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ON OTHER PAGES

THE PROBLEM OF PHANTASMS
By Dr. WILFRID GARTON
—page 68.

Prof. Saurat on Psychical Phenomena
Comments by
MERCY PHILLIMORE, Secretary of L.S.A.
—page 64.

Readers' Views on Animal Survival
—page 67.

Story of a Monk's "Return"
—page 63.

The Path to Peace
—page 69.

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CHURCH AND SPIRITUALISM

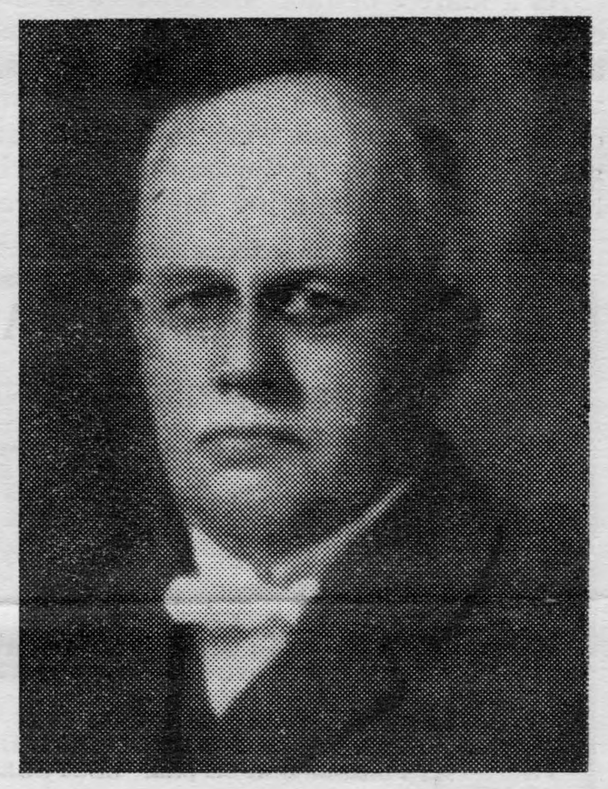
SOME REFLECTIONS BY A CHURCHMAN

By CANON L. W. BIRD

I ALWAYS enjoy reading or listening to Mrs. St. Clair Stobart. I honour her very much for the efforts she is making, through the Confraternity, to bring to the notice of the Church modern examples of the truth of Survival. I hope her wooing of the Church of England may be as successful as Petruchio's, which it often recalls.

Many of the contentions in her article in LIGHT of January 4th will raise an echo in all men of good-will, but there are others which frankly puzzle me. Let me take one or two examples.

She speaks of "doctrines which are of ecclesiastical origin." That "the Church as an institution still clings by its eyelids to its untenable doctrines."



CANON L. W. BIRD

Anyone who reads LIGHT is very familiar with this charge, that the statements in the creeds were manufactured by naughty Churchpeople and bear no resemblance to primitive Christianity, which was something quite simple and different from the Churchianity the Apostles and Nicene Creeds disclose. This is one of the statements which may be said to be a commonplace to all real Spiritualists. It is also one of the reasons why Churchmen are doubtful of Spiritualism.

I have not the very vaguest pretensions to be called a scholar, but I have been reading theology regularly for the last 45 years, and I confess I have never found any evidence whatsoever for this contention. This claim of the Spiritualists to have discovered proofs (proofs, too, so overwhelming that their denial makes one a laughing-stock to all people of discernment) that the creeds are false, perplexes me. All the dogmas (that is the definite statements) of the Nicene Creed are to be found clearly, not in far-fetched "proof" texts, but again and again in the various writers of the New Testament. Indeed, the only statement at all shaken by textual criticism known to me is not the Incarnation, but the method whereby it pleased God to bring it about. The Incarnation and all it means is as central to the teaching of St. John's Gospel, the Epistle to the Hebrews and to St. Paul's letters as it has ever been to the creeds, though none of these three writers actually refers to the Virgin Birth. Sir F. Kenyon, in the last edition of *The Bible and the Ancient MS.*, which comes with his unrivalled authority and is really up-to-date, asserts how immeasurably strong

is the evidence for the genuineness of the text of the New Testament. There is no hint of the existence of this evidence of a simpler form of Christianity, the primary belief of Spiritualists.

I wonder whether Mrs. Stobart would be kind enough to take pity on my ignorance and tell me where I could get hold of these earlier MSS. There is, I know, no trace of this spineless, simplified form of Christianity in books like the *Shepherd of Hermas,* or Justin, or the earliest Fathers. What real evidence has she, or other Spiritualists, for saying primitive Christianity only taught : " Be kind to the cat "?

It would, I know, facilitate the approach of the Church of England to Spiritualism if its members felt they were dealing with people who accepted the findings either of the traditionalists or of the textual critics. But these undisclosed MSS. of Mrs. Stobart and other Spiritualist leaders are, to us Churchmen, as unknown as the contents of Johanna Southcote's box. May we have the evidence for a primitive Christianity guaranteed dogma-proof?

Secondly, she speaks twice about " the ban upon Spiritualism now placed upon it by the Churches." Would Mrs. Stobart tell us more about this ban? Who pronounced it and when and where a copy of it can be obtained? It must, anyway, so far as the Church of England goes, be very recent, for I, though one of her ordained ministers and in touch with many of my fellows in and beyond this diocese, have never heard of it.

On the other hand, I find myself free to speak (or write in the Diocesan Magazine, and so do others) on Spiritualism, and clearly this ban must be later than Mrs. Stobart's most successful Confraternity meeting at Bury, when clergy of all schools of thought from over a wide area attended and were at least interested, and were not subjected to discipline for so doing.

As a matter of fact, the Church of my Fathers is an extraordinarily tolerant body. A man can preach almost any nonsensical theory he likes, and authority won't take any notice. The Bishop would never hear of it unless some one were to make a formal complaint, and the courtesy of the pew is proverbial. Indeed, I heard of a man the other day who proved, by the Great Pyramid, that the ark Hophni and Phinehas carried weighed 240,000 tons. You would have thought that would have caused a stir, but it didn't.

Indeed, unless a man were to go quite " batty " and proceed to preach on Spiritualism (as some of your correspondents foolishly suggest) every Sunday or upon the beheading of St. John the Baptist, or any other topic every Sunday, very little, if any, notice would be taken of it. For though all Churchmen would agree with the famous statement of the great Bishop Butler, in 1736, that upon the belief in a future life are founded all our hopes and all our fears, the Church has, from Apostolic days, preached a fuller creed, the whole revelation of the mind of God as revealed by His Son, our Saviour (and shown forth by His incarnation, His passion and resurrection) and such further truths as have been and are being imparted to us by God, the Holy Ghost, for ours is not a once completed, but an ever unfolding faith.

EMPTY CHURCHES

It is quite true that churches in our day are not so well filled as formerly, but this is not due to not preaching Spiritualism. I know able and fearless Spiritualists whose churches are certainly not overcrowded. The main reason why churches are not so full to-day are two. The first is counter attractions, like a charabanc, which may in the summer sweep out half a village. Secondly, the wireless has not only provided a service which can be listened to more comfortably and more cheaply (for all the calls on one's purse from Church membership are avoided), but also because its standard of service, both in singing and preaching, is above what an average church can supply.

At the same time, the statement that all churches, or even most churches, used to be well filled is not borne out by any one who investigates old churchwardens' books in any age. Fifty years ago in Liverpool I knew plenty of churches where I could have let off a gun without doing murder, and when I asked my father (who was over 40 years older than I was) about some of these empty churches, he said he could remember most of them crowded, *and most of those now crowded, empty*! For what fills a church is that elusive thing, " personality." It is not a particular doctrine, however faithfully taught, nor saintship, for some of the truest servants of God I have known have lacked drawing power and could not find in death even a miserable 120, which was all the Lord had faithful after He had met His Calvary.

As for the small number who vote on Parochial Church Council elections, of which much play is made by those who want to show the Church has lost support, though its supporters give, in England, apart from endowments, some five and a quarter millions annually : how many people are there who can be persuaded, by any manner of argument, to vote in County or District Council elections, which determine such extraordinarily important things as the local rates? Vote, people will not ! I have set down but a few of the taunts constantly made which don't encourage Churchpeople to fall on the necks of those who make them. Though we know they are due to ignorance, they grieve us.

Further, I would like to say that, whilst I believe Survival has been proved to-day, and I do what I can to bear my testimony to this among my neighbours and wish Mrs. Stobart more power to her elbow [for I feel that this knowledge lays a sure basis for religion] I do not share the hopes of many, that this knowledge, if widely diffused, would do more than help or force some few to rethink their lives.

For the truth of the matter is that the vast mass of people are not really interested in the future, either far or near. They live wholly in the present. It is tragic, but it is true. I have had this brought home to me again and again as a parish priest, as I have stood by when souls were departing this life. Not only did I find, in the ordinary man, no serious thought had been paid to the far future, but no serious thought had been paid to the immediate future, which was even stranger. The sadness of so many death-beds is incredibly increas-

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ed by the knowledge the people had lived up to or even beyond their income. They had not merely not thought of their own, but not even of the future here of wife or child! It is hard work preaching even Spiritualism so as to reach the ears of those who, in a wholly different sense to what our Lord advocated, seem set on taking no thought for the morrow.

Lastly, I should like to say a word in reply to the charge so often made that the Church of England teaches the resurrection of the body in the sense that it is the resurrection of the flesh: that the body which is committed to the ground or is cremated and returns " earth to earth, ashes to ashes, dust to dust " will be re-collected, as to all its particles, from all the seven seas, the air and the plants into which it has passed.

It seems to me that to set down this statement is sufficient to demonstrate its falseness, though curious as it is, incredible as it seems to all men to-day, it *was* once the universal belief of all cultured people, like Dante and Mrs. Stobart's great-grandfather and my own.

In the Office of public baptism of infants, the words occur: " Dost thou believe in . . . the resurrection of the flesh? " This word " flesh " was, however, changed by the unanimous vote of the Bishops, clergy and laity in the Church Assembly in 1927, to the words of the Apostle's creed: " The resurrection of the body." That the proposed Prayer Book was not passed was not the fault or desire of the Church, and so the retention of this offending word "flesh" cannot fairly be laid any longer to our charge, but to Parliament's.

That such deplorable teaching is given in hymns, everyone knows, but collections of hymns are not official. Anyone can make a collection of hymns. Mr. Alfred Jingle's man, Job Trotter, had thus a No. 2 collection of his own, upon which he set much value. A strong effort has been made to get an authorised Book of Common Praise as a companion to the Book of Common Prayer, but so far in vain, as the vested interests of the owners of famous collections have been too powerful, together with the cost of the change for every parish church. Still there are many better compilations to-day, where the worst doggerel and tunes have been cast out, and these are winning their way, largely through broadcast services.

It remains, therefore, to ask in what sense the Church of England interprets the words of the Apostles' creed, " the resurrection of the body." It is only fair to let the Church speak for itself, and it does so in its Office for the burial of the dead. The lesson appointed to be read at that service is I. Cor., xv., in which the Apostle ridicules the idea that corruption can inherit incorruption and using the analogy of nature, asserts: " Thou sowest not that body that shall be and that we shall all be changed in a moment in the twinkling of an eye and this mortal shall put on immortality." So much for the teaching given us in the Church. What is said at the grave-side? This (over how many an open grave have I recited the words, familiar surely even to non-Churchmen): " . . . Who shall change our vile body that it may be like unto His glorious body . . . " I don't see what exception any Spiritualist can take to these two explanations of the sense in which the words resurrection of the body is used.

The statement that in contrast to the belief of the Church in the resurrection of the body, Spiritualists only believe in a resurrection of the spirit alone, is one I find hard to believe. Every Medium, anyway, that I have sat with or with whom any friends of mine have sat has been at pains to describe the so-called communicating spirits as being in the heavenly places so remarkably like what they were in the body when on earth, as to suggest recognition and a body of sorts, even as our Saviour Christ was recognised by His friends after His resurrection by His pierced hands and side.

Indeed, the only idea of the resurrection of the body which Christian people have, that ever I have met, is based on the Gospel story of our Lord's resurrection. We believe that as He rose, so shall we, and I do not see what exception any Spiritualist can reasonably take to that statement.

Whilst I have written the above article on the kindly invitation of the Editor of LIGHT, in consequence of some friendly protests on my part on what I regarded as persistent misrepresentation of what Churchpeople are taught and believe, I want to make it quite clear that for me to write on behalf of the Church of my fathers is perhaps as presumptuous as an office boy answering on behalf of " The Amalgamated Society of British Manufacturers and Producers."

Nevertheless, I ought to know something of the mind of the Church of England, for I not only come of Church stock, but have been ordained some 40 years, have served in different parts of England, and was for over a dozen years a member of the Church Assembly and sat on hosts of committees with distinguished Bishops, clergy and laymen of all parties whose names are as well-known as mine is unknown. What I have here written is what I believe to be the truth, nor have I set down aught in malice, but with the honest desire to clear up misunderstandings.

STORY OF A MONK'S RETURN

THERE are frequent references in LIGHT to the supposition that Roman Catholicism is opposed to communications from the Other Side. I have just come across the following:

" When Brother Giles lay sick so that he had but a few days to live, a Brother of Saint Dominic also was sick unto death. Now, this Dominican had a friend that was also a Brother, who, seeing that he drew nigh unto death, said to this sick Brother: ' My Brother, I desire that, if God give thee leave, thou return to me after thy death and tell me in what state thou mayest be.' So the sick man promised to return if it were possible.

" Now, he and Brother Giles died on the selfsame day. After his death, he (the Dominican) appeared to the other Preaching Brother and said: It is the will of God that I keep my promise to thee.' Said the living Brother to the dead: ' How is it with thee? ' Replied the dead man: ' It is well, for I died on the very day whereon there passed away from this life a holy Brother Minor, named Brother Giles, unto whom, by reason of his great sanctity, Jesu Christ granted that he should lead to Paradise all the souls that were in Purgatory, among the which was I, in great torment; so by the merits of the holy Brother Giles were they set free.' And this said, he disappeared, and that Brother revealed the vision to no man.

" Then the said Brother fell sick; and at once, surmising that God had struck him because he had not revealed the virtue and the glory of Brother Giles, he sent for the Brothers Minor, and there came to him five couples; and when he had called the Preaching Brothers also, with great devotion he set forth unto them the vision aforesaid; and having diligently enquired, they found that they twain had passed away from this life on the selfsame day."

This is taken from *The Little Flowers of St. Francis*. Brother Giles was one of the first companions of St. Francis. The little touch of human nature—the jealousy of the Dominicans of the Franciscan—is delicious; and whatever we may think of the theology, the fact that the death of two people occurring on the same day was not known to the recipient until an after-death communication revealed it to him is surely significant. At any rate, Roman Catholicism of that age saw nothing wrong in such a communication.

M.L.C.

PROF. SAURAT ON PSYCHICAL PHENOMENA

Some Comments by MERCY PHILLIMORE,
Secretary of L.S.A.

THE first and second of the series of Lectures on Psychical Phenomena, in English, by Professor Saurat were given on Wednesdays, January 24th and 31st, at the French Institute, South Kensington. Anyone a little jaded with the jargon of Psychical Research and Spiritualism was refreshed by unhackneyed terms and an unfamiliar approach to some old ideas.

Prof. Saurat is no Psychical Researcher in two or many minds. He believes whole-heartedly in the reality of psychic phenomena and, regarded from some aspects, he attaches the greatest importance to them. At the first lecture he touched upon the whole range of mental and physical phenomena in a general fashion, introducing a few of his own ideas and opinions and leaving explanation of details to the following lectures.

Present-day phenomena offered proof, he said, of the essential reality of psychic phenomena recorded in the New Testament. He explained that psychic phenomena are inherent in the human race ; that they are, therefore, natural, and that certain types frequently occur, but that the occurrence is rarely noted by people because attention is in the main not directed towards them. He would not have it otherwise for, he said, the mind absorbed in the pursuit and observation of psychic phenomena is so apt to be diverted from the main purpose of life, which should be the development of character in ethical and spiritual terms.

The Professor stated that he had given ten years to careful study of the phenomena and proposed to discuss those experiences with which he had personally become acquainted. He implied a somewhat negligible interest in the records of the researches of other students. This remark was surprising ; for, when studying any laws of Nature, comparison with the experiences and observations of all accredited students is generally considered of the utmost value and, of course, in Science it is obligatory. He did, however, refer to three distinguished French Psychical Researchers—Prof. Charles Richet, Dr. Gustav Geley and J. Maxwell of Bordeaux. Of the three, Prof. Saurat attaches most importance to the work of Maxwell, whom he knew well. Maxwell was Deputy Attorney-General at the Court of Appeal, Bordeaux. In French legal circles, said Prof. Saurat, Maxwell occupied a place corresponding in importance to that of an Archbishop in the English Church.

Much that the Lecturer said would find an echo in the minds of many Psychical Researchers and Spiritualists ; also, with much that he said, critical differences would be recorded, and indeed he exhorted us to depart and criticise—and we will !

For instance, here is an astonishing analysis of conditions asserted to be indigenous to psychic phenomena (physical phenomena implied) : (1) A death ; (2) a sexual crisis ; (3) a cracked woman ; (4) an indifferent person, aloof from interest—usually, and I gathered preferably, a man ; (5) a witch, *i.e.*, modern Medium (for literary example see *Hamlet*).

There were some beautiful and satisfying passages in the lecture on Art and Artists, Poetry and Prose. Prof. Saurat bade us note in the supreme literature of the world that finest literary form and inspiration were associated with psychic phenomena. First and foremost, towering above all, is the New Testament ; then Victor Hugo and William Blake were instanced. A very interesting fact was referred to concerning Victor Hugo. The Lecturer stated that for two years (1853-1855) Hugo made careful researches within his own circle of family friends. Some of the records have been published, others in manuscript-form remain unpublished and are in the custody of a Library in France. The Professor has had access to the unpublished manuscript. He is of the opinion that it should be published, and later on it will be.

Psychical Research, we were warned, should not be for the general public, but presumably only for specialists, for there is great danger in such knowledge. If that remark referred to the indiscriminate attempt to develop mediumship by all and sundry, whether they be fitted or not, and without due attention to matters of health, circumstances, and temperament, then common-sense agrees ; but unless I misunderstood the Lecturer's meaning, he implied that the knowledge of Psychical Research generally was best left unsought, offering two reasons : (1) The undesirable conditions required for experiences, and (2) the detrimental effect of such knowledge to individual development of character.

With regard to the first point, the experience of other people is contrary to that of Prof. Saurat. Psychic phenomena are of various orders. The Professor failed to touch upon those of the finer order. Secondly, in the experience of countless people, the knowledge of Psychical Research is the first step out of the binding rut of Materialism towards the pursuit of the Christian Ethic which has repeatedly been counselled by Prof. Saurat in his lectures on other subjects.

True, Psychical Research-Spiritualism, like nearly everything else, is often misused. What of Science ? No one has deprecated further research in Science because half the world is at the moment engaged in trying to blast the other half, scientifically. What of Life itself and the Author of Life ? Such a dangerous experiment is Life ! We do not find that human fecundity diminishes in consequence, except by man's own frustration. Is it not just and righteous to emulate Divine audacity ? Surely, a belief in Deity, and in His divine gift of intelligence to man, implies that we shall by the dutiful exercise of that gift learn progressively all that we can of divine (natural) laws and expressly learn to temper and apply our intellectually-acquired knowledge by our ever-increasing intelligent understanding of Divine Love and Wisdom.

Here we are faced with the surprising fact that a distinguished literary man and University Professor, very largely responsible, one understands, for the management and conduct of the Institut Francais du Royaume Uni, engages to give a prolonged series of public lectures on Psychical Research (and Spiritualism unexpressed, but nevertheless all too remotely indicated), the subject matter of which he deems is universely true, but which he advises us to leave alone ; and, paradoxically, we are invited to attend his forthcoming lectures in order to learn more of this would-be forbidden subject !

One departed from the lecture on January 25th with the feeling of some unresolved illogicality, albeit with great interest. This may read a little unjust ; but it would seem as if on this subject the Theologian in Professor Saurat has triumphed over the unfettered educationalist. Interpretation—inference—that is where we chiefly differ.

The lecture given on January 31st was devoted to cases of Telepathy between the living, most of which were the dream-experiences of the Professor himself and of his Mother, as related in his book, *The End of Fear*. The Professor emphasised the fact that Telepathy is quite natural ; and that the " pure " incidents of Telepathy, *i.e.*, true fact or mental impression, are usually associated with de-formation—the " de-formation " being, apparently, association of ideas and imagination in the mind either of the transmitter or receiver or both, influenced by their preconceived notions.

He submitted this dream-experience to the methods and interpretation of psycho-analysis, which seemed to satisfy him, although he referred to psycho-analysis as a dubious science. These were instances of Telepathy concerned with Time and Space, while operating outside the limits of Time and Space. To a third category—Inward Telepathy—he devoted one instance, the case of

(Continued at foot of next column)

WHAT OUR READERS ARE SAYING

"AGNOSTICISM" AND "BLIND FAITH"

SIR,—In your issue of the 18th January, I read some comments on Mr. Rowntree's article in the form of a letter from Mr. M. C. Merrett. As this letter raised some points which I cannot allow to go unchallenged may I call your readers' attention to the following :

Firstly, Mr. Merrett couples " Indifferent " and "Agnostic " together without regard to the proper use of the latter term. T. H. Huxley, who coined the word "Agnostic," defines (see his biography) the attitude in effect as : " Willing to accept any theory as a working hypothesis, *providing* one has reasonable grounds for assuming it to be true." Agnosticism is, therefore, seen to be a negation to the unreasonable only. Indeed, such an attitude, despite Mr. Merrett, has led me from the creeds towards spiritual truths.

Again, Mr. Merrett (unless I read him wrongly) appears to sponsor " blind faith " because it " cannot err "—to me a fallacious statement. It is possible that blind faith cannot " recognise its own error," which is a very different thing. Blind faith is not necessarily Truth, but is an attitude of whole-hearted, unswerving and unreasoning acceptance of something, whether that something is True or not.

Agnosticism, as Huxley meant it to be applied, is much to be preferred to blind faith, though the latter may foster a more comfortable feeling for those disinclined or incapable of thinking things out for themselves.

L. C. FORREST.

WHO WAS THE TRUE CHRISTIAN?

Sir,—Some years ago it was stated that Unitarians would not be permitted to attend the Church Congress as they were not Christians. I have always contended that those who follow the teaching of Jesus are in reality much better Christians than many who accept Him as God. In the same way, there are a large number of Spiritualists who, although they deny the Deity of Jesus, are nevertheless Christians. I go even further and say that an Agnostic may be a Christian.

I had a friend, a very clever doctor, who confessed to being an Agnostic, and yet he was one of the most spiritually-minded men that I ever knew, and one whom I feel sure would undoubtedly have been welcomed by Jesus as a " brother." During his long life of over seventy years, he was always active in social work, and founded several hospitals and homes for the blind, giving ungrudgingly of his time and money. On the other hand, I had a friend who was an orthodox Christian. He went to church regularly and was an excellent " business man," but I never heard his name mentioned in connection with any scheme for helping others. I asked him once to assist with a League for saving some of the 50,000 poor children who are killed and injured by motors every year, reminding him of the fact that Jesus loved little children. He told me he never had anything to do with such things, and had been asked several times to sit on charitable committees, but always refused. He had no time for it. I wonder who was the truer Christian of the two?

Jesus certainly never made it a condition of eternal life that we should accept Him as God, but that we must follow His teaching. I, therefore, think there are many outside the Churches who could be far better described as " Christians " than those who profess to believe in Him, but do not put his teaching into practice.

AUBREY TURLE.

"A SAVING REMNANT"

Sir,—I was much interested in Mr. Cecil Maby's article on " Self-Destructiveness of Western Civilisation " (LIGHT, 18th inst.) and his helpful suggestions for personal discipline.

Is it possible that the masses can ever become morally regenerated—*viz.* : spiritually-minded; or is it not always a " saving remnant "?

The basis of Christian ethics is a subconscious attitude of spirit; which is possible to the individual no matter under what conditions the outer-life has to be lived. The " saving remnant " is to be found in isolated individuals all through the ages, and all attempts to organise it appear to have failed.

Many thoughtful people recognise that much of our Western civilisation is decadent, but can mankind return to Nature?

When St. John saw heaven opened, it was not a Holy Form that he saw, but a Holy City, and while it is true that man started in a Garden, his goal has always been the New Jerusalem.

(Mrs.) L. BRUCE.

HIGHER TEACHING

Sir,—I have been very interested to read in various articles in LIGHT truths touched on that would not have been accepted some years ago—particularly those stated in the issue of January 18th in " Progression Through the Spheres of Life." Here the communicators signed " Crookes " and " Geley " write that, after leaving this life, we can live again on higher and more evolved planets.

In my circle—known as " the Sunlongta Circle," with Zanquinilin as our Father Guide—we have always asked for teachings and no phenomena; so over a period of 35 years our records contain many wonderful and, may I say, unusual truths. Many years ago, Zanquinilin told us : " In the years to come, media will be developed through whom higher spiritual truths will be revealed, *and the harmony of the statements will be the test of their truth.*"

We were taught, concerning Reincarnation, that those who passed over, holding firmly that belief, cluster round the earth as thickly as fallen leaves in autumn. A few there are who do return to this planet —those who feel they have a definite work to perform here and whose free choice it is to reincarnate. But, for the masses, the earth and its experiences are left behind and there are other spheres or planes for re-embodiment with further experiences. As Zanquinilin put it : "Are the gods so short of space? " that souls must always return and return to this earth.

We have also been told that there are many amongst us who have had a previous existence on one or more of these higher planets, and there they have acquired knowledge and truths that have percolated through to a certain extent in this present existence, permitting them to be leaders on a large or small scale to the less experienced souls on this earth.

Our teachings differ somewhat from those of " Crookes " and " Geley," in as much as we were taught that each planet has its surrounding spiritual planes, and it is on the spiritual plane of the highest planet or sun where dwell those who are almost gods, being creators doing the will of the Father-Mother God.

Birmingham. STELLA MYERS.

(Continued from previous column)

a man who was an agnostic. As far as could be traced his forebears were also agnostic. Yet in a dream of this man, the name of " Jesus Christ " was uttered with the knowledge that Jesus Christ was either God or the Son of God. This fact was cited as an example of Inward Telepathy which is capable of apprehending Truth without de-formation. The Professor's Inward Telepathy corresponds to what is ordinarily regarded as intuitional apprehension of fundamentals—undoubtedly the highest function of the individual spirit of man.

As Prof. Saurat has elected to discourse at length on Psychical Research, anyone who accepts certain instances of psychical phenomena as capable of proving Human Survival, with inferential value concerning Immortality, must hope that in his later lectures he will cover a wider field of experience, more especially because this study in its fullest interpretation is bringing many people into an acceptance of Christianity.

Light

All communications for the EDITOR *should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." 'Phone Kensington 3292-3.*

EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

BASIS OF BELIEF

OFTEN we have insisted on the insufficiency of the philosophical speculations put forward by Theologians in support of what they term "the hope of immortality." Before there can be any reasonable "hope of immortality," we have argued, there must obviously be some ground for believing that—despite appearances which suggest the contrary—the Personality of Man can and does survive the shock of physical death, and we have contended that these grounds can be found only in psychic facts.

We are glad to find this contention put in a fresh form by Mr. G. N. M. Tyrrell in an article in *The Journal* of the American S.P.R. on "The Significance of Extra-Sensory Perception."

"There can be little doubt," he writes, "if the matter be examined with genuine impartiality, that *supernormal facts are the only ones which can decide in any clear and objective manner* between the opposing outlook of Materialism and Other-Worldly Idealism. Once establish the existence of human faculties which obey no known physical laws, and the existence of a non-physical realm of operation for these faculties becomes a matter of logical necessity. Then, in turn, arise all the implications for philosophy, for religion, and even for physics, which the existence of this non-physical realm implies."

How the supernormal (or psychic) facts can be fitted into a comprehensive hypothesis is being shown once more in the articles on "Other-World Substance" contributed to LIGHT by Dr. Wilfrid Garton. The article on the "Problem of Phantasm" in this week's issue (page 68) is particularly interesting and important.

CHURCH AND SPIRITUALISM

ALTHOUGH the Churches as organised bodies refuse to have any dealings with Spiritualism, it is well known that many individual Churchmen and Churchwomen have made inquiries for themselves and are satisfied that the proofs of Survival presented by Spiritualism are not only conclusive, but also that the implications are very important in their bearing on religion. Canon L. W. Bird is one of these; and we ask our readers to give special attention to his article on "Church and Spiritualism" which appears in this issue. Some Churchmen denounce Spiritualism; some Spiritualists denounce the Churches. Much better, we suggest, that they should try to understand each other, and no one is better fitted to provide the means of understanding than a Churchman like Canon Bird, who is also (in essentials) a Spiritualist.

We have, on occasion, referred to a "Church ban" on Spiritualism. That there is such a ban, there can be no doubt, although it may be difficult—as Canon Bird requests—to produce the text of any pronouncement issued formally in the name of any Church other than the Roman Catholic. That the ban is not wholly effective (even in the case of Roman Catholics) is proved by the fact that many Church members, and even clerics, have made personal inquiries by which they have been convinced that the basic claims of Spiritualism are proved; but that it does prevent many religious people from becoming acquainted with the facts—even by reading—is a regrettable certainty.

DR. L. R. G. CRANDON

An Appreciation by HORACE LEAF, F.R.G.S.

THE passing of Dr. L. R. G. Crandon takes from our midst one of the most capable and unselfish of psychical investigators. I had the pleasure to meet him often in his own home, at his dispensary and during his visits to London. In 1936, I was present with Frank Decker when he gave a series of five test-séances in Dr. Crandon's home in Boston, U.S.A., and I was able to see and admire his great ability, tact and charm when dealing with mediumship. On that occasion, the Doctor was particularly pleased because Decker demanded no special conditions, but left the line of research to the scientific investigators. The Doctor imposed some of the conditions in a manner which showed he understood to what stress and strain first-class mediumship could safely be subjected.

I first sat with "Margery," the Doctor's famous wife, in 1928, in their house, and soon realised to what a great extent "Margery" was indebted to her capable husband for the safe guidance of her remarkable supernormal powers. On more than one occasion I visited him at his surgery, and there had an insight into his truly charitable nature. He never hesitated to render any service in his power, without regard to financial considerations. He expressed to me his conviction that it is our duty to help humanity in any useful way. This sentiment was at the foundation of his great generosity to Psychical Research and Spiritualism.

His home was open to any sincere investigator of supernormal phenomena, a fact well shown in his offer to accommodate the entire Committee of the *Scientific American,* when it had been appointed to investigate "Margery's" mediumship, free of charge. Although on that occasion he received a "raw deal," he bore no ill-feeling, as his broad-minded outlook convinced him that everyone was entitled to his own opinion; and although he did not always approve the attitude of those who took advantage of his hospitality, he, nevertheless, never excluded or carpingly condemned anyone who differed from himself through adopting methods of which he did not approve.

His high-standing in Boston as a medical practitioner and at Harvard University, where for many years he was Professor of Surgery, proved of invaluable service to Psychical Research and Spiritualism. I spent several hours with him at a special gathering at Harvard University and was able to see how highly he was regarded.

TRIBUTE FROM AN AMERICAN INVESTIGATOR

Mr. Wallace Knowles, Butler, of Wood Hole, Massachusetts, U.S.A., writes as follows :—

THE writer wishes to pay a tribute to the late Dr. Le Roi Crandon who, in the face of prejudice, misrepresentation and sometimes calumny, and at no pecuniary benefit to himself, devoted for many years much time, effort and money in the investigating and recording of psychic phenomena.

Brought face to face unexpectedly with the supernormal through the accidental discovery of the mediumship of his wife, Dr. Crandon was equipped through scientific training to pursue his research with care and to record the results with accuracy, so that a large amount of valuable data has been added to that already accumulated.

Dr. Crandon was forced to accept the reality of the phenomena by the evidence presented, as many men of scientific standing have been obliged to do, often against their inclination, and through patience and sympathetic co-operation with the supernormal intelligences involved, was of great service in developing the mediumship to an extraordinary degree, quite beyond credence by those unfamiliar with the testimony of credible witnesses the world over.

In the early stages he soon discovered that his original policy of admitting representatives of the general public,

(Continued in next column)

READERS' VIEWS ON ANIMAL SURVIVAL

SWEDENBORG AND THE ANIMALS

SIR,—May I suggest to your correspondent (LT.-COL. A. Tyndale-Biscoe) that a clear reading of Swedenborg's conversation with his angels would not exclude animals from attaining heaven.

Though we do not know what lies behind the animal-form, we do know that we ourselves have had to climb up to human-form through primitive fish, reptile and animal stages in our embyro stages, when entering upon our earth-life. This is not speculation, it is actual fact, and applies to every woman and man.

What lesson shall we read therefrom? Man gradually sheds the animal-form through various stages and emerges an infant in more or less perfect human form.

When spirits return, they take upon themselves the form in which the individual was known to his friends, or a form that can be easily recognised by them.

To what extent form exists in the higher sphere we do not know, but it can hardly remain permanent with progression. Similarly, one may expect that an animal which had learned to love its neighbour (perhaps a human one) has progressed beyond the mere animal-of-the-wild; and that this is the scheme of Nature, or God, is shown by the law of evolution, which replaces lower by higher forms both in the animal and vegetable kingdoms.

If Swedenborg had been told that beasts are admitted into heaven, it might have created a totally wrong impression. That the animal's soul survives is surely sufficiently proved from observation.

QUENTIN C. A. CRAUFURD.

"ANIMALS HAVE SOULS"

Sir,—The records of survival of animals are too numerous and well-attested to leave room for any doubt on this subject. One of the clearest statements on the matter is contained in the communications from the discarnate F. W. H. Myers in the book entitled the *Road to Immortality* (pages 189-191), in which he states:

" In this habitat, old dog friends or cats which were comrades in other days may gravitate again to their masters or mistresses by virtue of their affection for them—that is, if the masters are living in this Shadow Land, through which the journeying soul must pass, even though he may not tarry long within its borders. But those animals who come to it cannot journey beyond it. They must, at some time, go back to earth and enter the bodies of human beings, for they have not yet eaten of the tree of knowledge of good and evil . . . You must understand that animals have souls; that is to say, there is within each one a certain individual essence that sometimes, uniting with another essence, eventually enters upon a new line of evolution and takes on man's estate."

The whole of this chapter should be studied in order to get a clear comprehension of Myers' teaching on this matter.

W. HARRISON.

A LOT TO LEARN

Sir,—I would like to endorse the last paragraph of Lt. Col. Tyndale-Biscoe's letter. It is quite evident that Swedenborg had a lot to learn about God and our future life. The very fact that life is continuous and survives all change should have made it clear that, no matter what form life took on this plane, it is still life and still continues, whether it be human, animal, vegetable or mineral.

Mineral life is the lowest (or, shall I say, most torpid) form of life here; vegetable is a degree higher inasmuch as it has observable growth or movement; animal life is still higher in the scale as we get a knowledge of life with, in most cases, a sense of some of the facts and emotions of life. Above and transcending there is human life, of the continuation of which Swedenborg has no doubts.

Of the future life of animals I, personally, have no doubts, as I have repeatedly had visions of various animals who were certainly not of this life when shewn to me.

J.M.

HORSES, DOGS AND BIRDS

Sir,—Having read Lt.-Col. Tyndale-Biscoe's letter in LIGHT of January 25th, in which he doubts the veracity of Swedenborg because of his denial of the survival of animals, might the explanation be that those on the earth-plane who are great animal-lovers (which presumably Swedenborg was not) will have with them, for as long as they are necessary for their happiness and progression on the next planes, those animal friends beloved by them on earth?

I have a daughter in the Beyond who had intense love for and understanding of horses, and she has told me repeatedly that she has horses where she now dwells. Through different Mediums I have been told: " I now have with me a horse, B—," " Chestnut brown horse with a white fore-front I used to ride when I was about 10 years, B—." Personally, I had no recollection of this horse, but have verified, through the riding master at that period of her life, that the above is a true description of " Bridget " she frequently rode, and it had been shot since she passed over.

On another occasion, when describing a garden, she said: "And tell Daddy there are birds here." (My husband is very interested in bird life and had always encouraged the children to take a similar interest.)

A further proof was given in the description of a dog belonging to a school friend; the location of the house was described and the name and description of the dog accurately given, " Jock is with her now." I did not know the name and had no idea whether it was alive or not, but a year later met the owner and was told: " Yes, Jock died just about that date," *i.e.*, when the information came through from my daughter.

(Mrs.) G. VIVIAN.

(Continued from previous column)

who came largely from curiosity, and the resultant newspaper notoriety, were detrimental to serious study of the phenomena, and thereafter guests were principally scientists, men of note, or impartial and earnest investigators who were passing through Boston.

The writer speaks from experience, as he, a stranger to Dr. Crandon, was granted the courtesy of attending a sitting not long after the *Scientific American-Houdini* era. The phenomena, though mystifying and intriguing, were not wholly convincing owing to the type of apparatus employed. The writer therefore, for his own tests and edification, constructed various pieces of apparatus designed to facilitate close inspection in use, and at the same time preclude the possibility of operation by normal means. All were operated, nevertheless, as soon as taken to Lime Street, and while under his close inspection and control, a wonderful demonstration of unknown forces at work, and an illustration of the limitations of human knowledge. Those interested may find the phenomena fully described in chapters L and LI. of the *Proceedings* of the American Society for Psychical Research for the year 1926 (vol. 2).

What is known of the supernormal to-day is as rudimentary as was the knowledge of electricity in the days of Galvani, Faraday and Franklin, but in the course of time the laws governing psychic phenomena will be formulated, largely through the aid of earnest seekers for the truth, as was Dr. Crandon.

(*An appreciation of Dr. Crandon's work and an outline of the story of the " Margery " mediumship appeared in* LIGHT *last week from the pen of Mrs. Hewat McKenzie.*)

Other World Substance—Hypothesis For Psychic Phenomena

3—PROBLEM OF PHANTASMS

By Dr. WILFRID GARTON

IF an apparition is objective in one class of case, it is almost certain that they are always objective, except in those cases in which we know that the imagination is influenced by disease. The apparition may well be the " other-world complement " which, in the event of death, always leaves the body, and hence phantasms associated with death are the most common; in the presence of emotion it is apt to leave the body, hence phantasms associated with emotion form the next largest group.

It has always been a matter of wonder to me that those who are anxious to find evidence of survival of bodily death in paranormal psychical phenomena should have neglected the fact that the majority of cases of phantasms are associated with the death of the agent, which seems to me to be a very strong fact. The commonly-accepted explanation of phantasms (that they are telepathic hallucinations) is certainly not satisfactory and cannot be applied to cases in which there are several percipients without departing from common-sense and opening wide the door to muddled thinking.

Perhaps its most conspicuous weakness is the theory of latent telepathy, advanced to account for the delay that occurs in some cases between the death or strong emotion of the agent and the seeing of the apparition by the percipient. When an accident or other happening to the agent causes strong emotion, he may think strongly of the event after an interval and thus originate a telepathic picture of the event some time after it occurred, so that, when the agent lives, this is another cause of delay in addition to the hypothetical latent telepathy, and delay would be more frequent in those cases in which the agent lives than in those in which he dies. But such is not the case.

In the cases quoted in *Phantasms of the Living,* in which the times of the two events (the death or emotion of the agent and the seeing of the apparition by the percipient) are accurately known, there is delay in only about 6 per cent. of the cases in which the agent lived and about 40 per cent. of the cases in which the agent died.

Upon careful examination of the facts, the theory of latent telepathy completely falls to the ground and the incidence of delay is all in favour of it being due to a condition of the agent rather than the percipient.

In other directions also telepathy is used as an explanation of phantasms in a way that cannot be reconciled with what is known about it. In Dr. Rhine's experiments he picked subjects who had a natural gift for extra-sensory perception and, as there are such individuals, it is a legitimate inference that it is a more or less permanent power. Used as an explanation of phantasms, it requires that the percipient should suddenly develop this gift of extra-sensory perception at the same time as the death or other happening to the agent, and this happens only once during his, the percipient's, lifetime. And if there are several percipients, the same amazing coincidence happens for each one of them—a wildly improbable theory. The only possible foundation for clear thinking about phantasms is an admission that the apparitions are necessarily objective.

Cases in which apparitions are seen by some observers, but are invisible to others, may be due to low intensity of the light reflected or originated by the apparition. Considering that colour-blindness may remain for years undiscovered, it is not only possible, but probable, that different individuals are not all equally sensitive to light. We know that sensitiveness to light varies in the same individual as, after some time in a darkened room, objects may be plainly seen that were invisible when first entering the room, showing that the retina has become sensitive to light rays of lower intensity.

A permanent difference of sensitiveness to light in different individuals provides a simple explanation of phantasms visible to some individuals, but not to others. But this only, as far as one knows, applies to normal vision and one is not justified in assuming that apparitions are always observed by normal vision.

Admitting that apparitions are objective (a conclusion to which no reasonable alternative has been advanced), they must be something in the nature of " other-world complements " of the agents, and one would expect them to be invisible, under ordinary circumstances.

THREE POSSIBLE EXPLANATIONS

It seems to me that there are three possible explanations of their visibility to the percipient or percipients:

One, as in Dr. Osty's experiment with Rudi Schneider something was formed, apparently out of nothing, that acted as a solid and obstructed infra-red rays; so the " other-world complement " may form something, apparently out of nothing, that affects our visual centres.

Second, that the percipient is clairvoyant and is aware of the presence of the apparition by means of extra-sensory perception.

Third, that the " other-world complement " of the agent (that is, the apparition) originates a telepathic influence so close to the percipient that it breaks into the consciousness of one who is not in the ordinary way sensitive to extra-sensory influences.

I think it is quite possible that the vision may travel sometimes through extra-sensory and sometimes through sensory channels. The radiations carrying the telepathic vision might be of wave-lengths very close to the wave-lengths of ordinary light, so that some percipients, with more than normal visual range in wave-lengths, might see an apparition by ordinary vision, others by clairvoyant vision, and perhaps others by means of both channels.

A well-known case that happened about fifty years ago is a good example of an apparition visible to some and not to others, but which must have been objective. A Member of Parliament, at a time when he was ill in bed, was seen by many other members in his usual place in the House of Commons. He was seen by so many that the incident was referred to in *Punch,* and there was a little sketch of the wraith of the absent member by E. T. Reed. According to current theories (or perhaps one should say absence of theories), a telepathic impression was originated by the absent member and transmitted, by means of nothing, to some, but not all, of those members present in the House. Those members to whom the telepathic impression was transmitted received it, by means of nothing, with the result that they all imagined that they saw the absent member in exactly the same place, where there was, in reality, nothing!

The seeing of the apparition by some and not by others is more likely to be due to the percipient than the agent, and that brings me to the question of conditions favouring the occurrence of phantasms as regards the percipient.

There is only one condition that is known to favour the seeing of an apparition by the percipient, and that is the state between sleeping and waking. A much larger number of cases occur during this very short period than can be accounted for by chance. This state is so similar to trance, and trance is so very usual in the subjects during experimental work, that I think it is perfectly correct to say that the one condition that favours the perception of apparitions is trance. As the presence of trance favours communication between the subconscious and conscious mind, this fact is in favour of the presence of a phantasm being recognised by the

subconscious mind and then transferred to consciousness, but it is not necessarily always so.

As, in ordinary conversation, words are occasionally known telepathically before being spoken, so with extra-sensory influences the reverse might take place and the senses be occasionally affected; but this is, at present, speculative. The important point is that, whether it is observed with material or extra-sensory visual organs, the apparition is where the percipient sees it. Any suggestion that several percipients can see an apparition in exactly the same place when the apparition is, in reality, in the mind of some one miles away is an absurdity, and an absurdity that causes unnecessary confusion.

With non-spontaneous phenomena, trance, light or deep, is nearly always present. The most important of these for applying the theory of an "other-world complement" is travelling clairvoyance. This resembles phantasms, as in both the " other-world complement " leaves the body. In the one case it demonstrates that it has left the body by showing itself elsewhere; in the other case by obtaining information about distant places which it could not do without visiting those places.

As a necessary condition, as a rule, for travelling clairvoyance is deep trance, and the most common cause for a phantasm is death, it is of interest to compare deep trance with death.

Death is a complete and permanent withdrawal from the body of all influences governing life's activities. Trance is a temporary withdrawal from the body of the influences governing some of life's activities. In the case of death, the body may be likened to an automobile that the driver has left and that is rusting and disintegrating. In a state of deep trance, the body may be likened to an automobile that the driver has left, temporarily, with the engine running; the material organs, the heart and lungs and the nerves governing these organs and other purely material activities, continue to function, but consciousness is in abeyance.

There is a fair amount of evidence that, during deep hypnotic trance, something can leave the body and observe distant scenes, the subject automatically answering when questioned about what is being observed. A case of this nature is mentioned by Sergeant Cox in his *Mechanism of Man* The subject was a young girl who gave to an enquirer a detailed description of his home and its surroundings, which was entirely correct. She told him as well that a young lady with long yellow curls was looking out of the window—a statement with which he did not agree, saying that his niece was away; but, on returning home, he found that she had returned unexpectedly and was looking out of the window at the time. As the last item of information could not have been obtained from the enquirer's subconscious mind (and it would be absurd to contend that part of the information was obtained one way and part another way), something associated with the hypnotised subject must have been in a position to observe the enquirer's home all the time that she was describing it. This something could not have been built up of material of which we are conscious under ordinary conditions, yet it would be utterly absurd to say that the hypnotised subject, or clairvoyant, obtains knowledge of distant scenes and events by means of nothing.

(Next Week: Bearings of the Hypothesis on Evidence of Survival)

THE PATH TO PEACE

A Message for these Troubled Times given through "Constance"

TO-DAY you find the whole material world in a state of chaos! Why, you say, does not God use His Divine Power to set the world in order? Why does He not remove those who are daily causing more and more unhappiness in many countries, oppressing even those of their own blood?

Know then that the laws made by God at the beginning of the world, as you know it, were made by Him—and it would not be to Him justice if He altered them. All must work itself out according to those Divine Laws. God never intended much that is about and upon the world to-day; but the gift of free-will given to man has brought sin into the world. You will say why was free-will given to man? Because without it man would have been no better than the animals. Free-will gives man the power to raise himself, to become what God desired all to be, of a spiritual mind, able to subdue the animal side of his nature, only using it as God intended—not for lustful pleasure and much sin, all of which has caused the chaos which is present on the earth to-day.

If man had lived as God intended, the present conditions could not have arisen. Men must now through trial and tribulation cast off the sins that have become a very part of life on the earth. They must through suffering atone for all that they and their fathers have given way to. Have you not been told and read of the destruction of certain parts of the earth in the olden times, because sin had got such a hold on all? They had eventually brought about their own destruction.

The time will come when those living to-day who have brought about much cruel oppression will also bring to themselves their own end. The Law of Cause and Effect must bring it to pass; and only after the suffering of thousands will the world be cleansed of the sins which are now so prevalent upon the earth; only suffering to each and all who are now steeped in sin, selfishness and greed for wealth, can clear the world from the chaos of events which now oppress the thoughts of all.

Say, to all who ask you, " What can we do to help Mankind to bring about a better condition and so end the difficulties now before all nations? " pray that all may realise that each one can do something to lead the world out of chaos into the " light of peace and justice." Each one can give up any secret sin—something they may do which, in their hearts, they would be anxious their loved ones (who maybe have passed on) should not know they gave way to; to act each day by word and deed up to the best that is in them; to do to others as they would have others do to them; never willingly to hurt another by speech or action; ever to suppress all that comes to them from their own lower nature, praying to their God for help to conquer.

If all would do these things, help all those about them to do the same, not only by words, but by their example, the world would soon become a place of peace. All would be surprised how soon all difficulties would disappear. Many millions of spirits in our world are working to help to bring this about. They are " the armies of God." They cannot force man to change his mode of life, to alter himself; but, if he will begin to try to do so, they can help him to bring this about. They are even now round and about all whom they can impress, doing their utmost to bring the right thoughts into each brain. But man must open himself to good and not shut it out, as many do. So we say to all who will listen: " *You each have a mission,* each can help the world to bring about Peace; not only Peace from war, but world-peace so that there will be no more war; that nations will learn to trust each other, will learn to hold out their hand to the smaller nations who need help."

Statesmen will give up all thought of self-aggrandisement, and all will work together to bring peaceful prosperity to everyone. Then will the teaching of our Master the Christ come to be accepted by all upon the earth, and He will reign in the hearts of men bringing " The Kingdom of Heaven to Earth." If all will only work to this end, *which is God's plan for man,* so nearer will it all come to pass.

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MESSAGE THROUGH A STRANGER

THE following may be of interest as another instance of a message coming to a stranger.

During the last six years I have gone occasionally to the Pembridge Place Spiritualist Temple, London, where I am quite unknown—in all about six times. A few months ago, one Sunday evening, reading that a Medium whose name (Madame Blaschke) was new to me was giving clairvoyance, I decided to go. The Medium asked: " Does anyone know Dr. Anderson? " This was repeated, but no one answered. A third time the Medium asked: " Can no one help me? "

Then I said: " I know a Miss Anderson whose father was a doctor. If the message is for her I will take it."

Medium—" He mentions Frank and Allen."

C.C.—" I know nothing of those names."

Medium—" He says that he studied at the University College Hospital."

C.C.—" I do not know that."

Medium—" He says that his daughter has been going through an extremely worrying time, and that lately she has been very ill, and he wants her to know that he is taking care of her."

Miss Anderson and I are both members of the L.S.A. She also very occasionally goes to Pembridge Place, and is also quite unknown there. The only part of the message that I knew applied to her was about the worrying experience, and very doubtfully I went to see her.

" Allen and Frank " were her father's favourite brother and his son-in-law.

Miss Anderson had been very ill quite lately, unknown to me. At first she said her father had not studied at the University College Hospital; but later she remembered that in her youth the family came to town from time to time and to their annoyance stayed in Gower Street because it was so convenient for her father to make special studies at the University College near by.

He died about three years ago, and this was the first time he had communicated. C. COLWILL.

MR. ARTHUR FORD INJURED

A letter from California (received by Mr. E. A. S. Hayward, O.B.E.) states that Mr. Arthur Ford, the world-famous Medium and Lecturer, was recently attacked in his office by a negro who demanded money and was so seriously injured that he had to be taken, unconscious, to hospital. He is reported to be making a good recovery.

EXPERIMENTS IN PSYCHICS

by F. W. WARRICK

Foreword by SIR OLIVER LODGE

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AND

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For the Development of a Higher State of Spirituality. Will those interested attend the Lectures, at which they will acquire a sample of the Teachings. Those wishing to join Classes or Groups—Please apply to the Secretary.

MEETINGS

SUNDAY, FEBRUARY 11th, 7.30 p.m.—
59 ELSHAM ROAD, W. 14.

WEDNESDAY, FEBRUARY 14th, 7.30 p.m.—
DON'S RESTAURANT, 155 The Vale, Acton, W. 3

THURSDAY, FEBRUARY 8th, 3 p.m.—
59 ELSHAM ROAD, W. 14.

FRIDAY, FEBRUARY 9th, 4.45 p.m.—
59 ELSHAM ROAD, W. 14

SATURDAY, FEBRUARY 10th, 4.45 p.m.—
56 Drewstead Road, Streatham Hill, S.W.16.
(3 minutes from Streatham Hill Southern Railway Station)

Enquiries: **The Secretary, 59 ELSHAM ROAD, KENSINGTON W.14.** (3 minutes from Shepherds Bush Tube). Phone PARK 8353
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(Members Debate)

Saturday, February 10th, at 3 p.m.—
"The Unconscious Mind versus The Psyche"
Mrs. V. M. AUSTIN v. Dr. T. S. RIPPON

DISCUSSION TEA (Members 1/-, Non-Mem. 1/6)
Tuesday, February 13th, at 3 p.m.—"The Science of the Hand"
A STUDENT

GROUP CLAIRVOYANCE (limited to 8 persons), Non-Mem. 3/6
Thursday, February 15th, at 3 p.m.—Mr. F. JORDAN-GILL

Monday, Feb. 19th, at 3 p.m. and Monday, Feb. 26th, at 5 p.m.—
Two Groups for Mr. JACK WEBBER (Physical Medium)
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(Marriages Solemnised)

SUNDAY, FEBRUARY 11th.

11 a.m. **Mr. H. Ernest Hunt,** Address
6.30 p.m. **Major Leith-Hay-Clark,** Address
Mrs. Lilian Austin, Clairvoyance

WEDNESDAY, FEBRUARY 14th, at 7.30 p.m.
Mr. W. H. Redmond, Clairvoyance

THE WHITE EAGLE LODGE

Pembroke Hall, 12b Pembroke Gardens, Kensington, W.8.
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Sunday Services are now held at 3 p.m.
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Sunday, February 11th, at 3 p.m.

Address by Mr. IVAN COOKE
Clairvoyance: **Mrs. GRACE COOKE**

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

SPECIAL NOTICE

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On THURSDAYS, FRIDAYS and SATURDAYS, she is at "Homewood," 28 Tumblewood Road, BANSTEAD, SURREY. Phone Burgh Heath 692. Appointments to be made in advance.

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February 11th. 11 a.m.—Miss JOICEY FISHER, M.A.
Clairvoyant: Mr. F. Jordan-Gill
6.30 p.m.—Baron PALMSTIERNA, G.C.V.O.
Clairvoyante: Mrs. Helen Spiers

Wednesday Meetings, 12.30 p.m.
With Address, Questions answered and Clairvoyance.

Wednesday, February 14th. Miss JACQUELINE,
Clairvoyance: Miss Jacqueline

DAILY ACTIVITIES

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

Thursday, February 8th, 2.45 p.m. Lecture, Mr. H. Ernest Hunt
Friday, February 9th, 6 p.m. Psychometry, Mrs. Helen Spiers (20 sitters).
Saturday, February 10th. Short Talk followed by Clairvoyance, Mr. F. Jordan-Gill
Tuesday, February 13th, 2.30 p.m. Group, Mr. Roy Morgan
Wednesday, February 14th, 2.30 p.m. Group, Mrs. Maude Bateman
Wednesday, February 14th, 6 p.m. Group, Mr. F. Jordan-Gill
Friday, February 16th, 3 p.m. An Hour of Music, with distinguished artistes. 1/6 including tea.

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Every Wednesday, 2.30 p.m. Public Classes, conducted by Miss JACQUELINE, for Clairvoyance at a glance, Hand-reading and Numerology. Followed by tea and discussion. Entrance 1/-, Tea 6d. extra. First Wednesday of each month will be devoted to Clairvoyance and Psychometry.

Every Thursday, at 2.45 p.m. Series of Lectures by Mr ERNEST HUNT, on The War in Relation to—
February 15th—Religion February 22nd—Spiritualism
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A course of Lectures is being given now and throughout February at the Institut Français, Queensberry Place, South Kensington, on PSYCHICAL PHENOMENA, in English, on Wednesdays at 5 p.m.; in French, on Fridays at 5 p.m., by Professor DENIS SAURAT, of the University of London (King's College), author of "Milton, Man and Thinker," Blake and Modern Thought," "The End of Fear," "History of Religions," etc. All those interested in the subject are invited to attend. Admission free, without fee or ticket.

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