

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. 2767. VOL. LIV. (Registered as FRIDAY, JANUARY 19, 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, 1929, (Sec. 327, P.L. and R.)

PRINCIPAL CONTENTS

A Medium's Memories	33-4	Sir Oliver Lodge on His Plans for the Future ..	37
Wireless Talks	34	New Research Institute. Professor Elliot Smith's Letter	38
Hypnotic Test of Mrs. Garrett. Lecture by Dr. William Brown	35	A Handbook to Heaven. Book Review by H. F. Prevost Battersby	41
Spiritualists and Psychic Research. By Hereward Carrington	36	Spirit Teachings and Dogma. By Godfrey Burchett	43-46
"Hands of Fire"	37	Mediumship Amongst Natives of Brazil	44

A MEDIUM'S MEMORIES

MRS. KATHLEEN BARKEL DESCRIBES SOME WONDERFUL EXPERIENCES

A FRIEND, for whom I booked a sitting some time ago in my own name at the British College of Psychic Science with Mrs. Kathleen Barkel, told me, slightly bewildered, that after a few words the Medium flushed deeply and in a state of excitement bordering on terror ran out of the room crying that she suffered from a sensation of burning heat, that she felt suffocated and could not go on.

I was distressed at the news and could not suggest an explanation. Mr. David Gow, however, to whom I referred my distinguished friend, hit upon a solution of the mystery. As we learned from subsequent conversation, my friend lost a brother during the war. He was an air pilot and the Germans shot him down. The great heat and suffocation might have been conditions of his passing, with the reproduction of which, in an all-too-eager attempt to get through, he terrified the yet conscious Medium.

Mrs. Barkel having kindly consented to give an interview for LIGHT, the incident came back to my mind and I asked her whether she remembered it.

"Yes, I do," she answered. "It threw me in a nervous storm. Mrs. Hankey, the Secretary of the College, did her best to quiet me down, but for weeks I was unable to go to town again. I lost grip on myself. Few people realise what a terrific task it is to keep that grip. In the psychic state we are exposed to a rush of emotions which, like a tidal wave, engulfs our whole being. The more love there was between the sitter and the dead, the greater is this storm of emotions. On the platform, in doing public work, I feel as if tossed about on a raging sea.

"All this is preliminary to the oncoming of trance. The minute I become passive I see a light. It comes

nearer and nearer, it grows. It is a white light coming from a tunnel of darkness. It suddenly disappears and I see White Hawk coming along a road. If he brings someone, I know the sitting is going to be good and I say so. If I find myself merging into the light, I know I am touching an inexperienced communicator. I may see the spirit brought by White Hawk in the scene which he remembers. I tell the sitter of the scene and of White Hawk and I go off into a quiet, happy sleep."

"How did your mediumship begin?" was the next question.

"I have been clairvoyant and clairaudient from childhood. The trance came about for the first time in 1922. In my younger days I was a nurse. I remember a fearful experience in a home. The children were in terror. They saw someone when no one could have been in the ward. I suspected a practical joker and, with a poker in my hand, set about to lay him. As I passed along, I saw the lockers fly open one by one, the shutters flew up, and, pressing against a window which was inaccessible from outside, I saw a ghostly face. In the name of God I bade him depart. The face vanished and we never had a disturbance thereafter.

"Later, in a mental home where I was matron and my husband steward, I saw things I dared not speak about to the doctor. We had a violent case, a boy, born in the Chinese Boxer rising. He was haunted by the spirit of a big Chinaman. I saw the Chinaman and could talk to him. I think he tried to incarnate and got tangled up in the aura of the boy. I told him to go away. Eventually he went and the boy calmed down.

"It was in this home, when my husband was lying at death's door from a disease which the doctors diagnosed as pelvic abscess, that I went down on my knees and prayed

that if there was any truth in Spiritualism he should be cured and I would devote my whole life to it. I heard a loud voice say: "Massage." I massaged his unconscious body. He came to, and next day, when he was examined as a preliminary to being operated upon, there was no trace of disease.

HELP FROM GUIDES

"I never regretted my promise. Spiritualism has given me an added capacity for joy and an intensity of life. The Guides have never 'let us down.' Nor do I know of a single instance where White Hawk has been wrong in his counsels to others. A prominent banker who often came to us was repeatedly warned, before the Kreuger scandal broke out, that he 'must be careful with the little sticks' (matches). Another man was told that 'he must bring all his eggs out of the American basket,' and he transferred his holdings three weeks before the crash came. My son was in America when White Hawk surprised us by announcing: 'Papus had taken a squaw.' We cabled congratulations. He answered: 'How did you know I became engaged?' When his wife attended a sitting, White Hawk turned to a sitter: 'Do you see the little squaw there? She got two in the box.' In due time twins were born."

"What is the effect of your mediumship on your home life?"

"I am not aware of any impingement of my psychic faculties on my every-day life, but things do happen in our house which others would consider extraordinary. For instance, the twins of my daughter-in-law cannot be prevailed upon to enter the seance room. They scream if they are brought in. The dogs sniff around and run out with their tails between their legs. The cats, on the other hand, purr with great satisfaction and are very happy to nestle there.

"We often hear footsteps on the stairs. Sometimes, walking up, we hear them coming down and they pass with a cold breath. You close the bedroom door and hardly turn your back when it flies open. Our cats play with invisible cats or chase invisible people up the stairs. We notice them curl around the legs of someone we cannot see with their tails stuck up in the air, purring or meowing as if wanting to be taken up. The dogs are less pleased. They growl, or whine piteously, they pull in their tails and their hair bristles.

"Light was thrown on these occurrences in my first anonymous sitting with Miss Bacon. She said that we had turned over new ground (we bought our house a week before); she described the former people in the house. She said they had lost a ten-years-old boy who often ran up and down the stairs and was very fond of a parrot in the kitchen. She gave the initial as B. We found, on inquiry, that the people who lived in the house before us for thirty years were called Bennett, that their nursery was on the top of the house and that they lost a boy as described.

"Apparently it is little Bennett who is still running up and down the stairs; and, when our own parrot died, White Hawk came and told us that little Bennett took it away.

"A year ago I lost my white cat. We hunted for it in every nook and cranny. Suddenly, I stopped in the middle of the hall and appealed to my spirit-friends to find the cat. Looking into the dining room, I saw the cat on the hearth-rug, rather in a messy condition and furiously licking herself. I don't suppose we shall ever find out what happened, but the incident reminds me of

my weirdest adventure in a crowded shopping district in West Croydon.

"While walking with a friend, I was apparently hit by a motor car. I felt a concussion. The next moment I found myself in the doorway of a shop some distance away. On recovering my senses I turned back and saw that a crowd had collected around the motor car. They were looking for a body which has mysteriously disappeared. My friend was in an agony. When I walked up to her she just gaped at me. Apparently at the moment that I was hit by the car I bounced off, unseen by anyone, like a rubber ball and experienced instantaneous transportation."

APPORTS OF SEMI-PRECIOUS STONES

I found Mrs. Barkel a charming hostess, an excellent mother and of keen intellect. She is temperamental and full of joy of life. Her mediumship embraces a wide range of phenomena. The story of her apports is particularly intriguing. White Hawk apparently specialises in bringing semi-precious stones. The larger the circle the smaller are the stones which he gives away to the sitters as souvenirs. The apport "grows" on the sitters' palm, sometimes in their closed fists. I had the privilege to meet in Mrs. Barkel's house Col. D. S. Davidson, a keen and alert gentleman. He permits me to quote him as follows:

"I held Mrs. Barkel by the wrist in a tight grip. I certainly know, if I know of anything, that there was nothing in my fist when I closed it. White Hawk asked if I felt anything in it. I said no. When he asked me the second time I felt something hard. I opened my hand: there was a large, well-cut white sapphire in it."

N.F.

WIRELESS TALKS

THE second of the broadcast talks on "Inquiring Into the Unknown," will be given to-night (Friday, January 19th) at 9.20 in the National programme, by Mr. Theodore Besterman, Investigation Officer of the Society for Psychical Research, his subject being, "How Psychical Research is Done."

The other talks in the series will be given as follows:—
January 26th.—Lord Charles Hope, "Psychical Mediumship."

February 2nd.—Professor C. G. Seligman, "Primitive Practices and Ideas."

February 9th.—Professor C. G. Seligman, "Ritual and Healing."

February 16th.—Mrs. W. H. Salter, "Telepathy."

February 23rd.—Dame Edith Lyttelton, President of the S.P.R., "Dreams and Prevision."

March 2nd.—Sir Ernest Bennett and someone unnamed. Discussion on "Ghosts and Haunted Houses."

March 9th.—Sir Oliver Lodge, "Do We Survive?"

March 23rd.—Summing up by Professor C. D. Broad.

In the *Radio Times* the object of to-night's talk by Mr. Besterman, and of the following talks, is described in the following note:

"This series, which is sifting scientifically phenomena that are not of the earth, is now getting under way. Last Friday's introduction over, to-night's talk will get down to business, and listeners will hear exactly how Psychical Research is carried on. Each one of these intensely interesting broadcasts is leading on to yet more thrilling matter under this head after the manner of a serial, only the chapters, as it were, are of different authorship."

ÆOLIAN HALL

NEW BOND ST.
LONDON, W.1.

"POWER"

THROUGH
MRS.

MEURIG MORRIS

SUNDAY SPIRITUAL SERVICES: 6.30 p.m.

President: LAURENCE COWEN.

DOORS OPEN AT 6 P.M.

Vice-President: General Sir P. HOLLAND-PRYOR, K.C.B.

ORGAN RECITAL

ADMISSION FREE

N.B.—ANNUAL MEMBERSHIP (providing RESERVED SEAT at all SERVICES)—10/6. Apply SECRETARY, MEURIG MORRIS SERVICES

HYPNOTIC TEST OF MRS. GARRETT

DR. WILLIAM BROWN'S LECTURE AT
CAXTON HALL

OPENING the series of "Shaw Desmond scientific lectures" (under the ægis of the Survival League) at Caxton Hall, London, on Thursday last week (January 11th) Dr. William Brown, speaking on "Modern Science and the Possibility of Survival," made highly interesting statements. He called Psychical Research the "subject of subjects" and said it was nearer to his heart than any other subject could be. In all his work he was inspired by the desire to know the facts about the relation of mind to brain and to what these facts point.

"Not that I particularly desire survival myself," he said, "but it is the only concept which gives rationality to the universe and allows us to get adequate satisfaction out of life. I came to psychology through Psychical Research. I was specially roused by F. W. H. Myers' *Human Personality*. But in reality I started my investigations as an undergraduate. At home with my brother we tried table-turning and planchette writing. We did not know a thing about spiritualistic matters, but we got rather remarkable results. They might have been explained in terms of subconscious activity or there might have been more in them.

"All through my life, I have made this subject a side line of study. I went to my first Medium during the war. Since then, I had a number of sittings with Mrs. Leonard, which I described in my *Science and Personality*. I found it remarkable that the people who purported to communicate were just the four people I would have expected and wished to communicate. If it was due to telepathy, some of it had to be second-removed, i.e., due to a tapping of my wife's mind when she was not present. But, under ordinary conditions we have nothing like that extent of telepathy. Experimental telepathy (which I consider an established fact) is extremely difficult, much of the recent experimental work has been most disappointing—due, I believe, to the law of reversed effort. The more you try, the less you get. Spontaneous telepathy is always more impressive. But it is very rare. Mediums, however, seem to be a storehouse of telepathy, or something else. I contend that the scientific probabilities are that much of this is more than telepathy.

"In August, 1927, in a sitting with Mrs. Leonard, 'Feda,' the control, suddenly broke off and said: 'Life is an eternal now.' I had just come from the bedside of a patient who in her delirium continually muttered these words. That was a clear case of telepathy. But towards the end of the sitting, 'Feda' insisted that I was not yet going to America where I was due to deliver the Terry Lectures at Yale. As I had already asked for one postponement, I thought it was impossible to ask for another. My mind was quite made up to go. I had the tickets in my pocket. I told 'Feda' that she was wrong. I must go and I would go. Within a week, so much difficulty arose with the patient above-mentioned that I felt I must cable for postponement. I did and I got it. This might have been a case of telepathy or it might have been something more.

"On December 14th last, before she went off to America, Mrs. Garrett gave me a sitting at my flat. My wife and my sister were present. I hypnotised Mrs. Garrett—the first time I hypnotised a Medium. She was anxious that I should do so. She told me afterwards that, as a result, she went off to sleep very easily.

"Instead of 'Uvani' coming, she found herself in a telepathic state. She appeared to be in my father's home and described in a dramatic way what my father was thinking. She acted and talked much as I would expect my father (who is now 78 years old) to act and talk. I was not expecting that. I thought she was on the wrong track, thinking that my father must be dead. But she

said 'no': she was giving what he was thinking. I found out that my father was thinking of me at the time. But I could not bring the things Mrs. Garrett told me to his notice. My sister has seen them. They may have importance later.

"Then, 'Uvani' came and began to give names that meant nothing to me or to my wife. But they were full of meaning for my sister and referred to the family of her husband, who died last year. Mrs. Garrett met my sister for the first time when I introduced her. Curiously enough, in a previous sitting which I and my wife had with Mrs. Garrett, the same names were given. We could not recognise them then. But my sister did.

"I intend to psycho-analyse Mrs. Garrett when she comes back from America. I stated previously that there is a danger connected with it. The Medium might lose her power, but Mrs. Garrett said she would like to be investigated even if she did lose her power actually. I do not think that will happen. She might lose her hysteric tendencies or inclinations to dissociation of a morbid kind. *For true mediumship I have no fear, because true mediumship is not necessarily pathological.*

"During the war, I treated 600 cases by hypnosis. Only a small part of the subjects showed true clairvoyant powers; so I came to the conclusion that, although hypnosis favoured clairvoyance and telepathy, yet *veridical lucidity is not necessarily due to hysteria. Mrs. Leonard is not a hysteric, nor is Mrs. Garrett. They are quite different from the hysterical and dissociated personality type.* A distinction must be made. It must not be said that because a person is hypnotisable he is necessarily a hysteric."

MENTAL ACTIVITY

In the earlier part of his lecture, Dr. Brown summed up the theories of science (materialism, parallelism and inter-action) to explain mental activity. He recalled the time when many of his fellow scientists considered him guilty of a tremendous heresy because he inclined to the inter-action theory (that brain changes and mental processes are two distinct things), which alone admits survival as a possibility. Now, he said, they are ready to begin research, but still with the idea that they are going to explain away the phenomena in terms of ordinary physical and psychological science. They still don't expect to get evidence for survival.

Speaking of precognition, he said that Dunne's book *An Experiment with Time*, rather impressed him. Dunne came down to Oxford and lectured to his (Dr. Brown's) class. A few students wrote out their dreams as he suggested. They were sent to the S.P.R. The mass conclusion was that the result of seeing future events in dreams was not more than could be expected by chance, but there were very striking individual cases with a lot of corroborative detail against which chance is much greater.

"Last term," he continued, "I myself had an interesting precognitive dream. I had a full lecture-room at Christ Church at the beginning of the term. Next week was the same. But it was to be expected that the class would get smaller and smaller as the weeks passed. Then I dreamed that my room was so full that I could not get in. And in fact, on the following week I could not get into the lecture room. I had to take the class into Christ Church hall. Was my own unconscious at work trying to bring about an ideal fulfilment of wishes? In evaluating results one must discount all that. One way to doing it successfully is to get psycho-analysed and learn truly what is in your mind and thus eliminate any tendency to 'projection'."

Rev. Leslie Belton, the editor of the *Inquirer* was in the chair—Mr. Shaw Desmond supporting him and the speaker on the platform. There was an interesting discussion.

SPIRITUALISTS AND PSYCHICAL RESEARCHERS

By HEREWARD CARRINGTON

(Director, the American Psychical Institute)

THERE is evidently room for a greater mutual understanding between Spiritualists, in the generally accepted sense of the word, and professional Psychical Researchers, or scientific men who devote a considerable part of their time and energy to this investigation. Leaving the out-and-out sceptics alone, for the time being, as being merely ignorant of existing data—the fact nevertheless remains that there is often a considerable want of harmony between the various groups, which should all be working more or less together for a common cause, and toward a common end—the Truth.

Both sides, doubtless, are to some extent to blame for this seeming rift. The ultra-credulous Spiritualist, who accepts every apparent marvel as a true "manifestation," the veriest drivel as genuine spirit "communications," the most flagrant and palpable fraud as extraordinary "phenomena," and who insists on defending Mediums who have been exposed over and over again—this attitude cannot but repel the cautious and sincere seeker after facts, and drive him away from the subject altogether.

The coldness and aloofness of certain types of Researchers, on the other hand, who refuse to make allowances for human nature, or to treat Mediums as human beings, and who insist upon an attitude of smugness and snobbery, trusting no one but their own little clique, which constitutes a sort of mutual admiration society—this can lead us nowhere, and tends to drive away many sensitive and erratic and emotional individuals, who might nevertheless be good potential Mediums—manifesting just these qualities.

William James once divided humanity into two main groups or classes—the "tough minded" and the "tender minded." I suppose most Researchers would naturally fall within the first group, while most Spiritualists would fall within the second. The degree of emotional interest involved probably determines this attitude to a very large extent. The majority of those interested in this subject *wish* to prove survival, and are determined to do so, if possible, by hook or by crook. (No pun intended!).

This attitude must necessarily lead to conviction far more easily than one which regards the problem merely as a matter of *fact*—akin, let us say, to the analysis of table salt. One type of mentality would obviously tend to accept, as convincing, certain phenomena which the other type would reject as inconclusive, or not scientifically proved. This is an enormously powerful element in human nature which must be recognised—and allowed for. To quote James once again: "We all, scientists and non-scientists, live on some inclined plane of credulity. The plane tips one way in one man, another way in another; and may he whose plane tips in no way be the first to cast a stone!" (*The Will to Believe*, p. 320).

Is there no way to bridge this gap, to solve this difficulty—to make the one man a little more receptive, and the other a little less so? I think that a way could be found, if only each were willing to give a little, and accord a certain degree of justification to the other. A certain tolerance and sympathetic understanding must be cultivated here—which, of all human virtues, seems to be the most difficult to acquire!

The purely impartial critic (if such a Being exists) would probably blame the sceptic for being too unyielding, cold and unimaginative in his attitude; and would blame the believer for being unduly credulous, purblind and bent only upon *positive* proof.

An example of what I mean may be found in the question of the much-discussed "conditions" of a seance. The critic is apt to wish to impose his own set conditions, to which the Medium must conform willy-nilly, quite

regardless of the sensibilities of the subject, forgetful of the fact that he is dealing with a human being, often erratic and suggestible, and possibly with other purely psychic factors, of which he knows nothing.

The believer, on the other hand, must realise that any conditions insisted upon by the Medium which permit or facilitate fraud are quite worthless from a scientific standpoint, and can convince nobody. It should always be remembered that the conditions of a seance, and the description of those conditions, should be of such a nature that they can be placed before a total stranger—John Jones, living in San Francisco—and give him not only a clear mental picture of everything that actually occurred, but produce in him a sense of security and conviction, which only a record of this character can convey. A report of any seance is not for the purpose of convincing someone else who was also present at that seance, but the outsider, who knows nothing about it; and this can only be done by a painstaking and detailed account, even to the minutest detail, of everything which actually transpired.

MEDIUMS CAUGHT IN FRAUD

Personally, I blame Spiritualists especially for their consistent defence of Mediums who have repeatedly been caught in fraud. There are many good Mediums, and plenty of genuine psychic phenomena to fall back upon, without anything of the sort being necessary. Inasmuch as genuine phenomena undoubtedly exist, believers have the "right" on their side, and there is no necessity for defending dubious cases which, after one or more undoubted exposures, could never be counted upon to convince any scientific, or even cautious, man.

I blame many of our scientists, on the other hand—and particularly our psychologists and psychiatrists—for their ignorant incredulity, and even open hostility to all forms of psychic phenomena. The majority of them have never attended a single seance or read a single decent book upon the subject, yet are quite convinced that it is all utter rubbish. This is largely due, I believe, to the fact that they hold *en masse* a particular view of the Universe, the mechanistic. On this view, psychic phenomena do not happen because they cannot happen; mind is a function of the brain and life is a complex physico-chemical phenomenon. Were this view true, psychic phenomena certainly could not occur; but, inasmuch as they *do*, there is obviously something wrong with the theory, which must one day be revised, so as to include these new facts.

Spiritualism, in the minds of many, is a religio-philosophical theory, based upon a set of facts, or alleged facts. Psychical Research, on the other hand, is merely the investigation of the facts themselves, as scientifically and cautiously as the bizarre and difficult facts in question lend themselves to investigation. Spiritualists should not blame the man of scientific training and instincts for wishing his facts as carefully tested and as well verified as possible. Genuine Mediums have nothing to fear from this exact scrutiny; in fact, scientific tests of the kind, when made, have yielded results which Spiritualists have been quoting ever since! It is only the fraudulent or the pseudo-medium who will protest (and their too-credulous followers) and the sooner they are eliminated the better.

Scientists should realise, on the other hand, that when investigating psychic phenomena they are dealing with facts, often fugitive and sporadic, concerning which very little is known, which cannot always be repeated at will, and which are dependent upon a living human organism—and, worse still, a human mind! I think it was Bergson who remarked that an astronomer can predict with exactitude an eclipse which will take place 1,001 years from now, but that no one can predict what will happen when you

(Continued at Foot of Next Column)

"HANDS OF FIRE"

THERE are cases of intense interest on record (see "Touches" in the *Encyclopædia of Psychic Science*) in which a ghostly hand is reported to have left a scorched imprint. In the *Ulster Gazette* (December 30th) the following story is quoted as being told by the Rev. C. W. du Toit, pastor of Heppertown Dutch Reformed Church:

"In 1888, said Mr. du Toit, a family named Steenkamp managed a half-way house between Potchefstroom and Klerksdorp in the Transvaal, where trekkers were accustomed to outspan for rest and refreshment. The family, consisting of the parents and grown-up son and daughter, were simple, God-fearing people. The day before the daughter was to be married, the man fell dead and the marriage was postponed. Steenkamp was buried close to the house.

"About a year later—the daughter having meanwhile married—the mother and son were sitting alone in the house when a knock sounded at the door. Thinking it was some belated traveller the son went out, but found no one. A little while afterwards there was a second knock, and when the son opened the door he was confronted with the apparition of his dead father, clearly visible in the darkness.

"'You want to run away from your mother,' said the spirit, 'but you must not, because she is a poor widow and cannot manage without you.' The son was much taken aback, for he had long nurtured the secret intention of trying his luck elsewhere. He promised the ghost to remain with his mother.

"The apparition said, 'Give me your hand,' and after the son had wrapped a handkerchief round his hand the living and the dead silently gripped. The ghost then recited the 134th Psalm—'Bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord'—and walked away. When he reached his grave he disappeared.

"The youth unbound his hand and found that the imprint of the ghost's hand was burned in the handkerchief. It was clear in every detail, even to a distinct print of the thumb."

In a recent memorandum on cases of "the burnt-in-hand" (reviewed in *Zeitschrift für Seelenleben*, Nov.-Dec., 1933) Ernesto Bozzano insists that neither hallucination, nor telepathy, neither cryptesthesia nor clairvoyance can in any way be made accountable for this phenomenon. Science, he says, has no other theory to bring forward except that of vibration. On the supposition that the vibrations of the currents used by the discarnate, in order to render themselves visible and tangible, are considerably more powerful than the vibrations of living and vegetable matter, they would be likely to act upon such matter as heat, producing marks as of a burn.

(Continued from previous page.)

pull a pug-dog's tail! In the one case we deal with inanimate matter; in the other the element of *life* is interposed, and whenever that is the case we have complicating factors and circumstances.

Psychic phenomena seem to be inextricably interwoven with life; and, such being the case, they can never be reduced to the same level of exactitude as the physical and chemical sciences. That fact must be realised explicitly and finally. At the same time there is no reason why psychic phenomena should not be studied as impartially and cautiously and scientifically as the nature of the facts allow; and that is what the really scientific investigator attempts to do. He wishes to ascertain the Truth, whatever that may be. He desires neither to prove nor to disprove anything. He wants facts—and then legitimate and logical theories based upon those facts. Surely no one could object to that, in theory at least.

Let us, then, join hands in an endeavour to pursue this interesting line of investigation, knowing that Truth—though elusive—is mighty and shall at last prevail!

WHERE THE SOUL IS

SIR OLIVER LODGE ON HIS PLANS FOR THE FUTURE

SIR OLIVER LODGE, in an interview published in *The People* (January 14th) spoke of his plans for the future.

"I want to find out where the soul is," he said. "I think it is in ether, in space, and that it alone must be the vehicle of life. When we go into matter, we go into ether.

"There is too much talk about death and the grave," he added. "I am absolutely convinced that human existence is not limited to the material body and that it does not cease with the death of the brain.

"We make too much of the brain; it is the mind, not the brain, that designs and plans. The brain is like a loud-speaker: when it is smashed, it does not silence the electric waves that animated it. If we realised that, there would be much less sorrow in the world. As it is, by weeping for the person that has gone out of existence, people only lament the destruction of the instrument. But the person has not ceased to be—that is not true.

"How much of the present scientific activity is going to stand the test of time? Much, probably, but not all. Many physical theories I have seen arise have already succumbed; others show signs of continued vitality. I shall not live to see the development of all the theories now advanced, but I expect to have some knowledge of the advance still to be made and to maintain an interest in human progress even after I have quitted this planet."

Sir Oliver's voice seems to come from far away (says the interviewer) as though drifting out of space.

"My Message to humanity?" Sir Oliver continued. "If you have an instinct for worship, do not curb it. And realise that the Universe, although far above our present comprehension, is constructed and guided by a Fatherly Power whose name is Love."

PHENIX THEATRE

CHARING CROSS ROAD, W. C. 2.

Licensed by the Lord Chamberlain to Mr. VICTOR LUXENBURG

Sunday, Jan. 28th, 1934, at 8.15 p.m.

THE J.S.P.R. PLAYERS

under the direction of Mr. HARMAN PHELPS will present

SUTTON VANE'S PLAY

"OUTWARD BOUND"

TICKETS, Reserved, Stalls 7/6, 5/-, 3/6
Dress Circle 5/-, 3/6, Unreserved Upper Circle 2/6
(Including Tax)

A SPIRITUALISTIC PLAY

Produced and Performed by Spiritualists—for Spiritualists—
and all who are interested in Survival

The play produced in aid of the funds of the Jewish Socy. for Psychic Research

What the Newspapers say:

Daily Telegraph—

"A play of quite outstanding interest... a magnificent idea."

The Star—

"As remarkable an essay in drama as anything seen on the stage for many years."

Sunday Times—

"A play for every man who has a heart to be touched or a sense of humour to be tickled."

Punch—

"Nobody ought to miss this... Hats off to Mr. Sutton Vane."

You want best seats! You have them—if you apply early

Tickets obtainable from the Hon. Secs., Jewish Society for Psychic Research, 65, Baker Street, London, W.1.
(or 'Phone Fulham 2596.)

NEW RESEARCH INSTITUTE

PROFESSOR G. ELLIOT SMITH ON ITS AIMS

PROFESSOR G. ELLIOT SMITH, F.R.S., president of the new International Institute for Psychical Research, has the following letter in *The Lancet* for January 13th:

SIR,—A number of scientific men have recently collaborated in the inauguration of an Institute for the study by the well-tried experimental methods of physics and physiology of phenomena such as are usually called "psychic" or paranormal.

It frequently happens that scientific men are invited to express their opinions on such matters and are unable to give any cogent reasons for their scepticism. It is much more in accord with the practice of science that they should at least offer to investigate such claims by the ordinary methods of scientific research rather than disclaim the reality of the phenomena. The aim of the new Institute is to undertake such inquiries, the case for which was well explained in the leading article in *Nature* of Dec. 23rd, 1933. Mr. Gerald Heard, a member of the consultative committee of the Institute, in a talk broadcast by the B.B.C. on Jan. 5th, made it clear that the time had come for "official" or orthodox science to recognise that there is a class of happenings which seem to be contrary to the established laws of the Universe as understood by physicists and not to fit into any purely materialistic scheme of things. These, he said, should no longer be ignored. Forty years ago many, if not most, medical men were sceptical of the strange claims that were being made for hypnotism, but experimental tests dissolved the mystery and revealed the reality and importance of the phenomena. The present position is in some respects similar to that of 40 years ago.

In the last year of my course as a student of medicine I was ridiculed by my fellow students even for reading some of the numerous books on hypnotism which were then being published. But I had the satisfaction of convincing them of their error by hypnotising the chief scoffer.

In his broadcast, Mr. Heard enumerated some of the extremely rare and mysterious phenomena which are said to have happened. There is evidently plenty to be done by highly trained physicists, physiologists and psychologists. Science to-day has certain exquisitely delicate methods of research which thirty years ago were quite unknown—ultra-violet photography, infra-red photography, X ray photography, the phonograph, the microphone, the cinematographic film-recorder, and many other devices unknown to earlier workers such as Richet, Crookes and Lodge. No belief in Spiritualism or any other "ism" is required for these researches, which will be carried out exactly as the post-graduate researches at, say, Prof. William MacDougall's laboratory at the Duke University (U.S.A.) and at certain universities on the continent. So-called "Mediums" will be treated with the utmost consideration.

The International Institute of Psychical Research, at least at the outset, will be independent and autonomous, if for no other reason, because it has to appeal to the public for financial aid. Men of science are not often "men of means." It is known, however, that there are wealthy people at the moment intensely interested in the exploration of the mysterious affairs the Institute intends to investigate and it is hoped they will give liberally to endow the necessary laboratories.

In response to the urgent request of Prof. Fraser Harris, the research officer of the Institute, who assured me he was voicing the feelings of those who represent the Institute, I agreed to become its president. I should explain, however, that this action does not imply that I pretend to have any knowledge of these things. It means simply that I am prepared to guarantee that serious and impartial investigations will be made. . . .

MEDIUMSHIP AS A VOCATION

MEDIUMSHIP rightly taken up was one of the greatest professions, said Mrs. Hewat M'Kenzie in the course of an address on "The Ups and Downs of Mediumship" to a crowded audience on Friday night last week (January 12th) in the Edinburgh Psychic College, 30 Heriot Row. It was one of the most important for the future of mankind. The Medium in the past had been a Cinderella, now she might be seen to be the Princess they had all been looking for. Mediumship, however, had to be not only a profession. It must also be a mission and call. A new society of people with scientific qualifications (the International Institute for Psychical Research) had recently been formed. Unless they could get Mediums nothing would be done. It was because there were Mediums the psychic societies were run.

Public Mediums, Mrs. M'Kenzie said, were liable to break down owing to the demands made upon them. They were never free to gather up their own forces. If psychic science needed Mediums, they ought to be exceedingly careful of them. Instead of that, they were doing nothing for them. If they had the right conditions, the day might come when they would be on the look-out for the sensitive child and provide suitable training and environment for it.

Mr. J. B. M'Indoe, president of the Spiritualists' National Union presided and a demonstration of clairvoyance was afterwards given by Miss Geddes, of London (*The Scotsman*, January 13th).

OUTWARD BOUND

Sutton Vane's well-known spiritualistic play, "Outward Bound," was rendered last Friday (Jan. 12th) by the St. Clair Dramatic Club at the Imperial Institute Theatre, London, with an excellent cast and with professional perfection. The play is a splendid portrayal of human emotions in the after-death state and, as spiritualistic propaganda leaves little to be desired.

For this reason, attention should be paid to another coming performance of "Outward Bound." On Sunday, Jan. 28th, 8.15 p.m., it will be rendered by the players of the Jewish Society for Psychic Research at the Phoenix Theatre, Charing Cross Road, London, W.C.2, under the direction of Mr. Harman Phelps. It is desirable that all Spiritualists should get acquainted with this interesting and instructive play.

SOUTH WALES S.O.S.

Mr. A. H. Jones, President of South Wales Council of the S.N.U. writes acknowledging donations totalling £7 19s. 9d. to the fund for the rebuilding of Tynewdd Church, which (as stated in *LIGHT*, January 5th) was destroyed by fire. Mr. Jones says he is disappointed with the response to his appeal, but adds that "as the holiday season is now over," he is hoping for further donations. His address is: 24 Hanover Street, Merthyr Tydfil.

AEOLIAN HALL.
NEW BOND STREET, W.1.

TUESDAY NEXT at 8.15

LECTURE AND DEMONSTRATIONS
OF CLAIRVOYANCE AND KINDRED SCIENCES

MARION

PRESS OPINIONS.

"Marion is a phenomenon"
DR. HANS DRIESCH, (Leipzig) the great German Philosopher and Scrutiniser of Para-psychology, "Marion possesses rare power and surely high capacities."
"Marion gave convincing proofs of clear-sightedness."

PROGRAMME includes many items of special interest such as, the HUMAN RADIO, METAGRAPHY and reconstruction from the past. Tickets (inc. tax) 9s., 6s. and unres. 3s. 6d. from Aeolian Hall and usual Agents.

All information from Sole Agents.
ANGLO - INTERNATIONAL CONCERT DIRECTION
Steinway Hall, Conduit-st., London, W. 1. Mayfair 6641.

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.)

CAN SPIRITS SEE?

Sir,—One slight flaw in Captain Deane's reasoning has caused him much needless worry. If I can remove it, I shall feel happy.

Capt. Deane forgets that the dividing line between spirit and matter is as absolute as that between matter and spirit. From the whole of our solar spectrum the human eye can receive the wavelengths of just one octave. We can see neither above nor below that limit. The laws of science are absolute. Sound waves will not affect the eyes. The wavelengths from the spiritual sun do not affect the physical eye. Why, then, should we expect the light of the physical sun to affect the spiritual eye? Spirits can see with their spiritual eyes in their own spiritual environment, but, unless they first undertake some degree of materialisation, they can see no more of our realm than we can of theirs.

Capt. Deane may take hope for the future from the fact that there are blind clairvoyants and such things as visions of the imagination, in which the blind may partake. If he will recall something of which he has a vivid recollection and will concentrate his will strongly enough upon it, he can create a picture of this thing which he will see. Let Capt. Deane do this, and he will have definite proof that when he enters the spirit world his sight will be restored.

In his anxiety to avoid disappointment, Capt. Deane will probably advance the argument that imagination is purely a mental process. The formation of the image will, of course, be a mental process, but can the seeing of it be any process other than visual?

Fountain Chambers, TUDOR A. MORGAN.
Taff Street, Pontypridd.

* * *

HOPE FOR THE BLIND

Sir,—Capt. Deane's article, "Can Spirit-beings See?" seems to confuse the very limited and confused senses of high spirits who have descended into our fog in order to help us, with their own brilliantly enhanced senses in their own spheres. A Control working through an entranced Medium here often sees the interior of people and things, which must often render their mere surface invisible to him, as with X-ray sight. The Healing Medium, the late Fred Jones, would sometimes tell a patient he saw brown or whitish powder clogging the organs, a "pain-killer" that was doing harm instead of good; and the patient always confessed to having taken it. Yet, in going to the end of the room to treat a stretch-case, Jones had to be carefully led or he would walk into a jutting piece of the wall without seeing it.

If Capt. Deane reads the Vale Owen Script, with its wonderful descriptions of "the land of far-stretching distances," he will be assured that his present blindness will only enhance the joys of that future for him and all others so afflicted.

A. HORNGATE.

* * *

DIFFICULTY WITH NAMES

Sir,—Mr. J. Arthur Hill, in his article in LIGHT of the 5th inst., suggests that the well-known trouble most Mediums have in getting names through correctly may be partly due to difficulties on the other side. In support of this view, a quotation from notes of a sitting with Mrs. Osborne Leonard on March 19th, 1932, may be of interest. My brother says:

"There is so much I want to say to you at sittings that I forget. I told you once that only a part of our consciousness is at a sitting. I have to bring in the part of me that is near, but sometimes I can't bring it all in—the most important part is left outside. I should have known a thing in

our condition, but here I might not know that I knew it. "When I'm talking in a sitting sometimes, and I had to speak about something that wasn't naturally flowing into me from my outside self, I should be stumped. If I was talking of another person far away, and concentrating on the thought and memories of that person, supposing you suddenly asked me to tell you my own Christian name, it might take me some time to get back to it.

"In our own state I have a better memory than I ever had, but when I come back, part of me is not in this condition at all. My etheric body is here, but only a portion of my consciousness.

"Only part of your consciousness is in your present body; that is why you forget things—all your consciousness can't operate at the same time. If it could, you would have a perfect memory. You have heard of memory freaks who remember every possible date—that is because they have devoted all the consciousness in their brains to remembering just that kind of thing."

Holts, Little Horkesley. (Miss) ELLA M. HORSEY.

* * *

PARANORMAL

Sir,—It is creditable that the officers of the New Research Institute should begin by determining their phraseology, but it will be lamentable if they burden it with scientific jargon, when there are good expressive English words at their disposal.

Naturally, Professor D. Fraser-Harris dislikes the word "supernatural." I am surprised he used it. It is a contradiction in terms. He means "supernormal," a straight forward word that everyone understands, and, surely, preferable to the euphuistic "paranormal" he suggests.

FLORENCE HODGKIN.

Old Southcote Lodge, Reading.

* * *

STEPHEN THE MARTYR

Sir,—It might be interesting to Dr. F. H. Wood to know that (a year ago I think) when "writing" automatically, as usual, a new spirit broke in rather violently with a sudden tremendous eulogy of Stephen the Martyr, a saint of whom I had rarely if ever thought, and whose rudimentary history I had to look up afterwards.

The new communicator subsequently gave his name, date, and partial history. I was able to identify him after research at the British Museum as John, last Bishop of Antioch. I have no interest in, or knowledge of ecclesiastical history.

MILDRED D. COLLYER.

* * *

MIRACLE OF PERSONALITY

Sir,—After reading "The Miracle of Personality" by C. Wicksteed Armstrong, at the beginning of your issue of 29th Dec., which, especially to a Spiritualist, is of absorbing interest, several thoughts come into my mind. Firstly, it seems to me that the wonders of our Universe and of our personality are but further proofs of the reasonableness of Spiritualism.

To those of us to whom the word Religion is an all-encircling Divine Love, Spiritualism means the key to a proper understanding of all religious and occult beliefs, as also to the understanding and acceptance of the new light on the Universe and those things unseen with which it abounds and which are proving continually to be of greater importance than the things our finite sight can see around us every day.

I think the mothers of to-day are losing a great opportunity of increasing the future serenity of mind and the well-being of their children if they do not teach them God in all the wonder of Creation, the mind and the loving kindness above and about all things, the sender of Christ and the great message of divine love sent with Him, to be conveyed throughout the ages by us here and by our spirit friends who guide and comfort us in our infinite littleness.

PATRICIA G. WEBSTER.

Streatham, S.W.16.

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.; six 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."

A REAL PERSONALITY

AN interesting point disclosed by Dr. William Brown in the course of his Caxton Hall lecture (reported on another page) is that, while conducting a hypnotic experiment with Mrs. Eileen Garrett (the well-known trance Medium), her Control "Uvani," came through and gave information of an evidential nature. As it is held that the hypnotic self is always sincere and does not or cannot dissemble, this may reasonably be regarded as a further and very convincing proof of the reality of the "Uvani" personality, which even Mrs. Garrett has in the past been inclined to look upon as a product of her subconscious self—albeit a very puzzling product, in view of the extent to which "Uvani's" knowledge of people and events frequently exceeds her normal knowledge.

It will be remembered that, in the psychological experiments carried out with Mrs. Garrett in America some months ago, the results were declared by the experimenters to point definitely to "Uvani" being a separate personality. At present, Mrs. Garrett is in America taking part in a long and important series of new psychological experiments designed to test the validity of the previous results, and with every prospect of success.

By his communications, "Uvani" has given many proofs of his individuality to many people; but the attitude of the scientific investigator has been to ignore these perfectly valid proofs and to assume that "Uvani" *must* be a secondary personality of the Medium. Now, it would appear that, through hypnotic and psychological experiments, it is possible to demonstrate that "Uvani" is what he claims to be—a discarnate being who is able at times to speak through the lips of Mrs. Garrett.

To obtain scientific proof that "Uvani" is a real spirit-being will not at one stroke give a certificate of reality to all other controls and communicators, but it will at least get rid definitely of the assumption that all spirit-communi-

cators must necessarily be secondary personalities of the Medium or figments of the investigators' imagination. And that will be a very real gain both from the scientific and the personal point of view.

A MIXED WELCOME

EVEN before it has begun its work, the new International Institute of Psychical Research is being subjected to criticism from at least three quarters. By certain Spiritualists it is described as unnecessary, on the ground that the main problem with which it proposes to deal (the reality of psychical phenomena) has already been completely settled. By certain Psychical Researchers, it is viewed as an unwelcome rival to the Society for Psychical Research. And *Nature*, on behalf of orthodox science, discounts in advance any affirmative results it may achieve—chiefly, it would appear, on the ground that the Chairman of the executive committee, Mr. J. Arthur Findlay, is known to be a convinced Spiritualist.

In a leader discussing the formation of the Institute, *Nature* (January 6th) says:

"Perhaps the men of science who have become office bearers in the new organisation will be able to see that whatever investigations are undertaken are more in accord with what science demands than are those the explanations of which are accepted by Mr. Findlay. In any event, we need scarcely say that we do not regard the new body as satisfying the conditions of psychical research in a university or similar institution referred to in the leading article in our issue of December 23. Its aims and intentions do not seem to us to differ essentially from those of the Society for Psychical Research or from Mr. Harry Price's National Laboratory for Psychical Research."

On the other hand, a very cordial welcome is given to the Institute by a writer in the *Manchester Guardian*, Dr. Robert H. Thouless, who, after reviewing the history of the S.P.R. and commenting on its failure to solve the problems it was formed to investigate (including "such apparently supernatural occurrences as telepathic communications, clairvoyance, spirit-rappings, table-turning, etc.") concludes by saying:

"Now, as in 1882, a body of scientists who have won their spurs in other fields of investigation are turning to this most difficult field of research. All those interested in scientific research will wish them success."

Our attitude has already been expressed. The Institute is as yet in a formative stage. When it gets through that stage and begins practical work, its value will be decided by what it accomplishes. Meanwhile, we will watch its progress with sympathetic interest.

PROFESSOR CHARLES RICHEL

Next week's issue will contain an important contribution, specially written for "Light," in which Professor Charles Richet, of Paris (author of "Thirty Years of Psychical Research"), will state clearly his present attitude to Spiritualism and his views on the problem of human survival.

HANDBOOK TO HEAVEN

BOOK REVIEW

By H. F. PREVOST BATTERSBY

IT has fallen to W. T. Stead, who was a journalistic innovator while on earth, to produce a volume* for which we have all been looking, an account of how people employ themselves on the Other Side.

Miserably inadequate, even depressing, have been the descriptions of how eternal bliss is occupied; even mystic ecstasies fail of their appeal to a humanity still conditioned by Time. *Life Eternal* alters all that for us. It was automatically recorded by Mrs. Dowden; the identity of the communicator is attested by his daughter; and even that is hardly needed by those of us who knew him here.

Well, what has he to tell us? He is careful occasionally to keep apart his experiences and his conceptions. He explains, for example, that "God is unknown to us at my stage or at any stage in the seven spheres"; yet his talk on many other subjects can only be based on what we should call "hear-say."

A knowledge, for instance, of "our spiritual parentage and relationship" is surely not available to his present development? One feels the same about his views on Reincarnation, which not only differ from the "classic" model, but from each other. He considers the theory of Karma "an absurd contention"; he tells us "those who incarnate do so through their own desires . . . it must not be imagined that reincarnation is forced on anybody"; and, a few pages further on:—"They return, not of their own free-will, but because they must be re-made." Again he is asked: "Do they chose the bodies they are to inhabit?" and replies:—"No, they do not choose"; yet one finds on the next page:—"The reincarnated soul inherits nothing from the parents it has chosen."

One has grave doubts about his description of double souls, "an evil one having entered with the good one," and of the monstrosities perpetrated "in the hurry of creation." Also of "split-offs," a personality like Napoleon's, it is explained, being broken up into small pieces for reincarnation. It is too reminiscent of planting potatoes.

"We know of no devil in the universe, but we do know that certain forces work for retrogression"; which recalls the gentleman who preferred to spell it, D—evil.

Also there seems some inconsistency in declaring that: "A man is born with the day of his death decided, and even the manner of his death"; yet, that "If an individual man has an overwhelming desire to remain longer on the earth-plane, that desire might, and sometimes does, push the date of his passing further on in time." Can one really have it both ways?

But when one comes to the personal experiences of the narrator, it is another matter. We must accept what he tells us, and bear it as best we may. Over there we go on with our professions—medicine, law, army and navy, science, the arts, religion. The financiers and men of business are unemployed for a while; they have to get used to the new monetary system. There is a great demand for lawyers; members of the army and navy either deal with the peace councils here (not very successfully it would seem) or urge the world on to war; the clergy cling to their old dogmas and delusions, but less malevolently; it is all rather depressing.

There is work for the doctors, though with a different technique; nurses and large hospitals for the sick and injured. "It seems," remarked the mother of a somewhat ailing family, "a very homey place." And why not?

There is no cooking, but vegetables are consumed, and certain materials from the ether which comes off as a vapour from the body; clothing is produced from ectoplasm, and has frequently to be renewed. If you are

intelligent, you design and build your own house; the mental degenerates are kept in special asylums. Sleep is required every other night; though, of course, there aren't any nights.

There are flowers and insects; domesticated animals which progress after death, but never cease to be animals. The animals we eat return to the "group soul" of animal life; the wild ones either return to earth, or live in a world of their own.

Colour and race still differentiate humanity till the fourth sphere is reached.

There are some interesting definitions. "Mind" is merely the action of the soul's spirit-energy on the brain. The soul is a million times larger than the body; only a fraction of it is used in the earth-life, and, in cases of sudden death, "stays about in patches, as it were, for quite a long time, during which the conscious mind does not function in the least. . . . then the soul gradually contracts. This takes place very slowly; it may take months."

There is a mysterious condition described as being "caught in the web of the astral." Such souls "suffer far more and experience greater unhappiness than those evil doers who dwell in lower planes. . . . The difficulty in extracting a soul from the astral web is very great. . . . and, though inevitably a temporary abode, is the worst fate which can befall the soul." We would like to know more about it.

His identification of a reincarnation in order to work evil with the "second death" of the "Revelations" will persuade no one acquainted with the four passages in which that expression occurs.

THE PROCESS OF COMMUNICATION

Stead's description of his excursions into earth life are characteristic and illuminating: exactly his old impulsive self. He was determined to get through, and could not wait to learn the right method.

"At first I could only shoot short messages at as many people as I could think of . . . I was so gay and ardent at this first moment of returning consciousness, and felt so young."

But the plunge to earth levels almost suffocated him, and he felt twenty years older when he tried to get back to his new life. The strain is caused by the necessity for "compressing" the soul to the dimensions it had before it cast off the body.

"When we speak to you," he explains, "we are in an unnatural condition." We should remember that.

After his premature adventures he was ill for a long time, but he was soon at it again, and appealed to the controls for enlightenment in moulding a body out of the earth atmosphere.

"This they refused absolutely . . . I retired hurt. So now all I could do was to plunge in and stay as long as I could endure it." But, though he could remember perfectly his earth-life before the plunge, in the murky earth-atmosphere memory was confused.

However, he soon gave up "jumping from sitting to sitting," and found the control of the Medium to whom he confined his visits very helpful.

He tells us that though the control can safely "bathe the whole of the Medium in his personality . . . if the communicator tried to enter, it would be an entirely different matter, it might amount to a case of obsession," and, apparently, "with danger to himself."

Yet, from other sources, this very thing has been described with no more than a passing inconvenience. He tells us that "if the Medium is strong, it should take about six months to a year to develop the (direct) voice"; yet, with no indication of mediumship, I have known it achieved at the third sitting. His views as to the interference of light are, also, rather too pessimistic.

After his experiments in trance and voice mediumship, he had a shot at automatic writing, expecting, he says, "I should find automatism child's play. I was to find

**Life Eternal*. W. T. Stead. London: Wright & Brown, 1933, 7/6.

out my mistake. . . . I arrived, seized the hand of the automatist. My hand closed on nothing. No impression was made. No communication, not even my name came through. . . . The control was laughing at me."

The trouble, he explains, is due to the brain centres of the Medium not being vacated as they are in trance mediumship; there is also the likelihood of interference, both from the conscious and unconscious minds of the automatist, and from invasions from the astral plane.

What he tells us about prevision is not very helpful. It is only the control who can see ahead, and even he not very far, nor very certainly; since "man's path is flexible, and can be altered by himself. . . . Scarcely any fact in the future is irrevocably fixed."

There is an explanation of psychic photography, not very illuminating; but giving a sense of its difficulties, which exceed those in materialisation. "Psychic photographs are never portraits of the actual face of a discarnate human being. They are photographs of a thought in the control's mind, or of the actual faces passed through a thick sheet."

The chapter on "Hauntings" leaves us much where we were, but it is interesting to be told that "nothing that lives has the same power of preserving thought as a tree. It possesses a most marvellous psychometric power."

Poltergeists are "entities caught in the astral web, and having no real existence for the time being. . . . They are responsible for most of the unfortunate mistakes which occur in automatic writing."

There is an elaborate account of "apporting" technique, but, without our having any more reasonable to offer, it is one very difficult to accept. This "filtering" of the apport through the Medium's brain, however plausible for a flower, sounds less convincing for a full-sized human body. Moreover it is the dematerialising that needs explaining.

Nor is the Communicator more helpful in dealing with levitation and dowsing, and it is interesting, in comparing his views with those of Conan Doyle, reviewed last week, to note not only their differences, but their very slight advance in understanding the psychic problems that perplex us.

LONDON GATHERINGS

In connection with the Spiritualist Community, a Christmas party—somewhat belated but characterised by all the friendliness of the festive season—was held at the Grottrian Hall, London, on Saturday evening last (January 13th). A feature of the programme was the first performance of a sketch by Mrs. St. Clair Stobart, entitled "The Choice," in which a theme of almost tragic intensity was brought to a thrilling climax. The players were Mr. Owen Reynolds and Miss Culmer. Other parts of the programme were "lighter" but equally enjoyable. The concluding item was a tableau in which New Year's greetings and wishes were picturesquely expressed. There was a large attendance.

Workers in connection with the Marylebone Spiritualist Association had a very enjoyable party at the Association's Headquarters, 42, Russell Square, London, last Saturday evening. An excellent musical programme was provided and the opportunities for friendly conversation were used to good advantage. The spirit of harmony which characterised the proceedings explains to a large degree the success of the Association and augurs well for the work that lies ahead.

At the W. T. Stead Library, Westminster, yesterday (January 18th), Mr. Ivan Cooke commenced a series of seven lectures on "Preparation for Mediumship." In the course of the series, Mr. Cooke will deal with "Pains and Penalties of Mediumship," "Daily Life," "Character Formation," and other important subjects. (For further details see the W. T. Stead Library advertisement on page 45).

"POWER'S" EDUCATIVE ELOQUENCE

AN address recently delivered by "Power," through the trance mediumship of Mrs. Meurig Morris, at the Æolian Hall, London, is described as "probably the most illuminating and educative he has ever given." The subject was the Microcosm (man as the epitome of the universe), and the description of a trinity of energising principles "seemed incidentally to eliminate the difficulties of understanding the One in Three and Three in One." The address although profound, was practical, and dealt largely with the elimination of the difficulties of life by learning to use powers constructively and knowing how each reacts on the other.

Mr. Laurence Cowen, who presides at the services (held on Sunday evenings at 6.30), tells of remarks made by visitors who heard Mrs. Morris for the first time. To one of the stewards, one man said: "What a marvellous woman. I have never heard such a fine speaker in all my life. *What a pity she is blind.*" (This because her eyes are kept closed as she speaks).

Another man, observing Mrs. Morris take a drink of water after coming out of trance, said to his neighbour: "Just as I thought. That's how it is done. She did the same before she made her speech. He (Mr. Cowen) puts something in the water and it hypnotises her!"

BRITISH COLLEGE SPRING SESSION

The spring session of the British College of Psychic Science, South Kensington, opened on Thursday afternoon, last week (January 11th) with "discussion tea." Mrs. De Crespigny presided and a long and interesting discussion took place on "Psychic Knowledge and the Conquest of Fear," which was introduced by Mr. G. H. Lethem, Editor of LIGHT. On Wednesday this week (January 17th) the weekly lecture programme was inaugurated by Mr. A. Vout Peters who gave an address and a demonstration of clairvoyance.

UTILISE the FORCE within YOU

and get what you want out of Life

THESE FREE MANUSCRIPTS TELL YOU HOW

You have a Force that is always fresh within you, a Force, that if properly directed will take you along the road to Success, will obtain for you what you wish.

No matter what your present state of mind, whether you are worried, despondent, or feel that others are superior, the two manuscripts illustrated below, and offered absolutely FREE will dispel the gloom and lift you right out of such moods.

"THE GREAT DISCOVERY" explains the very foundations on which Common Sense Psychology—the key to Health, Happiness and Prosperity—is built.

"THE SECRET OF LIFE" starts you getting results, starts you utilising the FORCE within you. Make today the turning point of your Life. Fill in the label and post as directed, or send a postcard to:

SHELLEY CASTLE
(Suite 13b),
1, JACKSON'S LANE,
LONDON, N.6.



SPIRIT TEACHINGS AND DOGMA

By GODFREY BURCHETT

II.—THE NEW TESTAMENT

MR. FINDLAY traces to a widespread tradition the general belief of Christians about the incarnation of the Saviour. Mr. Findlay's conclusion is confirmed by Malachi in "More Spirit Teachings." His statement has already been quoted (*M.S.T.*, p. 65). Jesus descended from his spiritual life in the spheres of bliss to fulfil His Divine mission. He became man with all the imperfections and frailties of humanity, subject to the sorrows, the temptations, the discipline through which alone progress is gained (*S.T.*, p. 259).

The scriptural account of the flight of the parents of Jesus with their babe to Egypt is true (*S.T.*, p. 260). The Saviour acquired there much of the mystic knowledge that he displayed in later years (*ib.*). He lived and was trained among the Essenes (*S.T.*, p. 235).

In His work "the Lord Jesus was controlled and animated by spirits who had never been incarnated" (*M.S.T.*, p. 28). His life among men was a grand and magnificent instance of the highest self-abnegation. He lived a life of pure self-denial and practical, earnest work, and He died a death of self-sacrifice for truth (*S.T.*, p. 37). The gospel of Jesus Christ is the gospel of humanity. It is the only gospel that man needs, the only one that can reach his wants and minister to his necessities (*S.T.*, p. 150). For himself and the spirits associated with him in his mission Malachi said: "We do not abolish one jot or one tittle of the teaching which the Christ gave to the world" (*S.T.*, p. 148).

The multitude in Palestine witnessed the marvels associated with the mission of Jesus and the physical miracles which He wrought (*S.T.*, p. 109). The account of the Transfiguration on the Mount is in the true record of the Scriptures (*S.T.*, p. 187). Also in the true record is the agony in Gethsemane (*S.T.*, p. 281). But the story of the temptation of Jesus when the Devil is described as master of the world and able to offer it to the Saviour is a fable (*M.S.T.*, p. 28), and the lesson inculcated by the record of the penitent thief is misleading (*M.S.T.*, p. 19).

Christ came to die for man by yielding up bodily existence in devotion to an overmastering idea. But the drama of Calvary was of man's, not of God's devising. It was not the eternal purpose of God that Jesus should die when the work of the Christ was but just commencing. That was man's work. The affirmation that the scene on Calvary was not foreordained is repeated, and Malachi adds: "This is a mighty truth" (*S.T.*, p. 252). It is a crude human view which regards God as a cruel tyrant who needed to be propitiated by His Son's death and thus makes the Deity contemptible (*S.T.*, p. 60). God requires no propitiation. Nor does He vindictively punish a transgressor or demand a vicarious sacrifice for sin (*S.T.*, p. 54).

The true atonement is not the reconciliation of sin-stained humanity to an angry God purchased by the sacrifice of His sinless son but a higher and truer atonement in the ennobling of the nature, the purifying of the spirit; the making of the human and the divine one in aim and purpose (*S.T.*, p. 70). Imputed righteousness cannot be bought by vicarious suffering (*S.T.*, p. 158). In so far as the life and death of Jesus are deemed to be an atonement by way of a sacrifice for sin, this is "foul falsehood, degrading to God" (*M.S.T.*, p. 18). "We propound to man no saviour outside himself" (*M.S.T.*, p. 19). Man needs no external saviour. Duty honestly performed to self, brother and God is the only passport to happiness (*M.S.T.*, p. 65).

It is truly recorded that an angel rolled away the stone from the sepulchre of Jesus (*S.T.*, pp. 106, 266). But the accounts of His life after His resurrection are both

meagre and erroneous (*S.T.*, p. 267). Mr. Findlay has enforced the same point.

The Advent is now in progress, but it is not the Advent of the Lord in bodily presence to judge a risen humanity (*S.T.*, p. 246). "Christ is now returning in spirit and in power, bringing the new revelation which should enfranchise the souls of men" (*M.S.T.*, p. 33). In this "He operates by His intermediary agencies; though He Himself may personally come to influence men if it is necessary; but not in the flesh" (*M.S.T.*, p. 75). It is not the Jesus of history but the Christ-principle that is revived among men (*M.S.T.*, pp. 76, 77).

Malachi objected to the Calvinistic doctrine of St. Paul, "imagined and painted with horrid phantasies of predestination and hell and election and a dreamy, listless heaven" (*S.T.*, p. 96).

THE TEACHING OF JESUS

"The principles which underlay His teaching were the Fatherhood of God, involving His worship; the brotherhood of man, involving the relations between man and man, the bonds which go to make up society: the law of worship and the law of self-sacrifice, namely doing to others as you would they should do to you" (*M.S.T.*, p. 30).

Mr. Findlay wrote: "Jesus taught a very simple religion; belief in the Fatherhood of God, the Brotherhood of man; belief in the after-life; that as we lived here we should live there, and that as we were forgiving and kind here, so should we receive forgiveness and kindness there" (*The Rock of Truth*, p. 139).

FALSE THEOLOGY

"You have framed for yourselves a God whose acts accord with your own instincts. You have fabled that He sits on high, careless of His creatures and jealous only of His own power and honour. You have fabricated a monster who delights to harm, and kill, and torture; a God who rejoices in inflicting punishment bitter, unending, unmitigable. Base and foolish fancy, produced of man's cruel heart, of man's rude and undeveloped mind. There is no such God! There is none!" (*S.T.*, p. 19).

The creeds of the orthodox Churches have taught belief in a God who was propitiated by the sacrifice of His Son so far as to allow a favoured few of His children to be admitted to an imagined heaven, where for ever and for evermore, with monotonous persistence, their occupation should be the singing of His praise. The rest of the race, unable to gain admission to this heaven, were

(Continued on Page 46)

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.

LONDON SPIRITUALIST ALLIANCE

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

President : ROBERT FIELDING-OULD 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

Established 1884.

Incorporated 1896.

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.

SYLLABUS OF SPRING SESSION NOW READY

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

Home Circles. Apply to Secretary for information.

DEVELOPMENT OF PSYCHIC FACULTIES

Wednesdays at 8 p.m. MR. A. VOUT PETERS.

FREE PUBLIC LECTURES WITH DEMONSTRATIONS OF CLAIRVOYANCE

Tuesdays at 7.30 p.m.

Jan. 23rd—Address. MR. W. H. EVANS.

Clairvoyance. MRS. BERTHA HIRST.

Wednesday, Jan. 24th, at 8.15 p.m.

Clairvoyance : MISS FRANCES CAMPBELL.

NEW YEAR PARTY

Thursday, Jan. 25th, at 8.15 p.m. Songs and Stories.

Admission by ticket, including refreshments. Members, 1/-; Guests, 2/-.

LECTURES

Thursdays at 8.15 p.m. Members free, non-members 2/-.

Feb. 8th. DR. ALEXANDER CANNON* (Author of "The Invisible Influence," "Telepathy, the Master of Destiny," with Demonstrations, Hypnotic and Musical, recorded on the "Psychograph," an instrument invented by Dr. Cannon.

Chair: MR. H. F. PREVOST BATTERSBY.

*Members and their friends only will be admitted.

Feb. 22nd. DR. OSCAR PARKES on "The Art of Healing, Orthodox and Unorthodox." Chair: MRS. VIOLET FORMAN.

March 8th. MISS OLIVE PIXLEY on "The Law of Transmutation." Chair: DR. FIELDING-OULD.

March 22nd. MR. CYRIL SCOTT (Composer) on "Some Occult Aspects of Music." Chair: LADY HARRIS.

MEDIUMSHIP AMONGST NATIVES OF BRAZIL

A LADY who does not wish her name to be published, but who is known to us (her son is a member of the L.S.A.), and whom we may call "Mrs. Morison," sends us an interesting account of her experiences in Brazil where she lived as the wife of a railway engineer and contractor. They resided in the neighbourhood of a large coffee plantation, and were on friendly terms with the planter and his family whose domestic staff numbered sixteen.

Our correspondent learned the Portuguese language, speaking it so fluently as to be taken for an Anglo-Brazilian. There were about a thousand slaves on the estate (Brazilian slave emancipation did not take place until 1879). Gaining the confidence of the slaves, Mrs. Morison was gradually admitted to their counsels. She had observed that certain of the household staff and the slaves used to sit together in one of the tents, keeping guard against intruders, and in due time she was admitted to these secret gatherings. She found that they met for the purpose of carrying on communication with the Unseen World; their name for this being a *volta das almas* ("The Return of the Souls").

It was all very strange to her, as she knew little of Spiritualism—although when a child she was told by an Irish nurse that she was clairvoyant and clairaudient, for in those days Mrs. Morison, after the manner of many children, had close touch with the Unseen World. The nurse (who had been brought up in a convent) recognised

the gifts but warned her charge carefully to conceal these things. That nurse evidently knew the world!

At these secret gatherings there was a woman who acted as the Medium, who foretold that Mrs. Morison would leave the place unexpectedly owing to a bereavement, and gave her other predictions all of which were strangely fulfilled. This power of prevision was also exercised for others of the people present.

Not until her return to London did Mrs. Morison discover that mediumship was well-known. She visited certain of our well-known Mediums and gained communications from some of her Brazilian friends who had since passed on—such names were given as Masanilla, Floreobella, Bibeeneza, Caetana, all of which she recognised, and which she rightly regards as highly evidential. Mr. A. Vout Peters and Miss Lilian Walbrook are the Mediums mentioned.

It is interesting to note that the Brazilian seances were reverently conducted: the slaves met for prayer in a tiny chapel of their own. Before she departed from the neighbourhood, Mrs. Morison, in bidding farewell, said to them: "I shall see you again on my return;" but their Seeress replied, "Young Mistress will not come back again but go to her own people and we shall only meet 'over there,' please the Father." Mrs. Morison quotes this as another example of verified clairvoyance, for she has never returned to Brazil and is now of too advanced an age to do so.

* * *

LITTLE GIRL AND HER DOG

In a recent issue of LIGHT I read a letter headed "Do animals survive?" The following incident, which happened in a sitting of our own home circle, may be of interest to your readers.

Our little girl, who was killed eighteen months ago, had a pet wire-haired terrier called Jenefer. Last September the dog was poisoned, and at this time we held a sitting with the following result. Margaret, our little girl, came through and we asked if she knew what had happened. At once she replied "O yes, mummy, I have her with me, we shall have some lovely times together. Did you take her collar off. She hadn't any on—red one or green one."

It is significant that we cannot ourselves remember the red one, but eventually found an old dirty one, and on undoing the stitching, found, to our astonishment, that it had been red when new. I asked her if she could tell me where she bought it, and she gave me an address which we have since verified. The green one was bought after Margaret's death, so I asked her how she knew Jenefer had a green collar, and she said "I saw it on her, of course, mummy." Often since, she has said "what games they have together."

Apart from the evidence as to the survival of animals, it appears to me to be extremely interesting and valuable evidence as to the child's present mentality. She was obviously unconscious of any difference in conditions from those with which she was associated before they had both passed over, and expected things to be just the same. When she was a baby, we had an Airedale called Rab, of whom she was very fond; he was often left to guard her when she grew to be bigger. I asked her if she ever saw him, and she said "Yes, he comes sometimes and goes again, I don't know where." This is very typical of the dog, who could be very independent and solitary at times.

BEATRICE ROWE-THOMAS.
St. Ellen's, Ditchling, Sussex.

* * *

Good will says: "My neighbour's religion is as good for him as mine is for me. It is his way of life by which he seeks the goal of righteousness, peace, and just dealing. This is also the goal of my religion. So he and I have much in common and may walk together toward the attainment of this goal, each respecting the religion of the other."

—ANON.

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.
(Telephone: Western 3981)
Hon. Principal: Mrs. CHAMPION DE Crespigny
Secretary: Mrs. M. HANKEY

PRIVATE APPOINTMENTS

MRS. MASON	Trance
MISS FRANCIS	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing

Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, and SHRI PUROHIT SWAMI.

DIRECT VOICE

APPOINTMENTS MAY NOW BE BOOKED WITH MRS. PERRIMAN BY MEMBERS OF THE COLLEGE ONLY.

LECTURE

Wednesday, January 24th at 8.15 p.m. Mrs. ALICE BAILEY
"DIVINE MEDIUMSHIP."
(Visitors, 1/-)

GROUP CLAIRVOYANCE

Limited to ten sitters. Seats must be booked
Friday, January 19th, at 5 p.m. .. Miss JACQUELINE
Friday, January 26th, at 5 p.m. .. Mrs. M. KELLAND

CLASSES FOR DIAGNOSIS, HEALING AND DIETETICS

The Secretary will be glad to receive enquiries from anyone interested in a training class now being formed under the direction of COUNT RICHARD HAMILTON.

NEW SYLLABUS ON APPLICATION

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, JANUARY 21st, 1934.

11 a.m.—Mr. Percy Scholey.

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Mrs. Alice Bailey.

Clairvoyante: Mrs. Estelle Roberts.

Sunday, Jan. 28th, at 11 a.m. .. Mrs. ST. CLAIR STOBART

Clairvoyante: Mrs. Annie Johnson.

Sunday, Jan. 28th, at 6.30 p.m. .. Mr. ERNEST HUNT

Clairvoyante: Mrs. Annie Johnson.

Silver Collection on entry

OPEN MEETINGS

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

ORGAN RECITAL. ADDRESS.

QUESTIONS ANSWERED. CLAIRVOYANCE.

Admission Free.

PSYCHIC BOOKSHOP, Open daily (SATURDAYS EXCEPTED) 11 a.m. to 6 p.m.

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 appointments 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.

Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

January 24th 2.30—Mrs. Cannock.
6.30—Miss Lily Thomas.

January 31st 2.30—Mrs. Rose Livingstone.
6.30—Mrs. Kingstone.

By Appointment:

Mr. Glover Botham	Miss Frances Campbell
Mrs. Esta Cassel	Mrs. Fillmore
Mrs. Annie Johnson	Mr. Horace Leaf
Mrs. Rose Livingstone	Mrs. Helen Spiers
Miss Lily Thomas	Mrs. Beatrice Wilson
Mr. Thomas Wyatt	

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 ON PAGE 47)

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sun., Jan. 21st, at 7 p.m. Speaker: Mr. H. ERNEST HUNT
Clairvoyante: Mrs. Hirst.

Sun., Jan. 28th, at 7 p.m. Speaker: Mr. SHAW DESMOND
Clairvoyante: Mrs. Estelle Roberts.

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.
Apply Secretary: MUSEUM 0676.

The 'W. T. Stead' Bureau & Library

5, SMITH SQUARE, WESTMINSTER

(Entrance North Street.) Telephone: Vic. 0567.

Hon. Secretary: Miss ESTELLE STEAD.

HOURS: MONDAY to FRIDAY, 11 a.m. till 6 p.m.

The Lending Library contains over a thousand volumes.

SPECIAL NOTICE. There are a few vacancies in the Development Class on Monday Afternoons at 3 p.m.

Private sittings can be arranged with well-known mediums for Psychic Photography, Trumpet, Clairvoyance, Psychometry, Automatic writing.

EVERY WEDNESDAY at 3 p.m. Circle for Clairvoyance.

Limited to 8 persons. Members, 3/-; Non-Members, 4/-.

JAN. 24 Mrs. LIVINGSTONE.

31 Mrs. ABBOTT.

LIBRARY "AT HOMES" on alternate Fridays, 3 to 5.30 p.m.
Reception and general talk 3 to 3.30 p.m., followed by Lecture, Discussion and Tea. Members, 1/-; Non-Members, 2/-.

JAN. 26th Mrs. ALICE BAILEY

"THE ETHERIC BODY."

Chair: Mrs. LUKE.

LECTURE AND STUDY GROUP, directed by IVAN COOKE, Esq., Commencing January 18th, at 5 p.m.

THEME: Preparation for Mediumship Course of 7 Lectures.
Members, 7/-; Non-Members, 10/6. Single Lecture, Members, 1/-; Non-Members, 1/6.

For particulars re Developing Classes and other activities Apply Secretary, W.T.S. BUREAU, 5, SMITH SQUARE.

SYLLABUS ON APPLICATION.

SPIRIT TEACHINGS AND DOGMA

(Continued from page 43)

consigned to a hell of indescribable torment, perpetual, endless and intolerable (*S.T.*, p. 75).

In the early day's of man's history, God was conceived as "a glorified man—a man endued with omnipotence, omniscience and omnipresence." Thus they feigned Him and made Him act accordingly (*S.T.*, p. 94). Thus came to be imagined the God who reigned over Israel as an earthly monarch, who went forth with the armies of Israel to battle, and issued bloodthirsty laws and regulations for the extirpation of innocent and unoffending peoples (*S.T.*, p. 96).

"Such a Devil as theologians have feigned" is a creation of human imagination (*S.T.*, pp. 14 and 54). There are "legions of adversaries" who oppose good and promote evil influences and especially try to thwart such work as was entrusted to Malachi's mission. They are the masses of unprogressed, undeveloped spirits who have banded themselves under the leadership of intelligences still more evil (*S.T.*, pp. 13, 14).

Belief in a material hell is baseless. Material fire could only have effect on material bodies (*M.S.T.*, p. 36). "We know of no hell save that within the soul." This hell is fed by the flame of unpurified lust and passion, by remorse, by pangs that spring unbidden from results of past misdeeds. The only escape lies in the restoration of the soul to the love and knowledge of God (*S.T.*, p. 77). The Great God does not hurl down into hell spirits whose worst faults have often arisen through unfortunate associations (*M.S.T.*, p. 36). To ground on texts the doctrine of everlasting punishment is blasphemous and terrible. No soul leaves this world "fit for the fabled devil and accursed ones" (*ib.*).

There is no sensual ease in a heaven of eternal rest, no fabled psalm-singing around the Great White Throne, whereon sits the God; no listless, dreamy idleness, cheaply gained by cries for pity or by fancied faith (*S.T.*, p. 157). Judgment of the soul is instant on death (*S.T.*, p. 276). There is no resurrection of the body (*S.T.*, pp. 192, 245). There will be no Day of general Judgment (*S.T.*, p. 227).

The Athanasian creed and the theology of the first Christian ages are condemned (*M.S.T.*, p. 66).

CONDUCT, NOT CREED

There is not a special and potent efficacy in any one belief to the exclusion of others. Truth is not the perquisite of any creed. In all there is a germ of truth; in all an accretion of error (*S.T.*, p. 55). Men's sins punish themselves. This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame. Man knows his duties by the instinct of his spirit as well as by the teaching of his spirit guardians. The performance of those duties brings progress and happiness (*S.T.*, p. 56). "We know, as you cannot know, of how trifling moment are forms of faith, provided the faith be alive and spiritual" (*S.T.*, p. 68).

The assumption that any one religion in any portion of the earth has a monopoly of Divine Truth is a human fiction, born of man's vanity and pride (*S.T.*, p. 130). It is an accident whether an incarnated soul be Jew or Turk, Mohammedan, Christian, Brahman or Parsee; but it is of the essence of that soul's progress whether it so uses its opportunities as to progress or so abuses them as to retrograde (*S.T.*, p. 226).

"We attach little importance to individual belief; that is altered soon enough by extended knowledge. The creed which has been fought over with angry vehemence during the years of our earth lifetime is surrendered by the enfranchised spirit without a murmur

... We care much for acts. We ask not what has such an one believed, but what has he done? For we know that by deeds, habits, tempers, characters are formed, and the condition of spirit is decided" (*S.T.*, p. 160). "Creeds are dissipated to the winds when the spirit soars above the earth" (*M.S.T.*, p. 35). Many passages of like import occur in the series of Spirit Teachings.

SPIRITUALISM AS THE NEW RELIGION

"Spiritualism is a system of religious teaching, and we wonder much at those who argue against this. Spiritualism is, in very deed, the message of the Supreme to an age that sorely needs it, a message that is in its essence religious in its effects and all its bearings. It is a message to teach man that he not only eats and drinks, sleeps and dies, but that he has within him that which will not die; to teach him that, as he sows here so will he garner hereafter. Hence it is that we speak of Spiritualism as the one regenerating influence in your world" (*M.S.T.*, p. 31).

Each religion, as sent by God, has one great central idea, and Spiritualism gathers them together into one harmonious whole (*M.S.T.*, p. 23). "Belief in Spiritualism will spread, but not as the creed of any Church. Our revelation requires only the association between the spirit guardians and the soul" (*M.S.T.*, p. 19).

Mr. Findlay wrote: "Only Spiritualism will unite mankind in one religion, a religion that can be accepted by the Hindu or the Mohammedan, by the Buddhist and the Christian" (*Rock of Truth*, p. 290). "Those who have passed on from this world to the etheric world . . . when asked questions on the subject of belief, tell us that earth beliefs count for nothing with them, and that these are soon forgotten after we leave the earth" (*ib.*, p. 182). "We know now from what we are told by those who have preceded us into the etheric world that each one of us has to bear the consequences of his own sins and shortcomings, and that as we sow so shall we reap" (*ib.*, p. 220).

Malachi's criticism of the Bible as it stands is nearly as trenchant as Mr. Findlay's, and over a very wide range it raises the same points.

THE CLAIM OF MALACHI

"Ponder our words; and seek for guidance, if not through us, then through Him who sent us, even as in earlier days He sent that exalted spirit of purity, charity and self-sacrifice whom men call Jesus and who was the Christ" (*S.T.*, p. 71). "Know, good friend, that no effort which, as this, is the plan of the Supreme, is entered on untimely" (*S.T.*, p. 87). "We solemnly reiterate our claim to be the bearers of a Divine Message. The words we speak are the words of God" (*S.T.*, p. 116).

On page 150 of *Spirit Teachings* Malachi directly claimed a commission from God. Stainton Moses asked whether he rightly understood that the work of teaching, a section of which was under the direction of Malachi, derived its mission from Christ. The answer given was: "You understand aright . . . Jesus Christ is now arranging His plans for the gathering in of His people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past."

The claim of Malachi and his coadjutors is repeated and emphasised many times in the series of Spirit Teachings.

Stainton Moses was not only a man of exceptional integrity and ability, he was a thorough Christian. If we reject the doctrine of Malachi, we must admit that even a saintly Medium may be through a series of years a victim of the most cynically impious deception, assisted by very impressive physical manifestations. Then what spirit communications can we trust?

SOCIETY ARRANGEMENTS (Contd.)

The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, January 21st, at 11 a.m. . . Mr. R. DIMSDALE STOCKER

" " " " at 6.30 p.m. . . Mr. ERNEST MEADS

Wed., Jan. 24th, at 7.30 p.m. Clairvoyance. Mr. HAROLD SHARP
Silver Collection.**Friday, January 26th, at 8 p.m.**

LECTURE by

MR. H. ERNEST HUNT

on

"SPIRITUALISM & ITS MENTAL PHENOMENA"

Admission by Ticket

Wimbledon Spiritualist Church*(Accepting the Leadership of Jesus Christ)*

136, HARTFIELD RD., WIMBLEDON, S.W.19.

Sunday, Jan. 21st, at 11 a.m. . . Miss M. MILLS
Address, Spirit-descriptions and messages.Sunday, Jan. 21st, at 6.30 p.m. . . Miss M. MILLS
Address, Spirit-descriptions and Messages.Wednesday, Jan. 24th, at 7.30 p.m. . . Mr. N. S. FERGUSON
Address, Spirit-descriptions and Messages.**HEALING.**—No charge, Monday and Thursday, 10 a.m. to
3 p.m. Wednesday, 3 p.m. to 6 p.m.**The Edinburgh Psychic College
and Library**

30, HERIOT ROW, EDINBURGH, 3.

Affiliated with B.C.P.S. London

Syllabus on application. Visitors welcome

Fundamentals of Mind, Life and BusinessSIX LECTURES AT THE STUDIO,
20, Woodstock Road, Bedford Park, W.4.by
H. ERNEST HUNTTHURSDAYS AT 8. COMMENCING FEBRUARY 1st
Fee 21/-. Tickets, full synopsis, and particulars from Secretary**EAST DULWICH FRIENDSHIP PSYCHIC CENTRE**

78, EAST DULWICH ROAD, S.E. 22. (Side door.)

Sunday, 6.30 p.m. . . Address and Clairvoyance

Monday, 8 p.m. . . Miss CORRI, Psychometry

Thursday, 3 p.m. . . Psychometry

BURSTOW MANOR, HORLEY, SURREY,
offers Hospitality and Retreat for those
seeking Recuperation, Spiritual and Psychic
Unfoldment, or Healing.

Leader: Mrs. Grace Cooke. (Smallfield 33.)

**LEARN DOCTOR OF SPIRITOLOGY
WORLDWIDE INSTRUCTION**Depression proof. Dignified. Patients in Every Land.
SENSATIONAL MANUSCRIPTS about Jesus unearthed.
Latest discoveries.Specimens—International Reply Coupon. NEW "UNI-
VERSAL" LANGUAGE. Easy as A.B.C. Correspond
with the whole world. RELIGIOUS ORGANIZERS.
Full or spare time. Choose your own territory. Income
assured. EXTENSION COURSE SALESMEN. Full or
spare time. Experience unnecessary. We train you.BOOK SALESMEN wanted. Full or spare time.
Leads furnished. 100% profit. Seminary "M,"
South Whitley, Ind., U.S.A.**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 Wednesday, 3 p.m., 2/- Psychometry by post, 5/-. Clairvoyance (Trance) 3 p.m., 3/6 Friday. Healing. Psychic Correspondence Course, particulars on application. Grotian 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).**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)**Circles****ALFRED VOUT PETERS**

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

Astrology and Numerology**SUBMIT** Time, Date, Place of Birth, Sex. 5/- P.O. Horoscope and 1 year's forecast. Vaughan, 93, Cowgate, Norwich.**PUNDIT SENHA, INDIAN MYSTIC and ASTROLOGER,** Clairvoyant. Write in first instance for appointment To 39, Camden Road, N.W.1.**Service Suites****QUEEN'S GATE.**—Furnished service suites and rooms. Suites from £3 3s. 0d. Rooms from 25/-. Constant hot water, fitted basins, etc. All meals if required. Mrs. Nelson, 1 Queen's Gate Terrace, S.W.7. 4795 Western.**Seaside and Country Hotels,
Apartments, etc.**

LONDON

"LILY HURST," Health Culture Hydro, 95, Upper Tulse Hill, S.W.2, for a sun bathing rest cure holiday. Solario Garden Chalets. Non-meat cuisine. From 2½ guineas. W. S. Hendry. Tulse Hill 3045. (925)

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)**Miscellaneous****LADY,** Middle Aged deeply interested in psychic research would welcome intercourse with another for mutual experiences. Lindfield, Haywards Heath District, Box No. S. "Light" 16, Queensberry Place, S.W.7.**MRS. GRACE COOKE,** Change of Address: To Burstow Manor, Horley, Surrey. (Smallfield 33)**GREY OR FADED HAIR:** healthful, natural remedy, not a dye or stain, certain and safe, booklet free. Bottles 3/- and 7/6, post free. Please write, M. NEAL, 179, Sutherland Avenue, London, W.9.**OAHSPE** 8/- Cloth, 12/- Rexine, rd. corners, red-gilt by post 6d. extra. **KOSMON MANUAL** No. 1, or Life Consciousness and Persistence, 1/6 ppr., 2/6 post free. **The KOSMON PRESS, 39, CHESTNUT ROAD, S.E.27.**

BOOKS OBTAINABLE FROM THE
L. S. A. PUBLICATIONS LTD.

16, QUEENSBERRY PLACE, LONDON, S.W.7.

My Philosophy—Sir Oliver Lodge	21/6
The Rock of Truth—J. Arthur Findlay ..	5/6
On the Edge of the Etheric—J. Arthur Findlay	4/-
The Unbroken Melody of Life—John G. Findlay	3/10
Opening the Psychic Door—F. W. Fitz-Simons	13/-
The Supernormal—G. C. Barnard	8/-
Health—R. H. Saunders	6/6
Healing Through Spirit Agency — R. H. Saunders	3/10
Ahmed's Daughter (Novel)—Horace Leaf ..	6/6
Proof—Rev. V. G. Duncan	5/6
We Are Here—Judge Dahl	4/-
Dreams of Udar (Poems)—Margaret V. Underhill	5/4

WORKS BY SAINTON MOSES	
Spirit Teachings (Tenth Edition)	6/6
Pearls of Great Price (Selected passages from "Spirit Teachings")	7d.

Psychical Research—Prof. Hans. Driesch..	5/6
The Cleophas Scripts by Geraldine Cummins :	
1. The Scripts of Cleophas	13/-
2. Paul in Athens (cheap edition) ..	5/6
3. The Great Days of Ephesus	8/-
The Road to Immortality — Geraldine Cummins	6/6
He Became Man—F. H. Haines	8/-
A Voice from Heaven—F. H. Haines ..	4/6
The Candle of the Lord—W. H. Evans ..	3/10
Life Beyond Death—with Evidence—Rev. C. Drayton Thomas	4/-
Man's Survival After Death — Rev. C. L. Tweedale	11/-

More Spirit Teachings	1/8
Stainton Moses (His Life and Work) ..	1½d.

THE L.S.A. BOOKLETS

1/2 each.

5/6 the set of five

1. Human Survival and Its Implications. Helen A. Dallas.
2. The Mental Phenomena of Spiritualism. Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism. Stanley de Brath.

Listening in—Olive C. B. Pixley 1/1

4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill
5. Demonstrated Survival : Its Influence on Science, Philosophy and Religion. Sir Oliver Lodge.

Objections to Spiritualism Answered — Helen A. Dallas 1/2

(ALL PRICES INCLUDE POSTAGE)

BOOKS
ON SPIRITUALISM

THE EVOLUTION OF SPIRITUALISM

by Harvey Metcalfe. 7/6

JESUS THE CHRIST

by The Rev. G. Vale Owen. 4/6

THE KINGDOM of GOD

and the Power and the Glory
 by The Rev. G. Vale Owen. 4/6

THE WITNESS

by Jessie Platts. 5/-

THE PRIESTHOOD OF THE LAITY

by The Rev. G. Vale Owen. 1/6

MORE LETTERS FROM HEAVEN

by Winifred Graham. 4/6

KATHLEEN

by The Rev. John Lamond, D.D. 6/-

AN ARTIST IN THE GREAT BEYOND

by Violet Bruton. 4/6

THE BLUE ISLAND

Communicated by W. T. Stead. 3/6

HEALING THROUGH SPIRIT AGENCY

Written and compiled by R. H. Saunders. 3/6

BEAR WITNESS

4/6
 by A King's Counsel.

HOW SPIRITS COMMUNICATE

by The Rev. G. Vale Owen. 1/6

MY LETTERS FROM HEAVEN

by Winifred Graham. 4/6

BODY, SOUL & SPIRIT

by The Rev. G. Vale Owen. 1/6

At all Libraries and Booksellers

HUTCHINSON

Seven & Sixpence

Revelation of Inner History Behind CORINTHIAN EPISTLES

"THE GREAT DAYS OF EPHESUS"

(Scripts of Cleophas)

GERALDINE CUMMINS

Introduction by E. B. GIBBES

(With a Critical Foreword by a distinguished Theological Expert)

A brilliant picture is drawn of the worship of Diana, of the various pagan cults, of the philosophers, magicians and Mystery-worshippers. Episodes are revealed which, it is alleged, led to St. Paul's ordinances concerning women.

RIDER & Co.

Paternoster Row, London

Printed by ARTHURS PRESS LTD., Woodchester, Stroud, Glos., and Published for the Proprietors, L.S.A. PUBLICATIONS, LTD., 16, Queensberry Place, South Kensington, London, S.W.7.—Friday, January 19th, 1934.

Continental Agents: Messrs. Dawson & Sons, (Low's Export, London.)

Australasia: Messrs. Gordon and Gotch, Ltd., London. Australasia and South Africa: Messrs. Dawson and Sons, London.