

LIGHT

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PSYCHO-DYNAMICS OF "KNOCKS" AND "RAPS"

I—THE REAL PSYCHICAL RESEARCHERS

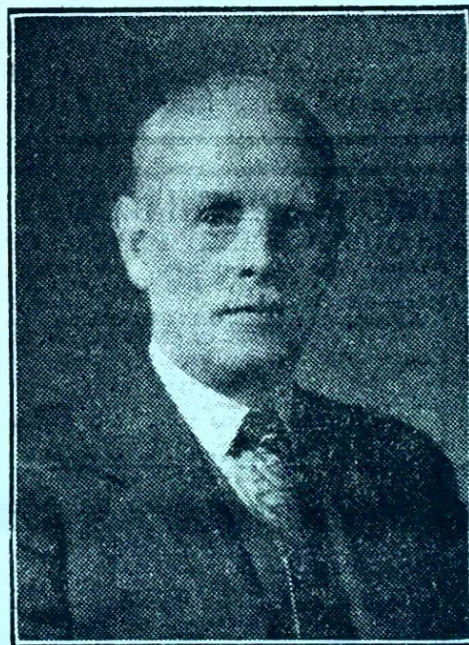
By ALAN HOWGRAVE-GRAHAM, M.C., V.D., PRETORIA

THERE are various types or classes of those people whose idiocrasy is a propensity to interest themselves in communications from the exanimate, to discuss them, to study them, to appraise them, and to utilise them. The chief of these are, I think, four in number:

To one group, many times over the largest, these phenomena are common-places, hardly, in fact, regarded as phenomena at all. Sometimes they have so been from early childhood. Though often without specific scientific interest to those who experience them, they have in fact been accepted as spiritistic in origin on very much better evidence than the too ready and too superior critic is apt to suppose. This group is usually called, and its members usually call themselves, by the generic, if loose, name of Spiritualists.

To another group, not numerous, but correspondingly select, these phenomena are ever-welcome evidence of the "simple-minded credulity" of the "superstitious" members of Group I (which group includes, incidentally, such ignoramuses as barristers, physicians, ordained priests of the Anglican Church, ministers of the other great Churches, authors, journalists, engineers, officers of His Majesty's forces, successful business men, and other trusting and childlike people, of simple primitive beliefs and sub-normal mental development). The shining lights of this group, unconvincingly attempting to wear the mantles of Myers and Sidgwick, detrimentally predominant, unfortunately, in the counsels of the Society which those immeasurably bigger-minded men founded, seem to cherish the illusion that they are not only authoritative and competent, but the *only* authoritative and competent investigators of psychic phenomena. But to some of us less exalted students of the subject, who irreverently refuse to be bluffed by pseudo-psychology masquerading as authoritative Science, it is grievous to state that these self-elected arbiters of what constitutes scientific investigation are profanely, sacrilegiously, known by the tribal sobriquet of "Theodore," the origin of which will be indicated later on; for the moment suffice to say that not the least notable of their distinguishing characteristics is frequently themselves to exhibit a talent for pure credulity amounting almost to genius.

A third large group, which probably includes the more numerous, if



ALAN HOWGRAVE-GRAHAM

unfortunately, the less vocal members of the London Society for Psychical Research, as well as many members of like societies in Great Britain and other places, and large numbers of the outside public, consists of on the whole open-minded and impartial, but detached, though interested, observers; these, usually through lack of any or of sufficient of that *personal* experience without which very few people can become fully convinced, preserve a non-committal, agnostic, and undogmatic suspension of opinion. But this is gradually the more inclining towards acceptance and belief, the more extravagant and desperate become the expedients of Group number two, whose prejudiced attitude repels them, to persuade them in exactly the opposite direction. The members of this group are not seldom serving an apprenticeship, not without its utility, to—

A fourth group, larger than might be supposed, and steadily growing in number, which contains the real Psychical Researchers. These usually began as uncompromising sceptics and, more often than not, were entirely agnostic from a theological point of view. But once having become interested, they sought indefatigably and patiently every experience of the paranormal which they could possibly obtain, and examine each one scientifically, taking every precaution possible. Then, having no aim except knowledge, and no bias but towards Truth, they ended as almost all such in the end do, and once and for all accepted the conclusions to which the facts had inescapably led them. Thereupon, having established both Survival and Communication beyond any possibility of further doubt or dispute, they sometimes at that point abandon further study of such phenomena, because they have found out what they chiefly wanted to know. More often, fortunately, they perceive the vast new field that has opened before them for further investigation and experiment, and, taking the two main facts as once and for all "read," like the Minutes of a previous meeting, they now engage in real worth-while research into the nature and conditions of the two states of existence and the spiritistic relationship between them;

they have learnt their multiplications tables and the four rules, and they begin to work at the solution of real problems. Before so very long, they will necessarily starve out the Group II. coterie, and their efforts will benefit humanity long after the latter have departed unwept to that state of being whose existence they loftily refused to ratify *ex cathedra* with their pontifical Certificate of Reality.

MEDIUMS

The great majority of these people, however, at any rate those in Groups Two and Three, associate communications from the exanimate, and all manifestations by them, almost exclusively with the agency of those indifferently understood individuals whom we call "Mediums." Through Mediums are obtained the absurdly-so-called "automatic writing;" through Mediums, in trance or otherwise, are obtained clairvoyant descriptions, messages heard clairaudiently, "psychometry" (another rather ridiculous term) spirit-extras on photographic negatives, test-messages, etc. By means of an exceptional kind of Medium are obtained, when one is fortunate enough to encounter such, the again not very happily-so-called "physical" manifestations—production of scents and lights, levitations and movements of furniture, apports, and other telekinetic phenomena, direct voice, with or without trumpet, manipulations of musical instruments, messages written on locked-up slates, and partial or complete materialisations.

But it is always *Mediums* that are concerned, always Mediums with whom the discarnate communications are associated. As a matter of fact this is one of the aspects of spiritistic phenomena which repels many people. "Why," said a lady of my acquaintance, "should I have to go to some *Medium* if a spirit person wants to talk to me? If they can do it at all, they ought to be able to do it direct." "Why," I retorted, "when your hubby on land wants to send a message to you at sea, do you have to have it transmitted to you by the wireless operator? Why can't you receive it from the dear one personally?" "Because I can't work a ship's wireless, and the wireless man can." "Just so," I said; "substitute 'Medium' for 'wireless man,' and you have your answer; the only thing you can do is to write to the Creator of the Universe and tell Him what He ought to have done." All the same, one understands her feeling, whatever its want of logic.

Now mentally, as well as physically, we are each one of us the average product of his Past: whether or not past events are objective fixtures in the structure of the Universe in Mr. J. W. Dunne's full sense, there is no escape from them as part of the permanent structure of our own individual mentality and make-up. Therefore the Psychical Researcher of Number Four Group can never entirely eradicate from his mind a subconscious remnant of his earliest ideas of spiritistic phenomena as possible delusion and self-delusion, and of Mediums as at best queer, elusive, unaccountable people, of queer, elusive, unaccountable powers and methods with "some catch in them somewhere." However fully satisfied he be of the reality of most of the communications he has received, he can no more rid himself of his ingrained early-acquired habits of extreme caution, extreme watchfulness, and ruthless analysis, in respect of mediumistic communications, than he can forget to lock up his house at night, "and his soul from out that shadow that lies floating on the floor shall be lifted nevermore." Indeed, no student of psychic phenomena worth calling such but finds that the more he studies mediumship, and the more unassailable, as being what it claims to be, he himself proves it to be, on the one hand, yet the more perplexing and baffling, and the fuller of anomalies and surprises and contradictions, he discovers it to be on the other hand. This is probably in great part due to the radical fallacy, common to all of us, of attempting to interpret psychics in terms of the material, to cork up metaphysics

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6.30 p.m.—Demonstration of Clairvoyance

April 16th—Mr. T. E. AUSTIN

7.30 p.m.—Coffee

7.45 p.m.—Informal Discussion and Questions Answered,

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THURSDAY, April 18th, at 5.30 p.m.

LECTURE by Dr. NEVILLE WHYMAN

Author of *Psychic Adventures in New York*

on "Psychic Phenomena and Belief in China"

(See special announcement page 172)

FRIDAYS, at 6.30 p.m. GROUP SEANCES

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April 19th—Mrs. LIVINGSTONE

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in a test-tube, but nevertheless, according to his lights, the intelligent student, whose attitude towards spiritistic phenomena is governed by his reason and intellect, and not by his emotions—whose head, not his heart, rules it, is always on his guard, always instinctively putting hand to hilt of that sharp sword of scientific criticism always ready at his side.

On the other hand, this subject of psychical study is quite peculiar, as my friend T. A. R. Purchas pointed out once, in that *scarcely any one* is ever *really* convinced by second-hand evidence, no matter how crushingly unanswerable that evidence may have been. Further, though by even personal experience he may have been compelled to surrender *intellectually*, have been entirely convinced *intellectually*, he can, and very often does, retain a certain chronic subconscious misgiving which makes him just stop short of so inwardly assimilating Survival and Communication as to make them real and practical factors to be incorporated as such in his physical, mental, and moral outlook. (No, Theodore! This is *not* his instincts protecting him against illusion, nothing of the sort; it is his earlier habits of mind; the subconscious mind is like a steel spring—it can be compressed and caged for the moment by an event intellectually unanswerable by his reasoning mind, but as soon as that strong pressure of immediate present experience is relaxed, it tends to spring back to its so long ago formed and for so long accustomed habits of thought).

Now all this together makes of first importance any exclusively individual and personal experiences which take place entirely independently of however excellent a Medium or Mediums, provided, of course, that they be genuinely and demonstrably evidential. The latter may have furnished no matter how numerous and compellingly convincing test messages, utterly impossible of dramatisation by her subconscious mind, laughably impossible to explain by even the most imaginative absurdities ascribed to Telepathy (save the mark) by "Theodore." She may have done all these things unanswerably, and yet that little Demon of Doubt down there in the Subconscious, deep in the roots of the mentality, wants something more—something

direct, something non-mediumistic, some evidential manifestation or communication, personally significant, from an incarnate being, in which no Medium or single other human being but they two has part or lot, something which convinces by direct appeal to the personal physical senses of unmistakable sight or hearing of it. If, fortunate man, he gets it, first having, it may be, learnt how to deserve it, then, at last, he does not merely *think*—he *feels*; then, at last, he no longer has to argue with his own mind; he knows in his soul. Then all the Theodores in the world can go on explaining one single evidential trance message by "Telepathy," one single warning of danger by some miracle or others of "subliminally induced hallucination," and this particular incident by "coincidence" in this particular case, and that particular one by "fraud" in that particular case, and this one materialised hand by possible super-conjuring, and that one "extra" on a photographic plate by possible super-legerdemain in substitution of slides or negatives, very likely without a scrap of justification in a single case. And he just says—"You make me laugh." They can pretend to ignore the fact that the spiritistic explanation is the only single one that has ever made even a respectable show of explaining all the facts together in all the cases collectively of all the different varieties of what we call psychic phenomena; they can pretend to attribute to mass superstition the overwhelming synthesis of the weight of testimony which has been accumulating year after year for the best part of a century from every quarter of the civilised globe, and he only says again—"You just make me laugh—more and more!" Fifty falsified prophecies unwisely (as I think) rushed into print will not make him say anything else. For he no longer feels "quite convinced really;" he has short-circuited past all Mediums and all seances, all the tomes of testimony in the library of the British Museum and all the pseudo-psychology; HE KNOWS.

Which brings me back to the title of these articles, namely to those curious and interesting phenomena called, for want of a better name, "knocks" and "raps."

(Next week: "Nature and Uses of Psychic Raps.")

ANIMAL SURVIVAL

AS regards the problem of animal survival, I have always maintained that if there is any great affection between the animal and its master there is a high probability of a temporary survival of the animal taking place; but, so far as I have gathered, only dogs, cats and horses have been seen after death, and as to tortoises (mentioned by Mr. Horace Leaf), I have no knowledge at all. If you believe in tortoises surviving, where are you to draw the line?

I am of opinion, as far as testimony goes, that survival does not hold good for any of the lower animals, but that cats, dogs and horses are able to see apparitions, either alone or in the presence of human beings, is certainly a fact. One can see them under those conditions show every sign of terror and shrink under the sofa and whine or howl piteously.

I once was accustomed to ride a horse along a road, and immediately it came to a certain spot it would invariably rear up and turn round and gallop as fast as it could in a contrary direction, and nothing would persuade the animal to face the music. I never could account for its fright at that spot, but I was told later on that a person had met his death near that place, and I presume that the apparition of that person appeared before the horse and caused its fright, although I never could see anything unusual there. I know that these animals I have mentioned do perceive something out of the ordinary at times in a room, and are terrified at the sight, and very often people see the ghost at the same time, but this may be due, as Mr. Maby says in his letter of January 18th, to telepathic rapport, *but that cannot be the case where the horse reared up and fled when the rider saw nothing at all unusual.*

With regard to the other letter of mine re "Free-will," in which I gave an illustration of a person on

board a ship having full liberty to wander all over the vessel, but not to alter the course of the ship in the least, I should have said that the passenger was supposed to be a prisoner, and was *compelled* to go on board the ship, and would be taken to some predetermined direction no matter what he did on board.

(Dr.) GEO. LINDSAY JOHNSON.

* * * *

TEMPORARY SURVIVAL

REGARDING animal survival, there is an important question I should like to raise: Do all, or even the majority, of animals, as distinct from man, survive death?

I have studied this problem for many years, and whenever I have been in touch with reliable Guides I have never failed to ask for information on this point. I used to wonder whether the lowest animals, including vermin, survive death. If a dog is immortal, why should a blackbeetle perish?

Put in a nutshell, this is what I have learned. The great mass of animals, including the vast numbers that are killed every day for human food, *do not survive death as individuals*. The life essence cannot, of course, be destroyed, but is reabsorbed into what one communicator calls the "cosmic melting pot," whence it goes to ensure the continuance of animal life.

The only animals that survive, in the sense of retaining their individuality, are comparatively very few in number, and they are pet animals only. Survival has been bestowed on them, at all events temporarily, by the affection of their owners. It has been repeatedly proved that such animals do survive, and one Guide stated that they can progress and may finally be reincarnated as human beings.

(Dr.) MARGARET VIVIAN,

A PSYCHIC TRAVELOGUE

Review by H. F. PREVOST BATTERSBY

VERY few parents can have met their spirit-children in as many countries and by means of so many Mediums as have Cecilia and Ernest Hayward.

Glasgow, London, Hong Kong, Winnipeg, Lilydale, Genoa, New York, Calgary (Alberta), Hollywood, Copenhagen, Malta; and that by no means exhausts the list.

They were fortunate in having on the Other Side, in Brenton and Cecily, two young, eager, adventurous spirits, who asked nothing better than to keep their parents company round the world, creating friendly and favourable conditions for them in each new circle; and in the fact that Mrs. Hayward revealed pronounced psychic aptitudes, and that Mr. Hayward was welcomed everywhere as a lecturer and had, as well, an obviously engaging personality.

In consequence, we are presented with an overwhelming mass of evidential matter, though naturally somewhat specialised; and, since Mrs. Hayward counted for much more than a mere sitter in the circle, with some outstanding results.

Once, for instance, with only Hazel Ridley and the Haywards, during a casual conversation in broad daylight, Cecily's voice broke in from the air to make suggestions for an expedition. Even at their earliest sittings—with Etta Wriedt—both children "etherialised" from the waist up before Mrs. Hayward, Brenton in full uniform, showing his medals and the captain's stars which he had worn for but two days. There were also spirit-lights and pulsating clouds of various colours. Few neophytes can have met with such encouragement.

With such a psychic career, and such determination, one is naturally anxious to evaluate the results.

First, there is the oft-repeated evidence of their children's identity; their appearances in any quarter of the globe, and with any Medium. They could speak either with the "independent voice" or through a Medium; they both materialised, carrying lights to reveal their solidity; and an excellent photograph was taken of Cecily. They were able also to reveal their identity and send messages from sittings at which their parents were not present.

They contributed evidence on a much debated question, the existence of animals on the Other Side.

Brenton declared there were "horses, dogs, cats and birds—only in etheric form."

At another sitting, Cecily mentioned having brought her Persian cat and "Sandy," a little fox-terrier, who sneezed and barked through the trumpet, and obliged with a louder bark on request.

Mrs. Rose Livingstone, at the L.S.A., also reported seeing Brenton with his favourite horse and his sister's blue Persian; and, at a sitting with Mrs. Duncan, Sandy materialised and pricked up his ears, while, for a minute or two, taking in his surroundings.

There should also be mentioned a good deal of independent testimony as to Cecily's and Brenton's existence on the Other Side by people who had met them there.

It happened also more than once that the Control of one Medium would reappear at the sitting of another. "Mr. Wu," for instance, the Chinese Control of a London Medium, keeping his promise to meet the Haywards in Hong Kong; and "Silver Fox," who had been with them in New York, reporting again in London.

It is really impressive when one receives a message from the other side of the globe, tendered by a Control one has met at home, through a circle not a soul in which knows of one's existence.

An E.S.P. label does seem justified.

Various people of distinction in the past put in appearances. Lord Northcliffe regretted that he had

Psychic Experiences Throughout the World, by Ernest A. S. Hayward, O.B.E., and Cecilia F. Hayward. London. Rider & Co. N.D. 8s. 6d.

not believed in Spiritualism on earth, but, six months later, reported an improvement in his condition.

Abraham Lincoln "overshadowed" Mr. Hayward when lecturing in Glasgow, and in London described his hearers' planetary rays and general make-up as perfect for his contact; and later we are told that his vibrations were very useful just now to the earth-plane, and that he was making every effort to restore peace and poise; that he was keeping close to Roosevelt for the moment, "trying to put over a strong constructive vibration."

Francis of Assisi spoke at a sitting with Mr. Maskell; and we learn that "the words and the beautifully modulated tone of the voice filled us with a sense of peace difficult to describe." In a later chapter it is mentioned that St. Francis was not there in person, but that his message was relayed through a messenger; an explanation which might have been missed by a careless reader. One cannot be too careful where such unlikely contacts are concerned; "lest the daughters of the uncircumcised triumph."

There is a very interesting account of Dr. Angelo Tanagras' experiments with eight women Mediums, several of whom are not professionals.

Dr. Tanagras is an Animist, does not believe in spirit-controls, and hypnotises his Mediums for all his experiments, other than those for telepathic transmission.

Once a week telepathic transmission was attempted between his circle in Athens and another conducted by Professor Szmurlo in Warsaw. During a later visit to Athens, Szmurlo was attempted with the circle of Professor Karl Beth in Vienna. "Klio," one of Dr. Tanagras' unprofessional Mediums, who had been afflicted by poltergeist phenomena, became so magnetic when hypnotised that she was able to deflect a compass needle, even by moving her head over it, and to check its oscillations at will.

For those whose faith requires the constant repetition of unchallengeable evidence, this volume should prove a storehouse of content. Brenton and Cecily are obviously as real as and far more accessible than they had been when on earth.

But this very accessibility makes one regret that it was not utilised to obtain some more information of the life they are leading.

It is true that we obtain glimpses. They go to temples and hear beautiful lectures. Cecily was training young spirit-children to have beautiful thoughts, and Brenton speaks of "progressing finely," and being given "access to a wider sphere of work, to a greater insight into the laws operating in the two worlds;" but it is all very vague, and one grudges the time spent on the needless identification of earth-time trifles.

Knowledge of the life before us may not seem of any consequence; but, with all our boasted avenues of communication one does desire to be able to offer to enquirers some definite alternative to the eternity of harping we are asking them to forgo; something that makes sense; and the occasion of these charming young people seemed a golden opportunity.

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LECTURE

by

Dr. NEVILLE WHYMANT

(Author of *Psychic Adventures in New York*, who relates his experiences with Vallantine and the voice of "Confucius.")

on **Psychic Phenomena and Belief in China**

THURSDAY, APRIL 18th, at 5.30 p.m.

All interested are invited

WHAT OUR READERS ARE SAYING

MR. SHAW DESMOND'S PROPOSAL

SIR,—In these difficult, dangerous days when the "political" avenues of approach between the Totalitarian and Democratic countries are stopped, might it not be possible to issue a world appeal to Christ from Cæsar?

By that, I mean the calling of an International Christian World Conference for Peace. To this conference, which might be held at, say, the Hague, the Christian communities of all countries could be invited to attend by the sending of representatives. From what is happening inside Germany, I know that such representatives would be sent to represent the Lutheran and Catholic Churches, and this would hold true of most countries.

We are about to see great lay movements gradually replace the purely political movements of our day, and with all the Christians of the world hating war, I do not doubt that some such conference will one day mature. Why should not Britain and the United States take the initiative in this? They who are the natural spiritual leaders of the new world now being born, one in which the advance will be by "religion" rather than "politics."

We are on the eve of the international organisation of the "World-State." Nevertheless, the wars and rumours of wars which are but the birth-pangs of this new society will continue for some time yet, although there will be no "world-war" as such. The Guides were not wrong when they said there would be no "major" war.

Of evolution, revolution is, historically, a part. It is for all "world-citizens" to live these difficult days without fear, recognising in them the Greatest Adventure that has ever proceeded from the mind of God, and thanking Him for the chance "to quit ourselves like men." We are privileged to live in the beginning of such an adventure. SHAW DESMOND.

APPARITIONS AND "COLD BREEZE"

SIR,—In LIGHT of March 21st, Mr. C. R. Cammell, in his article entitled "The Psychic Thread," writes as follows: "A sensation of extreme cold is usually remarked by those who see apparitions. The sense of cold precedes the act of seeing the revenant. This phenomenon is, I believe, universal."

The Society for Psychical Research, from their study of 1,249 first-hand reports from those who had actually seen apparitions, came to the opposite conclusion, as will be seen from the following extract from page 198 of *The Report on the Census of Hallucinations*: "The first effect to be noticed is the 'feeling of cold'—generally described as a 'chill' or 'cold shudder'—which is sometimes reported as accompanying or immediately preceding hallucinations. This is so common in magazine stories of apparitions that our readers may expect to find it a normal feature in the narratives collected by us; it is, however, on the contrary, quite an exceptional feature, being only reported in seven cases, exclusive of about half-a-dozen cases in which a 'feeling of cold breezes' is mentioned."

The report also states that where the "chill" is reported, it sometimes precedes, sometimes accompanies and sometimes follows the seeing of the apparition.

B. NISBET.

AN AMERICAN READER'S PROTEST

SIR,—As one who has been acquainted with the facts of Spiritualism for nearly sixty years (that is, since I was a child, being a second-generation Spiritualist) I wish to protest with all the emphasis of which I am capable against the suggestion that "Jesus should be acknowledged as the Leader of the Spiritualist movement." Jesus may or may not have been a historical personage, we do not know, but He certainly had

nothing whatever to do with the body of knowledge, or movement, we call Spiritualism. To ally ourselves with a moribund religion—yes, such an expression may shock many of your readers, but I am convinced it is true—would scare away just those bright, eager young minds who are now coming on to the scene and are going to take our places; the very ones we should be most anxious to attract.

Pasadena, California.

E. MARTIN WEBB.

CANON ANSON'S CLAIM

SIR,—All your readers must have welcomed reading Canon Anson's address to the members of the L.S.A., as reported in your issue of 4th inst. May I, however, be permitted to correct a statement which I am sure, on reflection, will occur to the Canon as inaccurate—namely, "The Gospel was that Jesus had died and was buried, and did rise again and they had seen Him and touched Him and heard Him after His resurrection. It was belief in an event, and not merely in a doctrine, and the principal difference between Christianity and other religions was that Christianity was founded on an actual spiritual experience of a personal kind."

This claim to uniqueness for Christianity is quite contrary to fact, as all the pre-Christian Saviour-God religions were founded on the very same psychic experience—namely, an apparition of a sacrificed victim whose appearance after death was believed to be a sign from heaven that the curse of death had been broken.

Consequently, Osiris, Mithra, Krishna, Bel and others were worshipped as saviour, mediator and redeemer, and a vast theology developed round their names, in all important respects similar to the theology which developed round Jesus when He became the Christ.

If Canon Anson will kindly refer to the history of the Saviour-God religions, as given in *The Psychic Stream*, he will, I am sure, admit that Christians will not only have to change their opinions with regard to the orthodox teaching concerning life after death, but also to their claim that what has come down to us as Christian theology is an unique revelation which came to a heathen world nineteen hundred years ago.

A study of the beliefs held by the Greeks, Romans, Babylonians, Persians, Indians and other races with regard to those they worshipped as their saviour and redeemer shews us that the claims made by Christian theology were likewise made by these pre-Christian religions for thousands of years before the Christian era.

ARTHUR FINDLAY.

THE NEXT PLANE

SIR,—An article in the issue of LIGHT for March 28th has raised one or two very strong queries regarding the substantiality of the next world, and I should be grateful for some enlightenment on the subject. If the plane to which we go—or, at any rate, on which we find ourselves—is a replica of this world, trees, flowers, stones, etc., all looking like those we have known on earth, surely this is a material world over again, with trees and flowers all demanding and receiving soil, oxygen, etc.—and, still more remarkable, living in a time-dimension, for trees are subject to seasonal changes, which imply Time. If there is no Sun—as we are told—what is the agency responsible for material growth?

I do not doubt the material appearance of the next plane, but it is not possible surely to have it minus Solar activity and Time?

In a letter describing the life of a young man recently arrived on the Other Side, he is delightedly describing a game of polo just played, and speaks of it becoming "faster and faster"—Time again! Is it possible that the first plane to which we go after death is the plane of illusion, where life is a mirrored aspect of the earth-plane?

E. ASHTON JONSON.

Light

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EDITOR

GEORGE H. LETHEM

AS WE SEE IT

RAPS AND KNOCKS

SPIRITUALISTS generally have come to regard "raps" and "knocks" as belonging to the cruder forms of psychic phenomena—equivalent, roughly, to the knocking at a door or the ringing of a bell which is often a necessary prelude to the delivery of a message, and important only as drawing attention to the message or the messenger.

There is some reason for this attitude; but, as Dr. Crawford proved in his book, *The Reality of Psychic Phenomena*, knocks and raps in themselves may play a very important part in the study of the supernormal—may, indeed, provide the basis of physical fact necessary not only to attract attention, but to give assurance that there really is a messenger and that the message is worthy of attention.

In the series of articles beginning in this issue of *LIGHT* on "The Psycho-dynamics of Knocks and Raps," Major Alan Howgrave-Graham provides a study of the subject more comprehensive and detailed than anything previously attempted (so far as we are aware), and also, as based mainly on his own carefully-observed experiences (without the help of a Medium), less open to doubt and criticism than in the majority of cases in which physical phenomena are concerned.

In these articles, Spiritualists will find new reasons for their complete assurance of the nearness and reality of the spirit-world; and Psychical Researchers will find evidence and argument which should help them to reach a positive conclusion. Careful reading will be required, but this is a condition to which readers of *LIGHT* are accustomed; and, as the articles flow into and depend on each other, it will be desirable that they should be carefully preserved so that they may be re-read as a whole when completed.

Major Howgrave-Graham has given much time to the preparation of the articles; and, as an indication of the importance he attaches to them, he sent with them (from Pretoria, where he resides) a sworn declaration made before a Commissioner of Oaths "that the whole of the experiences and incidents related" as having occurred to himself "are the truth and occurred exactly as related" in the articles.

It sometimes happens that *important* articles are not particularly *interesting*; readers will find that Major Howgrave-Graham's articles are both interesting and important.

(Major Howgrave-Graham's address is: 116 Johnston Street, Sunnyside, Pretoria, Transvaal, South Africa.)

TESTING OF PHYSICAL MEDIUMS

ONE of the chief difficulties associated with the study of physical phenomena is that usually they can be observed only in the presence of special professional Mediums, for the testing and authorising of whom no proper provision has yet been made. In the Parliamentary Bill which he has provisionally drafted, Mr. Harry Price proposes to set up an examining commission drawn chiefly from University and scientific men; but there is no likelihood that such a Bill will ever be passed; and, if it were, a purely scientific commission would not be accepted as satisfactory by those who have practical acquaintance with the psychology of mediumship.

Committees representative of Spiritualists and Psychical Researchers in equal proportions would have more chances of success; and there are urgent reasons why an effort to bring about the establishment in London

of such a body on a voluntary basis should be made. If that effort met with success, it might serve as a model for similar committees for other parts of the country.

Recently—as has been noted in *LIGHT*—many sittings for physical phenomena were given at which the late Mr. Jack Webber was the Medium, with the result that some sitters (probably the majority) were convinced that the phenomena produced were genuinely supernormal, but others doubted and a few made allegations of deceit. Had there been a recognised examining Committee, an authoritative verdict might have been obtained.

Without statutory provision, such a body would, of course, have no power to compel a Medium to satisfy it as to his or her genuineness; but, given competence and strict impartiality, an examining Committee would acquire authority which professional Mediums and their sponsors would not be able to ignore, and much-needed protection would be provided for enquirers.

Readers who had sittings with Mr. Webber may be interested to know that a fund for the benefit of his widow and two young sons has been opened under the auspices of the Balham Psychic Research Society. Donations are being received by Mr. Harry Edwards, 11 Childebert Road, London, S.W.17.

WHAT PEOPLE FORGET

BEFORE me as I write is a letter from a man who tells how several people investigated Spiritualism, found it true, were enthusiastic, but when false predictions were made to them they lost interest and fell away from much interest in Spiritualism.

This is another instance of that event which Jesus described in the parable of the sower who went forth to sow: "And others fell upon rocky places where they had not much earth, and straightway they sprang up," but "when the sun was risen they were scorched and because they had no root they withered away." These people went to Mediums, attended séances, immortality was proved to them. They knew they were communicating with folks like themselves; yet they expected to be told of the future, so they could have advantages as to business and social life.

A Heavenly Host, spirits in accord with the Creator who made them, were ministering to them. The world, crouching under the lash of Dictators, the agonies of wars, the despair over open coffins, waited their co-operation with the Heavenly Host that it might be led to peace and joy.

These people forgot the tender messages of mothers, parents, lovers, in the spirit-world; they listened to the voices of folks like themselves, not even asking: "How do you know?" They fell back into the superstitious attitudes Church orthodoxy has cultivated for centuries: the belief that whatever comes from the minds of unseen individuals must be either directly from God or directly from a devil. Had they had root in truth they would say: "We did wrong to expect our folks to know what will take place: we will devote ourselves to that splendid truth, The dead communicate. We will not forget the truth that a Heavenly Host of exalted spirits is trying to inspire, encourage and develop the souls of men; to abolish war and selfishness and bring in the Kingdom of God."—(Rev. OWEN R. WASHBURN in the *Progressive Thinker*, Chicago.)

DR. NEVILLE WHYMANT'S LECTURE

Although he does not describe himself as a Spiritualist, Dr. Neville Whymant is the author of a book which contains evidence of Survival of a very unusual kind—namely, *Psychic Adventures in New York*, in which the famous Confucius messages are described. Next Thursday, Dr. Whymant is to lecture at the L.S.A. on "Psychic Phenomena and Belief in China," a subject on which he can speak from first-hand knowledge; and, as there is sure to be a large attendance, tickets should be secured in advance. (See announcement on page 172.)

CHURCH AND SPIRITUALISM

FURTHER CORRESPONDENCE REGARDING THE COMMISSION'S REPORT

FURTHER letters have passed between Mrs. St. Clair Stobart (as Chairman of the Confraternity of Clergy and Spiritualists) and the Rev. Dr. A. C. Don, Chaplain to the Archbishop of Canterbury, on the subject of the non-publication of the favourable Report on Spiritualism prepared by the Archbishop's Commission of Enquiry. Following the hint (in Dr. Don's letter of 9th March) that the decision to keep the report private might be re-considered, Mrs. Stobart wrote asking the Archbishop to give her an interview; but the answer, through Dr. Don, was a polite refusal.

Replying to Dr. Don's last letter, Mrs. St. Clair Stobart wrote on April 4th:

"Dear Dr. Don,—Thank you so much for your kind letter, in which you give me the Archbishop's reply to my suggestion that he should grant me the privilege of a quiet talk. I would have kept it confidential had he so desired. But in view of recent happenings, I expect Dr. Lang has not much faith in confidences.

"With regard to press publicity, I can sympathise with His Grace's dislike of this form of ventilation of views. But, for good or ill, we are to-day living in a democratic country (indeed we are at the moment boasting of our democracy), and I would respectfully ask if, as in this case, neither private correspondence nor private discussion nor press publicity is allowed, what means is there left for exchange of views and ventilation of grievances between members of the public and those in authority? May it not be that the decline of the Church's influence is partly due to her attitude of aristocratic seclusion—a seclusion from which some of us are seeking to entice her out.

"We Spiritualists believe that a recent well-known Dean of the Church was right when he said: 'If reliable data for Spiritualist phenomena were obtainable, it would revolutionise Religion.' We know that reliable data *are* obtainable, and we are anxious to discover if the Archbishop's Commission of Enquiry has obtained those data.

"But at least we can be thankful to the Archbishop, who has acted upon the suggestion once proffered by Dr. Barnes (Bishop of Birmingham), who is reported to have said—probably in an inadvertent moment, and in regard to some other subject: 'Whenever new knowledge conflicts with old beliefs, we should turn to the independent experts and accept their conclusions.' And now we Spiritualists want to be told, authoritatively, whether members of the Commission of Enquiry were experts on the subject under consideration, and if so, what were their conclusions.

"In the meantime, we note with partial satisfaction that the question of publication of the Report will be reconsidered by the Archbishop in June of this year.

"Thanking you for the courtesy with which you have acted as intermediary with the elusive Archbishop."

* * * *

WHAT DEAN MATTHEWS SAID

DR. W. R. MATTHEWS, Dean of St. Paul's, in his Myers Memorial Lecture before the S.P.R. on January 17th (now issued in S.P.R. *Proceedings*, part 161, price 2/-) made the following reference to the Commission (of which he was a member) and to its Report:

"The spread of interest in the subject, sometimes in questionable forms, led the Archbishop to appoint a Commission to consider the question of the relation of Psychical Research and of Spiritualism to the Christian faith. This Commission reported some time ago and the delay in the publication of its findings suggests that they may have found their final resting place in the archiepiscopal pigeon holes, if not in the archiepiscopal mind. In these circumstances I feel

at liberty to disclose only two facts about the work of that Commission. No one will be surprised to hear that strong difference of opinion was manifested in the Commission. That might have been predicted. What was perhaps unexpected by many members of the Commission was the evidence that a number of people had found in Psychical Research a confirmation of their Christian faith and even a way from agnosticism to belief."

Dr. Matthews said they must admit "that there is some ground for the suspicion with which many theologians regard the empirical proof of survival," but he could not agree that theology could safely ignore that evidence. Within certain limits (chiefly that proof of Survival would not be proof of Immortality) "the existence of empirical evidence for Survival would," he thought, "have important religious and theological consequences. There are some minds," he said, "which are well-nigh impervious to philosophical and theological reasoning, but which capitulate to facts. I do not doubt that a demonstration, if such a thing could be imagined, which convinced everyone that a particular individual who had died was communicating with his friends would have a profound effect on the outlook of the majority of people and that this effect would be to incline them to a religious view of life.

"I would go further," Dr. Matthews added. "It seems to me that, however firmly persuaded a man might be on other grounds that the soul is immortal, he ought to welcome facts which tend to confirm belief that death is not final. For the standing difficulty is this—that death appears indeed to be the 'bourne from which no traveller returns.' Beyond there is silence. The voice which we once heard we hear no longer. However great our faith or our reliance on arguments of reason, we cannot stifle the conjecture that there 'all their thoughts perish.' To me, at least, it would be a momentous thing if I could be sure that a thought had come to me from one whom I had known on earth and was now no longer among those we call the living.

"Has this happened?" he asked, and added: "The records of Psychical Research are full of deceit, fraud and illusion. But when one has discounted all this, there remains a residuum of established facts which, *prima facie*, suggest the hypothesis of Survival—that, at least, is my opinion."

"THE REAL THING"

MRS. DONOHOE writes that she was much interested in the letter from Mr. W. H. Todd in LIGHT of March 28th, in which a message was quoted (from Mr. Todd's brother, Jim) to the effect that *real* games were played on the Other Side.

Mrs. Donohoe says she has had similar messages from her husband (in his day a famous journalist and still affectionately remembered by his journalistic colleagues) and from Sir Arthur Conan Doyle.

In the typescript for a book on which Mrs. Donohoe has been engaged (and which has been held up by her illness) she states that Conan Doyle said he had been asked to show her some of their games; and following this she states that she received a number of skotographs (pictures on photographic paper held between her hands) showing her husband playing golf, cricket, bowls and chess. Copies of these pictures are before me as I write. Commenting on the golf picture, Mrs. Donohoe says: "When posing he (her husband) took care to wear a funny little cap about which I used to tease him; and, as a golfer pointed out to me (who know nothing of games) he is playing left-handed. Now, my husband *was* left-handed—at least he was born so, though he became ambidextrous; and in another skotograph he shows his left hand tending the flowers which he regularly sends to me, in pictures, from the heavenly fields."

G.H.L.

MIND-READING OR SPIRIT-HELP?

WE must all welcome the contributions of your correspondent, Mr. J. Cecil Maby, as they are always provocative of thought. His interest in the scientific side of dowsing and allied phenomena should lead to some elucidation of the types of radiation with which they seem to be associated.

His letter in *LIGHT* of March 28th on "Can Men's Minds be Read like Books" revives an interesting question, which I would frame thus: "Can a Medium, with his or her own powers, read a person's mind, or does it require the assistance of a spirit-helper?" Although telepathy has been proved to exist in isolated cases, the question is not one which can be answered by a simple "yes" or "no"; but demands much observation and careful thought. Let me narrate some of my own experiences concerning this question.

I have sat with a good number of different Mediums, some in trance and others using their powers of clairvoyance and clairaudience. I have had frequent instances of mind-reading; but in no single case can I feel justified in crediting the effect to the Medium's own powers. I have made some experiments to test this by mentally sending out a question.

Where a Medium has been exercising his or her own powers of clairvoyance and clairaudience I have had no response, except in one instance only, which I feel justified in ascribing to the mind-reading powers of the Medium's spirit-guide.

Where a Medium is in trance and a Control acting, the position is quite different. A similar mental question has been observed (!) and answered; and not merely has my conscious mind been tapped, but my subconscious mind has also been drawn upon and statements made to me demonstrating this.

My observations merely confirm the observations of other Psychic Researchers.

Now, if we consider the Medium and his powers, there would seem to be little difficulty in expressing an opinion, if he were exercising clairvoyance and clairaudience, as being definitely due to spirit-help. Where inspiration, intuition or sensing are used, it is much more difficult to express a definite opinion, as the impingement of spirit-impression is such that thoughts seem merely to flow naturally and not to be due to extraneous power.

In my own case, I have been doing some inspirational writing recently, and was somewhat dubious about it being inspirational. At some five or six sances with different Mediums (three in one week) I have been told of this writing; that it *was* inspirational and was not from my own mind. I had attempted to test this by writing a similar article, after mentally asking my spirit-friends not to assist me. I then critically examined what I had written and found that the matter of it did not read smoothly and evenly as did the others, which made me decide that I had been informed correctly.

The point I wish to bring out is that, though I was receiving inspiration from my spirit-friends, I was quite unconscious of any impingement of spirit-thought upon my own thoughts; as the ideas upon which I was writing came to me naturally, and appeared to be merely the product of my own mind; and in addition, were dealing with subjects to which I had given much study. It had, therefore, seemed to me that they might easily have been my own work, and not due to inspiration at all. It was after this test that I was told thrice in a week that it *was* inspirational.

If other Mediums find their thoughts welling up naturally, so as to be indistinguishable from their own thoughts, then it will be difficult for them to express a decided opinion upon the question at issue; and without their co-operation Psychic Researchers are unlikely to make much progress in deciding the issue.

Meanwhile, I am inclined to feel that mind-reading, so far as I have had experience, demands the assistance and co-operation of spirit-operators, but I am not in a position to dogmatise.

THOS. A. DAVIDSON.

MEANING OF THE WAR

Mrs. Olive Gillespie sends us the following message received in automatic writing and purporting to come from her husband, the Rev. Edward Acheson-Gillespie. Some parts have been omitted:

I WOULD like to speak of the meaning of the war . . . It may seem that at the present moment the powers of evil are let loose in the world and scarcely controlled. I should like to say that this state of affairs is a passing show—a dark shadow that will give birth to light. Think of a dark tunnel you are travelling through and it is in a black-out, but it is certain that you will get through that tunnel and reach daylight. Now, the tunnel is serving you in leading you by the shortest route to the place you wish to reach. In the journey you are in danger of accident, perhaps, but your whole mind is set on that opening where daylight is seen again.

So, in these great disasters in your world . . . things appear to gather and get worse and worse, but behind all that there is a guiding force that is leading you out of the trouble. Not only that, but the darkness cleanses. In losing much you are gaining much, and when light comes many things that were evil have been transformed into what is good. This is sure . . .

Even in the doing of evil there is no waste; all minor keys come eventually into the major key as a finale, and these eventualities serve their purpose in the great pageant of life and do what is ordained for them.

There is one text that should be kept in the mind of all who are perplexed in a war such as this: "Whatever thy hand findeth to do, do it with thy might." Look neither right nor left, go on and do not let fears depress you. Your duty is to spread around you feelings and conditions which make war endurable.

SEEKING A NEW WORLD OUTLOOK

MR. A. YUSUF-ALI, C.B.E., had a very attentive and appreciative audience when he lectured on "The World Congress of Faiths, its effort to establish a world-outlook," at the L.S.A., South Kensington, on Thursday last week (April 4th). Introducing him, Miss Lind-af-Hageby, President of the Alliance, said there were many points of contact between Spiritualism and the great world Faiths, as all religion was based on spiritual experiences and ideals.

Mr. Yusuf-Ali explained that he could not claim to go all the way with Spiritualism, but he agreed there were many points of contact not only with his own (Muslim) and other religions, but with the World Congress of Faiths, which aimed at pooling the spiritual experiences of all religions and interpreting the "silent voice" of humanity.

Answering questions regarding the work of the Congress, Mr. Yusuf-Ali said there were very many difficulties to be overcome before much progress towards acceptance of a common world outlook could be hoped for, but good must result from representatives of the various religions meeting to discuss world-problems.

MRS. HELEN SPIERS

Mrs. Helen Spiers, one of London's most acceptable clairvoyant demonstrators, has recently undergone a serious operation and has been kept away from platform work for some two months. On Sunday evening, she made a welcome re-appearance at the service of the London Spiritual Mission, Pembridge Place, W.2. In the course of forty minutes, she gave some twenty messages, including descriptions and many names, every one of which was recognised and accepted as evidential.

If any reader of *LIGHT* has a spare copy of *Comrades on the Homeward Way*, Miss Dallas (the authoress) would be very glad to obtain it for 5/- plus postage. She lent her only spare copy to a German friend before September 3rd, and, of course, it cannot now be returned. Address: Bellevue Hotel, Hurstpierpoint, Sussex.

THE PSYCHIC THREAD

MYSTIC LIGHT

LIGHT, physically and metaphysically, is the supreme force of growth. "And the Spirit of God moved upon the face of the waters. And God said 'Let there be light,' and there was light. And God saw the light that it was good." (*Genesis*, i., 2-4). To this prologue of Scripture mystics and magi have assigned the first importance. Hence Light is a symbol of the Arcanum in Alchemy; it is the "universal power" of nature; the great secret of Thaumaturgy: Eliphas Lévi calls this the *Astral Light*. "Animated beings (says Lévi) are, in fact, incarnations of light." Pythagoras declared that "to the science of light" he owed his miraculous power over animals. The Buddha has been called the Light of Asia. The Divine Man, the Incarnation of the *logos*, proclaimed "I am the Light of the World."

Shelley has been styled "the poet of Light," and not without reason, for light pervades and overflows his aerial poetry. Many of my readers may have remarked this, but I wonder how many have read a masterpiece which, more than any other in our tongue, forestalls the magnificent architecture of imagery that characterises Shelley's ode *To a Skylark*: I mean Cowley's *Hymn to the Light*—a glorious Invocation, one of the purest jewels in the mystic crown of song.

THE GATES OF LIGHT

Of the books comprised in the Holy Kabbalah the most celebrated is the *Zohar*. The word signifies *Light* in the Hebrew language, and is adopted from the phrase of power "Let there be Light." *Light* was the veritable watchword of the Renaissance Kabbalists. In 1516 Paulas Rici dedicated to the Emperor Maximilian I. his Latin translation of the Hebrew Kabbalistic work *The Gates of Light*, and it was in this book that two of the greatest scholars of the Renaissance, Pico da Mirandola and Johann Reuchlin, found the keys of the Kabbalah. Rici was convinced "that the doctrines of the Kabbalah are the doctrines of Christianity." This contention had been advanced in Spain as early as 1450 by certain eminent Jewish scholars, who were converts to Christianity. Pico da Mirandola went further. Among his famous "nine hundred theses" the most revolutionary proclaimed "that no science gives surer conviction of the divinity of Christ than magic and the Kabbalah." It was in the Kabbalah, he declared, that proof of the Christian mysteries was to be found.

PICO OF MIRANDOLA

This extraordinary man was of princely birth and of a graceful and beautiful person. The precocity of his intellect was astonishing: as a child he was already a phenomenon of assimilation and memory. As he grew to manhood his prodigious learning and his great gift of eloquence earned him the name of the Phoenix of the age. He was a master of languages—of Latin and Greek, of Arabic, Hebrew and Chaldean. He was a philosopher, a theologian, a mathematician and a poet. For seven years he travelled throughout Italy and France, collecting rare and learned books and amassing erudition in the most famous schools. It was as the grand finale of his travels that he issued in Rome his "nine hundred theses"; these he confidently undertook to defend against all comers, inviting the scholars of Europe to Rome, offering to pay all their expenses out of his own purse, and challenging them to public debate. His challenge was not accepted, though he remained a year in Rome awaiting adversaries. So vast was the variety of Pico's theses, and so formidable his renown as a dialectician, that none would take the risk of disputing with him. Such a triumph could not fail to excite envy, and the envious accused him of heresy, an accusation to which the boldness of his speculations exposed him. Pico's reply was a brilliant published *Apologia*, and in 1493 the affair was brought to a close

by a brief of Pope Alexander VI. (Borgia) which finally disposed of the charges against him and established the orthodoxy of his mystical tenets. In his latter years Pico of Mirandola withdrew more and more into retirement. He destroyed the love poems he had composed in his youth (which is to be regretted) and devoted himself solely to Transcendental Philosophy. He was the friend of Poliziano, and of the Magnificent Lorenzo de' Medici, in whose arms he died in 1494 at the early age of thirty-two.

CHRISTIAN KABBALISTS

To unite Platonism to Christianity, and the Kabbalah to both, was among the tasks and triumphs of the Renaissance. The great German Humanist, Reuchlin, carried on the work of Pico da Mirandola. Reuchlin's Platonic works and his *De Arte Cabbalistica*, 1517, established an immense influence upon some of the loftiest minds of that marvellous age. Like Pico, Reuchlin vanquished all hostile attacks directed against himself, until not only many of the great Reformers but the most illustrious leaders of the Church of Rome became enthusiasts of his projects. Under the spell of Pico da Mirandola, Pope Sixtus IV. (Della Rovere) builder of the Sixtine Chapel, ordered the translation of the Hebrew Kabbalistic works into Latin for the use of students of Catholic Divinity, and, inspired by Reuchlin, Leo X. (Medici), the glorious patron of Raphael, accepted the Kabbalah as a potent ally of the Christian Faith.

The wisdom of the Renaissance is as much an example to succeeding ages as are its arts. And never has the need for such wisdom been more urgent than it is to-day. Should not teachers be trained, that learning may not be lost or long buried? Metaphysicians and Kabbalists of later and present times have largely withdrawn themselves from the position of all-embracing eclecticism which distinguished the giant minds of the Renaissance, as it had done those of Alexandria; they tend to ignore the supreme truth that all knowledge creates one Wisdom, and that all Wisdom reveals one Truth. Here is work to be done which should rouse earnest students of Spiritualism to high endeavour. The fundamental resemblance between all mystic systems might well serve as a basis for re-establishing and demonstrating the essential one-ness of Occult and Christian philosophy. Eliphas Lévi realised the fact of this unity, but his bias against Protestants marred his effort to establish it. Mystical truth takes no heed of religious factions, lying as it does at the heart of religion itself. "More Light!" was the last earthly utterance of Goethe. In an age immeasurably darker than his, let our watchword, our cry of the heart, still be "More Light!"

IN THE DARK

From the sublime to the ridiculous! From Goethe to Mr. George Bedborough! I seldom see *The Freethinker*; when I do, it is always the same, always aggressive, insolent, cloaking abysmal ignorance in counterfeit science. To argue with its contributors were idle; but I must enlighten Mr. Bedborough on one point. When he states that "The Abdication of Edward VIII. was literally undreamt of" by Astrologers, he says *what is not*, for the event was clearly indicated by the Hon. Ralph Shirley in *The Horoscope* a quarter of a century before it occurred. For illumination concerning No. 13 I refer him to Lévi's *History of Magic*, Bk. II, ch. vi. (Waite's translation). Of 'Superstitions' in general Lévi says: "Some truth no longer known or a truth which has changed its aspect is the origin and explanation of all. Their name, from the Latin *superstes*, signifies that which survives." Mr. Bedborough's mental stature may be inferred from his opinion of the Bible: "Utter rubbish," thinks Mr. Bedborough. Yes, even "Freethinkers" need *More Light*.

C. R. CAMMELL.

DISCIPLE AND MEDIUM

By ROLLIN C. OGBURN

THE Disciple and the Medium both follow the same Lord; the Medium but a few steps before. The "manifestations of Spirit is given to every man—wisdom—faith—healing—miracles—prophecy—interpretation—dividing to every man severally as he will" (1. Cor., 12, 7—11).

Imperator tells us that every one of the Apostles was a splendid Medium.

Here is a standard of mediumship; it is to reach, for inspiration, beyond the earth-bound and the astral regions and up to the spiritual plateaus.

Now we wish to use the word *mediumship* in that sense. We wish to denote that type of usefulness of which the Apostle Paul was an example; dedicated mediumship.

We suggest that the highest form of Christian ministry is dedicated mediumship. That was the objective which Jesus placed before His disciples. "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10, 27).

Had the Church steadfastly maintained this high principle of mediumship through the ages, its candle would not now be smoking.

That chosen instrument of divine service was discarded and fell into the hands of the unworthy, which led to its prostitution and disrepute.

Let the alabaster box be repossessed, cleaned, sterilised and filled again with the fragrant ointment.

Then the Church will return to its own; will flood the earth with light.

This is the great restoration which we preach. In our vision that *great restoration* is at hand. And we think it is far more significant and important than Luther's reformation.

What is the meaning of discipleship?

Note the pathetic, often tragic case when words cannot be understood, as when two persons speak in different languages. How hopeless it is without an interpreter. This recalls the wonder and mystery of Pentecost. Peter heard in the language of heaven and spoke in the language of earth. It was a double mystery, for everyone heard in his own tongue.

That was *mediumship*.

A Medium is an interpreter. He hears the voice of the spirits and translates the message into the words of man. Mediumship is the open line.

After a storm of sleet and snow, when the telephone lines are down and no messages are coming through, the imperative order is: "*Get the line open.*"

Mediumship is the "line" between two worlds which must be opened and *kept open*, for it reaches to loved ones gone before, to guides and teachers, and on up the golden messenger-chain to the radiant angels and to the Great White Throne.

Some one asks: "Why should one be a disciple, and who shall we have for Master? Why should I be a follower after someone else?"

Well, it is handy to have a guide when one is on an unknown trail, and no one of us has ever been over the path ahead. "Extend your right hand, arise, follow your guide and fear no danger."

The guide must be one who knows the way. Does not this explain why it is so fitting and natural that spirits (men and women who have trod the path we all must tread) should be our guides?

Since Jesus has gone that way before, He, the eternal Christ, is our Guide. And there are also the lesser guides who do His bidding, angels, masters, teachers and "our own dear departed."

Another asks: "How is the line to be opened?"

The entrance to the narrow path is a "strait" gate and on it, for the eye of faith to read, is the word, *Mastery*. The road to discipleship and to mediumship is the way of mastery, and Jesus, passing along that way, came to the *cross*.

Under Christ the Mediator we have *Christian Mediumship*, which is to bring to us and interpret for

us the secret of life. This is the meaning of discipleship. It is the mission of the seer, it is the "high calling" of mediumship to-day.

THE ROAD TO MASTERY

The road to mastery is not easy. The qualifications are severe. Who can be a disciple? It is easier to say who cannot. "If he hate not his life—whoso does not bear his cross—he that forsaketh not all," are a few of the tests, and the man who fails to meet the conditions "cannot be my disciple" (Luke 14, 26—33).

The ten commandments were carved for Moses on two tables of stone; Jesus enshrined two unwritten commandments in twelve living tablets, the disciples—and called that new law, *Love*.

Love is the dynamic power of good (God) which is entrusted to the disciple who has achieved mastery.

The doctrine of deep and pure love is as exotic and unthinkable to the average man to-day as it was when first proposed to a hate-filled world.

But the world to-day so desperately needs it. And there are so few who know how to pronounce the word or to sketch the picture.

If the march of the forces of destruction is to be arrested it must be through a person-to-person process. And I think it must be from persons gone before to persons remaining here. There is no other way to bring love back into the world, and there is no other remedy but love.

The call of Love was first to one, then to twelve, then to seventy, and now to millions, for unless the people of the world can hear and answer that call, how can society be saved from destruction?

"Go ye into all the world and broadcast the good news to everybody" (Mark 16, 15).

MR. W. R. BRADBROOK

We regret to record the death at his residence, Vale Side, Westwood Avenue, Ipswich, of Mr. W. R. Bradbrook, founder and chairman of the Ipswich Psychic Society and formerly hon. secretary of the Conan Doyle Memorial Fund. He was 68 years of age and he died on Good Friday (March 22nd), ten days after the sudden death of his son, Dr. E. F. Bradbrook, who had come to see him. The funeral service (cremation) was conducted by the Rev. R. W. Maitland, Vicar of Darsham.

"A student of Swedenborg," says the Ipswich *Evening Star*, "Mr. Bradbrook brought a wide knowledge of religious history to bear on his Psychic Research work, and he was known all over the country for his keenly analytical approach to the subject. He led the fight against fake Mediums. He was a member of the Gippeswyk Lodge of Freemasons, in which he was a senior warden."

A DIGNIFIED REBUKE

Preaching in Portsmouth Cathedral recently, the Provost (Rev. E. N. Porter Goff) criticised Spiritualism because, amongst other things, it emphasised the trivial. Commenting on these criticisms in the Portsmouth *Evening News*, F. G. Hughes, M.B.A., writes:

"On reading the account of the address by the Provost . . . my thoughts immediately centred on Christ's reproof of rash judgment: 'Why beholdest thou the mote that is in thy brother's eye, but considers not the beam that is in thine own eye!'

"The tree of true religion is beyond description. What a host of leaves, yet no two alike; all doing their purpose of raising the human above all other creatures we know! There are many things in so-called Spiritualism which are silly and nonsensical, but the core is beyond reproach. There are many things in the Churches which are silly and nonsensical, and no one realises them more than the Youth of to-day—they are the motes. Yet the Churches are doing a noble work. Some of the leaves may bear the dust of tradition, but the glow of charity and humanity surrounds it. Preach charity and humanity."

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