

LIGHT

A JOURNAL OF SPIRITUALISM AND PSYCHICAL RESEARCH

VOL. LXXIII. No. 3397

MAY, 1953

WHAT LIGHT STANDS FOR

LIGHT proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion conducted in the spirit of honest, courteous and reverent inquiry, its only aim being, in the words of its motto: "Light! More Light!"

CONTENTS

| | | | | | |
|--|---|---|---|---|-----|
| Sidelights | - | - | - | - | 113 |
| Ghostly Footsteps | - | - | - | - | 115 |
| By Brigadier C. A. L. Brownlow, D.S.O. | | | | | |
| Precognition and a Theory | - | - | - | - | 117 |
| By R. G. Napier | | | | | |
| The Structure of the Next World | - | - | - | - | 120 |
| By Major D. B. Stevens, R.M., A.C.A. | | | | | |
| A Death-bed Vision | - | - | - | - | 125 |
| Reported by M. G. Gibbes | | | | | |
| Editorial | - | - | - | - | 126 |
| What Parapsychology means to me | - | - | - | - | 128 |
| By Eileen J. Garrett | | | | | |
| The Onus of Disproof | - | - | - | - | 130 |
| By V. P. Underwood, Ph.D., D.ès.L. | | | | | |
| On the Road to Passchendaele | - | - | - | - | 134 |
| By Mortimer Noyes | | | | | |
| Reviews | - | - | - | - | 137 |
| Correspondence | - | - | - | - | 140 |

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MEETINGS IN MAY

TUESDAYS AT 6.30. (Free to Members. Non-Members 2/-)
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| | | | |
|-----|------|--------------------------------------|-----------------------|
| May | 5th | "INTRODUCTION TO THE DIRECT VOICE" | Maj. R. B. MacManaway |
| " | 12th | DEMONSTRATION OF CLAIRVOYANCE | Mr. Douglas Johnson |
| " | 19th | "OPINIONS AND REACTIONS" | Mr. Ivor Morgan |
| " | 26th | NO MEETING | |

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| May | 6th | "PERSONAL EXPERIENCES" | Mrs. Simone Pope |
| " | 13th | "OUR SURROUNDINGS IN THE NEXT WORLD" | Mr. R. A. Woolven |
| " | 20th | "A HOME CIRCLE IN NEW ZEALAND" | Mrs. E. Patterson |
| " | 27th | "POLYNESIAN SECRET KNOWLEDGE" | Major Gabriel |

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| May | 28th | "MINDS AT WORK" | Dr. Vernon Underwood, |
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SUNDAY AT-HOME. (Members 2/6 ; Non-Members 3/6, including tea.)

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| May | 17th | Speaker : BRIGADIER R. C. FIREBRACE, C.B.E. Clairvoyant : Mr. JOHN LOVETTE |
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PRIVATE SITTINGS WITH MEDIUMS may be arranged with the following :—

Mrs. Elizabeth Bedford,* Mr. Arthur Bhaduri, Mrs. Annie Brittain, Mrs. Frank Brown, Mrs. Bess Hewitson, Mr. Douglas Johnson, Mr. F. Jordan, Gill, Mr. John Lovette, Mrs. Mary Methven, Miss Thirza Smith,* Mrs. Ena Twigg, and others approved by the Council.

*Exclusive to the L. S. A.

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Open discussion in the pages of LIGHT is welcome, but the Editor cannot be held responsible for views expressed by contributors.

Sidelights

ICELAND. Our correspondent, Mr. Snaebjorn Jonsson, sends us the translation of a report in the *National Leader*, concerning a child's dream which was told and retold before its fulfilment.

Early one morning, a girl of twelve years, Sigrun Vernhardsdottir, told her mother she had dreamed the previous night that her school building was blown away from over the teachers and children. The dream oppressed and frightened her and she desired to be excused from attending school that day. She permitted herself to be persuaded however and on her way to school related the dream to her school-mates. During the morning recess she again mentioned it and appeared to be harrowed by fear.

That day, 27th February of this year, a terrific gale swept a zone on the mountainous west coast of Iceland. In the small village of Hnifsdal where Sigrun was attending school, the not very solid timber structure of her schoolhouse was blown from over the heads of some thirty-five or forty children and two teachers who were giving them lessons. By a miracle no life was lost, but five children and the headmaster were seriously injured. Sigrun's dream had come true.

* * *

PARAPSYCHOLOGY owes a great deal to Parapsychology Foundation Inc., of which Mrs. Eileen J. Garrett, so well known to the Alliance, is President. Since it commenced in January 1952, the Foundation has done much by way of granting scholarships at several Universities in the U.S.A. and Europe, and in research projects.

Research projects have been arranged, or financed, by the Foundation, in the U.S.A., and in Canada where, at the University of Manitoba,

under the auspices of the Department of Physiology, the Foundation is financing an investigation of "xenoglossy," speech and song in foreign languages in trance mediumship. The subject, a Canadian, is alleged to speak and sing in Italian, French and Polish.

The Foundation has also established contacts with a group of Professors at the University of the West Indies, and subsequent to Mrs. Garrett's recent visit to Jamaica, considerable interest in the subject is reported in Haiti. Under the Foundation's auspices, studies are being carried out by Professor Urban at the Psychiatric Clinic at Innsbruck, while in France the Foundation last year made a substantial grant to the *Revue Metapsychique*, as well as grants to LIGHT in Great Britain and *Neue Wissenschaft* in Switzerland.

In Germany at the Freiburg Institute under Professor Hans Bender, research is being made into paranormal phenomena in war-time Germany, and the German Press and German Agencies are said to be collaborating with the Foundation. It is hoped to arrange an International Conference of Parapsychology, and a meeting in Paris in December last, brought together informally a number of distinguished European Parapsychologists, including Professor S. G. Soal of Great Britain. It is estimated that the cost to the Foundation of such a Conference will be in the region of £8,500, of which just over £5,000 has been promised. Further donations for the balance are needed within three months.

The importance of parapsychology is at last beginning to be recognized; behind the Iron Curtain it is banned. It is worthy of note that the Foundation has acquired the rights for reprinting Frederick W. H. Myers' classic—*Human Personality and its survival of Bodily Death*, aptly referred to in the Foundation's Bulletin as "the greatest psychical research book ever published."

* * *

AT the moment the prospects of world peace look brighter. They can be enhanced by spiritualists and others prepared to devote a minute a day to humble and devout communion with the Divine. The duration of their effort is of no significance, it is the intention that is important. But why humanity should expect protection and peace while refusing it to the animals, who can also love and suffer and who doubtless regard humans as being in the nature of Gods with limitless power, is beyond comprehension. To deserve peace it is necessary to give it; which offers food for profound and searching thought, as well as opportunities for those who desire world peace.

Ghostly Footsteps

BY BRIGADIER C. A. L. BROWNLOW, D.S.O.

A CURIOUS confirmation of my remarks in the article "The Important Unimportant" followed swiftly on its despatch to the Editor of *LIGHT*. I stated therein my view that far more unfamiliar events bearing significance are received by people than the general public will admit; due to an innate human tendency to discard or avoid psychic facts, because those facts are pointers to a condition of being beyond the familiar world to which our minds are warped.

On the day I posted the above mentioned article, my wife's sister paid us a visit. She is not a spiritualist nor interested in psychic matters, yet she is not inimical to our views. At tea she suddenly remarked: "I have a story that will interest you." This tale I will briefly relate. She had been staying with two friends who live in a country town. The house has a delightful old world garden stretching down between walls of mellow brick to the banks of the river Ouse. They had long employed an old gardener whose life had been spent in the town; and who, with ageing years, used to take many an opportunity when he thought he was not observed, to sit on a wheelbarrow and contemplate.

He died in the autumn of 1952, and about a month later one of the ladies of the house, who were sisters, was sitting alone in a ground floor room which overlooks the garden. A path runs from the right hand side of the house, as one looks upon the garden, and leads down to the river bank. It was evening and dark, when she heard footsteps and the sound of the wheel of the barrow. Surprised at this she told her sister, and next day asked the new gardener what he was doing in the garden at that hour. The man was astonished and answered he certainly was not there. Now this sound of the footsteps and the barrow coming round the house and going to the end of the garden was heard again on four separate occasions by both sisters, individually and together. They went out and looked in the garden but saw nothing nor heard anything else than those weird footsteps and the moving barrow.

Now this is the type of spontaneous manifestation which I hold to be of great significance and which occur far more often than is commonly realised. They are not generally accepted nor considered

important because most persons instinctively reject such facts and avoid the direction in which these facts point.

For example the incident above quoted will be subjected to every turn of the mental screw to show it is something other than it is: the evidence has been distorted; the sounds heard came from an adjacent garden; the darkness induced the imagination to produce the sounds; it was the new gardener who did not want to disclose his presence at that hour; such are the sort of reasons adduced to explain in terms of the familiar that which is an experience in the unfamiliar.

Further, if the sceptical mind is at last induced to accept the facts, it then embarks on a long drawn out wrangle to establish the proposition that such facts are without meaning and without significance; that they are not worth bothering about. The whole point is, in my view, that they are indeed worth bothering about. They are of the utmost importance to man to-day where its leaders in the realms of pure intellect declare that, while it is doubtful that a human being has any enduring reality during the lifetime of the ever changing body, it is clearly established among scientists and most professors of modern philosophy that the idea of an after life is an illusion, a Pepper's Ghost.

It should be remembered that however high and exalted a man's intellect may be, its fires have to be supplied with fuel; his mental machinery must have pabulum to chew upon. A man cannot just think about nothing though some appear to do so. Now if the thinker has no evidence supplied to him, either directly or indirectly, about events which indicate another order of being and the continuation of personality after death, he simply cannot come to any other conclusion about an after life except that there is no after life. The problem resolves into the necessity of piling on and continuing to pile evidence upon evidence, especially important are the spontaneous psychic experiences given to so many, but acknowledged by so few. It is the great function of LIGHT to help give out more and more of such witness of significant phenomena in the regions of the unfamiliar.

* * *

All that I am convinced of is that invisible and intelligent beings do exist who say that they are the spirits of dead persons—SIR W. CROOKES.

Precognition and a Theory

BY R. G. NAPIER

FROM 1927 to 1932 I was at Bedford School which is only about a mile and a half from Cardington, where the airship R.101 was built. Naturally a number of us boys were most interested in her and her trial flights. It was on a Thursday or Friday night when I dreamt I saw the airship lying on a hillside partially burnt, with most of the alloy skeleton showing, and the R.A.F. flag still flying from the stern of the craft. I saw this picture so clearly in my dream that I mentioned it to the other boys in the dormitory the following morning, and debated with them whether it would be any good trying to send the airship people a warning at Cardington. Being only a youngster (aged 15) I decided in the end that the people concerned would only laugh at me, so I said nothing further. However, I did make a point of following all details of her flight to India as closely as possible.

I believe that it was in the Sunday issue of the *Sunday Graphic* or *Sketch*, two days later, where there was a full page photograph of the wreckage, exactly as seen previously in my dream. I was very struck with this, and kept the newspaper. It is in my heavy luggage which at present is in Trinidad, B.W.I. It is also unfortunate that I cannot now remember the names of the other boys in the dormitory, as otherwise it might be possible to get some corroboration, although as it is now so long ago, I doubt if any of them would still remember the details.

I had one or two other experiences of what I now realise is precognition whilst I was at school, but they are now too vague in my memory to be of any real value. One of them concerned the loss of Amelia Earheart, the American woman flyer, whom I saw, in my dream, come down at sea, but an official explanation of her disappearance has never been given.

It was not until later on in life when I had the chance to read Dunne's *Experiment with Time*, that I realised how common these "true" dreams were. After reading his book, I kept a few notes for a month or two, to see whether I could obtain any similar results. The most striking one was that I dreamed I met a knight in full armour bearing a big shield with a red cross on a white background on it, and the words came into my head: "I am a Knight of St. George." In the morning, I duly noted this down as I seldom dream colours,

although I thought that it was highly improbable that this particular dream would be implemented.

About a week later, I was waiting for a friend in the Bank Tube Station (which, before it was bombed in the war, had a gallery all around it, and a group of telephone booths at the Eastern end), and was leaning over the gallery rail watching the people coming and going, when a man came up to me and asked if I would be so good as to dial a telephone number for him as he did not understand the dial system or Buttons "A" and "B." I complied, and, after he had completed his call, and saw me still waiting there, he came up to me again and said: "You may have wondered how it was that I didn't know how to work the telephones, but the fact is I live in the country, and have only come up for a special meeting; I'm a Knight of St. George," and with that, he turned back the lapel of his coat, and displayed a tiny white shield with the cross of St. George on it. The discrepancy in sizes of the dream and real shields is easily explained, I think, as the lapel pin was only a few inches from my eyes when the man displayed it, and would give the appearance of a much larger shield at a greater distance as seen in the dream.

Having subsequently read a great deal more on the subject, I think that it is now possible to draw some conclusions about this type of dream. In the first place, I think that Sabine is quite correct in saying that the dreams represent the impact on the dreamer of the actual getting or receiving of the news later. In my R.101 case, I dreamed of the *picture* I was to see in the Sunday paper, and *not* of the occurrence itself. This is borne out by most of the examples given by other people, so I think that we can say with a fair degree of certainty, that the dream is precognitive of the way in which the news is to be given to the dreamer later on, whether it be cinema, newspaper, radio or whatever it may be. At least, this seems almost always to be the case where third parties are concerned, i.e., when the people dreamed about in the incident, are quite unknown to the dreamer.

If this be accepted, then we can draw the first important conclusion, and this is that these dreams are *solely* about what will concern the *dreamer himself*. From this, it must be assumed that it is possible to dream about the future where it concerns oneself. If this is accepted, and there is certainly sufficient evidence accumulated to show that it is a definite fact, this must mean that the future is already laid down for some, if not for all of us. It is at this point that most people give up, as many do not like the idea of becoming fatalists.

However, I have a theory which seems to get around the above

difficulties, and at the same time may shed some light on those other dreams which do not come true, and which are usually dismissed as fantasies. The theory is as follows :

Every cause has its effect, and so anything that we do now, or at any given point in time, will have definite results which would not have come about had we taken a different decision or action. Therefore, it must surely follow that the lines of everyone's life must be somewhat similar to Clapham Junction seen from the air. In other words, the fatalists are right to the extent that the whole of one's life is preordained, but *not* as one path, but as a multitude of paths. We are free to make decisions from time to time, and when we make up our minds to do a particular thing, it means that we will have to follow track "B" say, instead of track "A" which perhaps we would have had to follow had we decided differently at the "switch-points." At any given "set of points" (to follow the railway analogy) we may be faced with one, two or possibly a multitude of possible decisions and hence tracks, but, whichever one we choose leads unerringly by the law of cause and effect to the next 'set of points' and so on. Thus it will surely be agreed that everyone's life is laid down from the beginning to the end in a maze of tracks, and one's actual course may be a relatively straight line or a fantastic zig-zag depending on the decisions made at the various 'sets of points.'

Like Plumbe (*Release from Time*) I believe that when dead, one is released from the ordinary laws of time, or, if you like, time can be viewed like a map, so that we can see ahead. Similarly, when we are asleep we are also released from the bondage of time (Plumbe's expression) and can also see ahead. What we see ahead is one (or a mixture of several) of the tracks which we may follow provided certain decisions are taken at the 'switch-points' concerned. Sometimes we see the actual track which we will follow, and hence the numerous cases of precognition, at other times we will see a track (i.e. an event on the track) which will never come true because, before it does, we reach another set of points and make a decision which takes us away from the line about which we have dreamed.

* * *

To get to heaven we must take it with us.

—HENRY DRUMMOND

The Structure of the "Next World"

BY MAJOR D. B. STEVENS, R.M., A.C.A.

IN the present state of our knowledge we are able only to speculate on this subject. We have no empirical experience on which to base any theories which we may care to put forward about it.

While the literature of spiritualism abounds with descriptions of the life of those who have passed on and the surroundings in which they find themselves, there is difficulty in verifying these stories. For the most part the descriptions have been received through sensitives. No doubt these people tell us what they perceive as accurately as they can, but the method of perception is subjective by nature; hearsay evidence so far as we, who are not sensitives, are concerned. Really, the most that those of us who call ourselves spiritualists can affirm is that our spirit friends exist and claim to exist in an apparently phenomenal world which differs in its incidents from that in which we dwell. We cannot say that the differences are fundamental. We do not know enough about it all. We might guess that the differences are differences of degree and not of kind.

If we take the descriptions of the "Next World" at their face value there are at least two conclusions at which we can arrive. The first is that spirits have organs of perception and communication and the second is that their world is a world of name and form, as is, indeed, our own. The nature of the organs of perception and communication and the substance of the forms we do not know. One of the Betty Books, *The Unobstructed Universe*, gives some sort of picture; curiously enough this picture accords rather well with that postulated by Indian Thought.

However, the descriptions differ very much, they are at variance in very many respects. Indeed, it is only necessary to read a tithe of those which have been published to realise that the very variety of the tales greatly adds to our difficulties in building up a picture of the structure of the "Next World" and the bodies of its inhabitants. We might imagine that spirit matter may be very plastic, easily moulded by mind, at least in the conditions close to our world, where, presumably, our communicators exist. In this case it would tend to react to and reflect the states of mind of our communicators. It may be considerations such as this led Tyrrell and Professor Price to postulate a "mind stuff" as the matter or substance of the "Next World." It is possible, even probable, of course that human bodies tend to reflect

the state of mind of the personalities which inhabit them. Perhaps the possibility is an actuality though we have no means of demonstrating the truth or falsity of the idea. It is my belief that I have observed changes in the physical appearances of friends in whose manifested characters I have also noticed certain changes. In this connection we may remember the old aphorism "As a man thinks, so he is."

Now if we wish to speculate on the structure of the "Next World" it is as well to start from a firm base line. I suggest that our knowledge of the nature of the physical world could provide such a basis and I propose to use it as such if I can. Here I would say that the main difficulty lies in the paucity of our knowledge of the physical world, despite the immense strides which science has made in the past two hundred years. Our observations are inadequate; for the fact is that we have but five comparatively inefficient windows through which to observe the grandeur of our extensive universe. These windows are our five senses. True it is that we have devised many aids whereby we can increase the capacity and range of our senses. For example, the microscope, telescope and other instruments mechanical, electrical, magnetic and the like. But with all these aids we cannot greatly broaden the frequency bands associated with light we see, the sound we hear and so on. An inconceivably vast area of radiation and its associated energies is cut off from our observations. We cannot say that the principle of name and form does not apply to this area and its content. At present we must remain agnostic. Within the area which we can observe, events occur which lead us to suppose that nature likes to behave in a regular way. Law is king. Where law appears to be broken it is probably best for us to assume that we do not as yet fully understand the law. For example, I would suggest the principle of indeterminacy advanced by Heidinger. There are, of course, others. But we rely on our belief in the existence and persistence of law in our observations and conjectures about nature in the physical world.

To return for a while to our five windows. I suggested that they were rather inadequate instruments and so indeed they are. We know that they are sensitive to various limited bands of frequency. We know something of the mechanisms in our bodies whereby the frequencies received are transformed and transmitted by the optic, aural, and other nerve systems to the brain. We have no clear idea of the mechanisms whereby the nerve impulses registered by the brain are interpreted by our minds and realised as the mental images of the

flowers we see and smell, the warmth we feel and the music we hear. We are indeed still very ignorant. Again, for the most part we do not know how to control our autonomic nervous system consciously. Our sympathetic and parasympathetic complexes appear to work automatically. However, advanced exponents of Hatha Yoga seem to be able to acquire control of these systems. To those who are interested in this I would commend the little books by Dr. Vasant G. Rele. An Indian medical doctor, his interest was aroused by meeting a Yoga adept. So we see that at present our capacity for observing that area in nature most readily available for our investigations is limited by irregularities in our personal sense organs which, even if perfect, have limited possibilities, assisted as they may be by the various instruments which we have devised as aids. In fine, we are able to observe a limited portion of the universe in which we find ourselves, through five windows of uncertain clarity, endeavouring to interpret what we perceive in the light of such native intelligence as we possess.

Now let us turn to the consideration of contemporary ideas about the substance of our physical world, ideas which result from the application of our intelligence to the observations which we have been able to make. The atom is thought of as a miniature solar system with the nucleus as sun and the electrons as planets. The nucleus is much more massive than the electrons revolving round it. It is made up of protons, electrons and neutrons as well as mesons, which latter are comparative newcomers. Some physicists think that mesons almost possess thinking processes though they would not care to say so in public as yet. These little things are just electric charges, positive, negative and neutral. The revolving electrons move at incredible speed which is the same as the speed of light. No man has seen an atom. It is infinitesimal. The atom is an intellectual construct of our great mathematical physicists. Really we do not know that it exists as we have pictured it. However, if we assume the approximate correctness of our picture and take the necessary action we can get results, in witness whereof we have but to consider the events at Hiroshima in 1945. So we can see that according to present ideas matter, the substance of nature's forms, is not something solid. It is basically electric charges moving at incredible speed, governed by laws of which we have ideas but little sure knowledge. As is the case with electricity itself, we do not know what the atom really is but we can make use of it to some extent. And we do not of course know all the end results of our actions when we use these energies. To strike a deeper note for a moment, we must all hope

that those who deal with these matters may be imbued with true religion and spiritual aspiration for, as is written, "they know not what they do."

So much for the current ideas about the atom. I would again remind you that it is wholly a mental concept. Peering through our five windows we cannot descry it. We can only perceive some of the results of what we do with it and to it. And indeed this is not so strange as may appear. We have seen that the percepts we have got by peering through our windows are mental and we do not know exactly how we convert sense data into concepts. We can have concepts without corresponding sense data by drawing on memory. Had we no memory it is difficult to see how we could do this. A blind man can have no valid concept of "blueness" for instance, nor can we, who do know what it looks like, convey an idea of it to him.

I suggested a little while ago that spirit matter may be very plastic and easily moulded by mind. When we come to think about it we realise that although physical matter is not amenable to such treatment we do use a like process when constructing things even now. For example, before making a broomhandle out of a piece of wood we must have a mental picture of the finished article in our minds or we shall not get very far with its construction. So it is not so very improbable that our spirit friends may be able to simplify the operation and mould spirit matter by direct action of thought. And this raises the question of ESP and PK. If these two postulates are in fact actualities, as seems very likely, we ought not to deny the possibility of their operating in the "Next World." There is already some evidence that energies set in motion by thought may leave traces which we can discern. Medicine now recognises that some of the sickness which it attempts to alleviate is probably due to wrong thinking. The experiments of Professor T. Fukurai in Japan also seem to suggest the view that thought liberates energy. It seems that the Professor noticed that photographic plates suffered a chemical change when in the presence of some of the sensitives with whom he was experimenting. He decided to find out if these people could consciously achieve similar results. So he suggested that they try to visualise letters of the Japanese alphabet as being on the plates he provided. He took every precaution to ensure that there was no "hanky panky" but he seems to have obtained results. You can read all about them in his book, *Clairvoyance and Thoughtography*, published in London by Rider & Co. in 1931. A successful issue of further experiments of this sort must arouse great interest among

physicists. Most probably they might be induced to do something about it. At present they are not inclined to take an interest because they consider that the present position in PK does not warrant the expenditure of time and money which would be required.

If thought can be shown to affect photographic emulsions consistently, a very different approach would be made to the matter by these physicists in all probability. For such events to occur we might reasonably suppose that some consciousness is operating some energy through some matter or medium so as to produce a quantitative and qualitative change in a physical thing, to wit a photographic emulsion. The current experiments in PK with dice and the like cannot achieve this. Whatever may be the statistical picture of the results of willing dice to fall so as to exhibit face upwards a chosen value, no physical change in the composition of the dice themselves can be shown to occur. So the potential importance of pursuing this line of investigation requires no emphasis. A third source of evidence that thought may influence matter is to be found in the work of Radionic Research. Many people have heard something of the work on human radiation which is being carried out in the de la Warr Laboratories at Oxford. Another well known exponent is Father Andrew Glazewski. Both these sources have reported that water blessed by priests shows clear changes from its natural state when subjected to special forms of photographic treatment. Similar procedures with other forms of matter tend to confirm these conclusions. We may well be rather optimistic about the use of photographic techniques in Paranormal Research on a much wider scale than has been the case hitherto. To digress for a moment, it may be remembered that as long ago as 1861, over ninety years ago, Mumler claimed to have obtained paranormal photographs of spirits. Quite a spate of similar claims followed. However, this type of mediumship seems to have died out at the present moment. Most of these old photographs were taken with wet plates. The operations seem to have been under close observation. Those who are familiar with the process of using wet plates will realise that the possibilities of fraud under these circumstances are rather remote.

To be continued.

* * *

To die is to spring into life.—GIORDANO BRUNO.

A Death-bed Vision

REPORTED BY M. G. GIBBES

A favourite uncle of my childhood passed away in 1891 from an attack of influenza followed by pneumonia. Three doctors attended him but failed to save his life. One of these, his brother-in-law, was present to the end and testifies that shortly before it, my uncle cried out that he could see warships coming out of Portsmouth Harbour and "There is Dicky," he exclaimed. Dicky was his little son of five years old. No suggestion had ever been made of his becoming a sailor, nor was there any naval tradition in the family; my uncle had been a mining engineer and lived in Hertfordshire.

It is, however, a fact that the child went to sea when old enough, fought through the two world wars and after the last one retired as a Vice-Admiral, distinguished by many honours which included the V.C., C.B., D.S.O., A.F.C., and several foreign orders.

The precognition of his career, so very many years previously, seems to me remarkable and worth placing on record. The above account was written and signed by the original witness, but during his lifetime I was not allowed to publish it. Recently, however, he has passed on, aged 101 years, and I have permission from the family to do so.

(The narratress has undertaken to furnish LIGHT in confidence with the personal names withheld in the above account, if so desired.—Ed.).

* * *

Even if a man mixes the mud and the straw
It is God Who is his builder,
It is He who throws down a house, it is He who builds
it up daily,
A man lives his allowed hour of life :
Rejoice, be glad.
It is He who makes a man to arrive in the Other World :
He is safe in the hand of God.

—THE TEACHING OF AMEN-EM-APT.

Light

Contributions of suitable length are invited and should be addressed to THE EDITOR of LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7, Phone : Kensington 3292-3.

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The Rock of Evidence

FOR some time spiritualists followed the example of their pioneers and were preoccupied for the most part, with evidence of the survival of human personality after death and the possibility of communication. It is only of comparatively recent years that healing has been given the prominent position it now occupies. Powerful mediums, particularly physical mediums, such as those who caused some of the slumbering materialists to stir in their sleep in past years, are at present rare. Wireless, television and the cinema have in a measure disrupted family life as it used to be understood; more amusement leaves less opportunity for the cultivation of psychic ability.

One is tempted to suspect too, that many of the spiritualists of today are deficient in the patience and perseverance which characterised past generations and there may be in consequence a tendency to take the line of least resistance. It is much easier, for instance, to give "inspirational" and "trance" addresses (the validity of which it is not easy for the unaggressive to question), than it is for a medium to furnish good evidence of the identity of a communicator, which can be hard and trying work requiring much patience and quiet persistence. It is thus that spiritualism lays itself open to outside criticism likely to be less moderate and kindly than from within its ranks.

After all, if non-verifiable matter such as the average trance discourse, can really be transmitted through a medium with such apparent ease and fluency, it is not unreasonable to enquire why evidence of the identity of communicators cannot be conveyed with equal readiness and volume. That is a problem which appears to occur more promptly to the critics of spiritualism than to many spiritualists themselves, although there are doubtless spiritualists to whom it does occur.

There appears to be a similar danger in the growing tendency to take up "healing," in which many "treatments" are sometimes given by persons aspiring to healing mediumship, the result of which it is impossible to assess. One cannot help wishing that these excellent intentions and the energy thus expended, might be directed instead towards the development of mediumship of a more outstanding character and of a more evidential and verifiable nature.

Christ is said to have described St. Peter as the rock on which he would build His Church. Spiritualism has no Peter; it might be an advantage if it had, but the solid rock on which the pioneers of spiritualism built, was the solid rock of evidence of survival and communication. Without that sturdy foundation, the whole structure would come tumbling down like a pack of cards, and spiritualists should ask for evidence of identity before unqualified acceptance of the origin of teachings and messages. Evidence of identity is the signature to a message, by which its authenticity can be judged. No teachings through mediumistic channels have excelled what the world had already received and does not act upon, but it is understandable that, for some people, such teaching comes with renewed authority when it is believed to be from a Being in the other world.

What has been said above, does not affect the highly important fact that healing has become an integral part of religious spiritualism, and that there appear indications of it being adopted more and more as time goes on, by the Christian Churches. Unless, however, the medium is capable of transmitting a diagnosis with maximum accuracy, to give it might be extremely dangerous and ought to be avoided by all but the most highly qualified of healing mediums. How many are capable of such accuracy? Is diagnosis essential? Christ, if Biblical records are to be believed, was not concerned with the nature of the disease; His response was to the effect that it was not He at all, but the Father within Him; that is, the Divine Power between whom and the patient He constituted a link.

In Divine healing diagnosis is unnecessary; it is the Almighty who does the healing and He presumably knows already what is wrong, and how and if, it is desirable to heal. It is a little surprising nevertheless, to learn from the *Methodist Recorder* of the 19th March, that the Rev. Dr. Donald O. Soper thinks a healer should function in private, since Christ is said to have healed in public. One ought not to forget either, that there were probably failures and bitter disappointments in Christ's day too; are we not told that in a certain place He could not work miracles because of their unbelief?

What Parapsychology Means to Me

BY EILEEN J. GARRETT

(With acknowledgements to "Tomorrow" from the Spring, 1953, edition of which this Article is reprinted)

I am often asked what parapsychology means to me. Those who have followed my books through the years* know that the main search within the outlying fields of psychology, has been to understand the extraordinary numbers of impressions presented through the senses and externally in an extra sensory way. The extra sensory perception has always existed but it is only recently that scholars have discovered it as new territory; their investigations tend to reveal the deep meaning of man, the intricacies of his mind and the nature of the energy pervading matter working through nature and binding all life together.

Mind has thus become a lordly tenant that must bear investigation. What emerges from the studies already made is the certainty of the sublime self as an active and efficient agent working in or outside of ordinary perception, consciously or unconsciously gathering vast streams of knowledge.

Can one draw a sharply defined frontier between the so-called objective reality and the knowledge resulting from trance, clairvoyance, clairaudience or other patterns of unorthodox communications? This question has always been and is likely to remain for a long time a subject of controversy among philosophers of the greatest merit and experimenters of the highest standing. I have been personally exposed to many of them. I can definitely say for myself that the studies I have been able to make have been of the greatest benefit to me, that my peregrinations within the various fields of psychical research in search for better understanding have brought to me a vital sense of discipline. By the very virtue of this search and the extension of faculties of paranormal perception, the missing pieces of meaning seem to fall into place and form a synthetic organic unity.

I am often asked: Is parapsychology a philosophy of life? Does it imply a definite attitude toward religion? Parapsychology is above

* *My Life as a Search for the Meaning of Mediumship*, 1939; *Telepathy*, 1941; *Awareness*, 1943; *Adventures in the Supernormal*, 1949; *The Sense and Nonsense of Prophecy*, 1950

all a science but I consider that study in this particular field, whether general or specifically experimental, must of necessity give deeper meaning as to what life means. It must also illuminate the meaning of all religious experiences while it is obviously not at variance with any type of religious experience, for the soul of man has neither cast nor creed. These distinctive markings have been created by man himself.

We cannot study parapsychology without becoming aware of a particular sense of responsibility. For me, as a sensitive, this study means a complete reconciliation with the "estranged" or little understood part of my personality. I no longer ask that what is extra sensory be brought in line with what is considered normal. It does not imply any change in my attitude to objective research but it means that the mystical and paranormal experiences are allowed their freedom and that what I call "reconciliation" results into a heightened sense of responsibility and general well being.

There is a danger in living so exposed to the various patterns of experience. One forgets that there is a limit to what the chemistry of the physical body can accept and I suspect that continual breaks in my own health have occurred because of my own tirelessness. When I look back to the periods of pain and illness, I realize that they have been there from my earliest childhood, when my curiosity was so intense that it brought me continual punishment. As a child I came to regard punishment as necessary and I may have accepted this pattern as being good in my own life. I know that I have always found a way not only to recovery, but of the more perfect equilibrium.

The method of pain and illness may be my own unconscious road toward more insight and experience. It may be the path of heightened reality, and necessary guidance on this difficult road always seems to be reached without the laborious process of reasoning. I merely have to accept with lucidity and serenity that a divine potency which exists in all life wraps me around and eliminates fear.

* * *

"Tomorrow" by whose courtesy the above article is reprinted, is an international digest of parapsychological research (11 East 44th Street, New York, 17.) It can be purchased through the London Spiritualist Alliance. Price 3/6.

The Onus of Disproof

By V. P. UNDERWOOD, Ph.D., D.èsL.

IMPERFECT though British justice may be, the chief difference between it and other systems is that in this country we generally try to keep up an assumption that the accused is innocent till the accusers prove him guilty. In other countries he is assumed guilty unless he can prove himself innocent. The difference is vital. Human nature being what it is, the chances that a person in the clutches of the police will be able to produce unshakable disproof of guilt are usually poor. At least, when his innocence is assumed to start with, the prosecution has to find stronger evidence than when prejudice, i.e. "judgment in advance," is against the prisoner.

Similar considerations apply to the question of man's survival of death. Undoubtedly the vast majority of mankind at this moment disbelieves. Were it not so, the world would not be divided into two materialist camps, each busily preparing "defence" which consists in wiping the bodies of those it disagrees with off the face of the earth. If you support the annihilation of those whose rulers follow a different ideology from your own, it must be because you believe that ideas end when you scatter the brains of those who hold them, and that evil can be killed by killing evil men—surely the actual state of the world shows that evil *increases* with every "war to end evil": Hitler's body has disintegrated, but all who fought him have adopted his mad policy of "guns before butter." If you support the hanging of a man because the evidence that he intentionally killed another satisfies twelve average men and women, then you agree that one life pays for another and that the best treatment for murder is more murder; you ignore whatever may be the consequences, for the murderer, or for all of us, of the possibility that he and his feelings, mistaken or otherwise, may survive in another dimension, as potent as ever, or more so. And if you allow any thug or tyrant or government, by threatening you with death, to frighten you from what you hold true and right, then you do not *effectively* believe in an after-death existence which may be at least as good as the one you are afraid to lose. The fact that the majority who exploit or fear death include the majority of "Christians" proves that, fundamentally, few Christians dare act up to the standard required of them if they really did believe that Jesus Christ was not "liquidated" by the Church and State of His day, but

had greater power in the world after death than when restricted in the body of a young Jew. On the other hand, many "pagans" do believe in survival of death, and modify their conduct accordingly.

In short, the present state of the world, and the possibility of its improving or not, are tied up with the prevalent disbelief in survival of death, which is independent of what religion or non-religion you happen to subscribe to.

The proof or disproof of survival is therefore pretty well the most important question of the time. The mass-majority who disbelieve, grandly assume that the onus of proof that man survives his physical organism is on those who believe. It is time the latter ceased to accept the defensive rôle. They should carry war to the enemy and challenge him instead to prove that man's existence is limited to that of his earth-body.

Disbelievers usually taunt believers with superstition. But on their side they have merely substituted a modern superstition for an ancient one, and their own superstition, like most, is already out of date. The man-in-the-street laughs at his ancestors' unquestioning acceptance of anything the priest said, but he himself swallows uncritically anything the scientist says—or *said* fifty or a hundred years ago (most men-in-the-street lag at least that interval behind science). Most of what science tells him is far more fantastic than the simple proposition that the wonderful mind which tells him is not a mere machine that falls to pieces at death. The present materialism which rules the world is based on 19th-century science culminating about three centuries' rationalization and mechanization after thousands of years of speculation and unproven dogma. But every day, 20th-century scientists are finding facts that knock 19th-century science sideways. A fish which scientific "law" declared extinct 50,000,000 years ago is found alive and kicking in African waters. New particles of matter are discovered almost every week which refuse to behave according to scientific "law." No unprejudiced scientist can now affirm that man and the universe are mere pieces of clockwork, governed by mechanical or chemical or electrical push-and-pull. Man was not fully explained by Descartes and Newton, Darwin and Marx. There is, after all, more in him than meets the eye.

His eye and other senses have been deceiving him for thousands of years. Until almost yesterday, man and his science believed his senses which told him he was the centre of the universe, living on a sort of tray round which sun, moon and stars dutifully revolved. We now think it would be just as illusory to believe that the cow in

the field was doing 60 m.p.h. past the train we are sitting in. How much of our present sense-based science will appear just as absurd to men of the future?

The weight of evidence is *against* the disbeliever. Let him bring disproof if he can, and not take refuge in challenging or ridiculing the other side. He may disbelieve, if he will, the story of Christ's resurrection and post-mortem appearances. But this is only one case of countless ones recorded, not only in the past when men are supposed to have been more gullible (are we modern swallowers of propaganda really less gullible than those who swallowed the legends and absurdities of past times?), but right up to the present. One or two cases could be dismissed as hallucinations, but not thousands of them. Science refused to believe that stones could drop from the sky, and called the peasants who said they did, liars. It needed a lawyer trained in sifting evidence to show that the testimony of many honest, sensible people was right, and science wrong. The dogmas of science themselves rest on nothing more secure than sense-observed phenomena: its "laws" have to be altered, against the grain of orthodoxy, when contrary facts become overwhelming. The man-in-the-street accepts dogma from the scientist, as an expert in fields he knows nothing of. Yet he considers himself equal to any expert when it comes to the mysterious questions of his real nature and destiny, and rejects the evidence of people who have studied them with as much honesty and acuity as the scientist his particular little corner of the material universe. Is little Jack Horner, however good he may be in his own opinion, really qualified to make sweeping assertions and denials about the whole pie from his one plum?

The disbeliever may not realize that disbelief is only a recent fashion. The "pagan" Shakespeare, like the Greeks 2,000 years earlier, based serious plays on ghosts and witches. If the first Elizabethans had not accepted the possibility of Hamlet's father appearing and talking after death, they would have hooted the play off the stage. If they had not believed some human beings have power to see into the future and beyond death, they would have laughed at *Macbeth*, which is sheer nonsense if "witches" or mediums are not genuine. In fact, the public did believe in witches and mediums till 200 years ago, and burnt them in proof of belief.

The stories of messages from the dead which have come down to us and are still accepted in many countries, are not mere hallucinations, for they still arise in our midst. They, and belief in man's immortality, are the basis of most of the world's religions. Are they all nonsense

because contrary to the present "laws" of science? Is it not at least as possible that science has more "laws" to discover, some of which, as happens often, will contradict some of its present ones? "Peculiar," "sporadic" powers of the human mind which scientists-in-the-street regard as impossible may before long be classified under new "laws."

A hundred years ago, leaders of science would have pronounced it impossible to receive speech, music and vision without "material" connection. To-day it is so commonplace that our children will be unable to conceive of a world without it, just as we are unable to imagine a world without steam-engines (which were used for a century before anyone could explain by what "laws" they worked) or electricity (which no one has yet seen, defined or explained). Both the latter commonplaces would have seemed fantastic impossibilities to the man-in-the-street of 1653. Perhaps by 2053 telepathy will have forced itself on the reluctant pundits of orthodox science as no more impossible or "unlawful" than telegraphy, telephony or television. And perhaps telepathy with unseen minds is already more commonplace than we know.

Each night the incredulous man-in-the-street is credulous enough to go to sleep in belief that he will "wake up" again after fantastic (or realistic) adventures of the mind which he vaguely recalls as dreams. Can he *prove* they are merely caused by his physical organism, and that he has not had, in fact, a trip into a prater-material world? Can he *prove* he will not enter the same or a similar world for good when his body ceases even to tick over quietly as in sleep? Against the evidence of his eyes, he admits that "matter" (whatever that may be) is indestructible, because the scientist tells him. He accepts the fact that if he raises the rate of vibration of ice, it becomes water, the same substance with different properties, and that if he raises the rate of vibration of water, it becomes an invisible vapour scattering through the universe if there is nothing to stop it. Yet it is still in essence the same substance, with the same formula, H_2O , which takes no cognizance of the physical changes. Can he disprove that, if the "matter" of a man's body is indestructible—though it become as intangible as water-vapour—his most important properties, his much more complicated *formula*, remain indestructible too? Is he not of more value than much H_2O ? Can he prove that *thinking* and *willing*, which are all he can be really sure of when he appears to consist of "material" particles, cease to operate when his particles vibrate at other frequencies?

Many men have been hanged, and many more imprisoned, not

because anyone saw or heard them commit crime, but because all the evidence fitted together so circumstantially that no one doubted it. No one had sensory proof, only *mental* proof, which the accused were unable to shake by pleading no one had seen or heard them. The majority who disbelieve human survival hang and imprison people on much flimsier evidence than they are given in favour of survival. As it is written, there are those who will not believe though one rose from the dead. At least let them prove the thing is impossible. If they cannot, then let them strive to keep an open mind. A closed one is unscientific. If it is merely *possible* we survive this world, what of our present methods of running it?

On the Road to Passchendaele

BY MORTIMER NOYES

ON the 3rd November, 1917, the 1st Battalion, in which I was then a subaltern, was moving up by day to the assembly area preparatory to attacking Passchendaele Ridge.

I was marching at the head of my Platoon, with Gordon second in Command of the Company, on my left, and my Sergeant, on my right: we were all three chatting as we marched at ease.

The time was about 11.30 a.m.

A motor lorry, bearing a Corps Badge, came up on our left and I casually noticed that it was an ammunition vehicle from a Siege Battery, then, with more interest, I recognised it as belonging to the Battery in which my brother was serving. He was neither Regular nor conscript, but a Volunteer, and being a motorist of some years' experience had been detailed as 'Driver, M.T.' in the Ammunition Column.

The lorry slowed down, and to my great joy I saw my brother's head and face poke out of the driver's door, as his arm waved in greeting.

His voice came to me very clearly: "Cheerio, Den, old lad—best of luck—you'll be all right. God bless you. Can't stop."

The lorry moved faster and passed out of sight up the road.

Gordon asked, "Who was that cheery fellow, Taffy?" and when I told him he said, "Well, he might have stopped. Silly of him not to."

My Sergeant's comment was: "Your brother, sir? A proper

dark Welshman he is too : not like you at all, sir." (At that time I was what is known as 'ginger').

We went into action, and two days later came out 4 Officers and less than 100 other Ranks. I was not hit badly, but rather blown about and slightly gassed.

Gordon died in my arms within one hour of the start of our attack: My Sergeant was killed a little later.

As soon as I could after the fight, I wrote to my brother to tell him that I was still on top of the earth, and saying that I thought he might have stopped for a quick word and a hand grasp when he had passed on the St. Julien road.

His answer amazed me.

On the day and at the time in question he had been very busy down near Cambrai, 60-70 miles away. He said that if the incident had actually occurred he would most certainly have "stalled the old bus" and got out for a hasty yarn and a hand-shake.

In after years he and I talked over the happening on several occasions, but could find no explanation except the very strong bond of affection and sympathy which always existed between us, and which held until his death in 1946. And since then.

Two notes may, perhaps, be relevant.

First : Sergeant Preston, who was one of the "10 per cent" to be left behind when the rest of us went up to the battle, was very attached to Gordon, and just before the Battalion marched off went up to him and wished him good luck, to which he replied "Thanks,—I know what is coming to me." This is only hearsay and may be discounted as such.

Second : On the day of the assault, Zero was 6.5 a.m., and the Troops "Stood to" ten minutes before that time. My Sergeant and I had been round the remnant of the Platoon (half of them had become casualties during the night), and were standing chatting together, and I pointed out to him a lone chimney stack in Passchendaele village showing up against the Eastern sky, and reminded him that the chimney was what we had to make for. He said he could see it, and would get there. Then he suddenly gripped my arm, and in an urgent voice said, "Sir, you and I will both see the sun rise, but only one of us will ever see sunset again,—and I cannot tell which,—I cannot tell which.—" Before I could reply the guns opened up and we went into the assault.

A third note. A few months ago I was talking over the incident of my brother with an uncle of mine, a Priest of the Church of England

who was, of course, in no way surprised at my brother's appearance to me, but expressed the opinion that it was unusual for Gordon and my Sergeant to have seen the whole incident also.

That the two latter were 'psychic' and 'fey' with the premonition of death might be a reason.

All the persons I have mentioned are, or were, Welsh, or of Welsh ancestry.

I have no corroborative witness, but what I have written is the simple truth.

(All the names in the above article are pseudonyms ; the actual names have been furnished in confidence.—ED.)

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ALLIANCE RESEARCH GROUP

The President of the Alliance, Brigadier R. C. Firebrace, invites all members who are interested in various aspects of experimental research which will be conducted under the direction of the Honorary Research Officer, Mr. Harold Vigurs, to send their names to the Secretary, 16 Queensberry Place, London, S.W.7.

* * * * *

"In comparing the certainty of things spiritual and things temporal, let us not forget this—Mind is the first and most direct thing in our experience ; all else is remote inference. That environment of space and time and matter, of light and colour and concrete things, which seem so vividly real to us is probed deeply by every device of physical science and at the bottom we reach symbols. Its substance has melted into shadow. None the less it remains a real world if there is a background to the symbols—an unknown quantity which the mathematical symbol X stands for. We think we are not wholly cut off from this background. It is to this background that our own personality and consciousness belong, and those spiritual aspects of our nature not to be described by any symbolism or at least not by symbolism of the numerical kind to which mathematical physics has hitherto restricted itself. Our story of evolution ended with a stirring in the brain-organ of the latest of Nature's experiments ; but that stirring of consciousness transmutes the whole story, and gives meaning to its symbolism. Symbolically it is the end, but looking behind the symbolism it is the beginning."

Science and the unseen world (Swarthmore Lecture, 1929)

ARTHUR STANLEY EDDINGTON, F.R.S.

REVIEWS

Revue Métapsychique, October-December, 1952.

CONTAINS articles on Robert Fludd the Rosicrucian, Leonardo da Vinci and Radiesthesia and Medicine. In this last paper Dr. Jarricot seems to conclude that Radiesthesia has no validity, a matter on which many doctors in this country, and indeed elsewhere, would join issue with him.

Readers of *LIGHT* will be interested to learn that Mrs. Eileen Garrett has been elected an honorary member of the Committee of the Institut Métapsychique International. M. René Warcollier seizes the opportunity to express some laudatory remarks about Mrs. Garrett and her work. There are interesting précis of publications on parapsychology in Italy and Switzerland.

Revue Métapsychique, January-February, 1953.

THIS issue is devoted to a consideration of the psychic "fluid." M. Warcollier, in his editorial, admits that investigators have ceased to use the term "fluid," which is altogether too vague and begs too many questions. The papers which follow seem to present an excellent conspectus of the subject. M. Kherumian suggests some interesting subjects for experiment, in connection with P.K., by physicians and biologists.

The establishment of a new Swiss Society for Parapsychology at Zurich is reported.

Proceedings of the Society for Psychical Research, January, 1953.

HEREIN will be found Professor H. H. Price's lecture to the S.P.R. of last July, entitled "Survival and the idea of 'Another World'." As may be expected, Professor Price's views are logical and provocative, demanding our attention whether we agree with them or not. In addition there is a paper on psychology and psychical research wherein Professor Gardner Murphy sets out his current ideas. He makes the point that all the problems of psychical research present psychological aspects. The implications do not yet seem to be appreciated by all psychologists.

Journal of the American S.P.R., January, 1953.

MOST of this issue is occupied by a paper by Hornell Hart about a hypothetical psychic fifth dimension. The writer correctly emphasises the need for a revision of the fundamental assumptions on which natural science is based. It seems doubtful if the hypothetical fifth dimension will receive a warm welcome in all quarters.

The Journal of Parapsychology, December, 1952.

PERHAPS the highlight herein is Dr. Lucien Warner's paper entitled "A second survey of Psychological Opinion on E.S.P." This ought to be read by all who are interested in the advancement of Psychics and who wish to appreciate some of the intellectual difficulties which must be overcome in order to achieve this. Professor Rhine's editorial is devoted to a consideration of the implications which follow from Dr. Warner's paper. The reviewer found the remarks of both these gentlemen of the greatest interest.

D. B. STEVENS, MAJOR R.M., A.C.A.

The Evidence for Spirit Healing, by Harry Edwards (Spiritualist Press, 15/-).

574 pages with six photographs. The majority of the chapters deals each with a specific type of disease, for example, Chapter II, Cancer ; Chapter IX, Infantile Ailments ; Chapter XI, Sight and Hearing. Each chapter is supported by a list of cases ; the chief point of the book being that not a few cases are cited but thousands. The work contains notes on 10,000 healings over a period of four years by Harry Edwards and his devoted associates.

The book is splendid and impressive by reason of the weight of evidence produced. For the same reason it is unique. This presentation of evidence is produced at a price which means financial sacrifice somewhere and when this occurs there is another meaning also—honesty of purpose. What is this purpose ? To convince men generally that healing by spiritual power does occur : and especially to convince members of the medical and ecclesiastical professions. As regards the former it is the clear desire of the author that the B.M.A. should allow general practitioners to co-operate with spiritual healers. As regards the latter, it is hoped that religious authorities will admit that there are God's children who can heal the sick and suffering outside the 'closed shop' of orthodoxy.

C. A. L. BROWNLOW.

The Secret Path, by Paul Brunton (Rider and Company Ltd., 8/6).

PAUL BRUNTON'S theosophical books are well-known to students of spiritualism, and here is a reprint of one of the most popular of them. First published in 1934, *The Secret Path* has already run through twenty-three editions, and this, the twenty-fourth, is designed to meet the need for a pocket-sized volume. As those who have read it will remember, the book is a guide to self-discovery. The author has travelled much in eastern lands and studied their ancient wisdom, and he has made it his life work to try to impart to the western world some of the serenity of mind and spirit that oriental mysticism, properly understood, can bring. In this book he has put into language as simple as the difficult theme will allow, directions by which man may follow the path of meditation and learn to know himself as he really is. If the student will pursue that path, perseveringly and humbly, he will, Mr. Brunton assures us, find the "Overself" and attain at last to that state of mind which the Indian Yogi calls Nirvana—and which, the Western Church Liturgy describes so beautifully as "The Peace of God which passeth all understanding."

C.C.

The Key to Health, by Arthur Bhaduri (The Aquarian Press, 3/-).

AS readers of a previous book by Mr. Bhaduri will know, he has always been an advocate of the necessity of the integration of body, mind, and spirit if life is to be lived to its fullest extent. In the present small, but very useful volume he elaborates this theme, not so much laying down rules as making wise suggestions as to how we may accomplish this integration. He deals with each of the threefold aspects of man in turn, advising us how best to rest, feed and cleanse our bodies, develop and sustain our minds, calm and strengthen our spirits, so that we may, as nearly as possible, attain to such perfection as this stage of existence will permit us to achieve. "Know Thyself" is the keynote of his treatise, and the lucid and straightforward language in which he writes should certainly help his readers to follow the advice.

C.C.

Deep Relaxation, by Desmond Dunne. Published by the School of Yoga, Surbiton, Surrey.

THIS little brochure sets out Mr. Dunne's views on the value of deep relaxation for curative purposes. Some account of the techniques involved is given and no doubt many readers of this brochure will be moved to take the full course of training which Mr. Dunne's School of Yoga exists to provide. There is no doubt that Hatha Yoga has much to teach the western world and Mr. Dunne claims to have drawn on its tenets for the preparation of his system of Yogism. However, the information given in this brochure is insufficient to enable judgement to be passed on Mr. Dunne's Yogism itself.

D. B. STEVENS, MAJOR R.M., A.C.A.

Divine Healing of Mind and Body, by M. MacDonald-Bayne, M.C., Ph.D., D.D.
(L. N. Fowler & Co. Ltd. 21s.).

THE author of this book, Dr. Murdo MacDonald-Bayne, is an inspirational speaker, and his volume contains the record of fourteen addresses made to a group of his students and followers while he was under control. The claim is made that this Control was Jesus.

The addresses themselves are an elaboration of the teaching of the Sermon on the Mount and of other passages in the Gospels. From notes supplied by some of the sitters it seems that lights were seen from time to time and that occasionally a kind of transfiguration of the speaker took place. An atmosphere of great awe and reverence appears to have been present during the sittings.

This is a difficult book to criticise. Obviously, the medium and his circle received some kind of mystical experience in which they themselves thoroughly believe, and which they have recorded with deep sincerity. How much of the experience was truly objective, no-one who was not present can judge. All that can be said here is that the teaching is irreproachable, though probably most people would prefer to go direct to the New Testament to receive it—a preference that the very high price asked for the small volume is likely to accentuate.

C.C.

YOURS FRATEERNALLY, the official Quarterly Newsletter of the International Spiritualist Federation, contains in its spring edition an article by Lord Dowding on the rights of animals and the duty of human beings towards them, a matter of supreme importance to animals, and also to humanity if humanity but realised it. Was the "Golden Rule" ever intended to be confined to humans? Other interesting contributions to the Newsletter include an article entitled "Proof of re-incarnation," which discusses the recent case in India, in which a girl aged nine years, is alleged to have displayed knowledge of the circumstances of a previous incarnation, the evidence of which, according to report, was verified.

S.B.

CORRESPONDENCE

The Editor, LIGHT.

Sir,—Your Sidelight on fairies will have reminded many readers that Sir Arthur Conan Doyle wrote on this subject, and thereby finally destroyed any respect that his championship of Spiritualism had left him.

I read, and analysed, his book, with results that surprised me. For out of the total number of witnesses that he adduced, more than half were men (and not women) and these men were adults (and not children); they saw the fairies in broad daylight, or sunlight (and not dusk or moonlight). They were in normal health, and not sick or ill, and finally not sensitives, but normal thick-skinned people. A body of evidence like this is worth something more than a sneer, which seems to be the usual weapon of those who do not see. Fools have been divided by a certain wise man, still with us, into those who believe everything they hear, and those who believe nothing: and these last are the worst.

F. E. LEANING.

Sir,—The Rev. F. S. W. Simpson's article on *Easter Day* in last month's LIGHT contains much sound logic. It would, however, be valuable to learn just how he manages to reconcile his disbelief in the resurrection of Christ's body with the Creeds of the Apostles, of Saint Athanasius and that of Nicene. The first of these Creeds specifically mentions "The Resurrection of the body," the second states that "At whose coming all men shall rise again with their bodies . . ." whilst the third requires belief in "The Resurrection of the dead." Furthermore, the fourth Article of Religion of the Church of England inductinates that "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature . . ."

My only object in referring to the above is to show some of the perplexities which confront any Churchman who thinks about these things for himself. For my own part, I have always been able with a free conscience to believe in the Resurrection of the body, for I interpreted this as meaning only the body of Christ. Mr. Simpson would deny me even this means of reconciling the tenets of the Creeds with evolutionary thought.

R. H. CORY.

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. . . as time goes on my certainty increases, mercifully for me, that some day we shall have a chance of making good our shortcomings towards those whose memory haunts us most abidingly—the people who really loved us.—DAME ETHEL SMYTH.

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