LIGHT

A JOURNAL OF SPIRITUALISM, PSYCHICAL, OCCULT AND MYSTICAL RESEARCH

FOUNDED IN 1881

No. 3129. VOL. LXI. (Registered as THURSDAY, JANUARY 2, 1941 a Newspaper) PRICE THREEPENCE

1911—1941

HOPEFUL CHANGE IN SCIENTISTS' VIEWS REGARDING PSYCHIC PHENOMENA

By B. ABDY COLLINS

I HAVE been reading a book by Dr. Ivor Tuckett, a former Fellow of Trinity College, Cambridge, and senior demonstrator of anatomy at that University. It is called *The Evidence for the Supernatural*, and was published in 1911. It is not clear whether Dr. Tuckett ever sat with a Medium, but apparently not, as he believed "that a calm unbiassed opinion is more easily formed by studying the records of seances made by others with all reasonable care and checked by every possible device." (This was certainly a peculiar attitude to be taken by a professional scientist, who believed, as we shall see, in experimental psychology as the ultimate arbiter). His book, therefore, is not based on any researches of his own, but mainly on Frank Podmore's books, Professor Huxley's Essays, Beckles Williams' *Occultism and Common Sense*, and the *Proceedings* of the S.P.R.

Dr. Tuckett finds evidence of bias in every one who pronounces in favour of anything "supernatural," even in Podmore (whom he otherwise much admires) because he inclines to a belief in Telepathy. His conclusions are utterly and completely negative. Yet he confesses that his own book must "suffer to some extent from this weakness;" and then, instead of apologising for his somewhat obvious bias the other way, adds: "I fear I may perhaps have shown an unjustifiable partiality towards a belief in the supernatural."

His book is far from superficial. He has studied those books and papers which he has chosen for his purpose with the minutest care and attention, and, as might be expected from one with his qualifications, has set out his case with a thoroughness that is exemplary. His detailed criticism of Mrs. Piper's work, given at length in an appendix, for instance, is a masterly piece of reasoning and one is bound to agree that he has given good grounds for his conviction that all her results *might* be explained, perhaps, partly by fraud at any rate of an unconscious kind, but certainly by clever fishing and an ability to build up a case from slender foundations.

Some of his conclusions are, as might be expected, vitiated by his ignorance of the practical side of trance mediumship, but I am not concerned with the book as a whole, so much as with that part of it as deals with Apparitions and Veridical Dreams.

COMPLETE REJECTION IN 1911

Most people who are at all acquainted with the subject think that the publication of *Phantasms of the Living*, followed by the *Census of Hallucinations*, settled in the affirmative once for all the question whether apparitions or dreams coincident with the death of a relative or friend were caused, at the lowest, by a telepathic impulse from the dying person. Not so Dr. Tuckett. He considers that most, if not all, these cases may be explained by unconscious exaggeration by the parties concerned. He quotes an article by Mr. Taylor Innes in the *Nineteenth Century* as showing that of all the 702 first-hand cases published in *Phantasms of the Living* there is not one in which the Editors had seen a letter or a document issued at the time by the narrator so as to prove his story was true. "The moral to be drawn from all this is that, in the absence of documentary proof—and a single case in which the letters said to have crossed could be produced with the official postmark and date would be sufficient to prove the truth of this class of phenomena—stories of phantasms or wraiths rest on nothing better than uncorroborated oral evidence, with the fallacies of unconscious exaggeration, invention, the natural love of the marvellous and defective memory attached thereto."

Dr. Tuckett was also impressed by the view of Professor Newcomb, President of the American S.P.R. (published in 1909) that the visions or dreams, if they really did occur as stated, can be adequately explained by chance alone. The result is that he is not convinced that any *bona fide* recorded case cannot be explained in one or other of these two ways.

One of Dr. Tuckett's chief criticisms of Sir William Crookes, Sir William Barrett, Sir Oliver Lodge and other noted physicists and biologists, is that they undertook their researches without what he considers the chief requisite—a training in experimental psychology, and so were apt to fail to adopt truly scientific methods.

It is strange to find a man who was himself a physiologist—not a psychologist—criticising some of the most eminent of the physicists of his own time on these grounds. All the more so because, speaking of physical phenomena in respect of which the evidence of a physiologist such as himself might be presumed to be of value, he says: "I should be more impressed by the evidence of a professional conjurer than by that of the most eminent scientific men. And if Mr. Maskelyne, in particular, professed himself convinced of the genuine-

ON OTHER PAGES

What of 1941?
By THE EDITOR—page 4.

Things of the Spirit
By NELLIE I. SHAW—page 4.

Borley Rectory Problems
By V. M. DEANE—page 3.

Hauntings and Apparitions
By H. A. DALLAS—page 6.

ness of this class of performance, I should say it was contrary to reasonable common sense to remain sceptical."

However, in respect of mental phenomena, Dr. Tuckett really pins his faith to experimental psychology, which is not his own branch of science. In 1911 he stood with the great body of scientific men in believing that there was nothing in Psychical Research. I am not concerned with the correctness of his views or the justice of his criticisms, but merely with the facts and the grounds on which his views are based. But I should like to emphasise that, after a fairly long review in which he by no means selects cases specially favourable to his thesis, he does not consider a single case of spontaneous telepathy established by a standard of proof satisfactory to science; and, "as regards experimental cases of telepathy, I have never yet seen any evidence such as will satisfy a scientific standard of proof, though some of the results are distinctly striking."

ACCEPTANCE IN 1941

So much for 1911: now for 1941. During the last few months Dr. Wilhelm Stekel, "a psycho-analyst of international reputation," has been publishing a series of articles in the well-known magazine *Psychology*, entitled: "Can we send messages in Sleep and After Death?" In his second article, in the September (1940) number, he goes so far as to say: "He who nowadays disbelieves the occurrence of telepathic dreams makes himself ridiculous. Of course, it is quite another question as to whether the telepathic dream should be regarded as a miracle or a natural phenomenon . . . I possess already hundreds of genuine observations, including nearly twenty telepathic dreams of my own."

He records one dream within his own knowledge. "My daughter's nurse dreamed her own child was dying. In the morning she came to me, weeping and begging to be allowed to go at once to her home village. Nothing could quiet her. My daughter's baby had to be suddenly weaned from the breast. When she arrived at her home village, the woman met a burial procession. It was her child's."

This kind of dream he says "is an hallucination." Such a vision may "occur also in daytime." He explains these premonitions and the like as follows: "The occurrence of telepathy is based on emotional transference. It seems necessary for the transmitter of the telepathic vision to think intensely of the receiver. Sleep facilitates the receipts of telepathic messages. But it is not an absolute requisite."

Here again I am not concerned with the correctness of Dr. Stekel's views or the evidence on which they are based, though he is undoubtedly influenced by his personal experiences, but merely with the facts. To-day, thirty years after Dr. Tuckett's book was published, a man of international reputation who has made the study of dreams part of his life's work can write: "*He who nowadays disbelieves the occurrence of telepathic dreams makes himself ridiculous.*"

Dr. C. P. Broad, a Fellow of Trinity College, Cambridge, and a philosopher of the highest standing, in order to account for certain evidence, actually puts forward as a serious hypothesis in one of his major works that some part of the human make-up survives death, at least for a time. Dr. H. H. Price, Wykeham Professor of Logic at Oxford, publicly announced not long ago that several psychic phenomena—including precognition, telepathy, clairvoyance and hauntings—are firmly established facts. He is not so sure about physical phenomena; but Lord Rayleigh, F.R.S., a very distinguished physicist, who might be expected to be very critical of this type of the supernormal, accepts the fact that movements of objects at a distance by means unknown to science do occur.

These three well-known men, though at one time or another Presidents of the Society for Psychical Research, have rather the character of well-informed outside observers, and their opinions are bound to be received with respect not only by the world at large, but by their fellow men of learning. In this respect they differ from Sir William Crookes, Alfred Russel Wallace, Sir Oliver Lodge and Sir William Barrett, who (though more eminent men) by their close association with Psychical Research and proclaimed belief in Survival were rather regarded by their fellow members of the Royal Society as cranks.

Their attitude, and that of Dr. Stekel, is typical of a real change which has taken place in the world of science and philosophy during the last thirty years. The facts may not be generally accepted, but at least they can be seriously discussed and even upheld by men of learning without incurring general ridicule and danger to their professional standing.

LONDON SPIRITUALIST ALLIANCE LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7

President: Miss LIND-AF-HAGEBY.
Secretary: Miss Mercy Phillimore.
Phone—Ken 3292-3 Grams—"Survival," London
Annual Subscription, ONE GUINEA, includes use of Library

11.30—1.0	'At Home.' Coffee, Music.
11.30—12.0	Devotional Group for Spiritual Help—Mr. W. H. Evans.
2.0 —3.0	Fortnightly—Answers to Written Questions through the Trance Mediumship of Mrs. Pamela Nash.
2.0 —3.0	Fortnightly—Clairvoyance.

Wed., Jan. 15, at 2 p.m.—Mrs. Pamela Nash.

Present Hours—Library and Office:
10—4 p.m., Monday to Friday, inclusive.

The Secretary attends daily and is glad to offer help to the bereaved and to enquirers. She is also prepared to see callers by appointment between 4 and 7 p.m. on Tuesdays and Thursdays.

Private Sittings with Mediums. Appointments may be booked with approved Mediums. Mrs. Pamela Nash is in daily attendance.

Group Seances for parties of friends may be arranged as desired.

Devotional Groups for Absent Healing, Mr. W. H. EVANS

THE GOD WITHIN

Men have sought for God in many ways, but have not found Him because they sought amiss. They sought Him in forest and jungle, in desert and cave. They sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them.

In one place only can He be surely found never to be lost again, and that is a place beyond emotion and intellect: in the depths of your own spirit, who verily is HE. There He abides ever in the cave of the heart, the Hidden God, the Light beyond the darkness, the Eternal. Find Him there, and you will hereafter see Him everywhere, in every human being, in every animal, in every plant, in every mineral, in the blue depths of encircling space, in joy and sorrow, in delight and agony, even in the darkness of evil and of shame.

Worship Him in all beings, serve Him in all needs; feed Him in the hungry; teach Him in the ignorant; love Him in the unloving; make your life His Temple and your acts His sacrifice. Then shall your eyes one day behold the *King in His Beauty*, the highest manifestation of God on earth, and you shall grow into Man Made Perfect, Man Divine."—Annie Besant.

BORLEY RECTORY PROBLEMS

By V. M. DEANE

MR. HARRY PRICE, in his book, *The Most Haunted House in England* (Longmans), has compiled a masterly survey and analysis of the happenings at Borley Rectory, which should be read by every student of Psychic Science who wishes to obtain solid facts on which to build sound theories, or even a new philosophy of life.

It was my contact with the events at Borley Rectory, about ten years ago, which converted me to Spiritualism ; and I can vouch for the accuracy of almost every event recorded by Mr. Price (excepting those occurring during the period when he rented the house) as I am connected by marriage with some of the principal percipients, and I was also a member of the Marks Tey Circle which was instrumental in laying the ghost for the last two years of Mr. Foyster's incumbency.

What is now wanted is to build on the sure foundations so ably laid by Mr. Price, and try to account for the phenomena.

As I pointed out in my lecture at the International Institute for Psychic Investigation last February, we must be careful not to try to force one theory to fit all phenomena. For instance, we may accept as a fact that some people have seen and heard a phantom coach driving past the Rectory without believing that a spirit-coach, complete with spirit-horses, harness, etc., still takes occasional drives down the lane. This class of phenomena is so universal that there is hardly a family on the face of the Earth which could not quote instances of a similar character. It should be given a new name, and I suggest " Telemental Projection." This power of Telemental Projection is a faculty possessed by all, and can be exercised under the stress of extreme terror, or emotion, especially at the point of death. I have seen it exercised by a Medium in a state of abject terror in Colchester. At the same moment a friend of the Medium saw the Medium and heard her cries fifty miles away at Hampstead, and put through two trunk calls to inquire after her health, though another person in the room at Hampstead saw and heard nothing.

This means that the projection is not spherical, like wireless, but a beam or directional transmission. Witness the policeman, at the burning of Borley Rectory, who saw the figure of the Nun standing alongside Capt. Gregson, while he, Capt. Gregson, saw nothing.

Now, assuming that the coach seen at Borley Rectory was a Telemental Projection, are we to suppose that this projection was launched into the ether two or three hundred years ago, and has been circling round the planet ever since, without loss of voltage ? The fact that it is repetitive might support this theory. The fact that such projections are localised is also strange. Of one thing I think we can feel certain—namely, that an event actually took place in the past of which the projection is a sound-picture.

The Marks Tey Circle believed that a Nun named " Evangeline " had been imprisoned in a cellar, where she died in a state of misery, thirst, and madness. They believed they removed her spirit from the locality for sympathetic healing-treatment by spirit-guides. The only evidence in support of these beliefs is that, from that moment, the manifestions at Borley Rectory entirely ceased for a period of nearly two years. I was assured of this by Mr. Foyster himself.

Letters have appeared in the Press scoffing at the idea that a Nun could be treated so cruelly. I would refer students to the book on the Life of the Empress of Austria, who, at a time comparatively recent, rescued a nun whom she found naked and demented in a Spanish Convent where she had been incarcerated for eighteen years for breaking the vows of chastity. The Empress had the nun removed and cared for, but, in spite of all her influence, she was unable to punish the perpetrators of the crime.

Can it be that the spirit of a demented Nun was localised at Borley Rectory for two or three hundred

(Continued at foot of next column)

SERVICE OF INTERCESSION

In the issue of LIGHT, September 5th, appeared an article by Mrs. Hewat Mackenzie on *Distressed Souls on the Other Side.* The article had a very sympathetic reception, and several letters were received, among them one from Miss Charlotte Woods, suggesting that something should be done to meet the need outlined in Mrs. Mackenzie's article.

It has been decided that a Devotional Service for Spiritual Help be held at the L.S.A. on Wednesdays at eleven-thirty. The service will last half-an-hour, and will commence on January 15th.

The original suggestion contained in Mrs. Mackenzie's article has been broadened, and an order of service, given below, has been drawn up. The service will be conducted by Mr. W. H. Evans.

No doubt many of our readers who cannot attend may like to link with us in their own homes and form part of a scattered, but we hope, large congregation. All that is necessary is oneness of purpose and intention, all conducting their own intercession on the lines given.

If any would like to send in names of friends for special mention at this service, under any of the headings given, will they please do so, addressing their letters to the group leader, Mr. W. H. Evans, 16 Queensberry Place, London, S.W.7.

DEVOTIONAL GROUP FOR SPIRITUAL HELP.
(Wednesdays, 11.30 *to* 12).

ORDER OF SERVICE.

Reading.
Prayer of Praise and Thanksgiving.
The Lord's Prayer
General Intercession for—

1. Victims of war in all lands.
2. The homeless.
3. The bereaved.
4. The distressed in body and mind.
5. For those passed Beyond.

Closing Prayer for a Just and Lasting Peace.

(Continued from previous column)

years after a miserable death, and that her demented spirit was, or is, responsible for Telemental Projections of incidents in her life ? This is about as good as any other theory, but it would require far more evidence than that to make me a Spiritualist.

I am surprised that no evidence is yet forthcoming of the destruction of the Monastery. At a sitting I attended (in which Mr. Warren, the Marks Tey Medium, was in trance) a man, who called himself Ezra, came through and stated that he used to be the gardener at the Monastery, and that he saw the gold vessels and treasures of the Monastery buried by the third verbena bed, including a leather bag full of Spade Guineas ; and, that, if we would all go to the Rectory, he would control Mr. Warren and point out the place. I asked for measurements to indicate the spot with regard to the existing house, but only got clever gibberish, in which every measurement contradicted the previous one. Nevertheless, I obtained permission from Mr. Foyster to dig, but, sad to relate, Mr. Warren died two days later, and I abandoned the project.

It took evidence a thousand times more convincing than the foregoing to make me a Spiritualist, but I obtained it at, or through, Borley Rectory, owing to the evidence supplied by Poltergeist phenomena.

SOLID GROUND OF FACT

The Spiritualist who has plumbed the void of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He had done with the poetry of desolation and despair, the sighs of unavailing regret, and the passionate wailing of unfruitful pain. He cannot be bereaved in soul !—*Gerald Massey.*

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

WHAT OF 1941?

IT seems likely that 1941 will be a year of privation, tribulation and sorrow for the nation and for individuals. How should Spiritualists face it? Face it we must—there is no escape from the ordeal of this war; and on *how* we face it depends not only our own individual welfare and development, but also our influence—the influence of Spiritualism—on the future of our country and the world.

Let us begin the year by remembering what we are—spiritual beings, Souls possessing spiritual bodies that cannot be killed or even maimed by bombs or bullets, although we manifest through physical bodies which are in daily and hourly danger of destruction. Bombs or bullets may kill our physical bodies—as they have already killed the physical bodies of many of our friends and acquaintances—but let us keep firmly in mind the certainty that, should the worst happen, our individual conscious life would go on uninterrupted, with memory and love and all that makes us ourselves.

Therefore, while we ought to take care to safeguard our physical bodies, so far as that is possible and consistent with our duty as citizens, let us be strong and of good courage, let us refuse to harbour Fear, which has been described as Hitler's secret weapon and which is certainly our worst enemy.

Let us, in short, be realists; let us accept the inevitable and face our own and our nation's dangers bravely and without recrimination or complaining; let us do the work that falls to our lot with hearts thankful that we can be of some use in our day and generation; and, in our prayers, let us always include the petition that:

Whether our affairs go right or wrong,
Grant us, O Lord, the grit to carry on.

This is, as we see it, the philosophy of Spiritualism as applied to war conditions. Acting upon it, we shall win through to Life more abundant, even if, in the process, we lose our physical life; for, as the Master, Jesus, told His disciples, there are occasions in which "he that loseth his life . . . shall find it." If we lose our physical life for His sake (that is, in doing His will, as we understand it) we shall not thereby lose the conscious individual life enshrined in our Soul-body, which is now and always our real although unseen organ of personality—on the contrary, we shall "find it," become fully aware of it, in its higher and better embodiment and in better and more lasting surroundings.

If we remember all this, we shall be able to face the problems of this war-year with confidence and hope, and be ready to do the work that is given us in the great struggle for Victory and for the Just and Lasting Peace for which we all long and pray.

Also—and this is specially important—we shall be able to bear witness, calmly and confidently, to the certainty of individual human Survival, to the reality and comfort of Communication with our friends in the Beyond, and to the evidence we have been given of the unfailing operation of what Stanley De Brath called "the Law of Spiritual Consequences," by which the destiny of individuals and nations is decided.

In this also, Spiritualists should be realists; for until men and women realise that it is a stern reality that "as they sow so shall they also reap," no sure basis for the conduct of individuals or nations can be found.

THINGS OF THE SPIRIT

By NELLIE I. SHAW

THROUGH a growing variety of channels we find the realisation that this present world-struggle is, fundamentally, nothing but the outworking of the conflict between Materialism and Spirituality. I wonder, however, whether the true depth and extent of that Spirituality is becoming equally plain?

The Church, we hear, should be reformed. Our national and international laws, our social structure, above everything our methods of education—all, we are told, need remoulding in nearer accordance with this governing of the Spiritual. But do the would-be reformers themselves realise how far the very foundations of our structures will have to be undermined, broken-up, and relaid, if the Spiritual is to predominate throughout, and the new edifices are to be built in the only form and upon the only foundations which can ever be permanent?

Jesus saw, preached, and lived out the truth of this. To-day we hear that this placing of the Spiritual first is, in actual outworking, impracticable. Imagine then! That He, in all other respects so wise, and a recognised leader, fully aware of the evils of which this world is capable, through seeing with His own eyes, should break down lamentably on this one point, and spend His life in living and teaching . . . just one huge mistake! And not only Jesus. Lao-Tse, Plato, Socrates, St. Paul, The Buddha and others. All hugely mistaken! Will the world, then, never learn?

SPIRITUALITY—KINDNESS

But of this Spirituality itself. A definition in limited terms does not satisfy. It narrows and cramps, until, if we follow it literally, that very Thing to which growth and vitality are essential is changed beyond recognition and sinks back to the realms of dogma—creed—and emptiness. Certainly, Spirituality is not to be confounded with refinement or ordinarily-understood culture. Neither is it dependent upon book-learning. Nor always, even, is it a matter of experience. If one word can be chosen to convey a goodly part of what we mean, it may perhaps best be the word, "kindness." Much maligned, a good deal overlooked or sneered at, this word, with the virtues it represents, will stand criticism, and will hold its own when finer expressions have passed. For "kindness," if we think, implies true understanding of the other fellow, and therefore a measure of wisdom; sympathy with his efforts and achievements; readiness to share and joy in the growth of other souls before our own, and therefore, love; true courtesy; decency.

So much for some assistance in getting clear in our minds what Spirituality means in practice. But the word still stands by itself if it is to be comprehensively true; and to "kindness" we have to link the Spirit in "Spirituality." Then we have the two necessary aspects: the reaching up to the Highest of the Spirit within us, with conscious reception of inspiration; and the practical working out on this plane, through kindness, of the inspiration so received.

But some, who should know, tell us that our leaders, our preachers and teachers, are already striving to this end. Are they—all? Have they, in every case, completely eliminated all idea of working for profit, for position, for power? Have they realised, and do they teach, that even the mental privileges are not necessarily Spiritual? And—speak they of "freedom"—have they remembered that some of our most spiritual souls have been slaves, so far as their bodies, at least, were concerned? Above all, are they in conscious touch, through psychic means, with Greater Inspirers?

What then? It is no way of ease, this Spirituality, and it leads to no immediate peace externally for the individual. In practice, it may bring us to a recasting and a re-shaping of our whole lives, even to details. It leads to a reconsideration of our activities as they

(Continued at foot of next column)

WOMAN ANNOUNCED HER OWN DEATH

A DEAD woman who did not believe that she was dead announced her death. I take from a letter sent me from Cherbourg on October 10th, 1921 (wrote Camille Flammarion the famous French Astronomer), the following :

" Madame Boullier, on a certain night (September 13th-14th, 1918) thought that she was awake and heard someone calling her by name. Her first thought was : 'Why, I was asleep, since I was dreaming.' But at that moment she heard once more : 'Madame Boullier.' Sure of being awake this time, she looked about her and saw, between the window and the cupboard, the bust of a woman which had emerged from the wall and was speaking to her. 'Who are you?' she demanded. 'You don't recognise me?' 'No.' 'But you bought fish from me this morning at the market. I am Mother Arondel.' 'Oh, indeed. What would you like?' 'Why, I must be dead ; I saw my body stretched out on the ground and my children around it, crying. I tried to talk to them, but it was no use ; they didn't hear me.' 'How did you die?' 'I flew into a temper when I was going home, and then fell down. I saw my body on the ground and people all around it. Still, I'm not dead.' 'Well, what would you like?' 'You must go and tell the people at home that I'm not dead.' 'No, they would think I was crazy ; I can't do that. Go away, my good woman.'

" Then the apparition vanished, sliding sideways through the wall. Early the next morning, Madame Boullier went to call on one of her neighbours, Madame Micheau, and told her of the apparition. They went to the market to verify the happening. A bit of paper, glued to her stall, announced Mother Arondel's death, and the other vendors explained that she had died suddenly, as soon as she got home. GASTON THORIN.

I made an investigation in Cherbourg (adds M. Flammarion) that I might verify these statements, and I wish to thank the writer for his care in making the inquiry. Several persons took part in it. At the Town Hall the record of births and deaths gives, as the date of death, September 13th, 1918, at one o'clock in the afternoon : the Widow Arondel, born on February 22nd, 1846. A neighbouring fishwoman stated that she had seen her at noon on the day of her death, when she left the market, and had learned upon her own return at two o'clock that Mother Arondel had died suddenly at one. . . .

In this case we must remember that the dead woman did not believe that she was dead ; her apparition appeared about twelve hours after death.

(From the book, *Death and Its Mystery*, volume 3, by Camille Flammarion, translated by Latrobe Carroll, published in 1923 by T. Unwin Fisher).

(Continued from previous column)

touch the lives of other people ; to a reviewing in different perspective, maybe, of the part we can each of us play in this world-conflict ; and all our courage, all our ability, as Spiritualists, to commune with our Inspirers, will be put to the test. " Unbelief in the Spiritual begets materialism ; materialism, sensuality ; sensuality, social convulsion—amid whose storms man learns again to believe and pray."

Just how far we go—just which course we decide upon—is a matter, largely, for this prayer and this communing ; but if the reforming and the new building are to be permanent, this way must come, and the Things of the Spirit must be uppermost. The Great Ones through the ages have seen this. They know that it is the only fundamentally practical course. How soon shall we have the courage to follow ?

The first edition of Rev. C. L. Tweedale's new book, *News From the Next World*, has been sold out, in spite of war conditions, and a second edition is now available.

DEATH ONLY A COVERED BRIDGE

By J. ARTHUR HILL

(Author of *Experiences With Mediums, Towards Cheerfulness* and other works).

ANYONE with precarious health will inevitably have Death more frequently in mind than is the case with people who have no ailment or weakness ; I suppose these people feel as if they were going to live for ever, and they need not worry. But with ailing folk it is different ; and especially so with those who are conscious of an intermitting heart. One feels the heart stop, miss a beat, and go on again with a thump ; and even after half a life-time, one never gets quite used to it. Every time a beat is missed there is an unpleasant feeling that it is not going to start again. And, when this constant thought of death is associated with a background of theological fears, matters are made worse.

Early impressions are deep, and the theologians and preachers of recent generations will have had much to answer for ; but I have now recovered from their poison. I now know much more than they did. They preached what they had been taught in their theological colleges ; I have learnt from facts, and my knowledge is scientific knowledge. Moreover, I realise, as I could not realise when I was a child, that my teachers were not learned men ; and, looking back on their general teaching, I remember nothing to suggest that they had any spiritual vision of their own. They repeated what they had been told, and were good men in their way ; but they were not thinkers or seers.

It seems absurd that I should have taken them seriously and been influenced by them. But the mind of a child is plastic and impressionable, very much at the mercy of its teachers. If it can accept without question well and good, so far as its peace of mind is concerned ; if it is of somewhat stronger type, and challenges authority, there is inward struggle and distress, extending sometimes over long years.

But the danger to modern youth certainly does not seem to be in the same direction of over-belief, but rather in under-belief. My teachers tried to implant a false belief about the spiritual world ; to-day, after the drench of nineteenth century Materialism, there is danger of disbelief in any spiritual world at all. Perhaps we are beginning to emerge from this phase, with the help of physics which has dissolved matter away, and of Psychical Research which furnishes actual evidence of a super-physical order.

A very encouraging feature is the open-mindedness of the younger clergy and ministers of religion. I have lectured on Psychical Research, on many occasions, by request of the staff of a Nonconformist Theological College or other leading people in the Nonconformist bodies, and have found my audience very friendly ; many of them being able to contribute to the discussion by recounting some piece of evidence of which they had first-hand knowledge. There is good hope that the next generation will receive truer teaching than either the immediate or their earlier predecessors, with resultant better health of mind and body.

And quite apart from theology, I now contemplate Death with much more equanimity on the physical side. One is apt to remember one's worst illness, and to think that the approach to death is something like that. On the contrary, it may involve very little suffering. It may be like the oncoming of anaesthesia, which in my case has always been a rather pleasant experience.

Even on the mental side, we hear of cases in which there is an astonishing peace and calm, as in the case of the lady who told a friend of mine about her feelings when in the water after the torpedoing of the " Lusitania " and not expecting to be picked up. Perhaps in such moments the mind or soul sees farther than usual, sees that this is not the end, sees that Death is only a covered bridge, " leading from light to light through a brief darkness," as Longfellow says.

HAUNTINGS AND APPARITIONS

By HELEN ALEX : DALLAS

IN his review of Mr. Harry Price's last book (*The Most Haunted House in England*), Mr. Prevost Battersby remarks on the curious fact that the Nun appeared and disappeared often on the same particular spot. Why should this occur? Why is she repeatedly seen at the same spot?

When I read this, I was reminded of a remark which a relation of mine heard at a materialisation seance. It was made by the "Control" of the Medium. Someone asked whether discarnate spirits could be seen without the presence of a Medium. The reply was: "There are certain places where, if we pass through them, we become visible." It is worth while to bear in mind this remark. It does not solve the mystery of the hauntings, but it may throw a side-light upon it; and it raises questions which at least have the merit of checking erroneous interpretations.

One question which is suggested by the remark is—What is meant by "passing through"? What is it that "passes through"? The apparently obvious answer may not be the correct one. Is it the personal presence of the Nun? The more we reflect on these hauntings the more unlikely that seems to be. Surely we cannot suppose that the coach and horses seen sometimes involve the presence of actual coach and horses; so what right have we to assume this is so in the case of the Nun? Then what meaning should we attribute to the expression "passing through"? It may help to clear our minds if we realise that we are present wherever we can effectually operate, and we can do this by Thought. Where our thoughts are centred, our minds are operating and this fundamental principle is the only clue we have to the mystery of hauntings and to other facts of experience.

The Divine Mind is omnipresent, because it is everywhere operative. Are we justified in asserting that the human mind is present where it is actively operative? This is attested by many experiences of action at a distance. Mind is not located in Space, but operates on what we call Space, and it may be said to pass through certain localities when it is concentrated on them by mental activity. This language is more or less figurative, of course, but so is all language. It denotes a fact. Why thought can manifest in one locality more than another is not more incomprehensible than the fact that the brain affords an instrument of the Mind, and that only through this small area of the human body can thought reveal itself intelligently. The nexus between Mind and Matter in the brain has never been discovered. It just happens: it is a fact of experience; but it does not imply that Mind is localised or confined in the brain. So we may assume that, because discarnate minds are perceived in certain spots, this does not necessarily imply that that which is perceived is actually located there or limited by this manifestation, any more than the intelligence of the human mind is limited by the thoughts which are flashed into expression by use of the physical brain and subsequently forgotten.

A MESSAGE OF HOPE

When the heart is sore and sad,
  And it seems there never can be
A thing to make us glad
  In all that we hear and see:
Seek the fields and the open plain
  Where the air is fine and free;
List to the song of the birds
  They'll bring new hope to thee.
Look up at the blue above,
  Regard the flowers at thy feet,
For they carry a message of love
  From the One whom we soon shall greet.
They speak of a Father's care,
  Tho' dark the Way may be;
They tell of a joy elsewhere
  Through all eternity.

AUBREY TURLE.

EARL OF BALFOUR'S TRIBUTE TO SIR OLIVER LODGE

THE Earl of Balfour (Rt. Hon. Gerald W. Balfour), a former President of the Society for Psychical Research, writes as follows in the Society's November *Proceedings* (1940):

"To know Lodge (Sir Oliver) was to love him: to know him better was to love him better. I have some right to speak, for my acquaintance with him, begun more than forty years ago, ripened into close friendship from the time when we became associated together in the investigation of Mrs. Willett's mediumship.

"In what did this quality of loveableness consist? Perhaps little or nothing would be gained by trying to resolve it into its elements. Spiritually, and physically, everything about him was beautiful. But in the forefront I should be inclined to place a certain grand simplicity, adorable in a man so richly endowed by nature and so successful in achievement.

"Lodge's share in the practical research work of the Society was mainly, if not wholly, concerned with his sittings with Mediums, notably with Mrs. Piper and Mrs. Leonard. The simplicity of which I have spoken was undoubtedly an asset to him as a sitter, by creating that atmosphere of sympathy which seems to be essential if the best results are to be obtained. It would not have been surprising if, at the same time, it had tended to detract from the cautious attitude which the investigation of mediumship calls for. But I do not think this happened in Lodge's case. He was fully alive to the pitfalls which beset the inquiry, and was a most conscientious recorder.

"If certain passages in his records were calculated to raise a smile, or even to excite ridicule, this is not to be ascribed to guileless naiveté, but to a scrupulous integrity which forbade any tampering with the records. What I most admire in him was his intellectual honesty and his courage in standing fast by what he believed to be truth.

"Lodge was the one eminent man of science who wholeheartedly accepted the evidence for Survival and the possibility of communication with the Departed. He devoted his remarkable gift of exposition to missionary work on behalf of his convictions, and his scientific reputation probably suffered in consequence. If so, that is all the more reason why members of the S.P.R. should honour his memory. If the convictions which he so valiantly championed continue to make headway, as I believe they will, great will be his vindication."

MRS. ST. CLAIR STOBART'S NEW VENTURE

WE learn that, at the end of December, Mrs. St. Clair Stobart vacated her house at 7 Turner's Wood, London, N.W.11, where many important Spiritualist gatherings have been held, and in the beautiful grounds of which many delightful garden parties have been held during recent years for workers of the Spiritualist Community, the S.O.S. Society, Women Masons, and other bodies with which Mrs. Stobart was associated.

Mrs. Stobart has now taken up her residence in Bournemouth, where, in association with the Rev. Maurice Elliott, she is to undertake the Leadership of the Ashley Road (Spiritualist) Church as a "Confraternity" centre.

When Mrs. Stobart resigned the Leadership of the Spiritualist Community, London, recently, she let it be known that she intended to continue her work as Leader of "The Confraternity"—which, as readers will remember, is an association formed for the purpose of providing a common platform for Spiritualists and Church people (including Clergy) who accept the psychic evidences of Survival.

We learn that Miss A. E. White is to continue (or resume) her work as Secretary of "The Confraternity," and that Mr. F. Alford Armstrong (for many years organist of the Spiritualist Community) is to be organist and choirmaster at the Ashley Road Church. Services are to begin at the end of this month (January) or early in February.

WHAT OUR READERS ARE SAYING

THE "SEALED LETTER" TEST

SIR,—In regard to the article in LIGHT of Dec. 5th, concerning the sealed message of Sir Oliver Lodge, I would like to mention that a few days after his death, the *Daily Express* published an article wherein it said—if my memory serves me correctly—that Sir Oliver Lodge had imparted the contents of the said message to his daughter several years ago, but that by now she had forgotten it. If, therefore, a person alive knows what is exactly in the said message and a clever Medium can read the thoughts of the person knowing the contents of the message, *where* is the *evidence of Survival*?

It seems to me that we are discussing a very vast problem with so little knowledge. When I say little knowledge, there seems to be such a lot to learn yet; we know so little in comparison with what there is to know yet, that it is rather presumptuous to jump to conclusions. I, for instance, know that I am only just clever enough to realise how ignorant I am. If I could gain some personal experience convincing me of the continuity of life, I would be the very first to proclaim it, but so far I have not that supreme consolation.

M. HEUDS.

(*Note.*—In his will (some particulars of which have been published) Sir Oliver Lodge referred to the "secret message" and said that neither any of his family nor anyone but himself knew what was in it. If the *Daily Express* published the statement referred to, it must have been in error; it may be, however, that it is our correspondent's memory that is at fault.—EDITOR).

ANIMAL SURVIVAL

Sir,—In connection with the question of Animal Survival, my late wife (who passed over about 20 years ago) was very fond of dogs, and has since told me that she has three of her dogs with her in the Spirit-world.

J. W. MACDONALD.

THE MYSTERY OF LIFE

Sir,—With reference to the views of R. B. Schofield and Rev. E. J. Davies in LIGHT of 21st November, it has been pointed out in previous issues of LIGHT that, according to reliable spirit-teaching (discarnate F. W. H. Myers and others) time is not non-existent in the spirit-world, but that every sphere or plane of that world has its own particular time. Any active life without time (which is the measure of intervals between successive events) is unthinkable.

Moreover, the idea that spirit-beings function outside time and are thus able to exercise prevision as an inherent part of their being is negatived by the confession of many spirit-communicators that they are unable to foresee the future, or only to a very limited extent, and by the fact that at times when they attempt to do so they often fail. Successful predictions *are* made at times by Seers, both in the flesh and the spirit-world, but it is certainly not a universal faculty in the spirit-world, as we know only too well by the failure of the No War predictions.

W. HARRISON.

SEANCE EXPERIENCES

Sir,—Mr. Cecil Maby has drawn our attention through LIGHT (November 28th, 1940) to a statement by the late Dr. Osty—*i.e.*, that a certain Psychic tended to see deceased persons as if they were actually present, and this did not apply to those still on earth.

Having sat for a period of some years with several first-class Mediums, I have in nearly every case *felt* the presence of the so-called "deceased," but have *never* felt this of any one still in the body, although one in whom I am deeply interested is frequently described and talked about. I have taken full notes on each occasion and have now re-read these with special regard to the above and find the statement holds good.

Still I feel I must point out that the majority of those who visit Mediums do so with the *hope* of coming into contact with someone who has passed on and not with one still on earth, so that the latter would not have the same opportunity to manifest in this way. On the other hand, would not the person seen by the psychic often be a thought-form, and as only those who have passed on could be aware of the desire or necessity for this manifestation, this thought-form could only be projected by a departed spirit?

G. VIVIAN.

A MESSAGE FROM CANADA

Sir,—May I through the medium of LIGHT thank all the kind people who have so generously contributed their spare copies of LIGHT for propaganda work in Canada. Their interest and co-operation is very much appreciated at this time. May I, in turn, contribute a message of hope received inspirationally:

"Never lose Faith and Hope in the ultimate victory over dark conditions. Light breaks through darkness and chaos and the blue birds herald the coming of a brighter day when justice, equality and mercy ushers in the new awakening to true brotherhood and unity of purpose."

With best wishes and kind thoughts to-day, to-morrow and always, both for yourself and the progress and prosperity of LIGHT. Many write me how much they enjoy the reading and instruction of this magazine.

2142 West 2nd Avenue. (Mrs.) L. M. O'CONNOR.
Vancouver, B.C., Canada.

"HAS CHRISTIANITY FAILED?"

Sir,—I have read and pondered W. H. Evans' contribution entitled "Has Christianity Failed?" in your issue of 14th November, and I cannot refrain from expressing to him my appreciation and thanks. Your contributor says truly: "It is the absence of Christianity from which we are suffering."

If I mistake not, the implication is that W.H.E. is a Christian Socialist, like myself, for he recognises that civilisation has never yet scientifically applied economic Socialism nor adopted the Sermon on the Mount as its basic foundation. W.H.E. also recognises that trade competition is but a modified warfare, and unless it is supplanted by national and international co-operation the present war will have been in vain.

I am reminded of the great heart of Keir Hardie, whom men could not buy, and whose pamphlet *Can a Man be a Christian on £1 a week?* led the minds of many along the paths of righteous thinking.

Horsforth, Leeds. A. E. ALLEN.

Westbourne Park Building Society

offers security to investors

•

Write for investment booklet to

GEORGE E. JEFFRIES, F.C.I.S.,
General Manager
WESTBOURNE HOUSE
WESTBOURNE GROVE, LONDON, W.2

The International Institute for Psychic Investigation
Walton House, Walton Street, S.W.3 - (Ken. 6865)
Secretary—MONA ROLFE, M.A.

The Institute is open daily (including Saturdays) from 10 a.m. to 3.30 p.m.

SPECIAL NOTICE

Saturday, Jan. 4th, at 2.30 p.m.—Talk on Automatic Writing
Mrs. HESTER DOWDEN
(Members free. Non-Mem. 1/-. Tea 6d.)

Reliable Mediums by appointment.

"PSYCHIC SCIENCE," 1/3 post free. 5/- yearly, post free

The London Spiritual Mission
13 Pembridge Place, Bayswater, W.2 - Bayswater 2024
(Marriages Solemnised)

SUNDAY, January 5th—**11 a.m. Mr. Edmund Spencer**, Address
Mrs. Helen Spiers, Clairvoyance

MONDAY, January 6th—**2.45 p.m. LECTURE**
Mr. Ernest Hunt—Dominant Ideas and how to make them.
Admission 1/-

THE SEEKERS
29 QUEEN'S GATE, S.W.7. Western 1335

TRANCE ADDRESS by "Dr. LASCELLES"
through C. A. SIMPSON
January 15th and 29th, at 2.30 p.m.

TRANCE CONSULTATIONS—HEALING
by "Dr. LASCELLES"
through C. A. SIMPSON
Hours: 9.30 a.m. to 5.30 p.m. Monday to Friday

Read: **BLUNDERS of SCIENCE—**
MAGIC OR LOVE—
ALL YE THAT ARE HEAVY LADEN—
MY CONSCIENCE AND WAR—
THE HEALING SPIRIT—etc.,
in "THE SEEKER MAGAZINE"—
COMPLIMENTARY COPY (6d.) from 29 Queens Gate, S.W.7

THE
CONDUCT of PSYCHIC CIRCLES
(A Few Hints) by LEIGH HUNT
Mr. Leigh Hunt is well equipped to offer sound advice to students.
Price **THREEPENCE.** *Post free* 4d.
L. S. A. PUBLICATIONS LTD.
16 QUEENSBERRY PLACE LONDON, S.W.7

BRITTAIN'S PSYCHIC CENTRE
Psychic training by private tuition. (Particulars 1½d. stamp).
Mrs. ANNIE BRITTAIN. All correspondence, re-appointments and Psychic Tuition, to be sent to "Rosemary Cottage," 18 Warren Road, Banstead, Surrey. Telephone, Burgh Heath 783.

Subscription Rates (Including postage)—12 months, 15s. 2d.; 6 months, 7s. 7d.; or from Newsagent, 3d. weekly.

Subscriptions should NOT *be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to* L.S.A. PUBLICATIONS, LTD.

AMERICAN *and* CANADIAN *subscribers can remit by International Money Order, obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.*

ADVERTISEMENTS.—*For rates apply: The Advertisement Manager,* LIGHT, *16 Queensberry Place, South Kensington, London, S.W.7. ('Phone: Kensington 3292-3). Telegrams: "Survival, London."*

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.).

SPIRITUALIST COMMUNITY
24 GLOUCESTER PLACE, PORTMAN SQUARE, W.1.
Secretary: Mr. GORDON GOULD *Telephone*: WELBECK 6814

Sunday Services at the above address at 11 a.m.

January 5th—*Speaker*: Mr. H. Ernest Hunt

Particulars of all activities can be found in the Monthly Leaflet, obtainable on applicaton.

Classified Advertisements

Prepaid Rates for small classified advertisements—20 words, 2/6, minimum, 2/6; every additional 5 words, 5d. Box number, 6d. extra.

LONDON AND COUNTRY HOTELS, etc.

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton.

The House of the Good Shepherd, 313a Lavender Hill, Clapham Junction. Sundays, 2.30 p.m.—Address and Clairvoyance. Wednesdays—Teachings, Clairvoyance. Resident Minister, Harold P. Nicholson.

The Silent Minute. The Big Ben chimes, broadcast nightly at 9 p.m., calls the Nation to Prayer and Silence. Faithfully observe this Dedicated Moment. Write for a copy of the "Spiritual Front" from the Manager, Swift Law Co., 33 Chancery Lane, London, W.C.2. (3d. post free, 50 for 7/-).

Rider

LAURENCE TEMPLE'S

The SHINING BROTHER

Recording the Spiritual Return of St. Francis of Assisi

The modesty, the charm, and the great courtesy of Saint Francis hover like a fragrance over the pages of this book

6/- *net*
(postage 4d.)

Published January 9th

34 Paternoster Row
LONDON, E.C.4

Printed by Walker & Co. (Printers) Ltd., 19 Bloomsbury Square, W.C.1, and Published for the Proprietors, L.S.A. PUBLICATIONS LTD., 16 Queensberry Place, South Kensington, S.W.7.—*Thursday, January* 2, 1941.
Trade Agents—Horace Marshall & Sons Ltd., Temple House, Tallis Street London, E.C.4