

LIGHT

A JOURNAL OF SPIRITUALISM, PSYCHICAL, OCCULT
AND MYSTICAL RESEARCH

FOUNDED IN 1881

No. 3080. VOL. LX.

(Registered as THURSDAY, JANUARY 25, 1940 a Newspaper)

PRICE THREEPENCE

ON OTHER PAGES

Keep the Name—
Spiritualism,
Purify the Movement
More Views by Readers
—page 42.

Evidence of Survival at
Proxy Sitzings
By EVA BARRETT—page 44.

Psychics of the Divining
Rod
*Review by H. F. PREVOST
BATTERSBY*—page 40.

"Unexpected Evidence"
By THE EDITOR—page 42.

What the Bishop Said
—page 43.

Subscription Rates (including
postage)—12 months, 13s. 0d.;
6 months, 6s. 6d.; or from
Newsagents, 3d. weekly.

Subscriptions should NOT be
sent to the Editor, but should
in all cases be addressed to the
Manager of *Light*, 16 Queens-
berry 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 sub-
scribers can remit by Inter-
national 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 Queens-
berry 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.)

OTHER-WORLD SUBSTANCE

A COMPREHENSIVE HYPOTHESIS FOR
PSYCHIC PHENOMENA

By DR. WILFRID GARTON

Cease then to mumble rotten bones ;
And strive to clothe with flesh and blood
The skeleton ; and to shape a Form
That all shall hail as fair and good.

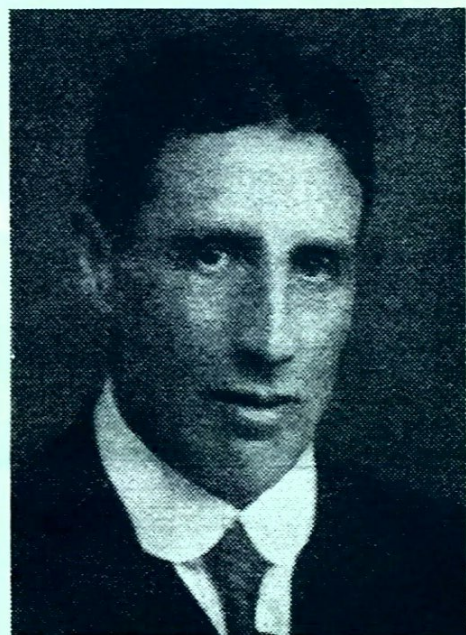
The Kasidah.

ANY fair-minded man or woman who devotes a little time to the study of the subject must come to the conclusion that the occurrence of paranormal psychical and physical phenomena is established beyond all shadow of a doubt. Surely the time has come for the formulation of a working theory that covers most of the facts as a guide for future investigation.

Whether the hypothesis of the ether ends where many scientific hypothesis have ended, in the dust-heap, or is reinstated in its old position, no one can deny that, as a working theory, it has been a most valuable aid to the advance of knowledge. Is it not possible, one might say probable, that a similar hypothesis might lead to great advances of knowledge in the field of Psychical Research?

When the scientists of the early eighteenth century suggested the existence of an all-pervading ether as an explanation of the interaction of bodies at a distance from one another, it was a very bold speculation. Contemporary knowledge of the ultimate composition of matter was in a very backward state compared with that of to-day, and the mind of the scientific world, as well as the general public, must have been ill-prepared for such a startling innovation. The only justification for putting forward such a theory at the time was that it helped towards a simple explanation of the facts, but it has been abundantly justified by its fruits.

Surely, it might be some help towards a simple explanation of paranormal psychical and physical phenomena to postulate the existence of an invisible and intangible something interpenetrating all matter, and the reluctance of those engaged in Psychical Research to take such a step is difficult to account for. Yet, this would not be such a bold and startling hypothesis to-day as that of the ether was two hundred years ago ; for to-day it is admitted that



DR. WILFRID GARTON

if the electron pulsates, then, a world as real and as solid as this world interpenetrating it in the same geographical space, entirely without our knowledge, is a mathematical possibility, and this is possible not only for one, but for many such worlds. Surely, this possibility can serve as a basis for a reasonable and comprehensible theory that might introduce some order into the present chaotic condition of thought concerning parapsychical and parapsychical phenomena.

All that is necessary as a basis of such a theory is the assumption that there exists a fourth form of matter, less tangible and less visible than the three forms of matter of which we are aware.

There is substantial evidence to support a theory that there is something, intangible and invisible under ordinary conditions, interpenetrating our world. It is well known that, in the course of Dr. Osty's experiments with Rudi Schneider, a beam of infra-red rays, safely beyond the reach of the Medium, was obstructed. What was the cause of this obstruction? Presumably it was due to an influence originating from the Medium. But what was present that could be influenced to obstruct temporarily a beam of infra-red rays? There is no known constituent of the atmosphere that, under the conditions of the experiment, could behave in this way—that is, to become suddenly sufficiently solid to obstruct a beam of infra-red rays, and then, as a solid, disappear.

The simplest explanation, and I think the only explanation, is that there is an intangible and invisible something, which has escaped the observations and investigations of chemists and physicists; and, further, that under certain rare conditions, it can temporarily acquire sufficient resemblance to a solid to obstruct a beam of infra-red rays. If one assumes also that, under conditions that rarely occur, it can affect our visual organs, perhaps only the visual organs of those who are more than normally sensitive to its influence, it might help towards an explanation of apparitions seen by one or more persons and cases of bi-location.

Thus, there are strong arguments in support of the assumption that an intangible and invisible something

exists. For want of a better name I will call it "other-world substance."

One may now ask, "What properties can be reasonably ascribed to it besides intangibility and invisibility?" I see no reason for thinking that it is homogeneous, inert, and structureless. Such an expectation would be in conflict with experience. We are familiar with matter in three forms—solid, liquid and gas, and these become progressively less evident to our senses. Solids are always tangible and rarely invisible. Fluids are less tangible and more often invisible. Gases are rarely visible and often intangible as, for example, still air. But they do not become progressively less capable of entering into the formation of compounds; on the contrary, the gaseous elements—oxygen, hydrogen and nitrogen—are among the principal components of the complex molecules of living matter.

Therefore, there are no grounds for assuming that "other-world substance" would be any less capable of entering into the formation of compounds than the forms of matter of which we are aware. And, as the three forms of which we are aware take their part in physiological structures and functions, so we should expect "other-world substance" to take its share; and, for convenience, I will call this intangible and invisible part of living organisms the "other-world complement."

DIFFICULT BECAUSE UNFAMILIAR

The idea of "other-world substance," present everywhere, but only under certain rare conditions evident to our senses, is difficult to assimilate because it is unfamiliar, but that is not a sufficient reason for rejecting it. To deny that anything can exist that is intangible and invisible under ordinary conditions is to ignore the teaching of experience.

Until Dr. Gilbert published his treatise, *De Magnete*, in 1600, the existence of electricity was unknown and unsuspected, except to a small number of scientists. Lightning, the only natural evidence of its existence, was believed to be of supernatural origin. Except for an occasional thunderstorm, we might pass our lives in complete ignorance of the existence of electricity if it were not for its actions that are artificially produced. Yet we know that it is present everywhere, and that minute electrical currents share in the physiological activities of our bodies. But, humanity remained completely ignorant of the existence of electricity for many centuries. Are physicists and chemists unable to think it possible that something else may have escaped their observations and investigations?

In view of the fact that electricity does not affect our sensory organs, except under artificial conditions, is it more reasonable to deny that there can be anything else that does not, under ordinary conditions affect our sensory organs or to admit that there may be something? One may put the same question in a slightly different way with reference to certain paranormal physical phenomena. In the case of Dr. Osty's experiment with Rudi Schneider: Is it reasonable to assert that the obstruction to the beam of infra-red rays was composed of something that was formed from nothing? In the numerous well-attested cases of apparitions seen by more than one observer: Is it more reasonable confidently to assert that a number of people simultaneously think that they see something where there is nothing or to admit that there may be an unknown something only visible under conditions that rarely occur?

In the case of telepathy there is the same difficulty as with other paranormal physical and psychical phenomena. Unless one admits that something in the nature of "other-world substance" exists, it is impossible to give any comprehensible explanation of telepathy. At present, it is like a smile without a Cheshire Cat.

Those who take so little interest in the subject that they do not give it much thought seem to think that

LONDON SPIRITUALIST ALLIANCE

LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7

President: Miss LINDA-F-HAGEBY. Hon. Treas.: Capt. A. A. CARNELL
Secretary: Miss MERCY PHILLIMORE.

Phone—Ken. 3292-3 Grams—"Survival" London
Annual Subscription, ONE GUINEA, includes use of Library

NOTE CHANGE OF HOURS

Hours (Monday to Friday) 10—5 (Saturdays) 10—1

SPRING SESSION

MONDAYS (fortnightly) at 3.0 p.m.

STUDIES in the DOCTRINE of SURVIVAL
by Miss CHARLOTTE WOODS. January 29th—In Indian
Philosophy—"Bhagavad Gita" and the "Tibetan Bardo."

WEDNESDAYS at 3.0 p.m. CLAIRVOYANCE

January 31st—Mr. ERNEST CROFTS

THU (SDAYS) (monthly) at 5.0 p.m. LECTURES
February 8th—Mr. REGINALD WHITE, M.A., LL.B., on
"Substantiality in the Next Stage of Existence."

Chairman: Mr. A. H. Law, M.I.C.E., M.I.E.E.

FRIDAYS at 3 p.m. GROUP SEANCES

January 26th—Mrs. BERTHA HARRIS
February 2nd—Miss LILY THOMAS

The serving of TEAS is discontinued until further notice

PRIVATE SITTINGS with APPROVED MEDIUMS

Every Day—

Mrs. LIVINGSTONE

Mrs. PAMELA NASH

Mrs. ROGERS

Mrs. VAUGHAN

By appointment—Mr. W. S. KING.

Appointments may also be made with other Mediums tested and approved by the L.S.A.

FREE SPIRITUAL HEALING

DEVOTIONAL GROUPS for ABSENT HEALING

APPLY FOR FULL PARTICULARS

The Secretary attends Monday to Friday and offers assistance to enquirers

THE MARIANNE BAYLEY WORTHINGTON TRUST

Free and assisted Sittings for poor people Apply
Miss PHILLIMORE, 16 Queensberry Place, S.W.7

it is a kind of human wireless broadcasting. Each of our five senses is the function of an anatomical structure known as an organ; but there is no known portion of the human body that can, by any stretch of the imagination, be believed to function as a transmitter or receiver of wireless waves. So telepathy, according to the most prevalent opinion, is a function without an organ. This is obviously absurd.

Those who take an interest in the subject avoid this absurdity by leaving the *modus operandi* of telepathy severely alone and devote their energy to proving its existence for about the hundredth time. The only conclusion that they appear to have arrived at is that telepathic influence cannot travel by any form of wave-transmission because, if it did so, its intensity would vary inversely as the square of the distance between the agent and the percipient, and there is no evidence that it does so. This conclusion is based on the false assumption that every effect is proportional to its immediate cause, but a light or a heavy pull on the trigger of a pistol will make no difference to the discharge provided that the light pull moves the trigger.

Now, if one thinks of an "other-world complement," evolving in association with all material organisms, more or less keeping step, one can form a conception of the *modus operandi* of telepathy that does not outrage common sense. The "other-world complement" would be the seat of the subconscious mind and thus exercise control over nutrition and growth, and also the seat of the organs necessary for originating and receiving telepathic communications.

FACULTY OF TELEPATHY

There are certain facts which suggest that the faculty of telepathy began to develop as a means of communication, not necessarily conscious communication, among species of a lowly order. Entomologists, and others who have collected moths in their boyhood, must be familiar with the behaviour of these insects when attracted by a mixture of treacle and rum spread in patches on tree-trunks at night-time. If three nights, favourable as regards weather, follow one another the number of moths found on the patches of treacle mixture will progressively increase. There will be a few on the first night, many on the second night, and a great many more on the third. A similar progressive rate of increase may be observed by anyone who spends three nights aboard a ship in a tropical river, in the number of mosquitoes that are attracted to the ship. A faculty of transmitting a telepathic influence over a circle of limited radius, an influence that will attract all moths in the one case or all mosquitoes in the other, that are within its range, would account for the facts. On the first night insects might be attracted through their sense of smell over a small area. On the second night they would be attracted from a circle of larger radius by a telepathic influence originated by those insects that had fed on the first night. On the third night all the insects that had found food on the second night would exercise a telepathic influence over a still wider range and there would be approximately a four-fold increase in the number attracted.

If this influence is propagated by some form of radiation it may also offer an explanation of the attraction which light exercises over insects. The telepathic influence might travel by radiation of wavelengths which are also present in the spectrum of ordinary light, which would account for the moth being attracted by the candle. Telepathic communication between insects would have developed ages before artificial light was produced.

Insects have no means of communication between one another that we know of. If they possessed any rudiments of organs of speech or hearing, we should be able to identify these structures, as their organs of vision have been identified, although they are in a very undeveloped state compared with our own. The faculty of telepathy would obviously be invaluable

to a species possessing no other means of communication and, in the course of ages, as species became more highly evolved, it would have tended to become more perfected and, hence, telepathic communications are recorded to-day that could not be understood by any species lower in the scale than homo sapiens. The organs of speech and hearing probably provide a better method for most purposes of communication than telepathy and so, with their development, one would expect a retrogression of the telepathic faculty to take place.

To-day, telepathy is usually, perhaps always, associated with a trance condition on the part of the percipient, light or deep, and, as there are reasons for believing that trance opens a channel of communication between the subconscious mind and consciousness, it seems probable that the retrogression of telepathy is due to a growing difficulty of opening this channel.

TRANSMISSION AND RECEPTION

Starting with the assumption that "other-world substance" exists (for which there is a reasonable basis), it would exist in the form of organic or inorganic compounds, according to our experience of the matter of which we are aware, and organs built up of other-world substance would develop in association with the organisms of which we are conscious, making up "the other-world complement." If the "other-world complement," by means of organs of telepathic transmission and reception, provided the more easy channel of communication, communication (at first of a very vague nature or perhaps merely an unconscious attraction) would tend to improve, because such improvement might well be an advantage to the species. In the course of time, the organs of the "other-world complement" would become more complicated and efficient, until the time when the purpose of communication began to be better served by the material organs of speech and hearing when the faculty of telepathy would begin to fall into disuse.

But the transmission and reception of the influence are not the only difficulties to be faced when seeking to provide an explanation of telepathy. In many cases, the agent transmits information that could only be known to him by means of extra-sensory perception. He may give details of his surroundings, at the time, which are not within his field of vision. Besides this, it often happens, when the occasion of the telepathic communication is the death of the agent or a situation of great danger for him, he transmits minor details of the clothes he happens to be wearing at the time, or other information of little importance, matters that he would be very unlikely to think of at a moment of crisis.

And telepathy is not the only phenomena for which no explanation has been suggested. There are others which may or may not be associated with telepathy—such as clairvoyance, travelling clairvoyance, apparitions seen by one or more persons and cases of bi-location—of which there is at present no common-sense explanation. There are also the book-tests of clairvoyance and the clairvoyant reading of letters within sealed envelopes.

In cases of telepathy in which a picture of surroundings of the agent outside his field of vision is transmitted, the influence must originate from outside the agent's body; in cases of travelling clairvoyance something must travel to make a mental record of the distant scenes or events described; in the cases of collective phantasms and bi-location, there must be something that is visible, for it is impossible to reconcile any other explanation with common-sense.

(Next week: Activities of "Other World Complement.")

The paragraph headed "The Passing of 1939" in LIGHT of January 11th, was contributed by "Nesta of the Forest" to the *Bournemouth Times*, from which it was quoted. By an accident, part of the acknowledgment was left out.

THE PSYCHICS OF THE DIVINING ROD

Review by H. F. PREVOST BATTERSBY

A FEW weeks ago we were considering the Physics of the Divining Rod, to study which, and in order to call attention to many pressing material considerations likely to prove of moment to humanity, the Physicists—Messrs. Cecil Maby and Bedford Franklin—renounced, albeit with a friendly gesture, the psychic devil of dowsing and all its works.

Certain aspects of that elusive entity are now presented by Captain W. H. Trinder, as a mere practical diviner, and without any pretence of solving the problems which, however you may regard them, make an impudent parade of our unavowed ignorance of more important matters.

Take, to start with, this picture of the author, holding in his right hand, at the end of a thread, a small wooden cylinder, like a reel of cotton, with his left thrust out at arm's length in the opposite direction. His body revolves slowly, pointing all round the compass, and when the line of his outstretched arm crosses that of an underground stream, the bobbin in his right hand begins to gyrate in an anti-clockwise direction.

Why? No one knows. With another diviner the direction may be clockwise; but, if you have the dowsing faculty, revolve it will.

Auto-suggestion has been tendered as an explanation, but Captain Trinder found that, in such a case, he could stop the gyration by an effort of will, but he could only slow it down if the water was there.

It is, of course, not only to water that the pendulum is sensitive. One might almost say that there is no substance to which it is not sensitive, because there is probably none which does not in some way influence its surroundings, an influence of which the psychometrist is often distractedly aware.

Trinkets shut up in a jewel-case for some time exchange reminiscences of their respective owners' personalities and, occasionally, of their pasts; and even objects in open proximity have been known to share each other's auras.

Dowsing offers an explanation; since a piece of metal, left for some time on a table, leaves, when removed, something of what one might call its prevalence; so that, when another metal is placed on the same spot, its reaction to the pendulum is entangled with that of the previous occupant.

So real is this emanation—Captain Trinder calls it a ray—that, actually, it may be bottled.

Against the edge of an iron washer you hold a small empty bottle, with the cork removed, and blow on the iron so that the draught hits it and goes into the bottle. When the bottle is recorked it will contain enough of the iron's effluence to be used in certain tests in place of a piece of the metal.

This pendulum business is a tricky affair, for not only do its reactions differ with different dowsers, but the author discovered that they differ with the hands and even with the fingers which he uses, a difference he attributes to the variable sensitiveness of particular nerves and muscles.

Now we come to a feature which the Physicists undoubtedly view with distrust, though not denying it—"Serial numbers."

They apply alike to the rod and the pendulum, but with the pendulum they are of easier computation, and they are, and this seriously complicates their virtue, individual to the dowser, so that each diviner must find out by experiment his own numbers for everything.

That may indicate a psychic or physical element, or a bit of both.

This is the method. You hold the pendulum over the object to be tested till it gyrates; then stop the movement by clasping your two hands together, which seems to "short" the circuit of whatever the influence may

be. Then you start it and stop it again, till the pendulum either ceases to revolve or oscillates. The number of times it has started up gives you the serial number for the object, whatever it may be.

Captain Trinder provides a list of his principal serial numbers from water +2 to man +30, and, except for mercury, they coincide with those obtained by the Vicomte Henry de France.

When the pendulum is used in a search for anything, it is, of course, exposed to reactions from other materials. To cut these out, a sample of the substance which is being looked for is carried in the hand, the idea being that there is an affinitive ray between the sample and the substance sought, which gives it a selective preference. Henri Mager used a small bottle of the water he was looking for at Plombières, as did the Abbé Mermet at several French and Swiss spas.

Incidentally, water can be surprisingly helpful to the dowser. Standing over the centre of the streamband, says the author, while the pendulum is still gyrating, hold it over the upturned palm of your left hand. If the pendulum increases the violence of its gyrations the water is extremely good; if it passes to oscillation, the water is neutral; if it commences to gyrate in a clockwise direction it is definitely harmful.

COLOUR PROBLEM

Linked up with serial manifestations and with other recondite and even less understood matters, is the colour problem.

Henri Mager discovered that a simple mineral body when placed over different colours stops vibratory manifestations, except when on the one colour for which it seems to have an affinity.

It would take too long to describe the rosette which he devised and the conclusions to which it led him; but the practical result was the identification of certain colours with certain materials, and the union of "coloured detectors" with the rod or the pendulum to confine their reactions to the substance with which the colour was allied.

Using a series of such detectors, Mager was able to estimate the potability of a subterranean stream, and the author, following his method, found it to be as correct as anything other than chemical analysis can possibly be; and he adds: "All my statements as to the degree of potability of water which I have found, have, on being submitted to the county authorities for analysis, being subsequently confirmed by them."

The coloured detector has this advantage over the substance-sample since it ignores varieties in the material sought. In a search for coal, for instance, the sample must be of the same character as the coal vein, whereas the detector will indicate coal of any character.

The detector furnishes another link of importance. If a sample of colour is held in the same hand as the pendulum, and the notes of the diatonic scale are struck on a piano, the pendulum will rotate when one and one only note is struck, stopping instantly when the next note is sounded.

There are people who connect every musical key with a certain colour. They might find it interesting to review their impressions with the table given here, compiled by Sir William Barrett, comparing the wave-lengths of notes with the wave-lengths of colours.

The author admits that it is quite conceivable that the apparent harmony between colour and music, and colour and metals may be produced by two entirely different rays; but we should not really have to wait much longer before our vibrational knowledge is sufficiently developed to understand the relationship between all the impressions of which our senses are aware.

Captain Trinder carries this vibrational question into another field. He once got a very strong reaction for bronze at the grave near Winchester of a Saxon warrior, and learnt later that, some three weeks earlier, a magnificent bronze bowl had been removed from the

tomb, so, might not ghosts which always appear in the same room or house, and go through the same routine, be the projection of rays with which the precincts were impregnated in a moment of intense emotion, and which can be picked up by the sensitive as were the bronze rays by his pendulum?

OBSCURE ACHIEVEMENTS

Agriculture may in the future owe more to dowsing than the mere discovery of moisture. The pendulum can prescribe the soils and fertilisers required by every kind of vegetation, and can render inestimable service by its detection of incipient disease.

When testing the affinity of soil and plants, a small heap of soil is placed at one end of the table and a fragment of a plant at the other. The author describes an unimpeachable experiment.

Soil known to be suitable was placed in opposition to an azalea bud. When the pendulum was gyrating over the soil it was transferred to the azalea, the gyrations increasing. Then a few grains of lime were sprinkled on the soil, and, at once, the plus gyrations ceased, the pendulum passed to oscillation, and went into reverse.

All who have had to do with rhododendron likes and dislikes will appreciate such discernment.

All seeds react to certain colours: wheat and oats react to shades of green so alike as almost to deceive the eye; but the seeds themselves know the difference.

Nor is the diagnosis of the pendulum confined to plant life. In France, well-known dowzers as Abbé Bouly, Abbé Mermet, Friar Padey, Abbé Ferran, have been called in to confirm or, in more than one case, to amend the surgeon's opinion; and there are in London doctors who find the rod a most efficient consultant.

The author reckons it, in his own case, as reliable as an X-ray for determining dental trouble.

The dowser's most amazing achievement remains to be mentioned—dowsing from photographs or maps.

It is not pretended that the exact spot for sinking a well can be marked down by the pendulum, but the area where search should be made can be delimited, thus saving much time; and when Captain Trinder's ability was being tested on a 1/2,500 scale Ordnance map of Hampshire his plotting was only one-eighth of an inch out—some 30 feet on the ground.

Another test was carried out at the University of London Council for Psychical Investigation before Dr. Joad and Mr. Harry Price, when the author marked successfully on an Ordnance map of an area in Sussex two underground streams and a large underground sheet of water.

Aeroplane dowsing has also been done—strikingly in the search for oil—from 2,000 feet; which may be a tribute to clairvoyant powers, or to the permeation of the ray.

Over a photograph the pendulum is able to tell the sex of the subject, even when the photograph is covered, and whether the subject be alive or dead. It will even react, in a secondary fashion, to the metallic cap-badge on the uniform a man is wearing, or to the jewellery of a woman. If the portrait is painted it will be the sex of the painter that is revealed. The late Abbé Mermet successfully diagnosed from photographs the seat of disease in human beings.

Of late years, the police have used the dowser's skill to trace the bodies of missing people, and, especially when the body has been found in water, many successes have been registered. The classic instance of such a search was that made by Jacques Aymar, who, in 1692, traced the murderers of a wine merchant of Lyons half way across Europe, and laid his hands on one of them at Beaucaire.

As, I am afraid will *not* be gathered from the review, this volume was intended by Captain Trinder as a practical manual for the incipient dowser. It should serve that purpose admirably; but the subject is of such importance, and has been so mauled by ignorant sceptics, that a wider survey has been attempted,

WHAT READERS SAY

SWEDENBORG AND THE FATE OF ANIMALS

SIR,—There have been a good many references to Swedenborg lately in *LIGHT*, so I obtained a copy of his book, *Heaven and Hell*, in which he alleges that he visited heaven and had many conversations with the angels. Most of what he says is interesting and seems likely to be true; but what has made me doubt the veracity of his statements is that he says that the angels told him that there are no animals ("beasts" he calls them) because they have no knowledge of God. Yet he admits that he saw beautiful trees and flowers there, which are a much lower form of life and certainly have no more knowledge of God than the animals have.

Also, he says that all human beings survive death, and yet there are many of them who refuse to believe in a God, which to my mind is worse than having no knowledge.

It looks as if he didn't care for animals and, therefore, couldn't realise their future existence. In my humble opinion the companionship between a dog and his master is almost the purest love in this world. I cannot conceive a God of love denying the continuation of that love in the hereafter.

A. TYNDALE-BISCOE (Lt.-Col.).

A PICTURE IN THE SKY

SIR,—Reading the Hon. Ralph Shirley's article in *LIGHT* of January 11th on pictures in the sky, made me think of an experience of my own one afternoon in late summer last year. I am an invalid, and was lying out in the garden when, happening to glance at the western sky (blue with fleecy clouds), I saw the perfect image of a woman lying on her back with a baby in her arms. While I was watching, another white fleecy cloud approached, in the exact form of a large bear—quite a perfect shape, which slowly and, as it were, inexorably moved towards the woman and child until it stood right over them and obliterated them.

Since the war between Finland and Russia, I have wondered if the picture had any significance, and if it means that Russia will conquer Finland, at any rate for the time being.

(Miss) E. L. BOULTON.

WELCOME EVIDENCE

SIR,—I think all the readers of *LIGHT* will agree with me that we ought to show gratitude to the "Mother" who sent us her convincing evidence at Christmas (*LIGHT*, Dec 21st), and gratitude also to "D. Tom" for similar evidence some months ago. These writers would feel abundantly repaid, I think, if they could know the help their facts give to those who are unable to get facts for themselves.

TILEHURST.

HOPE OF PEACE

SIR,—I note the quotation from the *Bournemouth Times* in *LIGHT* ("Nesta of the Forest") of January 11th, expressing the hope of Peace this year. This reminds me that my wife's Guides are of the opinion that the war will end this year—this summer, I understood them to say. This should be accepted merely as their own opinion—or as one remarked: "As far as we can see at present," and also with the reservation that there might possibly be trouble from another source, or nation. The remark about Peace was followed with the observation that "no one would be more pleased than the enemy, it is a terrible physical and mental strain on them."

Like the astrologer who gave 1941 as his estimate of the end of the present war, I would certainly personally prefer to name, or guess, that as the most probable year. However, the message comes from those who believed we were in for war when so many other Mediums said no. They can certainly see us winning, but the time factor is sometimes deceptive to them.

Pontypridd.

D. O. SMITH.

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. IETHEM

AS WE SEE IT

"UNEXPECTED" EVIDENCE

A CORNER of the shroud of secrecy in which the Anglican Church Report on Spiritualism has been wrapped by the Bishops was lifted by Dr. W. R. Matthews, Dean of St. Paul's, in the course of the Frederic Myers Memorial Lecture he delivered under the auspices of the Society for Psychical Research on Wednesday last week.

Dr. Matthews referred to the requests for inquiry which led to the appointment of the Archbishop's Committee, of which he was a member, and said that evidence regarding phenomena had been forthcoming as expected. "But what was unexpected," he added, "was the evidence showing that a number of people had found confirmation of their Christian Faith in Psychical Research."

It is interesting to have this indication of the nature of the evidence dealt with in the Report—which the Dean says he expects will find its final resting-place in a pigeon-hole in the Archbishop's office, if not in the waste-paper basket. But it is difficult to understand why the Dean should describe such evidence as "unexpected," seeing that it is to be found not only in the writings of Frederic Myers—with which no doubt, in view of the origin of his lecture, he is well acquainted—but also in the writings and public statements of many laymen and clergymen of the Anglican Church and other Churches. It is, in fact, one of the most common testimonies given by Christian people who have become acquainted with the phenomena and teachings of Spiritualism.

Frederic Myers devoted a considerable part of the Epilogue of his great book, *Human Personality and its Survival of Bodily Death* to emphasising the corroboration given by psychic evidence to the basic facts of Christianity, and it was because of the efficacy of that evidence that he made his famous prediction:

"I venture now on a bold saying: for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the Resurrection of Christ; whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it."

If that prediction falls short of fulfilment, it will not—as the Dean of St. Paul's has indicated—be because the evidence is less plentiful or less powerful than when Frederic Myers was convinced by it, but because the Churches, as organised bodies, have resolutely refused to recognise its existence or make use of it in any way, although constantly urged to do so by enlightened clergymen and laymen within their own ranks.

The suppression of the Anglican Church Committee's Report, which Dean Matthews helped to prepare, and which is known to be favourable to the main claims of Spiritualism, is, unfortunately, another example of that refusal. The excuse that the Report has been withheld from publication because it contains divergent opinions will deceive nobody except those who wish to be deceived. The Anglican Church Report on Doctrine not only contained divergent views—it contained views which were flatly contradictory, and yet it was published and members of the Church were invited by the Archbishop of York to decide for themselves which of the doctrinal views they would accept. We wonder if the Archbishop of York has urged a similar course in regard to the Report on Spiritualism?

KEEP THE NAME—PURIFY THE MOVEMENT

THERE has been much in your paper about changing the name of "Spiritualism." This I venture to deplore. The status of an object, or race, or cult, will not be altered by a change of name. "The leopard cannot change his spots." The status can, however, be changed by public opinion.

In the early days of Christianity, a Christian was looked upon with suspicion and contempt; but when multitudes, and eventually nations, were convinced and converted the name of Christian lost its odium.

So with Spiritualism. The proofs of Survival have, on investigation, been accepted by several scientific men. If this movement is kept pure and honest, and any possibility of fraud eliminated, its claim for Survival will reach and convince the multitude; the name will then no longer cause misgivings.

All religions, as far as I know, believe—though without proof—in a Hereafter; and St. Paul speaks definitely of a natural body and a spiritual body, the one seen in corruption, the other raised in incorruption. This is the claim of Spiritualism, and from my point of view I would advocate that we hold to the name which embodies his teaching.

EVELYN HUNT.

"SPIRITUAL PSYCHIST"

IN the matter of suggestions regarding a substitute for the name "Spiritualism," one thing emerges clearly which so far has not, I think, been commented on. It is not, perhaps, so evident to those who are accustomed to and have accepted the conclusions of this term; but there is an ever increasing number of people who are interested in the subject and become confused, and even irritated, by a name which obviously does not convey the meaning attached to it.

There is nothing technically spiritual at all in the study and investigation of the biological laws of Nature or of the supernormal faculties inherent in man, including the demonstration of personal survival of physical death. I suggest that all these things are inherent in the term "Psychism." The distinction between the spiritual and the psychic is an important one, and not sufficiently recognised.

The prefix of "Spiritual" to "Psychism" denotes the implications of the latter's truths from the teachings and witnesses to them found in all religions and most denominations, and the prefix of any one of these to the word spiritual should indicate clearly what is meant.

The alternative names already suggested, such as "Etherianity," "Psychosophy," "Survivalism," etc., seem to be both fantastic and unconvincing. Wholeheartedly agreeing with Mrs. St. Clair Stobart's contention that the simple term of "Christian" includes and involves everything, and indeed much more, than Spiritualism, we must regretfully admit that up to now this has not been generally admitted; though through the ever increasing revelations of the Holy Spirit of God we hope in time it will be. There are, however, the other great religions which also recognise in the tenets of survival, and possible communication with the departed, the essence and foundation of all religious beliefs. So we should have beside "Christian," "Spiritual Psychism," "Jewish," "Mahomedan," "Hindu," etc.

The title of "Spiritual Psychist" may be considered somewhat cumbersome perhaps, but I think it has the merit of expressing clearly what it stands for.

C. BOYD.

"CHRIST-SCIENCE"

MRS. E. L. Maas, of Dorking, writing on the subject of finding a new name for Spiritualism, says:

"Why not call it Christ-Teaching or Christ-Spirit-Teaching, or Christ-Science, seeing that all real knowledge emanates from the Christ-sphere, with the

(Continued in next column)

LOOKING ROUND THE WORLD

WHAT THE BISHOP SAID

THE Bishop of Ripon is likely to be asked for an explanation of a very strange statement made in a sermon broadcast from a Leeds church on Sunday—a statement which reflects seriously on people both inside and outside the Church.

"Nobody but fools," he said, "doubt that there is a life after death; and nobody but the morbidly curious labour to prove it."

Seeing that a very large proportion of the forty million people who inhabit Britain either actively deny or passively doubt the possibility of a life after death, the Bishop's dictum may be taken as his explanation of and approval of the famous and often-denied saying of Carlyle, that these millions are "mostly fools."

Of course, the Bishop is a learned man—for is he not a Bishop, and Bishops are learned men?—but we doubt if his learning entitles him to describe as "fools" men like Sir Arthur Keith or H. G. Wells, who deny that there can be any life after death. And we doubt, also, if his wisdom entitles him to describe as "morbidly curious" the many eminent Churchmen who have actively associated themselves with efforts to "prove" Survival—including Dr. Boyd-Carpenter, one of the most famous of modern Bishops of Ripon (who was President of the Society for Psychical Research in 1912), and the present Dean of St. Paul's, who only last week (in his S.P.R. lecture) spoke of the thrill it would give him if he were quite certain that he had received a message from one who had passed through the gate of death.

Such a statement coming from a Bishop makes it possible to understand why the Bishops as a body have decided to suppress the Church Committee's Report on Spiritualism.

(Continued from previous column)

same Founder, Demonstrator, and Upholder of it all at work all the time? . . .

"If Christian Scientists, who are doing so much good when their teaching is *really* understood," she adds, "would only expand their consciousness to take in the truth of communion here and now and the fact that their Leader had more to reveal since she passed over, they could, in their turn, help those Spiritualists who have not of themselves learnt to deal in the Christ-way; and so, co-operating together, complement each other's knowledge of Truth, realising that Truth is so immense that it took their Leader all her time to bring out the *healing aspect* of it—a most beneficial work, but incomplete without what Spiritualism brings as its main contribution, the communication aspect for the mourners to be comforted and the description of life hereafter, removing dread and indifference, and giving courage to those who, under great difficulties, are trying to mould their character according to divine pattern."

"A VOICE FROM HOLLAND"

HERE is a voice from Holland, letting you know what we think about a new name for Spiritualism and about what is going on now.

Let them who do not like the name "Spiritualism" remember the words of our brother, Jesus: "If any man will come after me, let him deny himself and take up his cross and follow me" (Matth. 16, 24).

We Spiritualists are proud of this name, and let us show by our *deeds* we are worthy of it . . .

Mankind is not ready yet for "Eternal Peace" until they regard each other, no matter of what country or creed, as "Children of one Father." As long as we kill each other and let the poor die of starvation, we never understood the words of Jesus. We have to keep our lights burning and tell the world: "There is no death," and, "What you sow, you shall reap." Let us get busy! *Spiritismus vincet mundum!!!*
Amsterdam.

GERALD VAN EL.

WHAT THE DEAN SAID

A PASSAGE in Dean Matthew's address to the S.P.R. has been interpreted as indicating that he believes that "Hitler is an evil spirit." The passage (as reported in the *Daily Mail* under that heading) reads:

"There are persons who have what we can only call 'spiritual power,' who are apparently in contact with some source of energy which reinforces their natural endowments and gives them a unification of purpose which makes them most formidable. But these persons are often evil, and their mystical experience is a heightening of their will and their capacity for destruction. In other words, I believe in the word 'demonic.'"

"We should not have to look very far," he added, "for an example of a mystic of this type, or for the evidence of his power for evil."

As a Christian minister, Dean Matthews no doubt believes in an after-life. As a Psychical Researcher, he made it clear that he regards what other Psychical Researchers term "the spiritistic hypothesis" of proved Survival as the one which best fits in with the facts. "The records of Psychical Research are full of deceit, fraud and illusion," he said, "but when one has discounted all this there remains a residuum of established facts which, *prima facie*, suggests the hypothesis of Survival. That, at least, is my opinion."

THE "OTHER-WORLD COMPLEMENT"

The attention of studious readers is particularly directed to the front-page article by Dr. Wilfrid Garton. It, and three others that are to follow, provide a new statement of the "comprehensive hypothesis" for which Professor H. H. Price asked in his S.P.R. presidential address. Dr. Garton shows that there is good reason for believing in the existence of a fourth form of matter, "an other-world substance" out of which is formed an "other-world complement" for all physical beings and things. How the existence of this "other-world complement" bears on the understanding of psychic phenomena is shown as the series proceeds.

A CONVINCING EXPERIENCE

A contributor to *Psychica* (Paris), Germaine Ginès, provides the following new story to add to the already great store of evidence bearing on the reality of the "other-world complement."

"I was stretched out," she writes, "on my divan meditating on some words I had been reading from the works of Jinarajadasa, when all of a sudden I found myself floating several centimetres above my physical body, which I saw lying below me. I believed that I had died, and thought how simple and easy it had been. But I was troubled because my door was locked. I found I could pass through it without any effort, but regretted the trouble it was bound to cause my family, who would have to force it open. I passed in and out several times, and then went back to look at my body on the couch, whereupon, quite suddenly, my astral body slipped back again into it. Exteriorisation had been pleasant and effortless, but the coming back into the physical was anything but. Ever since that day I look upon death as a liberation."

DR. L. R. G. CRANDON PASSES ON

With much regret we learn that Dr. L. R. G. Crandon, of Boston, U.S.A., has passed on. The news has been received by Mrs. Hewat McKenzie in a letter dated January 2nd, from Mrs. Glen-Hamilton, of Winnipeg. Next week we hope to publish a tribute to his memory by Mrs. McKenzie.

Dr. Crandon was for 16 years Professor of Surgery in the Harvard Medical School and author of a standard text-book on after-surgical treatment; but, amongst Spiritualists and Psychical Researchers, he will be remembered chiefly as the husband of the world-famous Medium, "Margery," for whose psychic development and progress he was largely responsible.

INDIAN STATESMAN'S QUEST

2—EVIDENCE OBTAINED AT PROXY SITTINGS

As described last week, Dewan Bahadur Sir T. Vijayaramghavachara, an Indian Statesman asked Miss Eva Barrett to attend a number of proxy sittings with a view to obtaining evidence of the survival of his son Vira, who had been killed in India when his horse bolted and crashed into a tree.

By EVA BARRETT

I HAVE, in the following condensed report, compressed some of the salient points of Vira's life that are correct as given by various Mediums mentioned last week. A wealth of further evidence is, alas, omitted for lack of space.

GUIDES SPEAKING—Vira, an Indian Boy, is here by me, wishing to communicate with his Father, through you (E.B.). He is aged 24, is the eldest son, has been in spirit some time. He says he knows he was killed, but he does want to make his Father and Mother understand that he is really not dead. He is more alive than any of them! He says his horse, a brown horse, ran away with him in India. It was not a horse that was vicious or bad, also he was used to horses, and capable, but this was a strange one, it bolted. He held on tightly to get it under control, but failed to do so. He was thrown against a tree trunk, there was a quick crash, a sickening sensation, he fell forward, multiple injuries, and death was quick, in fact, instantaneous. It happened in the early morning, the air was fresh and clean and bright, though it was a hot climate, there were mountains round and so that I should be sure it was in India, someone is singing: "From Greenlands icy mountains, from India's coral strand." He was alone. It was a little time before he was found; and, he was away from home when it happened, his Father and Mother had to go a long way to get to him. Why do I feel so icy cold? (*He was laid on ice till his parents arrived*). He had riding breeches and a polo sweater on, and he used to wear a helmet, he says sometimes. He was cremated and is telling me about the funeral, but I am telling him not to go into these details. What a fine young man he is, high caste, coffee coloured complexion, already an influence in the spirit-world, is progressing finely here, fine line of face, but a boyish look about him. His Grand-Mother met him first.

Now he tells me something of his past life. He was brought to England to be educated (there is also some contact with Madras), sent to Balliol College, met many friends, got on well. He loves England, speaks perfect English. Both he and his young brother, Rama, went to the same College, Balliol, but at different periods, the young brother going there after the elder had passed on. His books, used at the University, are still used and handled by Rama. He had an opportunity for two branches of study, he comments. Then he returned to his country, India, to take up his career, and was on the eve of a successful future, when he was killed. He was in the Indian Civil Service, and also had some knowledge of Law.

As evidence he adds that his Father is a Minister in the Government, titled, and Administrator, with large estates—I sense wealth and possessions—a man of dignity, of great importance and standing, a ruler, mixing in a Society where much uniform is worn. He RADIATES Happiness. He speaks of a name like WEEGI. (*Note.—Lord Willingdon always called the Dewan VEEGI, because his other name was too long and difficult*).

I think the family knew Lord Halifax at Delhi. The father has often been in England and knows its ways and customs well. He has broad features, and is a little shorter than his son. The boy tells me he speaks on Peace Conferences, and Simla is one of the places his people live at. It is fresh there, and he likes it best.

They have another house at Delhi, and they move from one to another according to the climate. He

lives on one side of the hill—a hilly part of the country—beautiful surroundings, lovely gardens, plenty of space round the home—the country looks wild and unkempt in parts.

"All my happiness I owe to my Father," he exclaims. "I thank God every day for my parents. I live on the memories of the past. My Father's mission is for the world. He will succeed—he *will* succeed, I shall always be with him to help him."

"But," he exclaims, "his Father *must* rest more. He is not a young man, though he has the spirit of one. He has felt the heat—has felt lethargic and sapped of late. He must *not* try to do the work of a week in one day." The boy is very anxious you, E.B., should send on a message of *calmness*.

He now mentions as further evidence that he has one other Brother Rama—and three Sisters—one older and two younger than himself. The Sisters have never been to England.

His Mother is uppermost in the boy's mind at the moment. She has handled these little diaries. He is worrying about her grief and sadness—she never got over it. Give his Mother his great love. "I am often with her," he urges. Say please he is quite all right and happy. He is also concerned with her health; she must please take more care. His Mother is very psychic, and she attracts Vira to her.

What a fine vibration this family have. "Love! Love!! to Mother," he repeats again and again.

The GUIDE speaks to E. B. personally—It is your own Father, Alfred Barrett, and Mother, that have brought the boy in contact with you. They are so glad you realise that there is no colour bar here. The Inner Spirit is white as snow; all are equal in the eyes of God.

PROXY SITTING WITH MRS. PAMELA NASH

TOPSY, (the little Girl Guide speaking while Mrs. Nash is in trance) I am so glad to know you, because you are Eva and I am Topsy and we are both out of a book, aren't we? Now these little books (the diaries) have no relation to you, but you have helped the loved ones left, the Father and Mother; they have been desolate. There was a tragedy that left them broken-hearted. You have helped them, this spirit says, quite indirectly. It is a young life, cut off, he was grown up, but I call him a boy. He was a Peter Pan—I think nearly every one is a Peter Pan. His Father is one; you, E.B., are one. His Mother, he says, is a little lady—she needs help. She has been so desolate.

He is not English. Now I will write his name; it is a short one of four letters. It is VIRA. Now, I am pleased.

I am to write a little letter for him, he says, to send to India. He sends his Love to his Father. His Mother is sweet, but I like his Father best. (*Isn't Topsy terrible?*). Vira says: "Oh, Topsy, that is terrible."

Now I will write: "VIRA SENDS HIS GREAT LOVE TO HIS FATHER AND MOTHER," and you send it on to them. Here it is.

This boy Vira had a career; it was cut off; there was confusion. The Father of Vira has such a bearing, such dignity. Vira is standing by you; he is very handsome; he says you have seen a picture of him. Is he 23? I will write it down. There was a crash, a bang—he was a victim. He loved horses, animals, dogs; he was a sport. Now he shows me a horse, a spirited horse. He wants me to draw it. It is difficult to draw a spirited horse, but I will try. It is a fiery one. Oh, now I understand. This is how he passed. I will write it down. He says: "Send it to my Father." He is laughing. He was fond of riding. He wants me to draw an aeroplane too. I think he has work to do with them. He always loved his home and open spaces. I see a hot country over the sea. His Father lives there. Vira says: "You must go and see, Topsy. Come with me and see my Father." But I am so busy working all

day. Vira says it is so good of you, Eva, to take all this trouble.

Now the Grandmother of Vira is here—very handsome, right, and proper. Vira likes his Grandmother very much. Tell his family this—I don't know what she means, but she helped him in Spirit. She has long been interested in him.

He says: "I am sorry it happened, but I did not feel anything." He says he has said this before, but he says it again to emphasise it. He was very popular, wasn't he? Do you know, Eva, Nesbitt has been standing near you all the time to help with the power?

SITTING WITH MRS. HESTER DOWDEN

The following is an extract from notes of a sitting with Mrs. Hester Dowden, at which the Dewan was present.

JOHANNES the Guide (*automatic writing*): This is ROMALAR VIZAYA, your Mother, my Son. Ever since I left you (*the Dewan was three years old when she died*) I have been near you, without being able to speak. I have watched your career, my Son, and it has surprised and so pleased me.

Here the writing altered and grew much stronger: "This is your Son, your Boy speaking. PROMISE, PROMISE, you won't cut me off till I have spoken to you a great deal. SPEAK TO ME, Father, I want to talk to you as I used to. I told you I was with my Grandmother, I have done well here. Now you are my son, Father. I am older and wiser than you. I know what death is. Now Father, I want to ask you never to let me slip away again. PROMISE ME, NEVER, NEVER. I remember my last letter written to you at POONA, full of love and affection—we were more even than Father and Son. Confess Father, you picked me out of the Family as your dearest—hardly know why! I am going to train RAMABHRADRAN (*his Brother*) to look after the Family in my place. To-morrow you are going to Prague. I will go too." This sitting came to a fitting close. Nesbitt announced his presence to show he had fulfilled E.B.'s request, and mentioned her name.

Some readers of this may refer to the old story of telepathy. May I once again repeat that I never knew or met Vira. I knew he died horse riding and that he was at Balliol; his name and other details I did not know.

MRS. PAMELA NASH AND "TOPSY"

INQUIRERS who have had sittings at the L.S.A. with Mrs. Pamela Nash and made the acquaintance of her lively and very helpful Control, "Topsy"—and they must now number many hundreds—will have been surprised if they read or heard of the statement (published in the *Psychic News* in the course of an article by Mrs. Nadia Helstein) that "Topsy" had not only spoken at a sitting with another Medium (Mr. Joseph Benjamin) but had "controlled" him. The surprise would arise because it has often been stated that "Topsy" never "controls" any Medium save Mrs. Nash.

When questioned at a sitting at the L.S.A. last week, "Topsy" said there must have been some mistake as she had not been at Mr. Benjamin's séance and certainly had never "controlled" him. She made no accusation against either Medium or Sitter, but was emphatic in her disclaimer.

Mr. Norman Swaine (who had over 500 sittings with Mrs. Nash before she came to the L.S.A., and who compiled the story of "Topsy" as contained in that very interesting and widely-read book, *An Autobiography of Two Worlds*) writes that he has heard "Topsy" say that "she never had and never would use any Medium other than Mrs. Nash for trance control," but that, as a Communicator, she had occasionally spoken to sitters through other Mediums and given good evidence of her identity. Mr. Swaine adds that "this is not the first time that the claim has been made for other Mediums that 'Topsy' has controlled them, and that each time these claims have been definitely refuted."

THE PSYCHIC STREAM

A LUCID AND SCHOLARLY ENQUIRY
INTO THE ORIGIN OF THE CHRISTIAN FAITH

— by —

ARTHUR FINDLAY

"that indefatigable researcher into psychic phenomena. *The Psychic Stream* is indeed a stimulating work—probably his greatest contribution so far in this field of thought."

—*Birmingham Gazette*.

"It can be read with immense profit by followers of any persuasion for, though challenging, it is never offensive."

—*Truth*.

"Arthur Findlay marshals facts about the source and growth of the Christian Faith into an absorbing and lucid work. He ranks amongst the most experienced investigators who have ever essayed to put forward fine reasoning in connection with a subject which has been probed by men and women of all nations. His striking enquiries into survival after death have earned for him a reputation which extends far beyond the confines of his native Britain, and his previous works ('*On the Edge of the Etheric*,' '*The Rock of Truth*,' '*The Unfolding Universe*' and '*The Torch of Knowledge*') have received serious attention and a widespread circulation. In *The Psychic Stream* he draws logical and striking conclusions from an exhaustive study of the ancestry, birth, childhood, youth and manhood of Christianity."

—*Leicester Evening Mail*.

"There will be many to strike at this book. But first it should be read, for it is a scholarly, well written work and, if its arguments be sound, it is of great importance to mankind. No review can tell a reader the extent of Mr. Findlay's thesis. The earlier chapters on mythology and comparative religion are learned and in many cases sensationally interesting. The most striking feature of the book is the account of the (pre-Christian) Saviour-Gods, Bel, Osiris, Horus, Prometheus, Mithra, Krishna, and Dionysus. The principal accounts of miracles in the Gospels are shown to be astonishingly similar to those in the lives of these mythical beings. Especial attention is drawn to the clay tablets discovered recently by Professor Zimmern, a translation of which is in the British Museum. Bel was the Christ of Babylonia, and the tablets describe Bel's sufferings, and other incidents at his trial, his death and resurrection, all closely resembling those of Jesus.

"That the Christian community, after Jesus had passed, was mediumistic is urged with copious references. The book will disturb the orthodox, but they especially should read it. From a large number of the laity it will receive sympathy and approval. All must accord to Mr. Findlay admiration for his labours and his style of exposition. The work is fully indexed and attractively printed."

—*The Hibbert Journal*.

"A sensation will be caused amongst Christian people by a most remarkable book by Mr. Arthur Findlay, who has already made an honoured name in the rapidly expanding field of psychic research. As the result of thirty-five years of thought, study and patient investigation, he has reached the conclusion that the Christian Faith owes its origin to the psychic stream which has flowed through humanity from the dawn of things. In proof of this the author marshals such an array of evidence that it is difficult to dispute his final verdict."—*Portsmouth Evening News*.

"A vast tract of thought, a truly stupendous record of the distance that the human mind has traversed in its long march in the search for truth, are covered by Mr. Arthur Findlay in his new book *The Psychic Stream*. Mr. Findlay's other works on Spiritualism, Religion and Philosophy have placed him in the front rank of modern writers on these subjects. He may be said to bring the abstractions of Spinoza into the realm of terms comprehended at all points by the ordinary intelligent man or woman. Mr. Findlay, in his enduring book, does at any rate accomplish much to rescue the jewel of truth from the encrustations which have grown upon it down the ages."—*Wolverhampton Express and Star*.

"In tracing the psychic stream back to its source, in showing how mediumship has been the inspiration of all religion; this is the task which Mr. Findlay set himself in *The Psychic Stream*, with its sub-title *The Source and Growth of the Christian Faith*. Splendidly has he accomplished his task. It is one of the finest books I have ever read. Its arguments may be objected to, its conclusions may be challenged, but the honesty of purpose, the clarity and the vigour of the presentation cannot be disputed. It is to my mind an epoch-making book."—*Service*.

"This is a great book, great in quantity and in quality, it is worthy of high praise. The book shows clear evidence of wide reading and deep thinking. The author makes out a very strong case."—*The Inquirer*.

The foregoing are extracts from a few of the many eulogistic reviews this book has received since it was published last September.

Published by Psychic Press, 12/6, 1,200 pages.

SCHOOL OF MEZZANTNI

**MEURIG
MORRIS**

Study Groups: Members only

*Apply Secretary, at Headquarters,
5 HYDE PARK SQUARE, W.2.*

Just Published.

ILLUMINATION SERIES, VOLUME III.

(An Aspect of the work of WHITE EAGLE)

The White Brotherhood

A Book telling of how the Masters in the East long ago foresaw the Coming of the "Years of Fire"—the years of Crisis and possible Catastrophe for Mankind; of how they sent their Messenger to form a Brotherhood of men and women pledged to work to maintain Peace; telling of the Brotherhood formed at a Surrey Manor House, of the Teaching the Brotherhood received, and of its Method of Healing the sick; of the Prime Minister's (The Right Hon. J. Ramsay MacDonald) interest and sympathy with the work of the Brotherhood; of the Brotherhood's National and International work among the Statesmen of Europe during the Crisis of 1938 and the months which followed; of the present National Emergency and its outcome; and of the era of Brotherhood now in process of birth.

Obtainable from

"WHITE EAGLE PUBLICATIONS"

PEMBROKE HALL, PEMBROKE GARDENS,
KENSINGTON, LONDON, W. 8

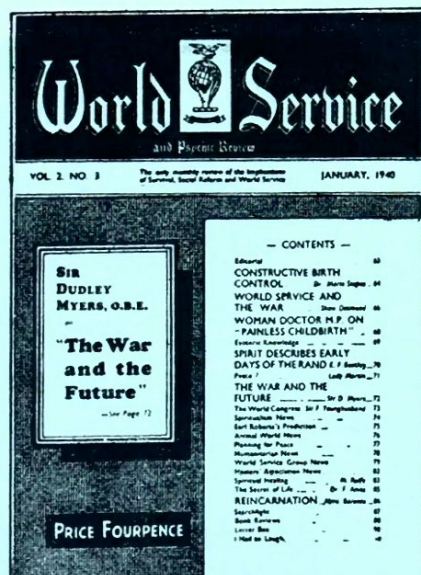
Handsomely printed and bound in full cloth. Price 4/6, post 4d.

RECORD JANUARY NUMBER NOW ON SALE!

32

**P
A
G
E
S**

4^d.



ORDER from your Newsagent NOW
Specimen copy 5d. stamps. 5/- for the year, post free:
THE EDITOR, 13 Chesham Place, London, S.W.1.

Classified Advertisements

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

Prepaid Rates for small classified advertisements—20 words, 2/-, minimum, 2/-; every additional 5 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, **LIGHT**, 16 Queensberry Place, London, S.W.7. Telephone: Kensington 3292-3

Advertisements given over the 'phone must be verified in writing. Latest time for receiving—Tuesday, first post.

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth, Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6 p.m. Tuesday at 6, Phenomena; Thursday at 6, Educative lecture and discussion. Friday at 3, Healing.

THE SEEKERS, 29 Queens Gate, S.W.7. Western 1335. **TRANCE ADDRESS** by Dr. Lascelles, Wednesday, February 7th at 2.30 p.m. All are welcome. Tea. Silver Collection.

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.

ATTRACTIVE ROOMS, Furnished and Unfurnished, to be let at **The Seekers**, 29 Queens Gate, S.W.7. Moderate charges. Ring West 1335, Mondays to Fridays; and Saturdays and Sundays West 4761. Also in lovely restful country surroundings at Addington Park, West Malling, Kent. 'Phone West Malling 2215.

PERSONAL

C. S. Collen-Smith, Editor of **WORLD SERVICE** and **PSYCHIC REVIEW**, Founder of World Service Group. Telephone: SLOane 5711. 13 CHESHAM PLACE, BELGRAVE SQUARE, S.W.1

HORACE LEAF, Trance Medium, daily by appointment. Psychometry by post, 10/6. Psychic Correspondence Postal Course, write for particulars 8 Northwick Park Road, Harrow, Middlesex. Harrow 0614.

T. E. AUSTIN, Clairvoyance and Psychometrist. Developing Class, Wednesday 3 p.m. Interviews by appointment. 32 Connaught Street, Marble Arch, W.2.

May Carter, formerly Secretary of the Stead Library, Edinburgh Psychic College and I.L.P.R. Manuscripts typed and revised: Records copied and bound. 6 Dancer Road, London, S.W.6. Renown 2894

Would any Gentlewoman take small Flat with another, each paying expenses, war economy. Box 355, c/o. **LIGHT**.

MISS ESTELLE W. STEAD

Reminds those who are lonely, through their husbands and sons being called up, that:

Reculver Lodge, Guest House, is **CARRYING ON**.

Although on the East Coast, Beltinge is officially a Safety Zone. So come to Reculver Lodge, Beltinge, Herne Bay, and find strength to take you through the days of Strain that lie ahead.

Phone—Herne Bay 750. Fees from £2 12s. 6d.

FREE SPIRITUALISM

NO CHARGES NO COLLECTION

"When I sent you out without purse, and scrip, and shoes, lacked ye anything?" *Luke, 22-35*

Mediums - **DORA GRACE WONHAM** **DAVID A. BAISS**
Secretary - **F. W. WONHAM, A.M.I.C.E.**
Helpers - **HEALING, CLAIRVOYANCE, TRANCE**
Free Lending Library

MEETINGS

SUNDAY, JANUARY 28th, 7.30 p.m.—
59 **ELSHAM ROAD, W. 14.**

WEDNESDAY, JANUARY 31st, 7.30 p.m.—
DON'S RESTAURANT, 155 The Vale, Acton, W. 3

THURSDAY, JANUARY 25th, and FEBRUARY 1st,
3 p.m.—59 ELSHAM ROAD, W. 14.

FRIDAY, JANUARY 26th, 4.45 p.m.—
59 **ELSHAM ROAD, W. 14**

Saturday, January 27th, 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**

The Bridge of Death

(Some Thoughts for the Bereaved)

By **HELEN ALEX. DALLAS.**

A valuable pamphlet for propaganda.

PRICE - TWO PENCE

Post Free 2½d. To Societies, 1/6 per dozen

From **L.S.A. Publications Ltd., 16 Queensberry Place, London, S.W.7.**

THE INTERNATIONAL INSTITUTE for PSYCHIC INVESTIGATION

Walton House, Walton Street, S.W.3 (Ken. 6865)
(Incorporating B.C.P.S. and I.I.P.R.)

Mrs. BERTHA HARRIS is visiting the Institute from
Wednesday, January 24th to Tuesday, February 6th
Appointments may now be booked.

AFTERNOON LECTURE (Members free, Non-Mem. 1/-)
Saturday, January 27th at 3 p.m.—Mrs. MERRY
"The Inner Significance of Celtic Traditions"

DISCUSSION TEA (Members 1/-, Non-Mem. 1/6)
Tuesday, January 30th, at 3 p.m.—Mrs. BERTHA HARRIS
"Aura Readings"

GROUP CLAIRVOYANCE (limited to 8 persons), Non-Mem. 3/6
Thursday, February 1st, at 3 p.m.—Mrs. BERTHA HARRIS
February, 1940. Monday, 19th at 3 p.m. and Monday, 26th at 5 p.m.
Two Groups for Mr. JACK WEBBER (Physical Medium)
(Members only, 10/6; Seats can now be booked)

Will Members who have not received the new Syllabus kindly
notify any change of address.

"PSYCHIC SCIENCE." 1/3 post free. 5/- Yearly post free
Now ready

MARYLEBONE SPIRITUALIST ASSOCIATION LTD.
Marylebone House, 42 Russell Square, W.C. 1.

QUEEN'S HALL

SUNDAY, JANUARY 28th, at 6.30 p.m.

"WHITE HAWK" Mrs. BERTHA HARRIS
through Mrs. BARKEL

The London Spiritual Mission

13 Pembroke Place, Bayswater, W.2. - Bayswater 2024
(Marriages Solemnised)

SUNDAY, JANUARY 28th.

11 a.m. Mr. H. Ernest Hunt, Address
6.30 p.m. Mrs. D. C. Williams, Address

WEDNESDAY, JANUARY 31st, at 7.30 p.m.

Mrs. Bertha Harris, Clairvoyance

THE WHITE EAGLE LODGE

Pembroke Hall, 12b Pembroke Gardens, Kensington, W.8.
(Western 7914; Station: Earls Court)

Sunday Services are now held at 3 p.m.
instead of 6.30 p.m.

Sunday, January 28th, at 3 p.m.

Address by Mrs. ALLEN CHUBB
on "The New Era"
Clairvoyance: Mrs. Grace Cooke

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

SPECIAL NOTICE

Mrs. ANNIE BRITTAIN

desires to inform her clients that she is at 27 St. Stephen's
Gardens, Bayswater, London, W.2, on MONDAYS, TUESDAYS
and WEDNESDAYS, from 11 a.m. until 5 p.m. Phone Bayswater
2790. Seance Group limited to 8 sitters on Wednesdays at
3.30 p.m.

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

BRITTAIN'S PSYCHIC CORRESPONDENCE COURSE
(Psychosensics), full particulars for 1½d. stamp from London or
Surrey address.

MR. ROBERT KING at FRIENDS' HOUSE
LECTURES Euston Road, N.W.1.

Tuesdays at 3 p.m. Admission 1/-

30th January—Special Words of Power
No Notes will be taken

ROSICRUCIAN FELLOWSHIP
(Christian Philosophy)

West London Centre, 35 Cranley Gardens, S.W. 7.

Subject for January and February—
"PRINCIPLES OF HEALING"

January 28th—The Breath February 4th—The Heart
Mondays and Thursdays, 2.15 p.m., Healing and Teaching

Buses 14 or 96 to Queen's Elm, Fulham Road. Nos. 30 and 49 are also
convenient. Stations—South Kensington or Gloucester Road (10 mins).

SPIRITUALIST COMMUNITY

24 GLOUCESTER PLACE PORTMAN SQUARE, W.1.

President
HANNEN SWAFFER

Chairman and Leader
Mrs. ST. CLAIR STOBART

Acting Secretary: GORDON GOULD Telephone: WELBECK 6814

WIGMORE HALL, 36 Wigmore Street, W.1.

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

January 28th. 11 a.m.—Mr. G. H. LETHAM
Clairvoyante: Mrs. Lillian Austin
3 p.m.—Mr. H. ERNEST HUNT
Clairvoyant: Mr. Armand Wilson

Wednesday Meetings, 12.30 p.m.

With Address, Questions answered and Clairvoyance.

Wednesday, January 31st. Dr. H. P. SHASTRI,
Clairvoyance: Mr. W. H. Redmond

DAILY ACTIVITIES

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

Thursday, January 25th, 2.45 p.m. Lecture, Mr. H. Ernest Hunt
Friday, January 26th, 6 p.m. Psychometry, Miss Jacqueline
(20 sitters).

Saturday, January 27th, Short Talk, followed by Clairvoyance,
Mrs. Helen Spiers. Admission 1/- Tea 6d. extra.

Monday, January 29th, 2.45 p.m. Lecture by Dr. Braun on
Radiations and Health. Silver Collection. Tea 6d. extra

Tuesday, January 30th, 2.30 p.m. Group, Mrs. Lillian Austin

Wednesday, January 31st, 2.30 p.m. Group, Mr. W. H. Redmond

Wednesday, January 31st, 5 p.m. Group, Miss Lily Thomas

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 1st—The Individual. February 8th—The Pyramid.
Admission 1/-, Tea 6d. extra

Enquirers into Spiritualism will be welcomed on any day except
Saturdays between 12 and 6 p.m.

Mrs. MAY BIRD, HEALING CIRCLES

LENDING LIBRARY. PSYCHIC BOOKSHOP

Open daily (Saturdays and Sundays excepted), 11 a.m. to 6 p.m.
BOOKSTALL OPEN DURING SUNDAY SERVICES.

SPIRITUAL SONGS by M. A. St. Clair Stobart
Enlarged Edition With Music, 3/6 Reduction for Quantities

THE THEOSOPHICAL SOCIETY IN ENGLAND

Special Series of Public Lectures

THURSDAYS, 6.30 p.m.

BESANT HALL, RODMARTON MEWS, W.1
BLANDFORD ST., OFF BAKER ST.

MR. SHAW DESMOND

Feb. 1st—Reincarnation and the War

Feb. 8th—Reincarnation and "The Greater Self"

Full particulars from 50 Gloucester Place, W.1

SPECIAL OFFER

CONVICTION OF SURVIVAL

by SIR OLIVER LODGE

Contents

Conviction of Survival. (The F. W. H. Myers Memorial Lecture, 1929)

In Memory of F. W. H. Myers. (Presidential Address to S.P.R.)

List of F. W. H. Myers' Signed Contributions to the
Proceedings and Journal of the S.P.R.

We have acquired the complete stock of this valuable
booklet, originally published at 2/-, which we are
able to offer at the special price of 6d. (post free 7d.)

DO NOT MISS THIS OPPORTUNITY
(Societies supplied at 4/6 per dozen)

L.S.A. PUBLICATIONS LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7

BOOKS FOR STUDY

	Price Post Free
Spirit Teachings—Stainton Moses ...	5/-
More Spirit Teachings—Stainton Moses ...	1/8
Pearls of Great Price (Extracts from Spirit Teachings) ...	7d.
Evidence of Personal Survival from Cross-Correspondence—H. E. Saltmarsh ...	3/10
Evidence of Purpose—Zoe Richmond ...	3/10
Hypnosis: Its Meaning and Practice—Eric Cuddon ...	3/10
Evidence of Identity—Kenneth Richmond ...	3/10
Death is NOT the End—B. Abdy Collins ...	3/10
When Nero was Dictator—Geraldine Cummins ...	11/-
The Great Problem—Dr. G. Lindsay Johnson ...	13/-
Researches into Spiritualism—Sir Wm. Crookes ...	3/10
Man's Survival After Death—Rev. C. L. Tweedale ...	11/-
No More Tears—A. Stuart ...	3/10
How to be a Medium—W. H. Evans ...	5/4
Human Personality and Its Survival of Bodily Death—F. W. H. Myers (2 vols.) ...	36/8
Human Personality and its Survival of Bodily Death—F. W. H. Myers (Abridged) ...	4/-
Our Life After Death—Arthur Chambers ...	2/9
Personality Survives Death—Lady Barrett ...	8/-
The Last Crossing—G. Osborne Leonard ...	5/5
Talks with Spirit Friends, Bench and Bar—By a Barrister-at-Law ...	8/-
Post-Mortem Talks with Public Men—By a Barrister-at-Law ...	3/10
Autobiography of Two Worlds (Topsy's Book) Norman Swaine ...	5/5
The Unbroken Melody of Life—John G. Findlay ...	3/10
Proof—Rev. V. G. Duncan ...	5/6
Experiences with Mediums—J. Arthur Hill ...	3/10
On the Edge of the Etheric—Arthur Findlay ...	3/10
Raymond, Revised—Sir Oliver Lodge ...	6/6
Life Beyond Death, with Evidence—Rev. C. Drayton Thomas ...	4/-
Polyglot Mediumship—E. Bozzano ...	5/6
Discarnate Influence in Human Life—E. Bozzano ...	9/-
Guide to Mediumship—E. W. & M. H. Wallis ...	7/-
The Other Life—Rev. H. D. Wilkinson, M.A. ...	3/10
There is no Death—Florence Marryatt ...	3/10
'Twixt Earth and Heaven—Annie Britain ...	5/6
The Blue Island—W. T. Stead ...	3/10
After Thirty Centuries—F. H. Wood ...	3/6
Ancient Egypt Speaks—F. H. Wood ...	11/-
We Do Not Die—Shaw Desmond ...	9/-
The Scripts of Cleophas—Geraldine Cummins ...	13/-
Paul in Athens—Geraldine Cummins ...	5/6
The Great Days of Ephesus—Geraldine Cummins ...	8/-
Psychic Philosophy—S. De Brath ...	2/10
Lessons from Beyond—"Julia" ...	2/9
Through Clouds of Doubt—Major J. H. Webster ...	3/10
Psychic Science and Survival—Hereward Carrington ...	2/9
An Amazing Experiment—C. Drayton Thomas ...	1/1
Life and Work in The Spiritual Body—Montgomery and Smith ...	3/9

THE L.S.A. BOOKLETS

Post Free 1/2 each, 4/6 set of five.

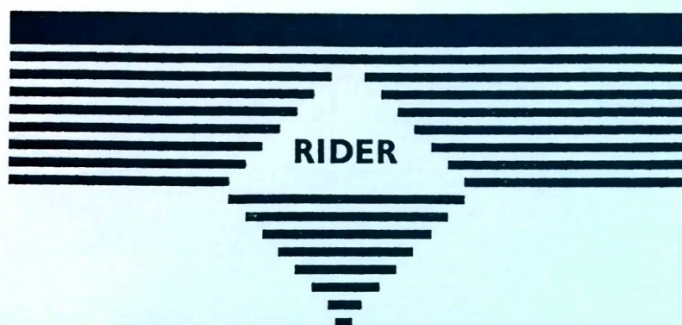
1. Human Survival and Its Implications—Helen A. Dallas.
2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism—Stanley De Brath.
4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.

Transition—Major C. H. Mowbray ...	1/1
The Functions of Life—Stanley De Brath ...	7d.
The Soul as the Real Person—Stanley De Brath ...	1/1
The Conduct of Psychic Circles—Leigh Hunt ...	3½d.
History of the Bible—S. De Brath ...	7d.
Objections to Spiritualism Answered—Helen A. Dallas ...	1/2
The Bridge of Death—Helen A. Dallas ...	2½d.

All prices include postage.

Cash with Order to

L.S.A. PUBLICATIONS LTD.,
16 Queensberry Place, London, S.W.7



Value for Money

FORMERLY 10/6

Now 3/6

ANCIENT EGYPT SPEAKS

by *A. J. Howard Hulme*
& *Dr. Frederic H. Wood*

The famous book that describes how an Egyptian princess returned in Spirit after 3,000 years and restored to us the true pronunciation of Ancient Egyptian. Reviewed favourably by more than 50 journals

Formerly 10s. 6d.—Now only 3s. 6s.

THE GREAT PROBLEM

by *Dr. G. L. Johnson*

Formerly 18s., this famous book is now, for a short period only, 8s. 6d.

HISTORY OF THE ROSICRUCIANS

by *Fr. Wittemans*

A new and authentic complete History. Up to date. 16s.

SECRET SYMBOLS OF THE ROSICRUCIANS

An exact reproduction, with German text translated, of an authentic Rosicrucian work: "Die Geheime Figuren der Rosen Kreuzer aus dem 16 und 17 Jahrhundert," published in Altona in 1875. This magnificent edition was, until recently, published at £3 5s.

First Cheap Edition 35s. 36 full-page plates, 16 x 12 ins.

Coming

LAND OF A THOUSAND BUDDHAS

Theos Bernard's

glamorous travel story of Tibet, where he became the first white lama

Magnificently illustrated, 18s.

PATERNOSTER
HOUSE

LONDON
E.C.4

