

LIGHT

A JOURNAL OF SPIRITUALISM, PSYCHICAL, OCCULT
AND MYSTICAL RESEARCH

FOUNDED IN 1881

No. 3093 VOL. LX.

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

PRICE THREEPENCE

ON OTHER PAGES.

SHAW DESMOND'S PREDICTIONS

—page 197.

"The Secret Springs"

Review by H. F. PREVOST
BATTERSBY—page 196.

What of Man's Future?

By THE EDITOR—page 198.

Psychic Experiences of Mr. T. A. R. Purchas

By Major HOWGRAVE-
GRAHAM—page 200.

Physical and Metaphysical Theories

By J. CECIL MABY
—page 202.

Notes from the French Psychic Press

—page 195.

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

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

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

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

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass. under the Act of March 9 1879 (Sec. 37 P.L. and R.)

SURVIVAL PROVED— THEN WHAT?

By MAJOR J. H. WEBSTER

(Author of *Through Clouds of Doubt*)

IN imagination I read on a newspaper placard:—

LIFE AFTER DEATH A CERTAINTY
FAMOUS SCIENTIST'S REVELATIONS

People are not so easily stirred nowadays, but the Late-night Special of the *Evening Banner* was in great demand; and as a Spiritualist my interest was aroused. This is what I read:—

"At a special assembly of the Royal Society this morning Professor Broadmind disclosed some amazing details of an experiment he has been conducting with the assistance of a young man who possesses the faculty known as mediumship. It appears that a few years ago this young man entered into an arrangement with Professor Broadmind whereby, in complete segregation from his relatives and friends, and under the close observation of the Professor, a special process of psychic development was undertaken with a view to testing the theory of survival of the human personality after bodily death. It was explained by Professor Broadmind that the beginning of his experiment dated back to 1915, when he secured from each of three eminent members of society, including a well known church dignitary, a sealed envelope containing a message which had been memorised with a view to communicating it from the Beyond. The three persons concerned are now deceased, the last of them having passed from this life a few weeks ago. The members of the Royal Society were astounded when the Professor, supported by a committee of fellow



MAJOR J. H. WEBSTER.

scientists who had witnessed the opening of the sealed envelopes, produced indisputable proof of the fact that all three communicators had succeeded in getting their messages through. In each case the contents of the envelope disclosed words exactly identical with those obtained by the Medium from the three eminent personalities, who have thus proved their survival."

There my imagining ceased. But assuming the above to be an actual fact; that the evidence was such that the world at large accepted it as positive proof of survival; and that similarly acid-test communication between this life and the next had become an established custom, thus setting free a comparatively easy source of knowledge of all that life after death entailed, so that religion

ceased to be the speculative and doctrinal maze it now is; assuming all this, what would be the effect on mankind?

The answer is not an easy one. It requires pondering very carefully, making due allowance for the sudden and drastic change such an epoch-making revelation would bring about in man's ideas, habits, emotions, behaviour and general outlook on his present life.

To start with, Spiritualism's main quest would be ended. There would still remain the practice of mediumship—indeed its scope would have to be extended in order to cater for the increased demand. Its ethical teaching would also expand, overshadowing and eventually usurping that of the orthodox Church. But a choice between good and evil, and freedom of will would surely tend to become less; the certainty of reaping in the Beyond what we sow here on earth would leave every right-minded and thinking human being with no alternative but to live the good life, not so much for the good life as for the prize displayed before his covetous gaze. The retributive self-punishment for a life falling short of the *good* standard would be constantly dangled before his vision like the cadaverous villain of the middle ages on the wayside gallows.

IS THIS THE ARCHBISHOP OF YORK'S REASON?

But need one go on? It does not require a very deep thinker to envisage a race of puppets, mechanically performing in a drama devoid of all colour, in which the "poor player that struts and frets his hour upon the stage," instead of being "full of sound and fury," would "strut" in obedience to a standard law, and without that freedom of thought and action which makes saints and sinners, cowards and heroes, sages and idiots. Is this, one wonders, the sentiment behind the Archbishop of York's statement that proof of survival is neither possible nor desirable?

"Don't worry," you say, "there is no likelihood of a Professor Broadmind transforming the Royal Society into a Spiritualist Association." Very well then, why go on searching for that concrete case of exact proof, which, despite the strength of evidence in support of our belief in survival, has eluded investigators for more than eighty years?

We cannot prove God. We can believe in Him, as most of us do. As most of us do, also, we can accept God as the Supreme Eternal Mind of the Universe, both visible and invisible—physical and spiritual. And so long as we are physical—*i.e.*, so long as our spirits inhabit a physical body—we can only prove what is physical. All that lies outside the Physical must be a matter for speculation until we leave the physical plane of existence and attain spiritual perception. At least that is the writer's view. It may be entirely wrong, and is merely put forward as a matter for reflection.

One can be convinced of a thing without having to prove it; one can believe in survival, and believe that one is, at times, in communication with those who have survived; and the evidence brought forward in support of that belief may be such as to render doubt of its truth almost foolish. But that is not proof. If it had been possible to establish as a fact, capable of scientific proof, the survival of their personalities after the dissolution of their physical bodies, Myers, Sidgwick, Crookes, Doyle and many others who made an exhaustive study of the subject when in the flesh would have done so. The messages purporting to have come from them have justified a belief that the communicators' efforts have been successful; but they all come short of exact proof.

There would appear to be an inhibiting factor, a barrier beyond which there can be no advance—or beyond which we only lose our bearings in the mists of metaphysics. Some of our friends on the Other Side have probably realised this, and have ceased to aim at exact proof. There may be others who are as perplexed as we are about it and still seek to satisfy our insatiable desire for exact proof; indeed this may be the attitude

of most discarnate people until their progress in the Beyond makes them wiser.

It may be that God in His mercy permits the lifting of the veil just a little, but beyond that keeps us guessing. And this seems to be true in respect of all God's revelations to man. There is always a gap between them which has to be filled by faith, leaving a loophole, so to speak, for the choice between good and evil. And there is guidance for those who seek it; a help for Free-will, but only to the extent of preserving it.

THE DIVINE INTENTION

Pondering thus, do we see here the reason for the non-verification of the teachings of Jesus of Nazareth through the intermediary of messages from the higher spheres of the Beyond: messages to confirm or refute what many of us regard as erroneous interpretations made by the early Christian Church in the Gospel records? Is it the Divine intention that we use our intelligence, our discrimination, our Free-will, rejecting what it is now obvious to us He would not have said, having in view the fundamental principles of His teaching?

We Spiritualists hold in our records evidence in abundance to support our beliefs; that evidence continues to pile up, and more and more thoughtful people are being added daily to our number. The common sense and logical principles of our philosophy are making even a greater appeal in some quarters than our phenomena. But there is danger of a slipping backward if, in our eagerness to add knowledge to our faith—and to the faith of others—we overlook the greatest appendage of all, VIRTUE.

At this time of world-crisis it is more important than ever that we should seek service in the cause of sorrow and suffering; that we should develop and encourage more Mediums; that we should push forward with our mission, not to *prove* survival so much as to prove our belief in it by practising what we preach.

LONDON SPIRITUALIST ALLIANCE LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7

President: Miss LIND-AP-HAGEBY. Hon. Treas.: Capt. A. A. CARNELL

Secretary: Miss MERCY PHILLIMORE.

Phone—Ken. 3292-3 Grams—"Survival," London

Annual Subscription, ONE GUINEA, includes use of Library

NOTE CHANGE OF HOURS

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

SUMMER SESSION

TUESDAYS, at 6.30 p.m., PUBLIC MEETINGS (for inquirers)

6.30 p.m.—Demonstration of Clairvoyance
April 30th—Mrs. Livingstone

7.30 p.m.—Coffee

7.45 p.m.—Informal Discussion and Questions Answered,
Conducted by Miss MERCY PHILLIMORE
Silver Collection

WEDNESDAYS, at 3.0 p.m. CLAIRVOYANCE

May 1st—Mrs. FLORENCE KINGSTONE
(Tea and Biscuits served Wednesdays, 4-4.30 p.m. Order in Library before Meeting)

THURSDAY, May 2nd, at 5.30 p.m.

LECTURE by Mrs. KINGSLEY-TARPEY
on "Healing by Personal Magnetic Radiation"
Chairman—Dr. J. Braun

FRIDAYS, at 6.30 p.m. GROUP SEANCES

April 26th—Mr. W. S. KING
May 3rd—Mrs. LIVINGSTONE

The serving of TEA is discontinued until further notice, except on Wednesdays as stated above.

PRIVATE SITTINGS with APPROVED MEDIUMS

Every Day—Mrs. LIVINGSTONE, Mrs. PAMELA NASH,
Mrs. VAUGHAN

By appointment—Mr. W. S. KING, Mrs. MARY TAYLOR
Appointments may also be made with other Mediums tested and approved by the L.S.A.

FREE SPIRITUAL HEALING

DEVOTIONAL GROUPS for ABSENT HEALING

APPLY FOR FULL PARTICULARS

The Secretary attends Monday to Friday and offers assistance to enquirers

THE MARIANNE BAYLEY WORTHINGTON TRUST

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

NOTES FROM THE FRENCH PSYCHIC PRESS

From *Revue Spirite*

PERSONALITY OF RABELAIS

MEN of genius, artists, poets, philosophers, reformers—how often the suggestion has been made that their gifts were due to some connection with, or influence from, the Other Side; in other words, that consciously or unconsciously, they were Psychics or Mediums. This hypothesis is strongly advocated by Dr. Léon Perrin in an article on the strange personality of Rabelais, an author inordinately admired by some and execrated by others. Dr. Perrin sees in him a soul in agony, torn continually by his own divided personality—the higher Rabelais athirst for enlightenment and Truth, the lower Rabelais storm-tossed by doubts, apparently coarse and “vulgaire” and calling constantly for “drink! more drink.”

Concerning his doubts, Anatole France wrote that in itself to doubt was a divine gift: “A study of the history of humanity reveals that for centuries it was men who had never learnt how to doubt who set out to kill each other. Doubt is a source of joy, of great good: doubt signifies tolerance of others; but to desire benefit from doubt demands both art and philosophy.”

That Rabelais was consciously aware of supernormal experiences is evidenced by his own words: “When our body sleeps, our soul escapes and revisits its true home, which is Heaven. Those who had been lords and noblemen on earth often lead sad and miserable lives over there; whereas many a poor philosopher or other indigent person here below become ‘grands seigneurs’ over there.”

He also understood how the future might be foreseen: “We may confidently accept the fact that through the help of spirits beyond the firmament a human spirit may be enabled to see things that are yet to come.”

SURPRISING INFANTS

The same article, after referring to Rabelais’ medical knowledge, gives the following quotations of supernormal occurrences taken from the *Vieux Bistouri* of June, 1938, designated by Dr. Perrin as “an excellent medical Review.”

“A 13 months-old child who, till then, had never spoken a word and who could not yet walk, one day spoke distinctly and connectedly in a strong adult voice. . . . A child aged 5½ months, while on his nurse’s knee, reached out, took a pencil from a nearby table, and began to write. They summoned the mother, who read from the paper the words: ‘I love this infant. May God bless him. Tell his father to return.’”

COSMIC MEMORY

Monsieur Costesèque, in his critical enquiry into the theory of a Cosmic Memory—from whence, it has been affirmed, all and any supernormal information can be derived—quotes from Prof. Driesch’s book, *Parapsychologic*, as follows:

“We leave the final verdict on such phenomena to the future. For ourselves, we maintain that both theories, the animistic as well as the monadistic, are worthy of far more serious attention.” (At this point, Monsieur Costesèque interposes that Prof. Driesch has replaced the expression *spiritistic* by the word *monadistic*, because in German words based on the Latin term *spiritus* immediately connote some connection with alcohol.)

“The monadistic theory,” Prof. Driesch continues, “should not be turned down with a smile, which is indicative of timidity and narrowness of outlook. True enlightenment means to be courageously open to all the reality of the Universe. For ourselves, we lean to the acceptance of the monadistic theory rather than that of a cosmic record; if only because those highly personal and trivial particularities so often given by sensitives as coming from deceased persons are much more easy to accept if you acknowledge the survival of the latter than if supposed to have been drawn from a universal record. Moreover, as proofs of identity, such ‘insignificant details’ cease to be insignificant.”

THE LAW FULFILLS ITSELF

“Dura lex, sed lex;” so writes L. Pejoine in reference to the war. “If each one of us,” he says, “would honestly look within and consider the faults committed in the past, he would be forced to make the admission that humanity did everything possible, not to present, but to provoke war. The post-war era opened the door to easy pleasure-hunting and selfish materialism; the law of charity, of love and altruism was trodden under foot, and for the majority the one aim was to satisfy their desires regardless of cost. And so the law has fulfilled itself. Our collective as well as our personal karma has once again brought us face to face with the terrible endurances which our own shortcomings have attracted and which ought assuredly to lead us back to saner, wiser reflections. A hard but inescapable law. Never can individual happiness be divorced from collective happiness; only by merging individual well-being in the well-being of all will men build up a humanity of the future for whom misery and warfare will for ever be banished.”

THE SEVEN SAYINGS

“I never could make out more than six,” writes Ghimel, “until I discovered the seventh in the *Visions of Catherine of Emmerich*. They are given there as: (1) Father forgive them, for they know not what they do; (2) To-day shalt thou be with me in Paradise; (3) Woman, behold thy son: Son behold thy mother; (4) My God, my God, why hast Thou forsaken me? (5) I thirst; (6) When my lips are closed the dead will testify of me; (7) It is finished. Father into Thy hands I commit my spirit.

“All these sayings are worthy of our meditation. Number six was deleted by the Church.”

TABLE COMMUNICATIONS

Amongst the Book Reviews is one by P.B. of Le Chevalier Le Clément de St. Marcq’s book on *Reformed Spiritualism*, concerning which the reviewer draws special attention to the chapter dealing with the technique of typtology. He says: “We congratulate the author on his assertion that it is by typtology, or table-communications, that Spiritualism will most easily spread over the world. Having experimented with this form of communication for fifty years, we are in complete agreement with the Chevalier on this point, being convinced, as he is, that this form of mediumship is at once the simplest, the best, the most practical, and certainly the most convincing. *We rightly assert the spiritual superiority of this over all other forms of mediumship based upon the activity of one person only*, so maintains the author; and without hesitation we declare ourselves to be in complete accord with him.”

THE “RETURN” OF ANATOLE FRANCE

Under this title, the *Revue Spirite* (February) prints a letter from Georges Verdène, Editor of the *Tribune de Genève*. After apologising for the fact that what he relates happened nearly three months ago, but owing to restrictions of time and space had to be held back, he sends it now to the *Revue*, as “it is never too late to pass on something good.”

Depressed and somewhat out of tune, he was sitting in his office last December trying, against the grain, to get a Christmas story into shape for which his sub-Editor was then actually waiting. Turning to his Guide, he enquired whether he could possibly put him in touch with a writer like Anatole France, whom he had personally known. After some delay, a message came through in automatic writing containing the words: “I am Anatole France, and I well remember receiving you when you were a young man at my home in l’Avenue du Bois. Now take down my contribution towards a Christmas story,” and forthwith he dictated the story (which subsequently appeared) of a king, who, after hanging a poor man who had gathered wood from the royal forest, had his eyes opened to true values and made over the entire forest to the man’s family, so that they might subsist on the regular sale of its wealth of fir trees.

M.A.B.

THE SECRET SPRINGS

Review by H. F. PREVOST BATTERSBY

AT a time when we are inclined to think not too kindly of the United States for the discrimination made in their own favour where the profits are concerned from wars which they continue to foster, it is well to be reminded by such a book as this * that even in their business affairs may be found spiritual forces which promise a renaissance from their present slough of self-seeking.

If there be any unlikeness in Centuries, Mr. Claude Bragdon can claim a balanced experience, since he was born on 1st August, 1866 and seems to have inherited more than a fair share of the "harmonious" qualities which make the Leo people who have them of so much use in the world.

A man of many activities, he is probably regarded in the States pre-eminently as an architect. He was fortunate in his period, for the contagion of the Richardsonian Romanesque which had followed the "Cast-Iron Age" was abating, and even the men who had been obsessed by it were seeking new forms of expression, and the genius of Louis H. Sullivan was emerging from the flood of Italian Renaissance which had spread over the land.

Even though Bragdon did not at once realise the emancipation Sullivan's Transportation Building promised from mere imitative magnificence, its slogan, "Form Follows Function," led the way to his own artistic development, and to the realisation that "eclecticism in architecture was a vicious circle, leading nowhere."

Among the few of his own achievements which please him are the lovely Hunter Street Bridge over the Otonabee River, and the New York Central Station; the first which so admirably illustrates his view that ornament should be the flower and not the garment of structure, and the latter his desire to make every building not only serve to the best advantage the use to which it would be put, but should also convey by its design some savour of those utilities; in this case the arches in the station façade calling to mind the driving wheels of a locomotive.

But it was his psychic proclivity that led to more revolutionary proposals, which he called "Projective Ornament," the Art of Design in Space, as described in *The Frozen Fountain*, in which he tried to suggest a fourth dimensional perspective.

He had, however, by that time abandoned the practice of architecture, and, though he continued to apply the ornament to textiles, book covers and other decoration, and, most spectacularly, to the *Song and Light* displays in Central Park, the lead he had given did not meet with general acceptance, though his researches into magic lines in magic squares, which he used for one of his illustrations, led to his being asked to lecture before mathematical societies, and to the embarrassment of being visited by grave gentlemen in spectacles in the expectation that he could throw light on abstruse problems about which he knew nothing, and to the attachment of his name to the magic line he had devised.

The *Song and Light* displays in the hills of Highland Park, Central Park, New York, and, later, in Syracuse and Buffalo, were the outcome of his earlier efforts to synchronise emotional reactions from colour and music, efforts which failed to satisfy him, though he can speak of "colour music" as "one of the major preoccupations of my life, or rather of my leisure," and though the culminating performances in the Madison Square Garden were praised in the Press almost extravagantly, both musically and as spectacle.

DELPHIC WOMAN

This drift away from his material employment towards the Unseen was foreshadowed in his quite

**The Secret Springs*, by Claude Bragdon. London. Andrew Dakers, Ltd. N.D. 12/6.

early days when once, under the stress of emotion, he relates: "Suddenly I lost the sense of being the same thing as my body: I felt a prisoner within it, looking out of my eyes as through a window at an alien and unfamiliar world. Since that first time, I have experienced this order of detachment often—I can even command it at will."

His first architectural earnings financed a brief wandering in France and Italy, and, back in Rochester, his spiritual education advanced via Thoreau and Emerson to Theosophy as an intellectual concept; though it was not till many years later that a meeting with C. Jinarajadasa revealed it from another aspect—Eastern thought as synthetic and Western as analytic, and the marriage of Eastern transcendentalism with Western science, and not the triumph of either over the other, as a consummation devoutly to be wished.

It was at Rochester, while still in travail with Theosophy, that he met his first wife, a meeting which played an even more important part in his spiritual development and was the prelude to that unusual study in *Delphic Woman*, of femininity as a psychic impulsion.

In Charlotte Wilkinson, his first, and in Eugenie Macaulay, his second wife, Claude Bragdon had the good fortune to meet two exceptional women; and of the latter he writes: "She was of the Delphic Sisterhood, that small and timeless company of women who in Greece were held in highest veneration, whose sibylline messages determined the destinies of nations, but who to-day—to our most deep damnation—are disbelieved in, mocked at, persecuted—sometimes driven mad;" and there is, in the portrait given of her, a strange Pythian contemplation which makes easily credible that faith in her "daemon" which was held by Eugenie Bragdon and her friends; a faith frequently justified by the accuracy of the predictions received from her Oracle, as she called it.

It was, the author tells us, to secure recognition for these Delphic Sisters that he published Eugenie's *Oracle*, and introduced and sponsored Nancy Fullwood's *The Song of Sano Tarot* and Edith Ellis's *Open the Door!*; and to the same end were the many references throughout his later books to *Delphic Woman* as the awakener and saviour of mankind.

HIS OCCULT LIFE

Claude Bragdon's shift from architecture to the art of the stage was a natural development of his dramatic inclinations, transferred from a static to a dynamic setting. From 1919 to 1934 he designed and supervised for Walter Hampden fifteen plays, six of them Shakespeare's; and he tried in lighting and decoration to lead unobtrusively the mental reactions of the audience towards the spiritual output of the players. His dressing of the characters in *Hamlet* is illustrative of what he was after, as was the feeding of the eyes on nothing but the white and bedraggled black of the pastry-cooks and poets in the Second Act of *Cyrano* before the entry of the Cadets of Gascoyne in blue, brown and orange and violet, with tossing feathers and flashing swords.

Though his life had such varied interests they were all in turn the tried and discarded accoutrement of his soul, and his literary life is a record of that constant refitting, ere its adoption of the occult suiting in which it was finally to be garbed.

In his youth he left the First Presbyterian Church of Rochester for the reason, he tells us, that "the better Christian I tried to be, according to my conception, the worse church member I became," and it was not, as has been told, till he met C. Jinarajadasa, by a seeming accident, that he learnt for what he had been looking.

"To everyone comes, in some form," he says, "the Angel of the Annunciation, and he performed that office: my true occult life began only with his advent, because

(Continued at foot of next column)

WHAT OUR READERS ARE SAYING

Mr. SHAW DESMOND'S PREDICTIONS

(In a letter to LIGHT of April 11th, Mr. Shaw Desmond advocated the calling of an International Christian World Conference for Peace and expressed the view that "the Guides were not wrong when they said there would be no major war." In last week's issue, Mr. Conan Shaw questioned the possibility of such a Conference and pointed to the way in which the war is spreading as a proof that we are engaged in a major war.)

SIR,—Your correspondent's letter (LIGHT, April 18th) is fair questioning, and happily free from that vulgar animus which we meet from time to time when Spiritualists disagree about the Guides' prophecies and the war or other things.

From what is happening inside Germany, I believe the Catholic and Lutheran Churches and other bodies would find a way to smuggle their representatives over the frontier, where the "underground railway" is beginning to work. The hatred of Nazism is deepening, despite its partial seduction of the Catholic and other Christian *Jugend*. There are three cliques inside the Party itself which will throw up queer fish in the Nazi swim. And none of this peace work need prevent a fight to a finish with the Satan of our world. Peace and War can and should go on together. But no peace can be made with a man like Adolf Hitler, who is the tool of the Dark Powers, whose word can never be taken under any circumstances, and against whom all clear and clean-thinking men and women must stand, and with whom only muddleheads would make pact. Our world is full of pacifist muddleheads, as we know, and I, who have always been pacifist, may be allowed to say so.

But the war is not a "major" war—and so far the Guides were right. A "major" war would involve the East and the majority of the European countries. That is true, despite the fact that we are about to see, I think, the following (subject to there being no violent

(Continued from previous column)

from him I learned to see everything from an altered view point."

From Jinarajadasa he received a little book of counsels and maxims inscribed: "C.B. from C.J. From a Pharaoh's grandson to a Pharaoh's architect," and it is curious that Albert Sterner had pronounced the New York Central Station to have an Oriental flavour. The author had long ere that felt himself to be, and even to resemble, a reincarnated Oriental; and it is also true that there is something suggestively Tibetan about his face, and Molini M. Chaterje, whom he met later, pronounced him to be a Brahmin, and gave him the sacred thread.

In 1918, owing to the enthusiasm of a young Russian, Nicholas Bessaraboff, Bragdon undertook with him the translation and publication of P. D. Ouspensky's *Tertium Organum*, which had an instant and unlooked for success; and his connection with the book led to an acquaintance with George Ivanovitch Gurdjieff, whom A. R. Orage was piloting through the States.

Gurdjieff he regarded as "a rather fascinating enigma," which he certainly was, but although both men left an impress upon him, it is Jiddu Krishnamurti whom he describes as unmatched as a "disturber of complacency," and whose influence he gratefully acknowledges.

Though this volume claims to be, and is, an autobiography, it is of the mind so much more than of the man that one is conscious that for the reader it becomes a shared spiritual adventure, but one that is no less bedded firmly and stimulatingly in its times.

It is for that reason I would wish every one to read it; to acquire not only a friend in spirit, but one who may encourage our fading hope in the soundness of his people, on whom to-day, in such a challenging fashion, "the ends of the world are come."

free-will fluctuations of the type which caused the present outbreak):

First, a bitter fight in the Balkans as a new theatre of war; secondly, the possibility of Italy coming in on the side of Germany (one of my reasons for telling my Queen's Hall audience on February 25th "to watch Italy!"); thirdly, a fairly early collapse of Germany from the inside, coupled with outside intervention—but not intervention to help the Fuehrer. Turkey may meet a strangely terrible turn in Fortune's wheel, and the Duce and Stalin will get some queer reversals, personal and other. The British Empire is about to enter its spiritual phase and war has been sent to cleanse and to strengthen it. It will, with America and Scandinavia, guide the new federated Europe.

Yet, no event can be "prophesied" absolutely. The Guides did fail to make entirely accurate prophecies, and the unhappy attempts at "explaining it away" by some of their earthly representatives were unfortunate and perhaps not always disingenuous. But the Guides are behind us: they can forecast "tendencies"; they are our elder brothers and sisters (the greatest of them is possibly a woman!); and the beginnings of an entirely new and regenerated Spiritualism, international and embodying "phenomena" only for the "babes," is about to show itself—that before many months. The war will not be long and will suddenly collapse, I venture to forecast, and it is but a "skirmish" in the events which are to follow on its heels—events which will shake East and West—but not necessarily with war between the nations, as I hope to show in my new series of lectures this May.

But we must not hate Hitler. Each time we hate the enemies of Christ, we give them life. Each time we love them, we kill them!

SHAW DESMOND.

DEAN MATTHEWS AND IMMORTALITY

Sir,—In the Dean's "Myers" lecture he says: "The only immortality which is worth having is life in the presence of God, which forms part of the Christian hope" (*italics mine*).

Will the Dean kindly inform me when and where the Church ever proved this immortality, apart from the phenomena of Survival, and how this Christian immortality is proved, apart from Survival evidences? Weston Vicarage.

CHARLES L. TWEEDALE.

THE "DIDACHE"

Sir,—The *Teaching of the Twelve Apostles* was found in Constantinople and published by Bryennius in 1883. Anyone can get an English translation for threepence (S.P.C.K., Northumberland Avenue, W.C.2). The date is circa 75–130 A.D. It is usually thought to reflect the practice of a remote community (of which there were many) out of touch with the main stream of Church life. It is very short, and consists of moral rules (the Way of Life and the Way of Death), instruction about Baptism, Fasting, Eucharist, and the ministry of Prophets. No scholar or critic of any note has claimed that it throws any light on the dogmas of the Church. Its chief interest lies in the importance attached to the Prophets and the controversy about the Christian ministry (which has nothing to do with creeds).

S. Martin's Vicarage, Kensal Rise.

A. H. LEE.

Signor E. Bozzano, writing from Savona (Italy) on April 9th to Dr. F. H. Wood regarding his book, *This Egyptian Miracle* (reviewed in LIGHT, March 7th), says: "The case Rosemary-Lady Nona is unique in the annals of Psychical Science, and I have published in Italy two long analytical studies on the subject. I salute you as a brilliant interpreter of a great metaphysical case destined to mark an epoch in the history of the science of the soul."

Light

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

EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

WHAT OF MAN'S FUTURE ?

SCIENTISTS tell us that Man, as a race, is yet in his early infancy; and, in view of the undoubted progress he has made, the more hopeful amongst them predict that, after long and painful experience, he may ultimately reach a state of wisdom when war will be banished from the earth and the golden age will dawn—the age of which Robert Burns dreamed, in which "Man to man, the world o'er shall brothers be;" the age of which Tennyson wrote when

"... the war-drum throbbed no longer and the battle flags were furled

In the Parliament of Man, the Federation of the World."

Scientists, being largely under the influence of Materialism, mostly pictured the period of progress as one in which, necessarily, the individual man and woman would be sacrificed for the coming general good—they would each have his or her brief troubled day and cease to be, like other animals. They would—to quote the language of the Rev. Dr. J. S. Whale, in a recent broadcast talk—be "like locusts, filling the ravine with millions innumerable of their dead bodies, only to make a useful road for those fortunate enough to be bringing up the rear."

So that we and our children and their children's children would have to be resigned—as Dr. (Mrs.) Rhys Davids wrote in a recent article in *LIGHT* (March 21st) "to seeing ourselves as so many paving-stones—steps in which to follow, what to avoid—over which mankind, callous, at best pitying, as to us, might the better fare further towards an earth of faith and promise."

That is a picture which even the most hardened Materialist must find very unwelcome. Moreover, there is no certainty that the sacrifice of the disappearing millions of individuals will be effectual in bringing the golden age—all the lessons of history, past and present, point in the other direction. Civilisations come and go—many have gone and ours seems to be going; and, whilst progress is made in many directions, the wisdom to use discoveries wisely is denied to man and seems more remote now than at any period in human history.

Because of this dreary, hopeless outlook, Visionaries have dreamed of a golden age, a Millennium, to be introduced by the irresistible power of a Heavenly King, who will begin by breaking the warring nations "with a rod of iron." Multitudes of men and women and boys and girls will be slain, so that Terror will precede Peace; and, even then, Peace is to last only for a thousand years, and its benefits are to be enjoyed only by those fortunate ones who are alive at the appropriate time and who share the favours of the Heavenly King. All the others, apparently, are to be "paving-stones" over which the fortunate ones will march, or (to vary the metaphor), like the millions of the locust armies, they are to fall into the ravines of history to make bridges over which their fortunate fellows and successors may pass.

In neither of these pictures—that of the Materialist or that of the Millenialist—is there any real hope for men as individuals or as a race. Religions based on belief in Survival hold out some hope—but that hope is so indefinite, so confused by teachings of sudden perfection on the one hand and sudden irremediable damnation on the other, as features of the next shadowy phase of life, that it makes little appeal to thinking people. Fortunately, that vague indefinite hope can be turned

into certainty based on knowledge by the message of Spiritualism—a message which proclaims that men and women are spirit-beings, that Earth is a training-ground for their mental, moral and spiritual development; that they survive physical death and continue their training in the planes and spheres of the spirit-world for which they have fitted themselves; and that for every man and woman, and for Man as a race, there is a glorious prospect of a golden age of complete fulfilment in a world, not less, but more real than this one.

That is part of the message of Spiritualism—and a part which needs to be emphasised to help people to keep a sane outlook amidst the chaotic earth happenings of the present day. As part of our training we must face the world-chaos and do our best to understand its causes and to apply the necessary remedies. That is our privilege as well as our duty; and there need be no despondency as to the ultimate destiny of individuals or of the race. Individuals are not simply "paving-stones" for the feet of those who follow—they are spirit-beings working out the elementary stages of their infinite career. Mankind as a Race is not doomed to extinction following millenniums of terror and mutually-imposed martyrdom—its destiny is to reach the standard of men made perfect through trial and effort, and, as such, to take up and do the work which awaits them somewhere in the infinite realms of God's Universe.

CORROBORATIVE TESTIMONY

IN a work entitled *The Bible is True* by Sir Charles Marston, which deals with the discoveries in Palestine by archeologists between 1925-1934, there occur several references to the corroborative testimony of students of Psychical Research. On page 119 we read:

"The phenomena associated with manifestations and messages from the Unseen, such as recorded here in Abraham's case, are only just beginning to be recognised by scientists. But there are some great names associated with the new science of Psychical Research—such as the late Lord Balfour, Sir William Crookes, Sir Oliver Lodge, Professor Hans Driesch, and others. Yet the tide of doubt still sets strong, swelled by the perversity of those who regard the radio as the only source and channel for æther communication" (p. 119). Further in connection with automatic writing, the author says: "The gift of writing has been well authenticated by the science of Psychical Research" (p. 225).

These references are encouraging signs that the testimony so long borne to supernatural phenomena has penetrated to students of other branches of science.

THE VICTOR

NOT smiles alone nor tears whose rainbow hues,
Not joyous ecstasy of heart divine,
Not visions of the lost nor heavenly views,
Unveil God's perfect image fair and fine.

For life's compact of every influence,
The small and mean, the infinitely grand,
The sordid, and the great beneficence,
Alike are woven in its wondrous strand.

So man, life's spear-head, pierces matter's crust,
Bestows on it new radiance and power;
Transforms the world and showing it as just,
Strips off the veil revealing Eden's bower.

I look upon man's face sharp drawn with pain,
Yet each line blending in his countenance
Reveals the strength won through life's storm and rain,

A peace superior to all circumstance.

Against the background of dark matter's sea,
Shines the bright radiance of a Conqueror;
One who transmuting pain to power is free
Of life and death, supreme and Emperor.

W. H. EVANS.

THE PSYCHIC THREAD

IMAGINATION

OUR *Psychic Thread* led us last week to a point that lies at the heart of Truth, we touched the centre of the Magic Circle, we glimpsed momentarily an *Arcanum* of profoundest significance. Our word of power was *IMAGINATION*. No word, in its deeper signification, is so little understood. It is confounded in the vulgar mind with the vainest make-believe, with the frailest fancies. Yet by this word, by this power, all things are. It was from the Imagination of the Limitless that the Powers of Creation emanated, and through these Powers in due course Man was made in the *Image* of God. This is no anthropomorphic fable as Materialists would have us believe: it is one of the Holy Arcana; a secret revealed to the Seers rapt to the highest heaven, a mystery taught to the Prophets by the voice of God's Messengers—the Angels, a profound and sacred truth acknowledged and comprehended by the true Philosophers, Mystics and Alchemists of every age and many races.

VISUALISATION

IMAGINATION is the power by which we visualise; and by visualisation we create. He that can visualise anything absolutely, believes absolutely what he sees; for he sees absolutely. Seeing (as the proverb has it) is believing; and to see with the inner eye is to see more lucidly, by far, than with the bodily eye: it is to see absolutely. To see thus with the inner eye is to visualise, to have vision, to *imagine*; and to *imagine* is to create an image. The image thus created is seen, visualised, believed in absolutely; thus *absolute* Faith is attained, and by Faith are mountains removed.

So it is that the magic means of the highest occult power is visualisation, and the force, the driving power, behind the means is Imagination. Many occultists think that they are employing the power of Will, when they are in fact employing the power of Imagination. Will is the act necessary to put the process of Imagination into operation; it is a power used consciously throughout; but Imagination, once in operation, works unconsciously, or, as some prefer to call it, subconsciously. It is always of the nature of trance, of ecstasy; and in its most absolute and ultimate expression it attains to the most complete and holy state of trance, to that state of rapt vision which constitutes communion with the sacred Source of Being. This absolute state of vision, of communion, of temporary union with the Ineffable, which is the supreme attainment, while in the earth-body, of all Mystics, is in effect the highest rung of the spiritual ladder, the lowest rung of which is the first and simplest act of Imagination.

CEREMONIAL

All Ceremonial, all Ritual, whether religious or magical (and all religious ritual and ceremonial is magical) has but one object and serves but to one end. It is the means, and it is the deeply scientific means, contrived by the Hierophants of ancient and profound cults and handed down through the ages in various modifications of form, according to the individual moods or necessities of the various religious or occult communities concerned—it is the means, I say, of attracting the worshipper's or student's attention, of fixing his mind and thereby causing his *imagination* to function. No act of ceremonial or ritual has any other object or use than this. That it has been, is, and will be, effective, and often extremely so, is certain. That it is *not* essential is no less sure.

The value of ceremonial and ritual depends much upon the individual character and personality of the person employing it. To many natures it is a natural means towards the mental condition required for spiritual power to function. It is of very great importance, it is necessary, for such persons to use the means of ritual, so that those powers of mind—of imagination—which are theirs, may be set working

Such natures (those to whom ritual is of real value) are very numerous. Indeed, I think that some degree of ceremonial is a help, if not a necessity, to the vast majority of human minds. But that men exist, and women too, who not only do not require ceremonial to help them to spiritual attainment, but who are, on the contrary, repelled and hindered thereby, is an undisputable fact. It is also true that among those whose way is not that of the ritualist have been found some of the brightest intellects and loftiest spirits that ever inhabited human form. If ritual serve no true purpose, it is of no avail; and there are ways to the Holy places without it. There are many paths. Let us remember that maxim of the Sufis (the Moslem Mystics): "All ways lead to God, provided only that they lead upward."

POWER OF IMAGERY

IMAGINATION, in its highest degree of concentration, is the mental process that makes use of the primal and universal force, which is *Light*—the "Astral Light," the "First Cause," the spiritual "Philosopher's Stone." Of Imagination are born the sublime creations of the true poets, who are at once seers, singers and prophets; from Imagination flow the divine harmonies of those poets without words, the musicians. For by this power they pass, sleeping and half-waking, inspired and entranced, into the familiar region of their pre-natal life, and returning "speak truth." By Imagination are wrought all wonders and marvels and miracles. It is the source of magnetism, hypnotism, telepathy and all supra-normal power. Good men and bad have access to this knowledge and power, this sword and wand of Angels and Devils. But in the virtuous mind it finds a power that is invincible. Thus Moses triumphed over the priests of Egypt; thus Daniel put the Chaldeans to shame; thus Jesus overcame the uttermost potency of Satan.

THE DIVINE IMAGE

To understand the meaning of Imagination (the power of creating images, the power of visualising, *seeing* with the inner eye, thereby establishing Faith which is the Divine Thaumaturgy performing change and creating form) is to hold the key that unlocks many hard sayings—as this of Eliphas Lévi: "It may be understood in a day to come that seeing is actually speaking and that the consciousness of light is a twilight of eternal life in being: the word of God Himself, Who creates light, and is uttered by all intelligence that conceives of forms and seeks to visualise them: 'Let there be Light.'" It should be known, too, that it is Imagination inverted, "sight turned inward instead of outward," which creates the hallucinations of the sorcerer, "the intuitive phenomena peculiar to madness" (Lévi, *Hist. of Magic*). These inverted imaginings may be so potent as to create thought-forms—entities informed with temporary independent existence; the phantasmagora of lower magical conjurations and the morbid aspirations of the solitary (Paracelsus, *Of the Nature of Things*).

Imagery is the root of Being. When the Divine Image, the "Vast of Countenance," emerged from the Limitless, He breathed upon His own reflection, his own Image, and created Man, the primordial, the Archetypal. This is the beginning of Kabbalistic revelation. Thus Swedenborg declared that Man is made in the Image of the Universe.

Imagination can make our wishes come true; it can fulfil our desires. But here there is danger; for, as Goethe said: "Beware of what you wish, because you will get it." Imagination has nobler services, those of healing and protection. Functioning in the way I have indicated, it is the source of that miraculous power we call "faith-healing," and can build a luminous rampart of protection around those we love.

C. R. CAMMELL.

3.—EXPERIENCES OF MR. T. A. R. PURCHAS

By ALAN HOWGRAVE-GRAHAM

AS promised in the last instalment, I shall now quote, with his permission, some interesting observations by Mr. T. A. R. Purchas*, to whom, when, some twelve months ago, I entered upon a study of this subject, I wrote asking for his views on the phenomena under discussion. Mr. Harry Price, for instance, may be interested to know that in a long life-time of spiritistic experiences, Mr. Purchas has never had to do with paid mediumship. His reply was as follows:

"... It so happens that I was the one member of our circle who really made a study of 'knocks' and their significance. My experience of this form of evidence of spirit presence—because that has been demonstrated to me, again and again, as the *raison d'être* of the occurrence of this form of phenomena—has convinced me that knocks can be used by spirit-entities for distinctly profitable purposes, or mischievously, for annoyance, as an interruption of psychic work. In the former case, they may range from signals to attract our attention, leaving us, possibly, to discover the object behind them, to, by pre-arrangement between "spirits" and "sitters," a definite code; they can be used as signals conveying specific meanings.

"In earlier years, before I had the good fortune which has attended my work with Miss Evans†, and rendered knocks entirely unnecessary, I did much work in which an agreed code of 'raps' played a very useful part. In quality and volume they have a very wide range—from little taps, conveying the impression of a finger-nail lightly tapping on, say, the polished wood of a table-top, to indescribable *thumps*, loud and vibrant, which appear as if created in the thickness of the wood itself of an exceptionally heavy table-top. Two cases stand out specially in my memory of this latter kind—the 'knocks' of 'The Superior,' when that spirit was in communication with us; also the thumps which would announce the arrival of my old earth-friend, Councillor J. E. Treu. In earth-life, he invariably carried a very heavy blackthorn stick presented to him by T. P. O'Connor, M.P., and when he visited our Circle, clearly visible to my wife's clairvoyant sight, she (knowing him intimately in earth-life) said at once: 'Mr. Treu is carrying that wonderful walking-stick which he was never without in earth-life.' Following instantly on her remark came three mighty thuds, apparently on the floor of the room, which, literally, created such heavy vibrations that a lady sitter with us hardly succeeded in smothering a loud scream. My wife remarked at once: 'Mr. Treu is laughing and evidently quite unrepentant for the scare he has created!'

"The 'Superior's' thuds, and Mr. Treu's thumps, were repeated many times at different sittings, until they became quite familiar to all sitters.

"The mischievous knockings, mentioned earlier reached a climax upon one occasion, when a deliberate attempt was made, successfully, to render our circle-work impossible. It can be said without any exaggeration that a rain of knocks descended upon the room in which we were sitting; practically everything in that room capable of being utilised for the purpose, i.e., of making a deafening noise, resounded to simultaneous knockings. Thus, as I have tried to show, my experience of 'knockings' has been a very wide and a very varied one...

"I had been told by our 'guides' (who were quite unknown to us beyond any slight announcements they

made about themselves) how to read definite meaning into their raps, according to the code laid down by themselves. That code was always strictly adhered to by them, and their raps, as I ought to know, saved us much time and trouble in our work. That mischievous spirit-visitors could produce that perfect storm of rapping—no meaning, merely disturbing noise—was demonstrated, possibly, with a double object in view. They demonstrated that they could, as they did, create an inferno of noise, calculated to scare any nervous sitters.

"Also it was made evident that knocks could be either a help or a hindrance in our work. Thus, as I see it, there are genuine definite knocks, conveying a clear and intelligent meaning, and there also are knocks which are merely silly and useless exhibitions, or deliberately mischievous interruptions. As I have said, the knocks we received as part of our spirit-messages, varied in quality and volume; those queer thumps of the 'Superior,' sounding as if produced with the fleshy part of a heavy thumb or finger, in the thickness of the table top, had what might be termed an electric quality, as there came with them a sense of tingling if one's hand was resting on the table. Over and above all these were Treu's thuds with, as he stated, his heavy blackthorn; they, again, were distinctly electrical, as they conveyed mild 'shocks'; he enjoyed giving us these sensations occasionally."

There are two points in Mr. Purchas's observations which seem to me to call for special comment.

The first is the sounds described as having been produced by Mr. Treu with his blackthorn stick. Mr. Purchas's vivid narration of these incidents must, it seems to me, carry conviction to the coldest sceptic; only the perfect Theodore would have the effrontery to accuse Mr. Purchas of having imagined or invented such a story, and I should just love to hear Mr. Purchas handle him if he did so!

The point which perplexes me is this: is Councillor Treu's own statement that he produced the sounds by means of his stick to be taken as having been meant literally? Because, if accepted, it is distinctly at variance with quite definite information I have been at pains to obtain from several unconnected discarnate sources, all in agreement, and all explicit, which information I shall in due course present as the best-authenticated version to date of the psycho-dynamics of knocks. If Councillor Treu meant it *au pied de la lettre*, it would leave me confronted with four hypotheses:

(1) That there are at least two radically different methods of producing the sounds which we call "knocks," and that this one consists in blows with (presumably) the "etheric" counterpart of a material object, thereby producing in a floor of a room a loud physical sound audible to ourselves.

(2) That Councillor Treu was able sufficiently to materialise his stick as to render it materially solid and heavy enough to make heavy loud sounds by actual contact of the materialised matter with a floor, yet leaving the stick, to say nothing of the muscles which manipulated it, invisible to any but the clairvoyant sight of Mrs. Purchas.

(3) That Councillor Treu did not really think that he had caused the sounds by blows, but pretended to do so, and said he did so, rather as part of the joke, or perhaps as the only kind of explanation he thought would "get past" without his entering into an elaborate discussion of in any case a comparatively trivial matter (not every one having the morbid itch for enquiry of the present writer!).

(4) That Councillor Treu truly thought that he was actually producing the knock sounds by blows with his (etheric) stick; that he was not in fact so producing

them; that he was with the principle that his actions the necessary for in reality did go

One has to t or solution, and hypotheses which

Number one improbability, increased by th of dynamics simplicity and u in laws; in phenomena, I complexity.

Number two "antecedent in quote Gratiano this connection) *credere possit!*

For number t "ant. imp." dr as to motives or let alone the dea there are no da still.

Number four tion. When, 1 problem propou that number f system of dynam offered for cons

The other poi bution is the sensation whic phenomena. T with the same forgotten when

It should not the foregoing e or unusual, even or that on occa his book *Man's* and knocks sever his remarks: "might be given alphabet. Loud of loud raps or was spelt out."

"Loud raps car resounded all a sideboard, and f "At 6.15 a.m. done with a ha of the upper lan

But no doubt object that a r who spent half most important Equator, is no have heard. A doubt the whole mass of effete the "perfect T Spiritualist" v heard knocks a suffered from orthodox Judais M.A., M.D., Cl Hegy, author c mentions, writr unpaid Medium knocks on the c Further on, "N at all other time means of taps b ourselves has be possible under n

(Cor

* Author of *The Spiritual Adventures of a Business Man*, and a typical member of Group IV. (see first instalment).

† The lady through whose mediumship the very remarkable book, commended to all readers, entitled *The History of Benjamin Kennicott* (Rider & Co.) was transmitted, Mr. Purchas assisting. Sister of the late Dean Evans.

them; that he was really producing them in accordance with the principles I shall be coming to presently; and that his actions with his walking-stick provided exactly the necessary focal point for the thought-impulse which in reality did generate the sounds.

One has to try to find a satisfactory reconciliation or solution, and these seem to be the only alternative hypotheses which could be considered.

Number one I do not like at all. Its "antecedent improbability," as Mr. Saltmarsh would say, is increased by the postulation of more than one system of dynamics being employable; one law means simplicity and uniformity—two laws suggest confusion in laws; in seeking interpretations of psychic phenomena, I am all for simplicity as against complexity.

Number two I think we can dismiss altogether. Its "antecedent improbability" (I cannot but mentally quote Gratiano to Shylock: "I thank thee . . ." in this connection) seems simply enormous! *Credat qui credere possit!*

For number three there is something to be said; the "ant. imp." drops with quite a thud. But speculations as to motives or possible intentions even of the living, let alone the dead, get one nowhere: there are no rules; there are no data; one is left in the air—speculating still.

Number four also appeals to me as worth consideration. When, later, we come to grips with the real problem propounded in my title, I think it will appear that number four fits in reasonably well with the system of dynamics of "knocks" which will there be offered for consideration.

The other point for remark in Mr. Purchas's contribution is the mention, twice, of an "electrical" sensation which occasionally accompanies these phenomena. This also fits in quite remarkably well with the same system, and the point should not be forgotten when the matter comes under discussion.

It should not for a moment be thought that I suppose the foregoing experiences to be in any way exceptional or unusual, even though they take this particular form or that on occasion. The Rev. Charles Tweedale, in his book *Man's Survival After Death*, mentions raps and knocks several times, the following being some of his remarks: "We . . . requested that communication might be given by raps, while we called over the alphabet. Loud raps immediately came." "A shower of loud raps or knockings sounded." "V, A, U, L, T was spelt out." "L, E, T, T, E, R, S was spelt out." "Loud raps came." "A shower of raps and knockings resounded all around the room, on the walls, on the sideboard, and finally on the soles of my wife's boots!" "At 6.15 a.m. . . . six slow distinct knocks, as though done with a hammer, sounded apparently on the floor of the upper landing."

But no doubt our "scientific" investigators would object that a mere business man like Mr. Purchas, who spent half his life as Chairman of probably the most important Public Utility Company south of the Equator, is no credible witness of what he claims to have heard. As for an Anglican divine!! Why no doubt the whole Christian religion is nothing but a mass of effete superstition. Bearing in mind, then, the "perfect Theodore," here is another "credulous Spiritualist" who has deluded himself that he has heard knocks and raps. This one, at any rate, never suffered from Christianity; he was brought up in orthodox Judaism. Scientific attainments? How will M.A., M.D., Ch.B., B.A.O., L.M., do? Dr. Reginald Hegy, author of *A Witness Through the Centuries*, mentions, writing of his private Circle séances with an unpaid Medium who is a personal friend, "resounding knocks on the ceiling, walls, and articles of furniture." Further on, "Not only at regular sittings, but almost at all other times, a direct means of communication by means of taps between those 'on the Other Side' and ourselves has been found to be available. It is actually possible under normal conditions, especially when Mrs.

(Continued at foot of next column)

HAUNTED FURNITURE

IN the *Revue Métapsychique*, Mon. Warcollier writes on haunted furniture. Madame Chevallier once told him the following experience. An old and valuable bureau had been placed in her room, close to her bed. That night she dreamt she saw a distinguished-looking stranger, dressed in the period to which the bureau belonged, come up to her and implore her to hunt in the latter for some document. She spoke of this dream the following day, but thought no more of it. The following night the stranger appeared again, and this time more insistently begged the lady to find the paper. She therefore hunted through all the drawers, but was not surprised that the search revealed nothing. The nightly visit was repeated with growing insistency, whereupon Mme. Chevallier made a more thorough investigation; and, pasted upon the underside of a small inner drawer, she did come upon a faded sheet of paper covered with writing, very little of which was still legible.

When submitted first to the Psychic, Ossowiecki, and then to a M. Prade, they both of them described the bureau where it had been found; and though various details differed, they both of them sensed that the piece of furniture had originally come from a family which had been ruined owing to some fraudulent money transaction and falsification of papers, and that there had also been an assassination connected with it; all of which the agitated phantom had desired should be made known.

MISERERE NOBIS

We were meant for Happiness—

For Love, and Truth, and Unity—complete.

This beauteous Earth our heritage for ever, now and ever;

And they who know the Truth, the Love—nothing from Love may sever,

But Hate, Ingratitude, Fear, and Bitterness,
Springing like Poison-Tares amongst the Wheat.

Have mercy on us, O our Father!

Heaven and Earth are full of Thy Glory!

Shedding Beauty, Hope, and Peace—for Heaven on Earth. And when we hear

Through Noise, through Silence, strains of the Ancient Music drawing near

Closing a finished chapter of our story—

We were meant for Happiness. M.C.M.

(Continued from previous column)

Schoen (the Medium) is present, but even in her absence at times, to carry on a conversation with unseen spirit-friends in this way." Another passage gives details:

"Each 'discarnate' friend has his or her own distinctive code and combination of taps, and consequently is immediately recognisable and identifiable . . . Taps may occur anywhere, but an article of wood seems to be the best material for the purpose . . . they vary in force. Thus at times taps may be so faint as to be hardly audible, and at others so loud as to be heard a considerable distance away. It is not uncommon to hear them on a sitter's starched collar, and to carry on a conversation in this astonishing way." Later on, in a summary of the phenomena he has witnessed, he says: "Raps, in reply to questions, have been heard in the light coming from the ceiling, the window, the table—all at a distance from the sitters. This phenomenon is possible at almost all times and places."

Are you an M.A., M.D., Ch.B., B.A.O., and L.M., Theodore?

(Next week: "Personal Experiences of the Phenomena.")

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

PHYSICAL AND METAPHYSICAL THEORIES

By J. CECIL MABY, B.Sc.

IN your issues for March 21st and 28th (in articles by Messrs. Prevost Battersby and R. J. White respectively), physical statements are made that require, I think, some slight comment.

Mr. Battersby refers to the extremely interesting chemical precipitation experiments of Mrs. Kolisko, based on Rudolph Steiner's conceptions, that are of an astrological nature. It so happens that, in collaboration with Messrs. J. A. Lauwery and F. Baker (a mathematical physicist and biologist) I made a very lengthy series of repetitive tests of Mrs. Kolisko's claims several years ago, referred to in *The Physics of the Divining Rod*, and also in the *British Astronomical Association Journal*, 45 (4), 1934-5. It was there pointed out that, although we managed to trace the changes of reaction (which were perfectly real and most remarkable) to several physico-chemical factors of a *variable* kind, such as impurity of solutions or filter papers, temperature, humidity, electric ionisation, electromagnetic radiations and so forth, no evidence was obtained of the *astrological* effects claimed by the Steiner people.

Of course, I do not wish to claim that we altogether disproved the original experimenters' ideas, but such findings unquestionably threw grave doubt on their interpretations. In view, however, of recent work on electromagnetic effects of the dowsing class, it is quite possible that changes of cosmic radiation and terrestrial electro-magnetism, which occur sporadically as well as in relation to the solar and lunar cycles, may have a real effect on such delicate chemical reactions. If so, then Mrs. Kolisko's technique is certainly deserving of further attention—which I hope one day to give it. She has not, however, ever answered our objections.

Mr. White in his paper makes certain physical statements that do not appear to be quite correct. For instance, he says: "We are far less solid than a cloud," which is manifestly untrue; "We do not know the cause of attraction called cohesion," whereas Ether Theory as expounded by physicists such as Lodge and See (not to mention many others of note), refers such inter-atomic or molecular action to intense electromagnetic and electrostatic etheric fields of force, of the same kind as in grosser manifestations of gravity, magnetism and electrostatics, in terms of modern wave theory: and he (Mr. White) himself quotes such effects shortly afterwards when he speaks of "rays of some kind" which repel or attract, etc.

Again, his remarks about atoms as "miniature solar systems" are not strictly in accord with the latest quantum theory and wave mechanics conceptions of Physics, since the work of Plank, Bohr, Dirac, de Broglie and the rest; though they still represent a popular (if somewhat out of date) conception, as Physics moves so fast these days. L. de Broglie's recent book *Matter and Light* (Allen and Unwin, 1939) may be recommended to those further interested philosophically.

Finally, with regard to the action of eyesight in man and the higher animals, statements to the effect that "all we are directly aware of is a picture formed on the retina," from which we infer size, distance, colour, etc., or that "the appearance of continuity is an illusion"—such statements are, to say the least, rather premature. For little is yet known of the true action of the senses, although late Victorian mechanistic physiologists used to *think* that they knew almost everything! Philosophically speaking, physical continuity is almost a dead certainty (*via* some sort of ether, with its waves and stresses), although an *apparent* atomicity and heterogeneity in matter and space cannot be denied. But, in actual fact, the senses, such as vision, may reconstitute for us an appreciation of a true continuity as it virtually exists in Nature. And we cannot deny that the visual mechanism puts our ultimate brain

(Continued at foot of next column)

NATURE'S HIEROGLYPHICS

I LOVE to go into a forest at all times, but especially in the spring-time to read nature's hieroglyphics. The birds read them, and in their exuberance pass on the message—"Spring is here!"

This primitive "writing" is alive, it thrived before language existed, and will continue for ever.

Nature would almost fail to interest me in a botanical sense, could I not see the soul behind it all—the dryad in the tree, nature-spirits and other denizens in the forest.

The ancient hamadryad in the great oak-tree is king of the forest. He is now above the earth although still rooted to it, but he can see the light and raise his long arms towards the sun-god to receive the power from above that will awaken the soul of nature and arouse the nature-spirits from their winter hibernation.

Many years ago in Epping Forest, I was overwhelmed with sadness as I stood looking on a great tree that had been felled, for I thought the hamadryad must perish with his tree.

A forest fire, caused by lightning, had set fire to the bracken that intermingled with the branches of the fallen tree. Whilst I meditated over the scene of destruction a distant peal of thunder followed the plaintive note of a bird—and I wept whilst gazing on the funeral pyre of a king hamadryad.

Some years later I visited the spot where the tree had stood. A stately stag was standing on the site. *His great antlers resembled the branches of a tree*, and his crown was magnificent!

As I watched him I saw in nature's hieroglyphics: The Dryad detached from the earth. SHIRLEY ESHELBY.

A MORNING PRAYER

I THANK Thee Lord for this fair day
New spread before me, and I pray
For strength without and calm within,
Ere I this stretch of life begin.
Courage to face what I must meet,
Ready to render service sweet,
Guarding lips from a word that stings,
Working with heart that always sings.
Glad in the warmth of noonday sun,
Beauty of Earth, and simple fun,
Thankful for blessings on my life,
And for security 'mid the strife.
In darkened hours Thy Light to see,
Ever-attuned, O Lord, to Thee;
For grace to bear my own small load,
And help a brother along the road.
Walking beside me unawares,
May angels hold my hand in theirs,
And when the evening shadows fall,
My soul from body gently call.
So may my spirit find release,
And touch the kingdom of Thy Peace,
To breathe awhile diviner air,
And for another day prepare. H. D. BROAD.

(Continued from previous column)

cells (including, perhaps, an "etheric body" and mind that underlies them) into true and direct contact with external objects, however distant, by virtue of electromagnetic waves and an intervening etheric Medium. So that we have in sensory action a kind of *projection of consciousness* to the object of interest, as I have postulated in past papers on psychical research.

At least, all such possibilities have to be considered; and many late-Victorian and recent mechanical and materialistic ideas of the cruder sort are undoubtedly highly suspect—especially in Biology and Psychology. Even physicists now shun them, if they are wise. But, for the rest, Mr. White certainly advances some interesting and helpful ideas along lines already formulated by the Bousfields in *Mind and its Mechanism*, and Prof. A. Eagle in *The Philosophy of Religion v the Philosophy of Science*.

THE INTERNATIONAL INSTITUTE for PSYCHIC INVESTIGATION

Walton House, Walton Street, S.W.7 (Ken. 6865)
(Incorporating B.C.P.S. and I.I.P.R.)

Mrs. BERTHA HARRIS will visit the Institute from
Wednesday, May 1st, to Monday, May 13th.
(Appointments may be booked)

DISCUSSION TEA. (Members 1/- Non-Members 1/6)
Tuesday, April 30th, at 3.30 p.m.—Mr. G. P. SHARPLIN
"Health and Healing"

PUBLIC LECTURE. (Members free, Non-Members 1/-)
Wednesday, May 1st, at 8.15 p.m.—
"Esoteric Astronomy"
Mrs. SUDBURY HURREN

Thursday, April 25th, at 3 p.m.—Mr. W. REDMOND
Group Clairvoyance, Non-Mem. 3/6, (limited to 8 persons)

Thursday, May 2nd, at 3 p.m.—Mrs. BERTHA HARRIS
Group Clairvoyance, Non-Mem. 3/6, (limited to 8 persons)

"PSYCHIC SCIENCE," April issue post free 1/3
8/- yearly, post free

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

QUEEN'S HALL

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

"WHITE HAWK," through Mrs. Barkel Mrs. Stella Hughes

The London Spiritual Mission

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

SUNDAY, APRIL 28th—
11 a.m.—Mr. W. G. Hibbins, Address
6.30—Mr. H. Ernest Hunt, Address

WEDNESDAY, MAY 1st, 7.30 p.m.—
Mrs. Bertha Harris, Clairvoyance

FRIDAY, MAY 3rd, at 3 p.m.—Lecture, Mr. H. Ernest Hunt,
Wonders of Mind Admission 1/-

THE WHITE EAGLE LODGE

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

Sunday, April 28th, at 6.30 p.m.—

Address by Mr. J. FOSTER FORBES, F.R.A.I., F.S.A.Scot.

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

BRITAIN'S PSYCHIC CENTRE

Psychic training by correspondence (Psychosensics) or by private
tuition. (Particulars 14d. stamp).

MRS. ANNIE BRITAIN in attendance for Private Sittings by
appointment.

GROUP SEANCES on Tuesdays at 7.30 p.m., and Wednesdays
at 3.30 p.m. Limited to 8 sitters, 5/- each, to
be booked in advance.

27 St. Stephen's Gardens, Bayswater, London, W.2 Bayswater 2790

ROSICRUCIAN FELLOWSHIP

(Christian Philosophy—Max Heindel)

West London Centre, 35 Cranley Gardens, S.W.7. Phone: KEN. 5704
Sundays at 11 a.m.—

Subject for April—HEALING TRANSMUTATIONS

April 28th—FUTILITY—SERVICE

Subject for May—THE UNIVERSE

Thursdays, 2.15 p.m., Healing and Teaching

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

MR. ROBERT KING

LECTURES

at FRIENDS' HOUSE
Euston Road, N.W.1.

Tuesdays at 3 p.m. Admission 1/-

30th April—Breathing and Physical Development

No Notes will be taken

SPIRITUALIST COMMUNITY

24 GLOUCESTER PLACE, PORTMAN SQUARE, W.1.

President
HANNEN SWAFFER
Secretary: GORDON GOULD

Chairman and Leader
Mrs. ST. CLAIR STOBART
Telephone: WELBECK 0814

WIGMORE HALL, 36 Wigmore Street, W.1.

Sunday Services at 11 a.m. and 6.30 p.m.

April 28th 11 a.m.—Mr. H. ERNEST HUNT
Clairvoyance: Mr. W. H. Redmond
6.30 p.m.—Mr. SHAW DESMOND
Subject: "Religion after the War"
Clairvoyance: Miss Lily Thomas

Wednesday Meetings, 12.30 p.m.

With Address, Questions answered and Clairvoyance,
Wednesday, May 1st—
Mr. ABDUL MAJID, M.A., (Imam of Woking Mosque)
Clairvoyance: Mrs. Bertha Harris

DAILY ACTIVITIES

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

Thursday, April 25th, 3 p.m. Mr. HORACE LEAF. Open
Meeting for Psychometry, 2/-

Thursday, April 25th, 6.30 p.m. Group, Mrs. Maude Bateman
Friday, April 26th, 6.30 p.m. Psychometry, Miss Eveline Canon
(20 sitters)

Saturday, April 27th, 3 p.m. Whist Drive. Tickets, 1/6, including
refreshments.

Tuesday, April 30th, 2.30 p.m. Group, Mr. F. Jordan-Gill
Wednesday, May 1st, 2.30 p.m. Group, Mrs. Bertha Harris
Wednesday, May 1st, 6.30 p.m. Group, Mr. W. H. Redmond

Mondays, at 3 p.m. Lectures by Dr. H. P. Shastri, D.Litt.,
on "The Science of Yoga."
April 29th—Our Spiritual Responsibilities
Admission 1/-, Tea 6d.

Mondays at 7 p.m. Talks by Mrs. LILIAN AUSTIN
April 29th—The Science of Numbers (with Readings)
Admission, 1/-

Wednesdays, at 2.45 p.m. Series of 5 Lectures on "The
Great Law," by
Mr. ERNEST HUNT
May 1st—"What is the Great Law?"
May 8th—"Evolution or Creation?"
Admission 1/-, Tea 6d. extra

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

Mrs. MAY BIRD, HEALING CIRCLES

LENDING LIBRARY, PSYCHIC BOOKSHOP

SPIRITUAL SONGS by M. A. St. Clair Stobart

Enlarged Edition With Music, 3/6 Reduction for Quantities

THE SEEKERS, 29 Queens Gate, S.W.7. Western 1335.

TRANCE ADDRESS by Dr. LASCELLES.

Wednesday, May 8th, at 3 p.m.—NOTE CHANGE OF TIME
All are welcome. Tea. Silver Collection.

Classified Advertisements

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

Prepaid Rates for small classified advertisements—20 words, 2/-, mini-
mum, 2/-; every additional 5 words, 4d. Box number, 6d. extra.
Send with remittance to Advertisement Manager, LIGHT, 16 Queens-
berry Place, London, S.W.7. Telephone: Kensington 3292-3

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

LONDON AND COUNTRY HOTELS, etc.

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

DEVON.

ILFRACOMBE. Livingstone, 20 Montpellier Terrace. Splendidly
situated. Magnificent sea views. Three minutes shops and buses. Four minutes
sea. Excellent table. Personal supervision. Electric light. Bath, H. and C.

PERSONAL

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

HORACE LEAF, Trance Medium, daily by appointment. Psychometry
by post, 10/6. Psychic Development Correspondence Postal Course, write for
particulars, 8 Northwick Park Road, Harrow, Middlesex. Harrow 0814.

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

DRESSMAKING. Spiritualist urgently requires work. Day and Evening
Gowns, Coats, Suits, Ladies' Lingerie, Children's clothes and alterations. Clients
fitted own address if preferred. Best work, with West End experience. RIVER-
side 3321, or write J. GRAY, 265 King Street, Hammersmith.

MISS ESTELLE W. STEAD

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

Reculver Lodge, Guest House, is CARRYING ON.

Beltinge is officially a Safety Zone.

So come to Reculver Lodge, Beltinge, Herne Bay, and find strength to
take you through these days of Strain and Stress.

Phone—Herne Bay 750.

Fees from 2½ guineas

BOOKS RECOMMENDED FOR STUDY

	Price Post Free		Price Post Free
Spirit Teachings—Stainton Moses ...	5/-	The Unbroken Melody of Life—John G. Findlay	5/4
More Spirit Teachings—Stainton Moses ...	1/8	Proof—Rev. V. G. Duncan ...	6/6
Pearls of Great Price (Extracts from Spirit Teachings) ...	7d.	Experiences with Mediums—J. Arthur Hill ...	8/-
Evidence of Personal Survival from Cross-Correspondence—H. E. Saltmarsh ...	3/10	On the Edge of the Etheric—Arthur Findlay ...	3/10
Evidence of Purpose—Zoe Richmond ...	3/10	Raymond, Revised—Sir Oliver Lodge ...	7/6
Hypnosis: Its Meaning and Practice—Eric Cuddon ...	3/10	Survival of Man—Sir Oliver Lodge ...	2/4
Evidence of Identity—Kenneth Richmond ...	3/10	Life Beyond Death, with Evidence—Rev. C. Drayton Thomas ...	4/-
Death is NOT the End—B. Abdy Collins ...	3/10	Polyglot Mediumship—E. Bozzano ...	5/6
The Yoga of Christ—W. H. Evans ...	2/2	Discarnate Influence in Human Life—E. Bozzano ...	9/-
The Road to Immortality—Geraldine Cummins ...	6/6	Guide to Mediumship—E. W. & M. H. Wallis	7/-
Beyond Human Personality—Geraldine Cummins ...	6/6	The Other Life—Rev. H. D. Wilkinson, M.A.	3/10
The Childhood of Jesus—Geraldine Cummins	5/5	There is no Death—Florence Marryatt ...	3/10
When Nero Was Dictator—Geraldine Cummins ...	11/-	'Twixt Earth and Heaven—Annie Britain ...	7/-
The Great Problem—Dr. G. Lindsay Johnson...	9/-	Ask the Spirits—David Gow ...	5/4
Psychic Certainties—H. F. P. Battersby ...	5/4	The Blue Island—W. T. Stead ...	4/10
Researches into Spiritualism—Sir Wm. Crookes ...	3/10	After Thirty Centuries—F. H. Wood ...	4/10
Man's Survival After Death—Rev. C. L. Tweedale ...	11/-	Ancient Egypt Speaks—F. H. Wood ...	4/-
The Psychic World—Hereward Carrington ...	13/-		
No More Tears—A. Stuart ...	3/10		
How to be a Medium—W. H. Evans ...	6/4		
Human Personality and its Survival of Bodily Death—F. W. H. Myers ...	4/6		
Our Life After Death—Arthur Chambers ...	2/9		
Our Self After Death—Arthur Chambers ...	1/9		
When We Wake—Collyer & Dampier ...	4/-		
The Philosophy of Religion versus the Philosophy of Science—A. Eagle ...	5/6		
Personality Survives Death—Lady Barrett ...	8/-		
The Last Crossing—G. Osborne Leonard ...	5/5		
Talks with Spirit Friends, Bench and Bar—By a Barrister-at-Law ...	8/-		
Post-Mortem Talks with Public Men—By a Barrister-at-Law ...	3/10		
Autobiography of Two Worlds (Topsy's Book) Norman Swaine ...	2/11		

THE L.S.A. BOOKLETS

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

1. Human Survival and Its Implications—Helen A. Dallas.
 2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
 3. The Physical Phenomena of Spiritualism—Stanley De Brath.
 4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
 5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.
- Transition—Major C. H. Mowbray ... 1/1
 The Functions of Life—Stanley De Brath ... 7d.
 The Soul as the Real Person—Stanley De Brath ... 1/1
 The Conduct of Psychic Circles—Leigh Hunt... 3½d.
 History of the Bible—S. De Brath ... 7d.
 Objections to Spiritualism Answered—Helen A. Dallas ... 1/2
 The Bridge of Death—Helen A. Dallas ... 2½d.

All prices include postage.

Cash with Order to **L.S.A. PUBLICATIONS Ltd., 16 Queensberry Place, London, S.W.7**

X

A Sensational Claim

ALCHEMY

REDISCOVERED AND RESTORED

by *A. Cockren*

This book presents a sensational claim in non-sensational language. Mr. Cockren's story is a remarkable one. A practical chemist in an advisory capacity to London hospitals, he has laboured for many years to rediscover the lost secrets of the Alchemists—the various medicinal elixirs containing the vital principles, or “vitamins,” of metals and the Alkahest of the Philosophers, which breaks down metals into their original bases and renders it possible to change the nature of a metal—for instance, mercury into silver and silver into gold. Every experiment, in fact, claimed by the ancient Alchemists from Hermes Trismegistus, Lully, Paracelsus, etc., Mr. Cockren claims to be able to reproduce. Every student of the occult must read this book, and medical men will find themselves well repaid by a study of its pages, since if all Mr. Cockren claims is true he has achieved the greatest advance in medicine for a hundred years.

RIDER

6/-

X