

# Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED  
IN  
1881

Editor :  
GEORGE H. LETHEM.  
Assistant Editor :  
Dr. NANDOR FODOR.

Past Editors :  
Rev. W. STANTON MOSES, (M.A. Oxon.)  
EDMUND DAWSON ROGERS.

E. W. WALLIS.  
DAVID GOW.

No. 2777. VOL. LIV.

(Registered as

FRIDAY, MARCH 30, 1934.

a Newspaper.)

PRICE TWOPENCE

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

PRINCIPAL CONTENTS

The Easter Story. By Mrs. St. Clair Stobart	193-4-5	Malachi's Social Mission. By Godfrey Burchett ..	201
Seer's Psychic Adventures. By Miss Jacqueline ..	196	"Resurrection Germ" .. .. .	202
Reading Closed Letters .. .. .	197	Occult Aspect of Music .. .. .	208
Table-Turning Perplexities (Letter) .. .. .	199	"Power's" Tour .. .. .	203
The World's Greatest Story .. .. .	200	Mediumistic Limitations. By W. H. Evans ..	204

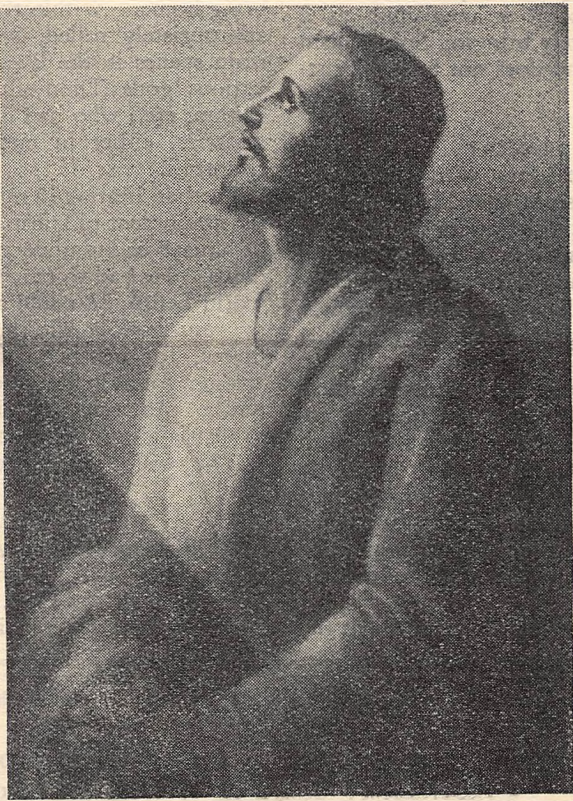
## THE EASTER STORY

### A RESTATEMENT IN THE LIGHT OF THE MYSTERY RELIGIONS OF ANTIQUITY

By MRS. ST. CLAIR STOBART

EASTER is the most important Festival of the Christian Churches. Has it any significance for Spiritualists? Many Spiritualists affirm that they are independent of Christianity, and can very well do without it.—"Christianity," they say, "is at best only holding out a hope of future life based upon the supposed happenings to Jesus at the Resurrection, whereas Spiritualism *proves* survival. Why, then should we worry our heads about Christianity? Let us get on with our Spiritualism and obtain all the proofs of survival possible. If Jesus had never lived, our Spiritualist beliefs would not be weakened. We are independent of Christianity."

But are we? As far as the question of survival is concerned—yes. But I am interested in the subject of Religion. And I hold that Christianity is a religion, and that Spiritualism, though it is an essential ingredient of all religion, is not in itself a religion. We can be excellent Spiritualists and yet have no sense of religion at all. Further, I hold that religion is essential for the welfare of society, and that, for the



Western world, it is Christianity that stands for religion. What, then, we ask, is Christianity? Many answers could be given to this question, but we must generalise. First then, there is the official Christianity of the Churches. This entails profession of belief in vicarious atonement, in miracle and supernatural occurrences; belief that in the person of Jesus the laws of the Universe were uniquely set aside; that the Bible, both Old and New Testaments, is verbally inspired from cover to cover, and that revelation ceased when the last word of the last book of the Bible was written.

On Easter Sunday, the Churches will be celebrating the festival of the Resurrection of Jesus—who was, it is said, the first-born from the dead. Because Jesus rose from the dead and in His physical body, He in some mysterious way made it possible, but only possible, for us similarly to rise from our graves at a given signal.

We really need not discuss this, for we Spiritualists know that Survival is either a law of Nature, or it is not—and that if it is, as we believe, a law of the Universe, then we shall all

"The Living Christ." See page 195)



survive death, whether we want to or not, and whether Jesus ever lived or did not live.

But we come now to another category of Christians. Many Spiritualists who had given up belief in Christianity, because they could not accept the miraculous elements therein contained, are now able to comfort themselves with an interpretation of the Gospel which leaves the main story intact and entails no strain upon their credulity. All the events and phenomena recorded in the New Testament, and indeed in the Bible generally, appear reasonable and believable in the light now thrown upon them by our Spiritualist knowledge. And this body of Spiritualists, those who accept an historical basis, can conscientiously continue to call themselves Christians. They are, in effect, Christian-Spiritualists. And with these, we are not at the moment concerned.

But we are concerned with those whose faith in the historicity of the Christian story has been shattered by assertions that "there is no historic foundation for Christianity, but that it is founded on sand." A definite pronouncement has recently been made by a prominent Spiritualist that "there is no basis for the beliefs of Christianity."

I shall suggest that the beliefs of Christianity reach back so far into the remote regions of history that their historic origin has been overlooked by superficial observers in our busy world of to-day.

Now, the instinct for Religion is so strong within the human heart that some people who have felt conscientiously obliged to abandon Christianity, on account of its supposedly sandy foundation, are consoling themselves with the idea that Spiritualism is a religion and will provide them with all the satisfactions of religion. With these people again, I am not concerned. They are immovable in their belief that Spiritualism is a religion, and they are happy in their belief, and if they can make of it a religion—more power to their elbow!

The people with whom I am concerned are those who realise that, though Spiritualism can and does give us assurance of a future life and brings us consolation in bereavement, it does not take the place of religion. They realise that we can be first-class Spiritualists and yet continue for ever without religious experience. And for those who feel like that—if the Gospel story is unfounded, the Spiritualist interpretation of it is unavailing as a corrective to unbelief. It is merely bringing Spiritualism into a discredited Christianity, and does not bring Christianity into Spiritualism.

#### A WILDERNESS OF UNBELIEF

These people feel they must be honest with themselves, and they are, in the religious sense, stranded high and dry in a wilderness of unbelief, whilst thirsting for the spiritual refreshment which comes to those who believe in the possibility of communion with the *Divine*—a very different thing to communion with our friends—in a sphere which lies outside and beyond the ordinary psychic experiences—which psychism, as such, does not contact.

To any Fellow-Spiritualists who may, through much heart-searching have reached this stage of Christian unbelief, may I now suggest a view of Christianity which will enable us to refind in that religion the historicity without which we feel unjustified in claiming it as a religion worthy of honest intelligent folk to-day. For now that we can interpret the Christian story spiritualistically, it is just this supposed lack of historical foundation that troubles us.

The iconoclasts who are attempting to batter down the

Christian ramparts lay great stress upon the fact that Jesus had been preceded in history and in tradition by other so-named "saviour-gods." And these iconoclasts further say that if Jesus existed, He was only a much over-rated itinerant preacher whose teachings were not original but who obtained notoriety by the manner of His death. At the best, He was only one of a series of saviour-gods who had, either in fact or in tradition, imposed themselves throughout the ages upon a credulous world.

Now, half a truth can be more misleading than a lie. This assertion concerning other saviour-gods is true, but it is only a portion of the truth which remains to be told if we would truly evaluate Christianity.

#### SAVIOUR GODS

Let us, then, investigate this business of saviour-gods and see what light, if any, can be thrown upon our Festival of Easter. To do this, we must remind ourselves of the religions other than the Jewish which had prevailed and which still prevailed at the opening of the Christian Era.

As Steiner tells us in his *Christianity as Mystical Fact*, the Buddha story and our Gospels were not written as historical biographies. Most trustworthy authorities to-day affirm the belief in the person of Jesus as an historic fact, and it is not worth while here to waste time discussing a recognised fact. But the source of much of the Christian story is to be found, not in outer physical history, but in the Mystery traditions. All over the world, in Egypt, Greece, Rome, in our own Britain—in addition to what were known as the "Oracles," to which the people resorted (as our people to-day resort to spiritualist seances), there were the Mystery temples for those who sought a deeper knowledge, who sought, beyond the psychic phenomena provided by the Oracles, for Initiation into the higher spiritual truths.

Initiation was no light undertaking. The seeker after mystic truths underwent lengthy and severe trials of personal fortitude and endurance. In addition, he studied such of the arts and sciences as were calculated to train his judgment and his reason, to try to understand the nature of God, of the spirit-world, and of his own obligations to God and man, and to develop himself spiritually to be worthy of the higher communion.

Now here comes the point which I want specially to bring home. Within these Mystery temples, as they were appropriately called, were enacted cosmic dramas, the main scenes in the lives, deaths and resurrections of the various gods (Dionysius, Orpheus, Osiris, Isis, Adonis, Mithra, etc.) who had figured as prophets, as teachers, as saviours, either in fact or in tradition in the various countries.

Further, bearing in mind that the aim of the Initiate was the attainment of spirituality, the desire to be born again, he himself had to undergo trials which brought him near to death. He had to crucify the flesh. He had to die to the world before he could reap the reward of a divine birth or resurrection within. And in the enacted passion-drama, for instance, of the resurrection of Osiris, the Initiate foresaw the promise of his own triumph over death. As truly as Osiris lives, shall he live; as truly as Osiris is not dead, shall he not die.

You will notice here the similarity to the Christian idea.

#### THE VIRGIN-BIRTH

A Mystery play, as Angus puts it, was a religion of redemption which sought to remove estrangement between Man and God. It was clearly understood that for the dramas enacted in the Mystery temples, an *esoteric*

**ÆOLIAN HALL**

NEW BOND ST.  
LONDON, W.1.

**"POWER"**

THROUGH  
MRS.

**MEURIG MORRIS**

SUNDAY SPIRITUAL SERVICES: 6.30 p.m.

Doors Open 6 p.m.

ADMISSION FREE.

President: LAURENCE COWEN.

Vice-President: General Sir P. HOLLAND-PRYOR, K.C.B., C.M.G., D.S.O., M.V.O.

**MEMBERSHIP WITH RESERVED SEAT AT SERVICES 10/6 PER ANNUM**



and symbolic interpretation was intended. The drama enacted in temples dedicated to Osiris, for example, was the story of his death and resurrection. "If," says Steiner, "we could look into the temple of initiation in which people underwent the transformation into Osiris, we should see . . . that Man, who proceeded from the Father, was to give birth to the Son *in himself*."

Now, please mark this: The Soul is the Mother who is able to conceive the God by Nature. It is the birth of the Divine. And please give special notice to this extremely important fact: The Son appears to be born of a Virgin, the Soul having seemingly given birth to him without physical impregnation. All her other children are conceived by the sense-world. Their Father may be seen and touched . . . having the life of sense. The Divine Son alone is born of a Virgin, begotten of the hidden eternal Divine Father himself ("begotten of the Father before all worlds").

This symbolic drama was enacted in all the Mystery temples in commemoration, variously, of the various deities or canonised spirits who were in their respective countries objects of worship. No wonder, then, that in the stories and traditions of the various saviour-gods, the virgin-birth, death and resurrection are features common to all. No need here for sarcasm, but for the deeper knowledge of religious history.

#### THE STARTING POINT OF CHRISTIANITY

The early Christians, could and did accept Christianity not because it was new or unique, but because they were able to read into it an idea of universal significance. The "Word" was made flesh in Jesus, and the *inner* meaning of the manner in which the Word was made flesh was given in all the ancient cosmogonies.

"The Cross of Golgotha," says Steiner, "gathers together in one fact the whole cult of the Mysteries of antiquity."

We find the Cross first in the ancient cosmogonies. At the starting point of Christianity, it confronts us in an unique event which has supreme value for the whole of mankind. It is from this point of view that it is possible for the reason to apprehend the mystical element in Christianity."

"Christianity," he continues, "as a mystical fact is a milestone in the process of human evolution; and the incidents in the Mysteries with their attendant results are the preparation for that mystical fact."

St. Augustine, who was himself half a Pagan—his father being a Pagan, though his mother was a Christian—and a believer therefore in the Mystery doctrines, "was brought to belief in Christianity by realising, not that there was in it presented something altogether new and unique, but because, on the contrary, he realised that in Christ Jesus had been revealed in outer historical fact that which the Mystic had sought in the Mysteries through preparation."

You remember the significant utterance of St. Augustine on this point? He said: "What is now called the Christian religion, already existed among the Ancients and was not lacking at the very beginnings of the human race. When Christ appeared in the flesh, the true religion already in existence (in the Mysteries) received the name of Christianity."

Did not Paul say of himself and his fellow-disciples that they were "Stewards of the Mysteries"? And is it not true what was said by Sallus, namely: "If the truth about the gods were taught to all, the unintelligent would disdain it, from not understanding it, and the more capable would make light of it. But if the truth is given in mystical veil, it is assured against contempt and serves as a stimulus to philosophic thinking."

#### FOLLY OF BELITTILING CHRISTIANITY

This is a tremendous subject, and I have very inadequately adumbrated its import for those who still desire to call themselves Christians. But even so, cannot you perhaps dimly perceive the crass folly of belittling and

of condemning Christianity *because* it did not come to the world as an isolated bolt from the blue—but was, in imperfect form, the inheritance of truth which had been present as religious instinct in the minds of all who had devoted themselves to spiritual things from the earliest ages?

We have nothing to be ashamed of in our Christianity. *Interpreted by our present knowledge of psychic science, the outer facts recorded in the Gospel, whether historically accurate or not, are of veridical interest*, and the symbolism innate in the doctrine of virgin-birth and resurrection are of cosmic interest when detached from the grosser and material interpretation which crept into the Churches, as the symbolic ritual of the Mystery temples gave way to the democratic assembly of all and sundry within the altar rails.

Need for the crucifixion of the flesh, as preparation for the resurrection of the soul—this is a truth which as a golden thread has run through all the Mystery religions of the past. And this truth is at the heart of Christianity.

#### LAST LINK IN CHAIN OF MYSTERY RELIGION

In answer, therefore, to the question: What is Christianity? I would say: Christianity is the latest, but probably not the last link in a chain of Mystery religions—and all religion worthy of the name is mystic; in a chain of religions which have ever sought to lift man from the fogs of earth to the serene and pure realm of the Divine.

And, so far from resenting the thought that Christianity has much in common with the religions which preceded it, should we not rejoice to know that, when historically studied, our Christianity inherits all the truths essential to religion; and that, if we reject Christianity, we must similarly reject all the religions of the past?

Indeed, if Jesus had never lived, we should have had to invent Him, as the essential nexus between the old and the new.

Some of our Spiritualist friends would have us substitute for the eternal mysteries of religion the crude phenomena of Spiritualism. I am a Spiritualist; but for me, Spiritualism is only an ingredient of religion. Spiritualism without religion is psychism, and to reject religion is to reject all that gives to life beauty, serenity, peace and joy. And it is because the world is rejecting religion to-day that we are witnessing the present set-back to civilisation which threatens even the possible destruction of our race.

The role of the ancient Oracles, in giving evidence of survival to the multitude, is being filled to-day by Spiritualism. But the Churches hold the casket which contains the jewel of religion. Should not the Churches—purged of their inconsistencies and regarnished with modern and with ancient wisdom—be for us the Mystery temples in which seekers of the Divine could be initiated into the higher Mysteries and learn to interpret and act upon the eternal truths?

Crucifixion of the flesh, as preparation for the resurrection of the soul. Whether we are Spiritualists or non-Spiritualists, could not this well be our interpretation of the Christian Good-Friday and Easter Sunday?

[NOTE.—The above, in abbreviated form, is an address delivered by Mrs. St. Clair Stobart, leader of the Spiritualist Community at the Community service at the Grottrian Hall, London, on Sunday morning, March 25th.]

#### THE LIVING CHRIST

The beautiful picture of Jesus, reproduced on the front page, was painted "under guidance from Beyond," by Miss Berthe Valerius, a Swedish lady who was quite untrained in art. It was begun in 1856 and completed in 1896. The original, 10 ft. by 6 ft., is in a private chapel in Stockholm. The message of the picture was stated to be "the need for a belief in a *living* Christ *still* active for the world's upliftment." Copies in a variety of sizes can be obtained from the London Spiritual Mission, 13 Pembroke Place, London, W.2.



# SEER'S PSYCHIC ADVENTURES

## MISS JACQUELINE RELATES SOME STRANGE EXPERIENCES

**M**ULTI-COLOURED radiation from the human body has been perceptible to me ever since I can remember anything at all. The principal centre of radiation is the solar plexus, but there are also subsidiary centres such as the head, arm-pits, knees, throat, elbows, etc. The rays vary much in length, brilliance and colour in different persons and with those persons' mental, emotional, physical and spiritual conditions.

As a child I used to amuse myself "playing" with these colours when seated on somebody's knee. If a break occurred in the coloured radiation I used to say "There's a big hole there." My rather unusual ability to see this coloured radiation has not always been a source of pleasure to me. On one occasion, when about four-and-a-half years of age, I got into serious trouble with my father on account of it, when a "soi-disant" Methodist minister with a great power of oratory came to our neighbourhood to conduct a series of camp revival meetings. The Minister stayed in our house and I took a childish dislike to him. I refused to be nursed by him and when asked why I refused, I replied: "There is nothing to stand on."

What I meant was that his colour rays did not extend to his feet as they did in the case of those persons to whose radiations I was accustomed.

Of course I was promptly punished at the time, though naturally I did not understand why, neither did I grasp the real meaning of the minister's deficient radiation and its blurred colours till years later. Events subsequently proved that although the man claimed to be both a Methodist minister and a doctor of medicine, he was neither. He was just an adventurer. He was arrested at my home and charged with some breach of the law, served a term of imprisonment and then went abroad. For this information and for the stories of how this man cheated and robbed my parents and the surrounding families, I am, of course, indebted to the older members of my family.

### LOSS OF RADIATION AT DEATH

Although I have been present at the death beds of many people I have a great dread of dead human bodies—due, maybe, to some inherited instinct or possibly, to some childhood experience. It may be that the complete loss of radiation which occurs in the human body after physical death presents a very marked difference from the normal living appearance, or that, when a child, I was exposed to the shock of having this startling difference brought injudiciously and unwittingly to my notice by being shown the body of a little school-mate who died through an accident in the playing field.

I remember, young as I was, being shocked to notice that no rays were visible from the poor dead body. Observing this was decidedly of use later on, as, when I was about twelve years old, I was asked by a fellow-pupil of my school if I would see her dead mother in her coffin. I declined at first, but finally gave in to my little friend. On the day before the funeral we two children entered the bedroom where the body lay in the coffin on trestles.

The coffin was completely open. On entering the room, I was conscious that I was not distressed as I had been in the case of my dead playmate, and I walked up to the coffin and looked inside. I saw there was still faint colour around the body and turned to my little friend and said: "your mother is not dead—I can still see colour." My friend repeated my words to her "grown-ups" and I was promptly sent home. Of course, I was duly reproved by my parents so soon as they heard the story. The next day, when the undertaker was putting the lid on the coffin, the woman inside moved. She was put to bed and lived two more days.

Although the law and the higher intellects naturally frown on so-called fortune-telling, a few things do happen

which rather make one think. A cynical friend of mine says that the sensitive of to-day is the fortune-teller of yesterday, and the fortune-teller of yesterday is the witch of the day before!

### POLICE SUPERINTENDENT AND FORTUNE-TELLER

When I was about eighteen years of age, I made the acquaintance of a fortune-teller who would certainly, in the old days have been burned as a witch. Being interested in social work, I went to stay in the house of a Police Superintendent in a small town in Cheshire. I was very kindly allowed to come into touch with the prisoners, which gave me an opportunity of studying the various types.

The Superintendent's daughter and I had been at school together and were great friends. In the town was an old woman who was locally famous for her fortune-telling; and one day the Superintendent, for apparently no reason whatever, said to the daughter in my presence: "The old fortune-teller will be getting into trouble."

Louise, the daughter, puzzled over her father saying this to her. She decided that it was her father's intention that she should warn the fortune-teller. That night Louise and I went secretly to the fortune-teller's house in a very poor part of the town. The woman lived in one room, in a house propped up by timber to prevent it falling down. Her room was fairly large and more than fairly dirty. She herself was old and bent. Her clothing seemed to be mostly an old and faded Paisley dressing-gown. Her stockingless feet were encased in old and dirty leather slippers. Amid the general squalor we noticed a witch-glass, a whole row of crystals, a black cat and even the conventional cauldron on the hearth. A pack of cards lay on the dirty table and glass jars, containing what looked like herbs, stood on a shelf. Louise tactfully delivered her warning.

The police searched the premises a few hours later, but no "evidence" was found. Louise was right—her father *did* wish to warn the woman.

The story behind all this is that many years before, the Superintendent, then a young constable, went to see the fortune-teller privately. Among other things, she warned him that on a certain date he would be attacked by ruffians and be in danger of losing his life by drowning. On the night of the day indicated, the young constable was attacked on the banks of a canal, and thrown into the water. Fortunately, he had been so impressed by the prediction that he told the sergeant of the beat about it. The sergeant was due to meet the constable at a certain time on the banks of the canal, but something seemed to urge him to go earlier. He was just in time to save the drowning constable.

One of the most interesting things which has happened to me in my work as a Medium is a case I am still unable to explain. I cannot even find a name for it. I can only tell the story and leave it for wiser heads to explain and classify.

I gave to a man a sitting which was quite satisfactory to him until toward the end, when I heard clairaudiently a full name, profession, country of residence, number and sex of children and much other detail. My sitter denied all knowledge of these subjects and I felt rather disappointed. He then left and I was immediately asked to take another sitter. Something urged me to try the clairaudient information on the newcomer. It fitted perfectly. At the time I got the information he was actually telephoning asking for an appointment.

I was, thanks to guidance from the other side, able to save this sitter from being blackmailed for a large sum of money. It was a question of some letters. My psychic "impression" told me to tell him to wait till a certain hour on a certain day, and meanwhile to do nothing. At the exact hour on the day indicated, the would-be



blackmailers voluntarily gave up the letters for the sum of £50 instead of the thousands originally demanded.

#### HELPING THE POLICE

On one occasion I had the privilege of being of assistance to the police in a well-known murder case. In those days, I was a member of a Spiritualist Church in North London. At a meeting in the Church one Sunday evening, during the clairvoyant descriptions, I noticed a spirit-form in uniform building up near two men who were seated in the row in front of me and slightly to my right. I looked at the two men and judged that they were probably police officers. The spirit-form resembled the portrait of a murdered man I had seen that morning in the papers and I thought at first that it was just my subconscious mind at work. The spirit-form continued to present itself and I asked it mentally what I could do. I was suddenly "projected" into a country scene and realized that there was some connection between the spirit-form and the place in the country.

As we were filing out of church, one of the men said to me, apparently referring to the clairvoyant descriptions, "Isn't this drivel?" I replied "Yes, some of it may be, but would the X murder have anything to do with you?" He was evidently astonished and asked me to go outside to be alone to talk. The two men and I went outside and I described the spirit-form. They identified the spirit as resembling the victim of the murder and said that they had been investigating that afternoon at a place very like the country scene I described. I then told them that the impression I got from the spirit was that if further search were made at the place described, evidence would be found sufficient to warrant the arrest of two men within three days. Apparently the information given by the spirit was correct, as on the following Tuesday two men were taken into custody.

To get away from an atmosphere which has become a trifle morbid, let me relate one or two of the amusing things which have happened to me.

Once I was taking the week-end service at a Church in the provinces and was about to open the class for instruction in psychometry, when an old lady asked me if it was true that, when sittings are held in the dark, the Medium sometimes steals the articles placed on the table. Of course I assured her that it was not true; then she said "Do you have your sittings in the dark?"

"No," I said, "but I don't like the light too bright."

"Oh," she replied, "then I'm not coming."

At another time I found myself at a so-called open circle in a Church in one of the poorer parts of London. The members are distinguished more by their earnestness and faith than by their education. After sitting in silence for some time, a man stood up in the dim red light and exclaimed: "Look! all you folk, what d'yer see?" Nobody answered. The man then said: "Don't you know who I am? I'm the General." A sympathetic woman in an awed whisper enquired: "General Booth?"

"No," snapped out the man in a resentful tone, "'Aig."

[NOTE.—Miss Jacqueline is to lecture at the L.S.A. on Wednesday, April 11, at 5 p.m., on "Human Radiations" and to give demonstrations.]

#### BROADCAST TALKS

Professor C. D. Broad wound up the series of broadcast talks on "The Unknown" last Friday night. His view was that the case for telepathy, clairvoyance and prevision is strong; and that the case for physical phenomena, such as materialisation, levitation and movement of objects without contact, is weak. He admitted that, in regard of some mental phenomena, the hypothesis of human survival provided the easiest explanation; but often it had been proved, he said, that the easiest explanation was not the correct one.

It is announced that during April and May a new series of broadcast talks are to be given, one each by a Unitarian, a Spiritualist, a Theosophist, and a Rationalist. Mr. Ernest Oaten will speak on Spiritualism on Friday, April 13th, at 7.30 p.m.

## READING CLOSED LETTERS

### REMARKABLE PHENOMENA DESCRIBED IN JUDGE DAHL'S NEW BOOK

IN the March number of *Zeitschrift für Parapsychologie*, Leipzig, Dr. Gerda Walther, of Munich, draws attention to a new book, *Død, Hvor er din Brodd?* ("Death, Where is Thy Sting?"), by Judge Ludvig Dahl, whose first book, *We Are Here*, was much appreciated by English readers.

In his new book, Judge Dahl gives a further account of the continued mediumistic development of his daughter, "Frau Ingeborg," who—as will be remembered—is controlled by the spirits of her two deceased brothers, Ludvig and Ragnar.

A special feature of this lady's mediumship is the reading of closed letters and dictating of replies. This has been so successful that hundreds of letters are sent to the Judge, seeking for information on matters of business, of health, or of spiritual matters. Judge Dahl locks them away unopened and during a sitting lays them—still unopened—before his daughter when she is entranced. Her brothers thereupon give the necessary reply either by word of mouth or in writing by the hand of their sister.

In order to convince himself that there had been no deception, one enquirer not only wrapped his missive in various layers of envelopes and paper, each of which was separately sealed, but wrote his suggestions in a code which he himself invented for the purpose and which no one else could possibly know. Nevertheless, his three questions were read through all their wrappings and correctly replied to by Ludvig.

On another occasion it was Ludvig who employed a code. An intimate friend of the family died suddenly, whereupon Ludvig pointed out that if his father would put together the second letter of each word in a message that he, Ludvig, had dictated to his mother the week before, he would find that this death had been accurately foretold therein.

In January, 1931, Judge Dahl suffered considerably from an inflammation of the ear. He was told at a sitting to dip a small piece of indiarubber sponge in boiling water and then to place it, together with a medical forceps, on a glass dish by his bedside when he went to bed. He fell into a doze and when he awoke he noticed that the minute piece of sponge was missing and also that the upper portion of his nasal passage felt obstructed. This latter sensation passed; and two days later he received from Frau Ingeborg, who was away on a visit, a letter containing the missing fragment of sponge carefully wrapped in tissue paper. She said that it had been dropped into her lap at a sitting the night before and that Ludvig had told her to send it back to their father, "who," he declared, "is hunting for it all over his bedroom, with Mother"; which was precisely what was taking place at the time.

## WESTBOURNE PARK BUILDING SOCIETY

for the lowest  
and most attractive terms  
to house purchasers  
(In London and the Home Counties)

WRITE FOR PROSPECTUS L.A.4.

To the Secretary, George E. Jeffries, F.I.S.A., Westbourne House,  
**WESTBOURNE GROVE, LONDON, W. 2.**



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

### ARCHBISHOP AND THE RESURRECTION

Sir,—May I place an interpretation upon the words of the Archbishop of York as contained in His Grace's letter to Mr. Tweedale? (LIGHT, March 16.)

I suggest that he was intending to convey that the evidence for the resurrection appearances of our Lord Jesus Christ would not of itself have convinced him had he not had an inner and prior conviction of the righteousness and love of God. This is not the same thing as disbelief. It would seem that in the Archbishop's opinion, faith is all important, and reliance upon evidence to be deprecated as implying a failure of faith.

CHARLES THORNTON.

\* \* \*

### "IN LARGER MEASURE"

Sir,—After reading Mr. Findlay's *Rock of Truth* I laid it down feeling and saying, with Mary at the Sepulchre: "They have taken away my Lord, and I know not where they have laid Him." There may have been, probably were, at different times in the world's history sixteen crucified Saviours, but that does not affect the main question. Jesus Christ was unique in that the Spirit of God dwelt in Him in greater measure than in anyone in human form—before or since. At His baptism, the Spirit—the Christ—descended upon Him in a larger measure than has yet been bestowed upon any other being.

That He partook of the nature of man cannot be doubted and He Himself alluded to Himself as "Son of Man." He repeatedly addressed His disciples as "brethren" and He was born to earth of human parents—as I see it—to set an example to humanity. Where would the world have been now but for His teaching? No doubt in the multiplicity of Churches error has crept in—serious error in many cases—and the outward visible sign, alas! is substituted for the inward spiritual grace which is so sadly lacking—yet where would we have been but for the teaching of Christ contained in the Gospels? Where would our charities, movements for the benefit of the less fortunate members of the human race be to-day, if the precepts and Spirit of Jesus Christ had not taken control of the hearts and minds of those who follow Him, albeit afar off?

Apart from mistranslations, debateable happenings, and many other seeming difficulties, one thing stands clear—Jesus Christ is ever the same—yesterday, to-day and for ever, and His reign in the hearts and minds of men shall have no end. (MRS.) R. W. ELLIOT ARMSTRONG.  
Sydney, Australia.

\* \* \*

### TEACHINGS FROM THE OTHER SIDE

Sir,—The writer, who received a theological education, having attended a Methodist Episcopal Theological Seminary, asked his spirit guides to explain to him the differences between the teachings of Imperator and the Vale Owen controls as to the number of spirit spheres, the final destiny of evil spirits, etc., and was told:

"The teachings received by Stainton Moses from Imperator and others and published in *Spirit Teachings* are absolutely accurate, as far as our own experience goes. And we know that Imperator was correct in stating that the secrets of the higher spheres may not be revealed to men. *The Life Beyond the Veil* must be viewed as allegorical and inspirational in nature, not as a literal description of scenes, incidents and scenery of actual spheres. It is not permitted to give such to men. There is much that is both true and uplifting in the teachings in the *The Life Beyond the Veil*, and they are helpful and may be read with profit in the light given above. But to view them as orthodox Christians view the Bible, i.e., as literally and verbally accurate revelation is erroneous, and leads

to error. Wherever there is a conflict between *Spirit Teachings* and *The Life Beyond the Veil*, follow *Spirit Teachings*.

The foregoing is submitted in the hope that it may benefit others as it has the writer.  
Venice, California, U.S.A.

GEO. BRASHEARS.

\* \* \*

### SPIRIT TEACHINGS

Sir,—Some of the most impressively interesting and instructive instances of inspirational mediumship at the present day are to be found in Miss Geraldine Cummins's *Scripts of Cleophas*, and following automatic scripts; the trance addresses of "Power," through Mrs. Meurig Morris; and of "Zodiac," through Miss Winifred Moyes; and those transmitted by the lady "Nona" through the niece of Dr. F. H. Wood, Mus. D., the recorder. These may be fitly studied in conjunction with *Spirit Teachings* as incorporated in the automatic scripts of the late Rev. W. Stainton Moses, M.A. (Oxon.), and are entitled to be considered as classical works worthy of the most careful study by all students, bearing as they do respectively in their teachings the stamp of truth and dependency.

Few if any who have either read or listened to such modern inspirational revelations can doubt the high quality thereof, enforcing and supplementing much of earlier inspirational work of others gifted in similar manner. Though great diversity of mode and style of diction is noticeable, as might naturally be anticipated from individualised human souls dealing with different aspects of knowledge gained in the course of their evolution, they are in unison on main points of their teachings.

THOMAS BLYTON.

\* \* \*

### THE A.B.C. OF SPIRITUALISM

Sir,—LIGHT of January 5th has just reached me on January 30th and among the letters to the Editor I read that one of your correspondents objects to clairvoyant descriptions being given at Spiritualist services. He writes: "The value of the finest discourse is lost when followed by an exhibition of clairvoyance, for, after the mental effort in following a number of descriptions it is a matter of the utmost difficulty to remember even the leading points of an address, or to recapture a train of thought that may have been induced."

Surely the remedy for the objector is simple? Why take the trouble to follow the descriptions given, seeing that he is not interested in them? With my copy of LIGHT arrived a letter from England, which probably travelled by the same mail, as if in answer to the objection raised, so perhaps I cannot do better than quote a portion of it. The writer refers to a sister he had not heard from for many years until a few months ago, when she wrote to him. "L. is a great enthusiast on Spiritualism," he writes. "Apparently she thrives on it, and through her letters and messages about six weeks ago I went to a Spiritualist Church, the first Church I had been to since the War Church Parades. I go every Sunday night now and get a message and visitors every time. Where they come from I can't explain because I don't know a soul there, and I am a perfect stranger, but it is certainly a good pick-me-up, and after wireless I am willing to believe anything that comes from nowhere."

Whether the writer of this letter takes any interest in the addresses that he hears I am unable to say; and if he does not at present, I am sure the time will come when he will do so, judging from my own experiences.

*Spirit Teachings* tells us that Selfishness is a dire fault—probably the greatest that man has inherited, and if the time should come when I can say I have conquered it, I shall have to thank clairvoyant descriptions and messages—the A.B.C. of Spiritualism. "VOGELFONTEIN."  
South Africa.



## TABLE-TURNING PERPLEXITIES

Sir,—Dr. E. H. Worth's letter to *LIGHT* (March 16th) is interesting and supports the view which I hold about such phenomena as table-turning, ouija, etc., a lot of which, I think, is due to subconscious mental activity of one form or another, the communicating instrument, whether it be a table or a tumbler, being moved by unconscious muscular action.

To support this theory, I have a whole host of evidence to hand. First, very little is ever communicated that one or other of the people present in the room (not necessarily at the table or the ouija board) do not know or have not known at some particular time. The case of Dr. Worth's house being described to him while he was in the room does not prove the fact that unseen and higher intelligences had been brought into operation, because he presumably knew what his own home was like and thus was himself, sub-consciously, the control.

The other successful sitting described by Dr. Worth is of a far more interesting and baffling nature and ought to merit the attention of everyone interested in the subject of Psychical Research.

I have personally come across two cases of prophecy by means of these phenomena, one of which was very striking and occurred many years ago at a home circle. My father was the control and described accurately a letter which my mother (who was present at the sitting) was going to receive, giving details of the sender, her reason for sending it, the day it would arrive and the contents.

Like Dr. Worth, I feel that it is most aggravating and perplexing to find such a mixed lot of data at my disposal.

I have proved by demonstration at private sittings that it is possible to will the control to spell out certain words. This fact should be borne in mind by Spiritualists who practice table-turning and use a ouija board and think that the smallest triviality and the most banal messages are actual communications from Etheria.

Personally, I am convinced that the Spiritualist explanation of most phenomena is the most logical of the available hypotheses, but I am sure that in most cases table-turning and its attendant phenomena can more easily be explained by the subconscious mind.

JOHN L. GARDNER.

Combermere, Wellington College, Berks.

\* \* \*

## THE ROSEMARY LANGUAGE-TESTS

Sir,—Mrs. Isabel Emerson, in her translation of Dr. Servadio's review of Signor Bozzano's essay on Spirit-Identification, refers to "the Egyptian written by Rosemary." May I correct this by pointing out that all Nona's language-tests are *spoken* through Rosemary? Nona has occasionally drawn hieroglyphics, but the answer quoted by Signor Bozzano, "*anikh-u-en p'a'a'si-man*," was spoken as an immediate answer to Mr. Howard Hulme's question, also in Egyptian. The process is fully discussed in my booklet, *A Challenge to Sceptics*, and I now make this correction because *written* Xenoglossis (use of a language unknown to the medium) involves a different method of contact from that of *spoken* Xenoglossis, and students might be led astray by the phrase as translated by Mrs. Emerson, to whom I am much indebted for having drawn your readers' attention to Signor Bozzano's interest in the Rosemary mediumship.

This particular test was applied at Mr. Hulme's suggestion. He prepared a question to Nona in Egyptian, posted it to me with instructions how to pronounce it, but no hint as to its meaning. Rosemary was not told anything about it until after Nona had given the above answer, which, though different from the reply Mr. Hulme expected, was an informative comment on his original question. These ancient Egyptian language-tests have now reached the high total of 220.

(Dr.) FREDERIC H. WOOD.

## BYGONE WONDERS

## REPERCUSSION FROM A PHANTOM

THE community of sensation which exists between the Medium and the ectoplasmic forms is a well-established fact. The Medium might suffer a bruise if the ectoplasmic terminals or forms are touched without warning. The ectoplasm may be driven back with the force of a snapped elastic band.

We also know from the experiments of Col. Rochas, Dr. Joire and Dr. Luys, in the exteriorisation of sensitivity (see *Encyclopaedia of Psychic Science*) that there might be some truth behind mediæval stories of repercussion between a clay figure into which the witch is sticking pins and the victim whom it is supposed to represent. If the sensitivity of a living being can be "anchored," as it were, in an inanimate object, sooner or later a rehearing will have to be granted to old stories of witchcraft and vampirism. As to the latter, will the severance of the silver cord of Ecclesiastes put an immediate end to interaction between the spirit-body and the material one?

The question is suggested by a very odd story in an old volume (March 1, 1873) of *The Spiritualist*. In a letter to the editor, Sir Charles E. Isham, a well-known public figure in early Spiritualism, wrote as follows:

"A striking example, apparently bearing on the phenomena of marks being transferred from spirit-hands on to their Medium, is given by the late Hugh Miller, the geologist. Several remarkable cases of apparitions in Scotland are to be found amongst his writings. This one is descriptive of a woman who died. A few days after the event she [an apparition] was seen passing behind some cows who were tied up in a shed; one of them kicked at her, striking her on the side; a shriek was heard, and she vanished. The body was at no great distance and still remained unburied; a mark was visible on the side of the corpse such as would be caused by the hoof of a cow."

Hugh Miller (1802-56) was a geologist and man of letters of considerable renown. Perhaps some reader of *LIGHT* might trace the original story above referred to in his writings.

\* \* \*

## HARVEY'S LIFE SAVED BY A DREAM

IN Aubrey's *Miscellanies*, a story is told of a remarkable escape from death of William Harvey, the discoverer of the circulation of the blood:—

"When Dr. Harvey, of the Physicians' College in London, being a young man (in 1597), went to travel to Padua, he went to Dover with several others and showed his pass, as the rest did, to the Governor there. The Governor told him that he must not go, but he must keep him prisoner. The Doctor desired to know 'for what reason? How he had transgressed?' 'Well, it was his will to have it so.'

"The packet-boat hoisted sail in the evening, which was very clear, and the Doctor's companions in it. There ensued a terrible storm and the packet-boat and all the passengers were drowned. The next day the sad news was brought to Dover.

"The Doctor was unknown to the Governor both by name and face; but the night before the Governor had had a perfect vision, in a dream, of Doctor Harvey who came to pass over to Calais, and that he had a warning to stop him. This the Governor told the Doctor the next day. The Doctor was a pious good man, and has several times directed this story to some of my acquaintance."

Miss Violet Burton, author of *An Artist in the Beyond*, has passed to the higher life. She was well-known as an inspirational speaker and teacher. The Rev. C. Drayton Thomas conducted the cremation service at Golder's Green on Tuesday, March 27th.



## Light

All communications for the EDITOR should be addressed "The Editor of *Light*, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3758.

New Subscription Rates (including postage)—12 months, 10s. 6d.; 6 months, 5s. 6d., or from Newsagents, 2d 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 3758). Telegrams: "Survival, London."

### THE MYTH THEORY

AN explanation of the Easter story advanced by Rationalists—amongst them by the late J. M. Robertson—is that it is based, not on the life and death and resurrection of a real person, but on Miracle-plays in which, at the Spring equinox each year, the "crucifixion" and "resurrection" of the Sun-god were portrayed. Even some Christian teachers have adopted this view—though, obviously, if accepted without reservation, it would mean the end of the claim that Jesus was a real historical person.

In *LIGHT* this week, Mrs. St. Clair Stobart puts forward another view—namely, that the truths taught in the ancient Mystery-plays were exemplified and focussed in the life, death and resurrection of Jesus. Thus a link is provided between the "Christian religion" which St. Augustine said existed before the time of Jesus, and the religion which came into being as the result of His after-death appearances and the missionary zeal of His Disciples.

This is a view which we commend to readers as well worthy of consideration; for, as Mrs. Stobart shows, it allows of a mystical interpretation being given to certain obscure parts of the Gospel records, whilst preserving the historicity of the main features, including the life, crucifixion and after-death appearances of Jesus.

### THE WORLD'S GREATEST STORY

NO story has ever equalled the Easter story in its appeal to the human heart, or exercised so great an influence on human life and character. The story, as found in the Gospels, tells how Jesus was betrayed to His enemies by one of His closest friends, how He was crucified and buried, and how, on Easter morning and evening, He reappeared to His Disciples so clearly and convincingly, that from that day they were certain He had triumphed over death and brought to them, and to the world, assurance of survival. There is little doubt that the Disciples who

saw Him knew it was not the physical body of Jesus they had seen, but that it was His body-spiritual; and when they preached "Jesus and the Resurrection" they knew full well and made it clear that the resurrection-body was distinct from the physical body. "It is sown a natural body, it is raised a spiritual body," wrote St. Paul; and, to make his meaning beyond doubt, he added: "There is a natural body, and there is a spiritual body." St. Paul apparently knew, as we know, that the natural body and the spiritual body exist together during physical life; and that when the natural body dies, the spiritual body rises from it, carrying the whole consciousness and personality forward into the new life.

The distinction between the natural body and the spiritual body, however, soon became obscured in Christian teaching, and remains obscured in some quarters even now, despite the illuminating and persistent testimony of modern psychic investigators; but it is being more and more recognised by enlightened Christian thinkers and teachers. Thus, in his, *Outline of Christian Theology*, Dr. William Clarke, Professor of Christian Theology in Colgate University, Hamilton, New York, wrote:

"Each human being's resurrection takes place at his death and consists in the rising of the man from death to life in another realm of life. The spirit does not rise thither alone, but whatever organism is needed for its use in that other life, the spirit receives; so that the man, complete in all that personality requires, stands up alive beyond the great change that we call death, having in the same hour died and risen again."

That we hold to be good Christian doctrine; it is also the teaching of Spiritualism based on long and patient observation of the facts of spirit-return.

For ages the Easter story, even in its obscured and materialised form, sustained belief in human survival and held out at least a hope of a better life beyond the grave—a hope on which tens of thousands of saintly lives were sustained.

In the nineteenth century, that belief and that hope were questioned and denied on materialistic grounds. They are denied still, and it is the chief function of Spiritualism to meet that denial with scientific proof that survival is a demonstrated fact and that the hope of a larger, better life beyond physical death is well-founded and dependent for its realisation only on the character and personality we take with us when we pass to the other side.

To the Spiritualist, as to the early Disciples of Jesus, *survival is a certainty*. The Disciples based their confidence on the return of Jesus and His assurance that "Because I live, ye shall live also." Spiritualists share that confidence and confirm it by their own experience of spirit-return.

In next week's issue, an interesting statement will be made regarding the progress of *Light* since the price was reduced from 4d. to 2d.



## MALACHI'S SOCIAL MISSION

[Malachi is named as the leader of the band of advanced spirits who wrote through the mediumship of the Rev. William Stainton Moses, M.A. (Oxon), whose name appears on our front page as the first of a list of distinguished past-editors of LIGHT. In "Spirit Teachings" and "More Spirit Teachings" (both obtainable from L.S.A. Publications) selected communications of Malachi and his associates are given, and it is from these that Mr. Godfrey Burchett quotes in the following article.—EDITOR.]

By GODFREY BURCHETT

RELIGIOUS doctrine was not the sole concern of the mission in which the spirits grouped with Malachi worked through the mediumship of Stainton Moses. They were charged to promote reform of the social life of mankind, and the first and chief object of this work was the social life of the nations in Christendom. The rules of right living for individuals as responsible for their conduct in its bearing on themselves and their neighbours are universal, but in Christian communities those rules have long been nominally accepted, and Christendom therefore gives the readiest example both of the right way of living in principle and of mankind's plain failure in the fulfilment of duty.

#### AN EXPECTATION BAFFLED

Some Spiritualists who have not read the teachings of Malachi and the spirits associated with him will confidently expect that they would preach Socialism and Prohibition. Socialism for people on earth is discussed in the spirit-world. Judge Dahl's niece Eva, who passed into that world at the age of three and grew to maturity there, talked about her interests, environment and experiences through her cousin Ingeborg as Medium. In a conversation on August 4, 1924, Eva said, "The great difference is that a far greater sense of co-operation prevails among us, and that makes our work so much easier, and there I think you could gain a lot by socialising. Ludvig says it is untenable" (*We Are Here*, p. 175) (Her cousin Ludvig, Judge Dahl's elder son in spirit-life, was drowned in a boating accident when he was a young man.)

Malachi condemned Socialism not because it is impracticable, but because it is wrong. "What you call Communism or Socialism is an evil, the full potency of which none of your statesmen at present realise. It is responsible for all the discontent which in the near future will vex the legislators of your country." (*More Spirit Teachings*, p. 31.) "Socialism, Communism, Atheism, Nihilism—different names for the same insidious malady—are on the increase in your world. Possibly these forces may be used for good when they have spent their powers, but at present they are wielded by the adversaries, who animate the principles of disorder in order to oppose our work." (*M.S.T.*, p. 32).

"You require a moderate stimulant for your daily work," Malachi said in his counsels to Stainton Moses about bodily health, "but that should be guardedly taken" because "temperance and moderation are what help us. We do not desire extremes. A body wasted by fasting is not in any way profitable, but neither is a body which is clogged and loaded by over-indulgence. The body should be strengthened with food, but you should not sit down" to serve as a Medium "until the food is assimilated." And "when the body is replete with food, the grosser spirits may be expected to be in the ascendant, and we are unable to operate." (*Spirit Teachings*, p. 44.) "No worse condition can be than that state of somnolence and torpor which follows on a plentiful meal during which stimulating drink has been taken. Such stimulus may aid the physical manifestations in some cases, but it is a

bar to us. It opens the door for the advent of the more material spirits and stops our power." (*S.T.*, p. 43)

#### "THE RELIGION OF THE BODY"

The general principle is that "asceticism and self-indulgence are the extremes which are evil in their results." This rule is given in connection with an important statement about the scope of Malachi's precepts. "It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you, and to all, that the due care of the body is an essential prerequisite to the progress of the soul." (*S.T.*, pp. 142, 143.) "The body is the avenue of the spirit." (*S.T.*, p. 235.)

#### "THE PARALYSIS OF THE SOUL"

Self-indulgence is an ensnaring form of selfishness, and selfishness is "the one great centre of spiritual disease." (*M.S.T.*, p. 33.) It is "the plague-spot of the spirit, that which wrecks more souls than you dream of. It is the very paralysis of the soul." (*S.T.*, p. 272.) Impurity ranks next to selfishness among the evils that beset mankind. This is "the sin of all others that degrades man below the level of beasts, and places him on the plane with demons. It cuts him off from the ministry of angels and from his God more than any other sin. Rome fell through it; also Spain. France has fallen. England is fast following the same example." (*M.S.T.*, p. 41.)

#### UNDER THE SURFACE

Reform of the most searching kind is needed in our civilisation. "Your civilisation and culture are but of the surface, and do but faintly hide festering sores, all too plain to spirit gaze, while in their ultimate effect upon the nature they are too frequently demoralising to the truest and noblest instincts, and productive of hollowness, deceit and selfishness." (*S.T.*, p. 233.) "Foul, weltering masses of vice and cruelty and selfishness and heartlessness and misery that your great cities are," (*ib.*) they offer ruinous opportunities to vice. "To spirit eye there is no more fearful sight than those dens of wickedness and impurity where the evil men gather to steep their senses in oblivion, to excite the lustful and sensual passions of their debased bodies, to consort with the degraded and the impure and to offer themselves the ready prey of the basest and worst spirits who hover around and find their gratification in living over again their bodily lives." (*S.T.*, pp. 23, 24.)

#### "THE SLOPES OF AVERNUS"

Spirits who in their earth-life have yielded themselves to vice "live over again their earthly sensual lives and find their gratification in encouraging the spirit to base and debasing sin. This tendency of bodily sin to reproduce itself is one of the most fearful and terrible consequences of conscious gross transgression of nature's laws. The spirit has found all its pleasures in bodily gratifications, and lo! when the body is dead, the spirit still hovers round the scene of its former gratifications, and lives over again the bodily life in the vices of those whom it lures to sin. . . . Could you but see how in spots where the vicious congregate the dark spirits throng, you would know something of the mystery of evil." (*S.T.*, p. 27.) "The slopes of Avernus are dotted with spirits hurrying to their destruction, sinking with mad haste to ruin. Each is the centre of a knot of malignant spirits, who find their joy in wrecking souls and dragging them down to their own miserable level." (*S.T.*, p. 28.)

#### DERBY DAY

These considerations explain why Malachi viewed with repugnance the license of such a festival as Derby Day. He described the scene from his point of view. "Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point



of attack from similar spirits. Others there were whose bodies were wildly excited by intoxicating drinks; others who were feverish with expectation of coming gains; others again plunged into depths of despair by loss of all, the ready prey, these last, to the suggestions of tempting spirits, and even when these baser passions were not actively excited, the moral balance was upset (*S.T.*, p. 40.)

#### "MONEY-HUNTING"

The great world of respectability should not look with pharisaical eyes on open offenders but should turn unsparing scrutiny upon its own faults. "Where riches secure exemption from bodily distress, what is the result? We do not see gross vice, shameless physical surroundings, open degradation of soul and body, but we breathe an atmosphere scarcely less spiritually bad. Money-hunting is the business of life, and pleasure is too often found in bodily gratification and sensuous enjoyment. The air is thick with the greed of gold, with lust of power, with self-seeking in all its myriad forms. The spirit—do you ever think what is the state of such a spirit? It has no food, no development, no occupation. It is dwarfed or compelled to occupy itself in concerns which drag it back and give the adversaries their best chance of fostering and inflaming passions and desires which are to us detestable." (*S.T.*, p. 234.)

#### A LESSON FOR OUR TEACHERS

Inquiries into the manifestations of spirit-life by men of science according to the method adapted from the physical sciences is not likely to be readily helpful. "Let men of science take such facts as fall within their province and leave the rest. . . . If they wish to know more, tell them that round them gather the earthbound spirits of humanity, which are too often attracted to them by the grovelling sentiments that fill their minds; that they act and react on the manifestations which they seek to elicit by sitting in circle with a Medium. If they do not like that company, tell them that the ascended spirits of humanity do not voluntarily enter such an atmosphere. They live in purer air, in spheres of thought other than these. Perchance a minister of mercy may descend or a friend be lured down; but it must be on a way prepared by pure and sincere desire, for some loftier motive than an experiment or to be cross-questioned by an investigator in all the pride of sceptical assumption." (*M.S.T.*, p. 83.)

#### "THE BITTEREST FOES OF NEW TRUTH"

The New Testament, as we have it, gives "a most imperfect idea of the influence Jesus exercised on all who came near Him. It dwells too little on the moral effect His words and actions caused, and too much on the ignorant misconceptions of the learned and respectable classes, who then, as always, were the bitterest foes of new truth." (*S.T.*, p. 251.)

"Nineteen centuries have passed since the pure and refined teachings which you profess to treasure were spoken amongst men; and you are but little better in all that matters for true progress, but little wiser in true wisdom, but little advanced in pure religion; nay, you are worse than the Essenes amongst whom Jesus lived and was trained. You are as the Scribes and Pharisees, who drew from Him His bitterest denunciations." (*S.T.*, p. 235.)

A survey of these conditions shows us how Malachi was moved to declare that "the human race is morally, mentally and physically diseased, and requires for these diseases long treatment." (*M.S.T.*, p. 38.)

[This interesting and important study will be continued by Mr. Burchett in next week's issue of *LIGHT*.]

Religion is Culture—culture of the soul and culture of the body. And the one law of the culture is—Love. Love beautifies the body. To grow in radiant love is to grow in the God-life.—VASWANI (in *New Dawn*).

## "RESURRECTION GERM"

### STRANGE ANCIENT IDEAS

JUNG-STILLING (1740-1817), Professor of Political Economy at the University of Marburg, was the founder of a spiritual school of cosmology in Germany. In his best-known work, *Theory of Pneumatology* (translated into English by Samuel Jackson, London, 1834) he stated, in reply to questions, what ought to be believed or disbelieved concerning presentiments, visions and apparitions according to Nature, Reason, and Scripture.

In dealing with a quotation from Eckharthausen's *Key to Magic*, we meet with a queer terminology and curious ideas. Eckharthausen learned from a Scotsman (and he in his turn from a Jew) the art of tapping some secret influence from the invisible world. The "art" involved spiritual and physical preparations for some days and certain vapour-producing substance. To quote Eckharthausen:

"As soon as the ingredients were thrown into the chafing-dish, a whitish body forms itself, that seems to hover over the chafing-dish as large as life. It possesses the likeness of the person whom we wished to see, only the visage is of an ashy paleness. On approaching the figure, one is conscious of a resistance similar to what is felt when going against a strong wind which drives one back. If one speaks with it, one does not remember distinctly what is spoken; and when the appearance vanishes one feels as if waking from a dream. The head is stupefied, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark or when looking upon dark objects. The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons."

A doctor whom Eckharthausen consulted said that the vapour was formed from narcotic ingredients which "must of necessity violently affect the imagination." On his advice and in his presence, Eckharthausen made the experiment without preparation. "Scarcely had I cast the quantum of ingredients into the chafing-dish, when a figure presented itself. I was, however, seized with such a horror that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Towards evening, after inhaling the fumes of vinegar, and drinking it with water, I was better again: but for three weeks afterwards, I felt a debility."

The same stranger gave Eckharthausen another powder and asserted that "if it were burnt in a churchyard during the night, a multitude of the dead would be seen hovering over the graves: but as this powder consisted of narcotic ingredients, which were still more potent, I never ventured to make the attempt."

Jung-Stilling rightly finds this account extremely remarkable. In his days nothing was known of ectoplasmic flow. And it would be, even to us, a great discovery if we found chemicals which, while inducing trance, also liberate this mysterious substance. Jung-Stilling does not grapple with this part of the problem. But as regards the vapoury forms in the graveyards he says:—"I am of opinion that this is the resurrection-germ, which no physical power of nature can destroy." Further he says that "this germ is much more gross and material in one than another. It is not, however, probable that the departed soul resides in it, but that it clothes itself with it, when intending to appear to anyone."

From the fact that, to seers, several such phantoms are visible at the same time, Jung-Stilling concludes that the resurrection germ is not in imagination, but really and essentially there. He ends by saying: "It is also remarkable that those fine substances which approach near to the world of spirits are prejudicial to health. They therefore act like a cherub's circling sword of flame, which restrains the presumption of man, and keeps it within due bounds."



## OCCULT ASPECT OF MUSIC

IDEAS on music as one of the powerful forces of evolution, given to him through a Medium by living Masters, were put forward in a highly interesting lecture by Mr. Cyril Scott, author, composer, pianist and student of mysticism, on Thursday night (March 22nd), at the L.S.A. Lady Harris was in the chair.

Mr. Scott said he believed the Lords of Creation invented music with a high purpose, and that Plato voiced a sublime truth in saying that styles of music cannot be altered without disturbing political institutions. Quoting occasionally from his book *The Secret Influence of Music Throughout the Ages*, Mr. Scott said, in explanation, that music affects the minds and emotions of mankind either consciously, or subconsciously, or both. It does this through the medium of suggestion and reiteration either directly, or indirectly, or both. It makes no difference whether the listeners are unmusical or not, nor whether they pay attention to the music. In fact, the influence of music operates far better if it directly enters the subconsciousness.

Certain types and characteristics of music emphasise the imitative and conventional tendencies in people. Handel's influence was very marked in this respect. He was the composer whose work was most popular in the Victorian era and by means of his great Oratorios he helped to build up the tendency of awe and reverence which characterised that age.

He was very fond of repeating a phrase and was much addicted to sequences of phrases. Consciously, perhaps, these characteristics would not be noticed by listeners, but they were the more potent subconsciously. Repetition is an aspect of imitation and mimicry; add to this a powerful element of beauty and translate it from music into life and conduct, and you get the glorification of imitativeness. In other words, you think it right and splendid to imitate your neighbour, to feel, think and act just as he does. This tendency is summed up in one word, *conventionality*, and the Victorian age was the age of convention.

The grandeur and beauty of Handel's music were of a formal character; they affected the Victorian Age accordingly and inspired awe, reverence, dignity and the glorification of *duty* as an incentive to action; inducing also a love of the funereal and a false idea of the spiritual.

In the ensuing discussion, Mr. Scott said that Stravinsky's music was a discordant note destined to break up conventionality as the next step in evolution. He was of the opinion that Jazz had been definitely put through to the world by the Dark Forces.

### MISS LIND-AF-HAGEBY AT QUEEN'S HALL

A CONGREGATION numbering upwards of two thousand, at the service on Sunday last of the Marylebone Spiritualist Association, listened with the closest attention to an address by Miss Lind-af-Hageby.

With that impassioned oratory and yet plain statement of fact which is so characteristic of Miss Lind's addresses, the cardinal points of Spiritualism were set forth in a way which aroused the interest of Spiritualists and enquirers alike.

"Spiritualism," said Miss Lind, "is at once a religion, a science and a philosophy which embraces the fundamental teachings of all religions." Its phenomena had a true scientific basis and its philosophy was intimately connected with all the experiences of life.

The clairvoyance given by Mrs. Estelle Roberts was of a remarkably evidential nature, and brought forth unmistakable appreciation from those who were addressed.

The Duchess of Hamilton and a party of her friends were present at the meeting.

## "POWER'S" TOUR

THE second propaganda tour of Mrs. Meurig Morris and Laurence Cowen in the provinces, recently heralded by a successful return visit to Manchester, is now in active operation. Meetings in the Greater London area include Letchworth, Watford, Kenton (where Mr. Cowen met Mrs. Morris on his first visit to a Spiritualist service, just five years ago), Croydon, Ilford, Leyton, Lewisham. Then Liverpool, Glasgow, Edinburgh, Hanley, Southampton, Birmingham, Portsmouth, Brighton, Sheffield, Bournemouth, Newcastle, Sunderland, Middlesbrough, Colwyn Bay, Nottingham, and certain other towns for which dates are in process of arrangement, will be visited. All these meetings, as on the previous tour, will be held in the largest public halls available, accommodating up to 4,000 people, and General Sir P. Holland-Pryor will preside.

On Sunday evening at the Æolian Hall "Power," (through Mrs. Meurig Morris) gave a remarkable address in which he traced the origin of the Semitic race to the lost continent of Atlantis.

"Power" had much to say concerning the Jewish branch of the Semitic sub-race, its history, physical and spiritual, what peculiarities in the microcosmic structure have made such a history possible and what soul sickness produces such a destiny and maintains it from generation to generation; a people from which have sprung so many prophets and yet with some inherent defect which "Power" defined as a racial and spiritual exclusiveness. The wall they had built around themselves had produced a deep-seated self-centredness which was, and is, at once their strength and their weakness.

The death has occurred in London, at the age of 77, of Mr. William Alexander Erskine, who was known as the "father of the modern practice of hypnotism." He was the author of several works, the latest being *A Hypnotist's Case Book*, in which a strong case for survival was made out.

### A NEW AND OUTSTANDING NOVEL

# DR. JAZ

by

MARGARET VIVIAN

Cloth bound. Coloured wrapper. 6/- net.

Dr. Jaz is the story of a medical woman's life, and it starts with a vivid description of pre-war life in a country vicarage. Jaz's impetuous temperament and her passionate love of animals lead her into various situations that are handled in a brisk, lively style. From first to last, the interest does not flag, and the heroine's experiences at a women's college, as a medical student in a London hospital, and later, in a French military hospital, will appeal to a large circle of readers. Jaz's eager enquiries into spiritualism betray the author's sound knowledge of this interesting subject.

FROM ALL BOOKSELLERS.



## LONDON SPIRITUALIST ALLIANCE

16, Queensberry Place, South Kensington, S.W.7.

Established 1884.

Incorporated 1886.

President: ROBERT FIELDING-CULD, M.A., M.D. M.R.C.P.

Vice-President: SIR ERNEST BENNETT M.P.

Hon. Treas.: CAPT. A. A. CARNELL. Hon. Librarian: S. DE BRATH, M.I.C.E.

Secretary: MERCY PHILLIMORE.

Hours: DAILY 10 a.m. to 6 p.m. SATURDAYS 10 a.m. to 1 p.m.  
Telephone: Kensington 3758. Telegrams: Survival, London.

MEMBERSHIP FEE: ONE GUINEA PER ANNUM

dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved mediums. Members resident abroad may have use of Library.

LIBRARY CATALOGUE (Classified) 2/10 post free

**Private Sittings Daily** with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Mrs. Mason, Ruth Vaughan.

**Home Circles.** Apply to Secretary for information.  
**Development of Psychic Faculties**

Wednesdays at 3 p.m. Mr A. VOUT PETERS.

**FREE PUBLIC LECTURES WITH DEMONSTRATIONS OF CLAIRVOYANCE**

Tuesdays at 7.30 p.m.

April 10th—Address: Mr. W. H. EVANS

Clairvoyance: Mrs. LIVINGSTONE.

**Wednesday Afternoon Meetings.**

April 11th 3 p.m. Group Seance (limited to 10 sitters) Miss LILY THOMAS.

April 11th 5 p.m. Lecture "Human Radiations" with Demonstrations. Miss JACQUELINE.

### LECTURES

**Thursdays at 8.15 p.m. Members free. Guests of Members 1/-. Non-Members 2/-.**

April 19th Mr. GARLAND ANDERSON (Dramatist and Author) on "Inspiration."

May 3rd Sir ERNEST BENNETT, M.P. on "More About Haunted Houses."

May 17th Rev. C. DRAYTON THOMAS on "An Amazing Experiment." A remarkable incident in recent researches of the Lecturer, showing how convincing messages from their deceased child were transmitted to distant strangers. Lantern Illustrations.

May 31st Rev. CROWYS SHARLAND (formerly Public School Chaplain) on "Inferences of Spiritualism as Specially Applicable in Teaching the Young."

June 14th Mr. FRANK LEAH (Artist): "Portraying the 'Dead.'" (Lantern Lecture).

June 28th Mr. H. E. HUNT on "The Great Law."

### NEW SYLLABUS ON APPLICATION

**NOTE—EASTER:** The Library and Rooms of the Alliance will be closed from Thursday, March 29th until the morning of Wednesday, April 4th.

## MEDIUMISTIC LIMITATIONS

By W. H. EVANS

THERE is a tendency amongst many people to accept everything that falls from the lips of a Medium under control as emanating from a spirit. The sensitive may talk the veriest flappedoodle, indulge in wordy rodomontade, and a rhetoric in which the verbs go railing for their nominatives; yet because it is spoken by a Medium and is claimed to emanate from a spirit, it is accepted without question.

It is itself an astounding phenomenon that otherwise intelligent folk should put their critical faculty on one side and accept as divinely inspired, messages which they would call piffle if uttered by anyone in a normal condition. It is no wonder that the intelligent sceptic girds at this sort of thing, and his sarcasm and ridicule is, in many cases, well deserved.

Of course, it is not true of every Medium. Some indeed express the message of their controls in good grammatical form and often with literary grace, and such messages are a delight to read and would be accepted anywhere as inspired, for the evidence of inspiration is intrinsic and needs no bolstering up by strenuous claims; but it can be said that the messages of outstanding merit are rare, the majority being mere fustian.

There is, however, an aspect which needs consideration. All these Mediums may be honest. They are controlled,

and many ardently believe the messages given through them emanate from some spirit-friend. We need not dispute this, though there are such things as "secondary personalities" and "mediumistic thought-forms." Doubtless, behind all psychic manifestations there is a spiritual power, though not necessarily an individual spirit. The Medium's reaction to psychic stimuli emanating from a control, or from sitters, releases the plug and there rushes forth a stream of words, often meaningless, whose very obscurity is taken by the uninitiated for profound wisdom.

That this is so the higher spirits have often told us; they utter warnings against accepting anything unless it conforms to reason, but even the higher intelligences are subject to the limitations of their instruments and are not always able to overcome the inhibitions which lack of education imposes on the natural utterances of certain sensitives. The result is that while the fire of true inspiration may be present in their utterances, it is choked in verbiage; and instead of a clear flame we have smoke which obscures and does not illuminate.

One reason is that in the controlled state the normal faculties are in abeyance, and the sensitive cannot exercise choice of words and is often carried away with a pseudo-ecstasy which to him gives meaning to the meaningless, and fills with emotion the turgid stream of his verbosity. With the difficulties of an untrained subconsciousness, it is a marvel so much light shines in the gloom of mixed metaphors and halting similitudes. If this type of sensitive can be made to see the need of educating himself so as to be a better instrument, all might come right, but often he is obsessed with the notion that his own ignorance is a valuable aid in establishing the reality of his mediumship.

One does not dispute the reality, it is the *value* of it which is in question, a very different matter, and one upon which hinges the case for spirit-return. One may indeed refer to this type of Medium as one drunken with the spirit: "inebriated with the exuberance of his own verbosity," as was said of an eminent statesman.

And now, strangely enough, we come to the *use* of such types. That they can be improved we know; but even in their present condition there is some good. How many are there who will not read good literature, yet will pore over the utterances of such sensitives! The use of these sensitives is that they cause a certain class of people to *think*, which, for them, is a very great matter. Accepting the verbose message, they exercise their minds on it and dig into it to disinter its meaning. It may not be very great, but that does not matter, the important thing is they are *developing their minds*. By and by when the hypnotic power of the spell is broken, they will see the weakness of the utterances and go on to something of greater value, something which they could not appreciate before because they were not ready for it.

There are a multitude of voices, and each is heard by someone and each does some small good, and so the great work is accomplished, all being reached and spoken to in the tongue they can understand, receiving a stimulus which eventually takes them to the higher standard. Thus the wise ones in the Higher Life make use of all instruments for the accomplishment of their purposes.

We must be critical—yes, but we must also be charitable.

### EXPERIMENT IN LEVITATION

The fifth Tea-Talk at the Mayfair Hotel, London, on Sunday last, was made notable by an effort by Dr. Alexander Cannon to give a demonstration of levitation. Miss Kyra Nijinsky was put into a hypnotic sleep and, according to a description in the *Daily Mail*, "went through convulsive movements of raising her legs and head. She seemed to be striving to float in the air, but all that was achieved was a difficult gymnastic feat." Dr. Nandor Fodor presided and Mr. Garland Anderson was a supporting speaker.



## Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

## QUEEN'S HALL

LANGHAM PLACE, W.1.

Sun., April 1st, at 7 p.m. Speaker: Mr. GRAHAM  
Clairvoyant: Mr. Vout Peters. MOFFATSun., April 8th, at 7 p.m. Speaker: Mr. ERNEST A.  
Clairvoyante: Mrs. Estelle Roberts. KEELINGFor particulars of weekday activities at Headquarters,  
Marylebone House, 42, Russell Square, W.C.1.  
Apply Secretary: MUSEUM 0676.SPIRITUALIST COMMUNITY  
GROTRIAN HALL

115, WIGMORE STREET, W. 1.

President: HANNEN SWAFFER  
Chairman & Leader: MRS. ST. CLAIR STOBART  
Secretary: Miss F. V. GREGORY.  
Hon. Treasurer: W. T. LIVINGSTON  
Telephone: 6814 WELBECK

## SUNDAY, APRIL 1st, 1934

11 a.m.—Rev. C. Drayton Thomas

Clairvoyante: Mrs. Stella Hughes.

6.30 p.m.—Dr. H. P. Shastri

Clairvoyant: Mr. Thomas Wyatt

Sunday, April 8th, at 11 a.m. Mr. PERCY SCHOLEY

Clairvoyante: Miss Lily Thomas

Sunday, April 8th, at 6.30 p.m. Mr. R. DIMSDALE STOCKER

Clairvoyante: Miss Hirst

Silver Collection on entry.

## OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance.

MONDAY, APRIL 2nd—NO MEETING

WED., April 4th—Speaker: Mr. DIMSDALE STOCKER

Clairvoyant: Mr. THOMAS WYATT

Admission Free

Monday.

## WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For  
appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-  
ments write to Miss Robertson (Hon. Secretary).8 p.m.—Mr. Hendry's class for development of the  
healing faculty.Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment.  
For particulars, write to Mrs. Gray.Wednesday. 12.30—1.30 p.m.—Open meeting in Grotrian  
Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.  
For appointments, write to Miss Michell (Hon.  
Secretary).

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Students' Class under the direction of Mrs.  
St. Clair Stobart, Miss Eddison and Dr. A. E. Neale.Wednesday Circles (limited to eight sitters). Members, 3s.;  
Non-Members, 4s.

April 4th. 2.30—Miss Lily Thomas.

6.30—Mr. Thomas Wyatt.

April 11th. 2.30—Mrs. K. Fillmore.

6.30—Mr. C. Glover Botham.

By Appointment:

Mr. Glover Botham

Mrs. Esta Cassel

Mrs. Annie Johnson

Mrs. Rose Livingstone

Miss Lily Thomas

Miss Frances Campbell

Mrs. Fillmore

Mr. Horace Leaf

Mrs. Helen Spiers

Mrs. Beatrice Wilson

Mr. Thomas Wyatt

Mr. Frank Leah (Portraiture)

## PSYCHIC BOOKSHOP &amp; LENDING LIBRARY

Open Daily (Saturdays excepted) 11 a.m. to 6 p.m.

To facilitate the work of the Stewards at the Sunday  
Services, members are asked to bring with them their tickets  
of membership.

(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

## The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnized)

Sunday, April 1st, at 11 a.m. Dr. W. J. VANSTONE

" " " at 6.30 p.m. Mr. FRANK WALL

Wed., April 4th, at 7.30 p.m. Clairvoyance. Mr. HORACE LEAF  
Silver CollectionThe Edinburgh Psychic College  
and Library

30, HERIOT ROW, EDINBURGH, 3.

Affiliated with B.C.P.S., London

Syllabus on application. Visitors welcome

## GREAT DIRECT VOICE SEANCE

"THE LINK" (Association of Home Circles) invites circles  
in all stages of development to join this Association *now*. Circles and  
associates who do so may have the privilege of taking part in the  
largest Direct Voice seance ever held. Write at once for particulars to  
"THE LINK," 19/21, WILSON STREET, LONDON, E.C.2.THE W. T. STEAD BUREAU AND LIBRARY  
USUAL HEALINGThe Bureau will be closed from March 29th  
to April 3rd.Developing Circles are now being arranged for the Summer Session.  
Those desirous of joining are requested to write to the Secretary  
immediately as the courses commence Mid-April.

Teas obtainable daily in the Lounge 4 to 6 p.m. 6d. each.

## Greater London Spiritualist Association

(In process of incorporation under Companies Acts)

HEADQUARTERS:

WORTLEY HALL, Seven Sisters Road, Finsbury Park, N.4.

(opp. Underground Station)

EASTER SUNDAY, APRIL 1st at 11 a.m. and 6.30 p.m.

The 29th and 30th Consecutive

## TRANCE LECTURES

BY

## MOON TRAIL

Through MR. H. S. HAMBLING

Clairvoyante at Evening Service, Mrs. F. Brooks.

Owing to large attendance at evening meeting Members' and Associates'  
seats cannot be reserved after 6.15 p.m. Non-members are advised to  
attend morning service to ensure obtaining a seat.Tuesday, April 3rd .. PUBLIC MEETING FOR PSYCHOMETRY  
At 8 p.m. Conducted by Mr. G. BrawnWednesday, April 4th at 8 p.m. HEALING  
Thursday, April 5th .. PUBLIC MEETING FOR PHENOMENA  
At 8 p.m. Colour Readings by Mrs. G. NewtonFriday, April 6th .. OPEN DEVELOPING CIRCLE  
At 8 p.m. Fee 1/- per sitter

Saturday, April 7th .. HALL CLOSED

NEW MEMBERS INVITED—6s. PER ANNUM



# "PSYCHIC SCIENCE"

Editor - - - STANLEY DE BRATH, M.I.C.E.

## QUARTERLY TRANSACTIONS OF THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.

Hon Principal: Mrs. CHAMPION DE CRESPIGNY, Secretary: Mrs. M. W. HANKEY.  
15, QUEEN'S GATE, LONDON, S.W.7.

VOLUME XIII. No. 1.

(Illustrated)

APRIL, 1934

## CONTENTS

FRONTISPIECE - - - PROF. D. F. FRASER-HARRIS, M.D., D. Sc.

### EDITORIAL NOTES

"Three Sitzings with Mrs. Dowden" - - - K. J. SPALDING

(Research Office, Brasenose College, Oxford)

"Four new 'Katie King' Photographs" - - - comm. by GERALD HAYES

"Sources of Observational Error" - PROF. D. F. FRASER-HARRIS, M.D., D. Sc.

"The Margery Mediumship" - (Illustrated.) - DR. MARK W. RICHARDSON

"The Ultimate Destiny of Man" - - - SYDNEY O. COX

"The Problem of Human Levitation" - - - DR. NANDOR FODOR

Notes by the Way, Correspondence, Book Reviews,  
Library Notices, Obituary, etc.

## BEST PSYCHIC QUARTERLY IN THE WORLD

2/9 POST FREE

::

11/- YEARLY

## "RESPONDA"

### THE PSYCHIC TALKING CARD AND PENDULUM FOR MESSAGES, AND TELEPATHIC DEVELOPMENT

This lettered Card, used with a Pendulum, forms an easy means of investigation into the psychic. Many who earnestly desire communication are making no progress for want of an instrument that can give the necessary help. "Responda" is simple and sensitive enough to yield results even to those endowed with but little mediumship. Can be operated by one person, sitting alone at home. Miss J. U. Bexhill writes: "I am led to write and thank you for the 'Responda.' Words cannot express what it has already done for me . . . I am in constant touch with my dear father . . . Now I know."

Post paid, Home, 3/8; Abroad, 4/3

### Also "RESPONDA LUMINOUS."

The same in principle as the ordinary "Responda," but set in case, self-luminous, and usable in light, dimness, or complete darkness.

Mrs. N. de H. writes:—"I want to thank you for your wonderful "Responda," which enables me to communicate with my beloved husband. Life is quite changed for me since I have it, and I am deeply thankful for it . . . Please send a "Responda Luminous" to . . ." Post paid, Home £1 1 0; Abroad £1 3 0. (Price altered by increased cost of manufacture.)

Both obtainable from R. A. ROBSON, 21 FAIRFAX ROAD, CHISWICK, LONDON, W.4., ENGLAND

## MRS. ANNIE BRITTAIN

Psychic Readings, Trance or Normal

BY APPOINTMENT 'Phone BAYSWATER 2790

28, ST. STEPHEN'S RD., BAYSWATER, LONDON, W. 2.

## REST AND HEALING

in tranquil surroundings  
can be obtained at

CARRAYMEN'S HEALING CENTRES (REST HOMES)

### "The Haven"

21, FAIRMILE AVENUE, STREATHAM, S.W.16.

Healing under the direction of "Mandarin," Mrs. G. Ray Richmond's  
Healing Guide

Fees from £3 3s. 0d. per week, for full board and treatment

Write or 'Phone Lady Superintendent - (Streatham 3057)

## MANIPULATIVE TREATMENTS for nervous and functional disorders

D. HEWAT MCKENZIE

(Doctor of Chiropractic)

Paddington 3802. 29, Park Rd., N.W.1. (2 mins. Baker St. Stn.)

## SOUTH WEST LONDON PSYCHIC CENTRE

5, Spencer Park, Wandsworth Common, S.W.18. Tel.: Battersea 1108  
Buses 177, 77, 37, 19D, 39. Trams 28-26. Alight at St. Ann's Road

Sittings for PSYCHIC PHOTOGRAPHY with Mr. JOHN MYERS  
By Appointment.

Developing Class for Psychic Photography with Mr. J. MYERS

Every Tuesday at 8 p.m.

Every Sunday at 7 p.m. (except Easter Sunday) Lecture and Clairvoyance

ALL WELCOME FREE SILVER COLLECTION



*Just published*

# THE GATEWAY OF INTUITION

H. ERNEST HUNT

*Author of "Nerve Control," "Bible Cameos," etc.*

This little book puts forward the thesis that there is an approach to reality through the intuitional feeling and sense as distinct from the scientific observational method.  
Fcap 8vo. Cloth. 2s. 6d. net.

## SIR ARTHUR CONAN DOYLE SPEAKS IN THY KINGDOM COME

*A Presentation of the Whence,  
Why and Whither of Man.*

"Will be the centre of heated discussion for months to come."—*Psychic News*.

"Arthur Conan Doyle is a new man in a new world, for he has been 'born again, born of the Spirit,' and he comes back to bear passionate testimony to the change that has been wrought in him."—*The Greater World*.

"The book is convincing in its presentation. It answers in Conan Doyle's enthusiastic manner many questions of the seeker after facts concerning the Beyond. To the open-minded Spiritualist and truth student the book is important."—*Forum of Psychic Research*.

"This is an epoch-making book inasmuch as it ventures definite criticism of the Spiritualism of to-day, and is based on a series of messages alleged to come from that pioneer of the movement Sir Arthur Conan Doyle . . . You must read this book."—*Spiritual Vision*.

"It is a brave effort and we wish it the success it deserves."—*London Forum*.

7s. 6d.

## LIFE ETERNAL

W. T. STEAD

*With a Foreword by Stanley de Brath*

"A book for which Spiritualists have long been waiting."—*Psychic News*.

"The book is largely free from abstract argument and gives plain teachings on most of the themes about which the average enquirer into psychic matters seeks information."—*London Forum*.

"The actual material is exceedingly good, and deals more comprehensively with the world beyond, and with mediumship here, than a previous work called 'The Blue Island.'"—*Two Worlds*.

"While written in clear, simple style for 'The Man in the Street,' with the text book qualification of Chapter-end discussions, it will also be of interest to the 'Psychic Researcher' looking for some genuine account of conditions on 'the other side,' and is of especial value to those interested in the development of mediumship."—*Forum of Psychic Research*.

7s. 6d.

**WRIGHT & BROWN,**  
4, Farringdon Avenue, London, E.C.4

## Classified Advertisements

Classified Advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/-. Send with remittance to ADVERTISEMENT MANAGER "LIGHT," 16, Queensberry Place, S.W.7. Phone: Kensington 3758.

Advertisements given over the 'phone cannot be guaranteed unless confirmed in writing.

## Mediums

**HORACE LEAF.** Daily, Monday to Friday, 10.30-5.30, or by appointment. Developing Class, Tuesday 8 p.m., 2/-. Psychometry by post, 5/-. Healing. Psychic Correspondence Course, particulars on application. Grotrian Hall (Studio No. 3), 115, Wigmore Street, London, W.1. Welbeck 7382.

**NAOMI BACON** (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15, Queen's Gate, S.W.7. (Western 3981)

**Mrs. JEANE CAVENDISH,** Clairvoyance and Psychometrist. Consultations, 11-8. At Homes attended. Clients visited. Psychometry by Post. Horoscopes, 2, Nevron Rd. (off Nevron Sq.) Earls Court, S.W.5. Prob. 3915 (19)

**T. E. AUSTIN** holds every Thursday a Developing Class at 3 p.m. and 8 p.m. and Public Clairvoyance and Psychometry on Sundays at 7 p.m. Private Sittings, Trance and Normal by appointment.—23, Upper Addison Gardens, W.14. Park 3345.

**PSYCHOMETRY** from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. stamped envelope appreciated. Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

**MARIAN MORETON.** At Home Daily. **CLAIRVOYANCE.** 81, Westbourne Terrace, W.C.2. (Near Lancaster Gate Station). Paddington 0597.

**B. D. MANSFIELD,** Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/-. Healing by appointment no charge is made. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

**GERALD DE BEAUREPAIRE,** Clairvoyance, Psychometry, Trance, Group Seances, Developing Classes. Clients visited. Postal Psychometry 2/6. Public Clairvoyance. Lectures. 62, Foxbourne Road, Balham, S.W.17. Telephone: Streatham 7848. (898)

**RENE EDOUIN, HEALER, CLAIRVOYANTE & PSYCHOMETRISTE,** by appointment only. Clients visited. 28, Wiltshire Road, S.W.9. Brixton 5085

## Healing

**Mr. C. S. COLLEN-SMITH, M.N.-T.P.S.** Psychotherapy, MENTAL DISORDERS, NEUROSES, PHOBIAS, etc. Also child cases. MANIPULATIVE SURGERY. (Qualified). Written appointments only.—27, Manchester St., W.1.

## Circles

ALFRED VOUT PETERS

Holds a public Circle every Monday at 8, at 51, Hunter Street, Brunswick Square, London, W.C.1.

**HORACE LEAF, PUBLIC PSYCHOMETRY** Circle every Wednesday at 3 p.m., 2/-. Circle for Clairvoyance (trance) every Friday at 3 p.m., 3/6. Grotrian Hall (Studio No. 3), Wigmore St., London, W.1. Telephone: Welbeck 7382.

## Astrology and Numerology

**SUBMIT** Time, Date, Place of Birth, Sex. 5/- P.O. Horoscope and year's forecast. Vaughan, 93, Cowgate, Norwich.

**YOUR DESTINY IS IN THE STARS.** Mr. G. LOGAN, 62, LISBURN ROAD, BELFAST, ULSTER, will calculate and write horoscopes from 10/6 to £3 3s. 0d. Date, place, and hour of birth should be sent with remittance.

## Seaside and Country Hotels, Apartments, etc.

SUSSEX

**"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. (24)

**APARTMENTS,** Bed and Breakfast, recommended. Moderate terms. Macquade, St. Annes, Sunnyside Road, Weston-Super-Mare.

**GLADWYN,** Clifton Road, Bangor, Ulster. Holiday accommodation, first-class, central close sea. Write for particulars, moderate. Book early.



New SURVIVAL Books

**A WITNESS THROUGH  
THE CENTURIES**

By REGINALD HEGY, M.A., M.D.  
An outstanding work on Psychical Research

Just Published 5/- net

**DEATH'S DOOR AJAR**

By J. V. H.

A Record of Seances in South Africa

Just Published 5/- net

**THE MEANING OF  
IMMORTALITY**

By E. S. RITHERDON CLARK

A Philosophical Study of the Eternal

Just Published 2/6 net

Write for Rider's Spring List  
—Free  
**PATERNOSTER HOUSE**  
E.C.4

THE STORY OF A  
STRANGE FRIENDSHIP

**HOUDINI  
& CONAN  
DOYLE**

By BERNARD M. L. ERNST AND HEReward CARRINGTON.

Foreword by J. C. CANNELL.

**FIRST REVIEWS.**

"This very readable study . . . has an interest not only for psychic researchers but also for the general public." —*Times*.

"From beginning to end it is intensely interesting." —*Light*.

"All students of psychic research will find interest in this chronicle . . . Mr. Ernst and Mr. Carrington have done their work well." —*Yorks Post*.

"A book which will appeal equally to spiritualists and sceptics." —*S. Dispatch*.

Illustrated, 12/6

**HUTCHINSON**

**SPECIAL  
BOOK OFFER**

PARCEL A.

Memories and Adventures	
—Conan Doyle	7 6
Mystery of Existence	
—C. W. Armstrong	2 6
Sweet Corn From Heaven	
R. A. Bush	3 6
Can I be a Mystic	
—A. Tillyard	5 0
Total value	18 6

10/- post free.

PARCEL B.

Memories and Adventures	
—Conan Doyle	7 6
New Astronomy and Cosmic	
Physiology—G. E. Sutcliffe	4 6
Sweet Corn From Heaven	
R. A. Bush	3 6
The Broken Silence	
—L. M. Bazett	2 6
Total value	18 0

10/- post free.

PARCEL C.

The Edge of the Unknown	
—Conan Doyle	7 6
The Broken Silence	
—L. M. Bazett	2 6
Re-interpretations	
—W. S. Bowden	4 6
Pheneas Speaks	
—Conan Doyle	2 6
Total value	17 0

9/- post free.

From

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

(These parcels cannot be sent abroad.)