

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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CONTENTS.

Notes by the Way	517
Spiritualism in Modern Japan	518
Do Pet Animals Survive?	519
Spirit Life and Earth Conditions	519
The Human Aura and Modern Science	520
The Interruption of Death	520
Letters to the Editor	521
Hypnotism in Everyday Life	522
Sidelights	523
The Poet-Mystic Blake	524
The Silent Fellowship	525
A New Zealand Trumpet Medium	525
Rays and Reflections	526
Notes on New Books	526

NOTES BY THE WAY.

THE FEAR OF DEATH.

Some people—not many—have a dread of death, not because they fear extinction, or the gloomy prospects held out by a now almost obsolete theology, but because it may mean a continuance of the kind of life they know here. They think of it as a possible prolongation of the trammels of mortal life. A little serious thinking should banish this illusion. It is not the merely bodily life which survives but the interior consciousness—the life of the mind and of the emotions. All those things which bore hardly upon the soul in the flesh—the physical disabilities, the struggle to live, in short, those "ills which flesh is heir to"—are at an end. For those aspiring souls who are not the slaves of their bodies the passage of death cannot fail to mean a certain degree of liberation and happiness. It is only a relatively small number by whom such a change may be justly dreaded. They are those who have developed no consciousness outside the bodily consciousness, and who suffer from a kind of fatty degeneration of the soul, living entirely in themselves and for themselves. These are the "spirits in prison". But even so all the pains they are likely to suffer in the hereafter are the pains of growth, the pains of exerting faculties that have become atrophied by neglect.

DR. TILLYARD AND THE "MARGERY" CASE.

In the *San Diego Union*, last month, appeared a long and able article by our friend Mr. B. M. Godsall, of San Diego. He gives a graphic description of the "Margery" phenomena, including the Chinese communications, interpreted by Dr. Whyment and two Chinese native scholars, Dr. Hsieh and Dr. Huang. Referring to Dr. Tillyard's testimony, with which our readers are familiar, Mr. Godsall observes that the reason that more scientists do not follow Dr. Tillyard's example is clearly indicated by Dr. Crandon in his account of how he and Dr. Mark Richardson called on a professor of psychology in a great American University. They suggested to him that his department should take up a study of the "Margery" mediumship, to which he replied ("without reservation of privacy") that he was not sure but that a study of the "Margery"

mediumship might be more important than cutting the whiskers off rats, an experiment which he was at that time conducting. The professor, however, said he was sure that if he undertook a study of the mediumship he would very soon be requested from the headquarters of the University to drop the subject. Mr. Godsall adds: "Men in a position so humiliating are to be pitied rather than condemned; and Walter was undoubtedly right when he said to Tillyard, in the full enjoyment of personal liberty, 'Be nice to them, Tillyard, be nice!'" In the meantime every week seems to add to and confirm our original impression of the reality of the "Margery" phenomena. Standing for this, we have always felt that we had the warrant of past experience and the corroboration of the present.

THE METHOD OF SOCRATES.

Lawyers know the probing effect of questions, and those who debate Spiritualism with the uninformed sceptic might take the hint, and ask him a few questions with a view to ascertaining how much he really knows about the truth of the subject which he disputes. When Socrates was a boy, the oracle of Delphi is said to have admonished him thus: "Socrates, go out among men, and everyone you meet question him." It was good counsel, for, as the sage showed, even the humblest have something to teach us. But Socrates carried his method further, for his mind was profound and penetrating, as the Athenians soon discovered, when they found that the old philosopher's questions quickly revealed any weak places in their reasoning. It needed solid knowledge to answer him in a way that would not betray any shallow thinking. The Socratic method, then, would serve a double purpose, for while it would expose the ignorance of the raw critic, it would enable the Spiritualist to learn something of the mind of his opponent, and the lessons thus gained might be really useful. Reference to Socrates, by the way, reminds us that, in the phraseology of to-day, he was a "great Spiritualist", in that he believed in the existence of spirits and, as he believed, spoke under spirit influence in a state of trance.

SEANCES IN THE ROMAN CATACOMBS.

FATHER HERBERT THURSTON, S.J., has consented to preside at the meeting to be held at the Queen's Gate Hall, S.W.7, on Tuesday, November 6th, when Mr. Harry Price, of the National Laboratory of Psychical Research, will describe his recent psychic experiments in the ancient catacombs of Rome. The address will be illustrated by specially-prepared lantern slides, among which will be pictures of scenes from the life of the young Christian martyr who was later to be known as Saint Agnes; Father Thurston will tell the traditional story of this saint, who, we are told, was clairvoyantly seen by Mr. Price's medium. The story of her life, as told by the communicator purporting to be St. Agnes, differs in many material respects from that of tradition. The lecture will begin at 8 p.m.; members of the N.L.P.R. admitted free on production of current pass; non-members, 2s. 6d.

SPIRITUALISM IN MODERN JAPAN.

By MR. W. ASANO.

(President, Japanese Society for Psychic Science.)

You all know that the Restoration of Japan in 1868 marked an epoch in Japanese history. It gave birth to New Japan, and severed it entirely from Old Japan. The old Japan was the world of tradition and conservatism, where sentiment prevailed over reason, and the traditional faiths were readily accepted. The people of Old Japan took in without question Shintoism, which popularly is ancestor worship, or Buddhism somewhat modified to suit Japanese life. Secure from any foreign influence, they were leading a peaceful but rather a simple life. If propagated at that time, Spiritualism would have found a smooth paved way before it, for in fact almost all Japanese people of that time might be called Spiritualists.

Some might say "The Japanese people are pantheists, as other peoples in the Orient, and because of their lack of faith in the Supreme Being they can not in a true sense be called Spiritualists." This is a mistake. Briefly speaking, the Japanese people have such faith as may at the same time be called pantheism as well as monotheism. For the highest symbol of worship of Shintoism, *Amenominakanushino-kami* (god ruling the inmost centre of heaven), means nothing but God in Christianity, *Bhutatahatu* in Buddhism, and Heaven in Confucianism; in other words, it is the Infinite Intelligence of the Universe. Other objects of the Japanese worship, *Yaoyorozuno-kamigami* (million gods), signify mainly the ancestral or inner beings.

Spiritualism had thus been a dominating force for centuries in the old Japan until it lost its hold upon the people's minds on the national change created by the Meiji Restoration, when the western civilisation flooded the country. The material progress made in Europe and America over a considerable length of time was then a revelation to the undeveloped mind of the old Japanese people. Awakened from a long lethargy, they rushed headlong to take in the new material civilisation, giving up without stint everything old, regardless of its value, and things pertaining to spirit were sadly put aside for some time. The marvellous development made in Japan during these fifty years in every field of scientific knowledge and various phases of social organisation is really incomparable with the history of any other nation under the sun.

Through those frantic efforts, Japan could, as far as material civilisation is concerned, now rank with the great powers of the world; but from the spiritual point of view it has come to bear the aspect of a wild and barren land. Spiritualism, which is still exposed to severe criticism and treated with disdain in various directions, even in Europe and America, would find many more difficulties in Japan, where the Government are absolutely heedless of the subject, and no interest is taken in it either by religionists or scientific men. It is no wonder, therefore, if the general public remain quite indifferent to any spiritual movement going on in the West.

There is, however, no question that the people cannot long be left in such an unnatural and absurd condition. When they paid no attention to the existence of spirits, the latter seemed to be working to influence them from the other world; this is presumable from the fact that during these fifty years many powerful mediums appeared and kept the people well puzzled over various psychic phenomena they produced. I am now going to name a typical one of these mediums, and will speak very briefly about her life.

MISS TOSIE OSANAMI. The psychic faculty Miss Osanami possessed was not the result of hard training: it was born in her. Physically, she was well developed

and healthy as well as beautiful in form. She was abstemious in her diet, which consisted mainly of water and little raw fruit. Everything she took had to be raw; even a cup of warm water, when heated artificially, was immediately vomited.

The recognition of Miss Osanami as a powerful medium was established among her family and friends in 1892, and from that time until 1907, when she died at the age of forty-five, she was noted as such by people around her. She possessed very strong and varied mediumistic faculties. I will relate now some of the abnormal phenomena produced by her.

1. **Prophetic Faculty.** Miss Osanami could always give in a condition not appearing to be deep trance a ready and clear answer to any question put to her even on things occurring in the future. Her prophecy of the China-Japanese War in 1893 was a well-known fact among a group of people at that time.

2. **Aerial Music.** While in trance, very often there was heard in the air far above her head an exquisite music, in which the sounds of a flute, a sort of flageolet and harp and also of a bell were harmoniously mingled. The phenomenon was believed to be the sign of the approach of gods, and it was said that many times the gaolers were surprised by it, while she was detained at the Turugaoka Jail under the suspicion of fraud.

3. **Phenomena of Apports.** She also showed a marvellous power in furnishing books, charms, medicines and various other objects to those who asked her for such apports. I would illustrate as the record-breaking phenomenon her remarkable power in producing liquid medicine within empty glass bottles.

Her patients would come to ask for medicine, and bring their own bottles. These were put together on a table placed in front of her family shrine. She would then kneel down before it and offer prayer of the Shintorite for about ten minutes. When the prayer was ended they would see those empty bottles filled up at once with liquid of different colours. The colour of the medicine differed according to the nature of illness; red, blue, yellow, orange, etc. Sometimes as many as forty bottles would be filled at one time.

Such phenomena occurring every day made her the talk of the gossips in Turugaoka City of Akita Prefecture, where she was twice put to prison as an impostor. The phenomena even took place during her imprisonment, and she was finally acquitted on the ground of insufficient evidence. In the spring of 1900 she removed to Osaka, where she stayed at her brother's. Here, her abnormal powers were described in the *Osaka Asahi*, and once more she had to undergo the interference of the police. Accused of being a swindler, she was tried in the District Court of Kobe. In the Court of Justice, however, before the judge and other judicial officers, she succeeded in producing as usual some brown liquid medicine within an empty bottle, sealed tight. This, of course, made everybody present speechless with astonishment, and she was consequently acquitted on the spot. She died in November, 1907, and her remains were buried in her native province, where a small shrine now stands to celebrate her.

This record clearly shows that behind the materialistic and worldly garment of new Japan there still remained the spiritual element of old Japan, which was well illustrated in the abundant abnormal phenomena occurring from ancient times throughout the country, and on account of which the people were proud of the empire, calling it "the land of gods". It seems,

therefore, that Japanese people of old days and change that req the people to the

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therefore, that the rather indifferent attitude of Japanese people towards Spiritualism for the past half a century was partly a reaction from the blind belief of old days and was also attributable to the radical change that required for a time all the attention of the people to the material side of things.

Whatever the reason, it is evident that Spiritualism in present Japan has no solid foundation, and in systematic study of it Japan is regrettably far behind England, France, America, and other countries. The first organised body of Spiritualists of new Japan appeared in Tokyo about thirty years ago under the name of "Shinshokai". The founders of the society were Mr. K. Matumura and Dr. S. Miyake and other well-known scholars and religionists of that time. They published an organ of the society, which did not last more than a few years. Prof. T. Fukurai, of the Tokyo Imperial University, then took up his solitary study of the subject.

Prof. Fukurai was first interested in the study of hypnotism and gradually turned his keen attention to psychic phenomena. He made an extensive study of clairvoyance with such mediums as Mrs. Nagao, Miss Mifune, Mrs. Takahashi, Mr. Mita, who were all well known for their remarkable psychic faculties among the Spiritualists. These mediums were put to very severe tests, and many precise and trustworthy records were taken by Prof. Fukurai to prove their genuineness as clairvoyants. But the ignorant and prejudiced public of that time could not believe in psychic phenomena. Prof. Fukurai had, consequently, to stand the most unsympathetic attitude among his co-workers in the university and severe criticism in newspapers and magazines, and was finally forced to leave the chair in 1911. This unhappy event caused the miserable death of the two mediums, Mrs. Nagao and Miss Mifune, and checked the growth of the study of Spiritualism in new Japan until 1923, when a powerful new society was organised in Tokyo to pursue the study of psychic phenomena. This organisation is the Society for Psychic Science which I am now leading.

(To be continued.)

DO PET ANIMALS SURVIVE?

"Is there a Future Life for Animals?" is the title of a long illustrated article in *Pearsons Magazine* for October, by Mr. Elliott O'Donnell, who gives numerous instances of the apparent return of pet animals, after their death, two cases being quoted below.

"To begin with, I will quote an experience that befell a lady friend of mine some years ago. She had a parrot to which she was very devoted; but eventually, for some very cogent reason, she had to have it destroyed. Well, one evening, shortly after Polly's death, she went by chance to a meeting of people interested in psychic matters, and after a while noticed that one of the ladies present, whom she did not know, was gazing very intently at her. At last this lady approached her.

" 'I expect you wonder why I am staring at you,' she said. 'It is because I see the spirit form of a parrot perched on your shoulder.'

"She then described the phantasm, and the description tallied exactly with that of my friend's parrot.

"Now, as it was practically impossible that this lady could have heard anything about my friend's parrot, it was concluded by my friend (who, by the way, was not a Spiritualist) that her pet bird did, after all, possess a spirit and that the latter was then with her, and would probably accompany her home.

"I had an experience of a somewhat similar nature myself when a child. We had a dog called Punch that we were all very fond of, and great was our consternation one day when we were told that Punch had an

incurable disease and would have to be destroyed. It was arranged that the veterinary surgeon should take him away one morning at ten o'clock, an hour when my youngest sister and I would both be in the school-room. Well, the eventful day came, and we took a sad farewell of Punch before beginning our lessons.

"At eleven o'clock we always had an interval, and great was our delight and astonishment on coming out of the school-room to see Punch, as usual, in his favourite place in the hall. Directly he saw us he got up and wagged his tail, but, instead of coming to us as usual, he ran upstairs. Just then, Miss Dowland, a friend staying with us, came out of the dining-room into the hall, and my sister and I cried out in chorus:

" 'Do you know, they haven't taken Punch. We are so glad.'

" 'Whatever do you mean?' Miss Dowland replied. 'Punch was taken away an hour ago.'

" 'Then he has come back,' we both exclaimed. 'We saw him run upstairs.'

"Miss Dowland declared we had been dreaming, and on our searching the upper part of the house not a trace of Punch could we find. What Miss Dowland had said was true. The veterinary surgeon had taken him away about ten o'clock, and he had been destroyed just about the time we saw what we took to be his material body, but what was in reality his spirit or phantasm, in the hall."

SPIRIT LIFE AND EARTH CONDITIONS.

SOME POINTS OF DIFFERENCE.

By B. M. GODSAL (San Diego, Calif., U.S.A.)

Of the many interesting facts reported from spirit realms by Felicia Scatcherd (*LIGHT*, Sept. 1st), the most striking, perhaps, is that brought out by the query, "Presumably you can remember things that happened in our stage?"—to which she replied, "I can only remember when I come back to earth conditions."

The above-cited answer seems to throw light upon an outstanding "difficulty" in spirit communication, namely, that spirits often continue for a long period to return in their former undeveloped state; so that a spirit that has passed out of the body in childhood will, perhaps for many years, talk as a child when coming back to earth conditions.

Clearly, it would be a mistake to suppose that the "continuous progression", so often described by spirits as composing their life and happiness, implies that they are advancing along lines of worldly knowledge, such as a progressive Methuselah might have pursued during his 900 years of mundane experience. For the world of spirit is an interior world, and brings its inhabitants in touch with the causes of things; whereas the exterior world of matter consists solely of phenomena, or effects, and constitutes a preparatory school suitable for the gaining of what are merely the accessories of real knowledge.

Advanced spirits, with their perfected power of perception, would have no use for the elementary methods of investigation natural to mortals. Consequently, it is not likely that such spirits will have arrived at the solution of earth's problems by any route that could be followed by mortals, who must slowly build up their knowledge by the methods appropriate to their more rudimentary condition.

That the mode of speaking natural to a communicating spirit before his death should remain unchanged will not seem unreasonable when we recognise that the study of earth's languages would be out of place in a world where thoughts are exchanged by direct mental perception.

THE HUMAN AURA AND MODERN SCIENCE.

LECTURE BY MRS. R. CHAMPION DE CRESPIGNY.

What the local newspaper Press described as an intensely interesting lecture was recently given by Mrs. Rose Ch. de Crespigny, at the Central Library Hall, Ipswich, at the invitation of the Ipswich Psychic Society.

At the outset the lecturer submitted that psychic claims as regards the human aura were confirmed both logically and experimentally by modern science. Many things not demonstrable by practical experiment may be postulated through logical deduction.

Perhaps the most telling point at this early stage of the argument was the scientific statement that *every chemical change must create an area of disturbance*. The speaker rehearsed in very light but informative style the present-day theory of matter, with its indescribable rapidity of electronic movement, as necessary to an understanding of the aura. Every particle of our bodies consists of moving electrons; every thought necessitates electronic movement in the brain-tissue; and, inferentially, a disturbance in the area of such movement.

The limitation of our physical senses as regards light renders us insensible to any colour below red, at the bottom, and above violet at the top of the spectrum, as well as blind to the finer waves of radiation that pass at a higher frequency. Within that limited range, however, we can recognise the differences in tint caused by chemical changes due to electronic movement. The simple experiment of throwing salt on a fire is an example of this. The obvious facts obtaining within the lower scale of vibrations that we can see should help us to understand and believe what happens within the scale an octave higher which we can not see. This consideration carries us out of physics into psychics. Colour, after all, is only an impression made within our physical range of vision, whereas clairvoyant vision responds to finer vibrations or shorter waves. Rays, not coloured, produce sensation by the reaction of the retina, otherwise there is not sensitivity to light.

To come more directly to the aura: the human organism, body and mind, is continually in a state of action and consequently of change. It is the sum total of the processes of assimilation and decomposition. According to Professor D'Orsay—thought generates heat. The importance of this admission is that it links thought with physical matter and physical law. *Thought, then, must cause chemical change with its inevitable area of disturbance*. The various moods and emotions of the mind act as stimuli and cause changes in the disturbed area, which to the natural or trained psychic observer appear as colours. The Kilner method of attuning the ordinary physical vision to recognise certain auras was once scoffed at. It is now, however, included in the physiological training of Swiss scientists, who find that all parts of the body give off emanations of varying degrees, according to health-conditions, visible as light and colour. These emanations are designated as "Anthropoflux R.", which sufficiently disguises the word "aura".

As, in physical conditions, chemical changes alter colours, so strong emotional impulses alter auric colour. The clairvoyant observer speaks of swirls, vortices, rapid movements and changes of these, in colour form. It is interesting to note that a perfectly calm and spiritually-poised temperament shows a pure white aura; loyalty and devotion predominating give a beautiful blue; the psychic temperament appears as violet; pure love as bright rose—with pink, denoting love of humanity or altruism; a golden hue indicates pure intellectuality; sea-green—sympathy and unselfishness; livid grey—fear and deceit; whilst a dull or dirty condition proclaims the low and degraded type of being; scarlet, flashing and darting, shows ebullition of primitive passions.

Many Biblical references were quoted by the lecturer, who urged her hearers so to purify and strengthen their temperaments and characters as to form for themselves a beautiful and everlasting garment of light and colour, by which in the After-life they shall know each other for what they really are. Every unworthy thought makes a stain. We are writing our own records. As Omar Khayyám puts it—

The moving finger writes and having writ
Moves on; nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it.

This, concluded the lecturer earnestly, is not mere poetical abstraction, but solid fact, logically confirmed by Science, as well as bearing the imprimatur of Holy Writ.

W. R. B.

THE INTERRUPTION OF DEATH.

Many cases have been recorded where the spirit of a person critically ill has been in the transition stage but has been willed back into the physical body by some dear one; so perhaps the following case may be of interest.

Some time ago my father, aged 73, was taken suddenly and seriously ill. Two doctors in attendance held out very little hope—in fact, on the day in question they gave up all expectation of his surviving another sunrise.

Towards the evening, and whilst only my mother and brother were in the room, my father suddenly and without warning sat bolt upright in bed, and exclaimed: "Good-bye, good-bye, I am going now, good-bye," at the same time holding out both his hands in front of him.

My mother, most naturally, became panic-stricken and gave way to a fit of weeping. My brother with a few words quietened her and told her to take one of my father's hands, he taking the other; my father in the meantime had lain down again; his eyes were closed, and his breathing practically nil. This went on for over an hour, they still retaining the hold on each hand.

After the time stated my father suddenly looked up and asked for a drink; this was given to him, and immediately after he went off into what my brother described as a natural sleep. He remained perfectly quiet and normal all the night, waking next morning appearing remarkably well considering what he had gone through during the previous few days; and to-day he is walking about as fit as any man of the same age.

I can only draw one conclusion, namely, that the spirit was in an advanced transitory stage due to the heart's weakness, but was held in restraint during that period by the magnetic waves from the coupled hands of my mother and brother, until the heart regained sufficient strength to hold its own.

In conclusion I may say that my brother, although no believer in the Spirit World, is intellectually convinced. He realises the enormous invisible Power surrounding us. The only comment he makes is that he knew that my father was not going, but can give no reason for saying so.

A. R. T.

MRS. ELLEN GREEN'S FUND.—Mr. E. Adams, 20, Kimberley Road, Penylan, Cardiff, writes to say that although only £100 has been asked for the response so far has been disappointing. The self-denying labours of Mrs. Green for over thirty years, both as a platform and private medium, call for a more adequate acknowledgment. Although illness and an accident have severely strained her resources, she is bravely endeavouring to carry on her work. Donations will be gratefully acknowledged by Mr. Adams at above address.

LETTER

THE

Sir,—I should almost overlook and American Pageant Play honour. I am excited in Spirit, which must have been of that character at the corner hall of the "Go strains of "Go in The Passion on man.

You kindly a few months gratification to of the French reception being Yours, etc.,

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Sir,—I have seance with during his v whilst Cong and we w Four plate glad to sa and myself the face of of the "ext much resem looks at the similarity. wife's spirit to come fro it seems th my late wil she was p photograph knew anyt graph is a powers.—

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LETTERS TO THE EDITOR.

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

THE JOAN OF ARC PAGEANT.

Sir,—I should so like your readers to know the almost overwhelming honour shown to the English and American audience at Nancy when witnessing the Pageant Play of Joan of Arc put on expressly in their honour. I am told that an Englishwoman, very interested in Spiritualism, was the prime mover in its production, which was nothing short of magnificent. She must have been intensely gratified to see the whole of that French audience rise to our National Anthem at the commencement at 9.30 a.m., and in the second half of the Play at 2.30 p.m. Never before had the strains of "God save our Gracious King" been heard in The Passion Theatre. The French absolutely rose *en masse*.

You kindly announced the production of the Play a few months ago, and I felt it would be an intense gratification to those interested in the drawing-together of the French and English nations to hear of such a reception being accorded to our National Anthem.—Yours, etc.,

A SPECTATOR.

AN INDIAN SPIRIT PHOTO.

Sir,—I had the pleasure of having a photographic seance with Mr. W. Hope, the well-known medium, during his visit to London for the International Spiritualist Congress. M. Jean Meyer arranged the sitting, and we went to the Stead Bureau for the purpose. Four plates were exposed in my presence, and I am glad to say that the one in which my present wife and myself are sitting contains the "extra", showing the face of my late wife, Subhadrabai. A comparison of the "extra" with an original photograph shows much resemblance between the two, and everyone who looks at the faces is well impressed by their striking similarity. It was my earnest desire to obtain my wife's spirit-photograph when I made up my mind to come from India for the Spiritualist Congress, and it seems the desire has been fulfilled by the efforts of my late wife. She has confirmed in her messages that she was present at the seance and tried to give the photograph. Neither Mr. Hope nor Mrs. Buxton knew anything about my late wife, and the photograph is a striking piece of evidence of their genuine powers.—Yours, etc.,

V. D. RISHI.

THE TRAVELS OF JESUS.

Sir,—With regard to the question as to whether Jesus the Christ travelled in Persia and India, I note the negative reply which is given in Miss Gibbes' letter in your issue of the 6th ult. It does not agree with what came through that fine medium, David Duguid, published more than fifty years ago in *Hafed, Prince of Persia*. Nor does it agree with the information I have myself received through a deep-trance medium—not automatic or inspirational writing—from spirits who are, quite evidently, in very advanced spheres. For, according to them, the Master most certainly did travel in Egypt, India and Persia to study, to realise and to learn how best to use His great powers. He was not content to rest satisfied with His preparation in the Spheres, but went through a great many tests and initiations that He might be absolutely sure that the earth could not touch Him.—Yours, etc.,

P. B. BEDDOW.

THE DANGERS OF "OCCULT DABBLING".

Sir,—All candid and honest people must admit that there is danger in dabbling with occult subjects, and as Sir Oliver Lodge so aptly says, it is not intended or safe for ordinary individuals. Now, as the great majority are *ordinary* and the well of occultism deep—apart from which many who venture there have nothing to draw with—can one wonder at disastrous results? "Fools rush in where angels fear to tread." Water untroubled by the angels of Light and Wisdom may prove to be poisonous.—Yours, etc.,

E. P. PRENTICE.

Sutton.

"THE SUPPLY OF SPIRITUALIST SPEAKERS."

Sir,—The information conveyed in Mr. Harold Carpenter's letter in LIGHT of October 20th is welcome reading, for the movement is badly in want of trained speakers, and no better schooling is to be obtained in this direction than that provided by Mr. Carpenter. But may I be permitted to express the hope that none of the ladies and gentlemen will ever lower their calling by expressing themselves antipathetically to those who are outside our movement? Dignity is sadly lacking at some Spiritualistic services, and the little asides and cheap "humour", combined with a nauseating egotism sometimes displayed by speakers, is offensive to a degree. Further, the assertion one has too frequently heard, that other congregations (never the Spiritualistic ones) merely attend their churches (and presumably synagogues and mosques) because it is "fashionable" is a piece of dogmatism that no one, even an illiterate Spiritualistic speaker, is justified in expressing. It is not only a presumption: it savours of self-righteousness, and I protest against this kind of "oratory". The types of men like Vale Owen, Harold Carpenter, Ernest Hunt, Drayton Thomas and Dr. Lamond are precious to our cause; alas, that they should be so few. My best wishes, therefore, go out to Mr. Carpenter's pupils, who, at least, have the quality of culture in their voluntary service.—Yours, etc.,

HENRY COLLETT.

West Kensington, W.14.

"THE PROS AND CONS OF REINCARNATION."

We hope to publish in our next issue a summary of the exceptionally interesting address delivered by MR. G. R. S. MEAD, M.A., on Thursday, 25th ult., to members and friends of the London Spiritualist Alliance.

ADMIRAL ARMSTRONG, who presided, referred to Mr. Mead as perhaps one of the greatest thinkers of the day, and an authority on gnosticism and mystical subjects. Mr. Mead was a seeker after truth, and brought out the truth of things without fear whenever he had found it.

Mr. Mead, in his address, described Reincarnation as one of the great doctrines of the world, and proceeded to trace its rise and course in the great religions and philosophies of the East and West.

An animated discussion followed, and a number of questions were answered. A cordial vote of thanks at the close of the address was moved by Captain Seton-Karr and carried with acclamation.

LIGHT.

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HYPNOTISM IN EVERYDAY LIFE.

When anæsthetics came into general use in surgery Hypnotism, by the aid of which some medical experimenters had successfully performed operations, seemed to fall into the background. It was, thereafter, used by medical men mainly in connection with mental treatment, as in the case of "suggestion", and although Hypnotism in this form has not so far figured very largely in medical practice, it still has a firm hold.

It is only of late years that serious students of the subject have begun to realise how large a part in everyday life is played by Hypnotism in one of its forms. It is now generally understood that the hypnotic power of mind over mind is a great part of the secret of successful leadership, especially where it is a case of the leader imposing his will on his followers. We know it also as a very active power in commerce, as, for instance, in successful salesmanship. It has been well said, too, that Hypnotism is the secret of all magic, using the word "magic" in its occult sense, as a secret power used for good or evil ends.

The casual observer is rather apt to suppose that Hypnotism is simply a process whereby one person puts another to "sleep", in which condition the subject of the experiment will carry out the orders of the operator. We are now beginning to see that this is simply an intensification of the power ordinarily at work. Of course, it is only in these intense forms that what are regarded as the marvels of Hypnotism are displayed. The results of Hypnotism are then gazed at with wonder, while its ordinary everyday manifestations usually pass without notice. The public reads, with surprise, cases in which some intelligent business man is "taken in" by the "confidence" trickster, and swindled out of his money, apparently with his eyes open. When we come to analyse some of these cases we see that the swindler has somehow contrived to master the secret of dominating the minds of his victims, and, without resorting to the regular method of the hypnotist, has yet contrived to bring them under his control very much in the same way as the snake is said to fascinate the bird.

In regular hypnotic experiments the hypnotist seeks to induce an intense concentration of mind in the person to be hypnotised. This is sometimes done by making the subject gaze at some bright object. But it would appear that the "hypnotist" in ordinary life adopts a rather similar procedure while working along quite another line. His endeavour is to get the subjects of his scheming—which may or may not be criminal—to concentrate their minds on some desired end, as, for instance, the acquisition of money or

power. It is wonderful what an effect can be produced on the minds of people of the "get-rich-quick" variety when some dazzling prize is dangled before their eyes by an astute sharper. The trickster may not know anything of Hypnotism in the scientific sense, but his experience of life has taught him that a certain method produces certain results. He must in some way engage the attention and then influence the minds of his victims. This is probably the secret in those cases of the "confidence trick" in which men esteemed to be ordinarily sensible and alert fall victims to cunning rogues. They have been temporarily hypnotised (sometimes with alcoholic assistance, but not always).

Let us take a commoner example and consider the case of shoppers who are persuaded by astute shop assistants to buy goods not really necessary. Usually the guileless victims do not realise this until some time later when the effect of the salesman's influence has passed and they view their purchases with an unclouded judgment. We would not call this—the world being what it is—an illegitimate exercise of mental power. Those who suffer in pocket by commercial sharpness are gaining necessary lessons of experience.

These, of course, are only byways of the subject, but in its general aspects Hypnotism opens up a wide field for study and investigation. To us its most promising aspect is in the direction of healing.

Naturally Hypnotism has its dangers; it can be misused, like everything else. On the nature of its perils, however, the authorities differ considerably. Thus it has often been stated that a hypnotised subject will only respond to suggestions which do not offend his moral sense. It is said, for instance, that a hypnotised person when told to do a criminal action might carry out an imitation of it, as, for instance, in "stabbing" another person harmlessly with a paper-knife instead of a real knife, but would on *no account* carry matters to extremes. This, however, has sometimes been denied. Our own tentative conclusion is that a criminally-disposed hypnotist might, with a subject whose moral nature was weak, succeed in carrying out some evil purpose. But this might be equally the case where no regular form of Hypnotism was used, i.e., if the power at work was simply the influence of the strong mind over the weaker one. Our criminal courts are full of such cases. We read that some pliable person was led into evil courses by the influence of a bad companion. This is *not called* Hypnotism, although, as we have suggested, it really comes in essence under that description, for, in spite of the fact that there may have been no exercise of hypnotic power, as popularly understood, yet the victim has in some way been "put to sleep"; that is to say, his normal mental activity has been rendered dormant and his judgment thereby overpowered. The methods adopted might take the form of suave persuasion or strong coercion; both methods are known to the scientific hypnotist. Yet, even so, it seems clear enough that while any one of us might be subjugated bodily by superior strength, our minds remain our own, unless of our own will we completely surrender them.

Finally, we may remember that Hypnotism, considered as a kind of sleep, may take high forms as well as low ones. Here considerations of the subconscious *side* come in. We can observe it in the case of the *genius* whose mind in a quiescent condition receives *high* inspirations; in the case of the medium who in *some* form of trance, not always clearly evident, is made the channel of communications from people in the Unseen World; or in the case of the dreamer who, during those hypnotic states which visit some persons in ordinary sleep, sees visions and receives premonitions which in some instances are recalled on waking.

It is a subject upon which volumes could be, and indeed have been, written. But there is an immense amount of knowledge yet to be gained, and the most fruitful way is by the road of observation and experiment rather than by theory and speculation which, as in the case of Spiritualism, result in so much that is merely fanciful and misleading.

SIDELIGHTS.

In *Nature* of October 20th appears a letter from Dr. R. J. Tillyard (dated from San Francisco), in which he replies to the objections (contained in an editorial) to his report on the "Margery" phenomena. He claims that his purpose in the report was to show men of science that supernormal phenomena do actually occur and ought, therefore, to be studied by them. Answering a criticism regarding the inadequacy and oddity of the tests, he claims that these were not inadequate, although they might appear so, owing to the pruning and shortening which his report underwent before publication, and he adds that it was not the "oddity" which should surprise the critic but the evenness of the results. An editorial footnote to this letter explains the necessity for abbreviating Dr. Tillyard's report—namely, considerations of space—and does not admit that his letter adds any cogency to his original report. The main objection taken seems to be that the observers are "never the experimenters in these cases"; they are "the obedient servants" of the medium's guides or "controls" who "direct their actions, their tests and their general behaviour".

* * * * *

Miss Nell St. John Montague, writing in *The People* of October 21st, tells of a vision she once saw while reading the crystal for Lieutenant R. Kingscote, R.N. She saw the officer holding a revolver to his head; beside him stood a woman whom she recognised as—herself; then came a puff of smoke, and Miss Montague was impressed with the idea that the man holding the revolver was merely pretending to shoot himself, but that the weapon would go off accidentally. Many months later they remembered the vision, when she and Lieut. Kingscote appeared in some amateur theatricals in Queenstown, in the course of which a pistol, used in the play, was found to be loaded with ball cartridges instead of blank; as a consequence, Lieut. Kingscote, who played the role of a suicide, almost took his own life in real earnest, but fortunately the bullet missed his brain by a few inches.

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The same journal, *The People*, reports the case of a haunted house at Brighton, said to be the scene of a double tragedy, since when it had been the centre of unpleasant manifestations. The owners, two business men, called in a Spiritualist, who described the tragedy, and said that the haunting spirits could only be set at rest by confession, and the exorcism of a priest. "A Roman Catholic priest paid several visits to the house and told the owners that he had called upon the spirits to make ample confession and had set their souls at rest. But the house, he said, was still filled with an unclean and evil presence, and he asked them to accompany him to it. . . . In the bedroom the priest, who wore cassock and surplice, drew a circular chalk-mark on the floor." Says one of the owners: "Then he filled a censer with incense, and, lighting it, gave it me to hold. He told me to swing the censer round the chalk-mark, and on no account to step outside the line he had drawn. . . . Then, while I swung the censer round the line the priest began to read in Latin. At first nothing happened. Then the air seemed to swirl round. At first it was a light breeze. Then it grew to a rushing gale. All around us came moans and shrieks too terrible to describe. The sounds grew in volume and then gradually died away. Shutting the book from which he had been reading, the priest said that the house had been purified and rid of a terrible menace."

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The story of an alleged "ghost train" comes from Colombo, Ceylon, and concerns a portion of the railway track at Kalutara, which was the scene of a recent disaster in which twenty-eight persons lost their lives. Three constables on patrol duty heard cries of distress

coming from the line at night; by the light of their lanterns they saw five or six people sitting on the rails, but on rushing to the spot, they found these figures had completely disappeared. The mysterious whistle of a train is reported, and showers of sand and stones are said to have been hurled against the guard's van of a goods train while passing over the scene of the tragedy. Another story, says the *Evening News* of October 22nd, tells of a porter who was walking along the track between Kalutara and Katukurunda stations, when stones were thrown at him by an unseen assailant, and he ran to his destination, arriving in an exhausted condition. There is also the report of a constable who was almost throttled by invisible hands, near the uncanny spot, and various other strange happenings are alleged to be occurring in the vicinity.

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In the course of a long article in *The Referee* of October 21st, entitled "Common Sense about Telepathy", Mr. Michael Temple remarks: "It begins to look as if this telepathy which seemed to be our foe was going to turn out to be a friend ready to forge for us a very useful weapon for the attack. It is of the essence of the Materialist's case that there can be no spirit because spirit without body could not function and he makes the large assumption in addition that there is no body except the one to which he is accustomed and which is perceptible to our very limited human senses. But in telepathy we actually have spirit or mind functioning, fitfully, it may be, but still quite adequately, without the use of any of those material means which he demands as necessary. If telepathy be a fact—and few people doubt that now—a great deal of the ground is cut away from under his feet."

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Flying missiles are also features in a Derbyshire case, reported in the *Sunday Chronicle* of October 21st, in which a hundred-years'-old chimney, in course of demolition, is said to be the scene of weird manifestations that have so scared the workmen engaged on the structure that they left work in a body. The chimney in question, that of an old mill in Siddals Road, Derby, was condemned as unsafe, but owing to surrounding buildings it could not be "thrown" in the ordinary way, so workmen were engaged to demolish it brick by brick. Those inside the structure were struck with flying bricks that came hurtling out of nowhere; some narrow escapes were experienced; tools mysteriously disappeared, and finally the men left work. Then a brave volunteer, Mr. William Brown, undertook the job alone. While on top of the chimney one night he heard mysterious chucklings, and his ladder fell to the bottom, leaving him stranded. It took him four hours to knock enough bricks away to enable him to make a stairway to safety; all the while he worked "a queer sighing noise" was heard—and he declined to work on the chimney at night-time after that.

THE LATE MRS. ALICE JAMRACH.

We referred briefly in our issue of the 20th ult. to the decease of Mrs. Jamrach. She was well known as a public medium of fine gifts, and an ardent worker in the Spiritualist Movement. For some time she had suffered from chest trouble, which gradually became worse, and she passed away on the 12th ult., in her sleep, being in her fifty-ninth year. She was a woman of cheerful presence and great devotion to her work, and her passing occasions deep and widespread sorrow. A great number of people attended the interment, which took place at Woodgrange Park Cemetery on the 16th ult. The service was conducted by Mr. Whitmarsh, and the floral offerings were very numerous.

Mr. Jamrach and his son wish to express their gratitude for the many letters of sympathy which they have received.

THE POET-MYSTIC BLAKE.

BY W. BUIST PICKEN.

Books and articles about William Blake increase not only in number but in variety and depth of interest. A week or two ago the *Sunday Times* reviewed three new books on Blake, and the reviewer remarked: "Even to-day, when nobody worth listening to is likely to try to deny or belittle Blake's genius, he is but half comprehended by the majority of even his most enthusiastic admirers." One of the latest expositors of the poet-mystic is John Henry Clarke, M.D., of whose book, *William Blake and the Lord's Prayer*, a reviewer in the *Daily Chronicle* said that the author had focussed Blake's message to all generations. Another writer declared that after reading the book, Blake was for the first time intelligible to him. Following this work Dr. Clarke has published in pamphlet form an address, *From Copernicus to William Blake*, delivered by him at the Old Town Hall, Woolwich, on the centenary occasion of an exhibition there of Blake's works.

Instead of contributing another review on the subject, it will be better here to present a small selection of representative passages from the book and pamphlet just referred to. In the preface to the former, writing of "the revolt against the material diet on which our minds are banquetting", as incapable of satisfying the soul, the author penetratively says:—

The essence of the Revolt means this, that although we are all more or less wedded to our own conceptions of eternal truth, and mistake our conceptions for truth itself, yet the discovery of our error is awakening our minds to rebel against the obsession. Our conceptions of truth are much dearer to our temporal egos than are the truths themselves, and anything which militates, or appears to militate, against our finite conceptions, we resent as personal injuries. And the Revolt against this cardinal error is the one thing that Blake is arousing in every line he writes and every stroke of his pencil and graver and brush.

Here is a note in practical psychology, pointing to what is known in Harmonial psychology as the "psychological state" while dealing with "the subconscious" in a general way:—

It is possible to hold a number of mutually contradictory "beliefs" without our noticing the fact. The organism popularly known as the subconscious, or the subliminal self—the one which transmutes the bread we eat into blood and bone without our knowing it—is also capable of doing many other things quite regardless of what the logical faculty may approve. Thus it comes about that the interior faculties of man may attain to substantial truth, whilst correct logic based on faulty or imperfect data may lead only to error.

After this manner the "blight of puritanism" is treated:—

The essence of puritanism is that it is a religion of self-righteousness as is Judaism. And puritanism is not confined to any Church. Rome no less than Geneva has produced examples in abundance of votaries at the shrine of Sinai, which demands that humanity shall be ordered by some external God to obey certain laws and be schooled into obedience by them. Only by so doing can the crown of self-righteousness be obtained.

Concerning the Jews, about whom Dr. Clarke has many sharply-pointed (and perhaps surprising) observations, we read:—

The adoption by Christians of the Jews' God for their own deity has led to most of the trouble

which confronts the Churches and sects to-day. An extra-cosmic deity with a limited personality, who can be angry and jealous, and can be placated like any Caesar, is the god the Jews have planted on the Christian world.

The fundamental difference between the Jew and the Christian is shown in nothing more clearly than in the way in which they severally treat their sacred books. The Christian believes the written word of his Scriptures to contain the only method by which the soul of the individual can be saved from destruction. It is, therefore, natural for him to do his best to spread the Book, through which he believes he has found nourishment for his soul, throughout the world in all the languages man speaks.

The Jews' method is the opposite of all this. The Talmud is not to be found on the bookstalls. There is no society formed by Jews to provide the world with it gratis, or translate it into all the tongues. If this were done it is safe to say the world would soon make an end of the Jewish "religion".

The pamphlet, *From Copernicus to William Blake*, strikingly glimpses "the constellations of Blake's universe". It was in the year 1611 that Galileo made the notable declaration: "The literal understanding of the utterances of Scripture in regard to physical phenomena leads to absurdities." And now our author writes:—

As Copernicus achieved a vision of the heavens which made all former visions obsolete for those whose minds were capable of entering into his view, so the visions of Blake have erased from the mental picture of the universe of all those whose mental sight is capable of following him, the imperfect pictures which had formerly been theirs.

As Blake says: The man who never alters his opinions is like standing water and breeds reptiles of the mind. . . . Whether we realize it or not, every human being is a universe in little . . . but not every human being knows where the true centre of his universe lies. . . . We all have in our make-up Heaven, Earth, and Hell, and—though some may be shocked at the statement—all three have their uses.

Having without preamble bunched together those few small quotations from Dr. Clarke's latest contribution to the ever-increasing Blake literature, there is here space left for one more excerpt:—

As we all in our bodily life live in the sun—for the body of the sun fills the entire solar system, and is not confined to the glowing centre which we see in the sky—as we draw from it every power, as we cannot take a step or draw a breath without it, and as it lives in us, incarnated in our flesh and bones; so, in our spiritual and soul life, we live in the Spiritual Sun, draw from it our life, feed on it, drink of it, and cannot think a thought or feel an emotion without it.

THE CREDULITY OF SCEPTICISM.

There is a credulity of scepticism as well as a credulity of faith. The other day I came across a passage in the work of Mr. Bertrand Russell, in which he expresses his absolute conviction "that man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms." As an assertion it is a trifle cock-sure, but philosophers are rather apt to be like that, and we will not quarrel with him on that account. But can you, by any stretch of imagination, conceive of an "accidental collocation of atoms" reasoning about itself in that way?—MR. MICHAEL TEMPLE in *The Referee*.

THE SILENT FELLOWSHIP.

AN INSPIRING WIRELESS MESSAGE.

Mrs. E. Toye Warner Staples, F.R.A.S., of Clifton, Bristol, writes:—

Under the title of *Healing Wings*, the popular Director of the Cardiff Broadcasting Station has published a collection of his Sunday evening Talks to The Silent Fellowship. The latter now includes thousands of listeners in all parts of the British Isles and even the Continent. The comfort that has been given to sufferers both in body and mind has been incalculable, and I know listeners who would rather miss any other item on the B.B.C. programme than these quiet Talks—indeed, after having been abroad for two years and therefore having to do without them, I can speak from experience of their value.

As a Spiritualist, I was naturally very interested in the Talk given at the same time as the great newspaper controversy on "Where are the Dead?"

It is now published in Ch. V, Part III, of this book, under the title of "Shade of His Hand", and I quote freely from it to give an idea of the style of the whole work. Mr. E. R. Appleton advises mourners thus:—

Do you think that your loved ones are in a cemetery where their mortal remains were laid to rest? Do you think of those you have loved and lost as lying cold and still—as sleeping the sleep that knows no waking? To do so is to ignore them, to cut the bonds of affection which death itself cannot break. Think of them as well, strong, happy. Think of them as near to the Founder of light, dwelling in the land of far distances (p. 105).

Then he tells us that there are still people who "confuse the mortal envelope with the immortal spirit; we find loving people whose thoughts turn to the graveyard and the tomb when they recall their loved ones".

He uses the analogy of Broadcasting to illustrate his point:

I am speaking to-night to many whom I do not know, whom I have never seen; broadcasting is a one-way traffic system; you may utter words of praise or blame, but I do not know. Yet I know that all who are members of this Fellowship are listening unless absolutely prevented. So, when we send messages, thoughts of love to our dear ones whom we no longer see, we must not hinder our thoughts because we get no reply. If we believe *where* we love, and if we send messages of love and communion there, we do not need to bother about the direction. The message gets there.

He maintains that there is "a base, hypnotic power in the word 'dead'; let us keep it to its proper use"; that is, as applying to those unawakened spiritually. If the discarnate thus gain by our messages "we at times gain by theirs; but their broadcasting is of another kind from ours". He believes that they often reach us through the message of a book, a sunset, or a dream, and that the one who loves us seizes upon "whatever poor materials may be available" to get the message through to us. So he concludes with the prayer of the Christ: "Father, that which Thou hast given Me, I will that, *where* I am, they also may be with Me." So that is the answer to our question, "Where?"

The little book is full of arresting thoughts. It can be obtained from the Cardiff Broadcasting Station, 39, Park Place, and is published by A. R. Mowbray & Co., London, 28, Margaret Street, Oxford Circus, W. 1.

A NEW ZEALAND TRUMPET MEDIUM.

MR. H. DENNIS BRADLEY has forwarded to us a letter received from a Christchurch (New Zealand) correspondent, MR. HORACE M. CRANE, who describes in enthusiastic terms a remarkable medium now practising in that city. The names of some twenty sitters ("hard-headed business men and women") are given as being willing to confirm the report of Mr. Crane, who says that the addresses of these witnesses will be given to Mr. Bradley if desired.

Mr. Bradley has written asking for some further details. In the meantime it may be of interest to our readers to peruse a portion of Mr. Crane's letter, which we give below.

"We have in this city a very wonderful trumpet medium, Mr. Lancelot Brice, who holds public circles each Wednesday at 8 p.m. To these seances I have been going regularly, and have kept a record of some of the phenomena. Mr. Brice is quite a young man, and I consider him the best trumpet medium in the world—'an exaggerated claim' I hear you say. Not so.

"As many as twenty-four sitters comprise the circle, and last week thirty-seven spirit voices manifested, speaking German, Chinese, Russian, Indian, Dutch, French, broad Scotch, American, Irish; all understood, and mental proof given to sitters. At the same time messages are found on slates left on the floor; and we have wonderful spiritual healing at the circle. I can vouch for my youngest son (whose name, by the way, is Denis). He is but three years of age. Had rheumatic fever; affected heart seriously; earth doctor gave little hope. Dr. Forbes Winslow, an English specialist in spirit life, promised he would treat the boy. Stayed all night. Next morning boy completely cured! This is only one case of many. My wife and I have developed mediumship; I do automatic writing and have been given absolute proof that it is not subconscious."

The writer goes on to describe an experience of August 21st last, when messages from communicators giving the names of "Emanuel", "Dr. Ranson", "Grey Feather", "Joey" and "Bloomfield" were received through his own hand. Emanuel spoke at a trumpet seance next evening, the medium being fully conscious at the time and joining in the conversation. Other voices that spoke gave the names of Warren Clark, Kokum, and Dr. Barnet. Mr. Crane continues:

"We live in far-away New Zealand, but are rich in mediums of every description. We even get the voice and flowers in full electric light. On two occasions violets came through the ceiling and absolutely covered the floor, in full electric light.

"When the piano is played voices can be heard singing with it, also instrumental astral music (all in the light). The movement here is spreading like fire. We are doing away with that bugbear of the sceptic, the darkness. Danger looms ahead. Many are using this power for material ends. We were told: 'Make use of this power now while it is allowed, as one day it may be withdrawn.'"

MARYLEBONE SPIRITUALIST ASSOCIATION.

ALBERT HALL ARMISTICE SERVICE.

On Armistice Day, Sunday, November 11th, at 10.45 a.m., a Spiritualist Service of Remembrance will be held in the Royal Albert Hall. Short speeches by eminent Spiritualists. Thousands of seats free. Collection to defray expenses. Reserved seats, 5s., 2s. 6d., 1s., from Royal Albert Hall Box Office. (See advt.)

RAY'S AND REFLECTIONS.

A Shakespearean farewell to Sir Arthur Conan Doyle on his departure for South Africa:

God's benison go with you and with those
That would make good of bad and friends of foes.
(*Macbeth*, ii. 4.)

* * * * *

A short time ago the newspapers gave an account of a youth of unbalanced mind who, after "dabbling in Spiritualism", committed suicide. This gave occasion to the multitudinous and omnipresent Ass, in the Press and elsewhere, to call attention to the pernicious nature of Spiritualism as a kind of general incentive to suicide. But a few days later another young man also took his own life, and from the evidence it appeared that he was given to thinking very deeply on religious questions and was a member of the Salvation Army. This time the Ass was strangely silent, and I heard no moral reflections on such dangers as may attach to religion or Salvationism. I was going to say this was very strange, but it is not so; it is simply part of the ordinary behaviour of the Ass.

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In this matter it is very necessary to preserve the sense of proportion. It would be absurd to deny that Spiritualism has its dangers. It is by no means "fool proof". It holds perils for those who "dabble" in it, and may harm the unbalanced mind. But equally it is dangerous for a person with weak sight or disordered nerves to walk alone across a crowded London street (especially in these days!) or for a man with a weak heart to indulge in mountaineering. Good sense in these matters is better than panic-stricken alarms. It has been said that Spiritualism is best when accompanied by the religious sense. That is so, but even religion has its dangers. We hear occasionally of religious mania, as a precursor of lunacy and suicide.

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One of the sectarian bodies which opposed the services held by Mrs. Aimée McPherson, the American religious revivalist, at the Albert Hall, issued a tract against her. I was amused to observe that one of the arguments in it was based on St. Paul's well-known anti-feminist views as set forth in his Epistles. Women were not to "teach": they were to "learn in silence with all subjection", since "it is a shame for women to speak in the church". I wondered how Mrs. McPherson, who appeared to take everything in the Bible literally, would have met these apostolic rules against women-preachers. Possibly she would have said, like the old lady in the story, "That is where I disagree with St. Paul", which, although it shocked her parson, was very good common sense, especially if it referred to his Oriental ideas concerning the inferiority of women.

* * * * *

When they proclaim a new truth, brand it as fanciful trash;
Say they are rolling in wealth, and are only intent on cash.
That will infallibly bring the envious souls to your aid,
And rouse the sneers of the sordid whose only religion is trade.
If that should fail, as it may, for in this world nothing is sure,
Go on the opposite tack and twit them with being poor.
Do not deny their facts, but state them in ugly disguise,
For the half-truth is much more effective in fighting the Truth than are lies.

D. G.

SPIRITUALIST COMMUNITY SERVICES.

Miss Geraldine Cummins, speaking at Grotrian Hall on Sunday morning last, on the Scripts of Cleophas, said that the Scripts comprised two million words and are considered by scholars and experts of first-century history to be an historical reproduction of early Christian times. Miss Cummins then gave some interesting particulars of the manner and mode by which these scripts were produced. "The views expressed are mostly utterly at variance with my own opinions," said Miss Cummins. In concluding a most interesting address Miss Cummins said: "Sceptics sometimes ask: Why, if these scripts are written by a discarnate entity of the first century, should not the language of the period be used, and not English? The answer to that is that these communications are given in a language of thought, not words. The subconscious mind thinks in images or pictures, a code of imagery of a universal character and interpreted by the psychic's brain through words which are stored there. The beliefs affirmed by this entity who calls himself 'Cleophas' are distinctly in accord with the teachings of Spiritualism, for he distinctly affirms: (1) an absolute belief in survival; (2) a clear belief in spirit guidance; (3) not only did the Apostles understand, and were cognisant of, the doctrines and phenomena of Spiritualism but they distinctly evoked spirit aid and for a specific purpose, and also practised and taught Spiritualism in its highest and purest form."

M. J. C.

NOTES ON NEW BOOKS.

"The Imitation of Jesus Christ." By Claire Galichon (International Federation of Spiritualists). (L. N. Fowler & Co. 1s.)

This little book is a translation from the French by a scholar of Lady Margaret Hall, Oxford. It is given in the form of a conversation between "The Disciple" and "The Master", and is of a devotional Christian character. The Master answers questions put by the Disciple on various points relating to the faith and practice of the Christian church. Some of the answers read here and there a little like essays, and there is a curious or rather incongruous mixture of the quaint style of antiquity and very modern phrases and allusions. It will doubtless be of interest and value to many devout people who are seeking more up-to-date, at the same time, more spiritual, views on some of the problems in the ancient faith and teaching as revealed by the light of to-day.

EUGENIUS.

"Snowflakes and Silver Feathers." By "D." (The C. W. Daniel Co. 3s. 6d. net).

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W. B. P.

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E. M. GORDON (Hastings).—We suggest that you put your query to the author of the book in question; he would be far better able to reply than ourselves.

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Tuesday, November 6th, at 4 p.m. ... MRS. CAMPBELL
Friday, November 9th, at 8 p.m. ... MRS. CANNOCK
NOTE.—The College has occasional accommodation for Students or
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VOL. VII, No. 3 October, 1928.

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Wednesday, November 7th, 7.30 p.m. (Clairvoyance),
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Sunday, November 4th, 6.30 p.m. ... MR. F. W. FORD
"How to keep Armistice Day."

Wednesday, November 7th, 7.30 p.m. ... MRS. FLORENCE ARNOLD
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Sunday, November 4th, 11 a.m. Mrs. Williams. Thursday, November
8th, Mrs. Ethel Thompson, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 4th, 11, open circle,
2.45, Lyceum; 6.30, Mrs. Anne Patterson. November 7th, 8, Mrs. F.
Tyler.

Camberwell.—The Central Hall, High Street.—November 4th, 11, ser-
vice; 6.30, Mrs. Annie Boddington. Wednesday, 7.30, public circle at
55, Station Road.

Peckham.—Lausanne Road.—November 4th, 7, Mrs. E. Edey. Thurs-
day, 8.15, Mr. T. W. Ella.

Richmond Spiritualist Church, Ormond Road.—November 4th, 7.30,
Mrs. G. Cooke, address and clairvoyance. November 7th, 7.30, Miss
Moore, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—November 4th, 3,
Lyceum; 6.30, Mrs. Blanche Petz, address.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—November
4th, 11.30, circle; 3, Lyceum; 7, Alderman Davis. Thursday, 8, Mr. H.
Boddington.

Kentish Town.—Foresters' Hall, 5, Highgate Road.—Sunday, Novem-
ber 4th, 7, The Duchess of Hamilton and Miss Lind-af-Hageby.

Highgate.—"Thirteen", Mortimer Terrace (Wesleyan Place), Highgate
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Monday, November 5th, at 3, Psychometry ... MRS. A. JOHNSON
Tuesday, November 6th, at 7.30, Clairvoyance ... MRS. A. BRITTAIN
Thursday, November 8th, at 7.30, Clairvoyance ... MRS. F. KINGSTONE

GROUP SEANCES.

Monday, November 5th, at 7.30 ... MISS L. THOMAS
Wednesday, November 7th, at 3 ... MRS. A. JOHNSON

PRIVATE SITTINGS.

Daily ... MRS. ESTELLE ROBERTS, MRS. ANNIE JOHNSON
Mondays and Fridays ... MRS. CANNOCK
Tuesdays ... MR. GLOVER BOTHAM
Wednesdays ... MRS. BARKEL

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Wednesdays, at 6.30, Leader ... MRS. ESTELLE ROBERTS
Wednesdays, at 7.30, Leader ... MRS. KINGSLEY
Fridays, at 7.30, Leader ... MRS. KINGSTONE

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6.30 p.m.—Speaker, Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Kingstone.

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