dying. Her illness was diagnosed successively by four doctors as bronchitis, bronchial pneumonia, and pleurisy, and her temperature rose to 41° centigrade (about 106° fahrenheit). She was unconscious and scarcely breathing, when Emilio Galli arrived. Her parents had telegraphed to him, remembering that two years before he had healed her of bronchial pneumonia.

Galli first forced the little sufferer to swallow a spoonful of a certain bitter liqueur in whose efficacy he believes, then sat by the bed holding the small hand, which was burning with fever. He was praying silently and appeared to be suffering. After about five minutes, Rosanna opened her eyes, raised her head and smiled. Galli got up, remarking simply: "The child is cured. Take away the oxygen and the medicines, there is no more need for them."

The thermometer now registered 37° (only slightly over normal), the high fever of a few minutes before had entirely disappeared without causing any symptoms of collapse, and when the doctor came he found to his surprise that all trace of pleurisy had disappeared, too!

Galli refuses to accept any recompense for his services. He said to a reporter: "There is nothing remarkable in what you have seen. There is a Supreme Will that orders all and often reverses man's opinions. This case is only one of thousands that I have verified in five years; but it is not my power that works these marvels; it is He Who rules the Universe and Who works through my poor means."

Dr. Quarto Sabbatini, who studies these phenomena with an open mind and was interested in the case of Rosanna Venturini, said: "This cure can be explained by my theory of the origin of disease. Here we have a case of bio-electric-nervous power placed by the Medium at the disposal of the patient, by means of invisible waves which cannot be measured by our present scientific instruments, but which have a manifest action even at a distance. By the help of these bio-electric-nervous waves the patient can recover his electrical equilibrium and restore his organs to their normal functions. For since the state of health depends on the normal functioning of the organs, this can be recovered by the patient with more or less rapidity, according to his absorption of the waves transmitted."

## CANON ANSON'S L.S.A LECTURE.

To all who are interested in the teaching of the Church regarding Survival and the After-Life, special importance will attach to the lecture on "The Christian Doctrine of Immortality" to be delivered at the L.S.A., South Kensington, on Thursday, March 14th (at 5 p.m.), by Canon Harold Anson, Master of the Temple. As was shown in a lecture he delivered at the L.S.A. some time ago, Canon Anson has a clear knowledge of the nature of the psychic evidence for Survival, and also a sympathetic understanding of the reasons why Spiritualists attach so much importance to it; so that it may be expected that these aspects of the subject will receive attention. (See page 101.)



## HOW MISS CUMMINS'S SCRIPTS ARE WRITTEN

## 3—THE AGE OF THE BEAST

By E. B. GIBBES

AFTER spending two months in Sussex early in 1935, Miss Cummins and I returned to London. In April we once more resumed the writing of *When Nero was Dictator*.

At the first sitting the Messenger gave an outline of what he would communicate. I remarked that, as he had explained that so many parchments had been written on earth concerning the adventures of the early Christians, some might be inaccurate records. If these were all engraved on the Tree of Memory as he had stated, I argued that those in the Unseen might perhaps draw from the wrong chronicle. He replied:

"Nay, sister. We hold the true knowledge of that time. For there are many in our Group who lived on earth in those days when first the Gospel was preached. So they sift the false from the true in the many chronicles that are imaged on the Tree of Memory."

"How have you been able to write of the inmost thoughts of Paul and others, which certainly could never have been written down by a scribe?" I asked.

"The strong thoughts, the great thoughts, the fears, the angers, the despairs, all are imaged on this Memory."

"Then you draw from the image of the written parchments, from the thoughts in the Great Memory and from people who lived on earth in those times?"

"Assuredly. Some of the saints who perished in Rome are of our Group. We name them not, for foolish men would mock at such names, wherefore it is expedient that they should not be declared."

The following day the Latin Scribe continued the story from where it had been left off in September, 1931. All that was required was that I should read to him a few paragraphs of that last script (page 81) written in Ireland three years and eight months previously. At the end of the chapter he wrote:

"I have sought to interpret what is set in faded letters upon the parchment. Here endeth the vision of the Mystery conjured up by the Image."

"And did Paul see anything in that vision of the Great War we have been through?" I asked.

"He perceived it as one among many wars. When I spake of men who fought for possession of the creatures, I was telling of war. I am perplexed, for I know not truly what great war is in thy mind."

I explained that all the big countries of Europe had been engaged in a terrible war some time ago.

"But, sister, there have been wars in these countries ever and again through the centuries. Thou tellest me no new thing."

I replied that the war of which I spoke was the most dreadful there had ever been—that thousands had been killed and countries and churches laid waste.

"Thou livest then, in what is known as 'The Age of the Beast.' But the mark of the beast is not upon thy forehead."

I remarked that I couldn't explain that! And he continued:

"It was declared even by John of the Vision that there would be an Age of the Beast, and he said that men would inhabit beasts, living in their bellies, and seemingly it is so."

The Latin Scribe was mystified. Evidently passages he had written puzzled him and he was pondering over the "images" that Paul had witnessed, for he had just transcribed the following paragraphs.

"Many strange creatures passed to and fro upon the earth. The saint had not looked upon their like before. They were in the semblance of serpents and locusts, bearing men, women and children in their bellies; but they did not devour them; they spewed them forth; and at times such creatures travelled with the speed of a shooting star.

"The face of the heavens was also changed. Flocks of great birds journeyed across the skies, and these

too bore within their bodies the shapes of men and women." (Page 81).

The above may be taken to mean our trains (serpents) motor transport (locusts) and aeroplanes.

Like others of these messengers, the Latin Scribe was afraid that he might at times improperly influence our minds. He ended a script with the comment: "We will not tell many tales of the Mysteries for we would not corrupt your minds." I remarked that I thought we were now fairly steadfast in our beliefs, but was met with the following rebuke: "Be not proud of thy steadfastness. Make no boast of it, for the tempter is ever at hand."

These writings are often interlarded with similar pious rebukes. Such rebukes, I need hardly say, are quite foreign to the mind of Miss Cummins, who writes them down.

## OBLIVIOUS TO EARTHLY EXCITEMENTS

We continued our sittings for *When Nero was Dictator*. As remarked elsewhere, these old scribes seem to be quite oblivious to any earthly excitements and vibrations. My notes on Jubilee Day, May 6th, 1935, run as follows:

"Leaving G.C. asleep at 8.15 a.m. and having spent the morning with a friend at the corner of Half Moon Street watching the procession, I meant to allude to the celebration . . . but I had no chance. These strange individuals are not amused. They got going without delay in the following manner."

"Silenio. Greetings, sister. Here is the Scribe."

"The Latin Scribe. Grace and peace be yours, scribe of the Inkhorn. I would take thee to a high hill and show thee a bird's view of the Roman world of our time. Open thine eyes and perceive THE ROMAN WORLD. It was an age," etc., etc. And without pause he commenced Book II. By this time the Latin Scribe had dropped his salutation "Peccavi" and adopted the old Messenger's.

On May 17th, 1935, he decided that the chapter written in the presence of Mr. Shaw Desmond might now be woven into the story. After some preliminaries he wrote: "It would seem that the script concerning Poppaea might now follow the script of Pomponia, only I would change the first words of it. Read the last words concerning Pomponia and then the first concerning the harlot Poppaea—of whom it was rightly said that she possessed all things save honour."

I produced the script written in October, 1933, and, beyond substituting a few words of the opening line to make it follow the narrative more easily, nothing else was changed by the Scribe. Having altered it to his liking he merely wrote: "Now read the last sentences." I did so and he commenced Chapter 23.

All this was achieved without confusion. It was as though it had been already taken from some other scroll and now woven into the earthly one through Miss Cummins. The story continued without a pause.

The following is an example of the retentive memory of these old scribes—or some may prefer to take the view that it is merely a sudden lighting up of the sub-conscious mind of Miss Cummins. Before a sitting at the end of May the Latin Scribe suddenly wrote: "The Messenger sayeth that it would be well to seek the roll which tells of James and the Sicarii, in the Ephesian Script—not now but for the next time of our meeting, and I may draw a few words from it then."

Now, in order to shorten *The Great Days of Ephesus* we had removed a portion which contained a description of James and some of his experiences with the Sicarii. This was apparently the part to which he referred. It had been written in June, 1928. After this I kept the script by me awaiting his demand that I read certain parts to be incorporated in the text. Three sittings later he asked for the script in question and discussed what he should take of it. However, another



break came in the writing and he did not again refer to it.

The time was approaching for Miss Cummins to retreat to Ireland for the summer, and Chapter 27 was the last written before her departure. It happened as follows and presents another of those incidents which should not have occurred if auto-suggestion, wish-fulfilment, the subconscious mind and the like intervene in these writings.

Mrs. Emerson, who so ably translated *The Road to Immortality* into Italian, came to tea. She had always been deeply interested in F. W. H. Myers, she told us, and, as we had some questions to ask Myers regarding the new book written by him through Miss Cummins, we thought it would be nice to get her a message from him. On June 3rd, 1935, therefore, we prepared for a sitting. As Myers had not spoken to us for some time, I placed on the table copies of the book in English, Italian and Dutch, meaning to show them to Myers through the eyes of his "interpreter." Silenio came! I explained that I wanted the other brother (Astor) and that we had now had our last sitting for some time, as his "child" (Miss C.) was going away. However, he was firm and wrote: "Yea, I have understanding, but as the Latin Scribe is here he will speak shortly. I will inform him of your words."

Not to be daunted, the latter at once wrote his name and completed that short chapter. At the end of it he said: "It was needful to set in this piece before your departure."

"Why could you not have kept it until 'your child' returned?" I asked.

"I am told thou wilt be parted for a season and I bore this roll with me on this eve."

"Well, this end of Narcissus is a lovely piece of writing," I remarked.

"He erred," he wrote, "The tidings of his death greet the Apostles when they return to Rome. So this will follow what hath been written and now I am prepared to take my leave. There is a time and season for our work. I am content."

And with that he departed. This again indicates that these writings are thought out in the Unseen, for there followed another break in the Cleophas sittings which we had not anticipated, and it was not until January, 1936, that the story was again taken up at

exactly the place where it had terminated on June 3rd, 1935.

We spent a hectic summer in many ways. Various things happened to claim our attention. Also Miss Cummins's novel, *Fires of Beltane*, was accepted by a publisher. The proofs of *Beyond Human Personality* had to be attended to and the book made its appearance in public in October. Miss Cummins returned to London soon afterwards. We had a few sittings of a varied kind. Astor being the first to put in an appearance at our preliminary sittings, asked if friends might speak. These were followed by Myers, who subsequently introduced Crookes and the "Politician."

War had broken out in Abyssinia, there was a General Election in the autumn. The "Politician" and the "Financier" both began some writings on the political situation. In addition to these others came—an extraordinarily interesting "mixed grill." However, we felt that we must complete the story of Paul without further delay. So, on January 13th, 1936, we restarted our work with the Cleophas Group. It was curious, after the variety of scripts which had been written the previous autumn, to revert to these quaint messengers and scribes.

The Messenger of Cleophas took up the story, though there were indications that the Latin Scribe was still at hand. In fact later he wrote: "I would call this book, not 'The Scripts of Cleophas,' but 'The Script of the Latin Scribe.' For I draw from his records, and, because I am limber with the pen, I write for him. But it is from his memory and from his part in the Tree of Memory that this chronicle is drawn."

When the Messenger assumed control, he ended the writings with a somewhat crude sketch of a tiny fish. The first time it appeared on paper he wrote beside it: "The sign of the Faith in Rome." This was when he recommenced writing in January, 1936, at Chapter 28.

Soon after we had restarted, however, a friend asked me to accompany her to the South of France. Miss Cummins again went to Ireland, and returned far from well. Owing to this and other matters and to the fact that we had decided to find a publisher for *The Childhood of Jesus*, which required some preparation, our work on *When Nero was Dictator* was again delayed until March 15th, 1936. (Final article—*The Great Memory*).

### MORE ABOUT "THE BAN"

I THINK I ought to add my testimony to that of the Vicar of Darsham. On at least three occasions I have been invited by the Rev. Canon D. Cremer (late Vicar of Stanford) to address a gathering in his vicarage on the subject which Spiritualists say is "banned" by the Church. Perhaps I may not have used the label "Spiritualism," but I certainly spoke about mediumship and the use of psychic faculties.

On another occasion I was invited to address the clergy only, with a Rural Dean in the chair. It was rather a formidable experience and I have no notion whether I produced any effect, but these invitations show that no episcopal "ban" was threatened as a deterrent.

HELEN ALEX: DALLAS.

[NOTE.—It is not only Spiritualists who say that Spiritualism is a subject forbidden to Church members. Many Church members believe that such a ban exists and give that as a reason for refusing to consider the evidence for Survival which Spiritualism offers. It is quite clear, however, that the ban is not 100 per cent. effective and that it does not prevent inquiry when there is an intelligent understanding of what is involved.—EDITOR.]

\* \* \*

### WHAT GUARANTEE?

It is difficult to understand, in this age of tolerance, why any religious or other community should wish to proselytize, except by example, and to impose its wares where they have been rejected as unpalatable . . .

What guarantee would Spiritualism have that the purity of the teaching offered would not be traduced when Canon Bird admits that "the Church of my Fathers is an extraordinarily tolerant body. A man can preach about any nonsensical theory he likes, and the authority won't take any notice of it." Is that the organisation with which Spiritualism, sure and certain of the facts it demonstrates, can afford to ally itself?

Let all who are satisfied with the food their Church of any denomination provides enjoy it without interference, and let Spiritualism show its worth in deeds rather than in words. "Let us become spiritual, a perfect temple of God" (Apocrypha, Bar iii., 8).

J. C. MACINTYRE.

### MISS CHARLOTTE WOODS' L.S.A. LECTURES

Miss Charlotte Woods' L.S.A. lectures fully justify the title "Studies in the Doctrine of Survival." Beginning on Monday, January 15th, they have so far covered the theories and teachings of Ancient Egypt, of Indian Philosophy and of Plato (as found in the *Phaedo*), and they have been not only informative but full of interest. The next lecture, on Monday, March 11th (at 3 p.m.), promises to be the most directly interesting of the series, as it deals with "Neo-Platonism and Christianity," and so approaches present-day developments. As each lecture is complete in itself, readers who may have missed the earlier "studies" should attend this one if their circumstances permit.



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**NOTICE:** The maximum Membership having been attained, no others can be enrolled until further notice.—5 Hyde Park Square, W.2.

## THE CHRISTIAN HEAVEN

IN LIGHT of February 15th, Mr. Aubrey Turle, commenting on my communicated writings, asks, if there is re-birth on the planets: "What becomes of the spiritual life and, incidentally, the Christian heaven?"

In reply, I should like to ask where have we any authority in the Bible or the words of Christ for *man's* conception of the spiritual life and the Christian heaven?

While recognising the fact of the etheric counterpart to all life everywhere, is it not time to drop this idea of a tenuous wraith-like spirit existence immediately succeeding earth-life and a "heaven" of nebulous creatures apparently intent on the one aim—somewhat selfish it appears—of perfecting their own characters, regardless of the troubles of those at lower levels? This approximates to the average "Christian heaven" ideal; but, from all that we hear, the actuality is very different—"Not the heaven we had been led to expect," I was told by my clergy communicators—and it is really a tangible, visible existence and continuation of our present life, and the people are *not* unsubstantial spirits—in fact, are no more spirits than they are on earth, as they repeatedly try to convey to us.

This is also the experience of those who have had out-of-the-body travelling. My own best-remembered out-of-the-body journey gave me the definite impression of travelling to and returning from a far distant world and of seeing my people there exactly as they were at their best on earth. Therefore, I hold, with Dr. Helgi Pjeturss, that planetary life is the only logical conclusion to draw from all the collected evidence.

Crookes, who always impresses me with the fact of Survival being a biological fact, has just written through me: "The immaterial spirit-state is one of man's imagination, as nowhere in the Bible can they find justification for an ethereal after-life. Paul speaks of the spiritual body. The spirit is always embodied and can incarnate on other planets as well as returning to earth. There is no reason to fear any impediment to spiritual growth because the outer manifestation at first is one of more seemingly solid nature than the teaching of the Churches has led earth dwellers to anticipate. The wish is father to the teaching since the days when Shakespeare voiced the instinct of antagonism to the earthly body with its attendant ills and the desire to escape from it."

OLIVE GILLESPIE.

## INTERSTELLAR COMMUNICATIONS

Major Nelson deserves to be thanked for his drawing attention to Mrs. O. Gillespie's *Knowledge of Thy Truth*. The book is remarkably good, and more especially the chapter "Evolution." On the closing page we read as follows: "In this great scheme of evolution, your earth is really approaching ours all the time, though it is, in general, unperceived by you. We see further, and our great hope is that the higher earth-planes will soon merge completely into our lower planes, and so leave us free for further development."

Here we are given the most important information that the clergyman who communicates is, after his death, inhabiting some other planet; and further, that our backwardness on this earth is hindrance to the progress of regenerated humanities inhabiting other

## Classified Advertisements

Advertisements in LIGHT reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

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## MEETINGS

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Clairvoyant: Mr. Roy Morgan

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With Address, Questions answered and Clairvoyance.

Wednesday, March 6th. Mr. JAMES FOSTER FORBES, F.R.A.I.  
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