

# Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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London, for in a small community there is usually a spirit of intolerance, a petty persecution, resulting from a narrow religious outlook. We learn that Mr. Nation's father was the publisher of a newspaper, and that his son, early trained in the business, which included printing, started his little journal twenty-six years ago and, with the aid of his wife set the type, edited the paper and carried out the whole work of publishing it—a fine example of that self-help which is not unknown in Spiritualism. His health remained perfect until almost the end of his long life. That life was one of loyal endurance and willing service—a splendid record. We salute his memory, knowing that he will have entered into a great reward as one who has fought the good fight and finished his course, so far at least as earth is concerned.

\* \* \*

WE have read many tributes to Sir Arthur Conan Doyle as a man and a leader of men. From personal knowledge we felt that words were inadequate to convey his astonishing kindness of heart, his thoughtfulness for others, and his heroic self-sacrifice. His public life and his private life were of an extraordinary consistency. It is for the future to assess his value to the spiritualistic movement—we are too near justly to appreciate the man and all he did. His chief contribution to Spiritualism was a vital radiation—he gave it life and inspiration. For the time the intellectual side of the matter fell into the background, and indeed it was tending to become rather dry and lethargic. It needed, even if it did not quite appreciate, the warm human impulse with which Conan Doyle infused the whole subject. We have long regarded Spiritualism as a composition of forces often at variance with each other, but gradually working towards a condition of unity. The "clash of competitive selves" seemed to be part of the process, so we did not despair over the many personal antagonisms which appeared to obstruct the progress of the great Idea, but which doubtless served a purpose in the economy of life. We try in these matters to look beyond the usual "lines and limits" of individual groups, and to recognize that we are under wiser direction than we know. Conan Doyle's work was undoubtedly part of a great Plan. He felt and knew this, being "obedient to the heavenly vision." If we were all as obedient, the way of the movement, and indeed of life at large, would be easier.

## NOTES BY THE WAY

FOR many years we have been receiving a little monthly periodical, *The Message of Life*, the organ of Spiritualism in New Zealand. Its title page is embellished with an illustration taken from the old *Medium and Daybreak*, a London journal which, under the editorship of Mr. James Crandon, ceased publication many years ago, after a long struggle. It was well known to the spiritualists of fifty or forty years ago. The illustration represented an old sage, with a young woman, presumably his daughter, beside him, looking at a group of spirits, robed and radiant, with the rising sun in the background, a picture of dignity and significance. Its appearance every month in the New Zealand journal seemed like an echo from the past. *The Message of Life* was edited by Mr. William Charles Nation, from whom we occasionally received letters. Mr. Nation, we learn, has now passed the higher life. He died on May 29th last, in his eighty-first year, another of our grand old men. He was Australian born, coming into the world in 1840, at Inverney, N.S.W., and removing to New Zealand at the age of 17. There, as a champion of Spiritualism, he suffered for his faith. Religious bigotry was strong, and his family underwent a bitter ordeal. Probably it was harder to bear than in our crowded civilisation in

THE life of Jesus, however it may be regarded, is one which has a perennial interest for most of us. But I have rarely seen His method as a teacher so concisely summed up as in a remark by a Canon who said, "He founded a religion not by imposing dogmas, but by making friends."

LUCIUS.

## MATERIALISATIONS IN NEW ZEALAND

MR. E. H. SACHE, of Auckland, New Zealand, whose reports of the materialisation phenomena of Mrs. Lily Hope were published, in abridged form, in *LIGHT* during November and December, 1929, has now sent further notes of this lady's mediumship, from which the following extracts are taken. These later sittings took place in Mr. Saché's home during the month of April, 1930.

*Sunday, April 6th, 1930.*

Sitters present: Mr. and Mrs. E. H. Saché, Mrs. Melville, Mr. F. Leahy, Mr. A. M. Spencer, David Saché.

"Medium went under control in about ten minutes and a figure materialised between the luminous screens about eight feet away from the cabinet. 'Sunrise' [a frequent spirit visitor at the Hope seances] had kept her promise; she stood under her painting.\* Her face was closely examined by all the sitters—full face, profile, at any angle desired. She helped in every way possible. She also spoke freely in her quaint broken English.

"I asked the sitters if they were satisfied and were prepared to attest the painting they had viewed was of 'Sunrise'; they replied that they had no doubt whatever.

"Before leaving, 'Sunrise,' as usual, kissed my wife and myself and then bent down to kiss David. I may mention that David and 'Sunrise' are very good friends and do not stand on ceremony with each other.

[The next materialisation was to a woman who had a long whispered conversation with Mr. Leahy as to which no record is given].

"Third materialisation: My first wife Daisy. She has prospered remarkably both in voice and materialisation [power] since her first attempt a year ago. She spoke clearly and told that her mother was with her.

"I asked if she could tell me something of the conditions which she was living in. She replied, 'It is too difficult for me, I will ask my teachers.'

"I asked, 'Are your shoulders fully materialised?' She replied, 'Yes.' I placed my hands on them and on the back of her neck. I concluded that the upper part of her body was the only part materialised.

"Mr. Leahy asked her why messages were so difficult to get through, but she could not explain. 'Sister Monica' then materialised and said she had heard our question, and gave Mr. Leahy a short explanation but it did not cover the ground I wanted.

[The next materialisation was stated to be that of Mrs. Saché's mother. She gave messages to be conveyed to her son in England].

"The trumpets now came into use. Two of them whirled round the room and tapped on the twelve-foot-high ceiling. (Both were luminous and their movements could be followed). One stopped before Mr. Spencer. A voice, stated to be that of his brother Aubrey who was killed in England last November, spoke to him for a few minutes.

"Mrs. Melville then felt a hand grip hers, which was resting on the arm of her chair. Her notes are as follows: 'I asked, 'Is that you D.?' [Her brother]. He replied, 'Yes,' adding that it was he who had been whistling most of the evening in time with the gramophone records. Then Ted [another brother] spoke to me.'

\*An oil painting made by Mr. H. Scott of Nelson, N.Z., and representing "Sunrise," one of Mrs. Hope's spirit controls. It is stated to be an excellent picture.

"The trumpet then went over to David and a child's voice, which we recognised as that of B.W., spoke to him and talked about his pony which he used to ride; also that he had not seen his mother yet but his grandmother, Lady W., was with him and would like to speak to us.

"A voice then came through the trumpet. I asked 'Are you Lady W.?' She replied, 'I am Theresa W. [This communicator went on to speak of her husband, who was ill]. 'Sunrise' next spoke, saying to Mr. Leahy that a figure was standing near her but could not manifest. The name appeared to be 'Purdon' and after some discussion it seemed that the name 'Spurgeon' was intended.

"Sunrise then said if we would put her portrait (a copy of the painting) on the floor with a pencil she would sign it. Mr. Spencer asked her what her sign was, but in her usual cheeky manner she replied, 'If I tell you, you will know as much as I do.' Her instructions were carried out and her sign obtained on the front of one photo and on the back of another. It was a pencil sketch of a rising sun peering above the horizon. In addition, in the opposite corner, was a sketch of a daisy, which we were told my late wife had put there."

The sitting then closed.

*Monday, April 7th, 1930.*

Sitters present: Mr. and Mrs. E. H. Saché, Mrs. Melville, Mr. Leahy.

"Sitting opened as usual. 'Sunrise' talked about the signs she had placed on the two portraits—David's and mine. I asked her if she would sign another one on the front for me so that I could see it when framed. This she agreed to do.

"The picture was signed exactly as the previous ones including the daisy in the opposite corner, but with the addition of what I took to be a swarm of bees flying from the flower; there were eleven of them. I asked 'Sunrise' what it meant. She replied, 'They are birds carrying Daisy's message to you.' Upon examining them with a magnifier I saw that they were minute sketches of birds.

[A face next materialised and a short conversation of a private nature took place].

"The next visitor was a lady who asked in a very clear voice, 'Where is my brother? I do not see him.' It was Mr. M.'s sister. We explained that we hoped Mr. M. would be present at our next series when a full circle would attend. She went away very disappointed, leaving us a message for her brother, which we delivered.

[A number of other materialisations were seen and spoken with, and voices were heard through the trumpets, which moved about the room as at the previous sittings].

"Another manifestation was for Mrs. Melville—Miss C. who had appeared two or three times previously. She had difficulty in speaking at first but soon gathered power and spoke freely on private matters.

"My son Victor here materialised but could not speak much. He shook hands with my wife and me, caught hold of my son David and lifted him high in the air, seeming to rise with him. He kissed him, put him down and left.

"Mrs. McC. (a frequent visitor) next spoke to Mrs. Melville.

"We next heard the familiar stamping round the circle and 'Sunrise' said that the Maori spirit doctor had come. Mr. Leahy was suffering from sciatica. The doctor treated him, and Leahy went home quite fit and has had no return of it. I asked him what his sensations were during treatment. He said a 'warm, soothing glow passing through me.'"

Tuesday, April 8th, 1930.

Sitters present: Mr. and Mrs. E. H. Saché, Mrs. Melville, Mr. Leahy and David Saché.

"Sitting opened as usual, 'Sunrise' taking control about ten minutes after all were seated.

"The first materialisation was the figure of a man with a turban on his head. He could not speak and in reply to queries kept pointing up to a photo enlargement hanging on the wall. This picture is of my son Victor, when a baby, seated on a rocking horse, with his native nurse holding him on. I asked the visitor if he were my old servant and he nodded in the affirmative. I tried him in Hindustani but with no result. The screens closed and he left.

"The second materialisation purported to be Mr. Leahy's mother, after which came Mrs. M., a former medium, who spoke of the earlier days of mediumship when investigators were obliged to meet almost in secrecy in order to avoid persecution. She compared this with the present day when spiritualistic meetings are largely attended and held in full publicity."

Wednesday, April 9th, 1930.

Sitters present: Mr. and Mrs. Saché, Mrs. Melville, Mr. Leahy and David Saché.

(This report is taken from Mrs. Melville's notes).

"The first to manifest was a very ethereal and beautiful one, which Mr. Saché recognised as his mother. It was the same face which appeared twice during our first sittings nearly a year ago. 'Sunrise' then told us she had advanced far into the spirit world and could not come often to her son. She has never spoken before, but this time whispered 'Teddie.' That, Mr. Saché tells me, is his name (Edward), but only as a very little child is he called by it. For the last fifty-five years he has been 'Jack' to everybody, and had almost forgotten that he was ever 'Teddie.' His mother also whispered 'Bertie' (a brother in England whom he has not seen for thirty years) . . . I think her face and voice are the most beautiful things I have ever seen or heard."

[After describing a conversation with another materialised form, Mrs. Melville continues thus]: "A man then appeared. He looked towards Mr. Leahy who did not recognise him nor could we. Mr. Leahy asked, 'Are you a friend or have I met you in business?' After a big effort he got out the words, 'Business—writing.' This did not help us much, so he held up the screen in his left hand, flat, and with a corner of the one in his right hand started rapping out a tattoo on the flat screen. We thought it was like tapping an instrument in a telegraph office, but Mr. Leahy, who is a newspaper man, said, 'Linotype?' and at once got an affirmative nod. Mr. Leahy thought a little while and then asked, 'Are you Bob W.?' (A linotypist whom he used to know and who worked for an Auckland journal but died some years ago). This seemed to break the ice, and B.W. gave his name and talked with Mr. Leahy as well as he could and then left. For a little time after he had gone we could hear him still cheerfully tapping away on something."

## A DUTCH TRIBUTE TO CONAN DOYLE

MR. J. F. G. NEDERBURGH, President of the Dutch Association of Spiritualists, and Editor of its journal *Spiritische Bladen*, kindly sends us a translation of his tribute to the memory of Sir Arthur Conan Doyle in the journal, from which we take the following:—

No one besides Sir Arthur has so well broadcast our faith and spread it all over the world.

Like a fervent apostle he spoke and wrote everywhere about the doctrines of our movement and defended them as a sacred treasure against any attack. Great was the power of his faith, the strength of his word, the capacity of his pen, and his knowledge on all matters concerning our principles was almost unlimited. None can fail to see all he did for our cause. Perhaps after many years a worthy biography of him will convey some approximate idea of the value of his life-work, and then will become clear as sunshine the extent of our debt to him.

We remember how, on the 5th of October, 1929, he stepped out of the train at the Hague, and cheerfully began his pilgrimage through Europe. Who does not remember the sturdy figure on the platform of our Society, speaking of life after death and commanding the whole house with his eloquence, sometimes gravely, sometimes with delicate humour, completely fascinating the great audience? How his wit sparkled, how his words rang when he addressed the guests after the official dinner given to him!

How encouraging and cordial sounded his farewell, spoken in the Dutch language as he left us to continue his voyage! Alas, it was his last propaganda journey.

Truly with Conan Doyle has passed a noble and a great man.

## DR. CRANDON'S MEMORIES OF CONAN DOYLE

DR. L. R. G. CRANDON, of Boston, offers some interesting personal reminiscences of Sir Arthur Conan Doyle in the *American Banner of Life* of July 12th. He recalls the beginning of their friendship. Sir Arthur was travelling across Canada in 1923, at the time the "Margery" mediumship first began to manifest, and he was handed, in the railway train, a written report of these happenings. Sir Arthur wrote at once to Dr. Crandon, and also to Dr. Walter Franklin Prince, then Research Officer of the American Society for Psychical Research, directing the latter's attention to this new Medium whose powers seemed likely to reward immediate investigation. From that time there grew between Dr. Crandon and Sir Arthur Conan Doyle a firm friendship which deepened with the years. Says the doctor:

At their home, in Buckingham Palace Mansions, Margery gave a sitting with only the Conan Doyles, herself and husband present. Let no one ever say that Sir Arthur was "easy" or "gullible," unless he wanted to appear so. The control exercised by him and his lady left no chance for normal activity.

Walter came through in his independent voice, paid tribute to Sir Arthur's work and then gathered a bunch of flowers from a mantelpiece, six feet away, and put them in Lady Conan Doyle's lap.

Later that evening, Sir Arthur pointed to a large picture of Sherlock Holmes and Moriarty falling together off the precipice, and said: "The world used to think I had a keen enough brain!"

In 1924, came the *Scientific American's* so-called investigation of Margery, and that was followed by the sitting of the Cambridge students. Concerning these episodes, Sir Arthur wrote to the *Boston Herald*

a keen and skilful analysis of their absurdities and lack of scientific quality.

Recalling a lecture which he delivered at the London Society for Psychical Research headquarters in 1927, at which Mr. W. R. Bousfield, K.C., presided, Dr. Crandon tells us that "In the large audience, which honoured the speaker, were Sir Oliver Lodge, Lady Grey and Sir Arthur. At the end Sir Oliver spoke and then Sir Arthur jumped up, saying: 'I am glad I came, but I must confess that I came here primarily because I thought there might be a fight and my Celtic blood wanted to get 'in it'!'"

Dr. Crandon adds the following piece of information:

July 7, the day of his (Sir Arthur's) going over, the Margery group sat, and for the first time in over three years, "Walter" did not come through. A perfectly reasonable (not scientific) explanation was given by Mark, one of "Walter's" helpers, namely: "Walter is busy as one of a reception committee to a great spirit, newly arrived."

## THE PASSING OF LYMAN ROLLINS

By HORACE LEAF, F.R.G.S.

THE *New York Sun*, of July 12th, reports the passing, at the age of forty-eight years, of the Rev. Lyman Rollins, an Episcopal chaplain during the world war. He died through an ailment brought on by gas poison taken into his system during his days in France with the Twenty-sixth Division of the American Expeditionary Force.

Mr. Rollins was noted for his splendid defence of the American soldier in the many difficulties that arose after the war, and his fine character gained for him the love of all who knew him. He was in seven major engagements overseas and won the Croix de Guerre.

Some of his brave exploits, in which he willingly risked his life, saved the men among whom he laboured at the Front, and it was through courageously exposing himself on one of these occasions that he inhaled the gas which caused him years of intense suffering, borne with unsurpassed fortitude.

He had been, to use an Americanism, "shot to pieces," a fact which he admitted to me with a wry smile on the occasion I first made his acquaintance, when visiting the branch of the Society for Psychical Research which he was largely instrumental in founding in the pretty little New Hampshire town of Lebanon.

I spent several days with him in one of the sweetest of cottages, situated among the hills and meadows of a New England hamlet which he had almost rebuilt and beautified during his quest of health.

The fearlessness in war which made him a national figure in the United States characterised his whole nature, and when he discovered the truth of spirit-return he immediately stated the fact from the pulpit of the church where he officiated. As soon as I arrived at White River Junction, Vermont, his devoted friend and nurse, Miss Esta Barr, took me to St. Paul's Church to hear him preach. He had a fine voice and splendid delivery, but I could not help wondering how the conservative New

England congregation took his sermon which was so much more suitable for a Spiritualist church.

It was mainly through his good offices that I received the invitation to lecture at Dartmouth College, one of the oldest and most exclusive of American educational establishments. The result of that meeting was far-reaching, as both Dr. Crandon and Dr. T. Glen Hamilton were invited afterwards to lecture there. The introduction of psychic science to the faculty and students of so important an establishment is an incident of vital importance in American education.

On account of his own sufferings, the chaplain took a great interest in spiritual healing, and was through this the recipient of one of the most striking psychic experiences. He had reason to believe that his chief spirit-helper was Father Ignatius, Bishop of Antioch, one of the so-called "apostolic fathers." There was forthcoming a good deal of convincing evidence to support this claim. Father Ignatius claims to have been desirous of helping Lyman Rollins in his healing work, and some extraordinary cures were made by Mr. Rollins through a metal cross which Father Ignatius gave to him under very dramatic circumstances, and in fulfilment of a promise.

It occurred during a seance in Hyslop House, held under the auspices of the New York Section of the S.P.R., George Valiantine being the Medium. It is said that during the seance Father Ignatius purported to communicate, showing during the time that he was speaking through the trumpet, an illuminated cross visible to the entire company of about twenty people. After asking Lyman Rollins to stand up, the invisible speaker blessed him in a clear voice and handed him the cross, assuring him that whomsoever it touched would be the recipient of wonderful healing force.

I saw this cross, a fairly large beautifully-made object of a bronze-like metal. It was through the application of this cross to the sick that the cures were made.

A testimony of the high regard in which the chaplain was held by the Episcopal Church of America is shown by his appointment just before his decease to be one of seventy missionaries to travel through the United States with a view to arousing the dormant spirituality of the masses.

His loss is too great to compute, as there are so few men of his wholehearted sincerity. Spiritualism suffers this loss not less than the church to which he devoted his life.

As one who has met many different types of people in all parts of the world I can honestly say that I never met a more lovable personality. My conversations with him during our association did more to stimulate my own spiritual desires than any that I have had within my memory. It is to be hoped that his passing to the Higher Life will enable him still more effectively to work for Spiritualism, which he loved with a surpassing love, seeing in it an effective means to turn his fellow-men from materialism to a nobler conception of life.

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WE are informed that DR. F. GILBERT SCOTT will preach at the Church of St. Bartholomew the Great, Smithfield, London, on Sunday, August 10th, at the morning and evening services, the subject of his address being Psychic Research.

# SPIRIT COMMUNICATIONS

## SOME PERSONAL EVIDENCE

SOME of the most convincing spirit-messages I have received of late years have come from the late Miss Felicia Scatterd. They have fairly bristled with proofs of her continued existence, and my judgment in the matter is based upon many years' knowledge of her character, for we worked as colleagues in journalism and other fields of labour. I am not the only recipient of such messages, for other of her friends have received communications quite as striking in their evidential quality.

In my own instance I can recognise the same turns of thought, the same modes of expression, and further confirmation came in the fact that some of the messages took up the thread of discussions we had had on various problems while she was still on earth. Some of these problems she had been able to solve, and she proceeded to tell me of her discoveries. The Medium knew nothing of these things. "Felicia" was the same ardent, eager and vivid spirit as ever; still hard at work as a missionary as she had been while here. She told me that she had met Mr. F. W. H. Myers and found him more valuable as guide into the mysteries of her new life than some other departed leaders in Spiritualism and Psychical Research whom she had met again on the other side; but she was on terms of friendship with all of them. They were all more or less busy in establishing links of communication with earth; although Myers, it seemed, allowed a special line consonant with his character as philosopher, poet and idealist. Doubtless it was because of his fine artistic qualities that he was able to penetrate deeply into the true nature of the life he now lives. More than once Myers has communicated with me on his own count. He gave me some surprising information, but did not seem to be enthusiastic on the subject of Spiritualism as popularly presented. He said it wanted dignity, and spoke rather regretfully of the average Medium as being an inadequate channel for his ideas. He said that mediums as a rule had not sufficient intellectual groundwork. He (and others) found it more profitable to try to impress with ideas minds of the trained and cultivated type, who were sufficiently sensitive to respond to his influence.

Now this was characteristic of Myers, who, in his lifetime, was not greatly enamoured of Spiritualism, content as was his quest after proofs of a future life. This, by the way, is not the only case in my experience of spirit communicators who showed but a luke-warm interest in Spiritualism. An old friend with whom I worked in Fleet Street circles many years ago, and who passed away during the war, once communicated with me through a famous Medium. It was the only occasion on which he ever gave me any token of his continued existence, but he certainly proved to me that his personality continued. But he was not interested in Spiritualism. Could anything more clearly show how very human is the life beyond the veil than the way in which the infinite variety of temperament continues? It is curious to think of departed friends returning to earth to proclaim that they are spirits but not necessarily *spiritualists* (in the ordinary sense of the term). However, we need not be disquieted, for the return of such spirits is part of the very core and essence of Spiritualism itself.

It is worth noting that in the communications which appeared to come from Myers, his identity was rather implied than expressed. True, Felicia Scatterd alluded to him by name, but his messages usually left his identity to be inferred from allusions which could have related

to no one else. I met him only once in his earth-life, but had been a student of his works, and to me his intellectual quality and methods were unmistakable; even when operating through a Medium, his power of presenting himself as he was, and doubtless is, were considerably hampered. Felicia Scatterd shewed very little trace of this fettering. Her personality was almost as natural and vivid as in her days on earth. She had a passionate sympathy with Mediums, and was devoted to Spiritualism even in its most democratic aspects.

At one particular sitting, Myers had given me his views at some length; he wrote: "I want you to realise that we are not resting. We are simply trying in a new way to break through the obstructions." He had barely finished a concluding sentence when the following was written:—

"I have pushed him aside—greedy man! He would have gone on for hours. And now I don't know where to begin—I am so flustered."

That was "Felicia" in her own manner. It was the "human touch." Even if the Medium had known Miss Scatterd and merely simulated her style it would have been, as Sam Weller said, "a very good imitation." As it was, coupled with the corroborative evidences, I have mentioned, the case for identity seemed to me fairly complete.

Of course, there is no absolute proof; but then we have no absolute proof of anything. The Law decides a disputed question by a balance of probabilities. Precisely what would convince Science—in its psychical research activities—I have never been able to discover. But the scientist, being human after all, may ultimately be led to recognise the human element even when it is presented in an unfamiliar way, and by means that are admittedly anomalous.

D.G.

## LOSS AND GAIN

I sorrowed that the golden day was dead,  
Its lights no more the countryside adorning;  
But, whilst I grieved, behold! the East grew red  
With morning.

I sighed that merry spring was forced to go,  
And doff the wreath that did so well become her,  
But, whilst I murmured at her absence, lo!  
'Twas summer.

I mourned because the daffodils were killed  
By burning skies that scorched my early posies,  
But, while for these I pined, my hands were filled  
With roses.

Half broken-hearted, I bewailed the end  
Of friendships than which none had once seemed nearer,  
But, whilst I wept, I found a newer friend,  
And dearer.

And thus I learned old pleasures are estranged  
Only that something better may be given,  
Until at last we find this earth exchanged  
For heaven.

J.M.

## THE ACTIVITIES OF "JOHANNES"

IN the July issue of *Psychic Research*, the organ of the American S.P.R., appears an article by Hester Dowden (Mrs. Travers Smith) dealing with her psychic experiences with special reference to her guide "Johannes." We venture to take a few of the examples of the cases which she gives as follows:—

Count and Countess L. and Baron de B. and I went one evening to a flat in Gray's Inn which was very badly haunted. A Swedish lady lived there alone and described many curious noises, opening of doors, etc., which Baron de B. had seen also. Heavy chairs were moved about the room when people were sitting on them. Sometimes in the night the flat would light up and glow as if the house was on fire. On the evening I was there nothing happened. We sat waiting for two hours, at the end of which I was asked to do some automatic writing. I took my pencil as usual. My arm was jerked off the paper and became rigid, I could not move it. I struggled hard to get loose and spoke to my control "Johannes" asking him to help. At last my arm became freer. After two or three minutes I should say, I began to write hurriedly and was warned by "Johannes" that the place was very dangerous. I pressed for an explanation. I wrote:—"In the year 1695 a man was murdered in this room. The murderer held an official position in Gray's Inn. The murdered man practised black magic; both are here. The murder was committed there—a corner was indicated." On the following day the tenant of the flat went to the library of Gray's Inn and found that the Gate Keeper of Gray's Inn had murdered a man in the room we had been in, in the year 1695, in the corner indicated to me. After this the lady became afraid of the hauntings. She asked me to exorcise the flat. This "Johannes" did. (He uses a special form of exorcism of his own which is almost always efficacious for forty days.) After this exorcism the haunting ceased except that the sheet of paper on which the "square" for exorcism was drawn was shut into a drawer on which knockings never ceased.

The second was the discovery of a grave, the location of which was known to no one. The date of the death of J.H. was an important point in a law case. The man had died 150 years before. This was evidently difficult. "Johannes" brought me several people connected intimately with J.H., but for a week (I sat for a few minutes nearly every day) I had no definite information. Then "Johannes" said:—"I have found the grave of J.H. Go to Mary-le-bone parish, look for a churchyard where there is no church, the grave is there." It was discovered that the churchyard of St. George's, Hanover Square, was in Mary-le-bone parish, and there was the grave of J.H. and the required date of his death.

Mrs. S. came to me after the last case. She knew that a group of her ancestors who lived in the reign of Charles II., were buried somewhere in England. She did not know where. Little of interest came at the first sitting, but at the second "Johannes" asked for a map of England. I put my pencil on London, and asked him to move it to the place. He stopped at a small town in the north of England. My hand wrote:—"Six miles south of this town there is a small village. The T. family are buried in the church-yard there. The records of their deaths are entered incorrectly in the parish register.

I can't say why." My sitter found the village, the graves of the T. family were there. In the parish book there was a note saying that the parish clerk had been dismissed for omitting to enter the death of one member of the T. family in the register.

Miss M. came for a sitting to me in the course of which she said "I wonder whether 'Johannes' could find my brother. He has been lost for six years, we have had the police and the army on his track but they can find no trace of him." "Johannes" wrote:—"He has been a farm labourer in Australia. Write to 'The Farmer's Industrial League, Perth, Australia.' He is not there but they will send you his address." Neither my sitter nor I knew of the existence of "The Farmer's Industrial League" but she wrote to the place and had her brother's address in Sydney when next I saw her. He had been a labourer and was in poor circumstances.

## THE ORIGIN OF THOUGHT

WE know very little about the origin of thought. Much of the poetry and literature of the world, of the finest character, is attributed to the manifestations of genius, but what that may mean is equally unknown to us. Charles Dickens in a letter to Foster, the author of the *Life of Charles Dickens* says: "When in the midst of this trouble and pain, I sit down to my books, some beneficent power shows it all to me, and tempts me to be interested; and I don't invent—really I do not—but see it, and write it down." James T. Field, Dickens' American publisher, says Dickens told him that when writing *The Old Curiosity Shop*, Little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to anybody else. When he was writing *Martin Chuzzlewit*, Mrs. Gamp kept him in such paroxysms of laughter by whispering to him, in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force, when he did not want her company, and threatened to have nothing more to do with her unless she could behave better, and come only when she was called.

Harriett Beecher Stowe has told us that she really did not write *Uncle Tom's Cabin*—it was given to her—passed in vision before her. She had to tell it as it came, and suffered in so doing.

When we know more about states of consciousness, we shall undoubtedly be let more deeply into the mysteries of mind and life. Radio, by mechanical process designed by the minds of men, has given us means of linking our own consciousness with the consciousness of millions of other human beings, thousands of miles apart, separated by oceans and continents, who, in an instant, are united by a species of cosmic consciousness. How can we doubt that minds capable of inventing such wonderful methods of communication, are in natural contact with other minds in sympathetic relationship and without artificial aids. The telepathic exchange of thought has been frequently demonstrated and is now accepted as a fact in life by many scientific men.

GEO. T. BELL

LETTERS TO THE EDITOR

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

“WITH WHAT BODY DO THEY COME?”

Sir,—Although I am strongly persuaded as to the truth of the Rev. Charles Tweedale’s second thesis, *i.e.*, “The mortal, or physical body, of Christ did *not* rise after death,” yet I have always been puzzled by this statement of the risen Christ: “A spirit hath not flesh and bones, as ye see me have” (*Luke xxiv.*, 39). May this be regarded as an interpolation, or what is the explanation? I shall be grateful to the Rev. Tweedale if he will kindly supply me with one.

3, & 34, Shoe Lane, E.C.4. FRANK LIND.

\* \* \*

“AN IMMORTALITY OF THE FLESH”

Sir,—I was reading lately that “Man has the seeds of immortality in him, but the gift is for the race, not for the individual.” That represents the teaching of several writers on the subject.

To me it is quite untenable. It suggests an immortality of the flesh, which is all against human belief and knowledge. We associate immortality with the soul, never with the body. But there is a yet more radical objection.

The Universe is an integer; all its constituents—life, matter, space—are inter-related and inter-acting. Everything is embraced in one vast, eternal process of evolution and evolution. There is no hiatus anywhere. The human race is not something detached from the rest. It is a part of the Infinite and Eternal Being. The race is immortal. Yes, but according to the doctrine I have referred to it is to remain in the body always and forever. I think this is more than even orthodox science would admit.

Mumbai, India. PARSI.

\* \* \*

“A VOICE THAT WAS STILLED”

Sir, I have read with much interest of Mrs. Johnnie’s experience with the Misses Moore (*LIGHT*, May 12th) with whom I have sat now four or five times. I also have had much evidence through their mediumship. I went with my husband (we were then engaged and it was the day before we were married) to our first sitting with them. We were absolute strangers to them and my husband knew nothing of our relationship.

My first husband came through at once, giving his Christian and surnames, and said how pleased he was that I would no longer be lonely and would have someone to look after me, and gave us his blessing.

Another time I had a sitting with Miss Frances Campbell who was having a sitting with the Misses Moore next day. I asked her (Miss Campbell) if I knew anyone called “Andrew,” which I denied. “But,” she said, “I think it is a must, as he tells me he had something to do with a magnet and is someone’s guide, and he wishes you to come to the time, for evidence to-morrow.” (“Andrew,” the Misses Moore’s chief control). I made a note of the time, two forty-five. At the sitting following the day I said to “Andrew,” “What about the time which you told me to note?” “It was eleven forty-five,” said “Andrew.” “I am afraid you are a bit out, Andrew,” I said. “Well!” said Andrew, “it must have been two forty-five; I have it down as two yins.”

Richmond Mansions, W.5. ELSIE GRISMAN.

THE DEPUTATION TO THE HOME SECRETARY

Sir,—Dr. Fielding-Ould’s letter in last week’s *LIGHT* does not quite explain all that transpired between the Spiritualists’ National Union and the L.S.A., concerning the Deputation to the Home Secretary. The impression left by his letter is that it is the fault of the S.N.U.’s attitude which made it impossible for them to join the Deputation. This is not so. The original amendment suggested by the S.N.U. was altered after much negotiation to make it acceptable to the L.S.A. Dr. Fielding-Ould also suggests that the reason for their abstention was due to the fact that the matter to be placed before the Home Secretary was *mainly* based on the Cantlon and Hummeltenburg cases.

Here is a resumé of the correspondence between the two bodies. On the 6th June, 1930, Mr. Berry, Secretary to the S.N.U., wrote Miss Phillimore informing her that the Home Secretary had arranged to meet a Deputation of Psychic Researchers and Spiritualists on July 1st, and asked whether all who had promised to form part of the Deputation could meet on June 31st at the L.S.A. rooms. This letter was acknowledged by Miss Phillimore on the 11th June, who suggested the time for the meeting.

On the 13th June Miss Phillimore wrote again and, among other things, asked, “Is it still your intention to make reference to the Hummeltenburg and Cantlon cases as stated in some of the earlier papers circularised?” She also confirmed the time of the meeting, namely 5 p.m. on June 30th, as being a good hour “for us if it suits the majority.”

To this Mr. Berry replied on the 17th June and wrote, “It is Mr. Oaten’s intention to mention both the cases to which you refer *unless specifically desired that they shall not be mentioned.*”

Miss Phillimore acknowledged this on the 18th June and mentioned that everything would be in readiness for the meeting on June 30th.

To the surprise of all present, not only were the L.S.A. not present or represented at this meeting, but there was no official intimation from them that they objected to the two cases being cited. Surely the place to raise this objection was at the preliminary meeting specifically called to discuss what should be placed before the Home Secretary, and in fact several alterations were made in the suggested draft speech. A letter was read at this meeting from Sir Ernest Bennett, M.P., who wrote, “I learnt yesterday that the Council of the L.S.A., of which I am a member, has not been able to see its way to indorse the action (or procedure?) of your delegation.” This was the only indication given to that meeting that the L.S.A. were not joining the Deputation.

In fairness to the S.N.U. these facts should be read in conjunction with Dr. Fielding-Ould’s letter.

MAURICE BARBANELL,

Hon. Sec.

Jewin Crescent, E.C.1. Parliamentary Sub Committee.

ANSWERS TO CORRESPONDENTS.

J.H. (Lausanne).—We know of no such statement. We only know that the question of reincarnation is one on which great differences of opinion obtain, as you will be aware if you have read some of the interminable discussions on the subject which have gone on for many years.

## Light

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## WHAT IS SPIRITUALISM?

OUR title sounds more than a little trite, but we have to take account of its various aspects and the differences in point of view. Some time ago we devoted space to a consideration of the question—What is a spiritualist? We then suggested that a spiritualist is a person who holds by the reality of a spiritual world, and who believes in the possibility of communication between spirits and mortals; or, preferably, one who practises such communication. Spiritualists, however, as we know, include some persons—relatively few, of course—who are quite convinced of the fact of communication, although they never seek it or feel any need for the experience.

Our definition was admittedly rough and imperfect, which is partly due to the loose way in which it is the custom to use words. Human words are nearly always inexact and inadequate where fine shades of meaning are sought. And, as we reflected afterwards, we might be

asked whether, for instance, a man who accepted the truth of a spiritual world and of communication with its inhabitants, but used his belief or knowledge for evil purposes could also be described as a spiritualist. The definition we suggested, then, was clearly imperfect, and for this reason: the term Spiritualism carries with it certain religious or ethical implications, probably because of the common use of the term "spiritual" to describe loftiness of character, mind and life. Instances of this abound, although that was not the original usage of the term. Milton, who wrote of the "millions of spiritual creatures" that "walk the earth unseen," was not thinking necessarily of high and holy beings. The legendary Satan would, in this view, be equally a spiritual being. This is but one instance of the way in which the original meaning of some particular word is changed in the course of years of indiscriminating use.

All the same, the words *Spiritualism* and *spiritualist* ought to carry some religious or moral significance. That they do so we can see by the fervour with which Spiritualism is followed from the standpoint of religious devotion. Moreover, we have noted for many years the gusto with which the popular newspapers have seized upon any case of wrongdoing on the part of a spiritualist, by emphasizing the fact of the offender's belief in a way that seemed to imply that while offences by the members of any other community might pass as everyday happenings, in the case of a spiritualist they were peculiarly heinous. There was a kind of unconscious compliment in this attitude towards us; but we took it at its true value! Still, it had its significance. It seemed to suggest that people who were concerned with the spiritual world ought to reflect the influence of that world in their conduct as citizens.

On that point we are quite in agreement with our censors and onlookers—that "cloud of witnesses" which observes our doings from the seen world rather than from the world unseen.

We might therefore amend our first tentative definition somewhat as follows:—

Spiritualism is a faith, doctrine and practice based upon the idea of an invisible world and communication between the worlds seen and unseen; but the term spiritualist only properly describes those persons who, holding by the truth of Spiritualism, use their faith and knowledge for the highest ends.

## SIDELIGHTS

This story, contributed by L. Tomlinson, of Chorlton, is quoted from the *Manchester Evening News* of July 19th: "In 1920 I was second baker on a West African mail boat. One morning a steerage passenger stopped me in one of the alleyways and motioned for a drink. I fetched him a glass of water; when he saw it he pointed to his head and chest as though sick, and I understood he was feverish so I got him a jug of boiling tea and he suitably rewarded me. Eight years later my mother and sisters started having seances at home, and during a vacation I was invited to join in the seance and did so.

\* \* \*

As soon as the seance started I was told by my sister (the Medium) that a spirit friend wished to speak to me, and he had been at the table many times, but they could not understand who he was, and finally in my presence he said he knew me.

\* \* \*

"Of course I said he did not, but he said by means of rapping, he did. My sister said if I would consent he would tell me, but I could not place him; then he said we had met on a boat. In travelling about the world I had met so many people that I was still in the dark. He then said we had met on a ship, and mentioned the 'Abinsi.' The picture of a dark, sun-tanned, bearded prospector flashed through my mind—the man had helped when ill. Before I had time to put my thoughts into speech he said that I was right. He said he had followed me as my spirit guide ever since he had seen the light. The peculiar part of the whole thing as I had never spoken about the incident to anyone. Giving a drink of tea to a fellow-traveller is an incident which has passed over and forgotten."

\* \* \*

A correspondent of the *Manchester Evening News* (July 19th), R.J., of Harrison Street, Manchester, recounts the following: "In 1910 I was living at Old Trafford, Manchester. An inspector under the National Telephone Company came to spend a week-end with me, and, for the sake of nothing better to do, I engaged, at a small price, an alleged Medium to entertain the family on a Sunday evening for an hour or two. She was undoubtedly an absolute fake. My friend and I adjourned to the Dog and Partridge Hotel. 'What do you think of this spiritualism?' he asked. 'Bilge,' I replied. 'I am not too sure about that,' he replied.

\* \* \*

"Finally we arranged that whoever died first was to try to communicate with the other, and that the words 'Dog and Partridge' would be the secret code words between us. In 1913 my friend went to Kobe, in Japan, and I removed to Nottingham. We did not communicate with one another. In 1916 I attended a spiritualist meeting in Nottingham. I was absolutely unknown there. The medium pointing to me said 'I have a communication from a friend of yours on the Other Side; it is rather vague, but I see a *dog and birds*. Does this convey anything to you?' Imagine my astonishment on visiting Bingley, Lancashire, some months later, to learn that my friend had died in Kobe whilst undergoing a minor operation early in 1916. I may add that I never mentioned the words *Dog and Partridge* to a living soul."

## THE PHILOSOPHY OF APOLLONIUS OF TYANA

By STANLEY DE BRATH.

MANY books of automatic or inspirational writing have appeared of late years, and critics are much exercised as to their sources. *Spirit Teachings* by Stainton Moses, *The Scripts of Cleophas, Paul in Athens*, are examples of the purely automatic; the writers occupying their minds with extraneous matter and leaving their right hands inert. *Spirit Teachings* is one of the best of this kind; the argument is close and logical and the connection well-sustained. It was edited from bulky MSS. in cursive script, the pencil not being raised from the paper between words.

This book\* is written by a totally different method. The amanuensis, whom I have the pleasure of knowing, is a refined and highly-educated lady who "hears" the words she has written down in her own hand-writing, the words being separate as in ordinary script. She and her husband assure me in the most positive manner that she has no normal acquaintance with philosophic literature. Her own modest preface states the same fact and disclaims all responsibility for the matter of the book.

We are frequently assured that in such script the original inspirer is, as a rule, too far removed from earth-conditions to give direct inspiration, but must convey his thought through one (or more) intermediaries, who, in his (or their) turn can only use the diction with which the mind of the amanuensis is stored. This theory is supported in the present work.

Very little is known of Apollonius of Tyana. Little direct writing of his has come down to us; we have only a *Life* written by an accomplished man of letters—Philostratus "the Athenian" (c. 170 — 245 A.D.) from which we gather that Apollonius was a contemporary of our Lord, and taught "what would now be described as a spiritualist philosophy" (Apollonius of Tyana: An Essay, by Thomas Whittaker; Swan Sonnenschein, 1909; p. 2). Philostratus had the Epistles of Apollonius before him; they are included in Kayser's edition.

There is, however, not enough of Apollonius's own writing for any opinion on the identity of style except such slight similarities as the interjection "Oh, folly!" which has its parallel in the later script. It is in the philosophy that the influence of the original Master can be traced, and in these truly remarkable facts—that the life in Man is stated to be an emanation from the Creative Spirit; that the sayings of Jesus are quoted in the words of the Gospels; that acquaintance is shown with modern discoveries in Physics; and that the "great cycle" of human life is the complete cycle of Man's descent into Matter and his return to the "divine state" from which his spirit originally proceeded. "Involvement was necessary for the acquisition of experience, and evolution for purification."

This is pure Neo-platonism. It will be seen therefore that the teaching is that Evolution is of the soul and not of the body of Man. This is confirmed by the well-known fact that the human bodily form came very early to its complete development, and for at least 10,000 years has been fitted for spiritual growth.

This book is a complete answer to those who persist in the illusion that nothing new or great comes from the Beyond. It is a book to read, think over, and read again. I would heartily commend it to the attention of those students whose interest goes beyond the phenomena which are the mere A.B.C. of Spiritualism. The title of the book is part of the inspiration. It seems that the *Nuctemeron* was his famous book destroyed in the burning of the Alexandrian library. Its gist is now repeated in the present work.

\*The *New Nuctemeron—The Twelve Hours of Apollonius of Tyana* by Marjorie Livingston Rider & Co. (4s. 6d.)

# THE MYSTERY OF PALINGENESIS

A FORGOTTEN PSYCHIC CHAPTER IN PLANT LORE.

By COMTE ALARA.

IN this, the third decade of the Twentieth Century, we have successfully established as fact much that earlier ages saw "as in a mirror, darkly"; we have vindicated the independent findings of solitary mediæval scholars—whose only fault was that they were born ahead of their age.

But there still remains much lying dormant in the dusty tomes of the past that awaits examination by those men of science who also possess a knowledge of psychical laws. There is no doubt that many early students stumbled upon phenomena that we now know to have been of the psychic order. It is, for instance, impossible to read some passages in the works of Philalethes (Vaughan) without being convinced that he is speaking of ectoplasm.

That animals possess "soul" which is able to survive the physical dissolution is held by many who base their assertions on evidence which is considered good and sufficient by thinking men who have taken the trouble to examine that evidence. That both men and animals possess this "soul," which is in the nature of a replica of the material body, is held by many psychic investigators to be provable experimentally, and it is this latter qualification which cuts off their conclusions from the mass of speculation on this subject which passes for fact in some quarters. Dr. Kilner puts forward a purely physical procedure whereby the etheric double or replica may be studied as it occurs in man. (See *Human Atmosphere*.)

But that plants also should have this "double" is an idea which has not so far received any great attention, and I propose here to lay before the reader data gleaned from older sources; I need hardly say that plant-apports, plant materialisations, and kindred phenomena show that there are facts concerning the plant-soul that require elucidation, and a careful consideration of the writings bearing on this matter may aid us to further positive understanding. With this hope the writer puts forward those gleanings he has gathered in the interests of science.

That curious genius of Hohenheim, Paracelsus, is one of the writers on natural arcana who refer to plants possessing a "double"; he states that plants possess a principle which he calls "leffas" and asserts that this "leffas" is the subtle double or replica of the plant. That it might be rendered visible from the ashes of the plant after the latter had been burnt was considered by him to be a matter of practical science.

Alchemists of the 16th century also seem to have dealt with this matter experimentally, while, a little later, Gaffarillus, in his *Curiosités Inouies* (1650), speaking on plants used for talismanic purposes says that since in many cases they were reduced to ashes for this purpose their efficacy must inevitably have been lost had it depended on their shape. (*En passant* I should explain that such plants as resembled some organ of the human body were worn as amulets for the protection of that organ, on the principle of the Doctrine of Signatures which held that God had, so to speak, signed all his works, making their outward forms in accordance with their inner potencies.) But, says Gaffarillus, this efficacy is not lost, since, by a marvellous potency existing in Nature, the form, although invisible, is still retained in the ashes.

Du Chesne, one of the best chemists of the period, is referred to by Gaffarillus; this chemist had the matter explained and exhibited to him by a Polish doctor of Cracow who took glass phials containing ashes and heated them. A small cloud was first observed which gradually took on a definite form and presented, so we are told, the shape of a rose or other flower the ashes of which were employed.

The Jesuit, Athanasius Kircher, is recorded to have demonstrated a similar experiment to the Queen of Sweden,

while I find that both Vallemont and Sir Kenhelm Digby refer to the phenomenon.

A later worker, Oetinger, commenting on the matter, says, in explanation of the reduction to ashes of the plant, that "... the earthly husk remains in the retort, whilst the volatile essence ascends like a spirit, perfect in form but void of substance." He also reports that on one occasion he left some balm to dry without having extracted the salts, and later chopped it up, placing it with rain water in a retort which had a receiver fitted. This material was heated until it boiled, and on increasing the heat a yellowish oil appeared on top of the liquid. And this oil shaped itself into the form of balm leaves! So did he then conclude that the fluid had retained the "signature" of the plant.

Ebenezer Sibly in his *Astrology* (1797) is one of the last to make any mention of the subject; on page 1114 of his book he states that by "... a chemical analysis ... a simple spirit is produced, which will represent the herb or flower from which it is extracted, in full bloom."

The great majority of early experiments are described in such strange terminology that it is often impossible fully to understand the process. But the procedure whereby the palingenesia was supposed to be effected seems simply to have been as follows. A complete plant including root, was washed and crushed in a stone mortar then put into a glass vessel that was hermetically sealed. This vessel was then placed in a gentle heat that "putrefaction" might occur and the treatment was protracted over a period of six months, by which time the whole contents are said to have been reduced to a fluid, which was then subjected to distillation by sand-heat: "Distil it in a sand-heat until there come forth a water and an oil; and in the upper part of the vessel will hang a volatile salt." This oil was then separated from the water, which latter was used to purify the salt by dissolving, filtering and coagulating. "When the salt is thus purified imbibe with it the said oil, until it is well combined. Then digest them well together for a month in a vessel hermetically sealed; and by this means will be obtained a most subtle essence, which, being held over the gentle heat of a candle, the spirit will fly up into the glass where it is confined, and represent the perfect idea or similitude of that vegetable whereof it is the essence: and in this manner will this thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the menstruum in perfect vegetation, growing little and little, and putting on full and perfect appearance ... though ... it is nothing more than a spiritual idea endued with a corporeal essence ... This shadowed figure as soon as the vessel is taken from the heat returns again to its ashes, vanishing like an apparition."

The above account of the procedure is taken from a 18th century manuscript deriving its data, I should judge from Sibly, and possibly from *De Biolychnio*.

Traditions of "spirits" with animal, human, and plant forms are found scattered throughout the legends of the East, and mediæval Europe had vague beliefs concerning the Agathion, or "bottle spirits." In the *Vincula Spiritum* it is stated that Solomon imprisoned three millions of infernal spirits in a bottle of black glass, which he cast into a deep well near Babylon. The story of the Djin and the Fisherman in the *Thousand and One Nights* is familiar to everybody; there is some reason to think that all these fantastic tales were nothing but exaggeration of natural facts, and it is by seeking amongst these wild stories that we may here and there find something that will convey to us some knowledge of the psychic fact possessed by the wise men of old. As the idea of enclosing spirits in phials is Oriental it is probable that it was the Moors who introduced this belief in a more sober and scientific manner to Europe when they brought their culture into Spain.

## A PARABLE OF INAYAT KHAN

THE current issue of the *Sufi Quarterly* gives some unpublished papers from the writings of Inayat Khan, in which we take the following excerpt, with due acknowledgments:—

In the traditions of the Hindus an idea is very well known, that of the tree of the fulfilment of desires. There is a story in India that a man was told that there is a tree of fulfilment of desires; and he went in search of it, and after going through forests and across mountains he arrived at last in a place where, without knowing that the tree of fulfilment of desires was there, lay down and slept. And before he went to sleep, he was so tired he thought, "What a good thing it would be if I had just now a soft bed to rest upon and a beautiful house with a courtyard around it and a fountain with people waiting upon me!" And with this thought he went to sleep. And when he opened his eyes from sleep he saw that he was lying in a soft bed, and there was a beautiful house and a courtyard and a fountain, and there were people waiting upon him and he was very much astonished, and he remembered that before going to sleep he had thought of all this. But then, as he went further on his journey, he thought on the subject and said, "The tree that I was looking for, it was under that tree that I slept, and it was the miracle of that tree that was accomplished."

Now, friends, the interpretation of this legend is a philosophy in itself. It is man himself who is the tree of fulfilment of his desire, and the root of this tree is the heart of man. The trees and plants with their fruits and flowers, and the beasts with their strength and powers, and the birds with their wings, are unable to arrive at the stage to which man can attain, and it is that, that he is called *man*, which in Sanskrit means *manu*.

The trees in the forest await that blessing, that freedom, that liberation, in stillness, in quietude; and the mountains and the whole of Nature seem to await that oldment, the privilege of which is given to man. Therefore, the traditions say that man is made in the image of God. You may call it this, that the most sacred instrument for the working of God is the human being. But from the mystical point of view you may also say that the Creator takes, as his means of experiencing the whole creation, the heart of men. And that shows that no being on earth is more capable of happiness, of satisfaction, of joy, of peace than man.

### TESTIMONIAL TO MR. W. H. EVANS.

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Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19, will gladly acknowledge in LIGHT further donations to this Testimonial, which it is hoped will receive the generous support of all friends. The total amount received to date is £73 15s. 6d., and it is earnestly desired that this sum shall be made up to £100.

## RAYS AND REFLECTIONS

From *God's Winepress*: "Pity—forsooth! Pity the grapes, then, in the wine-press, for they have a sore time of it! *But the wine will be good.*"

\* \* \*

Lord Castlerosse has a pretty wit. Writing in the *Sunday Express* lately on the people who criticise Spiritualism he says: "How easily does a sneer crinkle the nose of a fool! Unconsidered criticism does not require a frame of mind. All that is necessary is a frame without a mind."

\* \* \*

I have several times remarked on the tremendous difference between to-day and yesterday in the history of Spiritualism. Here is a small instance, but a highly significant one. In the list of Church Services to be held on Sunday given on the previous Saturday in a London evening journal I notice that under "Spiritualistic" are the announcements of five Spiritualist Societies or Churches. Twenty years, nay even ten years ago, such a thing would have been impossible. Even the list of "Other Services" would not have included them.

\* \* \*

In the distant past when the Rev. William Stainton Moses was editor of LIGHT, he was so irritated by the low level of the verse sent to him for publication, that he decided to publish no verse whatever. Real poetry is, of course, very rare, and even tolerable verse is not plentiful. Now and then, however, some people show the power of giving beautiful wings to a fine thought, and they should be encouraged. But many would-be bards produce lines that halt painfully, giving point to the comment of a critic that some writers can never achieve poetry because of their poor "feet"!

\* \* \*

An eminent dabbler in psychic matters says that spirits are the creation of the subconscious mind, and he instances the case of the novelist (he is himself a novelist) who calls into existence the characters in a work of fiction. It sounds quite plausible, if you have only a theoretical acquaintance with spirits. Once upon a time a friend of mine, a clergyman, visited a haunted house, with a view to investigating the nature of a ghost. On his entering the house he was caught up by some invisible force and lifted bodily into the air, although he is some fourteen stones in weight. He has been a spiritualist ever since, and I am sure it would be a hopeless task to convince him that he was lifted by his subconscious mind!

\* \* \*

Mr. William C. Nation, editor and publisher of the *New Zealand Message of Life*, has passed away, as recorded elsewhere, at the age of 91, after a great many years' work in Spiritualism. On his ninetieth birthday he referred to the sound health he enjoyed; even his eyesight remained good. Here then is yet another answer to the old and silly slander that Spiritualism and mediumship mean enfeebled health and shortened life. As some of these libels (like weeds) are strongly rooted, and can only be killed by incessant refutation, I may refer once again to the many examples of spiritualist longevity, and mention afresh the most remarkable example—Dr. James Peebles, Medium, writer and speaker, who came within three months of reaching his full hundred years.

D.G.

## IPSWICH PSYCHIC SOCIETY

## PRESENTATION TO MR. W. R. BRADBROOK

On Wednesday, July 23rd, the officers and members of the Ipswich Psychic Society organized a Garden Party, which, although faced with inclement weather conditions, thoroughly enjoyed the beauty of the picturesque Stoke Park Gardens and the mansion, formerly the residence of England's oldest peer, the late Lord Gwydyr. Overlooking the river Orwell and its undulating banks, wooded to the water's edge, one of the finest views in East Anglia is obtained from the lawns. The occasion was taken to present the Society's Honorary Secretary, Mr. W. R. Bradbrook, with an illuminated address and a purse of gold in recognition of his services to this extremely virile Society. In returning thanks for the gift, Mr. Bradbrook mentioned that the owner of Stoke Hall, Mr. Harvey Winkworth, F.F.A.S., whose kind invitation had given all so much pleasure, had expressed his earnest wish that the fine old Georgian building, with its magnificent rooms, sunny aspect, and winter garden, could be used as a National Health Centre for the Spiritualistic Movement—a Hall of Healing, where depleted Mediums could rest, patients convalesce, and healers gain experience. "The idea is a noble one," commented Mr. Bradbrook, "and we can only hope and pray that ways and means may be forthcoming to make such vision a practical reality." H.W.

\* \* \*

## A GENERATION AGO

(From *LIGHT* of August 11th, 1900).

Mr. Bournell, of 58, Uxbridge Road, has a son on active service with the 21st Royal Scots Fusiliers, in South Africa. Some months since, we published an extract from a letter which the son had written to his father, in which he spoke of the spirit of an old gentleman who appeared to him from time to time and rendered him signal services in cases of extreme emergency. In a letter recently received, written from Krugersdorp, on June 23rd, he mentions the same spirit visitor again. "One night," he says, "I was so thirsty, as we had no water to drink and did not know where to get any, and the officers told us it would be four miles before we could get a drop. I was very bad for the want of a drink after a hard day's work. It was pitch dark and I went out to try if I could find any water of any sort, when the grand old gentleman I have told you about before appeared to me with a light in his right hand and led me to a pond over some hills. It was beautiful water and I filled four water bottles with it and went back to my resting-place. Don't you think it grand to have such a good guide, for I was nearly broken down for want of a drink of water?"

## NEW BOOKS RECEIVED.

- "THE TRAILS OF TRUTH." By Jenny O'Hara Pincock. (Austin Publishing Co., 4522, St. Charles Place, Los Angeles).
- "VERS BENARES." By Jean Marquès-Rivière. (Editions Victor Attinger, Paris et Neuchatel. 15 francs).
- "TO MEET THE KING" (and three other plays). By H. C. G. Stevens. (H. F. W. Deane & Sons; 2/6 net).
- "MEMORIES AND ADVENTURES." By Arthur Conan Doyle. (John Murray: cheaper edition; 7/6 net).

## NOTES AND REVIEWS

"Conversations with the other World." Edited by Isobel Grant. (Williams & Norgate; 2s. 6d. net).

This little volume contains a series of dialogues carried on with unscen collaborators by means of automatic writing, a section being devoted to telepathic conversations with distant friends still in the physical world. The messages purporting to come from the Unseen have some uplifting passages, but the book will hardly commend itself to the critically-minded.

H.G.A.

\* \* \*

"New Light on the Problem of Disease." By Geoffrey Hodson. (The Theosophical Publishing House, 3s.).

Theosophic concepts naturally predominate in this booklet, appearing conspicuously in the Introduction which consists of twenty theosophical assumptions for which there is not space here. A Preface, an Introduction and seven chapters follow. The statement "Disease is inherent in Nature, and will so continue until a certain standard of perfection has been attained" is curiously consistent with the declaration by Sir Frederick Treves, before the Philosophical Society of Edinburgh, that "but for Disease the human race would have been extinct long ago."

Karma and reincarnation play their conceptual part.

\* \* \*

"Songs of the Soul." By Aura May Hollen. (Keats Publications, Hollywood, California).

As is usual with books which reach *LIGHT* from the United States, the price of this little volume is not mentioned. The authoress is the subject of an essay "The Case of Aura May," by Dr. Henry Hollen, in which we read an account of the development in curious circumstances of her gift of mediumship, and of how "one who had never before written two lines of rhyme began suddenly to write verse with 'astonishing ease and rapidity.'" There is much power and richness of colouring in the verses, but, as is usual with "inspirational" poetry, especially when it is written with "ease and rapidity," there is a lack of artistic form, a defect which, however, will probably not be marked except by readers of critical taste in poetry.

LUCAS

\* \* \*

"La Ricerca Psichica," by Emilio Servadis. (Pubb. Cremonese; Rome; Price: Lire 6.50.)

This book on Psychic Research forms one of a series of volumes intended to bring before Italian readers the means of keeping them up-to-date in the latest views on historical, literary, scientific, political, economic, and philosophical subjects of the day. It is ably presented by the author, who is well known for his impartial writings on the subject. Professor Charles Richet has contributed an excellent Preface to the manual, which deals first with the historic aspect of the question. In subsequent chapters the author writes on Mediumship and its methods and conditions of experiment; the distinctions and classifications of psychic phenomena in general; intellectual and physical phenomena; and finally gives his own comments and hypotheses. His examples are up-to-date, including even the most recent experiments with Rudi Schneider and "Margery."

E.A.S.F.

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Thursday, August 14th, at 7.30. Clairvoyance .. MR. GLOVER BOTHAM  
Friday, August 15th, at 7.30. Clairvoyance .. MR. LESLIE BANCROFT

#### GROUP SEANCES.

Wednesday, August 13th, at 3 .. .. MRS. ESTA CASSEL  
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Arrangements can be made for members to have private sittings with all Mediums approved by the Council, either in the rooms of the Alliance or at the home of the Medium or member, as may be mutually convenient.

Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

## SUMMER ARRANGEMENTS.

The Alliance, including the Libraries, will be closed during the first three weeks of August (4th—23rd August inclusive.)

During the remainder of the summer there will be no further weekly Meetings, Classes, etc., until the Autumn Session commences; but, with the exception of the holiday period mentioned above, the Alliance will be open as usual for arrangement of sittings with Mediums and use of the Libraries.

## SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM, which falls due on the first of January, the Alliance provides a centre for enquirers and for convinced spiritualists, where meetings, lectures, and investigations are regularly carried on.

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No extra fees are charged for the use of books, except for postage when they are not exchanged personally. *The annual fee of one guinea for Membership includes the use of the Libraries.*

The Library is open from 10 a.m. to 6 p.m. on weekdays, except Saturdays, when it closes at 1 p.m.; and during the Sessions until the commencement of Thursday lectures.

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## OBSERVATIONS

The Psychic faculties are very delicate, and subject to the influence of definite thoughts of the sitter.

A strong suspicion, without any justification, that the Medium is dishonest, combined with a determination to find deception, would act adversely upon the Medium who, in the supernormal state during the period of the sitting, is highly sensitive to suggestion.

It is to be observed that there is a close parallel between mediumistic states and those of ordinary hypnotised subjects.

An open mind and complete passivity is necessary. Honest criticism in the inquirer is natural, but active criticism causing mental activity during the sitting should be avoided.

A critical analysis should be made after, but not during the sitting.

## NON-SUCCESSFUL SITTINGS

It is unavoidable that some sittings will be failures for several reasons:

Sitter and Medium may prove psychically unsuited to each other.

The psychic power fluctuates independently of the will and often of the knowledge of the Medium. It is not like a telephonic message.

It should be understood that sitters sit at their own risk as to whether results are satisfactory or otherwise. If a Medium be conscious of lack of power, no sitting will be held, and the fee will be refunded on application to the Secretary.

## The Attitude of the London Spiritualist Alliance towards Spiritualism and Psychical Research.

- (1) There is one belief common to all spiritualists, no matter how widely they may differ concerning the various issues involved, that is, a belief in the Survival of Human Personality after Bodily Death and its demonstration.
- (2) The Alliance regards Human Survival as a fact in Nature.
- (3) It recognises that the inferences arising from this fact are scientific, philosophical and religious.
- (4) It affirms that psychical research should be encouraged, but deprecates unscientific and aimless pursuit of phenomena as an end in itself.
- (5) It looks upon psychic phenomena as the "preamble to all religions" (F. W. H. Myers), and not in themselves the basis for a New Religion.
- (6) It realises that while some psychic phenomena emanate from the discarnate, others do not.
- (7) It recommends that every communication be subjected to critical examination.