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## A BIBLE SEANCE

### HOW SAMUEL THE SEER SPOKE TO SAUL THE KING THROUGH THE WOMAN OF EN-DOR

An Address given in Risby Church, Suffolk,  
by the Rector, Rev. A. F. WEBLING

WHAT are we to think of that strange story in the twenty-eighth chapter of the First Book of Samuel? Suppose we go through the narrative and try to make out its meaning.

The story opens by saying that "Samuel was dead and all Israel had lamented him." They might well do so, since throughout his whole life, right from the time when his mother took him as a child to be the servant of the old priest Eli and on into maturer years, he had been a true friend to his fellow-countrymen: he had become their prophet, clergyman and prime-minister, all in one. Very soon after his death the Israelites had good reason to be sorry that the wise old man was not still on earth to give them counsel and courage, for, yet once more, their ancient enemies the Philistines had invaded their country, and had pitched their camp in Shunem. That means that their army had penetrated right into the heart of Palestine.

Saul, the King of Israel, gathered his troops together, and they encamped on the slopes of the hills opposite Shunem where the Philistines were, but separated from them by the deep valley of Jezreel. From the high ground by his camp, Saul could plainly see the enemy, and it gave him little pleasure to do so. In fact, when he saw the great army which had come up against him, the narrative says that "he was afraid, and his heart was greatly troubled." In his distress he turned to God for help and guidance, but nothing seemed to be given him. "The Lord answered him not, neither by dreams nor by prophets."

Those words show that it was not unusual for people then to receive guidance by vivid dreams or by the advice of "seers" or prophets who could, in some measure, see into the future. But Samuel, the great prophet on whom they had been accustomed to rely, had passed on. What could the poor distracted king do? He did something very inconsistent with his own principles, as many other people in a tight corner have done.

The story says, "Then said he unto his servants, 'Seek me a woman that hath a familiar spirit, that I

may go to her and enquire of her.' " That was an inconsistent act on his part, because, when he was made King, he had been very busy carrying out that law of Moses which we find both in Exodus and Leviticus, which says, "Thou shalt not suffer a witch to live." And now he himself proposed to consult one of these "witches," if such could be found.

#### WITCHES AND WIZARDS

But let us stay a moment to enquire why the laws of Moses ordered "witches" and "wizards" to be put to death. Unfortunately, we don't know enough about those times to be sure of the reason for what seems a very cruel law. But the most likely explanation is this: Before the Jews conquered Palestine it was inhabited by nations whose religions were of a most debased character. Connected with some of those religions was the belief that certain persons were able to get into touch with the invisible powers of darkness, and that these evil spirits helped them to pronounce curses on people, which would "come true," and all sorts of horrid things of that kind.

You remember that when the Children of Israel entered the Promised Land they were strictly forbidden to have anything to do with the religions of the people who had lived there, because these were of a degraded kind, and especially they were to have nothing whatever to do with those men and women, called respectively wizards and witches, who were supposed to work—and perhaps did work—in connection with evil spirits. That is why the Law of Moses gave that drastic—and to us, cruel—command that all such people were to be put to death.

But this command, which may have been necessary, or at any rate useful, in the conditions prevailing in Palestine in ancient days, was used then, and has been since, to inflict much suffering on persons who appear to have possessed remarkable powers which were not used for bad purposes. On the contrary, their gifts were used for the benefit of their fellow-creatures. Yet, the good and the bad were all lumped together, and in consequence of a mistaken view of what this Law of Moses was really intended for, thousands upon thousands of perfectly innocent persons suffered, and lost their lives right up to within a couple of hundred years ago, because they possessed gifts which ordinary people did not understand, and so they concluded that these unfortunate people were "witches" and "wizards" whom they were ordered by the Bible to destroy.

Now, when Saul, in his great need for help, said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her," the servants replied, "Behold, there is a woman that hath a familiar spirit, at En-dor."

We see, from what happened later when Saul went to her, that this woman was one of those people who, in our days, would be called a Medium, that is, a means of getting into touch with persons who have passed into the Next World. Though they have passed out of

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this world, the departed are often still very interested in those they have left behind, and are sometimes anxious to let them know of their continued existence and love. The bereaved sometimes feel the nearness of those they have lost for a time by what is usually called Death. Some people are quite sure of their nearness (I have been told this by three or four people in our own village): others would put that down to imagination.

There appear, however, to be a few persons who actually do both see and hear things which are hidden from most of us. That this is not imagination is shown by the fact that when they describe someone they see, and repeat some message from him, a person living on earth will say, "Why, that must be my father—or my husband—for that is exactly how he looked and the kind of thing he would say." And yet the person who gave the description and the message had never seen, or even heard of the man while he was on earth, and knew nothing whatever about him. It seems, therefore, that such people really do see and hear more than the rest of us do.

This woman to whom Saul went appears to have been a perfectly genuine example of one possessing this unusual gift, which in Scotland is called "second sight."

I suppose Saul was rather ashamed to be asking for help from one of these poor persons he had been persecuting, but who had managed somehow to escape destruction. At any rate, we read that "he disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he said, 'I pray thee divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.'"

Those words mean that Saul rightly understood that the woman had a friend in the Other World who co-operated with her in trying to put people in touch with those on the Other Side from whom they wished to hear. That is what is meant by "a familiar spirit."

When Saul says, "Bring me him *up* whom I shall name unto thee" he expressed the belief (which I am afraid even some Christians still hold) that the Departed

are underground along with their bodies. The poor woman, who was afraid for her life of being entrapped and handed over to be killed as a witch, replied, "Thou knowest what Saul hath done, how he hath cut off those that have a familiar spirit, wherefore then layest thou a snare for my life, to cause me to die?" To this Saul replied, "As the Lord liveth, there shall no punishment happen to thee for this thing." That satisfied her and she said, "Whom shall I bring unto thee?" And he said, "Bring me up Samuel."

The aged, departed prophet then seems to have appeared to her, though he was unseen by the others, for "she cried with a loud voice," and said to the King, "Why hast thou deceived me? For thou art Saul." Perhaps Samuel had revealed this to her.

The King told her not to be afraid but to tell him what she saw, for he evidently saw nothing. She replied that she saw an old man wearing a mantle or long robe. Then we read, "And Saul perceived that it was Samuel and he stooped with his face to the ground and bowed himself." Samuel then spoke and asked why Saul had wished to speak to him. Saul answered, "I am sore distressed: for the Philistines make war against me, and God hath departed from me, and answereth me no more. Therefore I have called thee that thou mayest make known unto me what I shall do." To this Samuel replied, "Wherefore, then, dost thou ask of me, seeing that the Lord is departed from thee?" Then he went on to predict what was going to happen, "The Lord will deliver Israel, with thee, into the hands of the Philistines, and soon shalt thou and thy sons be with me."

This news of coming disaster and death quite overcame the unhappy King, and we read, "Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day, or all the night."

#### A KIND-HEARTED WOMAN

It was then that this poor, maligned, kind-hearted woman, with no trace of ill-will against the man who, a little while back, would gladly have had her killed, went up to the prostrate King and said, "Hearken unto the voice of thine handmaid, and let me set a morsel of bread before thee, and eat that thou mayest have strength, when thou goest on thy way." He refused at first, but we read, "his servants, together with the woman, compelled him." It was not very long before she had a meal ready, and after they had eaten, Saul and his servants went away, the same night.

That is the strange story that has come down to us in the memoirs, put together thousands of years ago, and called by us the First Book of Samuel. There is a good deal to be learned from it which it would help us to think about. It certainly reminds us very vividly of the nearness of the Unseen World and of the interest still felt by those in it for the friends they have left behind. Samuel had to say some hard things to Saul, but he cared enough for him to take the trouble to give a message to the man who asked for it.

We learn, too, not to judge and condemn anybody whose actions we do not really understand, simply because the world condemns them. This woman of En-dor possessed gifts which might have helped Saul much more had he not despised such people till it was too late for them to be able to do much. And, especially in the forgiving and warm-hearted conduct of this woman towards whom the man had been so cruel, but whom she so gladly helped when he was in trouble, we see that it is possible to have much to put up with and yet not to become soured. "Charity suffereth long and still remains kind."

(Note.—That this address was delivered in a Parish Church by the Rector, may be taken as proof that the message of Spiritualism *can* be given to an "orthodox" congregation without offence and with every prospect of giving enlightenment to the hearers—EDITOR).

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## GREECE: SOME PSYCHIC EXPERIENCES

By WALLIS MANSFORD

THE entry of Greece into the European War recalls some interesting and helpful psychic experiences that happened to me when, in 1931, I represented the London Institute and the Poetry Society at the unveiling of the Memorial to "Rupert Brooke and Immortal Poetry" at Scyros Isle, in the Sporades.

Three Poets, all associated with Greece, whose lives and works I had studied and lectured upon, took the keenest interest in my journey: Byron, James Elroy Flecker, and Rupert Brooke, all of whom "came through" to impress me with the importance of my journey and pilgrimage. They opened with a combined message: "Regarding the long journey that you are hesitating as to whether you should take or not, the spirit-people advise you strongly to go. It will open up new conditions and take you into entirely new surroundings. The journey will prove enjoyable and beneficial in every way, and your band of helpers on the Other Side will see that all difficulties are surmounted."

Byron said: "Go fearlessly, a certain privilege is due to you." He then gave me several descriptions of places in Greece associated with him, particularly regarding the site of the Convent des Capuchines, where he composed his beautiful love song, "The Maid of Athens." All these descriptions I was able to verify when on the spot. He proceeded: "There were brigands in Greece in my day, but now there is nothing to fear." And he added very significantly: "When in Greece, you will compose something more to do with me."

This message was quite a surprise to me. When lecturing on Byron's life and work in 1926, I had composed a sonnet, "Byron, the Pilgrim of Eternity," which was published at the time, but I certainly had nothing further in contemplation when the above message was given to me.

Then Byron said finally: "Many things arising out of your journey will make an impression and I shall accompany you every step of the way whilst you are in Greece."

James Elroy Flecker reminded me that he married a Greek lady, Mademoiselle Hellé Skiadaressi, and spent his honeymoon in the Greek archipelago, and added: "You will be too early in the year to see the 'violet-crowned city,' but you will see plenty of other colouring." (The tour was timed for March and April). He continued: "You must not hesitate to speak of your psychic communion with me. I shall be with you in Greece, particularly when you land on the Isles of the Cyclades." Flecker was a great Island lover and several of his poems are titled from or concern Greek Islands.

Some years prior to this, a Clairvoyant had said: "I see with you very visibly a scene where there are mountains; the climate is warm. There is a gorge with a narrow winding path, brushwood on either side. The path ascends and eventually comes to an open space with the mountains still in view. You have a longing to visit this spot and one day you will do so. You will be accompanied by others."

This is an accurate description of Rupert Brooke's burial-place, and I have a chart in my possession, given to me by the Poet's Mother, showing the position of the grave and marking the mountains referred to. Much as I wanted to go, the probability of my ever reaching such a remote spot seemed more and more unlikely as the years flew by, but the spirit-people saw to it that their prophecy was fulfilled.

Nearer to the time of my journey, Rupert Brooke "came through" to say that he, in company with the two other Poets, would be with me in Greece and he added: "I would like your poem, 'In Remembrance, Rupert Brooke,' circulated on the day of the unveiling ceremony. It will make a very appropriate souvenir. I went to Athens on the journey when I lost my life, but was so worried with all I had left behind, and what was in front of me, that I could not enjoy it. I was too disturbed mentally. All three of us will help you over

(Continued at foot of next column)

## DIRECTING SPIRITUAL POWER-WAVES

IN LIGHT of 25th July you were kind enough to print a letter from me which you pertinently headed, "Waves of Spiritual Power." The letter suggested that those of us who are too old, or physically incapable of taking a more active part in the fight against evil, should focus our mental powers on the spiritual guidance of our leaders to do the right thing, and on our fighting men to be brave and fearless.

A correspondent, who has followed my suggestion, sends me details of the procedure he has adopted; and has given his consent to my passing them on to anyone who feels disposed to use them.

Many may desire to fall in with the suggestion, but are too vague about how to set about concentration of this kind. So I append for their benefit a description of the procedure in the form of instructions.

J. W. WEBSTER, Major.

15 Christchurch Mount, Epsom, Surrey.

## INSTRUCTIONS FOR CONCENTRATION

*Preliminary Remarks.*

1. Hold on to the main idea that you are a helper of God.
2. Solitude is essential. At the same time bear in mind that when any intervention takes place, miraculous or otherwise, it is done through human agency and by natural ways. That seems to be the law.
3. An easy sitting position is perhaps best. Have in front of the eyes a plain wall or other surface.
4. Breathe slowly and smoothly, making the inhaling, holding and exhaling of about the same duration; ten seconds each may be aimed at, though the beginner will probably find this too long. There must be no strain.
5. Don't let the Self obtrude, either as self-esteem or (if you have a past that won't bear thinking about) self-abasement. Subdue both. Look upon yourself as just a transmission station.

*Preparatory Period.*

A little before the exercise collect your thoughts into the right channel. Avoid any kind of excitement. Stop smoking shortly before and, of course, avoid alcohol. Settle down a little beforehand to give time for quiet relaxing with smooth, natural breathing, and for getting rid of distracting thoughts.

*In-breathing* (5 to 10 seconds).

Call upon the Master for help in your endeavour.

*Holding* (5 to 10 seconds).

Concentrate on the Spirit of Divine Love. Feel yourself part of and one with the Spirit. Feel it around you and in you, and that you are absorbing it into your whole being.

*Outbreathing* (5 to 10 seconds).

Concentrate on the conviction that this Spirit that is within you goes forth from you all over this land of ours, giving comfort, courage and help, that it spreads over the Continent and the whole earth, and must inevitably destroy the evil thing that is abroad there.

(Continued from previous column)

any difficulties that arise in connection with your pilgrimage to Greece."

Rupert Brooke then proceeded: "You have to write something to do with me before you go. Write next Saturday and I will inspire you. Put the emblem on the table, it is helpful." And the Medium added: "Although he smiles, it pleases him." The emblem is a very beautiful Maltese Cross that belonged to my Mother, which the spirit-people like me to have in front of me when I write or compose anything.

I had been asked to write an article on Rupert Brooke's Poetry; and, on the Saturday following, as directed, I started on it and finished it with the greatest ease and expedition. It was translated into French and appeared in "Homage à Rupert Brooke," published in Brussels, a work which is very beautifully produced.

Thus ended a very remarkable and helpful sitting. Encouraged by those psychic messages, and by the power that I had faith lay behind the promises made to me, I decided to take part in the unveiling ceremony.

(Next week:—Unveiling of the Rupert Brooke Memorial)



## Light

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EDITOR

GEORGE H. LETHEM

### AS WE SEE IT

#### DR. JOAD'S PROGRESS

WRITING on "The Fear of Death" in *The New Statesman and Nation* (November 2nd), Dr. C. E. M. Joad makes an admission which, coming from his pen, suggests progress.

"It is certainly a fact," he writes, "that those people with whom I have recently discussed the matter seem to feel less (of the fear of death) than, if Poets and Philosophers are to be believed, was felt by our ancestors."

"But what they do fear," Dr. Joad adds, "and what I fear, is disablement and pain: the being blinded, burnt, mutilated or infected, the losing of a limb, the being tied for the rest of one's life to a broken and a pain-engendering body."

Had this been written by a Spiritualist, the meaning would have been clear; for Spiritualists believe—or rather they *know*—that the Body is not the Man (or Woman); and that, whilst it is possible for a Man's Soul-body (which is the real vehicle of consciousness and personality) to be "tied" to a broken physical body, there is always the certainty of ultimate happy release—a release which will not mean extinction but the entry of the Man in his Soul-body into a fuller phase of conscious active Life.

So far as we know, Dr. Joad has hitherto believed that the Body is the Man, and that without it the Man ceases to exist as a fully conscious being, although something called a "psychic factor" may continue a dim and dismal existence for a time, and may even occasionally link up with the psychic factor of a Medium, and so bring about the delivery of illusory messages.

#### TWO MESSAGES

What, then, does he mean when he writes of a Man (himself or another) being "tied . . . to a broken and pain-engendering body?" What is it that is "tied"? It must be something other than the physical body. Is Dr. Joad being forced by the logic of Life and Death to recognise the reality of the Soul-body as distinct from the physical body? That is what his words suggest, and we hope the suggestion may prove to be warranted.

Dr. Joad has been closely associated with Mr. Harry Price in many of his psychic inquiries; and it should give no ground for surprise if he followed Mr. Price in declaring (see *LIGHT* for October 17th) "that the spirit-hypothesis best covers all the facts" which have come under his critical examination.

There are at the present moment, in this and other lands, thousands of war-victims, "tied to broken and pain-engendering bodies." The message of Materialism to them is that there is no hope save in the oblivion of Death. On the other hand, the message of Spiritualism tells them that, by-and-by, liberation will come and that it will not mean extinction of their conscious personality, but a happy entry into another—and equally real—phase of Life, in which they will find recompense for the evils they have suffered, if only they will make themselves ready to receive it. If Dr. Joad will join in proclaiming that message, he will be doing a service of great importance at a time when it is urgently needed. Whether he calls himself a Spiritualist or not is of small importance. It is the message that is important, not the label.

#### A FREETHINKER'S BLUNDER

IT is instructive to note that a writer in *The Freethinker*, Mr. G. H. Taylor, includes Camille Flammarion, the great French Astronomer, amongst "eminent inquirers

who have found the contention of Spiritualism to be without proof." This is instructive, because, being the reverse of the truth, it indicates that, for the purpose of discrediting Spiritualism, writers in *The Freethinker* are allowed to make statements which the most cursory inquiry would show to be untrue, and which therefore can deceive none save only those who wish to be deceived.

Had Mr. Taylor taken the trouble to consult the third volume of Camille Flammarion's great work, *Death and its Mystery*, in which certain aspects of the psychic (or Spiritualistic) evidence for Survival are collected and examined, he would have found the following passage:

"The object of this work has been attained. The evidence embodied in it is based on accounts which I have been amassing for more than half-a-century; barely a tenth of them have been presented here. The occurrences cited, the truth of which has been duly established, prove that there is NO DEATH, that it is but evolution, that human beings survive this supreme hour, which is by no means the last hour. *Mors janua vitae*: Death is the portal of Life. The body is but an organic garment of the Spirit; it dies, it changes, it disintegrates, the Spirit remains. The matter which constitutes the Body of Man is a mere appearance, like all other matter. The Universe is a dynamism. An intelligent force rules all. The Soul cannot be destroyed."

Again and again in that one chapter, affirmations like these are repeated. And yet, Mr. Taylor and *The Freethinker* assert that Flammarion "found the contention of Spiritualism to be without proof." Clearly neither Mr. Taylor nor *The Freethinker* can be trusted to state the truth when Spiritualism is concerned.

#### SIR OLIVER LODGE'S SECRET MESSAGE

It is also interesting to note that Mr. Taylor—in the same article in *The Freethinker*—proclaims in advance that if Sir Oliver Lodge's secret message ever "comes through," Telepathy and not Survival will be the explanation. That is, Mr. Taylor is apparently ready to believe—and to ask other confiding Freethinkers to believe—that when Sir Oliver wrote his secret message, he unconsciously broadcast it into space, where it was picked-up (also unconsciously) by Mediums all over the world, and that presently one or more of these Mediums (still unconscious of having received the message) may be impelled to write the words and to assert that they were dictated from the Other Side by Sir Oliver himself!

Mr. Taylor no doubt prides himself upon being free from credulity, and yet apparently he is ready to believe this wild conjecture, for which there is not the smallest tittle of evidence.

Perhaps in his eagerness to find an alternative to the Spiritualistic explanation, Mr. Taylor forgets that many of his "Freethinking" friends deny the possibility of Telepathy and may not thank him for what they will regard as a betrayal of the pass. As one of their number—a German Professor—is reported to have said: To admit the possibility of thoughts or ideas or words being conveyed from one person to another except by means of the physical senses would mean that there was a crack in the materialistic philosophy which would completely destroy its foundation.

Clear-thinkers (in contrast to alleged "Freethinkers," who are in fact not "free" but bound securely by out-of-date theories and beliefs) must recognise that the German Professor was right. If Telepathy—either direct or delayed—be accepted as a proved fact, then the possession by Man of senses other than the physical senses must be recognised, and the case for the existence of an organised Soul-body and the probability of Survival become very strong.

As to Sir Oliver Lodge's secret message—it may "come through" or it may not. What is certain is that such messages have been received.



# EFFECT ON RELIGION OF DEMONSTRATED SURVIVAL

## SIR OLIVER LODGE'S CONCLUSIONS

WHAT will be the effect upon Religion of a demonstrated case of Survival—or rather, not an individual case, for that would always be doubtful, but of the demonstration that human beings, with their full character and personality, survive the death of the body and continue in another, certainly psychical, perhaps physical but immaterial order of existence?

By Religion we will here mean the reaction of an intelligent person, not exactly to the Universe as a whole—for that would be philosophy—but to the highest conception which the person has been able to form concerning the meaning and cause of existence. If he has been touched by religion at all, he has presumably formed some conception of a Being who understands and controls the working of everything that he can perceive or imagine, and towards the fulfilment of whose will, so far as he understands it, he desires to regulate his life.

A person who chose to assume that the Universe was irrational, without aim or object—merely a random dance of atoms under the influence of purely chemical and physical forces—might resent the idea of religion having any meaning or significance for him. I think, however, that such people are extremely rare, and that the most consistent Materialist is willing to admit that there is an unknown, and possibly unknowable, mystery surrounding existence, of which he stands in some awe, without presuming to formulate any idea of the nature of the mystery.

The appreciation of goodness and of law and order is universal. Hence practically some form of religion is common to all mankind.

## A SCIENTIFIC CONCLUSION

The question, therefore, is what bearing a demonstration of human survival beyond the material body would have upon religion in this broad and comprehensive sense?

First, it would show that Life is not limited to its material forms of manifestation, that it is more than a mere function of animated matter, and that its explanation is to be sought in a region outside that matter.

That, however, in so far as it is justified, would be primarily a scientific conclusion, for it would show that the brain and other organs of the body have not the last word in the interpretation of mind and consciousness. It would show that these entities can exist and can continue, apart from the instruments which demonstrate them to the senses, and this discovery would have a bearing on any system of philosophy which might then be in vogue. Such a system would tend to open the mind to an enlarged view of the Universe, and would lead to the inclusion of mental and spiritual realities apart from matter and possibly existing in space.

## PROCESS OF EVOLUTION

If the animating principle that we are aware of in ourselves has a permanent existence, and if that animating principle is, individualised, so that our personalities continue, the door is open to the conception of other intelligences, higher than our own, which may likewise exist. For no reason can be assigned why we or any other of the organisms on earth should be the highest that can exist anywhere.

Those who have lived on the earth in the past, if in any sense they continue, need not surely have been stagnant and unprogressive. The process of evolution that has brought us thus far may carry us on much further. Time is of the essence of the process of evolution, and in the lapse of time those who once made use of the properties of terrestrial matter for their initial development as individuals may have progressed to heights to us unthinkable, and may have come into communion

with other lofty spirits whose development was not terrestrial at all.

In other words, the demonstration of the survival of the human spirit would, when accomplished, establish the existence of a spiritual world—that is to say, of an order of being in the universe inaccessible to the senses and beyond our present experience or apprehension.

## CONTINUITY REIGNS

Our own hopes and aspirations would then be regarded as a faint indication of something far more deeply embedded in the nature of things, "a process far more deeply interfused," which may lead us in the last resort to surpass our present attainment as far as that surpasses the attainment of the lowest forms of life.

Once take the initial step, and there is no limit. Continuity reigns, and we are quite unlikely to come to a boundary or to some ideal condition beyond which there is nothing. The spiritual world, once admitted, may rationally be thought of as extending to infinity.

There is no limit or boundary to the material universe. The same system of law and order holds throughout. And if spirit and matter are interrelated, so that all that we can observe is a sign of something dominating and interacting and giving partial indications of a greater Reality, then the whole may be suffused with an intelligence and a meaning beyond anything that we can conceive.

## THE ONLY LIMIT

The only limit to conception is imposed by our finite minds, and the highest conception of reality which at any period we have been able to form is what we designate by the term "God." That term, too, has evolved. The thoughts of men have widened with the process of the suns. The attributes assigned to that term have changed from time to time in accordance with human development. The term, as we use it, means the highest we are able to conceive, and we may rest assured that the Reality is far beyond our utmost imagination.

Humanity in its religious efforts has striven towards this ideal, with many limitations and imperfections, and has only gone a little way on the journey. But it has felt justified in extending its own ideas of goodness, beauty and truth, has realised that after all they are parts of the Universe, and that, raised to a higher power, they must be attributed to the loftiest Being of and through whom the whole creation exists.

The existence of a spiritual world is the preamble of all Religions, and realisation of that existence will be a rational consequence of demonstrated survival.

(From the concluding chapter of Sir Oliver Lodge's book, *Phantom Walls*, first published by Hodder and Stoughton in 1929).

## GO ON THY WAY

"They . . . declare plainly that they seek a country"—  
*Heb., xi., 14.*

Take staff in hand—Go on thy way  
As ancient pilgrims went  
As if by Heaven sent,  
Guided by faith's unclouded ray.  
Go on thy way—this world's an Inn  
No more—we tarry not,  
There is no resting spot  
There is no goal on earth to win.  
Take staff in hand—its comfort find  
"Blessed are they that mourn"  
And bless'd the burden borne,  
And heat of day: leave Care behind.  
Go on thy way—keeping in sight  
A Land of fadeless view  
With heavenly radiance New:  
In fulness of the Infinite Light.

M. C. MERRETT.



### A CLAIRVOYANT ON CLAIRVOYANCE

MR. R. R. YATES, in your issue of September 8th, seeks to explain, to some extent, the clairvoyant faculty by a consideration of observed fact as to the human eye. As one who has for something over forty years exercised that faculty, I would remark that, as far as I know, clairvoyance has nothing to do with the eye, with darkness or with sensitiveness to light. While it is probable that there are as many varieties of each kind of mediumship or psychic faculty as there are of individuals manifesting psychic powers—thus making my statements subject to caution as to the general law of clairvoyance—my seeing of pictures, of forms in three dimensions and my hearing of words at one time, and of knowing what is said though words are not heard, have been matters of apprehending something apparently located deep in my head. I do not think there is any use of physical eyes or ears in the awareness I obtain when I concentrate my attention and receive, immediately, needed pictures of impressions which prove to be factual and to be useful in relieving human distress or worry.

In this connection, I will add that I recently asked a spirit, whom I was aware was available at the moment, why spirits have such difficulty in transmitting a proper name, though able to talk or write fluently and at great length as to philosophy, religion or the emotions. The reply was that the *mind* of spirits is an essential element of any communication of the non-material kind and that the mind-force joins with the force used by spirit-guides for communication. The mind of a group of spirits, as to religion, love or philosophy is united and powerful, since all think the same thing and are in unity in projecting thought-force toward the persons on earth who are receiving spirit messages. But there is only the mind, perhaps, of just one spirit to cause to be apprehended in some way, such a thought as "Janice Jerome, 15 Colgate Lane, London." That strong concentration of mind by groups of persons may induce mental impressions that convey information, even parlour experiments by amateurs have often proved.

It is well known that a man may sit on a park bench and see a hundred persons go by without feeling any harmony with any of them, yet feel at once in harmony with the next stranger who passes. This harmony, whatever its basis, must exist among all persons, whether spirits or not. It is natural that a clairvoyant or Medium of any kind, associated with ten other Mediums, should receive messages, or see clairvoyantly, only what is presented or thought by spirits with whom he or she is most in harmony. OWEN REDINGTON WASHBURN.  
Guilford, Vermont, U.S.A.

### EXPERIMENTS IN TELEPATHY

IN the opinion of Dr. Charles Francis Potter, telepathy is demonstrable: its technique is slowly but surely becoming known; and at least one person in forty will discover, if he approaches the subject with an open mind, that he has telepathic powers.

Dr. Potter, whose latest book, *Beyond the Senses*, surveys the entire field of extra-sensory perception, feels that most persons shun telepathy because of its association with the occult and deliberately refuse to be convinced.

"The human mind," he declared, "is the most amazingly complex, subtle and susceptible thing there is in nature. It is the highest product of evolution. All we can say is that telepathy is one of its astonishing activities—and an activity that we do not yet completely understand."

Any two persons can carry on simple experiments in the privacy of their home to determine their telepathic powers, if any. One acts as the sender or *agent*, the other as the receiver, or *percipient*.

A typical experiment might go something like this, assuming agent and percipient to be husband and wife. The husband conceals an object—a potato masher, or hairbrush, or pipe—in a paper bag.

The wife, or percipient, reclines in a comfortable chair or divan, closes her eyes, and relaxes completely. The bag may be in the same room with her, or in another room. As she lies there, eyes closed, images will begin to float before her, as they might on a movie screen. They will appear, disappear, shift about, return. She describes them, aloud.

Meanwhile, the husband does not attempt to project an image of the object in the paper bag. It is sufficient that he knows what it is. Then he simply forgets about it—lets it drop to the fringe of his consciousness.

If the wife has telepathic ability, the most persistent image she will see should bear a resemblance to the object in the paper bag. It may be only a resemblance, however. If the object is a pair of scissors, for example, she may say, "I see a straight line—now a right angle, and a circle—there is something in the circle, but I cannot make it out."

It is pointed out here that the percipient does not "see through" the paper bag. That would be clairvoyance—the ability to see things invisible to the eye. She has, instead, picked up the image of the object in her husband's mind.

Dr. Potter explained that he and Mrs. Potter had performed such experiments time and again. And time after time Mrs. Potter was able to "see" the object.

(From an article by Gerold Frank in *Tit-Bits*, of September 21st).

### SPIRITUALIST COMMUNITY POLICY

IN a reference to my resignation from the Leadership of the Spiritualist Community, the Editor of *World Service and Psychic Review* asks, in a recent issue of his journal, whether there is likely to be a change of policy under the new control? He says he "is puzzled, because he has always assumed that my main interest was concerned with forwarding co-operation with the Churches, and yet, on several occasions when he has been present at the Wigmore Hall meetings, Hannen Swaffer (President of the Spiritualist Community) and other speakers have denounced the Churches."

May I therefore ask your indulgence to allow me briefly to define the policy by which personally I have been actuated?

I have regarded the Spiritualist Community as being primarily a *Spiritualist* community, and, inasmuch as Spiritualism is a belief common to Christians—all denominations of Christians—to non-Christians, anti-Christians, Jews, Moslems, Hindus, etc.; in short, to adherents of all religions and of no religion, I have welcomed to our platform men and women of all

religions and of no religion, because they were Spiritualists and interested in Spiritualist propaganda. In this respect I have, in loyalty to Spiritualism and the Spiritualist Community, given myself, with regard to my own special interest in the Churches, no more and no less licence to express my views than has been granted to other speakers.

I confess that as Chairman at meetings three or four times a week, listening on our platform, during the course of many years, to the views of speakers with which I have heartily disagreed, I have often had to bite my lip. But I have remembered that Spiritualism is a belief which is not restricted to this, that, or the other Faith, and that as primarily Spiritualists, on a Spiritualist platform, we must allow freedom of thought to all phases of belief in which Spiritualism was the least common denominator. A brief glance at a list of the Wigmore Hall speakers would confirm my statement.

A reply to the question whether this policy would now be continued could probably be obtained from the present Council of the Spiritualist Community.

7 Turner's Wood, Mrs. A. ST. CLAIR STOBART.  
London, N.W.11.



## WHAT READERS ARE SAYING WHY NATIONS PERISH

SIR.—The late Mr. Stanley De Brath wrote a book, *The Drama of Europe*, to show how invariably every effect has a cause, and every spiritual effort has a spiritual consequence. Every departure from Righteousness in a nation tends to bring about its downfall, and to this law there are no exceptions. Indeed, there is no need to prophesy that the world-wide schemes of Hitler, Mussolini and Stalin must end in their collapse, and to a certain extent of the nations as well, unless the nations rise against the Dictators' machinations. Lord Baldwin (then Mr. Baldwin, Prime Minister), said in a speech at the Classical Association on January 8th, 1928:—"Why did Rome perish? It was a question of character. The strength of Rome was founded on *Pietas*, *Gravitas*, and the honour of the Roman Word. When the Roman word could no longer be trusted, Rome fell and the warning carries for us the fear lest the destruction of our best lives in the Great War has not left enough of the breed to carry on the work of the Empire. Whatever the form of government, it is durable only in the exact ratio which it gives effect to the fundamental causes of unity among men—justice and equality before the Law, liberty within the Law, and the essential brotherhood, which comes of the recognition of a common Father in Heaven."

Every form of government that has fallen has perished by greed, injustice, apathy, or some other definitely moral lapse. The moral evolution of the race proceeds in this manner, for it is the morally fittest that survive in the end. It is only the salt in the nation which preserves it from corruption—and that is the one redeeming feature of Great Britain and the Empire, and which I fear none of the central Nations of Europe possess at the present time.

GEO. LINDSAY JOHNSON,  
M.D., F.R.C.S.

Durban, Oct. 7th, 1940.

### AN IMPORTANT DISTINCTION

Sir,—On page 26 of his important paper, *Why I Do Believe in Survival*, recently published privately, Mr. Abdy Collins quotes Dr. E. Osty, the late eminent French psychic investigator, as admitting that Mlle de Berly tended to see deceased persons as if they were actually present before her eyes, whereas that did not apply to those who were still living.

This distinction, if found to be a general rule, would, of course be of great significance relative to the problem of Survival, and it would be very helpful if readers of *LIGHT* who have been frequent sitters with reliable Mediums would state their own experiences. Personally, I have not been a frequent sitter with professional Mediums, but I recollect that in the last two instances Dr. Osty's distinction held good, and there was, indeed, a feeling of real presence in the case of the deceased communicators that was absent in the other instance, and which feeling could not be recaptured by us in imagination after the séance was over.

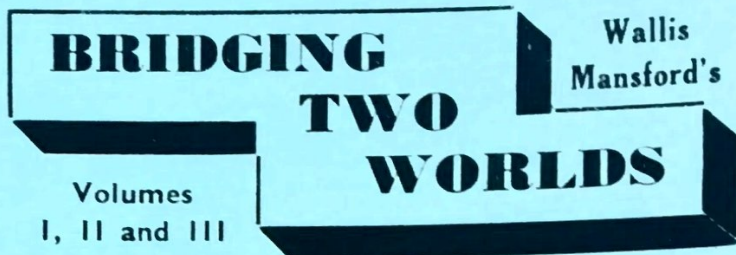
J. CECIL MABY.

### NELSON'S "ODD" REMARK

Sir,—I wonder if any of your readers noticed on the leading page of *The Times* of October 22nd an article entitled "Great House and Great Host," which referred to Holland House? Near the end there is mention of a book from which is quoted the following words: "It was to Lord Holland that Nelson made the odd remark that he felt the fingers of his amputated arm quite distinctly, 'which you see' said he, 'is a direct proof of the existence of the soul and makes the thing quite clear.'"

We know that people who have suffered amputation often say that they can feel the limb distinctly, and I think this is most revealing as to the existence of the other body. To Spiritualists, it is not surprising or "odd" that this should be so, as they know that the spiritual counterpart of the physical body does not suffer amputation from a material knife and remains absolutely whole and intact. BERTHA F. MACINTOSH.

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### "NIPPED IN THE BUD"

THE following account appears in Vice-Admiral Usborne Moore's book *The Voices*. It is signed E. R. Richards, of Silverton Grange, Devon:

"The incident I am now about to describe occurred this year (1912). I went with my sister and had a private sitting with Mrs. Wriedt, again in the dark. One of my objects was to obtain a test from an ancestor of ours who had manifested on previous occasions, calling himself by his abbreviated Christian name.

"Before we left my sister's house for Wimbledon, and unknown to her, I had written on a piece of paper the name of the ship in which our relative was lost, and the question:—'What does this convey to you?' I put the piece of paper in my handbag and did not mention it either to my sister or to Mrs. Wriedt.

"When the lights were switched off, and the room in total darkness, I opened my bag softly, took the paper out noiselessly, and held it in my hand. A friend of ours came and talked to my sister. He suddenly said to me—'Put that on the table.' (I was sitting near the large oval table where the flowers were). I answered—'No, it is not for you.' He repeated—'Put it on the table,' which I did.

"When the Spirit finished speaking, my ancestor made himself known in his usual way, by giving his abbreviated first name. Then he said—'I am going to answer this question in a peculiar way. It is the name of a ship; she was destroyed, and I went to the bottom.'

"We heard the crumpling of paper, and the flowers touched. At the end of the seance, when the lights were switched on, we found on the floor the paper my question was written upon, wrapped round the stalk of a spray of rosebuds from which a bud had been broken off!

"My ancestor passed over one hundred and twenty-six years ago, at the early age of twenty-two. He was a naval officer; his ship was wrecked on the English coast. So I think we may say his life was nipped in the bud, as he tried to convey by showing us the mutilated roses."



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