

# A Blow for Religious Freedom (Page 474.)

# Light:

A Journal of *Psychical, Occult,* and *Mystical Research.*

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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injured in mysterious ways, according to whether the "magician" is working for them or against them. These powers are sometimes supplemented by various forms of trickery, which leads some superficial observers who detect the cheat to conclude that they are all impostures. It is not so. There are real forces at work—those latent forces of mind and will which may be developed in a savage on a low level and in a good and wise man on a very high one. But it remains that these powers, whether high or low, are entirely natural, and it is for the scientific Spiritualist to study them as indications of faculties yet to be unfolded in mankind at large when it is sufficiently intelligent to use them worthily.

## NOTES BY THE WAY.

### THE INTERNATIONAL SPIRITUALISTS' FEDERATION.

We record here the general appreciation felt for the work of Mr. G. F. Berry as President of the Federation, an office he has just resigned after much arduous labour. Mr. Ernest Oaten, the editor of the *Two Worlds*, the new President, is taking over a position for which his past record, his ability, knowledge and experience mark him out as a worthy successor, and one who has gained the confidence and affection of that great body of Spiritualists whom he represents. It is an office which, superimposed upon his other extensive duties, will impose a strain that only the sympathy and co-operation of his many friends can enable him to support. We hope he will be loyally followed and assisted in his work, and that at the next triennial Congress, to be held at the Hague in 1931, he will be there having, like the great Federation he represents, gone from strength to strength.

### MAGIC, WITCHCRAFT AND SORCERY.

Between the sceptic who denies the existence of these powers and the "wholesale believer" who talks darkly of them as supernatural, there is a great gulf fixed. It is spanned by the psychical scientist who sees that at the root of these things are the spiritual powers and forces latent or active in man. They derive their terrors entirely from ignorance and superstition, which, being presented with a few facts, proceed at once to embroider them with riotous fancy. Further, we observe how the mystery-monger, desirous of impressing the world with his superior knowledge, can, by the aid of hocus-pocus and abracadabra, build up a fabric of pretence and imposture based upon these facts. In the early ages of the world the weird rites of magic and sorcery doubtless represented a blind and clumsy contact with psychological powers; we can still see examples amongst the savage races of to-day, as in *ju-ju*, *obeah*, and the like. Travellers who have studied the matter on the spot report that the results of these occult practices are often genuine. The future is foretold; knowledge of things happening at a distance is gained, and people are benefited or

### A "PRESS VIEW".

We observed that a Labour leader lately gave utterance to some strong, and perhaps not altogether undeserved, censure of the Press. He had doubtless been looking at the matter from a Party point of view. If we take a larger outlook it becomes clear enough that the Press as a whole is a very sensitive indicator of public opinion, however much its various organs may differ on details. In this question of Spiritualism, for instance, it is not so much a matter of importance what the general newspaper says of Spiritualism as that it should say anything at all. That means the breaking down of an old barrier of silence, and is full of significance, especially for those of us who can remember the time when the popular Press would not mention Spiritualism, even to condemn it. It was taboo— forbidden ground. That is the case no longer, and we can see in it nothing but good. It is not merely a question of the success of a campaign. It means that a searching light is being thrown on the subject, and that certain undesirable elements in it—the products of ignorance and superstition—will now be cast out as we would have them cast out.

### A SUMMERLAND SONG.

[A South African reader, "F.S.H.", sends us the following lines as coming from a little girl through a medium who has no gift for rhyming.]

I lay my head  
 Upon a bed  
 Of thistledown,  
 So white and soft,  
 While songs aloft  
 Do drowsy make me lie.  
 Then thoughts so high  
 Go floating by,  
 And hold me quite  
 In golden thrall  
 That conquers all,  
 And aids my flight,  
 Through darkest night,  
 To Love's dear call.

## International Spiritualists' Federation Congress.

(Continued from page 459).

M. MARTY (Geneva).

### "PHYSICAL PHENOMENA AND ELECTRO-MAGNETISM."

During the last few years the speaker had heard many thousands of spontaneous raps. He had been led by curiosity to make a study of this branch of phenomena. He asked himself: Does the energy expended by the spirit operators in producing these manifestations actually belong to them? Or are they only concerned with directing it? Do they borrow something from their surroundings? If so, what, and from whence? Is it always the organism of the medium that provides this element? These were some of the questions to be solved. He had thought that there might be a connection between the manifestations and meteorological conditions. After long study he found himself in the presence of a mass of apparently conflicting observations.

He suggested the probability of a connection between the phenomenon and the degree of ionization of the atmosphere. The law on the matter might perhaps be formulated as follows: That the conditions most favourable to the phenomenon are those in which the air is most strongly electrified; the phenomenon becomes rare or absent altogether in the contrary case.

He had also traced a connection between the manifestation of raps and the presence or absence of sunshine. He had noticed that a cloud veiling the rays of the sun for several minutes caused suspension of the raps, which, however, recommenced when the rays of the sun reappeared.

M. Marty touched upon the necessity for further exploration of this avenue of enquiry along the lines of physical research. It was necessary to ascertain scientifically the nature of the "mediumistic fluid", to know what part it plays in the organism; whether it is really allied to the vital fluid, whether it is the vital fluid itself as spirit communicators had said, or at least a generator of energy.

MR. STANLEY DE BRATH (London).

### "THE PHILOSOPHY OF SPIRITUALISM."

Mr. Stanley De Brath's paper dealt with some of the most evidential cases of psychic photography, at some of which the lecturer had been present. His experiences and comments on these cases, together with the lantern slides, were of intense interest to the audience. Amongst the pictures shown were the photograph of Mr. De Brath and the late Dr. Geley on the occasion when a recognised female face appeared. There was also the now well-known picture of Mr. De Brath, Mrs. McKenzie and Miss Scatcherd, an experiment held under the direction of messages from two different circles in Devonshire. The result was the production of an extra recognised as the face of Dr. Geley. The famous "white rose" picture obtained by Miss Scatcherd was also shown and that of Sir William Barrett, Miss Scatcherd and Mr. De Brath on the occasion when the face of Miss Hyde appeared. This lady was a house-maid in Mr. De Brath's employ who had died some years before. Mr. De Brath also showed photographs of some of the "Margery" phenomena, notably the production of ectoplasm, the method of producing the voice as shown by ectoplasmic structure, the teleplastic hand of "Walter" taking a piece of dental wax out of hot water and afterwards making the well-known thumb imprint, and Dr. Richardson shaking hands with the ectoplasmic hand produced by "Walter". Chinese characters written by "Margery" were also thrown on the screen and fully explained, it being stated that three Chinese

spirits were present who assisted in the production of these ideograms which were identified by Dr. Whymant, the great Chinese scholar, as passages from the Analects of Confucius.

Mr. De Brath went deeply into the biological and philosophical aspects of the subject and he claimed that the phenomena produced fully proved the reality of human survival; it was the only rational conclusion which could be arrived at.

M. R. MONTANDON (Switzerland).

### "DOES CREMATION PRODUCE SUFFERING FOR THE PERSON WHOSE BODY IS CREMATED?"

M. Montandon went very fully into the question with references to various authorities, theosophical and others, giving their opinions on the question. His own conclusion seemed to be that cremation involves a certain amount of suffering to the departed spirit and he suggested that on the occasion of the next Congress a conference should be held of the advocates and opponents of cremation. But the general conclusion that appeared to emerge from the discussion which followed was that suffering is only entailed in those cases where cremation follows too closely upon bodily death at a time when the entire process on the interior side is not fully consummated and where the spirit is very much attached to physical things; there might be suffering then, as the result of the process of repercussion, which, as was suggested, might be salutary in the way of expiation. But it seemed clear that where the spirit had advanced beyond the attractions of earth there was no suffering whatever. Indeed, judging by some remarks from Mr. Grimshaw, it would seem that cremation might assist in liberating the spirit, in special cases, from those ties which might otherwise hamper him for some time after transition, and was therefore a desirable thing, but the reader of the paper seemed to have some hesitation in accepting this view by reason of the fear of the suffering that might be inflicted upon the spirit. It was not denied that cremation is the most sanitary method of disposing of the dead.

DR. ABRAHAM WALLACE (London).

### "PIONEERS AND LEADERS" (Lantern Lecture).

Dr. Wallace's address was given on the evening of Tuesday, the 11th ult., the fifth day of the Congress. Sir Arthur Conan Doyle, who presided, made a humorous reference to the wonderful discovery laid before the British Association as announced in the newspapers that day. It amounted to finding that the reason why we die is that we stopped breathing! "I think," said Sir Arthur, amid laughter, "we can do a little better than that."

In the course of his preliminary remarks Dr. Wallace said he had been associated with the study of psychic science for some thirty-six years. His object in preparing the lecture was to give some of the Spiritualist societies some knowledge of the men and women who had founded the movement and carried it on in the past, sacrificing time and reputation to proclaim the truth they had discovered. A great many Spiritualists knew little or nothing about these old leaders and workers.

A long succession of lantern slides followed, accompanied by Dr. Wallace's descriptive comments, especially interesting in the many cases in which he had personal knowledge of the person or episode depicted. Amongst the many subjects treated pictorially were the Fox sisters, Andrew Jackson Davis, Judge Edmonds, Professors Hare and Mapes, Mrs. Emma Hardinge Britten, Robert Dale Owen, Dr. Peebles, Allan Kardec,

William Stainton Moses, Professor and Mrs. De Morgan, Robert Louis Stevenson, Alfred Russel Wallace, O.M., Sir William Crookes, O.M., Sir Oliver Lodge, Sir Arthur Conan Doyle, F. W. H. Myers, W. T. Stead, Richard Hodgson, J. J. Morse, E. W. Wallis, Miss Felicia Scatcherd, Dr. Annie Besant, Miss Estelle Stead, A. Vout Peters, James Robertson, Gambier Bolton, George Spriggs, David Duguid, Cecil Husk, Mrs. Conant, R. J. Lees, Mrs. Everitt, Ernest Oaten, the Rev. H. R. Haweis, William Eglinton, S. C. Hale and General Drayson.

Even this does not exhaust the list of subjects to each of which the lecturer gave descriptive comments and personal reminiscences. It was a lecture so full of interest and information that it cannot fail to do great service, especially as it will doubtless be repeated from time to time. Even the many Spiritualists familiar with all or most of the cases will be stimulated by the recital of old days and old deeds of the pioneers and pilgrims of the movement.

The chairman, in some closing words, said there was no other man living capable of delivering such an address illustrated by personal references. It was a liberal education to listen to Dr. Wallace on such a theme.

#### REPORTS FROM INTERNATIONAL DELEGATES.

Below are brief extracts from the speeches of various delegates called upon to report as to the condition of Spiritualism in their respective countries.

##### M. A. RIPERT (France).

As general secretary of this young organisation, the International Spiritualists' Federation, he recognised the immensity of the task they had undertaken. He himself had a dream of something not yet in existence, something lofty, noble and ideal; something that would be better than the old religion and the old science. He had the impression that the whole world needed reconstruction. To attempt that gigantic task was his dream.

##### M. BEVERSLUIS (Holland).

Holland was not so advanced as England in psychic matters but the subject had taken deep root. There was much opposition to be overcome. The Dutch Press had ignored the Spiritualist Congress of 1925; since that date, however, psychic and Spiritualistic subjects were dealt with in the Dutch Press, sparsely, but with a reasonable amount of sympathy.

##### HERR BRUNS (Germany).

Great progress had been made in Germany in the last two years. There were several small Spiritualistic groups in the big towns, but these were not linked up. Lack of funds was the principal obstacle. Nevertheless the progress had been marked. Scientific circles in Germany had not yet taken up the study of phenomena generally, though there were, of course, brilliant individual exceptions such as Professor Driesch, Baron von Schrenck-Notzing, Dr. Werweyen, and others.

##### MR. ERNEST KEELING (Great Britain).

There were about 400 Spiritualist churches or societies in affiliation with the Spiritualists' National Union; these had some 15,000 full members, and about 5,000 associate members. There were possibly another 10,000 visitors and enquirers. Progress was slow but steady.

##### SENOR RINALDINI (Argentine).

In his country there were about 100 circles containing an average of about 100 members each. These units were not well linked up, but the movement promised to be very successful. Most of the work was in the direction of what are called in England "rescue circles". There were practically no private seances. Most of the psychic literature was borrowed from France and Germany. It was regrettable that English works such as those of Andrew Jackson Davis and Vale

Owen were so little known. The Spiritualist movement in the Argentine was mainly along philosophic lines. A new building in association with the Constancia Society would shortly be built at a cost of £35,000. Senor Rinaldini referred to the loss the movement had sustained in the Argentine by the transition of Don Cosme Marino, President of the Constancia Society, who had done much valuable work.

##### REV. THOMAS GRIMSHAW (U.S.A.).

In America there were Spiritualists of various types; the number of varieties was almost embarrassing in their diversity. Possibly the movement had gone ahead too rapidly. There were perhaps a million Spiritualists in the States, though not all were members of associations. About thirty Spiritualist camp meetings were held yearly, and these did valuable work.

The speaker told the story of the foundation of the Morris Pratt Institute, which was as follows. Mr. Morris Pratt had consulted the spirits as to a means of making money. This was at first refused, but a spirit communicator asked for what purpose he wanted the money. Mr. Pratt said he wished to do good with it. He then agreed to build a school for furthering the cause of Spiritualism if he was shown a method of making a successful financial deal. The spirit communicator then indicated a certain tract of land in Wisconsin which, it was stated, could be purchased for a comparatively trifling sum but would yield enormous harvest in the form of valuable mineral deposits. Mr. Pratt purchased this land and, as promised by the spirit communicator, was able to realise a large sum, something like 250,000 dollars, in the course of a few months, on re-sale. He kept his word, and erected out of the profits the present Morris Pratt Institute.

##### M. L'HOMME (Belgium).

The speaker drew attention to the dangers of paid mediumship until the psychic faculty is legalised, especially having regard to the unstable character of mediumship.

##### M. RAOUL MONTANDON (Switzerland).

M. Montandon spoke very briefly of the progress of the movement in Switzerland that was not so complete as he would like, although a new Psychological Research Society had recently been started there.

##### M. MELUSSON (France).

The speaker discussed the movement at Lyons. He said that if every Spiritualist would take upon himself the task of making one other Spiritualist in a year, and asked the second Spiritualist to take the same engagement, the result would be astonishing. During the past few years the French Spiritualists had greatly increased in number.

##### MISS ADA GARRAD (Canada).

Many mediums in Canada had been developed at the Lyceums. Her own mediumistic powers had been developed at a Lyceum. Great care was taken in Canada to train and educate mediums so that they thoroughly realised their responsibility.

##### MR. KVARAN (Iceland).

Iceland, for its size, was the most Spiritualistic country in the world, yet strangely enough the subject was practically unknown at the beginning of this century. In 1904 a young man in the country had developed amazing powers of mediumship, displaying almost every kind of psychic gift, materialisation, psychic healing, direct voice, etc. This was the opening of a new era. Iceland was unique in having no army, navy, nor air force. It relied for its safety on the justice of the world and the protection of the powers above.

(To be continued.)

MR. A. VOUT PETERS is shortly visiting Iceland. He sails on October 31st, and expects to be away for about three weeks.

## SOME QUESTIONS ANSWERED BY SIR OLIVER LODGE.

A correspondent previously unknown to Sir Oliver Lodge sent him recently five questions on subjects which he said were disturbing the mind of a friend. Sir Oliver thought it worth while to answer them, and we are privileged to be able to print the questions and the letter containing Sir Oliver's replies, as follows :

### QUESTIONS PUT BY SIR OLIVER LODGE'S UNKNOWN CORRESPONDENT.

1. Do you believe in a personal God, or do you think that the world is controlled by the spirits of the dead, and that they make up the God?
2. Do you think it possible for the spirit of a dead person to take complete possession of a living person, and guide and control all his or her thoughts and actions, thus making it impossible for Self or Ego to assert itself?
3. Do you believe in prayer to God openly expressed or rather expressed in words?
4. Is such prayer efficacious? My friend has seen it expressed somewhere that the Spiritualistic belief is that the other life after death is filled and peopled with the departed, and that these control and guide life here; hence she cannot pray, because she doesn't know whom to pray to.
5. Do you believe that God is Nature, and that Nature is God?

### COPY OF LETTER FROM SIR OLIVER LODGE.

15th September, 1928.

Dear Sir,—So far as I am competent to give an opinion on deep topics, I will try to answer the questions you put seriatim, on the chance of the answers being of some comfort to your friend.

(1) I believe in a hierarchy of spirits far above humanity, of all grades, leading up to the infinite. And in so far as personality has any meaning at so high a grade, I think that what we mean by "personality" should be attributed to God Himself. The lower beings are subject to Divine control, and act as agents.

(2) I hope it is not possible, it ought not to be, for any living person to be "possessed" so that they lose their own will and character. Our business here is to develop personality, and be responsible for our own actions. Aid is forthcoming, but it is not forced upon us; and any idea of obsession should be rigorously contended against.

(3 and 4) I believe in prayer, and I conceive that prayer should be addressed to the Highest Being, leaving to Him the way it is answered. Agents may be employed to carry it out, but it is not necessary to pray to any but the highest, always subject to the limitation that not our will, but His, should be done. We have nothing to do with deciding as to how and what should be done.

(5) I regard Nature as a manifestation of God. But Nature as known to us can only be a very minor and partial representation. Nature can be explored, and is finite. It cannot be a complete embodiment of an infinite being. And in so far as free will enters into natural phenomena, defects may arise on an extensive scale, just as the purposes of God are interfered with by the unruly wills and affections of sinful men. All this spontaneity and even rebellion are permitted, doubtless for high and ultimate ends. Evils exist, and are not to be ignored, but should not be considered part of the Godhead. The aim of existence seems to be to develop worthy and permanent characters, who go right because of their own volition, and not because they are compelled.

Yours faithfully,  
(signed) OLIVER LODGE.

## SPIRITUALISM IN BEZIERS.

### A FRENCH PSYCHIC CENTRE.

Mme. B. Ducel, of Béziers, France, who attended the Spiritualist Congress, has written an interesting letter to LIGHT, in the course of which she says :

I should like to give you a few details about our Foyer Spirite of Béziers.

Spiritualism in our town has had many followers since 1894 when a small circle obtained such marvellous results as almost to terrify the sitters. This did not discourage them, however; in fact, quite the contrary. Indeed, the Spiritualists became so numerous that they were obliged to split up for meetings, although always remaining united.

For thirty-nine years I have been actively engaged in Spiritualism, more especially during the last eleven years. We have three meetings every fortnight. M. Meyer allows us to use a beautiful room with library in his superb villa, where we meet on Sundays and Saturdays; on Fridays the meetings take place in my home. One of our mediums, M. Miguel, has developed unusual powers in the last three years. It may be interesting to relate how he was chosen as a medium from the spirit side.

An accomplished artist of our town died suddenly at the moment when his work was becoming known. Later a message came from him through a medium who had not known him; his exact signature was given; he asked whether we had not some medium capable of being influenced in the direction of design and painting. We replied that we had not such a medium, and asked the spirit to try and find one himself, promising our co-operation if he were able to discover a suitable person.

Two months later one of the sitters, a lady, had occasion to send for a man to carry out some work in her house. He appeared to be extremely sad, and it was learnt he had recently lost his son at the age of sixteen. This lady had a parlour-maid who was a Spiritualist, and through her good offices the man was introduced to me. He sat for automatic writing, and obtained designs. This gave him the idea that his dead son was working through his hand. Without saying anything to him we then questioned the spirit artist who had told us of his desire to find a medium. He intimated that he had done so in the person of this man, M. Miguel, but advised us not to inform him who was really influencing the automatic designs. About six months later an artist of Béziers, on being shown the automatic productions of M. Miguel, said: "But this is absolutely the work of F—", giving the name of the deceased artist.

Our Foyer has about 200 members, all followers of the teaching of Allan Kardec, Leon Denis and Gabriel Delanne.

I hope that these few lines may prove interesting, and I send with them the expression of my great satisfaction with the London Congress; of the visit to your magnificent city, whose beauty, splendour and richness take the palm; of the charm of those who, speaking my language, allowed me to perceive the intellectual worth and deep wisdom of your great nation.

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BRADFORD.—A lantern lecture on "Spirit Photography" will be given at the Mechanics' Institute, Bradford, on Monday, October 29th, at 7.30 p.m., under the auspices of the West Riding of Yorkshire Psychical Society.

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NATIONAL LABORATORY OF PSYCHICAL RESEARCH.—Mr. C. E. M. Joad will lecture on "The Theoretical Basis of Psychic Phenomena" on Tuesday, October 9th, at 8.15 p.m., at the Queen's Gate Hall, South Kensington; Capt. H. W. Seton-Karr, F.R.G.S., will occupy the Chair; members free, non-members 2s. 6d.



## LETTERS TO THE EDITOR.

## "THE AQUARIAN GOSPEL" AND "THE SCRIPTS OF CLEOPHAS."

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

## LUNCHEON TO SIR ARTHUR AND LADY CONAN DOYLE.

Sir,—The coming departure of Sir Arthur and Lady Conan Doyle to South Africa presents a happy opportunity for Spiritualists to express their united thanks for all the service and loyalty they have rendered to the movement during the past years, during which Spiritualism has grown in the public regard in a very remarkable way.

I think we may feel that Sir Arthur's continued public advocacy has been a very great factor in this growth. In season and out his voice and pen and personality have been at our service. This has not been done without great labour and anxiety during which Sir Arthur has borne criticism, reproach, and even contumely, with a great spirit; that he now contemplates a relaxation of a few months is a matter for rejoicing to his friends.

A luncheon has been arranged at the Holborn Restaurant on Wednesday next, October 10th, to express to him and to Lady Doyle, his loyal co-worker, our appreciation of their labours on our behalf. The London Spiritualist Alliance, the W.T. Stead Bureau, the Spiritualist Community Service, the Marylebone Spiritualist Association, the British College of Psychic Science, and the National Spiritualist Union are all co-operating. Mr. Ernest Oaten, the Editor of *The Two Worlds*, will be Chairman on this occasion, and representatives of various societies will speak.

The last occasion of a public luncheon to Sir Arthur was before his departure to Australia in July, 1920. It was a historic occasion and marked an advance, and I trust that this function on October 10th will afford another indication of the strength and unity of the work. All interested friends are heartily invited. Tickets 10/6 each can be obtained from the various London societies named above, or from myself.

Yours, etc.,  
BARBARA MCKENZIE.

B.C.P.S., Ltd., Hon. Principal.  
59, Holland Park, London, W. 11.

## GHOSTLY BELLS.

Sir,—Miss Wormall's account of ghostly bell-ringing recalls to my mind similar happenings which are reputed to have occurred upon several occasions at a house in Liverpool, about sixty years ago.

There were ten or twelve bells in the kitchen, each with its pendulum indicator, and upon several occasions these were all rung simultaneously and with such violence as to break off the pendulums. No human agency could be discovered as the cause, and careful calculations of the resistance of the bell springs proved that to ring all the bells simultaneously, let alone violently, was quite beyond the power of a strong man.

The family was also disturbed at night by noises in the lower rooms, and upon investigation heavy mahogany furniture was found to have been displaced, overturned, and thrown about.

No satisfactory explanation could be found, but the experience so impressed the (then) tenant, Mr. B., that he had the full account printed in pamphlet form, and it was through reading a copy, lent to me by a daughter of the house, then an elderly spinster, some forty-five years ago, that I became acquainted with the facts.

Probably one or more of the inmates of the house possessed mediumistic qualities, which provided the conditions through which these poltergeist pranks are made possible.

Yours, etc.,  
MOSELEY, Birmingham. H. ALLEN GEORGE.

MISS E. B. GIBBES writes:

In your issue of September 1st a protest is made against the acceptance of *The Aquarian Gospel* as inspired writing or as being historically trustworthy. Some weeks ago the Rev. Dr. Lamond suggested that I should ask the Messenger of Cleophas, at a sitting with Miss Cummins, if Jesus visited Persia or India, as is, I believe, reported in *The Aquarian Gospel*. The following are "The Messenger's" remarks in reply to my queries.

*Did Jesus travel to Persia or India?*

MESSENGER: Jesus did not travel to India or Persia. Who told thee this tale?

*A certain Father of the Church said it was recorded in a book, and asked me to ask this.*

MESSENGER: Tell this Father that Jesus was much with the Essenes, and their wisdom nourished His soul in the days of His youth. But Jesus the Christ did not journey to Persia or to India. When the disciples of the Master went abroad among the nations, they spread the tidings of the Gospel so that even the people of Persia and of the land thou dost call India, learned of the Christ. Many of those who hearkened to such pilgrims were ignorant, and in telling their children in a later season of the coming of the glad promise of Christ, they did make a confusion. So the children, hearkening to the tales of the old men, did come to believe that Christ had preached His Gospel among them.

In the absence of Miss Cummins, Dr. Lamond had stated to me that he was unable to understand how Christ could have visited these countries. Miss Cummins has never looked at *The Aquarian Gospel*, neither did she know that I intended to make any remarks concerning it. At the time of the sitting I did not mention the name of the book. She could not, therefore, have known to what book I was referring and have subconsciously written the above reply, a reply that may account for the report that Christ actually visited those lands. A copy of *The Aquarian Gospel* was lent to me for a few days some months ago. But on glancing at it, I was so little impressed by the quality of its writing that I never even grasped the fact that Christ was reported to have visited the countries referred to, and I speedily returned the book.

With regard to the veracity of *The Scripts of Cleophas*, this book has received a careful and critical scrutiny from theological authorities attached to universities. They have expressed the opinion that, "if the present record be in any wise authentic, it is undoubtedly to be regarded as a most momentous contribution to our knowledge of apostolic times. It contains much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship." "The verifiable facts of geography, history, terminology, and such-like, strewn up and down the following pages, have been to a considerable extent examined by experts, and pronounced accurate and sound." . . . "The use of the comparatively new title ARCHON is an example of that exact knowledge on the part of the writer which is to be found in many other striking details only noticeable, perhaps, to those who are themselves authorities."

The details given in this vast work (which is still being written) fill in many of the gaps in that fragmentary Book, "The Acts of the Apostles", in such a manner as to appear perfectly appropriate and possible; and they hold the attention of the general reader as well as the Biblical student.

MORE SPIRIT TEACHINGS. This book by an admirer of the writings of the Rev. W. Stainton Moses (L. N. Fowler and Co., 1s. 6d.) is, we learn, now being transcribed in Braille at the request of the Secretary of National Library for the Blind.

## LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,  
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

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AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—The rates for advertisements in LIGHT are: £10 per page; 10s. per inch (single column); Societies, 8s. per inch; classified advertisements, 1s. per line. Address "The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4". (Phone: Central 1462.)

## A BLOW FOR RELIGIOUS FREEDOM.

We confess to a mild difference of opinion from those Spiritualists to whom Spiritualism is a religion in itself, although fully supporting the view expressed by many old and experienced leaders in the movement that its religious side cannot be ignored without grave danger. Of late the newspapers have brought to public notice the great strength of Spiritualism as an organised religious body, and also the fact that in the fight for its freedom it will now take up the position of a political force.

That is a course of action that has been gradually forced upon the movement; and it holds a strong "political card". Religious freedom is a principle deeply rooted in the British mind. There are some religious communities amongst us who had a long and hard struggle to gain that liberty, and, having gained it, it is to be hoped that in the present contest they will not abuse the toleration they have won by opposing its extension to other religious organisations. We write guardedly, mentioning no names, and merely expressing the view, in passing, that any such attempt from any of those communities can only proceed from their most bigoted and uninstructed followers.

We see that much has been said about the numerical and voting strength of the Spiritualists as a religious community, whether organised under the Spiritualists' National Union or otherwise. That is the first practical consideration, yet there is another—a sentimental one, but, in its way, stronger and farther-reaching. Religious liberty is so sacred a tradition in the British mind that once it is understood that the rights of any community of Britons are being invaded or restricted by absurd and obsolete laws, the national conscience will be roused. And then no Government that ignores the question can be safe. Even as a slogan alone, the cry of "Religious Liberty" has a swaying effect on multitudes of voters, quite apart from a knowledge of the merits of any particular case. If some of our politicians at present in power do not remember this and act accordingly, it is likely to be brought painfully to their attention when the next General Election arrives.

Meanwhile, in the Spiritualist camp, there are some sturdy political fighters, accustomed to the hustings and the rites of the ballot-box, and they are making their preparations already with the avowed determination

that Spiritualism and its rights to recognition as a religious body is the only living issue for them. Their votes and influence will be given to that Party which undertakes to protect those rights. We have no fear as to the result. Britain will be true to itself as it has been in the past, when it gave their freedom to the Roman Catholic, the Jew, and the Quaker, who in their day were persecuted and despitefully used just as the Spiritualist has been.

Spiritualism, as a religion, has a universality of outlook that belongs to none of the others. It recognises the brotherhood of all men as spiritual beings. If it could be classed under one of the accepted headings, it would come nearest to Unitarianism. But Spiritualists are to be found in all religious communities. This is, of course, stale news to the Spiritualist; but it may be commended to the attention of benighted politicians who, meeting Spiritualism as a political force, make its acquaintance for the first time. For the benefit of these persons it may be permissible to add that it is not a fad or a passing craze; that it was not discovered by Sir William Crookes nor devised by Sir Oliver Lodge. It is the essential element in every religion worthy of the name, and consequently to be treated with respect whether on the solid ground of votes or the less conspicuous considerations of conscience and principle.

## A HUMAN LETHAL CHAMBER.

Mr. Arthur L. Delisle sends us a letter protesting against an Act which, he says, was recently passed by a certain European government legalising the killing off of people suffering from incurable diseases. He remarks that the new law is one which, it is stated, can be employed only under certain conditions designed to safeguard it from abuse. An English lawyer once said that he could drive a horse and cart through any law ever made; and our correspondent is very suspicious of any of these supposed safeguards. He observes that one country having legalised a so-called painless death for incurables, other countries may follow suit. Even if we could be certain that the medical profession were above suspicion there is still the morality of the thing itself to be considered. Suicide is immoral, and when a suffering human being puts an end to his existence to escape from intolerable pain, we must still condemn the act, while excusing the person on the ground of temporary insanity.

Such excuses, however, cannot fairly be made for the doctors who administer the new law, nor for the legislators who passed it.

Mr. Delisle concludes: "This world is merely a sort of school in which we are being prepared for the Life Beyond, so we must accept, with the best grace, the hard tasks as well as the easy ones, for both ourselves and those attached to us, and not quit or cause others to quit until the Master gives the word."

## A THOUSAND MILES.

A thousand miles of sleeping hill and dale,  
Folded in purple raiment softly bright,  
Lie gently pillowed on the shoulder white  
Of the moon mother, as she bends with pale  
Madonna face, rimmed with the dusky veil  
Of that young widowhood we call the night.  
But in her eyes there yearns the deathless light  
Of memory whose pledges cannot fail.  
So far apart and, yet, how close are we  
Within the everlasting arms, and borne  
On silent pinion through the dark abyss  
To that bewildering, awakening kiss  
And rapturous cry of those who greet the morn;  
The nuptials of their ancient destiny.

From "Sonnets of North and South",  
by FREDERICK EDWARDS.



SIDELIGHTS.

The journal of the American S.P.R., *Psychic Research*, publishes a curious case of collective apparition in the August number. Briefly, the story, which is compiled by the Research Officer of the A.S.P.R., is as follows: A certain Mr. Smith (the name is a pseudonym) who occupied the position of State Tax Commissioner, held the office of senior warden of a church in New England, and for thirty years had taken a zealous interest in the welfare of the church and its members; in fact, "his whole heart was bound up in the Church" (to quote the report).

\* \* \* \* \*

As a tax commissioner, his responsibilities were heavy, and included the investment of state funds, at his own discretion. Unluckily he invested badly, and trust money to the extent of £10,000 was lost, a disaster that so preyed upon Mr. Smith's mind that he took his life at an advanced age. His distraught appearance at church on Easter Sunday, the day previous to his suicide, had been remarked, and the reason was given that he felt keenly distressed at being unable, for the first time for many years, to contribute his customary cheque to the Easter offering. On the following Sunday, the collection was duly taken by two wardens, who, in accordance with the usual routine, advanced together to the chancel steps to present the offering at the altar, when the rector, who had come forward to receive the offertory, stopped dead, turned pale, and staggered as though ill.

\* \* \* \* \*

Simultaneously a shriek rang out on the extreme right of the congregation. A Miss Barry (pseudonym), a Mrs. Davis, who was responsible for the shriek, and the rector, all testified to having seen the dead man, Willie Smith, standing by the chancel steps with the offertory bearers. Out of delicacy the matter was not given publicity at the time, and the story has been told in such a way as to make identification difficult, but there appears to be no reason for doubting the bona-fides of the author.

\* \* \* \* \*

The *Sunday Mercury*, of September 16th, commenting upon the steadily increasing number of people who attend Spiritualist churches in the Potteries, Staffs., tells of a warning given apparently from the platform of a public meeting to a Hanley woman on the eve of a pit disaster, in which her son was to be involved. "There is one who is very dear to you, engaged in a dangerous occupation," said the medium, who indicated that he was in danger of being hurt, but would not "pass over". In the pit disaster that followed the woman's son was injured, and a colleague was killed. The *Mercury* indicates that this story is widely known in the Pottery district.

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Writing in the *Evening Standard* of September 15th on "The Mystery of Life", Professor Donnan says: "Imagine a watch that is continually going to pieces, and which only remains a watch if you keep continually winding it up. Prof. Hill has shown that only the continuous process of oxidation—the continuous winding up—preserves the organised structure of the living cell from collapse and decay. Science has known for a long time, that, in order to carry out their work, living cells, just like steam-engines or motor cars, require fuel and oxygen. But Hill has now shown that, unlike motor cars or steam-engines, the resting cell, in order to continue as a living entity at all, requires a process of continuous oxidation. Oxygen and oxidation—that is the gate between life and death, between the organised activity of the living cell and the disorganised chaos of the dead or dying protoplasm. Thus dimly we begin to understand the meaning of life and death."

The Vicarage at South Mimms, a seventeenth-century house which for many years had the reputation of being haunted, has now yielded an item of peculiar significance in the shape of a bone, apparently human, which has been dug up during rebuilding work, under the room in which the haunting is alleged to occur. It appears to be a human shin-bone, and suggestions are made that this might have belonged to a former vicar's wife who, says local tradition, was murdered in that room in the days of Cromwell. The story which has been handed down, says the *Daily News* of September 12th, tells of a Cromwellian vicar who attacked his nagging wife with a poker, battering in the lady's head. Since then it is rumoured that apparitions have been seen, though there is no evidence of the deceased woman herself having manifested.

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Writing in the *Nottingham Journal and Express* of September 15th on "The Spiritualist and the Man-in-the-Street", Dr. Sydney M. Berry, D.D., says: "There are those who say that psychic investigation is an attempt to force the lock which guards the mysteries of the future, and who solemnly warn investigators that the only result of their efforts is to bring them under the power of evil spirits. That view is not likely to command general assent. It can be said at once that if any area of investigation is intended by divine providence to remain closed to man, no effort on man's part to break through the barriers is likely to be successful."

\* \* \* \* \*

The *Manchester Evening Chronicle* of September 15th reports the case of a two-hundred-years' old Manchester hotel which is reputed to be haunted by a beautiful apparition known as the Pink Lady; she is apparently of friendly disposition, as she is alleged to smile amiably, and on one occasion to have waved her hand to occupants who have been privileged to behold her. Ancient copper coins have been discovered under the cellars of this hotel during excavations; this fact seems to have little bearing upon the presence of the ghostly visitor, but we are told that the premises were the scene of several tragedies during its two centuries of life.

\* \* \* \* \*

The proposed long distance experiment in mass telepathy as recently announced by Professor Julian Huxley from ZLO will start this month and will last for about fifteen weeks. The volunteers required are those who possess psychic powers. Persons who are blind are also invited, to see if loss of sight is compensated in any other direction. Volunteers are also asked to state what half-hour on Wednesday evenings would be most convenient. The time would then be fixed to suit the wishes of the majority. The experiment is being carried out by the Society for Psychical Research, Tavistock Square, W.C., to which applications should be addressed.

\* \* \* \* \*

Conducted by Mr. Harry Price, honorary director of the National Laboratory of Psychical Research, a remarkable seance was recently held in the depths of the catacombs of Rome, vividly recalling incidents of the martyrdom of Saint Agnes, the patron saint of virgins, who was executed in the year A.D. 304. The *Daily News* informs us that the seance lasted three-quarters of an hour, "in the heart of those subterranean passages where thousands of Early Christians were buried, and where they took refuge from persecution under the Roman Emperors." The medium, an Italian, described many scenes that partly corroborated the accepted story of the death of St. Agnes when (according to tradition) she was only thirteen years old.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## MAN AND HIS ETHERIC BODY.

### THE ENLARGING VISION.

By "Mac".

I believe that Spiritualists are groping their way towards a glorious goal, but that this goal is somewhat different from what they imagine. I am convinced that when this goal becomes more clearly defined it will be realised that Spiritualism conflicts with no theological system. So far from undermining the faith of, say, a Roman Catholic, it will make him even a better Roman Catholic than he is.

A very large volume would be required to marshal the arguments which have led us to believe that every living organism on this earth has first of all an ethereal body—that it exists primarily in the ether. Every week the sum and cogency of those arguments is being increased. This sub-physical body is not the "immortal soul" of theology: it is possessed by a tree or a dog, as well as by man, and explains, to a certain extent, the broad similarities between them. Where, it seems to me, the majority of Spiritualists err is in assuming that this ethereal body is, as such, indestructible, and that in the case of man it passes on from one sphere of being to another at a rate determined by the spiritual status of its owner. In other words, that it is inseparable from the divine soul which completes the human trinity.

What are the facts as they appear even during the physical career of any organism? A plant, beast or man arrives on this earth. In other words, ethereal energy has been released under conditions that allow it to influence certain physical elements. As more and more of its potential energy is transformed into kinetic, it assimilates more and more matter. There comes a time when its kinetic energy has reached a maximum. The plant, beast or man is in the prime. The energy thenceforth decreases, until a point is reached where the ethereal body can no longer sustain the physical. They part company, and the material body relapses back into its elements. The ethereal body continues vibrating until it has completed its allotted span, and then it, too, collapses when the energy that animated it is at last wholly dispersed. It is with the existence of the ethereal body between the time that it sheds its physical counterpart and the moment when it disappears from the universal ether, that the science of Spiritualism is properly concerned. I should here dispose of the objection that energy once imparted to the ether is eternal. The ethereal body is an extremely complex form of energy: its components might remain in the ether, just as those of the physical body remain on the earth, while the ethereal body itself might, as such, cease to exist.

The questions now arise: how long is the allotted span of the ethereal being, and can the post-physical period be measured in terms of terrestrial time? What is the nature of the ethereal life? Is it the sombre Limbo of the Scriptures? the Purgatory of Roman Catholicism? the Hades of ancient mythology? the Tir-nan-oge of the Gael? the Valhalla or Happy Hunting Ground of northern warrior races?

The great mass of so-called occult phenomena has been concerned with the ethereal beings of those who had terminated their earthly existence within the centuries immediately preceding. This, of course, is only natural, but is still rather significant. I have heard of elementals guarding the tombs of the Pharaohs, of fiends haunting the burial place of Nero, and of a conversation held recently with a long-deceased philosopher of ancient China. But, in general, one gets the impression that the shades of, for instance, Hannibal, Boadicea or Solomon have long since vanished from our ethereal neighbourhood. The circumstance is of equal value to the Spiritualist who believes that their ethereal bodies have passed on to another sphere, and

to him who believes that they have relapsed back into the ethereal medium whence they were fashioned.

The argument of the latter is based mainly on the fact, for which no physical explanation is possible, that every earthly organism suffers a gradual decline of vital energy. He believes that the term of life of an ethereal being is fixed by the potential energy at the beginning. That this energy differs for individuals is suggested by the occasional appearance of geniuses amongst us. Genius depends mainly on ethereal energy. It was said of Dickens that the life and soul of twenty men shone in his face, and of Burns that his eyes were amazing in their brilliance. The halo of the saint was no pious fancy of the early Christian artist.

Regarding the condition of the ethereal being whilst separated from the flesh, Spiritualists seem of opinion that it depends on the conduct of the individual whilst on this earth. But if we accept that the length of the ethereal existence was determined from the beginning, and that the post-physical portion of it is an accident depending on the date of physical death, we will be inclined to believe that the question of moral reward does not arise in the ethereal lifetime. It is natural, however, to suspect that the ethereal mind, when untrammelled by the flesh, is capable of vast intelligence of superhuman consciousness, and consequently of ineffable happiness or misery.

There arises also this grave question: can the ethereal body become vitiated by contact with a dissolute physical body? Will a man who has destroyed his physical health by evil courses find himself, in the ethereal world, handicapped by a lack of energy? The answer depends on the nature of the coalition between our two bodies. There seems every probability that the ethereal body which wields physical matter so marvelously is absolutely independent of it; that all our ills belong to the flesh, and are caused by lack of harmony between it and the ethereal being. A man whose body is broken by disease, whether self-incurred or not, is still as vigorous ethereally as the Creator designed him; but he has lost touch with his other self; his two bodies are out of tune, and the fault lies with the earthly one. The hunch-back is a hunch-back only physically; there are no maimed creatures in the ethereal world. Even the drunkard will arise from his sodden corpse as strong and shining, according to his years, as if he had the form of an athlete. However diseased the physical brain, the ethereal brain is always functioning perfectly, as our alienist will discover when at last he adapts his methods to the New Knowledge.

It might be well to formulate here our two main conclusions:

1. Man, as far as this world is concerned, is primarily an ethereal being with, as such, a limited term of existence.

2. His ethereal self exists apart from his physical self and survives it, for an unknown period.

So far from being an impious impertinence, Spiritualism is a legitimate human activity and the crown of Science. By its aid the real nature of man's being will become more clearly understood, and he will at last achieve whatever perfection is possible to him on this earth. From communion with his discarnate brothers he will discover not only something about his future but become enlightened regarding the many terrible problems that beset his earthly existence. When, for instance, it is realised that the ethereal body is the real man and the physical body only the material expression of it, and that mental and physical disease are merely symptoms of imperfect harmony between them, will not that day promised by Christ Himself have come, when the blind shall see, and the deaf hear, and the lame walk, and the dead arise? International wars and individual crime will be alike impossible in a world of general health and sanity. And when material death at last comes to a man, where will be its sting for himself or for his friends when there is no darkness into which he must disappear?

Surely it was towards this end that Christ Himself visited our planet, and was crucified by its ignorant children? His words and those of Paul whom He inspired were replete with hints which are at last becoming more fully comprehended. Had He not suffered humiliation and death, His example might never have fired the imagination of the world, and the peoples never struggled forward to the present era of knowledge. When men declare cynically that His mission was a failure they never reflect on what would be the condition of our planet to-day had He never visited it. For the history of modern civilisation is indissolubly associated with Christianity. It may be said that pagans, like Socrates or Archimedes, would eventually have puzzled out for their fellows the mystery of earthly things. But I seem to have heard that Archimedes was slain by a common soldier, and Socrates poisoned according to law. It may be due to the absence of natural resources, but it is true that most of the countries untouched by Christianity are to-day at the same cultural level as on the day of Calvary.

I believe that God intended man ultimately to discover as much of the riddle of the universe as an ethereal being can comprehend; that the sum of the Knowable is infinite, and that God would not say absurdly, "You must discover only a certain fraction of the infinite."

In communicating with a departed friend, the Spiritualist is not battering at the door of Heaven or Hell: he is merely attempting to enlarge our human existence. The ethereal beings who surround us belong to our very nature; free communion with them is not only possible and permissible: it is a duty the fulfilment of which will make for the universal physical and moral happiness of man.

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### AN OBSTACLE REMOVED.

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The International Spiritualists' Federation have with admirable ingenuity overcome the difficulty presented by the idea of reincarnation. As is well known a large body of Spiritualists, especially on the Continent, hold firmly by the doctrine, and there could be no complete unity if the difference of view between the believers and non-believers were ignored. So in the statement of affirmations to which all might subscribe the phrase "successive embodiments" has been adopted. That should meet the views of both parties. It expresses alike the views of those Spiritualists who hold by reincarnation and those who do not. For we know that whether there is a succession of physical embodiments or not, the ascent of the individual soul involves a change in the body, or vehicle, through which its progressive activities are to be exercised. Many have been the descriptions "from the other side" of those transitions from one state to another of spirit-existence, analogous, in some measure, to death as we know it here, but without its pain and grief. When the spirit is ripe for the change it comes, and in a kind of sweet sleep the grosser elements of the spirit body are cast aside, and in that process the voyage is made from one state of spirit existence to another and a higher one. A new body, in short, is needed to express the soul's life in its new conditions.

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THE MARYLEBONE ASSOCIATION, probably the oldest Spiritualist society in the United Kingdom, has found a historian in Mr. Leigh Hunt, who, in a book just published by the Marylebone Spiritualist Association, price 1s., has given an interesting account of its career, beginning with the year 1872, when the Association began. It is an excellent thing that the history of a centre which has worked from the humblest beginnings up to its present established position should be put on record, and we can warmly commend the book.

## RAYS AND REFLECTIONS.

A poet was discoursing regarding those celestial beings whom he described as "aureoled saints". And a flippant observer remarked that he supposed that the opposite to an "aureoled saint" would be a hoary old sinner! In such rude ways is poetical sentimentality held in check.

\* \* \* \* \*

Many cynicisms have been uttered concerning the possibility of avoiding trouble by the adoption of some system of Faith and Practice. I was lately reading a book which gave a graphic description of a Sunday School service in a New England village. One of the teachers, a pious old rustic, was catechising his class, and to his question: "How can we escape trouble?" a gruff response came from an ancient mariner, equally pious: "We can't," he roared; "we can't no way in this world." The catechist withered, and turned to a less debatable point, by asking the meaning of "Alphy and Omegy".

\* \* \* \* \*

Yet it is possible to avoid trouble, in the sense of worry and repining. What is not possible is to escape the need for endurance and exertion. Most of the "trouble" in the world arises from the attempt to avoid these things. But we have a long way to go before we can arrive at the position of that heathen philosopher who said that the evil in any external thing lies not in the thing itself but in our judgment of it, and "we can wipe out that judgment now".

\* \* \* \* \*

The personalia and anecdote of the International Congress, if one could have collected them all, would fill many columns of LIGHT. I was particularly impressed with an experience related by the Rev. Thomas Grimshaw, Vice-President of the National Spiritualist Association of America. It arose out of the discussion on Cremation. To recount the story briefly and baldly: Mr. Grimshaw had a compact with a friend that, whoever died first, should return and tell the other of his experiences, which bore especially on the cremation question. The friend died, and his body was consumed in the crematorium. Through a medium he gave a vivid account of his experiences after leaving the mortal form. He observed everything that passed. When, after the funeral service, the physical remains were on the point of being cast into the flames, the spirit had some little apprehension, for he was still in a certain sympathetic connection with the body of which he was once the tenant. As it went into the furnace he had a sensation as of a fire-arm discharged close to his face. This quickly passed, leaving him with a sense of delightful freedom. The few remaining links between himself and his body had been destroyed by the fire, and the spirit was completely liberated.

\* \* \* \* \*

That is, of course, a solitary instance, but it is probably a typical one. Doubtless there are exceptions in the case of "earth-bound" spirits where the fire is a painful as well as a purifying ordeal. Mr. Grimshaw told another story of a youth who in prospect of death desired that his body should be cremated in the general interests of sanitation. But the narrow religious principles of his family intervened, and the body was buried. Afterwards he spoke to his mother—for mother and son were both acquainted with spirit communication—and complained that his wishes had not been respected. His message made it clear that it is not merely a matter of physical sanitation, but of healthy-mindedness. Decaying bodies represent the corruption of matter that has nothing in common with the spirits of those who have left them. Yet to those putrefying remains the mourners make pilgrimages with flowers, pouring their grief and their lamentations over graves—a futile and wasteful manifestation. That is another aspect of the cremation question which should be borne in mind. Mr. Grimshaw's story, I understand, was cabled to the American Press, where it should be widely circulated.

D. G.

SOUL AND SPIRIT.

A clearer conception both of life in this world and in the next could be gained if it were remembered that the body (whether the physical or the ethereal one) does not enclose the spiritual consciousness, but is rather its centre or focussing point. In the early stages there is, of course, the tendency to identify oneself with the body, but as the consciousness enlarges, its field of action expands, and there is a greater radius both of influence and of knowledge and experience. In *The Higher Spiritualism* the question is discussed with ability, and the author writes :

The spirit, according to Spiritualism, is the divine part of man, it being an offspring of the Universal Spirit and therefore in nature essentially one with it. The spirit is the divine energy in the life of man, which descended from the higher realms of spirit and became incarnated in the human form. The other two principles of the human constitution, soul and body, had a beginning in time, coming up through the evolutionary process. But the real spirit of man was pre-existent and did not have a beginning in time and did not come up through the evolutionary process.

That is a theory which helps us to solve a number of problems—notably the vexed question of re-incarnation.

LITTLE IRONIES.

There are certain persons who persist in making their own ignorance the measure of other people's knowledge.

\* \* \* \* \*

Spiritistic research is the one branch of specialised study where the expert is always being summoned to the judgment bar of the ignoramus and the sciolist.

\* \* \* \* \*

With certain people the value of evidence depends on whether it agrees with their own prejudices and pre-conceptions. If it does, it is good evidence; if it does not, the evidence is worthless.

\* \* \* \* \*

There is a form of insanity known to French alienists as the "insanity of negation", in which the patient denies everything. There are certain sceptics who should bear this in mind.

\* \* \* \* \*

To note resemblances and ignore differences does not constitute the best scientific thinking.

\* \* \* \* \*

It is said that any stick is good enough to beat a dog with, and for some people any theory, however weak, is good enough to refute the spirit theory.

\* \* \* \* \*

The Apostle of the Gentiles said: "Prove all things, hold fast that which is good." How many of his clerical successors follow his advice?

\* \* \* \* \*

To reach sound conclusions regarding psychic phenomena, three things are required: knowledge, experience and intelligence. Many people possess one or two of these, but not all three.

E. W. DUXBURY.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 7th, 11, open circle; 2.45, Lyceum; 6.30, Harvest Festival, Mrs. Frances Tyler. October 10th, 8, Miss Mary Mills.

Camberwell.—The Central Hall, High Street.—October 7th, 11, service; 6.30, Mr. T. W. Ella. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—October 7th, 7, Harvest Festival, Mrs. T. Tims, D.N.U. Thursday, 8.15, Mr. C. Glover Botham.

Richmond Spiritualist Church, Ormond Road.—October 7th, 7.30, Mr. Punter, address and clairvoyance. October 10th, 7.30, Mr. Vout Peters, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—October 7th, 3, Lyceum; 6.30, Mrs. E. M. Neville, address and clairvoyance.

Fulham.—12, Lettice Street (near Parsons Green Station).—October 7th, 11.30, circle; 3, Lyceum; 7, Mme. de Beaurepaire. Thursday, 8, Mrs. Fillmore.

NOTES ON NEW BOOKS.

"What Is Man?" By JOHN HENRY CLARKE, M.D., and LEOPOLD SALZER, M.D. (John M. Watkins, 3s. 6d.)

It is well known that for generations the influence of a medical training upon students of medicine has been of a materialistic kind. Here is a book, virtually by two men, one English and the other German, both holding the degree of M.D., and both contending against materialism.

Answering the question as to what matter really is, Dr. Clarke quotes the teaching of Sir Oliver Lodge and of Paracelsus, with illustrations from concrete personal experience. The answer to the question that forms the title of the book is—"Man is the Thought of God."

The second chapter reproduces an address on Spiritualism by Dr. Salzer, before the Calcutta Psycho-Religious Society, in 1889. We have advanced since that time. While anti-materialistic, Dr. Salzer submits some criticism of popular thought concerning conscious and unconscious mental action. For example, he says:—

*Conscious cerebration will never go beyond the phenomenal; its very function is to deal with what can be seen, heard, felt, etc., and with nothing further. It is one of the tasks of the Unconscious Cerebration to deal with what underlies the visible and perceptible.*

Believing in "the existence of spiritual beings, and the possibility of their eventual communication with men", also that man in his inmost is an ether-being, Dr. Salzer nevertheless thinks that much alleged inter-communications between the invisible world and this one "are nothing else but an utterance of the unconscious to the conscious. . . .

I have nothing to say about such spiritualistic manifestations as slate-writing, levitation, apparitions, and materializations. Not because I do not believe such things to be possible, but because they minister more to the curiosity of man than to his enlightenment.

A chapter headed *Religio Medici* concludes with a quotation from Samuel Butler, author of *Erewhon*, as follows:—

The quick are more dead, and the dead are more quick than they are generally supposed to be.

From the final chapter by Dr. Clarke here are two excerpts:—

So closely imprisoned are we in notions of Space and Time that we are always seeking for "times" in which to put things of Eternity, and "places" in which to find States which are everywhere. . . .

The Universe does not go out, and cannot go out, for the Life of the Universe is God, and Man is His manifestation. There is nothing in the Universe that is not Man.

Regretfully, the reviewer has to leave out other passages marked by him for quotation from a book he highly commends. W. B. P.

NEW BOOKS RECEIVED.

"THE LEAGUE OF NATIONS AT THE BAR, AND THE FEDERATION OF MAN. By H. J. Paintin. (Paintin & Simpson, Blockley, Worcestershire. 2s. 6d. By post 3s. Obtainable of all booksellers.)

"WHAT IS MAN?" By John Henry Clarke, M.D., and Leopold Salzer, M.D. (J. M. Watkins. 3s. 6d.)

"LIFE BEYOND DEATH WITH EVIDENCE." By the Rev. Charles Drayton Thomas. With an Introduction by Viscountess Grey of Fallodon. (Collins. 21s.)

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

The opening lecture of the season at the British College of Psychic Science was given on Wednesday, September 26th, by the Hon. Ralph Shirley (late Editor, *Occult Review*), on "The Re-incarnationist Hypothesis". Mr. Shirley, who has made a long and close study of the subject, stated the case for re-incarnation in all its bearings. He refused to associate the question of identity with any memory of a past existence, but upheld the continuity of an ethereal body which in one state or another continued its education. He quoted several remarkable cases which seemed to prove a memory of a previous earth existence—the most outstanding which he had investigated being that of the child of the Palermo physician, quoted by Mr. Charles Lancelin in "La Vie Posthume", in which a dead child appeared to its mother in a dream and predicted its own re-birth through her within a certain time, and that she would be a twin—all of which came to pass in face of many obstacles. The child, when born, did resemble the dead sister in many bodily characteristics, and began to have memories known only to the first.

Mrs. Hewat McKenzie presided and thanked the lecturer for an illuminating address.

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 Wednesday, October 10th, at 8 p.m. ... MRS. KATHARINE ST. HILL  
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 Thursday, Oct. 11th, 5.30 p.m. "Soul Growth". MR. W. S. HENDRY  
**Group Clairvoyance.** (Limited to 10. Bookings must be made.)  
 Friday, Oct. 5th, at 8 p.m. ... MISS CLARKE  
 Tuesday, Oct. 9th, at 4 p.m. ... MRS. PODMORE  
 Friday, Oct. 12th, at 8 p.m. ... MRS. NORDICA  
**NOTE.**—The College has occasional accommodation for Students or  
 interested visitors from the Country or Abroad.

VOL. VII, No. 3.

October, 1928.

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Sunday, October 7th, 11 a.m., Mrs. Kelway-Bamber; 6.30, Mrs. Ethel  
 Thompson. Thursday, October 11th, Mr. A. Clayton, 3 p.m., Members  
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 Thursday, 10th, at 7.30, Clairvoyance ... MISS MANSFIELD

**GROUP SEANCES.**

Monday, October 8th, at 7.30 ... MRS. CANNOCK  
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TUESDAYS, at 8 p.m.

October 9th ... .. Mr. H. ERNEST HUNT  
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### GENERAL LECTURES.

ALTERNATE THURSDAYS, at 8 p.m.

October 11th ... .. HON. RALPH SHRILEY  
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### DISCUSSION CLASSES.

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The total amount received to date is £694 1s. 10d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

All donations should be sent to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, who will acknowledge.

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