

# Light:

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PRICE TWOPENCE

## FUNCTIONS OF LIFE PARALLEL BETWEEN CHRISTIANITY AND SPIRITUALISM

By STANLEY DE BRATH, M.Inst.C.E.

*The repetitions of History arise from similar situations dealt with by the same types of mind. The whole drama of History shows this principle in action: its incidents do not repeat themselves, but the situations that result from similar moral causes continually recur, and the social and political problems of to-day are counterparts of the past, altered by different means of giving expression to the same passions and the same desires. ("Drama of Europe," p. 20).*

IN 1935 there was published under the title *The March of Man*, at the price of £4 4s. 0d., a summary of the History of the world from B.C.5000 to A.D. 1935. It is one long record of war and bloodshed in every part of the globe.

Here and there is a man who recalls the milestones of history—the rise of the Grecian Empire, extending from Babylon to the Nile and dominating the Mediterranean with its wonderful art and philosophy; the rise of Rome, its victories, its discipline, its laws and civilisation, ending with its decline and fall; the rise of Christianity on the ruins of the Roman Empire; the development of mediaeval Europe under Church and State from the tribe to the nation; Absolutism, "the Right Divine of kings to govern wrong"; the Revolution and the growth of Democracy. Such men consider these milestones on the road of "progress," but they find no satisfactory answer to the question, Whereunto? Upwards, or downwards? Progress, or only change? Are the results of Democracy so satisfactory that it can be regarded as a solution? Italy and Germany do not think so, they prefer Dictatorship.

Nor does individual experience bring them any nearer to an answer. Some of us can still remember the passing of the "wooden walls of England," the launching of the first ironclad and the progress to super-Dreadnoughts costing eight millions sterling apiece; the introduction of rifled ordnance heavy shell, torpedoes, aeroplanes and the beginnings of all the expensive, ingenious and horrible devices for destruction that have attained such terrible perfection to-day, that the next

step is the means for the devastation of whole cities by poison-gas, high explosive, and incendiary bombs.

The inexcusable optimism, or intellectual laziness, of many simple religious people leads them to assume that "God will never permit such crimes." We may respect the faith that rejects the plain fact that, according to their own Bible, God drowned the whole world except eight persons; and "permitted" the crucifixion of Jesus under a false charge; that He made no move to save the Syrian Christians from Amrou's cavalry; and that if men will not act on what they know to be right, they will be "permitted" to do what they know to be wrong, *with all its consequences here and hereafter*. But we know that preparations are being made to do precisely that.

Is there any natural fact or principle that might lead to a reversal of this temper?

Yes: there is. If men were thoroughly convinced that though there is ample forgiveness of sins, but no obliteration of consequences; that there is survival into a new phase of life in which they will really reap as they have sown, both individually and collectively, they would modify their aims and conduct to suit the facts. They would, as T. H. Huxley urged, bring in Ethic and co-operation instead of violence, not from fear but from good sense. Is there any hope of this?

Let us cast our minds back to the time when the streets of Rome re-echoed to the cry "*Christianos ad leones*"—the Christians to the lions. Had it been possible for a Roman patrician to foresee the time when Pliny's "contemptible superstition" should become the religion of Modern Europe, he would have been amazed at the totally unexpected change. Yet it took place.

There is no need that we should be dismayed at the magnitude of the task before us. We have Truth on our side. The very same terms that were used by Celsus in A.D. 173 against the Christians were used in 1873 against the Spiritualists: "The most monstrous rubbish that it has ever been our misfortune to sit in judgement upon" was the verdict of a distinguished authority of those days. There has been a notable



change since then, and a man can be a Spiritualist now without any danger of being thrown to the lions but only to the critics! The S.P.R. has a library of 6,000 volumes dealing with the subject; which recalls the mass of Gnostic writings of the 2nd and 3rd centuries A.D.

In ancient Rome, the Christians, guilty of no crime but the refusal to cast a few grains of incense on the altar to the Divinity of the Emperors, were thrown into the arena to be torn to pieces in presence of the aristocracy and the plebs of Rome. We have certainly progressed a little since then, though we have seen the drowning of eleven hundred men, women, and children from the Lusitania justified by another submarine commander, who said, "They are all swine—boars, sows, and piglets. Deutschland über Alles," as the verdict of a great nation.

The wars of Charlemagne were at least inspired by the desire for a moral and peaceful Europe. His Capitularies bear witness to the fact. War was the only means of its realisation.

Under such a system these seem to be the commands of an absolute monarch, but this they were far from being, for their execution depended on the good will of the baronage as a whole. Except for the retainers on the Crown lands, Charlemagne's forces were furnished by the men-at-arms that he could call upon his Counts to send. His authority really depended on the good sense and loyalty of his subjects, as well as on his own force of character. Treason and Heresy were, in the Middle Ages, the worst of crimes, for they meant rebellion against the one great civilising principle.

Which of our modern wars, including that of 1914 to 1918, can stand this test?

But who can deny that if Spiritualist beliefs were general, war for self- or national aggrandisement would be unthinkable?

The distinction between what we *know* and what we *think* is a vital one. Spiritualism is based on facts; its opponents base themselves on what they think is the inconsistency of supernormal with normal facts. Sir Oliver Lodge, among many others, maintains that Survival is scientifically proved. I agree; but no single proof can be stated; the real proof lies in the consistency of the hypothesis.

The higher types of automatic writing, book-tests, cross-correspondences, clairvoyance, crystal vision, dowsing, ectoplasm, exteriorisation of sensibility, immunity to fire, hauntings, psychic healing, polyglot mediumship, prediction, levitation, materialisation, multiple personality, psychic photography, telekinesis and telepathy, are all proved by evidence that no entirely sane man can deny. Each contributes its quota. They depend on the possibilities of the etheric world, of which the manifestations of electricity and magnetism, of radiation and velocity, give us an inkling.

But "scientific proof" can hardly rest on these alone. Each, taken singly, is inexplicable. It is the consistency with modern physics, with historical data, with Biblical criticism, and with all other ascertained knowledge, that convinces. It is that consistency that convinced me. That basic consistency is vital, and harmonises all differences.

It makes a man invulnerable to the changes and chances of this life. That is what Spiritualism offers.

The soul is the etheric body. It is that in every man which lives, thinks, feels and wills. It has its own mind—the subconscious. It survives death, carrying its life and character with it. In its new environment it lives, beginning where it left off on earth. It is clairvoyant and can read the thought of all who are near its own level of development. That has become normal. It needs no money to buy food, shelter, or clothing of others—neither position, praise, nor consideration. It has all it has earned. It is a precise facsimile of the body, at first at any rate; but its animating spirit is growing, and an endless vista opens before it. It is not

limited by Space or Time. It can, if conditions are provided, communicate with those left behind, and these communications show very various levels of attainment. It is the Person, freed from the limitations of the material body. It can follow its own aptitudes. There are no creeds. Its religion is the Practice of the Presence of God—felt in the surrounding atmosphere, if it has risen to that degree of perception.

I asked my unseen friend: "Where are the lands, seas, fields and all the places which communicators from Swedenborg to Vale Owen describe?"

She answered: That is the difficulty. I do not know if I am right, but they seem to be in, or round, your own places. We call yours "counterparts." The woods and places are here all right, and very beautiful too. You will realise when you change your body.

Q. That is some help. I am inclined to think that our notions of space and time are the real obstacle to comprehension. When our senses are enlarged, Matter will disappear to our sight, and we shall see Nature in a new way.

A. My dear, you have answered yourself; that is what I wanted to convey. You do not know how difficult it is to find words to express things as we see them here; only by symbols.

Q. You mean that you must use similes, which, in our relativity, would produce the ideas. Then any communications which tell us of the next phase are symbolic when they try to express your modes of life?

A. Very nearly all, except when describing beings; and the rays of love do go from us as rays of light, healing, and so on.

We shall have extended intelligence, and above all, we shall have Love—the perfect union of soul with soul, which is only possible by direct perception of thought.

This is the supreme felicity in the life beyond death. Is there any serious student who does not see how that life is in harmony with all that we really know here; whether in Science, in Art, or in Religion? It is consistent, and the man or the woman who has it, is invulnerable.

(Concluding article of the series of six on "The Functions of Life.")

## ALL LIFE IS SACRED

MISS LIND-AF-HAGEBY, President of the L.S.A. (together with the Duchess of Hamilton), presided at a luncheon given on Monday, August 3rd, by the Bureau International Humanitaire Zoophile (of which she is likewise President) to 375 guests from the World Congress of Theosophists gathered at Geneva.

In her address to the guests, Miss Lind spoke appreciatively of the co-operation between Theosophists and the Zoophile Society, and pleaded for an extension of compassionate humanitarianism to include all our "younger brethren," everything that manifests life; and, referring to a previous lecture by Shrimati Rukmini Deva, said she thanked him for his gospel of compassion and beauty.

The Duchess of Hamilton spoke of the practical work accomplished by their Society for the reduction of suffering amongst performing animals and towards compulsory reform in slaughter-houses; adding that the guiding spirit of their Society was a desire for the establishment of unity in diversity.

Dr. George S. Arundale (President of the Theosophical Society), in warmly thanking both speakers, said the world was indebted to them for so clearly pointing out that true Fraternity should include the animal kingdom as well as the human; and Miss Schartau, representing the younger members of the Society, reminded her hearers how naturally and spontaneously children gave their sympathy and compassion to their weaker animal brethren, and insisted that greater efforts should, therefore, be made to win the support to their cause of schools throughout the world.



## SOLDIER AND HEALER

TRIBUTE TO THE LIFE AND WORK OF  
BRIG.-GEN. G. C. KEMP

AS briefly announced in last week's issue of LIGHT, Brigadier-General Geoffrey Chicheley Kemp, C.B., C.M.G. (late R.E.), passed to the higher life, as the result of a heart-seizure on the morning of Tuesday, August 4th, at the age of 68. He retired from the Army in 1918, after a distinguished career; and for some years past he had been in charge of the healing work at the London Spiritualist Alliance and had taken a considerable part in the other activities of the Alliance. His body was cremated at Golder's Green on Thursday morning, August 6th, when the service was attended by relatives and friends.

Below, we print appreciations of General Kemp's character and work:

## SALVE ET VALE

From Major C. H. Mowbray

It was only on Tuesday (August 4th) that I had arranged to meet General Kemp for lunch at our club. When he didn't arrive, I naturally thought he had been detained at the L.S.A. Little did I think at the time that he had already passed to those planes about which we had so often talked.

I have known him intimately for nearly twenty years, and it must have been fifteen years ago that I interested him in the subject of Spiritualism. I remember being surprised that he didn't seem to think I was crazy, for in those days psychic matters had not made the same strides they have to-day.

I arranged for his very first sitting, and went with him to Mrs. Barkel. Like most of the sittings with this Medium, it was excellent, and he came away quite convinced that he had been in touch with his wife. I think that afternoon was a turning point in his life. At that time he was living in Cannes, returning to England for a couple of months each year to keep in touch with his friends. When he finally decided to make his permanent home in England, he delayed his return for three months as he had discovered he had healing powers, and was giving help to a poor crippled child out there, and did not wish to discontinue the treatment (I know by doing this he gave up his fishing, which was his favourite sport).

Self-sacrifice like that was typical of the man—others first, himself nowhere.

Many people will mourn his loss—myself in particular, but his death was one that I know he would have chosen. He often said that Colonel Wilson, who died so suddenly from heart trouble, had an ideal passing, and that he had been lucky.

Geoffrey Kemp has been lucky too. The guides have rewarded him for some of his kind actions on earth, and I have every confidence that his work will still go on, though invisibly; and from his wider point of view we shall all benefit from his transition.

C. H. MOWBRAY (Major).

From W. H. Evans

The passing to spirit-life of Brig.-Gen. Kemp leaves a gap in the ranks of our Healers which it will be difficult to fill. But, while we shall miss his bodily presence, we are sure that from the other side of death he will carry on the good work and form another link in the invisible band of helpers.

It has been my pleasure to work with him from the beginning of his association with the London Spiritualist Alliance. Starting from zero, I have watched the growth of the healing work which, under his capable guidance, has increased until it has become a vital part of the activities of the Alliance. We were friends before and, in our talks, found that we were in agreement

upon many important questions. He was always kind to others and considerate of their point of view. Differences of opinion never affected him as they do some people. His deep appreciation of truth and his wide understanding of those with whom he came into touch made it impossible for him to be other than a friend. If he had any enemies, which I doubt, I am sure he thought of them with kindly tolerance, and held himself ready to help them should they be in need.

His work as a Healer was quietly progressive. His patients were always helped and cheered. He had infinite patience and a ready smile for all in trouble. He spent himself in service, and his patients will miss him more than anyone. But they will not be deserted; I am confident that from the Other Side he will carry on his ministry of healing.

He was intensely interested in the work of absent-healing and, whenever possible, attended our groups. When with us, he was very sensitive to the flow of power and would comment upon it—indicating what so many discover, that he was aware of the influence broadcast from our chapel.

It was his wont to go once a week to treat patients at the Hoxton Mission. There, amongst the poor, he carried out his work of healing, giving strength to tired and worn bodies, and refreshment to the weary in spirit. He was sincere and humble, caring not for form and ceremony. He disliked anything that tended to separate people, he loved to bring them together and mix with them as one of themselves. He was always the man of sympathetic understanding.

In Spiritualism he stood for the best. While he appreciated the value of its phenomena, it was its teaching that had his affection. And it was not a mere matter of lip-service. The principles of the spiritual life revealed in the messages from the Other Side were, for him, not matters to be argued about, but something to be lived. He was a good Spiritualist because he was a good Christian. The Master's command to heal the sick was, for him, one to be literally obeyed. Now, he has gone to that land where he will be able to see the fruits of his efforts. In that new life we are sure that he will be as active as he was here. We wish him God speed, and wait with patience the time when once again we shall clasp hands and look into each others' smiling eyes. *Au revoir*, General. W. H. EVANS.

## SOUTH AMERICAN FOLKLORE

There still circulates in Guatamala an extraordinary mass of beast fairy-lore regarding the deeds and adventures of such enchanted animals as the rabbit, the wolf and the jaguar, which recall the charming nature stories of Rudyard Kipling.

If we pass for a moment from Mexican to South American superstition we can even trace the origin of Shakespeare's Ariel to American folk-lore. Indeed, the whole of *The Tempest* is impregnated with American folk-lore, and it seems probable that Shakespeare was obliged for some of its incidents to contemporary books of travel. D'Orbigny states that the Yurucares of Brazil fabled that, at the beginning of things, men were pegged Ariel-like in the knotty entrails of an enormous bole until the god Tiri, like Prospero, released them by cleaving it in twain. Nor does the American influence in Shakespeare's fairy play end here. The name Caliban is undoubtedly derived from the word "Carib," often spelt "Caribani" and "Calibani" in older writers, while his "dam's god Setebos" was the supreme divinity of the Patagonians when first visited by Magellan, according to the Italian author Pigafetta.

(Lewis Spence, in *Hibbert Journal* for July).



# LIFE IN THE BORDER-LAND

Review by H. F. PREVOST BATTERSBY

THERE is a considerable appropriateness in Mrs. Brittain's title\* if one deprives Heaven of its merely Biblical specification, since she does seem to have lived in two worlds, if not at once, with, at least, the meagrest margin of consciousness between them.

A man comes to her for a sitting with a large dog which lies down at his feet. If she stares at the man she sees him without the dog; but if she shuts her eyes she sees the dog without the man: so vague is the veil between the dead and the living.

As a child she played—thanks to her mother's sympathetic understanding—with babies she alone could see, and so escaped the loneliness of an only child, though puzzled that her toys were of no use to her companions, and that she could not pick up the flowers they laid at her feet.

So she has continued to live in the border-land, and was to watch her own son frolicking with playmates even she was unaware of, and from whom he learnt of events of which she had never heard.

In quite early years she was conscious of leaving her body, though this first experience of "spirit-travelling" was unusual; and, when eleven, gave, ignorant of their import, clairvoyant readings to her schoolfellows.

## HAUNTED HOUSES

Her cognizance of the disquiet in haunted houses has a rather curious progression. "Whenever I enter an old castle," she says, "I am conscious at first of a heavy sense of oppression. Dim, mist-shrouded figures lurk in the shadows, and menacing hands seem to bar one's way on the old stone stairs. Soon I am aware of many other figures in the room, but all move as in a mist. Then suddenly the mists clear, the figures fall into groups, the smouldering ashes of the past burst into an intense life, and bygone scenes of love and tragedy are enacted again before my eyes."

She used frequently to meet, in her uncle's house, a procession of Quakers, who were, apparently, conscious of her presence, but, when she followed them to an upper room, they disappeared.

Can anyone explain this curious limitation of clairvoyant vision? Why should these people be visible only on the stairs? Violent emotion is supposed to create some sort of film which can be felt by most and seen by the sensitive. But these people were more than that: they *stepped aside to let the author pass*. That puts them in a different category, and makes them as inexplicable as the Palace servants in the haunted gardens of the Trianon.

Mrs. Brittain believes they were more than an "etheric record;" but why then did they vanish out of her sight?

When out of the body she has seen spirit-people attending a service in Church, some floating about, some sitting in the pews; and she has watched business men, cut off in the prime of life, still catching their morning train, so immersed have their minds remained in their old employment. But she does not tell us if they were aware of her.

Later, when describing the movement of objects through the air in the séance room, she says: "I never saw any spirit or hand near them, they seemed just to glide across." That is curious, seeing how acute is her vision, which enabled her, in church, to observe "fine scintillating threads of light, similar to the fine brush-discharges of some gigantic Wimshurst machine," connecting the clergyman with members of his congregation, and, once, to mark every detail of the spirit's escape from its earthly shell, though in that case she also was outside her body.

She mentions that her psychic faculties are always

very active when she is feeling run down, and that it does not seem to matter how sceptical may be her sitter, provided she can feel at home with him. She has also noted that it is most difficult to get a name, or, indeed, any other obscure information, when the sitter is keeping it prominently in mind; which is a set-back for the telepathists.

There was a puzzle for them also on an occasion when, driving back to London from a Cambridge Rectory where she had been staying, she saw a figure seated beside the chauffeur, who gave her the name of Ernest. It was not the chauffeur's name, but he said the description exactly resembled his brother-in-law. Reaching London they learnt that the brother-in-law had died suddenly that morning.

With her experience of spirit-animals it would be impossible for Mrs. Brittain to doubt that the cycle of existence holds for them also.

She was once only able to identify a sitter by the King Charles spaniel on her lap: but the dog's mistress did not know that he was there; and, says the author, "it is quite a common sight to see sitters followed into the séance room by their dead pets, whose behaviour seems quite as natural as when in the flesh," and, occasionally, the appearance of a pet on the Other Side has assisted the identification of its owner.

One of her own dogs used always, when passing a certain shop, to rouse the resentment of the dog who dwelt there, and, after his death, there was the same ebullition of feeling and noisy scrimmage, whenever Mrs. Brittain walked past the shop, though she was only conscious of her lost companion by the soft patter of his feet behind her.

## APPORTS

After a good deal of patient sitting and the assistance of a Hindu guide, considerable success was obtained with apports, though the author was always in an entranced state and knew nothing about them.

One day a large branch of chrysanthemum arrived, which later was discovered to have been broken from a plant eleven miles away, the owner being rather indignant that the stem had been twisted off instead of being decently cut.

Once roses were brought from an upper room with apologies for the mess made from lack of power, other blossoms being strewn about the room.

A swishing noise, like the cutting of a horse-whip through the air, preceded the arrival of any article which, if solid, was very hot to the touch.

There is an interesting account, too long to quote, of persistent messages written on the glass of a photograph, and of materialisations which were obtained later. All those who have sat with Mrs. Brittain will be glad of this simple record of her achievements, written, obviously, with no desire to magnify them unduly.

## "LIGHT" SUSTENTATION FUND

The LIGHT Sustentation Fund is still in existence. It has been used to help current expenditure and to meet deficits. Contributions are greatly needed, not only to meet expenses of publication, but for adequate publicity for LIGHT. Friends of LIGHT and of the L.S.A. are asked to contribute generously to the Fund, by which the influence and scope of LIGHT may be sustained and extended.

Contributions should be sent to the Honorary Treasurer of the LIGHT Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7.

A further list of contributions will be published in an early issue.

\* TWIXT EARTH AND HEAVEN, by Annie Brittain. London. Rider and Co. 1936. 5/-.



## SPIRITUALISM IN JAPAN

By L. SETON SCOTT

(In the "Progressive Thinker," Chicago, August 1st).

IN the course of my journey round the world I have just visited Japan, where I was heartily greeted by Mr. Asano, of Yokohama. He has happy memories of his visit to England for the International Congress of 1928, and asks that his greetings be extended to Mr. Oaten.

Mr. Asano was formerly professor at the leading Naval College in Japan, but retired from this post to devote his life to the propagation of Spiritualism. He edits and regularly publishes a bulky psychic magazine, which has a large circulation, and has translated into Japanese much of the best psychic literature in the English language.

Mediumship of first-class quality is going strong under the firm but able tuition of Mr. Asano. Direct-voice mediumship has been developed to a very high degree of efficiency. Psychic photography is going strong, and one Medium, in particular, demonstrates numerous phases of psychic phenomena, including apports, direct voice, materialisation, etc., of a high evidential standard.

Mediumship and healings are legal in Japan, and in consequence the general conditions are ideal. Colour and harmony prevail in all the séance-rooms, and the Japanese make excellent sitters.

At Tokio and Osaka, training centres have been established for the development of mediumship. In my presence, pupils in various stages of development were put through their paces with real naval discipline. There was no humbug and no nonsense, and no descriptions were allowed unless they were absolutely evidential. The standard of scientific certainty is much to the fore.

I was lucky enough to be invited to a séance in Tokio. It was held at a private house in this beautiful and up-to-date city. It was strange to me to find that etiquette demanded that my shoes be taken off at the door, and in stockinged feet we paraded over the soft grass matting, to squat upon black silk cushions. No one spoke English except Mr. Asano and a charming lady Medium, Mrs. Kasokawa, who acted as interpreter. Several young Mediums tried experiments in mental phenomena: one lad, who had received only two months' training in objective clairvoyance, gave very clear and recognisable descriptions of several spirit-friends.

One of Tokio's leading lady Mediums happened to arrive, quite unexpectedly. She has had five year's intensive development, and is quite a star turn. She speaks no English. In a second or two she was in trance, and her dead son was chatting to me in English. The Medium then described in Japanese, and in detail, the figure of a near relative of my own, a Scottish minister. Then silence! My interpreter whispered to me that my relative was controlling the Medium. I recognised all the peculiar mannerisms of my revered grandparent, but he could not speak English through his Medium, and where the mischief he got his Japanese language from beats me! He gave an impressive address, which was interpreted to me, expressing thanks for the great privilege accorded to him.

Then I was asked to address the meeting. Ye gods! Standing on a silk cushion, without shoes or slippers, addressing an audience in a language they did not understand! But my interpreter came to the rescue, and Mr. Asano, quick to see the humour of the situation, helped me out.

Next, the Ouija board, with Japanese lettering, and a hastily constructed trumpet, and we were off. Messages came in rapid succession through the Ouija board and the trumpet. The latter was absolutely alive. We held the trumpet over the board, and it beckoned certain people to take hold. Impossible as it may appear, that trumpet rose in the air with two of the audience hanging on. All this occurred in good light.

## CROWNING THE DOG

PARALLEL TO A "PUNCH" GHOST STORY

WHEN our copy of *Punch* arrived yesterday (August 5th), for some reason I stood studying the cover, as I have done often enough before—and who has not?—my thoughts trailing off to the memory of our "Knight," Sir Arthur, and his father, "Dickie Doyle," who had produced it, finally returning to the cover, where I concentrated on the Crown on the dog's head. Then I was called away, and did not open *Punch*.

After dinner, my husband called me in from the garden, saying, "Listen to this! It will interest you." And he read "Mr. Silvertop's Tact (*Punch*, p. 162). It did interest me, peculiarly, because a somewhat similar ghost story happened in this house last week, as I will tell.

*Punch* is very precious to me, and I regard it as our inimitable English Reformer. In time, it invariably points the finger of scorn at my pet abhorrence of the moment, and I feel "that's its death-knell;" or, conversely, by a delicious touch of humour, it raises some dire need to the notice of the Public Conscience. And now, here is *Punch*, sledge-hammering the vandals who have desecrated that beautiful old house, but typically, "gilding the pill" with its customary vision, gentleness and tolerance, but *obviously accepting the ghost!*

LIGHT arrived this morning, and it suddenly occurred to me to publish my story. Only as I took out my paper to write did the significance of the thoughts that had passed through my mind yesterday, as I held *Punch*, flash to my memory. I may add, I was in the room with the "new curtains" at the time! Is this also significant?

About three years ago, at a sale in a large house a few miles from here, I bought a box-ottoman filled with odd scraps of material and several rolls of red cloth, embroidered in white. It was *this* that attracted me.

Dozens of times I have tried to make use of it, but the particular red was an awkward shade and did not fit into any colour scheme in this house. Finally, this spring, needing new curtains for my morning-room, I bought some white material and decorated it with the deep bands of the old red embroidery.

Last week, a friend came on a visit. One morning a caller came, so I asked my friend to go into the drawing-room while I interviewed the caller. There, as she sat in the window, a lady appeared to her, saying:—

"My name is Sophia Hervey. Hervey was my mother's name. I am so glad your hostess has, at last, used my needlework. I have tried many and many a time to impress her to do this. Now, I can draw close, and help her," and she faded away.

The moment I was alone, my friend came to tell me of this astounding experience, and as soon as I heard the name "Hervey" I got the clue, for, attached to one of the rolls, I had found a scrap of paper recording the history: "Mrs. Hervey Mildmay's work."

I got out the remaining strips—because, even after decorating four large curtains, there are still yards of it left, and it must have taken her years to embroider it all—and found here and there it was signed H.

Old Southcote Lodge, FLORENCE HODGKIN.  
Reading.

## MR. HORACE LEAF GOING TO AMERICA

Mr. Horace Leaf, F.R.G.S., informs us that he is about to undertake a lecturing tour in Canada and the United States of America. He is due to sail from Liverpool on the s.s. Samaria on Friday, next week (August 21st), arriving at New York on August 30th. He expects to be away from London for about four months.



## 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).

### "NECROMANCY"

Sir,—I would thank you for your friendly editorial reference to my recent articles in *The Inquirer*, and have no wish to question your statement that my title was not well chosen. In so far as it led to some misunderstanding, I readily concede your point, and I am happy to note that you approve of my main argument.

On the other hand, Dr. Wood's somewhat contentious letter almost incites me to "undertake" the justification of the term Necromancy as a description of a good deal of Spiritualistic phenomena. "Nekros" certainly means corpse, but it also means the dead in a general sense (see Liddell and Scott). Reference to a Greek Testament shows that it was the word used by Paul when asking, "How are the dead (nekroi) raised up?" a question which any Spiritualist might ask.

The Oxford Dictionary defines Necromancy as "the art of predicting by means of communication with the dead," a use of the word which I mentioned in my third article. Of the very large number of clairvoyant and trance messages I have listened to, an exceedingly high proportion have contained some predictive matter. Within the limits of the Oxford definition, I should be justified in declaring that those whose interest in Spiritualism is primarily concerned with this "art of prediction" are really necromancers.

However, I am not much interested in quarrels about words and names, being somewhat of a Gallio in these matters ("If they are questions about words and names . . . look to it yourselves"), and I would add that I was influenced to use the word "Necromancy" because I knew full well from past experience that it would probably be used in certain quarters as a term to express contempt for my views. After all, I was writing in my denominational journal rather than for the general public, and I was concerned to show that I cared not at all for "words and names," but only for facts and their reasonable interpretation.

May I express the hope that with this explanation the matter may be allowed to drop, as of no great consequence?

The Parsonage, (Rev.) HERBERT CRABTREE.  
Dukinfield, Cheshire.

### MOSES AND THE PROPHETS

Sir,—If the Rev. H. Crabtree had carefully read my book, *Man's Survival after Death*, especially page 494 where the derivation and meaning of the word "necromancy" are given, he would not have written about it as he has done. If communication with the spirit-world is necromancy, then the dealings of Moses and all the Prophets with that world were necromancy, and the Christ and His Apostles were guilty of necromancy in New Testament times.

Weston Vicarage, (Rev.) CHARLES L. TWEEDALE.  
near Otley, Yorks.

### CONDITIONS ON THE OTHER SIDE

Sir,—I have read article II., "Instructions from the Other Side," in your issue of August 6th, and would wish to take strong exception to the statement that there is no disease on the Other Side.

I would refer to many cases (some of which have been recorded in the Spiritualist Press) I have successfully treated, which are purely psychic in origin. These diseases must, and do, continue, as the psychic condition of the etheric double is not changed by the fact of passing to the Other Side. Little is known of

many types of insanity, such as paranoia, types of mania, hysteria, etc.

It is my ambition and intention at a later date to compile a book on psychic pathology, dealing with these various states from the Spiritualistic and Psychological standpoints. I would refer to many cases of spirit-obsession, which I have cured, caused by *diseased minds on the Other Side*. Mental disorders are often inflicted on feeble-minded or neurotic persons here by psychotic cases on the Other Side. I maintain that my five years' experience with these cases could furnish ample evidence of these things.

During sleep, I have visited hospitals on the Other Side where patients are treated for various diseases. I have seen hundreds of soldiers who are still being treated for psychoneurosis caused by the Great War, and injuries to the etheric body. No doubt other psychics can confirm this from their own sleep-state experiences.

Finally, I would refer to the work done in our rescue circle, which has been sitting regularly for four years. Some hundreds of earth-bound spirits have been "freed": many of these suffered from mental troubles such as neuroses, phobias, melancholia, *spirits obsessed by spirits*.

27 Manchester street, W.1

C. S. COLLEN-SMITH.

### TINGLING SENSATION

Sir,—Your African correspondent (July 30th) mentions "a delicious tingling sensation." To me, this is invariably the sign of the presence of a spirit-guide or of some loved one from the Other Side. I know it well, and have been accustomed to it for years. It certainly, for me, betokens that I am "en rapport" with one greater than myself—a friend, protector, helper. It usually begins in the feet with me, but I think the solar plexus is largely involved also; and it varies in intensity with, I take it, the power of the spirit-presence, so as sometimes to involve the whole body and to be almost unbearably delightful. In this case it is undoubtedly the herald of some great and loving spirit-presence hovering near.

Bournemouth.

A CONSTANT READER.

### "REINCARNATION"

Sir,—With regard to the article on this subject by Mr. Keast on pages 476 and 478 in your issue for 23rd July, may I draw particular attention to the view of Sir Oliver Lodge quoted on page 478 from his book *Making of Man*. This view, comparatively lately expressed by him, but probably held by him for many years, happens to be *exactly* the view that I have expressed in *LIGHT* several times at long intervals for over 26 years. To put it in a nutshell it would amount to this—namely, that if the Reincarnation belief has any truth at all in it, then each so-called Reincarnation is like taking, say, a foot-bath and not an entire bath—as, perhaps, putting one foot (or one hand) in the bath at one time, and another at another time and so on. It is really based on the conclusion of Myers and of Sir Oliver Lodge, who expressed it more definitely, that *none of us are ever fully incarnate in our bodies*. I may say that each time I have expressed this view in *LIGHT*, I have had letters addressed to me by strangers in various parts of the world, fully endorsing my view, and some of them, being writers, have kindly sent me presents of books they have written.

Bournemouth.

GUY HEATON.

### "A TABLOUIJA"

Sir,—In the July 23rd number of *LIGHT*, page 473, "A Tablouija," I find that there is a mistake. The table is five *inches* wide, not five feet. The legs of the table should be spread a little at the bottom. I think you had better make the correction as some people may experiment, and they should have the right measurements.

New York City. U.S.A.

OSCAR HERRMANN.



## LETTERS TO THE EDITOR

## "WHO WROTE THE MAHATMA LETTERS"

Sir,—With the advance of scientific knowledge, especially in the realms of psychology, the grounds on which Madame Blavatsky could be characterised as a fraud or a charlatan are becoming fewer and fewer. Those who oppose what she stood for are, therefore, hard put to it to find means for undermining the progressive influence of her writings.

The *Mahatma Letters to A. P. Sinnett*, published thirteen years ago, has also had a large sale and has reached the sixth impression of the second edition. From the early days of the Theosophical movement, there have been speculation and controversy about the letters received by various persons said to have been dictated, inspired or written by various "Masters." Here, then, is an opportunity for another "attack," as Madame Blavatsky was the instrument through whom some of these letters were sent to Mr. Sinnett.

An elaborate thesis by the brothers H. E. and W. L. Hare (*Who Wrote the Mahatma Letters?*) has been published and is described as "the first thorough examination of the communications alleged to have been received by the late A. P. Sinnett from the Tibetan (*sic*) Mahatmas." It is evidently the opinion of Messrs. Hare that neither Mr. Sinnett nor any of his colleagues in India or other countries made a thorough examination of these letters, or had ever met their authors; for in *Who Wrote the Mahatma Letters?* there is no "thorough examination" of the published statements that the writers of the Letters were known and seen by others than Madame Blavatsky, notably Colonel Olcott, Damodar Maivalankar, Babajee and W. T. Brown.

It is a matter of common knowledge that, at the time most of these letters were written, Madame Blavatsky was busily engaged in Theosophical work, and was constantly surrounded in the close quarters of an Indian bungalow by visitors—sceptics as well as friends—at all hours. It is to be presumed that the individuals who then investigated this problem at first-hand were as capable intellectually as any who have attempted to solve it during the last fifty years.

The personalities concerned and the circumstances involved at the time are much too complex to be explained by the superficial methods of Messrs. Hare. There is nothing in their book to indicate that the authors comprehend either the philosophy expounded by Madame Blavatsky or what is denoted by the scientific term "precipitation" as used in physics and in psycho-physics, and they deal with it mainly on analytical and dialectical lines, seeking to prove that Madame Blavatsky wrote all the letters.

In the manner of the old-time schoolmen, they lift sentences from their context in the *Letters* and in Madame Blavatsky's writings to suit their argument, and omit passages that tell against it. Consequently, the book is full of contradictions by which the issue is confused. For example, on page 275 they state that "whether or not there are such orders of beings (Mahatmas) it has not been our purpose to enquire," although "we find that whoever wrote the *Mahatma Letters* the Mahatmas did not" (p. 18). But later on, referring to "fictional Mahatmas," they write, "their end cannot be tragical, for their career was a sort of comedy, and to be found out was their proper fate and sufficient punishment"

(Continued in next column).

## HAS SHE LIVED BEFORE?

## GIRL WHO SAYS SHE WAS PRESENT AT THE EXECUTION OF LADY JANE GREY

MISS DOROTHY JORDAN, a Belfast typist, aged 18, claims that she has lived before, and that she remembers incidents connected with the execution of Lady Jane Grey (A.D. 1554). She was on a holiday in Liverpool, and when, in a cinema, she saw a film, "Tudor Rose," dealing with Lady Jane Grey's execution, she stood up and cried: "It's all wrong, I was at the execution."

Interviewed by a representative of the *Sunday Express* (August 9th), Miss Jordan said:

"An irresistible impulse led me into the cinema. When I saw Jane Grey looking out of a window and waving to Dudley on the way to his execution, I realised that the scene was wrong. I knew the room well and it was impossible to look out of the window because it was too high. I felt I had been in the room hundreds of times.

"Later at Dudley's execution the film shows Lady Jane Grey perfectly calm. I know that is not right. She was hysterical. As the film continued I realised how close I was to Lady Jane Grey all the time. I now know that I must have been the lady-in-waiting. As I followed her to the scaffold her gown seemed to be touching my own. The rough, high cobbles in the street hurt my feet through the soft shoes I was wearing.

"It was at the execution scene that I first realised that I was the lady-in-waiting. Some of the scenes were not as I knew them. On the way to the scaffold the people in the street were not silent as the film shows. They jostled each other and some were trampled on. As Lady Jane Grey went up the steps to the block there was a little boy calling out her name. He fell on his knees. She just turned her head and looked sadly at him.

"I have a vivid impression of the executioner and recall clearly broad black bands round his wrists which are not shown in the film. When Lady Jane Grey first saw him she shuddered and clung to me. I could almost feel her arms around me. She wept a little, then she straightened and looked right ahead. At the block the executioner said, 'Will you forgive me.' Lady Jane Grey replied, 'Certainly,' and not 'Most willingly' as in the film.

"They lifted her curls, which is not shown in the film, and I saw no more. I remember putting my hands over my face. I suppose I fainted."

(Continued from previous column).

(p. 296). To destroy such "illusions" appears to have been the object of the book, but Madame Blavatsky's explanation of evolution as including mental and spiritual development has been so widely accepted by now that the futility of the authors' laborious efforts seems a foregone conclusion.

Evolution and change proceed by interaction—the higher evolved species and types stimulating the latent powers of the lower types. It is not for the lower to dictate the *modus operandi*, nor to describe or define what is still unrecognised by it.

The misuse of "Masters'" names by Mediums and later officials of the Theosophical Society does not invalidate Madame Blavatsky's position. In every age the ideas of reformers have been distorted, even by their so-called followers.

IONA DAVEY, *Hon. Secretary.*

For the Council of the Blavatsky Association.

**MRS.  
MEURIG  
MORRIS**

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### RIGHT VIEW OF TELEPATHY

TO the Spiritualist and Psychical Researcher, Telepathy is a subject of first-class importance. Years ago, the German Philosopher Jodl protested that proof of "direct transmission of ideas from one mind to another, without any perceptible physical method of communication, would indicate the presence of a crack in the very foundations" of the Materialist view of nature and lead to "a complete revision of fundamental principles." Since Jodl wrote, proof has been found in plenty, and now there are very few scientists or philosophers who deny its reality; the tendency, indeed, is to go to the other extreme, and claim that Telepathy accounts for all kinds of psychic phenomena, including apparitions and even direct-voice communications.

It is to counter this tendency that Major C. H. Mowbray is preparing for publication in book-form an extended version of the articles which, over a period of some six months, he contributed each week to LIGHT. Out of his very extensive experiences with physical and mental Mediums, he has selected those cases which bear on this problem, and the result promises to be of great importance—proving that, real as Telepathy is, it does not rule out communications from the "living dead," but rather provides an explanation (as Sir Oliver Lodge pointed out long ago) of the method by which many of these communications are transmitted, direct to the recipient or through the mind of a Medium.

We understand that the Rev. C. Drayton Thomas—one of the most painstaking students in the ranks of the S.P.R. as well as a convinced Spiritualist—has read Major Mowbray's articles in their new form, and thinks very highly of them. Writing to Major Mowbray, he said: "I can think of nothing but praise for the whole thing. It should have a great success, being at the same time interesting and very informative, both for the Spiritualist and the general public."

The special value of the book (which is to be published by L.S.A. Publications, Ltd., this coming autumn) will be that it will contain detailed descriptions of a number of authenticated cases which, collectively, dispose conclusively of the "bugbear" which opponents of Spiritualism have tried to create by a mis-application of the now admitted reality of Telepathy.

In his valuable work *Telepathy and Clairvoyance* (1925), Dr. Rudolph Tischner wrote: "It is obvious

(Continued at foot of next column).

## CROSS-REFERENCES

DR. ELMER A. LINDSAY

AT the suggestion of Mrs. Eileen Garret, I give you herewith an interesting cross reference of data between sittings held in New York City with Eileen Garret, and at the British College in London with Ruth Vaughan. Also between Eileen Garret and Ruth Vaughan in London.

Sat with Mrs. Vaughan on July 21st, at the British College. The appointment having been made through the College, Mrs. Vaughan had no knowledge of me as a sitter or otherwise. After her control came through, he mentioned some facts that had been discussed in New York, through another Medium, namely, Eileen Garret, and then added: "but you already know all this, as your dear friend and teacher is here beside me and tells me so."

"Does he name himself?" I asked . . .

"Abdul," she answered.

"May I speak with him?"

"Yes, I think it will be possible, but if there is any difficulty, as he is not so familiar with this instrument, will you forgive if I act for him?"

Abdul then came through and continued where we had practically left off in New York four months previously. His speech and gestures were definitely characteristic of him, as I knew him, and the subject-matter such that not even Eileen Garret knew of it. There was only a shade difference, here and there, in expression and attitude towards certain familiar subject-matter.

On July 28th, I again sat with Mrs. Vaughan. After her control had spoken for a while, Abdul came through with his usual greetings.

"We had an interesting time last week, Abdul."

"You got more than you bargained for," he answered.

Then proceeded to discuss an event which had taken place outside London on the previous Saturday. Mrs. Garret had been asked to see what she could do about "laying a ghost" at this place, and a sitting had been held, lasting over two hours, which was extremely difficult and harrowing, as the "ghost" occupied her during the trance and was very difficult, both physically and emotionally.

Abdul gave me some of the "ghost's" history, as well as advice as to procedure.

As the talk went on, and my questions became numerous, Abdul, not being very certain of his instrument, was dislodged, and the "ghost" appeared through Mrs. Vaughan, with the same supplicating and terrified gestures he had used in the sitting with Mrs. Garret. He continued the same line of thought as on the other occasion, and said that although some of our promises to him had come true, we had also definitely promised that we would speak to him again, and he had returned the next night, and we were not there.

Not knowing Mrs. Vaughan as an instrument, I did not wish to take any chances and asked him to leave, but promised we would speak with him very soon. We did, that same afternoon, through Eileen Garret, corroborating everything that had been said by both Abdul and himself, and continued work with him.

(Continued from previous column).

that, once Telepathy and Clairvoyance are accepted, the reign of sense-experience is at an end; the moment we can refer facts to another criterion than that of the outer senses, sense-experience will have to come down from her throne." Both Telepathy and Clairvoyance are now being "accepted" very generally, and the "complete revision of fundamental principles" which Jodl foresaw is in process, and when complete it will mean the end of Materialism and the triumph of Spiritualism in both its philosophical and experimental aspects.



# LOOKING ROUND THE WORLD

## HEALING WORK AT L.S.A.

ON another page (515) will be found tributes to the life and work of Brig.-General Kemp, the loss of whose physical presence, and all it entails, we have as yet hardly had time to realise. Under his wise, kindly guidance, healing has become an important branch of the L.S.A. activities, and readers will be glad to know that these activities are being continued on the lines he approved. Inquiries should be addressed to Mr. W. H. Evans.

## "LETTERS FROM THE DEAD"

In our issue of March 7th, last year (1935), we gave some extracts from a very old and rare book, entitled *Friendship in Death*, a complete copy of which had been found by one of our readers, Mr. Wm. Upton, of Banbury. In that book, published in 1750, there are twenty "Letters from the Dead to the Living," in the course of which the process of death, reception on the Other Side, and the reality of the people and the scenes in the After-Life are described in terms similar to those used about the same time by Swedenborg, and later by Vale Owen, Robert James Lees and other modern Seers.

On that occasion, we remarked that there was nothing in the book to indicate precisely whether the "Letters" had been received inspirationally or otherwise by the authoress, Mrs. Elizabeth Rowe, or if they were imaginary. Another copy of the book, but of a later edition (1776) and, unfortunately, incomplete, has been brought to us by another reader, Mr. H. Sworn, of Shepherd's Bush, and in this it is stated, in a life of the authoress, that the "Letters" are "fictitious," the object being by "examples of heroic value and the most generous benevolence, to allure the reader to the practice of everything that ennoble human nature."

If the "Letters" are fictitious, evolved from the mind of the authoress, she must have had an amazingly intimate knowledge of conditions on the Other Side—a knowledge, one would imagine, that could only be obtained by Seership, so that in either case it would seem that Mrs. Rowe must have been in direct touch with the Beyond. That she did not claim mediumship is not surprising, seeing that in her day Mediums were assumed to be Witches, fit only for prison or the stake.

Readers who are interested in old books should keep a look-out for further copies of this most interesting volume.

## "THE ENCHANTED WORLD"

Here is an interesting description, from Mrs. Rowe's "Letters from the Dead," of a "region immense spaces distant from that system which is enlightened by your sun," which the communicator calls "the enchanted world," where live a race of happy spirits:

"Whatever you have heard fabled of fairy scenes, of vocal groves and palaces rising to magic sounds, is all real here, and performed by the easy and natural operation of these active spirits. I have in an instant," says the communicator, "seen palaces ascend to a majestic height, sparkling as the stars and transparent as the unclouded ether . . . These ethereals (spirits) are the nicest judges of symmetry and proportion; and, by the disposition of light and shade, and the mixture of a thousand dazzling colours, form the most charming prospects . . . The language of this charming region is perfectly musical and elegant, and becoming the fair inhabitants, who are fresh and rosy as the opening morning, clear as the meridian light, and fragrant as the breath of jessamine or new-blown roses . . . Never did the eye-lids of the morning open on such perfection; never did the sun, first since it journeyed through the skies, behold such beauty; nor can human fancy, in its most inspired flights, conceive such amiable wonders."

## "EXTRA-SENSORY PERCEPTION"

ONE more testimony to the completeness of the evidence for "Extra-Sensory Perception" is given by Mr. G. N. M. Tyrrell, in the July *Proceedings* of the Society for Psychical Research. Mr. Tyrrell concludes an exhaustive examination of the evidence provided by "further research" by writing: "These experiments, in the opinion of the writer, warrant the following conclusions: (1) That extra-sensory perception is an unquestionable fact, no other explanation will reasonably cover the whole of the evidence; (2) that extra-sensory perception takes place when the possibility of Telepathy, as ordinarily defined, is excluded."

As described by Dr. Rhine, who (we think) originated the description, Extra-Sensory Perception included Telepathy from the living. It would seem that Mr. Tyrrell agrees with Spiritualists in claiming that it also includes the reception of ideas or messages from other sources—namely, from the so-called Dead.

## BOOKS! BOOKS! BOOKS!

A catalogue of books on Occultism, Spiritualism, Mysticism, issued by W. and G. Foyle, Ltd., of Charing Cross Road, London, contains some thousands of titles (48 pages of small type), thus providing proof of the interest taken in these and allied subjects. It is really an astonishing list, and although it makes no claim to completeness, it does include most of the books which can be called modern, and more than a few that are becoming ancient.

And these are only books in the English language and mostly of English origin. If all the books of foreign origin were added, the number would probably reach tens of thousands. The literature of Spiritualism and Occultism (which are by no means synonymous) is certainly great in quantity; by and by the world at large will discover that it is also great in importance.

## WEST INDIAN "MAGIC"

In a letter to *The Times* (July 31st), the Rev. John Levo, sometime Archbishop's Chaplain in the West Indies, testifies to the reality of the occult powers of the Obeah men, the use of which he regards as entirely evil.

"I think," he writes, "I can give a rational explanation of most of the phenomena of witchcraft which have come under my notice in the West Indies; but not of all of them, I wish I could, but long experience has left my judgment in suspense; and I have never found myself able to combat the evil by denying that it has a supernatural basis. Indeed, if a belief in its reality constituted an indictable offence, I fear I might have been gaoled any time these 25 years . . ."

"I believe the only way to eradicate obeah is to follow Christ's practice, use all the curative resources of the Christian faith, and drive out a strong evil with a stronger good. And that will take a long time."

## "REPRESSIVE CAMPAIGNS"

Writing on the same subject (Witchcraft in the West Indies) in *The Times* of August 7th, the Rev. C. C. Martindale, S.J., deals with the danger of "merely repressive campaigns against witchcraft."

"It is so easy," he says, "to destroy without replacing! The native in whom terror of evil spirits has been exorcised at cost of ridding him of belief in anything spiritual at all is a nastier man—and far more dangerous—than he was. I may be biased by my hatred for a would-be Europeanizing of any non-European: still, I feel that our methods often destroy as much as they create; and that the destruction even of witchcraft may be carried out quite unintelligently, with irreparable loss to science, let alone religion."



# CHURCHMAN ON CHURCH DOCTRINE

## EFFECTIVE HELP OFFERED BY SPIRITUALISM

MRS. ST. CLAIR STOBART

(An address delivered at the Spiritualist Community Service, Grottrian Hall, London, on Sunday evening, August 9th.)

WHAT'S wrong with the Churches? Their Dogmas. What's wrong with the Dogmas? They pervert and make miracles of events in the Gospel story which modern knowledge shews would be in accordance with laws of psychic science with which we are familiar. This perversion was due to the ignorance of Church Councils, which had lost touch with the orthodox and original Christianity of the first centuries of our era. The Churches to-day still cling to Tradition—the tradition of Councils which were composed of men who were not infallible. But as Tertullian reminds us (A.D. 200), Christ called Himself the Truth. He did not call Himself Tradition. And we Spiritualists prefer Truth to Tradition.

Now, the doctrines against which men and women of intelligence are rebelling to-day are the perversions of Truths which are of immense value to mankind. "The semblance of Truth prevents us from seeking Truth," and the ranks of Spiritualism, Christian Science, the Oxford Group, etc., are to-day being recruited from sincere and earnest seekers who want, not semblances, but Truth itself.

Dogmatism is the deadly disease that is gnawing at the heart of Christendom. This is to-day recognized as a fact, by an intellectual section of the Clergy, as shewn in a recent article by the Rev. Dr. Major, in the June number of *The Modern Churchman*, of which he is the Editor. And I would ask those who glibly condemn the Churches as being beyond the pale of human reasoning, to realize that although in its corporate capacity, as an officially organized body, under State control, the Church of England remains entrenched behind apparently impenetrable barriers of Die-Hardism, individual clergy are at least aware of their imprisonment and would welcome means of escape. But, as you will, I think, see from Dr. Major's remarks which I am about to quote, his criticisms are entirely destructive, and it is on the constructive side that we Spiritualists can come to the rescue of the Churches.

Dr. Major, in his article in *The Modern Churchman*, is lamenting the fact that the clerical profession has ceased to be attractive to young men as other equally underpaid professions. He says, "The life is in many cases a dull affair and is poorly paid, but the trouble lies deeper. The foundations of traditional Christianity are sapped; its dogmas are discredited. Many young men cannot wholeheartedly accept the Christian religion, and so cannot feel any interest in maintaining and propagating it. There's the rub. The Church has got to teach the essentials of the Christian religion in a new way; it has frankly to jettison much which is uncouth and archaic. The Church is slowly changing her traditional dogmas—but how slowly! And because she is so slow, and in other cases because she is so reactionary, there is a vast, silent desertion from her practising membership of millions of intelligent men and women. They cannot accept the old dogmatic beliefs in the traditional form, and the essential truths of the Christian religion are not yet presented by the Church in credible and convincing forms. Hence, one of the most important problems in connection with getting the right kind of men for the Churches' Ministry, is the dogmatic problem."

"It is hard" continues Dr. Major, "to estimate how many excellent and eminent men the Church might have had in her ministry, if she had purged and simplified and modernized her dogmatic teaching years ago. How many notable men, like Walter Pater and Thomas

Hardy, have thought of Holy Orders and then have abandoned the idea on account of dogmatic difficulties. Self-seeking sophists may come forward as Ordinands, so may self-satisfied obscurantists, and narrow-minded fanatics, but the rank and file of intelligent educated men of good-will cannot."

Dr. Major continues: "Our dogmatic standards must be reformed and reformed quickly, if we are to draw our ordinands from educated and disinterested circles . . . The fundamental difficulty, as we see it, is not financial but dogmatic . . . The Church seems eager to reform its finance, its patronage system, its ceremonial, its relation to the State, everything in short, except its dogmatic system."

Dr. Major then asks "Why?" And his reply is that "The Church has no real faith in the guidance of the Spirit of Truth, which can lead it into all Truth. There is," he says, "much new truth; there are new ways of thinking; they have rendered the ancient good, uncouth and archaic, and the Church of England corporately has not yet had the courage and the faith to make the needful adjustment between the old and the new. The ecclesiastical situation is like that described by the Hebrew prophet: Children are come to the birth but there is not strength to deliver."

Thus, as you will have seen, Dr. Major's condemnation of the dogmas taught by the Churches is whole-hearted. But has he any remedy to propose? Is not the criticism—which is sound, as far as it goes—solely of a destructive nature? He affirms, for instance, that the foundations of Christianity are sapped; its dogmas are discredited, but he gives no hint that there is anything at the back of those dogmas that is worth preserving.

He says the Church has got to teach essentials of the Christian religion in a new way. But he does not suggest a new way. He only feels that "the Church has frankly to jettison much which is uncouth and archaic." He does not warn us to be careful lest in jettisoning shifting ballast, we may be throwing overboard valuable cargo.

Our dogmatic standards, he says, must be reformed and reformed quickly. But he envisages no programme of reform. He tells us that there is much new Truth; there are new ways of thinking. Yes, but are there not also new ways which may be evil, as well as ways which may be good? In some countries of Europe, Church dogmas have been jettisoned, and the substitutes for those dogmas are, according to the shewing of the reformers, Blood and War. (See, for instance the principles advocated by the new "German Faith Movement.")

Dr. Major says the Church of England corporately has not yet had the courage and the faith to make the needful adjustment between the old and the new. And to this phrase I would specially draw attention. For corporately, the Church has not yet had the courage and the faith to make the necessary adjustment, and so long as the Church remains the servant and the slave of the State, it probably never will have the power, even if it had the courage and the faith. Not corporately, but individually, as is evident from the pages of *The Modern Churchman*, the clergy are developing courage and faith to make that adjustment between old and new which is essential for the life of the Church.

In what direction, then, lies hope of such an adjustment? In Religion, adjustment between old and new means reformation, and religious reformation has always meant revolt against a religion of Authority in favour of a religion of the Spirit. The Reformation inaugurated by Luther in the 16th century was a revolt against the Authority of Rome, in favour of a religion of personal experience, and the Reformation which is silently leavening the Church to-day, and of which the lately formed Confraternity of Clergy, Ministers and Spiritualists is a significant signpost, indicates a revolt

(Continued on Page 526)



# INSTRUCTION FROM THE OTHER SIDE

## III.—COMMUNITY LIFE ON THE OTHER SIDE

(From writings received through the hand of Dr. George Coates, author of *From Worlds Unseen*.)

OUR community life is both simple and complex.

Simple in its aims, *i.e.*, to serve God by helping and serving each other, and so promoting happiness and well-being, and giving opportunities for the evolution and spiritual development of all. Very complex in the details of private and public life. All the legitimate innumerable wants of our immense community need satisfying; and you must remember that life here, as on earth, is progressive; here also there is no standing still, we constantly make use of new inventions and machinery; we continually endeavour to increase our knowledge and our power of influencing nature, or better, our power of utilising the laws and properties of our material world; also we continually try to obtain improved varieties of plants, *e.g.*, better fruit, better vegetables, newer foods, more beautiful flowers, sweeter scents, and so on. There is unending progress before us, and all work with that object in view.

We want you to understand that we are really very little changed from what we were on earth, but are a little wiser, more educated, and more highly civilised. Manners are generally on a higher level than they were on earth, and as manners and behaviour are only the expression of the spiritual nature of men, we consider that the level of spiritual life here is also on a higher level than it is on earth.

This world has reached a general level of religion and behaviour a good deal higher than has your world, still there are many other and higher worlds before us. Your world is one of the lowest class-rooms in God's great school; our world is, it is true, a higher class than yours, but we are also only in a comparatively low class, and there are a very great number of classes above ours, through all of which souls or men must pass.

You will find here that all things are governed by law, never by chance. We are continually studying and learning these laws, and by means of our knowledge, our powers over the material world we live in are enormously greater than are your powers over your material world.

We can work out mental and mathematical problems that are quite beyond human powers on earth. Consequently our laws and religion are more perfect. Yet, as we are quite aware that souls can go on developing and becoming wiser through eternity, we are not conceited about our knowledge, as we know that we so far have only learned a small fraction of what we shall know some day.

We have already told you almost all that is possible for you to understand and assimilate about our life and world. Because, although in many ways this world resembles yours, yet in many others it is so different, that if we tried to tell you about these you would not understand what we said. For example, we make continual use of natural forces unknown to you.

If we tried to make you form an idea of some of the forces in this world to which you have nothing analogous, we should fail utterly; we can therefore only describe to you that part of our world that resembles yours, and that we have tried to do.

We are in the same condition of ignorance about the worlds higher than ours, and with regard to them we can only understand those parts that resemble ours.

### FAMILY GROUPS

Here, as on earth, family groups are bound together by love; if strong enough, these ties are never broken; but families which have not strong ties of love sooner or later become broken up into their different units. Also, family groups need not be bound by blood-relationship from earth-lives. When a group has once

been firmly united by mutual love they arrange to live near each other, and either pass on as a group, or, if any are left behind for a time or pass on first, they never lose touch and can always communicate mentally or spiritually, though for a time members of the group may actually be in different worlds.

The commencement of these groups takes place in your world, in ours they become larger and more closely united, and in higher worlds, as far as we know, this process is continuous; true love never dies and never fails.

Earthly marriages are often only episodes in the life of the spirit; like casual acquaintances they increase experience, but need not be lasting bonds or even friendships.

Real friends on earth remain friends here, and may become greater friends; they have often been friends in many earth lives, and therefore when they met on earth in their last lives they naturally became friends again.

### GOD THE LOVING FATHER

We believe that all spirits or souls, life, forces, matter, were created by God, who, at the time of creating man by a process of evolution, not by a special instantaneous act, knew how men would behave; since He created them as they are, and as they finally will be. God is the loving father of all His creatures, and arranged all the different material worlds in such a manner, and gave them such properties, that in all of them the spiritual growth of the different individual souls should, in the long run, tend to rise; and the souls constantly become more developed and higher in the spiritual scale.

In some cases this upward growth is extremely slow, and may be interrupted by long periods of retrogression, yet in the long run the souls' growth during the ages is in the direction that God planned for them when He created them. Therefore, never despair of the progress of any individual.

We all know that God loves all his creatures, and that in the long run all souls will approach Him. Therefore the belief that God has decreed eternal punishment for any of His children is absolutely untrue. Souls however, as their wills are free, have always the choice of obeying or of disobeying the spiritual laws ordained by God, and must take the consequences of their choice and resulting action. Yet these spiritual laws tend to make the souls develop as God intended them to develop.

The different worlds (and systems of worlds) have been so arranged that the development of the souls (or people) inhabiting them should be progressive; so that the souls of men, or the men if you prefer it, should develop during eternity. All space and time are relative, therefore there is no end nor beginning of God and Spirit.

Souls may take a longer or a shorter time to grow, but growth and evolution are eternal. God is never angry nor vindictive. He can be, and often is, grieved by the selfishness and sins of men, but even then patiently tries to make the offender repent, make reparation and recommence his upward progress. Where punishment is necessary, punishment is ordained, but this in its nature is curative not vindictive, it is rather educational. The idea of an angry vindictive God is a survival from paganism and quite contrary to the teaching of Christ, who revealed God to mankind as a loving father, who only punished when punishment was necessary to promote the spiritual growth and well-being of the children He had created; who never punished angrily and also who always made the necessary punishment remedial and curative.

Our Father in Heaven is a loving Father, who has mapped out the lives of all His children in the manner that is best adapted to ensure the highest development of each different child.



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### GOOD PROXY SITTINGS

AN account of a sitting which I had with Miss Jacqueline, in March, 1935, and which turned out to be an unsought proxy sitting, may be of interest to the readers of LIGHT.

I must explain that my son-in-law is a Dane. His Father died in Denmark many years ago, long before we ever knew of my son-in-law's existence, and he was absolutely unknown to me, or any of my family. I am an Englishwoman and live in the Midlands. All the following was *unknown* to me except where specially stated. The comments are all made by H., my son-in-law.

I went to the sitting hoping for someone near and dear to me to communicate, but this is what transpired.

Miss J.: Described my son-in-law H. and mentioned personal matters giving dates.

COMMENT: These were correct.

Miss J.: H. is like his Father, particularly about the top part of his face. Your son-in-law's father, Mr. S., lived in a place beginning with A.

COMMENT: Correct—he died at Aarhus in Denmark (This was known to M.).

Miss J.: An elderly man is here, who is very interested in H. His age is about 70. He had large eyes, crinkly at the corners, a nice mouth and a beard.

COMMENT: A good description of my grand-father, my mother's Father.

Miss J.: Some one connected with H. is *very* ill; stomach condition.

COMMENT: My mother was ill in Denmark. This was known to M., but *not* what was the matter—she only thought she was *slightly* indisposed.

Miss J.: The letters H.E. are given.

COMMENT: These are the first two letters of my name.

Miss J.: H. has a sister alive, and he has travelled a lot in foreign countries.

COMMENT: I have one sister alive and have travelled extensively in foreign countries.

Miss J.: There is a terrible feeling of pain and

sickness with the lady who is ill. There is a woman like a nurse with her, she wears a veil fastened at the back of her head.

COMMENT: Correct, my Mother was in hospital, about to undergo an operation.

Miss J.: H. seems as if something is happening to-day to the ill lady (Thursday).

COMMENT: My Mother had a slight operation on the Wednesday to prepare her for a serious operation the next day.

Miss J.: The lady's Father is with her, a man with crinkly eyes.

COMMENT: Correct, recognised easily. Particularly crinkly eyes.

Miss J.: The initials M. and E. are given.

COMMENT: My Father's name began with E. and his favourite sister's name with M.

Miss J.: There is a young girl, connected with the ill lady, who passed over as a child.

COMMENT: My younger sister passed at the age of six years.

Miss J.: Some one is calling the name William or Willhelm . . .

COMMENT: My Mother's name is Willhelmina.

M., THE SITTER.

### INTERESTING CIRCLE EXPERIENCE

This afternoon (May 24th), I took out the May 7th issue of LIGHT from its wrapper and started to read "The Bridge of Death," contributed by Helen Alex: Dallas. The experience related of Dr. O. B. Ormsby caused me to decide to send you an experience which the circle I sit in had on Wednesday, April 29th, 1936.

This is a trumpet circle, and the Medium is Mr. Katon, who has been in the work for more than thirty years. He is understood to be the third oldest trumpet Medium in the United States. At this circle there were fourteen present, the majority being men.

Towards the end of this meeting, a voice came, at first in a faint whisper, and those with keen hearing understood his first name was Jacob and then his last name was Huck—Jacob Huck. Several of the old-timers recognised him as having been one of the circle for several years, although he had not been attending of late. As they talked to him, his voice grew stronger and more audible. He said he had come to say he had just "passed out."

Sitters asked him what sphere he was in. He replied he did not know; he was not buried yet, his funeral was to be the following day at 1.30 in the afternoon at Hoffman's. He followed this up by saying he had "passed out" four days previously.

Shortly after his message, the meeting closed, and it was on most of our minds to see the daily papers to read the funeral notice, so first thing next morning I turned to the page which has death and burial notices. I enclose the page with this communication. There was his name; he was at Hoffman's, the funeral was to be at 1.30.

As I have command of my time, I decided to be present at the service, and the chapel was quite well filled. Only Mr. Katon was there of our circle besides myself. It was a Lutheran burial service, and no mention was made of what came to our circle the night before.

At the next circle held on May 6th, Jacob Huck came through again, greeted Mr. Katon and myself, calling me by name, though I had not known him personally, but had seen him many times on the street.

Why did he come to us? He enjoyed Mr. Katon's circles, there is a friendliness in them and sincerity that gives those present a peaceful, contented feeling. He had not gone to a sphere he said, so this circle offered him warmth he likely thought and a welcome. It is an event that I will never forget, and so strongly evidential. Denver, U.S.A.

WM. H. ANDRE.



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

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.  
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

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

Thursday. Miss Lily Thomas, by appointment.  
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## CHURCH DOCTRINE

(Continued from page 522)

against the Authority—not of the Church as an Institution, but of the Dogmas which are, as Dr. Major admits, sapping the foundations of Christianity.

Dr. Major would jettison the dogmas—but what are those dogmas? In the address I gave a couple of Sundays ago (and of which a synopsis appeared in *LIGHT* of July 30th) I tried to shew the esoteric and inner significances embedded in those dogmas. I referred to the fact that Virgin Birth, Crucifixion, Resurrection and Ascension, had been recorded as occurrences in the lives of all the great Saviours of the Past—in the lives of Osiris, Zoroaster, Krishna, Mithras, Pythagoras and the Buddha, before they were enacted in the lives of Jesus, and that, in the Mystic religions which preceded Christianity, these same ideas had been continuously enacted, dramatically and symbolically, as milestones in the "Drama of Regeneration of the Soul," as tests of fortitude, during the Initiation in the Temples, of those who sought spiritual Light and Truth. They represented the need for the crucifixion of the material body and its lusts and passions, in order to achieve Birth, re-birth—Virgin birth, as it was termed—and the Resurrection, and final Ascension of the soul, to communion with the Divine.

And I suggest that the Regeneration of the Soul is, and should be, the main theme of all Religion, and that in such regeneration the Ideas implicit in Crucifixion, Resurrection, and Ascension, have a dramatic and emotional value which it might be difficult to replace.

Whether we like it or not, mankind is governed by Emotion, and the religious emotion of the Christian world has found its focussing point around the personality of Jesus of Nazareth. Is not that of greater spiritual value than the Ideal of Blood and War or any of the European slogans which are to-day threatening to plunge us once again into Armageddon?

And here is where the adjustment between old and new becomes possible. A knowledge of the laws of psychic science enables us to modify, without annihilating, those Church dogmas which are, as Dr. Major recognizes, sapping the foundations of Christianity. Our insight into the working of spirit-communion explains the incidents recorded of the birth of Jesus, as being of supernormal, but not of supernatural origin (see *Ancient Lights* and *The Torchbearers of Spiritualism*). Belief in the dogma of the Virgin Birth with its materialistic presentation of a spiritual experience, can be transmuted, without detriment, to recognition of the spiritual antecedents of Jesus.

The dogma of the physical Resurrection and Ascension is seen by the light of our modern knowledge to be a gratuitous misrepresentation, due presumably to ignorance of the episodes recorded in the Gospel story of the post-Crucifixion appearances of Jesus. As described in the New Testament, these were in accordance with experiences of which we have analogous examples to-day and there is no need for resort to the supernatural for an explanation. If you remember, St. Paul in the 15th chapter of his first Epistle to the Corinthians, remarked that "If the dead rise not, then is Christ not risen," thus clearly shewing his belief that the rising from the dead of Christ had been like that of other men and was not due to some supernatural power on His part.

And I contend that the adjustment between new and old, of which Dr. Major speaks so haltingly, is being made to-day, outside the Churches, by those of us who have made a study of the science of the soul, and who, at the same time, love the Churches which have held aloft—albeit but a flickering flame—for 2000 years the light of spiritual Truth.

We see that it is by means of this science of the soul that adjustment between the new and the old could be effected. The word Spiritualism is hateful to the

Churches; the word Christianity was equally hated by the orthodox in the first years of Christianity. But when the time is ripe for reformation, a Religion of the Spirit will, as it did in the year One, win its way against a Religion of Authority.

Some clergy and some Spiritualists are to-day quietly making the adjustments between new and old of which Dr. Major speaks, and this re-adjustment opens the way to a great Renaissance in religion, to a Reformation compared to which that of Luther is insignificant, because Christianity is to-day of world-wide extent. Will the Churches avail themselves of the opportunity? The Church of England lost the Wesleyans, she lost the Quakers, she has lost the Christian Scientists. Will she also lose the Spiritualists? Or will she perhaps learn from Naaman, that God's ways are not the ways of autocrats and that it is sometimes necessary to adopt means of salvation which may not be in keeping with ideas of our own dignity and importance? And, I would suggest to Dr. Major that the new presentation of Christianity which is, as he perceives, so urgently needed, could be brought about by a sympathetic study of that science which re-interprets the Bible, re-interprets Christianity, re-interprets Religion, in a manner consonant with modern intellectual requirements.

Call it by any other name, but it is *Spirit-ualism*, a religion of the spirit, a religion which substitutes personal spiritual experience for a religion of imposed dogmas, it is a religion of the Spirit which alone can salvage the Bible, salvage Christianity, salvage Religion. We can reassure Dr. Major that all that is unsound and unbelievable in the dogmas of the Church, all that is to-day hindering so many young men of intelligence from becoming Ministers of the Churches, would all melt, like winter snow, in the sunshine of a realistic-idealistic religion of the Spirit. And I would ask the orthodox Churches, which to-day regard as heretics those of their clergy who are working in the movement of reform, to ponder the words of Erasmus. He said "By identifying the new learning with heresy, you make orthodoxy synonymous with Ignorance."

And let no one make a mistake as to the need for new life, new spiritual life in the Churches. The decline in Ordinands for the Ministry and the decline in Church membership and attendance at Sunday schools, etc., in many parishes, is evidence of this deplorable fact. And if there is to be reform, is it not best that this should come from within the body of the Church itself, rather than be imposed upon it from without? "When a Religion cannot draw new forms from its own fundamental principles," says Sabatier, "it is a proof that the root is withered, and the tree has nothing to do but die."

Reformation should spring from the heart of the Church itself. And from this point of view, should not the influential dignitaries of the Churches welcome the efforts of those clergy who in the Movement of the "Confraternity" are initiating a Reformation which would conserve the fundamental principles of Christianity, divorcing it from Churchianity, which is the offspring of Church Councils of many centuries ago, and re-invigorate it with the Spirit of Pentecost, which once inspired men by thousands to come within the fold. The Spirit of Pentecost is with us to-day, as it was of yore. To its inspiration will the Churches for ever close their doors?

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