

# Light:

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## MAGIC AND MYSTERY IN EGYPT THE LIVELY RECORD OF A HAUNTED WORLD

Review by H. F. PREVOST BATTERSBY

IN extending his search for secrecies to Egypt, Mr. Paul Brunton could feel sure of an abundant harvest, as his latest \*volume testifies.

They are of a different quality from those which helped to illuminate his book on India, more spectacular, and, on the whole, rather psychic than spiritual.

He began, in the accepted fashion, with the Sphinx and the Pyramids, devoting a night to each; and though the Sphinx only yielded him certain historical reflections, the Great Pyramid, in which, with some considerable courage, he spent the night, was almost painfully prolific.

He had attuned himself to what might be its influences by a three days' fast, and the night was still new when he became aware of spectral figures, grey, gliding, vaporous forms, a circle of antagonistic beings, conspicuously hostile; and finally, "monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth and fiendish aspect" gathered round him, and only vanished when their threatening determination had failed to daunt him.

He was next aware, how soon he did not know, of two friendly presences in the chamber, in white robes, with sandalled feet, and wearing the priestly regalia of an ancient Egyptian cult, a glimmering light being all about them.

They spoke to him, mentally it would seem; though why, in that case, in archaic English? And he replied, though whether vocally or mentally does not appear.

They tried to dissuade him from his psychic studies, and, failing, conducted him, in spirit, to the bedside of an aged man, dying somewhere in a great city, who warned him with his last breath, that, in his own search for knowledge, the only powers he had found were the powers of the flesh and the devil.

Back in the Pyramid, the author not having been moved by this not very moving vision—for what is the failure of one man's search?—was told that the mighty lords of the secret powers had taken him into

their hands, and that he was to be led into the Hall of Learning.

Lying, as bidden, on the stone floor of the chamber, he was conscious of various strange sensations, which made him think he had passed on; and then suddenly found himself outside his body, floating above it, blissfully free, with a more vivid sense of his existence, and of the fact that such existence must survive the grave.

He is told that the Pyramid was built by the people of Atlantis to contain the record of the early races of man, and the Covenant they made with their Creator; and, after a momentary refusal, is granted permission to view the Covenant.

He falls into semi-coma, and finds himself traversing a long passage, lit by an emanation from his guide and some mysterious illuminant. The passage was square and fairly low, sloping down into a large temple-like chamber. There, on hearing the words "Not yet, not yet!" he seemed to be whirled swiftly away, and recovered consciousness to find himself lying again on the stone floor of the Kings' Chamber.

All this happened before midnight, and Mr. Brunton, offers it without comment. It has not the quality of a dream, and its information as to the Pyramid confirms the Occultist belief that it was built by the Atlanteans in pre-historic times, contained other chambers than the three that have been discovered, and, though used for purposes of initiation, served for the protection of objects of great importance having to do with the occult mysteries, which were buried in the rock, and the Pyramid reared over them. This would fit in with Mr. Brunton's sensation of having descended below the Pyramid.

He does not tell us if his speech, as well as that of the priest, was mental; the dying man's, apparently, was not, as he "croaked" and "almost shouted." It was curious that his disembodied spirit found the passage "not uncomfortably low," and still more surprising were the vacillations of the High Priest's mind.

We think of such people as immune from our human instabilities.

He mentions, with regard to the "amazing fact" of the Pyramid's position, that "if a vertical line is

\* *A Search in Secret Egypt*, by Paul Brunton. London. Rider and Co. 1936. 18/-.



drawn through it, the land area lying to the east will be found equal to the land area lying to the west. The meridian of the Great Pyramid is thus the natural zero of longitude for the whole globe. Its position on the land surface of our earth is therefore *unique*."

If that be so, the uniqueness must surely be accidental, unless the balance of the earth's land surface has been unchanged since Atlantean days.

#### A WIZARD AND TAHRA BEY

In Cairo, Mr. Brunton was fortunate enough to make the acquaintance of Tahra Bey and a nameless wizard, who threw a fatal spell over a small white fowl, and, when the author's description of the event was received by his friends that evening with roars of laughter, was able, apparently, to extinguish, beyond immediate repair, all the electric lights of the restaurant.

The wizard worked with the help of genii, whom he described as spirit-creatures, some good and some evil, who had never inhabited either man or animal, and who had, like the angels, never lived on earth. He referred some of Mr. Brunton's adventures in the Pyramid to a peculiar order of genii, imprisoned there by Egyptian High Priests to guard certain secrets by throwing a glamour over anyone whose curiosity was too intrusive.

In Tahra Bey, Mr. Brunton was meeting a magician of more than European reputation, and he was able to collect a small group of doctors and other professional men to witness his achievements.

These were mostly of the typical fakir sort. With his shoulders and ankles resting on sharpened scythe-blades, a block of granite weighing 90 kilos was placed on his bare stomach, and broken there, after repeated blows from a blacksmith's hammer. While his bare body was stretched on the points of long, sharp nails driven through a plank, an assistant jumped up and stood on his chest and abdomen. He then had his cheeks pierced with hat-pins, thick skewers run through his jaws, a large dagger thrust through his throat in front of the larynx, and finally a long knife stuck into his chest, and a lighted torch, which made the skin crackle, passed up his leg to the middle of the thigh. Arrows were pushed through the flesh just above his heart, and right through his arms.

In no case was a single drop of blood spilt, though, at the doctor's request, blood spurted out from the wound in his chest.

The doctors were satisfied that he was not under the influence of any drug, that he was completely conscious, and felt no pain; and he explained that the insensibility only lasted for from 20 to 25 minutes after his entrancement.

Later he was placed in a coffin, covered over with sand, and the lid nailed down; then the coffin, laid in a wooden trough, was completely buried in sand, from all which he was disinterred after an hour and a half.

Tahra Bey explained that the cataleptic trance employed in such an experiment brought about a cessation of breathing and blood-circulation, in which it differed from the catalepsy induced by hypnotism. Being buried alive, if not prolonged to excess, was, he said, a most restful and curative experience. Criminals, on whom such burial was practised in the past, were cured, while underground, of various diseases.

While in trance he passed into complete unconsciousness, from which no memory survived. He believed that, during it, his soul was reunited to the Universal Soul, the Unknown Force; and that, only to that extent, it was immortal.

It is interesting that a trance induced by physical means should differ so completely in its disclosures from that of the mystics; imprisoning instead of setting free the soul; and that the Bey's deduction from his own experience could not escape from that materialistic imprisonment.

#### A VISION IN ABYDOS

Like many a traveller in Egypt, Mr. Brunton has been fascinated by the Osiris myth; and, when at

Abydos, the god's reputed burying place, and later at Denderah, "dangling the plummet of his mind into the problem," he conceived the god as a late Atlantean importation, and the dividing up of his body as figuring the phase through which the entranced body of the candidate passed in the sarcophagus of initiation; his return to consciousness depicting the fabled resurrection of the god.

There is so much more to be accounted for in the myth that I am afraid the author will not carry the experts with him, differ though their interpretations may; their very differences pointing to an origin so primitive as to make unlikely Mr. Brunton's neat solution.

That is the way with folk-fostered myths, and those divine quintuplets of Nut, the Sky-Goddess, will probably, as still happens with such prodigies, continue to interest and perplex mankind.

#### THE SNAKE CHARMER

In Luxor, Mr. Brunton made the acquaintance of Sheikh Moussa el Hawi, who initiated him—an honour indeed—into the charming of snakes. The Sheikh said he could detect by their scent the presence of snakes and scorpions. He would tap a rock with his rod, and command the scorpion to come out from under it, and the scorpion came. He placed it on his hand, and told it not to sting him, and it refrained. He laid it on the ground, and, as it scurried back to its hole, he told it to halt, and it halted.

Then he rapped with his rod on the roots of a tree, and ordered a snake to come out, but nothing happened. He adjured it by Allah, by His Prophet, and by King Solomon, not to resist his will; but the snake was obdurate.

"Thrashing the tree with his stick, 'By the life of the Prophet! I swear that it is there!' he said."

Finally he plunged his arm into the hole, and withdrew it with a struggling cobra in his grasp.

He showed an even more complete mastery over it than over the scorpion, making it lay its head on his open palm, and winding it round his neck. Even when, while dealing with a refractory horned viper, he was badly bitten on the arm, "Maleesh!" was all he murmured. "No matter! The viper cannot hurt me. This is only a tooth-bite, not a fang-bite. No snake is permitted to bite me with its poison fangs."

Mr. Brunton made considerable progress under the Sheikh's tuition; was able to handle cobras, and halt a scorpion in its tracks. He experienced a curious change of mentality towards the serpent world, and, when one was coiled about his neck, was conscious of a sudden slipping away of his mind from its earthly surroundings, and that the inner world of spirits was opening up.

#### ON THE THEBAN HILLS

His last adventure was with an Adept whom he met on the hills west of the Nile at Luxor. The meeting was unpremeditated, and was opened by his seeing a radiant spoked wheel of light revolve before him, slightly above his head, at high speed, which enabled him to recognise to what Order the stranger belonged.

The Adept greeted him by name, and explained that a higher power had ordained their meeting. His own name he could only reveal under a pledge of secrecy, and the message he had to convey concerned chiefly the spoliation of Egyptian tombs.

In Egypt's dark religious period, he said, the dealer in magic would invoke a spirit entity, an artificial elemental creation, imperceptible to bodily senses, to protect and watch his mummy, and act as a guardian spirit over his tomb. These powers were often exceedingly evil, menacing and obstructive. They existed within the closed tombs, and could continue to exist for thousands of years. Hence those who broke open such spirit-shielded graves, did so at their own peril.

But that was not all, since every tomb thus unsealed let out a rush of pent-up, noxious, evil-spirit entities

(Continued on page 46)



## DOCTORS AND FIRE-WALKING

THE problem of fire-walking has been engaging the attention of the British Medical Association, for in their *Journal* for December there is a long article on the subject dealing with the observations made by a delegation of the B.M.A. in Fiji, and drawn up by Sir James Purves-Stewart and his colleague, Professor David Waterson.

These two scientists carefully examined two of the fire-walkers immediately before the ceremony and again immediately afterwards. The conclusions at which they arrived are, however, not identical. Professor Waterson is of opinion that "by training and practice, and by the frequent exposure of the soles to heat, the performers are able to endure, without severe pain, a temperature which to an untrained person is intolerable." The feet of these men were not readily affected by a thermal stimulus; the performers examined by the scientists endured without retraction of their feet the experience of having the skin of the sole blackened by the application of the glowing end of a cigarette.

Sir James Purves-Stewart, on the other hand, believes that "the phenomena of transient therm-anesthesia of the soles are due mainly to suggestion by the performers themselves, or hetero-suggestion by their native chief or priest, or some other authority." This is borne out by the highly significant preliminary religious ritual before the "walking," whereby a degree of hypnotic suggestion is readily attainable; all of which "is closely analogous, and probably identical, with similar varieties of religious or hypnotic ecstasy witnessed in certain Hindu fakirs, and also in groups of emotional dervishes in Algeria, Tunisia, and other Mohammedan countries."

Dr. A. G. Thompson, of Twickenham (in the

*British Medical Journal* of January 11th), comments on these views as follows:

"Both these theories seem inadequate to cover phenomena of this nature, that range from the stigmata of the saints to the well-attested ability of the Medium, D. D. Home, to handle live coals. It is regrettable that the authors of the article apparently made no attempt to elicit from the performers themselves their own explanation of the fire-walk. . . . We know so little of the relation of mind to the body that it appears at least possible that there are forces in action during a fire-walk of a nature at present unknown to science; and that it is through Psychical Research and investigation into such practices as Yoga that an adequate solution of these problems is most likely to be found."

### THE FEAR OF DEATH

Answering a correspondent who said that if the "fear of death" be eliminated, as claimed by Spiritualism, "there would be no check, as far as the conscience is concerned, upon our earthly offences; the Editor of *The Inquirer* (Unitarian) says:

(1) To trade on the fear of death, in the interest of Theology or of conscience, is, in our view, a fundamentally immoral act. Conscience is, in the highest sense, its own "check" because Goodness is an end in itself and cannot be compelled by threat of punishment or hope of reward.

(2) If it be true to say that Spiritualism has eliminated the fear of death, the statement simply means that Spiritualism affords proof of human survival. Not this, surely—if it be true—can undermine the springs of morality. May we not believe that man reaps as he sows—now and everlastingly?

### Under the Auspices of the London Spiritualist Alliance and Quest Club.

In continuation of the Public Meeting held at the  
Caxton Hall, Westminster, on December 5th, 1935.

## A DISCUSSION

on

### "THE CHALLENGE TO MODERN THOUGHT AND ACTION BY THE EVIDENCE FOR SURVIVAL"

will take place at

## THE CAXTON HALL, WESTMINSTER,

on

**Thursday, January 23rd, at 8.15 p.m.**

Amongst the Speakers who will take part in the Discussion, and who will reply to the statements made by Professor A. M. Low, Mr. C. E. M. Joad, Mr. James Laver and Mr. Arnold Lunn, will be

THE DUCHESS OF HAMILTON  
MR. H. F. PREVOST BATTERSBY  
MR. CYRIL SCOTT

MISS LIND-AF-HAGEBY  
MAJOR C. H. MOWBRAY  
MR. E. W. JANSON

Some time will be reserved for Questions and Remarks by Members of the Audience.

ADMISSION FREE.

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Tickets for Reserved Seats: Members 1/6, Non-members 1/6  
from the Secretary, 16 Queensberry Place, London, S.W.7 (Kensington 3292/3.)



## CONVINCING EVIDENCE

By MAJOR C. H. MOWBRAY

HAPPENING to be passing a cousin's house one afternoon, and thinking I should like a cup of tea, I stopped, and, finding her at home, I went in.

We sat and talked for a little time, when she remarked: "I do wonder what happens to one after death. I wonder if there really is a future life?"

"My dear Betty," I said, "you who go to church always twice every Sunday, and do so many good works. You, of all people, doubting."

"Well, when one gets older one begins to wonder sometimes," she answered.

So I said: "I'll fix you up. I'll take you to a sitting." Rather to my surprise, she understood what I meant, and, jumping up, almost shouted: "Do you suggest taking me to a Spiritualistic seance?"

"Yes," I said. "Would you like to come?" I was really astonished when she answered, "I should love to."

Up to then, had I thought about it, I should have considered that this very conventional lady of over seventy would have been about the last person in the world who would have wanted to sit. I had never mentioned Spiritualism to her, and I should certainly have thought that such a thing would have shocked her. But there it was. So I promised her to do what I could, and in due course I met her for an appointment with Mrs. Barkel. Though it was her sitting, it was booked in my name, and to this day no one knows who she was or where she came from. I acted as note-taker.

The sitting was one of the most successful that I have ever attended. "White Hawk" surpassed himself by giving name after name correctly. My cousin's old father came through at once. He had been in the Royal Navy many years before, and he was described as wearing Naval uniform as worn in his day. He said that he felt like a schoolboy going home for the holidays at the idea of talking to his "little girl."

At this, "White Hawk" broke in: "Fancy calling you a 'little girl' (she is over six feet high), but her father replied: 'She is always 'my little girl' to me.'"

My cousin listened intently and then politely asked: "But to whom have I the pleasure of talking?"

Quick as a flash came the answer: "Your old father, Bob Sutton, of course; who else did you think it was?" He then told her that he had brought all his relations with him, and I think the old gentleman was certainly speaking the truth. Her grandmother, Hanna Jane (name correct), two aunts, and uncles, and several friends all spoke through "White Hawk," and my cousin chatted with each in turn, just as if she had been meeting friends at a garden party.

It seemed to me as if the guides were making a supreme effort to prove Survival to this honest but perplexed woman. They certainly succeeded, and she has more than once told me since that that afternoon made all the difference in the world to her.

Her mother came and asked her to "forgive and forget," and was distressed at being told that she was forgiven, but that it was impossible to forget; but was finally a little bit comforted when my cousin told her she would do her best to forget. I know that this was a most convincing piece of evidence of a very confidential nature.

Robert Dilking came—he had been their gardener and had passed over some forty years before, and the old father told his daughter that the man was now serving him for love.

Her father sent messages to his granddaughter Jean, whom he was particularly looking after, but he said he was disappointed that his other daughter, Margot, had not come to talk to him, and that she must be told to come next time.

But Betty was surprised, so she told me afterwards, that no message was sent to their present gardener,

who had taken Dilking's place, had worked with the father for years, and the two had become great friends. (Surely telepathy must have been asleep.)

"White Hawk" then spelt out RIALB, which I wrote down but could not understand; and when I told him so, he told me to "hold it up to a mirror." I then realised that he had been giving me her brother's name, Blair, spelt backwards.

I asked "White Hawk" why he had given it that way, and he said, "You know I can't read. I only know my letters, and I must have started the wrong end."

A villager came and thanked my cousin for going to see his bed-ridden wife and reading "the Book" to her the Sunday before. He said he had been in the bedroom at the time, and it was at this sitting, that her uncle told her he was "running away" from the coppers" (an account of which was lately published in LIGHT).

My cousin was delighted with her experience, and went home and told her sister, Margot, about it all, and also her brother, Blair, but both were very cold—the former said of course it was all telepathy, while the latter knew perfectly well that all these Mediums were fraudulent. (Of course, it goes without saying that neither of these people had ever been to a sitting themselves, or taken the trouble to study the subject).

Some time after this sitting, I had occasion to act with Blair as joint executor of a will. I saw a great deal of him, and I got to like him very much indeed. I could never make out what his religious beliefs were. I don't think he was actually an Atheist, but he loathed churches and parsons and, as far as I know, he troubled himself very little about the future. A little later, he passed over; and, at one of my sittings with Mrs. Mason, he came through, giving me his name in full. I was astonished at his coming, not in the least expecting him to do so.

I found that he was in a very curious condition. He was not happy or unhappy; he was not in heaven or in hell. He kept on remarking at intervals: "I don't know where I am, I am in a strange place," and he seemed quite lost. He told me that there was water there and he could bathe, but the curious thing was that when he came out of the water he found himself quite dry. He told me that he liked his smoke, and got it—but it is only fair to add that when he was on this side he was a non-smoker.

I did my best to enlighten him as to his condition, and, before he left, he thanked me for allowing him to come (I had not—he had just come "on his own.")

He told me that his sister Elizabeth (*sic*) would be all right when she passed over, as she knew about things, but that it would go hard with Margaret (*sic*) as "she is like I was and knows nothing about the future life."

It was curious calling his sisters "Elizabeth" and "Margaret" instead of "Betty" and "Margot," the names I had always known them by. (Telepathy would almost seem to have let us down again.)

I sent a copy of my notes to Betty, who showed them to Margot, who, I heard, did not like his reference to herself at all. It is a pity it did not make her think seriously—the only result being that it confirmed her telepathic theory.

There must be many people about like my cousin Betty—it was only by the merest chance I was able to help her, and it would be a real happiness to me if I could feel that some of the experiences I have published in LIGHT should prove to be of assistance to other people who are in the same state of doubt that she was.

But that old saying seems to be as true to-day as it ever was: "Even if one rose from the dead, they would not believe."

In this account I have used fictitious names, with the exception of Blair and Hanna Jane.



# SPIRITUAL HEALING

## NOVELIST'S VISION OF HOW "THE MIRACLE" IS ACCOMPLISHED

IN his book, *On a Huge Hill* (Wm. Heinemann, Ltd.), J. D. Beresford takes up again, in a very readable story, the theme of healing, with which several of his later novels have dealt. He does so with an informed and thoughtful mind, as his lectures on this subject have shown.

In the present case, the "miracle" takes place between a father and his son. The former is a lawyer who possesses a particularly transparent goodness of mind, ever seeking to promote harmony and to find the best in others, a spiritual gift in itself. The child had passed the crisis in an attack of meningitis, and in the opinion of both doctor and specialist, was only relieved from pain to die in extreme weakness.

To allow the mother and nurse some rest, the father sits by the child's bedside, hoping only that the end may be quick and painless.

"He stood at the foot of the bed for a few moments, pondering that mysterious withdrawal of consciousness we call sleep. It was one of those many enigmas for which there was no explanation. Even the physiologists were still uncertain as to the conditions that governed the body in that state. If there were a separate spirit, did it leave its habitation to wander in another dimension of being? He remembered a theory of dreams that he had read recently in an occultist review, in which it was authoritatively stated that the spirit went to a world of peace and renewal, traversing on the outward and return journey the land of dreams, even as we pass through the dream of this world to reach the peace of death. The theory had interested him deeply. . . .

### FATHER AND SON

"He drew his chair close up beside the bed and looked down at the face of his little son. A month ago it had been plump and healthy, now it was so pale that the skin had an effect of being transparent, so thin that the configuration of the bones was clearly outlined beneath the flesh. He lay on his back, his eyes closed, his whole body relaxed. Only his thin, rapid breathing and the occasional twitching of his mouth showed that he still lived. And who could say when those last signs of life would fail? It was all too easy to conceive their ceasing at any moment. The more difficult task was to understand how it was that the little body, outworn by weeks of agony, could still maintain the great struggle for existence.

"And at that thought, James's whole being was flooded with a sense of deep love and compassion for his child, a sense so purely impersonal that it seemed as if he were able to enter into Robin's very being. He was aware of no effort. He had no conscious intention of trying to save his child's life. He was rapt in a communion of spirit that achieved a temporary unity between himself and Robin, and the perfection of that communion brought unsought its reward of happiness and peace. He and Robin were one, and the knowledge was rapture. He had lost his consciousness of time and place, and no least distraction of sound from the outer world came to drag him back to any recognition of his surroundings. . . .

"James never knew how long that strange, mystical union had lasted before it was loosened by the realisation that Robin had opened his eyes. He was looking up into his father's face, and gradually there dawned about his mouth the weak intimations of a smile.

" 'Feel better, darling?' James murmured, his whole being suffused with love and, he hardly knew why yet, a confident happiness.

" 'It doesn't hurt any more,' Robin whispered, and then, 'I'm hungry, though.' . . .

"But towards morning, whether in sleep or vision, James's consciousness ceased to be confined to the physical body, which he saw with perfect distinctness relaxed in the easy-chair by the bed. He saw, equally clearly, the sleeping body of his son, but Robin himself was standing by him, holding his hand, not the emaciated figure of the sick child, but a glorified figure of health and grace. And James knew that he and his son were returning together from some place of which he had lost all recollection. They had been away together, in some already forgotten Paradise where they had shared an ecstasy of love and peace, which still remained in their spirits now that they were about to re-enter the bodies that James could see so clearly across the width of the room. He remembered, too, at that moment, his thought of the occult teaching that the place of dreams is an intermediate stage between waking and deep sleep, a place that must be traversed on the outward as well as the return journey of the released spirit, and he realised that he and Robin were now consciously passing through that borderland in full control of their thoughts. For Robin opened his eyes, smiled, this time with an effect of great confidence, and then, most astoundingly, sat up in bed and looked at his father.

" 'I dreamt,' he said, paused, and then continued in a little clear voice, 'I dreamt, Daddy, that you and Robin were most awfully happy, away somewhere, a long, longways away.' "

So the author propounds to us his theory that "miracles" of healing, whether psychic, mental or spiritual, can only take place, when, for however brief a space, there is an integration of the whole self in sympathy with the sufferer. Robin was well, and, to the astonishment of the medical advisors, completely well. They, too, called it a "miracle," which does sometimes fall to the lot of doctors to see and for which they have no explanation. B.McK.

## HALLUCINATION OR WHAT?

AN Anglo-Canadian gentleman, from beyond the Rockies, and whom, for obvious reasons, I shall refer to in this letter as Mr. X., has told me of a strange personal experience he had during the Great War. He was with the Canadian Army, and his contingent were encamped in one of the Southern counties when the following incident occurred:

One bright afternoon, Mr. X. was acting as orderly officer. The men were amusing themselves kicking a football about. Mr. X. entered an army hut, locked the door, and lay down on a couch. He declares he did not sleep. There was noise and commotion by the Tommies outside the hut. As he lay there, Mr. X. says he saw the door dematerialise (as termed in Spiritualist parlance), giving an opening through which a big, strong man entered the hut. Mr. X. did not recognise the man! The latter approached him, and proceeded to try to strangle him. Mr. X. struggled with his assailant and called loudly for help! His cries were heard outside! The locked door had resumed its normal aspect! In due course someone with a key opened the door, whereupon the visitant vanished.

I ventured to suggest hallucination as an explanation. "So the army doctor said," replied Mr. X., "so I let it go at that. But I knew otherwise!"

Mr. X., I must tell you, has attached himself to the Buddhist Creed. He believes in reincarnation, and he is a student in Occultism. His own theory is that his visitor was one who owed him a grudge in a previous existence. He seemed surprised that I, with a leaning towards Spiritualism, though not actually a Spiritualist, should show a difficulty in accepting his view.

Herne Hill, London, S.E.

A. H. COOLE.



## 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.)

### BLOOD HEALERS

From Rev. Father Herbert Thurston, S.J.

Sir,—The note in your issue of January 9th, headed "An Occult Formula," interested me greatly. May I point out that Miss Somerville, joint author of *The Experiences of an Irish R.M.*, has given a full account of a similar case in her book, *All on the Irish Shore*. The point which strikes me especially is that nearly all the examples of which I have heard have been Irish cases. I have mentioned the matter in a little book of mine on *Superstition* (Centenary Press, pp. 32-33).

In Ireland, as in Russia, a spell or formula seems to be used, and it is stated that it can only be communicated to a person of the opposite sex.

I must confess that while the evidence that some people possess this remarkable faculty of arresting the flow of blood is far from contemptible, I find it hard to believe in the efficacy of any spell, whether worded in Irish or Russian. Mr. E. E. Wood, in his book, *Is this Theosophy?* (Rider), just published, refers (p. 118) to a professor of native race at Hyderabad College who seems to have been similarly gifted; but the details of the case there recounted are hardly consistent with the recitation of any spell.

It has always seemed to me probable that the notorious Rasputin was a blood-healer, and that the influence he enjoyed at the Imperial Court was largely due to the fact that they counted on him to save the little Czarovitch, who suffered from hæmophilia, from bleeding to death.

HERBERT THURSTON, S.J.

### WAS GALILEO TORTURED?

Sir,—In the issue of *LIGHT* for December 26th, the above question is answered by Mr. H. F. Prevost Battersby unhesitatingly in the affirmative. The question and answer have solely to do with the second trial of Galileo in 1633.

A glance at the verified occurrences of 1633 goes far to decide the nature of the treatment meted to Galileo by the Holy Office of the Inquisition. On the 21st of June, 1633, Galileo underwent the *examen rigorosum*, and on the following day he read his recantation in the Church of Santa Maria Sopra Minerva. It was also on this day that sentence was passed by the Inquisition. On the 23rd of June, Galileo was "interned" in the palace of the Tuscan Ambassador, Piccolomini. Nine days later permission was given him to leave Rome and reside in Siena. On the 6th of July he set out from the city and reached Siena on the 9th. Here Galileo spends five months with his friend, Archbishop Arcaneo Comini. Having obtained permission from the Inquisition, Galileo departs from Siena on December the 1st, and takes up his abode at Ancetri, near Florence. A letter from Galileo acknowledging the kindness of the Inquisition is addressed, it is thought, to Cardinal Barberini and laid by him before his fellow Inquisitors on the 17th of the same month.

If Galileo had been tortured, such must have occurred on one of the above occasions. It is evident that torture had not been employed on the day of his "examination," nor on that of his "recantation" and "sentence," nor immediately after the promulgation of the latter. And the latter for the conclusive reason stated in the final exhortation of the Protocol—"since there was nothing more to obtain, he (Galileo) was led back to his place." And be it particularly noted that "place" was the "palace" of the Tuscan Ambassador. That torture was subsequently undergone is not only incompatible with the procedure of the Inquisition, but with the

comparative freedom permitted to Galileo. His journeys, residence with distinguished sons of the Church, letters to and from famous savants, and the companionship of friends and kin, are salient features in spite of the surveillance exercised by Commissary, Assessor, and Cardinals of the Holy Office.

It is in part due to the preceding that Biot, Madden, Von Reumont, Chasles, Professor Reusch, and "most modern writers" return a more or less equally emphatic negation to Mr. Battersby's positive affirmation.

W. H. HOWARD NASH.

Four Marks, Nr. Alton, Hants.

### WHAT IS THOUGHT?

Sir,—In *LIGHT* of January 9th, W. D. Verschoyle asks, "Where does new thought originate?" He suggests that if there is a Universal Mind, a Mind of God, in which originate the millions upon millions per second of new thoughts, the minds of thinkers cannot be held responsible either for these thoughts or for the actions resulting from them.

I would suggest—first, that there is no such thing as "new thought," all thought being present in the Mind of God; secondly, thinkers throughout the world are not irresponsible, because thoughts are not thrust upon them. Each mind acquires by its own efforts that which it can grasp. All minds do not go direct to the Divine Mind, because they cannot. They receive from others. Interpretation is individual, which accounts for misapprehension.

We might put it like this: A highly evolved mind, which we will call A., by dint of progressive effort obtains from the Mind of God an idea which has not yet been formulated on earth. A. will work on this idea, earnestly seeking to penetrate and interpret it correctly. Finally, it emerges through his brain as a complete and concrete thought. A. thinks forcefully and talks of this new truth. Forceful thoughts go out on the ether-waves, even more so when they are spoken. They encircle the globe, being picked up as a whole, or in part, by minds tuned in to the same wave-length.

This accounts for a new idea or train of thought emerging from different sources at the same time. Parts of the thought, before it took concrete form, may have been picked up and may appear as "half-baked" ideas. Some may be misinterpreted or misconstrued. It is like a message given to someone to pass on at the telephone and which is garbled in the transmission.

Thought is a force and can act on matter, as we have learned from thought-photographs.

Thoughts are not waves in themselves, as W. D. Verschoyle suggests—they are a force which travels on and is transmitted by waves, of which we know at present very little.

Thought is not originated here, either in the mind of man or animal.

The brain is only an instrument of transmission. The mind, which is part of the Divine Spirit, receives, and, through the brain, transmits to the best of its ability. The value of the transmission depends, first, upon the evolution of the receiving or acquiring mind; and secondly, on the ability of the brain that transmits.

Mr. Verschoyle goes on to say that he believes that "Light is the thought of an atom." I would suggest that if an atom can think, it would be more correct to say that Light is the *deduction* made by an atom.

He also suggests that Thought is the light emanating from the brain of a living brain molecule. Thought is not Light, it is a Force resident in the Divine Mind. Possibly it may *create* Light.

V.V.F.

That the late Rev. Dr. Frank Ballard, the past President, is behind the newest branch of research work carried on by the Society was the claim made at the annual meeting of the Sheffield Society for Psychical Research, by the Hon. Secretary, Mr. C. P. MacCarthy.



## LETTERS TO THE EDITOR

## TESTING MEDIUMS

Sir,—May I appeal through your paper to those of your readers who, while reckoning truth as of the first importance, are equally desirous of being fair and just to the Mediums, to express their views on what conditions should be imposed on a physical Medium (let us take the definite case of apports) and on the sitters in order to verify the genuineness or otherwise of the phenomena.

We have at the present moment certain bodies or institutions or groups of individuals claiming the right to adjudicate on this matter of genuineness—whatever their qualifications may be; we also have the fact to face that no finding by any of them will be accepted as final or authoritative by the rest of the world. Each individual claims to judge for himself.

From the point of view of the Medium, the first question, then, is whether there is any real knowledge to be gained by submitting to examination by any of the existent societies or institutions. Is their finding for or against of any real worth? If "No," then it is obvious that the Medium should not be expected to submit to any such investigation. If "Yes," then what conditions should be imposed?

We know that some of the institutions have imposed conditions which are manifestly unfair, if not absurd, and that they do not bind themselves in any way to come to a finding on any definite number of sittings. We also know that after the phenomena have been produced under conditions imposed by themselves, they refuse to make a finding in favour of genuineness, but immediately proceed to impose new conditions and call for further sittings. The Medium's side of the question has been too little considered. Films and photographs taken are appropriated by the enquirers, and the Medium's rights, even to copies, are treated as non-existent.

In the interests of the Mediums, if any investigation should be considered advisable, I propose the following as *some* of the conditions of test sittings, and am desirous of knowing what you and your readers may think of them:

(a) The investigating body shall undertake to certify within twenty-four hours of any sittings: (i) the conditions imposed; (ii) the nature of the phenomena observed; (iii) that in the opinion of the investigators the phenomena are genuine, or the reasons for not so finding; (iv) what conditions should be imposed if any further sitting is required, and the reasons for requiring the same.

(b) The Medium shall not be required, after the first sitting, to comply with any conditions until it has been demonstrated, by actual production of the phenomena, that in the absence of such conditions, but subject to all the other conditions of that sitting, someone is able to produce the same phenomena without detection by normal means.

(c) The Medium shall be supplied on demand and free of cost with a signed copy of the certificate.

(d) The Medium, upon payment of the actual costs, shall be entitled to copies of all films or photographs taken at any sitting.

(e) Where the touching of a Medium or any manifestation is prohibited, every sitter shall undertake to pay upon breach of this condition by him or her a definite sum to be previously agreed between the parties.

T. DUDLEY PARSONS.

## "RED CLOUD"

Sir,—I have *LIGHT* regularly, but I see the *Daily Sketch* only occasionally, the last issue being Monday, November 18th, 1935, on page 12 of which there is an account of a visit to a "Haunted Hall." Mrs. Estelle Roberts is speaking in an undertone to her

Guide, "Red Cloud," saying, "Atcha! atcha! All right, 'Red Cloud.' Yes, I will."

We, my friends and I, have always understood that "Red Cloud" was a North American Indian, and if this is so, why should Mrs. Roberts answer him in Hindustani—as doubtless you know "Atcha" is the Hindustani word for "All right." It is very puzzling to me as one of the

"UNINITIATED."

Durban, South Africa.

## THEOSOPHY AND SPIRITUALISM

Sir,—The recent letters in *LIGHT* on this subject are of much interest. The clearest and fairest explanation of the attitude of the leading exponents of Theosophy towards Spiritualism will, I think, be found in Lieut.-Colonel A. E. Powell's book, *The Astral Body*, published by the Theosophical Society. The chapter on "Spiritualism" in that work covers practically the whole ground, and is a very fair and able presentation of the issues involved, from the Theosophical standpoint.

There is much truth in it, and many of the warnings given against the dangers latent in Spiritualist practices, and the errors and falsities contained in misleading communications, might profitably be noted by many ardent but ill-informed investigators.

The author discriminates between the valuable results obtained at the best private circles, and the results of promiscuous public seances, where "an altogether lower class of discarnate people appear."

The following quotations indicate the main trend of the pronouncements:

"In his experience, C. W. Leadbeater found that a distinct majority of the apparitions were genuine. The messages they gave are often interesting, and their religious teaching he describes as being usually 'Christianity and water.' Nevertheless, as far as it goes, it is liberal, and in advance of the bigoted orthodox position."

"It is not for a moment denied that important communications have been made at seances by genuine entities; but it is claimed that it is practically impossible for any ordinary sitter to be quite certain that he is not being deceived in half-a-dozen different ways."

And in conclusion he states:

"From a careful weighing of all the evidence available, it would seem that, if employed with care and discretion, it may be justifiable, purely in order to break down Materialism. Once this purpose is achieved, its use seems too beset with dangers, both to the living and the dead, to make it advisable, as a general rule, though in exceptional cases it may be practised with safety and benefit."

W. H.

## SPIRITUAL HEALING

Sir,—I see that the Rev. J. Maillard is vending the old nonsense about the difference between "divine healing" (such as *he* deals in, of course) and low-down psychic or spiritualistic healing, and is telling his readers that Spiritualism is black magic and heathen witchcraft. Any well-informed student of the subject knows that there is no difference between the healing recorded in the Scriptures and modern instances, whether these latter are effected through an Anglican parson or a despised Spiritualist. If Mr. Maillard wishes for success in healing, he is not likely to forward it by such declarations.

(Rev.) CHARLES L. TWEEDALE.

Weston Vicarage, nr. Otley.

It is of interest to Spiritualists to know that Mr. Charles Bennett, author of the play, "Page from a Diary," which opens at the Garrick Theatre, London, to-night (January 16th) is also the writer of the Spiritualistic talking picture, "The Clairvoyant," which has attracted much attention.



# Light

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### SPIRITUALISM AND THEOSOPHY

DESPITE occasional bickering—which may almost be regarded as lovers' quarrels—there is a wide basis of agreement between Spiritualists and Theosophists, which ought always to keep them in sympathetic touch with each other. Both regard Survival as certain; both regard man as primarily a spiritual being; both regard the spirit-world as real; and both accept spiritual values as immeasurably superior to material values.

The chief practical difference between Spiritualist and Theosophist is that the former regards continuous proof of Survival and mediumistic communication with the living "dead" as of prime importance for the individual and the community in the present state of human development; whereas the latter prefers to regard Survival as already proved, and to devote attention to theories regarding the origin of man and speculations regarding his ultimate goal and the processes by which it is to be achieved.

Spiritualists are interested in the Theosophical theories and conjectures; but, being practical, they hesitate to go further than reasonable deduction from facts seems to warrant. Theosophists have to a large degree accepted the revelations of their leaders without being able to verify them.

In the book *Is This Theosophy?* (Riders, 16/-), Mr. Ernest Egerton Wood, who was the unsuccessful candidate at the recent election of President of the Theosophical Society (following the transition of Mrs. Annie Besant), provides new reasons for the Spiritualists' caution. He worked for years in close collaboration with Mrs. Besant and "Bishop" Leadbeater, both of whom were understood to have clairvoyant powers which enabled them to visit the higher planes at will and so to provide first-hand evidence as to the nature and denizens of these planes. But Mr. Wood was led ultimately to doubt the reliability of these powers and consequently of all the theories built upon them. Here is his statement:

"I had all along been trying to sift the gold from the sand in connection with the many occult pronouncements made in the Society, and had relied primarily on her (Dr. Besant's) testimony to the existence of the gold. But now I was informed by Dr. Besant herself that she had been and was accepting, without critical examination or first-hand confirmation, many of the statements of those whom I positively know to be incorrect, at least on some points. The amount of gold in recent statements diminished in my eyes almost to vanishing point. Although positive, recorded

(Continued at foot of next column).

## TRY IT!

### FAITH, LOVE AND TRUST AS RULES OF LIFE

A READER has sent us the concluding chapter of an article entitled "A Truth Seeker's Diary," printed in *Weekly Unity* (917 Tracy, Kansas City, Mo., U.S.A.), which, he says, has been so great a help to him that he desires to share it with readers of LIGHT. The writer of the article, recapitulates in this concluding chapter his experiences in "finding his way out of the ignorance of God and His ways:" material returns in success in business and in disposing advantageously of his writings; and spiritual returns "primarily in the assurance that Our Father really does care for us and take care of us," if we will but exercise our "faith, love and trust."

He goes on: "But I find that, to enjoy both spiritual and material blessings by means of faith and love and trust, means to *live up to* my faith and love and trust. When I do not do so, I get out of contact instantly. I cannot put faith in trickery, or pretence, or in bluff, or in force, or in anything whatever but God (good), and hope to have my blessings continue. I can't criticise and condemn, or hold grudges, and hope that God will intervene for my benefit. I can't nurse fear, and find any peace or happiness. I can't fill my life with worry and forebodings and feel any assurance that all things work together for good . . .

"I do not pretend that my life is smooth all the time, every day. It is filled with opportunities for faith and love and trust. Events that would cause what most of us call 'trouble' come up daily—almost hourly. But I find that faith and love and trust are the antidotes, the cures, the specifics for them all.

"My friends, God IS!—and, as Emerson says, God cares. It makes no difference whether you think of God as the principle of good, as universal mind, as primal energy, as the great integrating process, as a Heavenly Father. He IS. And He cares. 'The more you trust Him, the safer your interests are,' as Basil King says. Only, you must give God time—plant your seed of love and give it time to grow. That is the thought that I have found helps me most—patience. Sometimes things do seem to be slow in coming; but so does any crop we plant.

"The lesson any man will learn from life, if he bases it on love and faith and trust, is that his house is built upon a rock. Impatience is the second great failing of the human race; the first is fear. Mind you, there is no promise that the wind will not blow or the rain fall or the floods come. But the promise does say, 'All things work together for good.' *All things*. Even my mistakes turn out well when I trust and wait, and try to keep my mind firm and my heart sweet, when I do not cherish ugly thoughts. And I do not make many mistakes when I think only of doing right, and listen to the voice in my heart that tells me what IS right.

"Try it. Read the third chapter of Proverbs in the Moffat Bible. . . .

"There is no other way under heaven given unto men whereby you may be saved from whatever troubles you. Don't take my word for it; don't take Solomon's; or even the word of Jesus. Find out for yourself. Try it!"

(Continued from previous column).

evidence of the earlier days as to the abnormal powers of Mme. Blavatsky, and the inherent reasonableness of the system which she had expounded under the name of Theosophy remained untouched by this, the *living testimony* had now vanished as far as I was concerned."

This declaration will probably lead to serious discussions inside the Theosophical Society; and it provides justification for the demand of Spiritualists that psychic powers shall not be taken on trust, even when associated with great names, but, on the contrary, that they shall always be subject to such tests as are possible and appropriate.



# LOOKING ROUND THE WORLD

## OPENING MEETING OF L.S.A. SPRING SESSION

IN response to the many requests received that the L.S.A. sessional work shall include the "Teachings of Spiritualism," this series is being continued in the Spring session.

To precede the Wednesday afternoon series, the opening lecture of the Session, to be held to-night (Thursday) at 8.15 p.m., will be devoted to this subject. Mrs. V. V. Farone will speak on "The Teachings of Spiritualism as a Practical Guide to Life." It is understood that Mrs. Farone will put forward a suggestion for the practical application of her ideas. Members and friends are cordially invited to attend, as it is anticipated the lecture will be of the greatest interest and importance.

### MR. STANLEY DE BRATH

An announcement that readers of *Psychic Science* will receive with regret is that Mr. Stanley De Brath is resigning from the position of Editor. In a note in the January issue he says: "The disabilities of advancing years oblige me to relinquish a position which has been a very pleasant one."

To the majority of those who meet him at the British College or the L.S.A., this announcement will come as a surprise, for, although Mr. De Brath celebrated his 81st birthday some months ago, he has given proofs that his mental alertness is still something to make younger people envious, whilst physically he remains amazingly active. Only what he describes as his "increasing deafness" handicaps his usefulness.

Mr. De Brath continues as Hon. Librarian for the L.S.A., and every Friday afternoon he attends at the L.S.A. rooms to act as mentor to inquirers who seek his advice. Also, his contributions to *LIGHT* are frequent and welcome. There is still much work for him to do, and we hope he will long be given strength to do it.

### WAS IT A RED-INDIAN DIALECT?

Psychic students will be interested in the possible results of the examination of a voice-record which was recently made at the International Institute for Psychical Research. Mr. Tom Charman, the New Forest seer, and a lady paid a joint visit, and, under control, though both fully conscious, carried on a lively conversation in what they believed to be a Red Indian tongue, which neither of them understands nor speaks normally. The conversation was fully recorded and will be submitted to experts for identification. The most curious part of the record was when they simultaneously broke into a rhythmic chant, beating time with their feet, the words and music being identical and synchronised.

### TELEPATHY, THE BUGBEAR

Major C. H. Mowbray is an investigator of great experience and keen insight, as readers of his long and valuable series of articles in *LIGHT* will have gathered. His special aim in these articles, and in many addresses delivered in and around London, is to show the hollowness of what he describes as the "Bugbear of Telepathy," and he succeeds admirably.

Last week, Major Mowbray addressed the members of the Tankerton Hall Lecture Society (Kent), and (to quote the words of our informant), "speaking in the brilliant racy style that always holds the unwavering attention of his audiences," he told (or re-told) his stories with excellent effect. (Incidentally, we note that he is to lecture at the L.S.A. on Thursday, March 5th).

The Tankerton Hall Society have an unusually attractive lecture syllabus this session, and are doing excellent work. Following Major Mowbray's address, an interesting demonstration of readings from the aura was given by Mr. George Swift.

## SPIRITUALISTS AND CREMATION

WHEN we read of the cremation of the remains of a Roman Catholic Archbishop (in Travancore, India) and of an Anglican Bishop (at Nottingham), we may safely regard the news as an indication of changing theological views. Cremation was opposed—and is still opposed—on the ground that by destroying the physical body it may interfere with the process of resurrection "at the last day."

This is a fear which does not trouble Spiritualists, who understand that the promise of resurrection does not apply to the physical body, but to the spiritual body, which rises out of the physical at the time of physical death. Roman Catholics and Anglicans have not yet, as communities, fully realised this important distinction; but the news mentioned above (quoted from the *Illustrated Weekly of India* and the *Nottingham Guardian* by *Pharos*, the quarterly journal of the Federation of Cremation Authorities in Great Britain) indicates that some progress is being made.

Cremation is generally favoured by Spiritualists, and it is a matter of interest that the Secretary of the Cremation Society, Mr. George A. Noble, is a Spiritualist, as his recent letters to *LIGHT* bear witness. Recently, Mr. Noble had been honoured by being appointed an honorary member of the Cremation Society of Holland.

### A GHOSTLY WARNING

Much attention is still being given in the Press to the B.B.C. proposal to "broadcast a ghost," if one can be found willing to oblige, which is generally regarded as doubtful, seeing that ghosts are of a particularly retiring disposition.

The *Yorkshire Observer* (Bradford) makes use of the idea in a cartoon dealing with the threatened coal strike. The cartoonist shows a coal-owner and a miner sitting with their backs to each other and their arms folded, whilst between them stands the grisly spectre of "Past Strikes" trying to speak into a microphone. "Perhaps I can help you to come to terms," says this ghost, whose shroud is labelled: "Misery, Lost Trade, Hardship." The *Leeds Mercury* has a cartoon on similar lines.

It may be hoped that the negotiators on both sides have had their attention drawn to these cartoons.

### WHERE TO FIND INFORMATION

During a broadcast talk on Libraries recently, the Chairman of the Libraries Association (Mr. Lionel McColvin, of Hampstead) made a point which would be appreciated by Spiritualists. There was, he said, a character in one of Arnold Bennett's books, an old man, who went about asking all sorts of out-of-the-way questions. When asked why he did so, he said he expected soon to be in the "next world," and as he had no idea whatever what information would be of most use there, he was gathering all kinds. The moral was that he should have gone to a library.

But we can improve on that. He should have gone to the L.S.A. Library, where he would have found all available information in specialised sections, ready for his use.

Doubtless there are many people more or less like this supposed inquirer; and at the L.S.A. there waits not only the information, but experienced helpers ready to suggest what will be most suitable and most helpful. Had Arnold Bennett only known about this, he might have rounded off his story by sending his questioner to Queensberry Place to interview Admiral Armstrong or Mr. Stanley De Brath, or Mr. W. H. Evans, or some other of the helpers whose delight it is to give assistance to enquirers.

### "HOPE OF IMMORTALITY"

The first of four broadcast addresses by the Dean of St. Paul's, Dr. W. R. Matthews, on "The Hope of Immortality," is to be delivered next Sunday evening (January 19th) at 8.15.



# ONE OF SPIRITUALISM'S HANDICAPS

## BOOKS THAT DISREGARD THE LESSONS OF HISTORY

By STANLEY DE BRATH

THERE are coming into vogue a number of books which purport to be given by "spirit-controls." They are for the most part of a type which gives colour to Professor C. D. Broad's philosophy that the only type of Survival proved by psychical research is one in which the "soul" has left its brains behind it.

It is not intended to criticise such works as *Spirit Teachings*, *The Scripts of Cleophas*, or the work of *The Lady Nona*, or any that bear the mark of intellectual origin, but many others of a totally different type.

These latter usually begin with what seems a perfectly honest statement how the clairaudience or automatism came, and go on to state a variety of myths regarding Atlantis, Lemuria, Mount Shasta, early Egyptian or other religions, all of which are at issue with definite knowledge. These comments purport to be given by returning spirits from those remote times.

It would be easy, but unconvincing, to ascribe these to deliberate literary fraud, to the myth-making faculty, or to borderland insanity, but this would not be a satisfactory answer to the simple minds who think they have testimony from the Unseen to secret knowledge.

It would be immaterial, if the bulk of Spiritualists had never heard of these things; but these writings derive real importance from the fact that many persons do actually take them at face-value. Rational Spiritualism, as a philosophy of life, is seriously impaired, and much occasion is given to the enemy to blaspheme! It is more profitable to treat these works as illustrations of the fact that much that comes from the Other Side is of no use or value at all.

Is there any test that we can apply to discriminate between the valuable and the valueless? Yes, there is.

If a book points to what we may briefly call ordinary morality as the path of development and adduces verifiable historical matter in support of it, that book is worth reading and reflection. If it does not, it is of no use at all.

### THE NORMAL DEVELOPMENT OF MAN

Normal science and history plainly indicate the road up which humanity has come. The evolution of inorganic matter is, or should be, well known. In the hottest stars, at a temperature of perhaps 30,000 degrees centigrade, their spectra show little but free hydrogen. As the star cools, all the other chemical elements come into being, till we reach our own sun with an external temperature of some 5,000 degrees centigrade, in which all known elements are manifest in a more or less gaseous state. The Solar System was developed from a nebula in which Matter, as we know it, did not exist. It may or may not have consisted of electrons—we do not know.

When the planet began to cool, the geological ages began. These show a regular process of development from primeval fish and amphibia; through the Age of Reptiles; to the development of Mammals; and finally of Man. These ages lasted some millions of years. All traces of primitive Man show a progressive development through the Stone, Bronze, and Iron ages up to historic times.

The idea of the evolution of Man began with the discovery of Kent's Cavern in 1825. The Committee of the British Association discovered that in this cave there are four distinct strata: (1) Dark earth with Roman pottery and articles that prove that it was in use in the Neolithic, Bronze, and Iron ages; (2) below this there is a stalagmitic floor from one to three feet thick, indicating centuries of deposition. It covers (3) a layer of red earth, with bones of the hyena, mammoth, rhinoceros, etc., flint implements, and an engraved

antler. (4) Filling the bottom of the cave is a hard breccia with remains of bears and rude flint implements. In some places this breccia was 12 feet thick. (Ency. Brit., xv, p. 740).

Caves more or less similar are found all over Europe. This development indicates that creative life proceeds on what we may call "a scheme of evolution" which takes no account at all of Time.

The whole animal world developed by the Darwinian process—the herbivora being the prey of the carnivora, but each species developed, as Alfred Russel Wallace showed in his *World of Life*, by an internal psychic urge. This must have proceeded from the higher world of spirit, which science as yet does not admit.

### THE NEW DEPARTURE

T. H. Huxley, in his *Evolution and Ethics*, shows how the new departure begins—not by following the cosmic process, but by opposing ethical considerations to it. The supreme importance of ethical conduct has been insisted upon by every great religious teacher of mankind. Moses, Lao Tse, Confucius, Buddha, Socrates, Jesus Christ, and Mohammad are all at one in their indication of the upward path. In every case the obstinacy of mankind has perverted their teaching by persecution, war, penal laws, and violence in one form or another, illustrating the tendency of man to suppress new views of truth.

Religion in each country fixed itself in immovable dogmatism and creeds, not from any peculiar ambition of priests, who, apart from dogmatics, are the most unassuming of men, but from an inherent defect in the human mind—which makes it appear that it is necessary that all men should think alike—which really means, should agree with the speaker.

Science, as we know it, came into being with Galileo, who studied gravitation and deduced its mathematical laws. Newton applied it to Astronomy, and thus explained Copernicus' Solar System. The Newtonian Philosophy, as given in his *Principia*, obtained world-wide consent. It is true, it is real, and it has produced and maintains the material civilisation of our own day.

### CONSCIOUSNESS, MIND, OR SPIRIT

But in this philosophy, true as it is, there is one notable defect. It makes no mention of Consciousness, Mind, or Spirit. Religion is concerned with nothing else, unless with its fruit as Morality, Righteousness or Ethic. All three words mean the same thing.

This factor, however, had been in constant operation long before Moses, who, according to Deuteronomy, xxvii. to xxxi., gave the law to the Hebrews in its elementary form of the Ten Commandments, which are as valid to-day as ever they were. The development of this idea is manifest in the whole book of Deuteronomy—the Law of the Retrospect, as modern Jews call it—as it is throughout the New Testament. To disregard it is tantamount to the rejection of all Ethic, as is manifest in present-day materialistic writing, masquerading as "Science," and obliterating the eternal severance of right from wrong.

M. de Vesme, in the first volume of his *History of Experimental Spiritualism: Primitive Man*, laureated by the French Academy of Sciences, has shown conclusively how the idea of the soul first arose—out of supernormal experiences which still prevail among primitive tribes. From the idea of Mana—the mysterious power operating in Nature and in Man—came the idea of the soul as a non-material principle working towards Good.

Aristotle developed the notion of Beauty, Truth, and Goodness as the fundamental aims of humanity.

Jesus laid down that "God is Spirit," the Author and Giver of all Life. This Creative Life, or Spirit, is the one great factor in human development. It gives its life to the human spirit, through it to the soul, and

(Continued at foot of next column).



# RECOLLECTIONS OF A PIONEER

By WM. E. RUSSELL, of Bunbury, Australia.

READING the article in *LIGHT* on the commemoration service at Darlington, I noticed that Mr. Oaten mentions the ridicule and persecution of 40 years ago. I can testify to this.

As a boy of seven, I can remember services being held at our house, at Alderley Edge, near Manchester, in 1877, at which phenomena were produced such as I do not believe have been exceeded since—*e.g.*, levitation, my father being lifted up to the ceiling in his chair.

When my father played his violin, the kitchen table covered with crockery would dance around the kitchen. Two sailor-men used to tie my father into a wooden armchair, each knot being separately tied; they would then throw a sheet over him, and in one minute the rope was thrown out still tied into knots. An accordion placed under his chair would play in unison with the violin, while a spoon placed in a glass beside it would beat time to the music.

We always had a small gas-jet burning; everything that happened could be plainly seen. The table used was a round one with three legs. The sitters were Father, myself, and sister aged nine, three men friends and the daughter of Father's employer; occasionally a neighbour would come in, but my Mother would have nothing to do with it, she used to say the devil was in it.

One night when conditions were good, the table worked itself over towards Mother. Raps indicated that an entity named Tom Payne wished to give her a message. She protested that she did not want to receive it, but the table tilted towards her and then came down on her foot so that she could not draw it out. She still

(Continued from previous page.)

through the soul to the human body. In the brute world the soul is not self-conscious.

In all this there was steady development of humanity as a whole. Here and there came retrogression; always, as in the case of decadent Greece and the decline and fall of Rome, by departure from practical Ethic. But to imagine some bygone state of high scientific knowledge now lost in the mists of antiquity, is contrary to the broad lessons of religion and science alike.

One of the books which have provoked this criticism is a volume sent to me for review. It contains 174 pages dealing with a lascivious princess, a too-fortunate slave, and a jealous courtier, followed by violence, murder, war, astrology, the decree of the stars, black magic, arch-fiend, dreams, sieges, and horrors—the stock-in-trade of the twopenny novelette.

I could name a round dozen of such productions, evidently printed at the author's cost, for no publisher would risk money on such drivel. If they really proceed from the unseen world, they illustrate the inference from many other automatisms—that progress in that world is by the same Law of Spiritual Consequence which prevails here, human indifference to Ethic producing the weakness which invariably brings its Nemesis, as it did to the Rome of the Cæsars.

These books disregard the lessons of history and depart from the rational Spiritualism which teaches that the true path of evolution is the development of Character which serves humanity apart from all question of reward, and is the road to intelligence and joy. They are in marked contrast with the sane and happy family life which may be seen the world over.

Spiritualism is quite sufficiently handicapped by gentle ladies who expect to meet in the next world a favourite cat, here suitably sterilised to fit "nice" ideas, with a blue ribbon round its neck. Some Spiritualists seem to imagine the new life to be on the model of a Trappist monastery, where the extinction of natural functions to please the Deity, drew from a Prince of the Church the remark: "Nous avons aussi nos Maisons de Fous."

vowed that she would not have anything to do with it, in very uncomplimentary language too; whereupon the table suddenly went straight up. It always amused me to feel that table going round and round the room with just my middle finger touching it.

Sometimes either I or my sister would hold two slates tied together under the table, and in no time at all messages would be written on one of them.

These meetings continued for about 18 months, until put an end to by various changes that took place amongst us. During the whole of this time, we suffered much persecution; people said we were trafficking with the Devil; stones were thrown at the house, difficulties put in the way of our meetings, and the local Anglican Minister warned people to have no dealings with us. Nevertheless, he himself used to come and argue with my Father on the subject.

In those days we often went to Macclesfield to hear Mrs Groom, or to Manchester to hear Mrs Britten or Mr. James Burns. Other old acquaintances were J. J. Morse, Mr. E. Wallis and Mr. Phillips.

Travelling around the world since those far-off days, I have observed very little evidential phenomena. There is far too much exploitation of Spiritualism for individual gain. In Perth (Australia) for instance, each week there are advertisements of message meetings, at from three pence to two shillings per head; the majority of them run by women. The result is that the name of Spiritualist has become synonymous with fortune-teller, poor money-making Medium, etc., this gives the Clergy an opening for ridicule and the condemnation of meetings.

I myself hold meetings here in Bunbury. The incumbent of a small church who came out from England some years ago, preached in this church on three successive Sundays against Spiritualism, and myself in particular, consigning us all to perdition. One has to live a very exemplary life amidst it all, for people's attention is always focussed on one. I must add that the local Bishop and his wife are quite sympathetic to our views, and a local Canon believes in Survival because his late wife, he says, is always about his house.

I should also like to say a word of thanks to two of your contributors—Mrs. W. and Mrs. S. Swinbourne; these ladies have sent out *LIGHT* for nearly three years. I can assure them that these papers have a wide circle of readers—they are passed to individuals and Societies, both in Western Australia and New South Wales, with explanation of how I get them.

## SPIRITUALIST COMMUNITY PARTY

A somewhat belated Christmas Party for members and friends of the Spiritualist Community was held at the Grotrian Hall, London, on Saturday evening (January 11th). The programme, arranged by Mdme. Doria Carte, consisted of songs, sketches, pianoforte solos and costume dancing by children. Dr. Neale acted as Master of Ceremonies and also gave a display of conjuring which left everybody guessing.

## LAJOS PAP EXPERIMENTS

We learn that Bulletin II. of the International Institute for Psychical Research will be published before the end of this month. It is the story of the Lajos Pap experiments, and will be illustrated by infra-red photographs. Lajos Pap, as will be remembered, paid a visit to the Institute in May and June, 1935, and gave a series of ten sittings. In one of them a 28-inch long dead snake was found dangling from his hands. Previous to the sitting he was searched by a medical doctor and a famous magician. They found nothing on him. The moment of the snake's arrival has been photographed, and, we understand, the occurrence is subjected to a long and searching analysis in the report.



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### DIARY OF EVENTS.

Tuesday, January 21st, at 7.30 p.m.—

Miss EVELINE CANON. Public Meeting for Enquirers.

Wednesday, January 22nd, at 3 p.m.—

Mrs. ROSE LIVINGSTONE. Demonstration of Clairvoyance.

Thursday, January 16th, at 8.15 p.m.—

Mrs. V. V. FARONE  
on "The Teachings of Spiritualism as a Practical Guide to Life."  
A practical suggestion will be made and members' opinions invited thereon

Thursday, January 23rd, at 8.15 p.m.—

DISCUSSION AT CAXTON HALL  
(See special announcement, page 35.)

Friday, January 17th—

Mrs. BRITTAIN. Group Seance (limited to ten sitters).

Friday, January 24th—

Miss JACQUELINE. Group Seance (limited to ten sitters).

Devotional Groups for Absent Healing:

Conducted by Mr. W. H. Evans; Sitters invited.

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15 Wednesdays, 3.30—4. Animal Group, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

## "A PSYCHOLOGIST TO HIS LOVE"

ED. C. SCOTT, of Ramsey, I.O.M., has sent us a small book of verse by himself, entitled *A Psychologist to his Love* (1s.). This title applies merely to the form in which the subject is clothed—the spirit of it would rather indicate some such title as *The Perfect Way of Development*, or *A Song of the Perfect Way*; for it is a paean of rejoicing over the way of Creative Progress.

"At their beginning," sings the poet, "all things once were dreams": God dreamed the creation of the worlds; an ape-man conceived the idea of walking upright; from the wild rose grew the garden beauty—

"And thus in loveliness the picture grows.  
In newer, better forms the dead Past yields  
Its crop of Beauty; till the canvas shows  
Man god-like striving for Elysian fields."

In this reaching up after the ever more perfect, Mr. Scott gives the crown of leadership to women; but he calls upon men and women alike to rouse up and play their part in this great march of progress and not to be blinded by the lure of such words as *Equality*, *Liberty*, etc.

"Equality," he cries, "how that damned word has doomed  
Mankind to lie contented in the mire,  
And view with sharp suspicion all that loomed  
A little greater than their small desire!"

Let man instead but realise that we are each and individually part of this immense progressive evolution of life, that each life is linked with countless other lives, and, above all, that the great Creator of the Whole is love—and Love

"POURS OUT HIMSELF! The clue to Life is there!  
The whole vast puzzle opens to that key.  
For Love pours out Himself in Beauty rare.  
Lay hold on that—and solve Life's mystery."

M.A.B.

## THE INVISIBLE ORCHESTRA

By SHIRLEY ESHELBY

WHEN feeling sad, I always go into the Silence, and usually receive a message which cheers me up considerably. I call it a "message," although it may only be a smile from a friend who appears for a second. There is usually somebody ready to come through with a cheerful smile when I happen to be depressed . . . on rare occasions. (I am cut off almost entirely from this world by deafness, but can hear plainly the voices of my spirit-friends.)

On this occasion an entirely new experience was in store for me. It was New Year's Day, and as I was alone in the house, I went into the Silence in the lounge, instead of going into my bedroom. Quite suddenly an Invisible Orchestra began to play. I looked at the wireless—it was not on; I knew that it was not—but I looked at it all the same, because the music seemed to be actually in the room.

The Invisible Orchestra played the jolliest music I have ever heard. It was not jazz, or anything resembling the kind of music called "popular," which seems to please most people on this earth-plane.

After listening for a few minutes, I felt just as happy as it is possible for a human being to feel! I sat upright, and could not help "conducting" the Invisible Orchestra. Of course, they were leading, and I was merely waving my hands about in rhythm. I could not help doing it—I felt so ridiculously happy!

The instruments sounded like string instruments, and I can only describe the music as the plucking of strings, but the notes did not "snap off" as they do when instruments are played by lifting the strings slightly and letting them go again; the notes were soft and soothing, but full of joy.

When I started "conducting" the music became louder and quicker, and plainly said to me that they were glad to be getting results by making me happy again—they were playing for me alone! What overwhelming kindness! What had I done to deserve it?

When there was a pause in the music, I said: "It's wonderful, beautiful! Can you hear me? Play something that I know well—so that I shall know you can hear me, and are really here."

They immediately played a familiar aria from an Italian opera, and a brilliant coloratura soprano voice sang a few notes here and there, and ended with an enchanting cadenza, as though singing for the joy of singing.

At the finish I applauded and said, "Who are you? I know your voice. Who are you?" The voice replied cheerfully: "I am your mother! You know I always wanted to be a singer!"

## THE WAY TO PEACE

A correspondent has sent us from St. Leonards a number of essays received through automatic writing from a communicator who signs himself "Maurice Hewlett."

It is interesting that this communicator gives as his reason for wishing to write in this way from the Beyond, that he knew that the books he wrote while on earth, "while they were well-conceived and written in flowing English, did not convey a message to humanity. They were not helpful to the progress of the race, and when a man spends his life writing for the gratification of himself and to make money, he has not fulfilled his mission in life."

"Since coming over here," he continues, "I have been as one who has been taken to a high mountain, and in the distance I see a collection of words, and all are fluttering before my vision, to show me that words without the soul are worse than useless . . . I have been shown the false and what I should have done, and until I can redeem the past I cannot know peace."



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**SUNDAY, JANUARY 19th, 1936.**

11 a.m.—Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Mr. SHAW DESMOND

Clairvoyante: Mrs. Helen Spiers.

(Subject of Address: "The Cosmic Christ")

Sunday, January 26th, at 11 a.m. ...

Mr. C. GLOVER BOTHAM

Clairvoyante: Mrs. Bateman.

Sunday, January 26th, at 6.30 p.m. ...

Mr. ERNEST HUNT

Clairvoyant: Mr. George Daisley.

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Monday, January 20th.—Speaker: Mr. David Bedbrook

Clairvoyante: Mrs. Fillmore.

Wednesday, January 22nd.—Speaker: Mr. Ernest Hunt.

Clairvoyante: Mrs. Helen Spiers.

**Monday.****WEEKDAY ACTIVITIES**

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

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

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

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

7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction of potential healers.

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

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

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

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Thursday, January 16th, at 7.30 p.m.—

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Saturday, January 25th, at 7.15 p.m.—

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6.30 p.m. Mr. C. Glover Botham,  
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## THE WORD OF GOD

ROSA M. BARRETT

THE following statements, partly abstracted from a most valuable book, long out of print, entitled *From Matter to Spirit*, by Mrs. de Morgan, seem to me likely to be of interest to the readers of LIGHT:

Now that many of the obscure passages in the Bible, whose true meaning was long lost, are better understood by greater knowledge, it will be seen more clearly than ever how full of encouragement and comfort the Bible is. For example, what exactly are we to understand by the Greek word *Logos* (in Hebrew, *debar*) usually translated into English as *The Word*? In the original this word contains the idea of a driving or throwing off, far greater than our English word conveys—it includes every form of efflux from the source of Life. The Bible is, indeed, the history and the record of The Word in its varied manifestations: first seen in the progressive creation of the world, beginning with the lower forms of life, until man, with intelligence, mind, and soul, comes upon the scene. The Psalms repeatedly say that the Heavens were made by the breath of God's mouth—that is, by the outpouring of His Spirit "He sendeth out His word" (Ps. 147, v. 18), "He sendeth His word and healed them" (Ps. 107, v. 20). God, as the fountain of life, is spoken of as The Word, so in John, ch. 1, v. 4, "In Him (or in it, that is, in *The World*) was life."

The Word of God expresses the life-giving energy of the Father, and this energy is still going on, as described in Revelation. It is still at work purifying the world until evil is conquered and His Spirit, the Spirit of Love, rules over all. Our work on earth is to strengthen this spirit of love, and thus, in however humble a way, to hasten the time when the will of God becomes also the will of all mankind. But this holy influence can only reach that soul whose aspirations are pure and good. Are we ourselves making our souls fit to receive it?

## CORRESPONDENCE WITH PRESENT-DAY MANIFESTATIONS

But to return to what we read in the Bible of the manifestations of the Word or Spirit of God. It has often been pointed out how closely these correspond to many of the present-day manifestations recognised—and often derided—as spiritualistic. But trivial, or apparently trivial, things, such as rappings, table turning and so on, though they may seem senseless to scoffers and sceptics, may, like the twitching of a frog's leg or the rattling of a lid when the kettle boils, lead to enquiries about the why and the wherefore, and so to the marvellous range of our present-day knowledge of electricity, or to such results as the making of steam engines. We do not know what is trivial, for the smallest beginnings may eventually lead to the gradual widening of knowledge and to greater understanding of the marvels of Nature.

We read in the Bible of such familiar signs of God's influence upon the mind of the prophets—or seers (see-ers) becoming known through visions, dreams, voices—not alarming, for Samuel, when he heard one, thought it was the familiar voice of Eli—speaking in strange tongues, laying on of hands, healing, etc. Sometimes the prophets speak of The Word as a burden; sometimes the voice is heard by others, or a light, not the light of day, may be seen, or a hand-writing. More rarely is there direct spirit-writing, as when it is said in Exodus 32, v. 16, that God Himself wrote the tables of the law. In Isaiah, Numbers and elsewhere, God says He will come in a dream or vision, and as now, the message is often received while music is played. David (2 Samuel, 23, v. 2, and 1 Chron., 28., v. 12) says that the pattern of the temple that he was not allowed to build was shown him by the spirit—evidently so clearly that he could place it before his son Solomon.

Moses laid his hand upon his successor, Joshua; St.

(Continued at foot of next column).

## MAGIC AND MYSTERY IN EGYPT

(Continued from page 34)

upon our *physical* world, to work mischief even to the point of destructively affecting the destiny of nations.

These devilish creatures, the Adept asserted, were, and would be, responsible for international treacheries, and sufficient numbers of them had been released during the present century to terrorise the world.

That seems rather a large order; but Mr. Brunton had obviously good reason to be impressed by the speaker. The Hosts of Darkness are so pervasive that, one would have thought, this reinforcement from the tombs would be a comparatively small matter.

The tombs of the great Adepts, it was explained, were too well guarded to be discovered by any "diggers." They were the tombs, not of the dead, but of the living; and contained, not mummies, but the Adepts' bodies in a state of trance.

One Adept had been in his tomb since 260 B.C., another since somewhere beyond 3,000 B.C., and still another had been there for 10,000 years. Their spirits have the advantage of being aware of all that is going on in two worlds; they work for the spiritual welfare of mankind, and hand over to living Adepts the psychic treasures of the past.

That is extremely interesting, but one would have liked to hear what advantages accrued to such highly developed spirits from this long mooring to their mortal remains. Surely both worlds were in any case at their service?

## WHY NOT AFTER DEATH?

Summing up the articles which have appeared in *The Spectator* on "Psychic Forces," the Hon. Mrs. Alfred Lyttelton, ex-President of the S.P.R., speaking of Telepathy, says: "The records of the British Society for Psychical Research would alone be enough to demonstrate its existence to any impartial student, and, of course, there are many other societies in different parts of the world which have done the same work. So constant has been the use of telepathy as a credible explanation of inexplicable happenings that it has itself escaped adequate attention and study. It is as if Science had established the existence of a force called electricity which accounted for certain phenomena, and had been content to go no further."

Concluding, she asks what might be the implication of this and other mental phenomena, such as prevision.

"If the existence of mental activity and perception independent of the physical body could be demonstrated," she says, "would it be a very wide assumption that some part of our mind and being stands in a different relation to time and space from the rest, and may be the part of us which will survive? If a part can function now without the limitations of the bodily senses . . . why not after death? I cannot do more than hint at such a suggestion."

Readers of LIGHT may think that Mrs. Lyttelton could with safety have been much more emphatic.

(Continued from previous column).

Paul speaks of the gift of God being received through the laying on of hands. Through these varied and frequent signs the holy influence of God's spirit upon man is shown and recorded in the Bible. Dare any thoughtful, earnest Christian refuse to believe that it may still be received through similar channels, though increased knowledge may also develop other channels? Scientific knowledge can also show us the working of God's spirit. Dare the followers of Christ be deaf or heedless to any of these or other means? They form the steps (perhaps but the lowest steps) of a "ladder whose base is on the earth, but whose top rests at the foot of the Lamb in the centre of the Throne."



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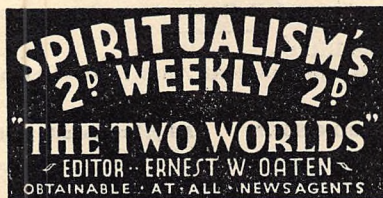
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#### REV. D. MORSE-BOYCOTT'S GHOST STORY

Rev. Desmond Morse-Boycott does not like Spiritualism and frequently says so in unmistakable language; but it would appear that he believes in the possibility of spirit-return and communication—so long as they are spontaneous.

In the *Daily Sketch* (January 10th) he tells the following story:

"I know of an architect who was planning to repair an old church, and needed stone for matching, which could nowhere be found. In the midst of his labours a man walked up the aisle. He was dressed in robes which masons wore at the time the church was built. He told the architect where the proper stone could be found.

"None had ever heard of the place, and the sexton, who was at work in the churchyard, declared that nobody had entered the church. But on following up the statement, the architect found the stone—at the back of an inn, far off, built upon an old quarry.

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