

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2509. Vol. XLIX.

[Registered as Saturday, February 9, 1929. a Newspaper]

Price FOURPENCE.

SUPER - SCIENCE

STIRLING-CAMPBELL, F.P.S.A.
(the well-known exponent of Super-Science)

Lecture-Demonstrations

Every SUNDAY AFTERNOON and EVENING at 3 and 8, at "ASHRAMA", 45 Lancaster Gate (near Christ Church), W.2.

The meetings are of a Spiritual character and are followed by Psychic demonstrations.

All seats free.

Silver collection at door.

"SAFEGUARDING"

MAIN ISSUE AT
THE NEXT ELECTION

THE TRUTH AT LAST
about Free Trade and Protection
by DOUGLAS GRAHAM, M.A.

Introduction by Brig.-Gen.

Sir HENRY PAGE CROFT, Bart, C.M.G., M.P.

"What would Adam Smith have said about it? The theoretical side of the question is very cogently argued in a recent and admirable book. . . . Mr. Graham demonstrates the fallacies of the Free Trade position."
—Morning Post.

"Mr. Graham has written a remarkable book. He has brought an imaginative mind and vigorous powers of reasoning to the examination of a tired controversy, and in the process he has breathed new life into the old bones. Everyone should read this book. The originality of his outlook, no less than the vigour of his attack, are as exhilarating as they are unexpected."
—Yorkshire Post.

Obtainable at all Booksellers, 7/6 net.

HUTCHINSON & CO. (Publishers), LTD.

"Light"—Its Scope and Purpose.

N EARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

THIS position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

BEYOND this central idea LIGHT has no creed and is the organ of no school or cult. Its columns are open to free discussion of the many smaller questions on which there are differences of view—its only aim being, in the words of its motto, "Light! More Light!"

It deals with all the complex phenomena which surround its subject and presents a philosophy explanatory of them—Clairvoyance, Telepathy, Hypnotism, Mediumship, and the general question of Spirit-communication and guidance from the Unseen World.

AMONGST the contents of the present issue are:—

**SPIRITUALISM and PSYCHIC
RESEARCH COMPARED.**

VAMPIRES and VAMPIRISM.

**AN ASTRONOMICAL
PREMONITION.**

F. J. WAKEFIELD

(trained by Dr. Lascelles)

SPIRITUAL HEALING
and Chiropractic-Spinal Adjustments**SOME CASES OF CURE****Disseminated Sclerosis**, with advanced paralysis of limbs and numbness of head and face. Within six weeks the patient had regained power, and returned to work.**Almost Total Blindness**, for nine years from hæmorrhage of the eyes. In two months the patient was able to read and go about alone.**Nervous Exhaustion**, steady improvement from beginning of treatment to complete cure.**Deafness (from Birth)** in one ear, considerable hearing recovered after six treatments.**Varicose Veins**, improvement began after third treatment and continued steadily.

Consulting Rooms:

11 LONDON STREET, NORFOLK SQUARE, W.

'Phone: Mayfair 2842.

MADAME RICKARD**X-RAY SPECIALIST, CLAIRVOYANTE, CLAIR-AUDIENT, TRANCE MEDIUM, PSYCHOMETRIST****Member of Oxford University**

Receives daily advice by post; has few open dates still for public meetings and private "At Homes."

Psychometry post from 2/6 to 10/6. Letters from Africa, India, China and America.

"Your reading was wonderful. You told me to the very day what I wanted to know. Everything you said has come true, so I write again."—C.M.B.

"My wife and friends say my reading was wonderful."—D.P.R.

81 Lancaster Road (near Ladbroke Grove Met. Station)
(buses 7, 15, 52, etc., nearly to door). 'Phone: Park 0759.

Advice on any subject or difficulty 2/6
 Nativities carefully calculated from birthtime with full year's direction 5/-
MOON TABLE Instructor: the help in time of need ... 2/6
 Test Horoscopes with two years' guide to future events ... 1/- and stamp

THOS. GOULD, "The Nook," Heathfield Road, OARDIFF.**DESTINY.**

Obtain wonderful astrological study of your life by an expert. Post 1/- P.O., birth date, stamped addressed envelope. No interviews. Send now. You will be delighted. Testimonials received from all parts of the world.

Professor Barton, 13 Morley St. (L), Ashley Vale, Bristol.**TIME AND ETERNITY**

A Study in Eschatology, examined in the light of Modern Thought.

By the Rev. F. ROTHWELL DEAN

(Vicar of Edingley-w-Halam, Notts).

Crown 8vo., cloth, 5s. net (postage 4d.)

The volume treats of such subjects as Life, Death, Immortality, Purgatory, Paradise, Reunion, &c.

"Dr. Dean shows much learning and much patristic research, as well as the courage of his convictions . . . his work will convey conviction and reassurance . . . Dr. Dean displays Catholic Charity as well as Catholic Dogmatism, and his book contains, as he claims, the outlines of the Church's teachings from the earliest ages."—*Guardian*.

SKEFFINGTON & SON, LIMITED,
235 REGENT STREET, LONDON, W.1

That book you Want !**FOYLES CAN SUPPLY IT**

Foyles have a Special Department entirely devoted to Works on Spiritualism and other Occult Subjects. They have twenty other departments for books on every other conceivable subject, each of which issues its own catalogue. Send for Catalogue of Dept. 10 (free) outlining requirements and interests. Books sent on approval.

A Special Offer:**COMMUNICATION WITH THE NEXT WORLD**

The Right and the Wrong Methods. A Text Book given by W. T. Stead from "Beyond the Veil" through Madame Hyver: with Symposium of Opinions on the Messages from Sir Oliver Lodge, Dr. Ellis T. Powell, Rev. G. Vale Owen, Mr. David Gow, Miss Katherine Bates, Miss Lind-af-Hageby, Miss Felicia R. Scatcherd.. Published 3s. 6d. Offered (in brand new condition) at 1/3 post free. Quote Offer 228.

FOYLES FOR BOOKS**CHARING CROSS ROAD, LONDON, W.C.2****"KEIRO"****THE WORLD RENOWNED AND PREMIER PALMIST.**

Author of "PRACTICAL PALMISTRY", etc. etc.

Over 25 years in Regent Street, W. Consultations daily at:-
"ASHRAMA", 45 Lancaster Gate, Hyde Park, W.2
 Phone Paddington 4908 N.B. Keiro's ONLY address.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 10th, 11.15, open circle; 6.30, Miss Eva Clark. February 13th, 8, Mrs. Clements.

Camberwell.—The Central Hall, High Street.—February 10th, 11, open circle; 6.30, Mr. H. Boddington. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—February 10th, 11.30, circle; 7, Usual Service.

Richmond Spiritualist Church, Ormond Road.—February 10th, 7.30, Mme. de Beaurepaire, trance address. February 13th, 7.30, Mr. Horace Leaf, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—February 10th, 3, Lyceum; 6.30, Mr. H. Ernest Hunt, address.

Fulham.—12 Lettice Street (Nr. Parsons Green Station).—February 10th, 11.30, circle; 3, Lyceum; 7, Miss Mills. Thursday, 8, Mrs. V. Croxford.

SEND FOR THEM NOW

Published at 2/6 each, Offered at 1/6 each, post free

Signs, Omens and Superstitions.

and

Fortunes and Dreams

by

ASTRA CIELO.

The former gives particulars of popular superstitions, lucky and unlucky days, signs of good or bad luck, omens, etc., etc.

The latter is a practical manual of fortune-telling, divination, and interpretation of dreams, signs and omens.

Send your Order with remittance to:

"Light," 235 Regent Street, London, W.1

In Great Demand:

J. ARTHUR HILL'S
PSYCHICAL SCIENCE &
RELIGIOUS BELIEF

"The author of this book has been converted to a belief in survival and communication by the remarkable psychic powers of one of our best-known mediums, Mr. Aaron Wilkinson, to whom he pays a well-deserved tribute. Mr. Hill shows that Science and Religion meet in Spiritualism, which is, moreover, soundly based philosophically. The reports of sittings will interest all Spiritualists."

5/-

RIDER & CO., LONDON.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2509. VOL. XLIX. [Registered as SATURDAY, FEBRUARY 9, 1929. a Newspaper.] PRICE FOURPENCE

CONTENTS.

Notes by the Way ...	61
Sir Frank Benson on Spiritual Wireless ...	62
Among Spiritualists in Sweden ...	62
On Faith ...	63
The Return of Houdini ...	63
Psychic Science in the Celestial Empire ...	64
Spiritualism and Psychical Research Compared ...	64
Madame Lagrange's Mediumship ...	65
Letters to the Editor ...	65
The <i>Daily News</i> Discussion ...	66
Body and Mind and the Hereafter ...	66
Sidelights ...	67
Vampires and Vampirism ...	68
The Personal Side ...	69
Rays and Reflections ...	69
An Astronomical Premonition ...	70
Notes on New Books ...	70

NOTES BY THE WAY.

LOOKING FORWARD.

Reviewing, in the year 1920, the general position in Spiritualism at that time, we said that the spiritual movement could be classified, on political lines, into Conservatives, Liberals, and Radicals. The "Conservative" element we described as fighting desperately to preserve its old traditions, privileges, and methods, the "Liberal" section as endeavouring to expand its ideas to accommodate the new spirit, and the "Radicals" as marching forward, fired with zeal for human service, and throwing overboard all the little prudences and cautions. Eight years have passed since then, and we can see some astonishing changes. The balance of forces has shifted considerably, and in the Spiritualist world, just as in the political world, the Radicals of one era are the Conservatives of the next. Some of the old crystallisations have broken up, and what Dr. Ellis Powell called the "old-fashioned Spiritualists" have nearly disappeared. They looked with something akin to horror of the "forward movement" led by Sir Arthur Conan Doyle; they wanted to keep the subject "private and select". Like the officials of the Circumlocution Office, they resented the intrusion of the people who "want to know, you know". But the democracy are coming in now to give that "driving force" which Conan Doyle saw would be necessary to make a world-movement. And we are becoming a world-movement now, for good or ill, and all the little fences and petty regulations are going by the board. The movement is becoming a cosmic one, guided—as all human evolution is—by the Universal Intelligence. That is our conviction, and that is why we can look forward to the future with tranquil assurance.

THE CHANGING WORLD.

We are seeing curious things to-day, having before us the spectacle of much wanton luxury and self-indulgence on the part of the rich—usually the "newly-rich"—side by side with the surrender of titles and fortunes by men and women who are taking to voluntary poverty in order to assist their fellow-creatures. We would not set up as judges of either class. Human life is too vast and various for judgments which must always be based on imperfect knowledge. Moreover,

there is no fixity in things. The purse-proud and selfish souls "wallowing in luxury" never continue permanently in that condition—they may exhibit sudden transformations of character—and, as we have often seen, it may also happen that the self-sacrificing ones, ready to dare all and give all in the service of humanity, may later on be seized with shivering fits of repentance, having become disillusionised about a world that is revealed to them at last as stupid, ignorant, and ungrateful. Human values are shifting and variable. There is only one principle in humanity that is permanent, eternal—the spiritual—and it is that for which our Spiritualism stands, or should stand. But that does not at all mean that the temporal and material side of things can be safely ignored. That is a lesson which practical experience will enforce if precept fails to do it. It is only a question of observing due proportion. We should get rid of the old tradition that there is anything meritorious in poverty. If Truth has to go in rags—in the material sense—she is glorious in spite of them and not because of them. A feast of the soul may be held to outweigh a famine of the body; and it may well do so. But we would rather see a better balance of things—a sufficiency for each.

ANSWERING THE CALL.

A great many people who have investigated Spiritualism and become convinced of its truth do not stay in the Spiritualistic movement. They pass on to other pursuits more in the line of their own personal interests. We have known quite a number of these folk, and never felt inclined to censure them on a matter which was their business and not ours. To become "workers in the cause" was clearly not their vocation. There are far more instances in which people, having become convinced of the truth, feel it their duty thereafter to do their utmost on its behalf, urged in many cases to this decision by messages from friends on the other side who recognise in them the qualities necessary. They are amongst the "called and chosen" and form the backbone of militant Spiritualism. Some of them have arresting stories to tell of the circumstances in which they "joined up". Clergymen, journalists, lawyers, doctors, Army and Navy men, musicians, men of business, actors—almost every vocation is represented. When they are practical men of the world, with no sign about them of any tendency to "idealisms", their friends are often puzzled, not knowing the true inwardness of the matter, which is that the call to service has reached them, and they have answered it. And that is how the movement grows and spreads and becomes ever more deeply rooted.

SIR OLIVER LODGE: A CONTRADICTION.—We are authorised to contradict a rumour which a correspondent says is being circulated to the effect that Sir Oliver Lodge has changed his views about spirit-return and has stated that there is really no evidence for it. The rumour is absolutely false, and it would be interesting to find out who invents these *canards*.

SIR FRANK BENSON ON SPIRITUAL WIRELESS.

Summary of an address, "The Wireless of Eternity", delivered at the rooms of the L.S.A., Queensberry Place, on Thursday, January 24th, 1929.

SIR FRANK BENSON began by referring to his limited experience in Spiritualism. But, as a wandering actor-manager, he had come into contact in his travels with all sorts and conditions of men who had confided to him their views on life, and he had arrived at the conclusion that most people were Spiritualists, as having some sense of the Unseen World and the mysteries by which we are surrounded. They recognised that they were in touch with some spiritual power and that it was a part of themselves. We might call it by such terms as Spirit, Mind, Soul, Consciousness, or Will, but it was the only power which took the soldier "over the top" in the great adventure of war, the only power that would serve us truly in the great adventure of peace.

The lecturer then gave some illustrations of the workings of this divine principle in humanity and also in the animal world. He told the story of the child who at Christmas-time desired that Santa Claus, when bringing him presents, should not enter his room. It was not fear which prompted this request, but love. For the child had a cold which he feared Santa Claus might catch, and so be unable to visit other children to take them gifts! Here was an instinctive expression of the beauty which dwells in the heart of humanity.

The influence of the Spirit in the life of the world had been proclaimed by all the prophets, seers, and teachers of all the great religions from the earliest ages. It gave its inspiration and guidance in wondrous ways. It gave a strange prescience to the animals, and Sir Frank told a story of how the terrible winter of 1881 was foreseen by the water-rats in Hyde Park who made their bolt holes six inches above the water in the Serpentine, thus enabling the human observers to predict that the coming winter would be unusually severe. But how did the rats know? He gave other instances from bird-life of that uncanny power which not only enables the wild creatures to foresee coming events, but guides them unerringly over trackless wastes of land and sea in their migrations. What prompts them? Surely it is the same spiritual power which moves in the hearts and minds of men—the urge of a greater and higher life that enfolds them all. It belonged to Nature and was often most manifest in the simple souls. It inspired the man in the street, who often showed himself ahead of the intellectual and the learned, the thinkers who could think but had no vision—the lesser scientists. It was a power especially related to Love. It was the Love principle in life which was quickened by and responded to it. As the human consciousness became developed and enlarged, it provided new channels for the expression of this spiritual power. It was something greater than the psychology of the schools—for it brought knowledge and inspiration and guidance from the Unseen World. In time it would manifest its power in the spheres of Industry, Law and Government, transforming the body politic and adding immeasurably to social order and the welfare of the world.

Spiritualism was destined to take a prominent and permanent part in these coming world developments. Looking at the matter from the materialistic and mechanical side of human advancement, it seemed that Spiritualists were in the position of a remnant by which the world would ultimately be saved, by finding its soul. The old order was passing away, and a new and melodious vibration was at work, bringing the message that the law of life is harmony.

Referring to the Great War, Sir Frank told once more the story of his vision of his son and the message from him after he had fallen in battle many miles distant. He spoke of the many cases in which soldiers

in the trenches became conscious of the presence and help of their dead comrades.

It was in those bitter days of the War that the London Spiritualist Alliance as a part of the great Spiritualist movement helped to relieve the great sorrow of people bereaved by the War, bringing hope and comfort and assurance to many who were disappointed by the negative or doubtful answers of the clergy. For thousands of years the world had believed in a hereafter, but to-day was the first time that the matter had been studied closely, patiently and scientifically. We were at the beginnings of a great and new revelation, at the dawn of a new age. We were becoming conscious of the presence of friends in the Unseen, and of beings higher than ourselves in the scale of creation. A larger hope, a larger outlook had sprung up in our minds.

Sir Frank, who spoke for nearly an hour, held the attention of his audience throughout and finished amidst loud applause. His address was followed by an animated discussion of those cases (referred to in his lecture) in which animals occasionally reveal the possession of psychic faculties, as in the cases of horses who shun spots supposed to be haunted, and of animals who seem to be conscious of the impending death of persons with whom they are associated.

The proceedings closed with a cordial resolution of thanks to the lecturer.

AMONG SPIRITUALISTS IN SWEDEN.

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

Spiritualism does not flourish in Sweden owing to lack of mediums. Unless this want is supplied there is little chance of matters improving.

Two factors seem to militate against the development of mediumship there. First, the movement is largely among better class people whose social interests might be injured in so conservative a country if their interest in psychical matters became practical; secondly, because the art of psychic development has been practically lost.

I observed both these defects during my visits in 1924 and 1927.

To have to send abroad for a medium and lecturer who must perforce pass all his information through an interpreter, indicates how greatly the lack of efficient exponents is felt.

The demand for evidence of survival is so keen that my stay could have been extended indefinitely. Applications from investigators literally flow in.

There appears to be only one really useful circle of investigators sitting regularly in Stockholm, and they have been like people groping in the dark. I attended one of their seances and found that in their desire to obtain supernormal phenomena they were defeating their own ends by attempting too much.

A large percentage of these sitters are potentially good mediums, who with time and persistence should go very far. Unless they adopt English methods, however, they will probably waste their time.

It is singular that in Scandinavia the method advocated by Allan Kardec should so long have prevailed. It is also unfortunate. Nearly every medium aims at becoming an automatic writer, all seeking philosophical teaching rather than identification. Most of these writers are impressional mediums, writing what comes into their heads under the conviction that these thoughts are from spiritual sources. The inevitable result is that they write a good deal in support of their own beliefs, and nearly all believe in re-incarnation. Re-incarnation may be true, but this kind of "proof" is not very convincing.

If half as much energy had been expended in the development of "test" mediums, Spiritualism would to-day be one of the greatest scientific and religious forces in Sweden.

The demand for this kind of medium is tremendous, and tests are easy to get. Climate and temperament seem to favour clairvoyance and kindred faculties much more than in Great Britain. The atmosphere is clear, dry, and perhaps electric; the people are sympathetic, psychic and sincere. Swedes are instinctively honest; they are proud of their probity.

Physical mediumship is extremely rare. North Europe has not been blessed with many materialising, telekinetic, apport and voice mediums simply because endeavour has been seldom made to develop them. This is shown by the excellent physical mediums developed during the last few years in Iceland, Denmark, Germany, Austria, and Poland.

Mediumship does not grow like fruit; it requires careful cultivation. This can even be done intensively, but it must be done if consistent results are to be obtained.

Swedish Spiritualists now realise this and renewed efforts are to be made to unfold various forms of mediumship, especially clairvoyance and the "direct" voice.

Hitherto there has been no capable leader. Now Mr. Gustave Sundquist has taken charge of affairs and the outlook is much brighter.

Mr. Sundquist has, during the last two years, devoted a good deal of time to the investigation of mediumship in England and on the Continent. He has found English mediums very convincing, and has decided that their methods are the best to copy. Spiritualism cannot grow on philosophy only. Many people need proof of survival before they will believe it. In Sweden this sort is very numerous. Religious unbelief dominates the race. Mr. Sundquist and his friends believe Spiritualism can check this materialism, and spiritually benefit the nation. They are working for this purpose.

English Spiritualistic and psychical literature are widely read in Sweden, especially *LIGHT*. I have seen whole volumes of this journal carefully stored up in several homes, and regarded as a treasure.

ON FAITH.

"Our faith should always be founded on reason and an observance of the laws of Nature. Only when we work with and through those laws can we expect God to help and preserve us. Faith and true knowledge are not mutually exclusive, nor are they ever irrational. The faith the critics do not seem to understand, which was taught by the Christ, unlocked the limitations which had gradually chained our hidden psychic forces. Our reason is too often hampered by faulty experience and a lack of knowledge of the psychic part of our nature, and the Christ in His day constantly sought to galvanise these forces into renewed activity.

"Faith is more than 'belief,' which may be entirely intellectual and lacks the enormous uplifting, driving power of true faith. Faith is, so to speak, more spiritual and intimate, vital and personal.—Faith implies both belief and trust, as well as fidelity. It is in a religious sense more *active* than belief—for 'faith without works is dead.' Belief in the Christ or in a set of dogmas concerning Him is too often but Opinion, and mere Opinion will not accomplish any 'mighty works.'

"To have the real faith is not a superficial, easy thing, not a matter of intellectual assent, but the exercise of a spiritual faculty whereby things transcending our normal powers can be accomplished. It is one of the chief aims of Spiritualism to awaken this faculty of 'faith' and demonstrate its enormous influence on our life here and hereafter.

"Faith is harder than 'work' and requires more training, concentration and perseverance."—*Critics of the Christ Answered by Spiritualism*, by I. Toye Warner-Staples, F.R.A.S.

THE RETURN OF HOUDINI.

We referred last week to a statement received from Mr. Hamilton Emmons concerning the Houdini communication, and we now give this below.

In your issue of January 19th there occurs a short reference to the second Houdini message. I have received cuttings from the *New York Sun* of January 8th and 9th giving much fuller details of the event—in many ways dramatic—in the presence of J. W. Stafford, assistant editor of the *Scientific American*, of a United Press representative, and several others. Of course the usual crop of scepticism—and worse—sprang up over night, but when the theory of mental telepathy was advanced (and that by a well-known medium) I thought the time had come to offer what seems to me conclusive evidence to the contrary.

It so happens that I had three sittings with Ford in New York last autumn to get into touch with my own friends across the "great Divide".

At the first, on November 7th, before releasing Ford from trance "Fletcher" [the spirit guide] asked me to tell him that they were still at work on the message, which consisted of ten words; but that the "grey state" surrounding Houdini made it very difficult. So far he had been able to get three words, viz., "come", "right", "now", but did not yet know their correct order and intimated that alterations might have to be made subsequently.

This message I duly transmitted to Ford, sending the same through the post to him, in case he might want it later for evidential purposes.

On November 19th at my next sitting "Fletcher" told me that two of the words given previously must now be cancelled, viz., "right" and "come", and that four others were to be added, viz., "Rosabelle", "answer", "pray", "tell".

I was further instructed not to tell Ford what they were. "Fletcher" must have already sensed the comments of sceptics and others. So it was arranged that I should send this communication through the registered post to Mr. Stafford with a request not to open it until desired to do so by Ford. This was duly done in Boston a few days later and the P.O. receipt for it lies at this moment in my desk in this country.

My third sitting, the day before I sailed, occurred on December 27th. "Fletcher" told me he was nearing the end of a difficult task, and that he was being assisted by Houdini's mother, as the latter's advancement was dependent on his giving up the words.

These words now stood as "Rosabelle", "answer", "pray", "answer", "tell", "look", "answer", "answer"—the other still uncertain. The word "now" which came through in the first sitting was doubtful. The last word had something to do with response, but he hadn't yet got it. He added that when finally correct the ten words would have a key-meaning to something else.

This communication I did not pass on to Ford but gave a written *précis* to his friend, Mr. Fast, on the same afternoon. I think the foregoing will at least rule out of court the theory that Ford had been able to pick Mrs. Houdini's brain, in January. As a matter of fact "Fletcher" had been laboriously picking Houdini's brain many weeks previously in the other world. It also throws an interesting sidelight on some of the difficulties encountered by spirits on the other side.

THE REV. A. J. WALDRON.—Miss Ella Twynam (27, Alkham Road, Stamford Hill, N.16) asks if any reader can give her information concerning the work in Spiritualism of the late Rev. A. J. Waldron. She has heard that he wrote a book on the subject, but we have no recollection of it. She desires the information for the purpose of a book she is preparing on his life and work.

PSYCHIC SCIENCE IN THE CELESTIAL EMPIRE.

"Psychic Phenomena in China" was the title of Dr. Neville Whyment's lecture given at Queen's Gate Hall, South Kensington, London, on January 29th, under the auspices of the National Laboratory of Psychical Research. Mr. G. R. S. Mead, editor of *The Quest*, presided, and the address (of which we hope to give a full report later) was particularly interesting and valuable, coming as it did from a man who has made a close study of psychic matters as well as being one of the leading European authorities upon Far Eastern thought and customs.

The Chinese nation have been for thousands of years accustomed to the idea of spirits, pointed out Dr. Whyment. It was true that a mass of superstition, folk-lore, and legend was mixed with this central idea, and that, by reason of its gigantic area, the attitude towards metaphysical matters varied in different Chinese communities. But throughout the huge continent there exists a common belief in the watchful activities of the departed souls of those who have lived on earth in past days. Man, it is held, is divided into three parts, a body having two spirits, a higher and a lower. At death the body decays, the lower spirit remaining with it on earth, while the higher spirit departs for airy regions of the sky.

The Chinaman, said the lecturer, frequently appeared to European eyes as possessing an almost uncanny quality of detachment and aloofness; this was, in a large measure, due to his conviction of the transient nature of earth-life, and his conception of the unseen world as the centre of final reality. The Chinese feels himself to be so closely identified with his ancestral spirits that the idea of entering into ordinary social contacts of an intimate kind appears to him of very minor importance.

What the European terms Psychic Phenomena has been known to the Chinese for many centuries; they are featured in a great mass of the national folk-lore; clairvoyance, water divining, and an oriental form of planchette, are known to-day in the Celestial Empire. Messages are occasionally transmitted by occult methods over distances so vast that two to three months would be required to traverse them by the native method of transport, the bullock cart.

The comparatively modern science of Psychology has been known, in a simple form, for many centuries in China, and when it was brought to the notice of native scholars as a European product, they had no difficulty in translating its technical terms into familiar Chinese equivalents.

Dr. Whyment caused some astonishment when he disclosed that some forty-five volumes of the Great Encyclopædia are devoted to what we call nowadays Psychic Science, examples, commentaries, and analyses of every form of supernormal manifestation being given at great length.

In the course of his address the speaker gave two interesting personal stories of his company of Chinese labourers on the Western Front during the War. His own "boy", aged about twenty, was heard singing a melancholy dirge—a fact Dr. Whyment recognised as being highly significant, for he knew it reflected the mood of the singer—the Chinese usually does not sing a sad song unless he feels unhappy. On being asked the reason for his sorrow, the youth answered: "Excellency, I am drawing near the wood," meaning that he was about to die. He clearly had no wish for death, but persisted that it would occur within three days. On the third day this youth, while playing football in the native compound, sustained a grave internal rupture, dying before medical help could reach him.

On another occasion a young Chinaman was discovered by Dr. Whyment shaken with hysterical sobs, so violent that at first he could scarcely speak. Finally it was elicited that he was grieved at the death of his mother. Dr. Whyment asked why this exhibition of

sorrow had not been shown three days previously, when the news had come in the last mail from China. No letter had come from China, replied the boy, and even if it had, he would have been unable to read it. "How do you know your mother has died, then?" persisted the doctor. "I feel it *here!*" explained the boy, placing a hand over his stomach, that being the seat of the emotions, in the Chinese view. Later news disclosed that the lad's mother had indeed passed away; from inquiry it seemed that the lady's demise occurred about the same time as the son's outburst of grief.

N.

SPIRITUALISM AND PSYCHICAL RESEARCH COMPARED.

A MANCHESTER MEETING.

A meeting under the auspices of the Manchester Psychical Research Society was held at the Milton Hall, Manchester, on Wednesday, January 23rd. The chair was occupied by Mr. Clement Stott, J.P., who intimated that some twelve months ago the Society was formed for the purpose of bringing scientific inquiry to bear upon a mass of phenomena which was attracting general attention. The promoters were largely working in the dark, and had possibly been working along wrong lines. It was felt, however, that an attempt should be made to reorganise the Society on new lines and with new rules, and the present meeting was called with the intention of attracting the interest of suitable people to guide and direct future procedure. They had been fortunate in securing the services of Mr. E. W. Oaten, editor of *The Two Worlds*, who had a wide experience of psychic phenomena, and he believed that Mr. Oaten would give them some useful hints as to the scope of work which might be done.

In the course of his address, Mr. Oaten said that, although he was proud to proclaim himself a Spiritualist and was satisfied that there were certain phases of psychic phenomena which were only explicable on the supposition that discarnate spirits were communicating with men, he agreed that to attribute all psychical phenomena to the action of discarnate minds was a colossal mistake. Many phases of psychic phenomena had no more to do with the spirit world than had the table at which he stood. If the Spiritualist concentrated upon spirit communion, he was only in the same position as the chemist who concentrated on chemistry, as one of the departments of science. It was not the business of the chemist to engage in biology, astronomy, or other avenues of scientific study, although he might usefully keep in close contact with those branches. That was his position as a Spiritualist who was principally concerned with the endeavour to record and investigate the action of discarnate spirits, while keeping in touch with other realms of psychic phenomena. Primarily, the inquiry was an investigation into the nature and range of the human consciousness.

Telepathy, as a branch of psychic investigation, was a fruitful field of research. There was evidence that mind could communicate with mind across space, and he conceived that such a Society as this might well find amongst its members individuals sufficiently sensitive to receive messages transmitted by other members under such conditions of exact observation as would reduce accident, coincidence and collusion to a minimum. There was again the question of hypnotism. It was a Manchester citizen—Braid—who revolutionised the old ideas put forward by Mesmer and others, and by adopting the name hypnotism made the study respectable. It was not generally known that in the early 'forties of last century Dr. Haddock, of Bolton, Lancs, had recorded a long series of experiments conducted by him, which were productive of much the same phenomena as occurred a few years later through the Fox Sisters in New York. Had, the

importance of those experiments been recognised and followed up, it is probable that Spiritualists to-day would have been hailing Dr. Haddock, of Bolton, as the founder of Spiritualism, instead of the Fox Sisters, of Rochester, U.S.A.

There was another valuable field of investigation in following up the work of Dr. Baraduc in France and Dr. Kilner in England, both of whom had been interested in a study of the human aura. They had done much useful work, but both had died with their labours uncompleted.

The Manchester Psychical Research Society, suggested Mr. Oaten, might usefully take some part in the collection and tabulation of incidents connected with phantasms of the living, the projection of the "double" and abnormal photographs of the living taken at a distance. It was strange, added the speaker, that although the human consciousness was the apex of nature's attainments, the one thing which raised men above the brutes, yet comparatively little effort had been directed to discover what constitutes human consciousness and what are the limits of its range of manifestation.

There were fields of investigation here which did not come within the orbit of the work of the ordinary Spiritualist who, having become convinced of intercommunication with the spirit world, was chiefly (and he thought rightly) interested in dealing with the ethical and religious implications to which those facts gave rise. The Spiritualist societies were doing their work well. He did not believe that either a Bench of Bishops or a council of scientists could do the work of propagating Spiritualism half as well as the people who were already doing it. In the Spiritualist groups they had an excellent propaganda body, but the business of a Psychical Research group was not propaganda but inquiry. The qualifications for membership of such a society should be a conviction that there is a field of inquiry needing investigation, as well as some training in scientific exploration. He did not pose as an authority, but if his advice and experience was of any value to them it was at all times at their disposal.

The great controversy in psychical research must inevitably centre round the question of evidence for survival, and in his opinion all such research definitely tended to concentrate upon this question.

MADAME LAGRANGE'S MEDIUMSHIP.

By A. L. DRIBBEL.

On August 11th, *LIGHT* quoted an example of Madame Lagrange's mediumship. It was my privilege to meet this lady at my brother's house in Brussels, on the 16th of December, 1928, and to have an opportunity of testing this medium's extraordinary clairvoyant, clairaudient and psychometric powers. For about six hours (with an hour's break for supper only) Madame Lagrange gave clairvoyant descriptions, clairaudient messages, healing advice and correct answers to questions, written on paper rolled in a small carton, or folded in sealed envelopes—this in broad daylight and in artificial light. The medium was quite conscious all the time.

The way she entered into conditions of living persons and of a friend passed over was simply marvellous; especially striking was a description of the illness and death of a lady whose portrait was handed over to the medium in a sealed envelope. The surgical operations which the lady underwent and even the transfusion of blood were truthfully described, and several times during the evening the medium turned up her right sleeve to rub the imaginary wound through which the blood transfusion took place. She gave correctly the names of two out of three of the lady's children.

Madame Susanne Lagrange is a pleasant-faced woman of medium height, stoutly built, and aged about

38 years. Born in Auvergne, married at fifteen, she divorced her husband at nineteen, and since then she has earned her living as dressmaker and is now eking out a precarious existence as repairer of clerical vestments. Madame Lagrange does not try to explain her psychic powers; she has never done consciously anything to develop them. From early childhood, like Madame d'Espérance, she had visions and saw spirit forms, and many were the punishments she received as a child from her parents for talking to and describing people whom they could not see. These forms are often so real to her, that on entering a room she only knows who are the living and who are the phantoms after the customary introductions are over! This perhaps accounts for a certain shyness and reticence which I noticed on first meeting her.

Our Belgian friends have in their midst one of the greatest living mediums, and it is to be regretted that no suitable organisation in that country exists to develop her powers, which I am sure are still in their infancy.

Although Madame Lagrange is not a professional medium, if any of your readers intend to pass through Brussels and want a sitting with that lady, I shall be pleased to give an introduction to my brother who will arrange an appointment. The lady speaks and understands only French.

LETTERS TO THE EDITOR.

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

"HIGH FREQUENCY HEALING."

Sir,—I was much interested in Captain Craufurd's article in *LIGHT* of December 29th, entitled, "High Frequency Healing" and especially in the last sentence:—"It may be far better to employ energy of human origin than that produced by mechanical apparatus."

This I can corroborate from personal experience. Some years ago I suffered from pain in the back and felt constantly tired. During a short stay in London, I visited the London Spiritualist Alliance Rooms in St. Martin's Lane, and received two or three treatments from a healer (I think Mr. Street). The treatment was of the simplest. The healer asked me to remove my fur coat, then standing behind me, without touching me, he massaged the air (so to speak) vigorously, at the distance of two or three inches from me. I felt as if warm irons were being pressed down each side of the spine—a deliciously soothing sensation, and not at all an imaginary one.

After the treatment, I felt extraordinarily well, free from pain and generally "bucked up". I felt so exhilarated and well that I was able to enjoy the rest of my very busy visit to town without fatigue.

My experience of electric treatment was very different. In hopes of curing Neuritis in my wrist, I consulted an eminent radiologist. He advised high-frequency treatment, and proceeded to put it in practice on my wrist and arm. The first effect was to rouse up pain right up my arm and put me off my sleep. I was told I should get used to it and all would be well. But after about four treatments I felt so ill that our family doctor was called in. He stopped the electric treatment, but it took quite a month before I was restored to normal health. The explanation given was that I was "too full of electricity" normally, and that the extra supply, mechanically pumped in, was not helpful.

This explanation may, of course, not be the right one; still the fact remains that "energy of human origin" had suited and helped me. Perhaps it may be found that this is the same form of electrical energy that produces mediumistic "power". But that subject opens up large vistas.—Yours etc.,

M. L. CADELL.

Edinburgh.

LIGHT.

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

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

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

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

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 235, Regent Street, London, W.1. (Phone: Ambassador 8816.)

THE DAILY NEWS DISCUSSION.

After devoting its columns almost daily for several weeks to a discussion of Spiritualism—described rather comically as a "trial" of the subject—the *Daily News* has given us the "summing up" of the case by the Rt. Hon. Sir Dunbar Plunket Barton, the distinguished jurist and ex-judge, who was nominated for the task by Lord Birkenhead. It is an admirable document, discerning, impartial, and showing a clear sense of the issues involved. The verdict of readers of the *Daily News* as a jury voting on the question has not at the time of our writing been recorded, but it will doubtless be known before these lines appear.

Without knowing, then, whether Spiritualism has scored a newspaper triumph or not, we would offer a few words on the matter.

When the proposal to hold such a discussion was first mooted we warmly supported it, considering that the inquiry could not fail to be of great benefit to the movement. We knew beforehand that there would be a certain amount of criticism among Spiritualists by reason of the pretentious ignorance and ineptitude that would be shewn by some of our opponents. We were familiar of old with newspaper discussions on Spiritualism as "stunts" conducted in a spirit of cynical commercialism and with so little regard to the serious issues involved that "well-known people"—including popular entertainers and others much in the public eye—would be called in to give their valuable views. In many cases they would know absolutely nothing of the matter, so that the debate became in many respects quite farcical.

The *Daily News* discussion rose considerably above this level. It is true that the main part of the discussion had to be confined to well-known people. But to-day many famous people have acquired a knowledge of the matter, and the debate revealed to many of us for the first time the sympathetic interest taken in the subject by persons of high standing. It is perfectly true (as some Spiritualists have pointed out with pardonable irritation) that many people who are not well-known are much better equipped to instruct the public in Spiritualism than those selected. But they do not realize the conditions under which the Press is conducted in these days. The newspaper has to cater for a public which for the most part is neither serious nor thoughtful, desiring chiefly to be entertained. A few years ago a discussion on the lines of the *Daily News* inquiry would have been impossible, or, at any rate, highly perilous to the interests of any newspaper which undertook the matter. We have moved on. Let us be thankful for small mercies.

They are not really small when closely examined with a full knowledge of all the conditions.

The results have more than justified our own impressions of the probable outcome of the debate. The letters which reached the *Daily News* in thousands disclosed the immense public interest now felt in the question of human survival, and even shewed that the majority of the writers were favourable to Spiritualism. That was a substantial gain to us. Moreover, the series brought out very clearly the issues as they exist to-day. We found, as the "summing up" indicated, that our opposition proceeded mainly from the Churches and from Materialism (*par nobile fratrum*!); that those who supported us were for the most part those who had some knowledge of the subject—in the case of such supporters as Sir Oliver Lodge, of course, a very wide and deep knowledge. The opponents seemed to be represented mainly by persons with little knowledge of the question or those moved by theological prepossessions or a scientific dogmatism which to-day is becoming old-fashioned.

Taking all things into account we are very well satisfied with the discussion and its results. To analyse and annotate it thoroughly would be beyond our powers. Nor would it be worth while, in a world where things are in a state of continual change and movement. Before very long some other newspaper, marking the great increase of popular interest in the "greatest subject in the world", will have a debate of its own. And we feel assured that in that event the popular interest and understanding will be found to have moved on still further. For nowadays the spiritual power in humanity is at work as never before.

BODY AND MIND, AND THE HEREAFTER.

From the book by Mrs. Dawson Scott, entitled *From Four Who are Dead*, we supplement the notice we printed at the time of its publication by giving the following extract from the communications purporting to come from W. T. Stead. Their value lies not so much in the name attached to the message as in the message itself. Here is the passage:—

The object of individual life [in the body] is to fulfil certain functions—nutrition and reproduction. But the mind which deals with these physical claims has also the beginnings of psychic function. Men can go from the cradle to the grave without developing these beginnings; nor are they therefore atrophied, because it is by them that men must live in the life towards which they go. They may not know of the existence of these qualities; they may deny their existence; they may prove to their own satisfaction that they do not exist, but the mass of humanity bears witness to them. You cannot ignore a deeply-seated and almost universal belief.

Very small is that part of the individual devoted to nutrition and reproduction. It only appears to be of the first importance because the body makes so big a claim. It is an appearance which does not stand the test of time. The mind directing these conscious activities is rich, to a degree undreamed of on earth, of mental and spiritual possibilities. Once released from the pains of the body, the little area of consciousness which dealt with them falls into its proper place with regard to the rest of the mind.

The individual is at first almost bewildered by the good fortune of his escape from harassing cares, little worries, the grit of the road where he walked and stumbled; he is borne on the wings of thought in a youth that is renewed, a vigour and freshness that cannot be tarnished or impaired.

SIDELIGHTS.

The *Century Magazine* for January, in addition to a valuable article, "Fifty Years of Psychical Research" by Sir Oliver Lodge, contains two interesting contributions by an unnamed writer giving the initials S. T., who says: "When the craze for the ouija was at its height, a friend who had recently lost her husband asked me to experiment with her. She was worried about certain valuable properties her husband had left and wished some advice concerning them. For several minutes the little board under our hands moved busily, spelling out apparently quite sensible replies from the departed 'Charley'. I thought she ought to be satisfied, but she still rather stubbornly insisted on more details.

* * * * *

"Suddenly the ouija stopped writing. At the same time I got a very strong mental impression. 'I don't know what this has to do with your property,' I said, 'but I get the most vivid impression of a wet and miserable cat shivering toward the fire—oh, a wretchedly poor wet thing!' My friend turned pale. 'That settles it! When Charley was annoyed with me for nagging him about anything, he always said: "Bertha, for pity's sake don't be a sick cat!"' " S. T. also brings forward a fact concerning Sir Oliver Lodge which, though generally known by those who are acquainted with Sir Oliver's life and work, is occasionally overlooked by the ignorant critic: "His [Sir Oliver's] personal convictions concerning survival and spirit communication began not with the death of his son Raymond in 1917 (as is often disparagingly urged) but as long ago as 1889."

* * * * *

In his *Century* article, referred to above, Sir Oliver says: "There is no mistake. Personal identity is not lost. Memory and character continue. Communication is possible. This is not faith, it is the result of demonstration . . . The religious and spiritual world has been felt to be a region of awe, rather than of understanding, and only now are a few patient explorers seeking to investigate something of its nature by mundane but reasonable and should-be legitimate methods. Thereby they are able to assure us of its reality, as demonstrated by ascertained fact; they certify that our natural bodies are only materialised instruments through which we operate here and now; they have ascertained that these same bodies can be used to demonstrate powers that we did not know we possessed; and so gradually they have learned that, beyond the body and everything connected with it, our own self, the essential part of us, is no evanescent material illusion—a simulacrum stalking between two eternities—but has a real and permanent existence. We are Spirits here and now, and Spirit dominates matter."

* * * * *

"Is it essential that one should believe in Spiritualism before one can make any progress in the movement?" was a question asked of the Rev. G. Vale Owen at a recent Bradford meeting, reports the *Pudsey Advertiser* of January 25th. Mr. Owen replied in the negative, adding, "I don't think you can believe in Spiritualism until you have investigated." The Rev. J. A. Shaw, a Unitarian minister who moved the vote of thanks at the conclusion of Mr. Owen's address, said he would to God that all ministers of religion would read Vale Owen's works; Spiritualists alone could understand the great doctrines of historical Christianity and the great teachings of universal religion.

The report of a curious communication, with evidential features, is given in the *Bulletin du Conseil de Recherches Métapsychiques de Belgique* for January. Briefly, it amounted to this: A seance was held at the home of Mademoiselle G. in Brussels, on the evening of August 23rd, 1928, the sitters being three ladies and two gentlemen, among whom was Monsieur A., who has furnished the details of the case. By means of table-tilting, a message was spelt out from a communicator stated to be a certain Hortense B., who declared she had died in April, 1927, at Brussels, and was buried at Namur, adding that she was the wife of Major Edmond H., of the Belgian Army. This information had no significance for any of the sitters. Asked whether she knew any of the sitters present, "Hortense B." indicated Monsieur A., who, however, had no recollection of the alleged communicator.

* * * * *

A search in the army list disclosed the name of a serving officer of the same name as "Hortense B.'s" husband; but he was only a lieutenant. An old army list, for 1911, gave another officer, who was recorded as applying for his pension; this officer was a captain. The searchers were, perhaps, on the track, but further inquiry was rendered unnecessary by the chance discovery in an evening journal, dated September 4th, 1928, of an announcement of the death on the previous day (eleven days after the seance) of Major Edmond H., described as the widower of Dame Hortense B. Two separate inquiries conducted by Monsieur A. and another member of the group, led to a further confirmation of the communication by the discovery that Hortense B. had indeed passed away at the date given, and was buried, as the message stated, in the cemetery of Namur.

* * * * *

The *Rand Daily Mail* (published in Johannesburg) of January 7th, gives a long account of an address to a crowded audience in the Orpheum Theatre by Sir Arthur Conan Doyle, who replied to some remarks previously offered by the Bishop of Johannesburg to the effect that nothing that was not trivial or puerile had come from the "other side". The Bishop, said Sir Arthur, was an estimable man, and had shown in his expressed views of the native question a thoughtful and kindly nature; on psychic matters, however, he was clearly ignorant. Sir Arthur then went on to discuss bishops, as spiritual leaders. In all the psychic research societies in the world there was not a single bishop. The laymen were doing all the work. "It is the study of the soul in which we are engaged," said Sir Arthur, "and matters appertaining to the soul are supposed to be in the hands of the clergy, the bishops being the leaders. . . . We laymen are discovering what the position is, and what is the destiny; and yet these men whose very job is to do that are not only neglecting the work, but are hindering it." Sir Arthur added that the Jewish Rabbis at Port Elizabeth and Pretoria were keenly interested in the subject, however.

* * * * *

Successful clairvoyance was given at Sir Arthur's meeting by Mrs. M. Kimpton, of Maritzburg; descriptions of a girl, Ivy Taylor, accompanied by her mother and a soldier called Harry Salter, were recognised from the audience. A mother acknowledged the description of her son who had died as a result of bathing too soon after an operation. "A young woman accepted an injunction from 'Tom' to tell 'Ella' that her health would improve. A middle-aged woman stood, in recognition of the clairvoyant description, of 'her promising son whose beautiful career had been cut short by his death.'" One description failed to find acceptance; it was that of one Johannes Pretorius, a cyclist who met his death by accident, who desired to find his mother in order that she might be told to destroy certain letters.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

VAMPIRES AND VAMPIRISM.

Mr. Montague Summers has produced in *The Vampire, His Kith and Kin**, a considerable volume which bears the same evidence of wide and painstaking research on the part of the author that was noticeable in his previous works, *The History of Witchcraft* and *The Geography of Witchcraft*.

Most of us are familiar with one kind of "vampire": the individual in whose company the sensitive person becomes strangely devitalised; but, although the author devotes a little space to these "psychic sponges", he is concerned mainly with the traditional Vampire—a malignant and partially animated corpse that endeavours to renew its vitality by sucking the blood of sleeping humans. It is a morbid, nightmare-ish notion belonging to the region of old-wives' tales and savage superstitions, though the author clearly regards the existence of vampires as more than a possibility. He shows that a belief in this type of malevolent activity goes back to the earliest times and is found, in one form or another, among all the nations, and among savage tribes; the blood-sacrifices of African natives are connected with the idea of nourishing some invisible sprite or demon.

By tradition we learn that the cadaver that is vitalised by vampire agency remains intact in its resting-place, preserved against decomposition by the blood of its human victims; but, as Mr. Summers admits, abnormal preservation can hardly, of itself, be evidence of vampire activity; chemical properties of the body, and the preservative effects of air and earth must be discounted; again, there is the belief, widely held, that the absence of corruption is a sign of sanctity. There are abundant records of bodies that have been disinterred after burial, showing remarkable signs of preservation. In a few cases the grim hypothesis of premature burial would apply. The author recalls several instances, among them being that of Mlle. Rachel, the famous actress, who was pronounced dead at Cannes in 1858, and who returned to life suddenly while in the hands of the embalmers, only to pass away in reality a few hours later from injuries inflicted by them. Then there is the case of Constance Whitney (whose monument in St. Giles' Cripplegate shows the lady rising up from her bier) who came back to consciousness when a scoundrelly sexton tried to steal a ring from her lifeless fingers. It will be obvious, therefore, that the well-preserved condition of a disinterred cadaver is nothing much to go upon as evidence of vampirism, and though Mr. Summers admits freely the normal reasons for non-corruption, he offers little direct evidence for the alternative of vampire manifestation. He brings us no closer to the Vampire, as a reality, and one has to fall back, rather heavily, on tradition, for testimony to its actual existence.

The author, who has covered a large and comprehensive bibliography, quotes modern instances of psychic manifestation, some of which are, perhaps, suggestive, though none of them throws any definite light on the question. Some of these cases seem to have no connection with vampires at all. He brings forward an experience of the late Miss Felicia Scatterd, already given in *LIGHT*. While looking for apartments near Russell Square, in company with a friend, who was wearing a long black velvet cloak, Miss Scatterd entered into a discussion of terms with a landlady; whilst talking, she noticed forming on her friend's cloak "a globular mass of white substance" out of which looked a living face, normal in size—a man's face with rolling eyes and malevolent

expression. The landlady also saw this phenomenon, and, bursting into tears, admitted that it was the face of her former husband, who had never forgiven her for marrying again. Then there was the haunting of Darlington Station (in the old Stockton and Darlington days); James Durham, the night watchman, was seated before a fire in the porter's cellar one night when, from an adjacent coal-house, came a strange man, wearing a cut-away coat with gilt buttons, a stand-up collar and Scotch cap. This newcomer, who was accompanied by a black retriever, struck a blow at Durham, who hit back, but Durham's fist seemed to pass right through the stranger, and struck a stone above the fireplace; at the same time the dog bit the watchman's leg. After this, man and dog went back into the coal-house, and apparently disappeared into thin air. Later the visitant was stated to be identical with a former railway employé who had owned a black retriever, and whose body had been carried into the cellar after dying by his own hand on the premises. (W. T. Stead gives this in *Real Ghost Stories*.) Other pugnacious ghosts that bit, slapped, and pinched their victims are touched upon. Molly and Dobby Giles, like the modern Eleanore Zugun, were persecuted by an alleged entity that bit the arms and neck, leaving the imprint of the teeth and a moist deposit like saliva; this phenomenon took place at the "Lamb" hostelry, Lawford's Gate, Bristol, in 1761-2.

Such cases are interesting, but their connection with a possible Vampire, intent on obtaining blood, is shadowy, to say the least; an attempt to come to closer quarters brings one into the area of tradition, legend, fable, myth, folk-yarns—unsubstantial ground at best.

Mr. Summers touches briefly, but apparently quite seriously, on the use of ectoplasm as the means by which the Vampire can emerge from its resting-place: "We may, if we will, adopt the ectoplasmic theory to explain the mode whereby the Vampire issues from his grave, but, *although this is very probably true (in some instances at all events)* [my italics], it is not necessarily the only solution of the problem. According to Catholic theologians evil spirits, if permitted to materialise their invisible presence, to build up a tangible and active body, do not absolutely require the ectoplasm of some medium." It may be permissible to remark, however, that before discussing the Vampire's possible methods, one should, logically, first prove the Vampire; and this the author scarcely does. Perhaps some enterprising psychic investigator will get busy on this line of research! At present the Vampire remains, like the sea-serpent and the phoenix, a somewhat speculative proposition. The author, however, does not share this somewhat incredulous attitude.

The book, which is illustrated, is perhaps the most comprehensive work that has appeared on the subject. It makes fascinating reading, is well got-up, contains a good index and abundant references, and has been carefully edited. Two small misprints caught my eye: the name "Clephan Palmer" on p. 1 is erroneously given as "Clapham Palmer", while "Dragingnan" on p. 209 is obviously intended for town of Draguignan in Southern France. These trifling errors will, no doubt, be corrected in future editions—I assume in advance that further editions will become necessary.

N.

MRS. ELLEN GREEN'S JUBILEE FUND.—The response to this appeal has been somewhat disappointing, writes Mr. E. Adams, who states that Mrs. Green is struggling to carry on her work in face of many difficulties, due largely to illness. The donation received to date total £48 2s. 7d., being less than half the sum required. Mr. Adams who desires to thank those who have contributed, will gratefully acknowledge further donations sent to 22 Kimberley Road, Peypylan, Cardiff.

* Published by Kegan, Paul. (15s. net.)

THE PERSONAL SIDE.

MISS FELICIA SCATCHERD.

We have received a number of direct messages from Miss Scatcherd and have seen a considerable number obtained by others through highly qualified mediums. Those who knew her well in life have no difficulty in recognising distinct traces of her personality and her ideas in the communications. Some of her own particular phrases and ideas have come out through mediums who knew little or nothing of her personality. On several occasions she has made reference to private matters on which she had conversed with recipients of the message during her life, taking up the thread of the discussion at the point where it was left when she passed out of mortal life.

MRS. F. E. LEANING.

We have learned with regret that Mrs. Leaning has had to retire—we hope only temporarily—from her active association with psychic work, on account of ill-health. Only those who knew Mrs. Leaning well can be aware of the immense amount of valuable service she has rendered to psychic science, especially in the way of annotating and cataloguing a great region of psychic literature of all kinds. A lady of clear and critical mentality, her work has been invaluable, particularly as regards the sifting of the false from the true, and verifying, frequently at the cost of much time and patience, those cases of psychic phenomena about which there was doubt. She has on several occasions detected the weak points of cases of psychic phenomena which had been too loosely accepted and passed into the general literature of psychic evidence.

MR. HORACE LEAF.

That the ability and experience of Mr. Horace Leaf qualified him in a high degree for the propaganda of Spiritualism was long ago detected by those amongst us who have the faculty of knowing men. Mr. Leaf's labours in America and Canada, from which he lately returned, have amply justified the high opinion held of him, and his experiences in the American Continent have still further broadened his outlook and matured his mind, a fact very evident to those who have met him and heard his account of his tour.

"THE SCRIPTS OF CLEOPHAS."

We learn that *The Scripts of Cleophas* is now in its second edition. The new issue of the book includes a prefatory note by the Rev. Dr. Lamond, who testifies that he has personally witnessed the writing of the script and that a communication consisting of upward of 1,714 words was produced in one hour and ten minutes. He mentions that "eminent theologians and other authorities have witnessed the production of parts of these Scripts", and that he fully endorses their view as to the intrinsic merits of the book. He considers that should it ever be accepted at its face value it will become an epoch-making work, in view of the fresh light shed on the labours of Paul and the other apostles, and the value of the book in giving further evidence that Jesus the Christ was a real person, the Founder of the Church that bears His Name.

THE Duchess of Hamilton and Miss Lind-af-Hageby are on a tour in the United States and are not expected to return until the end of February.

RAYS AND REFLECTIONS.

Observation assures me that people are more likely to be disliked for a bad manner than for a bad heart. The one is plainly observable, as being on the surface—the other is discreetly concealed. In the next world when the scale of values is different and the inner life is laid bare, the position is reversed.

* * * * *

Words uttered without thought are sometimes exceedingly droll. It was so, in the case of a great lady of rather proud spirit who was told of the fraternal democracy that obtains in the realms of the hereafter. She would, it was remarked, have to doff the privileges of her rank and wealth and probably to take an undistinguished position there. "I will die first!" she said defiantly. "Why, of course, you will!" was the cheerful reply.

* * * * *

The story reminded me of the man suffering the pangs of toothache who in the midst of his groans ejaculated, "Oh that I had been born without teeth!" He was reminded that such had been the case. Then there was the instance of the garden-lover who, complaining of depredations on his flower-bed, was told by his children that the chickens from next door were the culprits. "Oh no," was his caustic reply, "these were two-legged chickens." It was pointed out to him that there is no other kind.

* * * * *

It is necessary to sit tight to one's convictions but loosely to one's opinions. On the reality of a spiritual world and spirit communication we should be inflexible. But as to whether Blank the medium was or was not exposed in the year 1871, whether reincarnation is a fact, or whether physical phenomena are always produced by earth-bound spirits, or not, all these things are matters of opinion, and we can leave those who regard such questions as of the first importance to fight them out amongst themselves. They are non-essentials and should be kept always subordinate to the central idea.

* * * * *

In one of the financial dailies the other day I read some remarks that should arrest the attention of those who think that commerce and finance necessarily pre-dispose their followers to a sordid materialism. The writer of the remarks—obviously an experienced man of affairs—observed that "your hard-headed broker, your calculating banker, your firm and precise actuary may also be a Spiritualist, a transcendentalist, a poet, or a theologian", and "his fellows are neither surprised nor intrigued by this development". To them it is quite natural and to be expected. The attitude and the courageous avowals, as a Spiritualist, of the late Dr. Ellis Powell, sometime editor of the *Financial News*, helped greatly, I doubt not, to bring this change about.

* * * * *

I can recall the days when Fleet Street numbered but two avowed Spiritualists—Mr. Edmund Dawson Rogers and a less prominent journalist, Mr. Janes. (I think he was on the *Daily News*.) They were regarded with a curious eye. To-day that a Pressman is a Spiritualist occasions no remark. It is taken rather as a matter of course, especially as a number of men, who had previously kept their convictions private, were afterwards moved by the great public interest in the subject to make a frank confession that they had long been Spiritualists at heart.

D. G.

AN ASTRONOMICAL PREMONITION.

A VOICE FROM THE BEYOND.

BY THE REV. CHARLES L. TWEEDALE
(Vicar of Weston, near Otley).

Some thirty-five years ago I lived in Nottingham, serving the curacies of St. Paul's, Hyson Green, and of St. Peter's. During this period I had as a friend a Mr. John Turney Wood, of the firm of Turney Bros., of that town. He was much interested in astronomy, as I also was; I made and mounted for him a big ten-inch equatorial telescope driven by clockwork, the mirrors of which I ground and polished myself. During these years a close intimacy sprang up between us. A year or two ago he died suddenly, sincerely lamented by a wide circle of friends and scientific *confrères*, he having become eminent as a chemist.

On the night of January 20th, 1929, I and my wife were just composing ourselves for sleep; the lights were out, and the door and window were bolted. Suddenly my wife said that she heard a voice speaking to her and saying: "Turney Wood. Look, look!" Then a word she could not catch. The voice continued: "Five. Forty-five," then other words she could not make out; then the word "Declination". We now asked for the explanation of this, but the voice, which was faint, said that the communicator was weak and he would come again. The communication then ceased. The time was a little before midnight.

This morning, January 21st, we were discussing this experience, when the letters, just delivered by the postman, were brought up to us. One of them was a circular (No. 69) from the British Astronomical Society, containing the telegraphic announcement of the discovery of a comet, and we read with amazement that the position of the comet was Right Ascension 5 hours 40 minutes North Declination 20 degrees. The envelope shows that the circular was posted at Blackheath on the 19th at 3.30 p.m. There is no Sunday delivery here, and the postmaster informed us that no London letters reach Otley on Sunday. The letter containing the circular did not arrive here until this morning, January 21st, at 7.40, as my son and daughter can testify. Neither myself nor my wife nor any of our family had previously heard of the discovery of the comet. The meaning of the message is obviously: "Look, look at R.A. 5hrs. 45 mins. N. Declination 20 degrees."

The message indicated approximately the comet's position in the sky. To those accustomed to astronomical work the message is rendered conclusive by the words: "Look, look", "five forty-five," "Declination". The position of a celestial object in the sky is invariably given in terms of Right Ascension and Declination; and the word "Declination" coupled with "look, look" and the position "five forty-five" could only indicate an astronomical position. The position he thus indicated, "five forty-five", is within two diameters of the moon of that given in the circular, and would enable the comet to be readily picked up. A second circular, giving the ephemeris of the comet shows that it will remain practically stationary in the sky, and within two degrees of the place indicated by the Turney Wood message for the next five weeks.

A JEWISH APPEAL.

Mrs. Dora E. Blumenthal, of 64, Springfield Gardens, N.W.8, writing to the *Jewish Chronicle* of January 25th, invites correspondence in the columns of that journal upon the subject of Spiritualism. Mrs. Blumenthal says:—

I have become deeply interested in the spiritualistic movement and for some time past have been investigating the subject. Its truth has been wonderfully comforting to me and many around me, and I should very much like to find out others of our religion who are also interested. I hope soon to start a centre for a study of the whole subject.

NOTES ON NEW BOOKS.

"The Immortal Nine." By J. M. Stuart Young. (Fowler, Wright, Ltd. 5s. net.)

This is a book which has no direct relationship to the subjects dealt with in *LIGHT*, but Mr. Stuart Young, who resides in Nigeria, has been an occasional contributor to these pages. The "Immortal Nine" are Shelley, Wordsworth, Byron, Scott, Keats, Coleridge, Tennyson, Browning, and Swinburne, and Mr. Young, in an interesting and critical appreciation of each of these great poets, shows a fine sense of literary values. Some of his impressions of Swinburne were, it seems, based on a personal meeting with that "elfin and gnome-like" genius.

G.

"Letters from Martha." By the hand of C.M.H. (Kealeys, Ltd. 1s.)

The chief characteristic of this book of automatic writing is devotional. The spirit-correspondent is emphatic and in some places dogmatic. She undertakes to deal with such subjects as the relative merits of the great Churches of Christendom, the life of the planets and other spacious matters. They are the views of a practical mind evidently unacquainted with the higher philosophy of the spirit-world, and the reader will accept or reject her conclusions according to his own point of view. But of the sincerity, both of communicator and her incarnate amanuensis, he will have no doubt.

O.

"The Open Door." By Sulhayhas. (Rider. 3s. 6d. net.)

A volume of talks on many spiritual themes, by "One who passed over to the Spiritual World in 1923", given through the mediumship of Mrs. Artmeza Hayter, to whom the author dedicates the book. With regard to the communicator, he says: "Mrs. Hayter had never known, or even heard of my friend, or myself, but she gave me an absolute description of the passing over of this friend, even to his Christian name, as well as mentioning all his own people, and his private affairs known only to himself." There are thirty-three chapters in the Contents, which are too varied for any indication of them to be given here. Perhaps the excerpt following will fairly well represent the "teaching" of this volume—it is from a chapter on "Perfect Health": "You must realise that evil is not a principle, that you are not under the dominion of race inheritance, that you . . . are free to make yourself what you will, that nothing restricts you; realise that you are Spirit here and now, and can accomplish all things."

B. P.

"Self-Reliance, the Road to Success." By Philip Harrison (Author of "Self-Control: and How to Attain it", etc.) (Rider & Co. Price 1s. 6d. net.)

This is not only a readable book—it is well worth reading. Exceptionally intellectual in form of thought, the little volume discusses the nature of success and how to attain it, in seven chapters of refreshing good sense. As regards "failures" in life, the author remarks: "It is safe to say that we all fail comparatively in the sense that we none of us succeed in all the relations of life and that few of us make the fullest use of the talents with which we are endowed." He goes on to say: "A man is either successful or he is not. . . . We cannot judge whether any given individual is successful or not. . . . It may almost be said that one of the marks of the successful man is that he is not self-conscious of success." Self-Confidence is differentiated from Self-Reliance. Fortune in the sense of Ruskin's "Third Fors" is admitted: "It is better to be born lucky than rich is probably one of the earliest discoveries of mankind."

B. P.

NEW BOOKS RECEIVED.

"LIGHTS AND SHADOWS." By Aimée Blech. Translated from the French by Fred Rothwell. (The Theosophical Publishing House, Ltd. 4s. 6d.)

"THE GULF OF YEARS." By Watson Griffin. (Sampson, Low. 7s. 6d.)

ANSWERS TO CORRESPONDENTS.

W. McL. (Transvaal).—Your difficulty is not an uncommon one in communication at the start is sometimes obstructed and confused until the conditions are understood. We suggest that you get into communication with the Spiritualists Union of South Africa, 20, Master Builders Building, 147 Commissioner Street, Johannesburg, S. Africa.

The British College of Psychic Science, Ltd.,

59, HOLLAND PARK, LONDON, W.11.
(Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.

New Syllabus on Application.

Trance Mediumship. Private Appointments MRS. GARRETT
Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
Trance Mediumship. Private Appointments MRS. MASON
Trance Mediumship. Private Appointments MRS. ROUS
Trance Mediumship. Private Appointments MISS FRANCIS
Psychic Diagnosis and Treatment. Private MR. G. P. SHARPLIN
Psychic Development. Private and Group, MRS. KITCHEN & MISS FRANCIS

Lectures and classes. Non-members 1s.

Tuesday, February 12th, at 8.15 p.m. MRS. HILDA BYATT
on "Symbols: Their Spiritual Purpose in History and Man."
(With Lantern Slides).
Wednesday, February 13th, at 5 p.m. MRS. HEWAT MCKENZIE
Experimental class on Thought Transference. (Hon. Principal)
Thursday, Feb. 14th, at 5.30 p.m. MR. W. S. HENDRY'S STUDY CLASS
Thursday, February 14th, at 3 p.m. MR. G. P. SHARPLIN
"Psychic Healing" (under control)
Group Clairvoyance. (Limited to 10. Bookings must be made.)
Friday, February 8th, at 5 p.m. MRS. CANNOCK
Friday, February 15th, at 5 p.m. MRS. ROUS

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII., No. 4.

January, 1929.

"PSYCHIC SCIENCE"

Editor: Stanley de Brath, M.I.O.E.

Best Psychic Quarterly in the World.
2s. 9d. post free; 11s. yearly. Sample copy post free.

THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, February 10th, 11 a.m. Capt. JACK FROST
Sunday, February 10th, 6.30 p.m. MR. E. W. BEARD
Wednesday, February 13th, 7.30 p.m. (clairvoyance) MISS FLORENCE MORSE

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)

Hon. Secretary MISS ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic subjects.
Fully Classified Catalogue, 2s. 7d. Supplementary Catalogue, 7d.
Open daily 11 to 1—2.30 to 6. (Closed Saturdays and Sundays.)

Private Appointments.

Psychic Photography MRS. DEANE
Trance Mediumship MRS. BARKEL and MRS. G. P. SHARPLIN
Clairvoyance or Trance MRS. ROUS, MRS. LIVINGSTONE, MRS. CLEGG and MISS CAMPBELL
Ouija Board and Automatic Writing MRS. HESTER DOWDEN
Psychic Diagnosis and Treatment MRS. MARTHA OGILVIE, MR. W. E. FOSTER and MRS. CAMPBELL
Tuesdays, 8 p.m. Class for Psychological Development—MRS. G. P. SHARPLIN
Wednesday, 3 p.m. Circle for Clairvoyance, February 13th MRS. NORDICA
Thursdays, at 3 p.m., Circle for Development—MISS AMEE EARLE and MRS. LIVINGSTONE
Thursdays, 5.30 p.m., Devotional Group, Absent Healing MISS STEAD
When in Town, Miss Stead is always at the Library on Thursdays.

PUBLIC MEETING

in CAXTON HALL, Victoria Street, S.W., THURSDAY, FEB. 14th,
MRS. CANNOCK, "Personal Experiences."

"THE FELLOWSHIP OF THE SPIRIT"

PROCLAIMS

Revelation from ...
Inspiration by ... } "THE SPIRIT."
Communion with...

MEETINGS at 15 HYDE PARK STREET, W.2.

Sunday, Feb. 10th, 7 p.m. Public Meeting followed by Members' Communion circle WALTER LONG.
Tuesday, 3 p.m. Open Circle for Psychic Development MRS. K. KENDLE & WALTER LONG.
Wednesday, 8 p.m. Circle for Remembrance of our Eternal Life MISS ROBINSON.
Thursday, 8 p.m. Practical Psychology WALTER LONG.

Spiritual Healing, Mental and Material, by appointment

Secretary—Miss B. M. F. ROBINSON,
15 Hyde Park St., W.2.

Telephone—Paddington 8952.

THE TEMPLE OF LIGHT

58, Southwark Bridge Road, S.E.1.

Christian Spiritualist Services, Sundays, at 7; Thursdays at 8. Address and Clairvoyance; Anthems by the Temple Choir. Development Circles. Private interviews. Meetings, etc., daily. Read the "Wonderful Story of The Temple of Light", post free, 1s. 6d. "Temple Gazette," 3d.

Sunday, Feb. 10th, at 7, Mr. LESLIE BANCROFT, Address and Clairvoyance.

Marylebone Spiritualist Association, Ltd.,

PUBLIC WORSHIP, SUNDAYS AT 6.30.
ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, February 10th, at 6.30.

Address MR. H. CARPENTER
Clairvoyance MRS. CANNOCK
Silver collection on entering.

AT HEADQUARTERS, TELEPHONE MUSEUM 6067
4, Tavistock Square, W.C.1.

MEETINGS.

Monday, February 11th, at 3, Psychometry MR. GLOVER BOTHAM
Tuesday, February 12th, at 7.30, Clairvoyance MRS. A. JOHNSON
Thursday, February 14th, at 7.30, Clairvoyance MR. E. SPENCER

GROUP SEANCES.

Monday, February 11th, at 7.30 MISS LILY THOMAS
Wednesday, February 13th, at 3 MR. GLOVER BOTHAM

Classes for Psychic Unfoldment and Training.

Monday at 7.30 p.m. MRS. S. D. KENT
Wednesday at 7.30 p.m. MRS. KINGSLEY
Thursday at 7.30 MRS. ROBERTS
Friday at 7.30 MRS. KINGSTONE

SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.
Tuesdays, at 7.30 MRS. HENDERSON
Fridays, at 6.30 MRS. HENDERSON

PRIVATE SITTINGS.

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

LIBRARY.

Open daily, 11 to 7 (except Saturdays).

An invitation to become a member is extended to all who wish seriously to investigate the claims of Spiritualism. Mr. S. E. Treloar, Hon. Members Secretary, will be pleased to enrol Associates and to receive applications of intending members. Subscriptions: Members 10s., Associates 1s. 6d., yearly. All correspondence to the Hon. Secretary, Mr. F. W. Hawken.

WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, February 10th, 11 a.m., MR. EDMUND SPENCER
Address, Spirit-descriptions and messages.

Sunday, February 10th, 6.30 p.m. MR. EDMUND SPENCER
Address, Spirit-descriptions and messages.

Wednesday, February 13th, 7.30 p.m. MRS. FLORENCE STEPHENS
Address, Spirit-descriptions and messages.

No admittance during prayer, address or phenomena:

Healing—no charge: Mondays, Tuesdays and Thursdays, 10 a.m. to 9 p.m.; Wednesdays, 3 p.m. to 5.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, February 10th, 11 a.m., Mrs. Frances Levitt. Thursday, February 14th, Mrs. Hayward, 3 p.m., Members only; 6.30 for Public.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, FEBRUARY 10th.

11 a.m.—Speaker, Dr. Crawford

("Fairies and their Habits")

6.30 p.m.—Speaker, Rev. Vale Owen

Clairvoyante: Mrs. Johnson.

February 17th, 11 a.m., Mrs. Barkel (Christ and the Open Road);
6.30 p.m., Rev. D. Thomas.

Clairvoyant: Mr. Edmund Spencer.

A Spiritual Healing Service is included.

Silver Collection on entering in the evening.

Private Sitzings with Mediums can be booked in ADVANCE.
Healing Circles are held Mondays and Thursdays at 7 p.m. Application to be made to the Hon. Sec., 63, Weymouth Street, W.1.
Tele. Mayfair 6814.

Psychic Unfoldment.

PSYCHOSENSICS:

The Home Training Correspondence Course with a world-wide reputation.

Special Text Books by F. BRITTAIN.
Send for pamphlet, "The Key to the Gifts and Powers of the Spirit", with 1ld. stamp for postage.
Secretary: Psychosensic Training Institute, 28, St. Stephen's Road, London, W.2.

South African Representative: Mr. L. Charlston Goch,
P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS.
"Symbols and their Interpretation", by F. BRITTAIN. Price 1/6.
Postage 2d. extra, or order from your bookseller.

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1896

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

Telephone: KENS. 3758.

Rlys.: District, Metropolitan.

Tube: Piccadilly & Brompton.

Buses: 14, 30, 49, 74, 96.

ANNUAL SUBSCRIPTION, ONE GUINEA, payable on the 1st of January.

ADVANTAGES OF MEMBERSHIP. Use of Circulating and Reference Libraries (3 books at a time). Free admission to ordinary lectures. Reduced fees for psychic experiments. Use of comfortable premises, opportunity of meeting those interested in Spiritualism and allied subjects.

NOTE: Membership does not commit any person to the acceptance of Spiritualism, and is open to inquirers into the subject.

HOURS. The Library and offices are open daily from 10 to 6, except on Saturdays when they close at 1 p.m. The Library remains open until 8 p.m. on alternate Thursdays—the days of the General Lectures.

A CLASSIFIED BIBLIOGRAPHY of Spiritualism and Psychic Research at 1½d. post free is a useful guide in the selection of books.

SYLLABUS OF SPRING SESSION NOW READY.

FREE PUBLIC LECTURES. Tuesdays at 8 p.m.

Second Series by MR. HORACE LEAF, F.R.G.S., on "Evidence of Survival from the Lives of Famous Mediums"

Feb. 12th, Daniel Dunglas Home.

GENERAL LECTURES. Alternate Thursdays at 8 p.m.

Feb. 21st, AT THE QUEEN'S GATE HALL, Harrington Road, S.W.7, MR. GRAHAM MOFFAT, Author of "Bunty Pulls the Strings", on "The Return of a Great Actress". Chair: MR. HANNEN SWAFFER.

(The lecture will be illustrated by lantern slides.)

DISCUSSION CLASSES. Alternate Wednesdays at 3.15 p.m.

Feb. 13th, LT.-COL. W. BELK on "Aspects and Prospects".

TRANCE ADDRESSES. Alternate Wednesdays at 3.15 p.m.

Feb. 20th, Answers to written questions of an impersonal nature through the mediumship of MRS. BALMER.

CONFERENCES, Wednesdays 4.30 to 5.30 p.m.

(To follow the 3.15 p.m. meeting.)

For the purpose of introduction among Spiritualists and friends.

DEMONSTRATIONS OF NORMAL MENTAL MEDIUMSHIP.

Tuesdays at 3.15 p.m.

Feb. 12th, MRS. ANNIE BRITAIN.

INQUIRERS are invited to call or write. The Secretary, Miss Mercy Phillimore, attends daily except Saturday from 10 to 6 p.m., and until the end of the evening meetings, and is at all times prepared to meet inquirers. It is advisable that appointments be made to avoid possible loss of time.

PRIVATE SITTINGS for Personal Experiments can be arranged with the following mediums engaged at the L.S.A. and with other mediums approved by the Council:—

TRANCE SITTINGS: Mrs. J. W. Garrett, Mrs. Mason, Mrs. Nordica.

CLAIRVOYANCE, PSYCHOMETRY, ETC.: Mr. T. E. Austin.

FOR HEALING TREATMENT: Mrs. E. A. Cannock.

DEFENCE FUND.—The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund. Many of these generous donors are non-members, and others are complete strangers, some of whom live in far-off countries. The total amount received to date is £780 12s. 8d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Canton's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

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

	£ s. d.
Amount previously acknowledged	 778 10 8
Greatrex, Mrs.	 2 2 0

£780 12 8

BOOKS FOR SALE.

Ouija and Planchette Combinations at 7/6; Trumpets for direct voice phenomena, 7/10; Crystals, from 13/-.

"OBJECTIONS TO SPIRITUALISM ANSWERED." By H. A. DALLAS. Post free, 1/-. This book is useful in several ways. It offers enlightened replies to the many questions raised by critics. It explains problems which occur to most serious enquirers.

Spirit Teachings.—Memorial Edition, being some of the original teachings by Automatic Writing through the hand of the Reverend W. Stainton Moses (M.A. Oxon) in which are recorded messages from the Medium's Controls and Answers to Questions. A short Biography by Charlton T. Speer is included. Price 6/6 post free.

Stainton Moses: More Spirit Teachings.—Post free, 1/8.

Why We Survive.—By H. Ernest Hunt. Post free, 2/8.

True Ghost Stories.—By Cheiro. This book contains sixteen authentic ghost stories, including the famous British Museum Case, and messages from Nurse Cavell. Post free, 2/8.

Telepathy and Spirit Communication.—By L. M. Bazett. With Foreword by Sir Frank Benson. Post free, 2/8.

Raymond Revised.—By Sir Oliver Lodge. Post free, 6/6.

The Great Problem and the Evidence of its Solution.—By George Lindsay Johnson, M.A., M.D., F.R.C.S., with a Foreword by Sir Arthur Conan Doyle. Post free, 18/6.

Nurseries of Heaven.—By H. A. Dallas and Rev. Geo. Vale Owen. Post free, 2/9.

Why I Believe in Personal Immortality.—By Sir Oliver Lodge. Post free, 5/4.

The Priesthood of the Laity.—By Rev. G. Vale Owen. It is felt that this little book will meet a widespread need among Spiritualists and the Laity in general. Post free, 1/8.

Science and Human Progress.—By Sir Oliver Lodge, F.R.S. Six Lectures now reprinted in book form. Post free, 4/9.

Researches into the Phenomena of Spiritualism.—By Sir William Crookes, F.R.S. Post free, 3/9.

More Things in Heaven and Earth.—By Robert Blatchford. This book is a temperate answer to the usual arguments against Spiritualism. The author, a life-long materialist, explains why, through personal experience and the careful study of the experiences of others, he came to abandon his materialist belief and to accept the theory of human survival after death. He analyses closely the evidence with which he was personally confronted, and leaves his readers to draw their own conclusions. Post free, 3/9.

The Language of the Spirit.—By Elizabeth Stewart. Post free, 5/5.

Spiritualism, Its Ideas and Ideals. By David Gow. Post free, 1/2

I Heard a Voice.—By A King's Counsel. Post free, 4/10.

On the Threshold of the Unseen.—By Sir William F. Barrett, F.R.S. An examination of the phenomena of Spiritualism and of the evidence for Survival After Death. Post free, 8/.

Bear Witness.—By A King's Counsel. In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. Post free, 4/9.

Man's Survival After Death.—By Rev. C. L. Tweedale. 3rd Ed. 536 large pages. A Standard work of Profound Interest. Post free, 11/-.

SECOND-HAND BOOKS

In Excellent Condition. All Post Free.

Invisible Helpers.—C. W. Leadbeater, 2/6.

Wanderings of a Spiritualist.—A. Conan Doyle, 7/6.

Memories and Adventures.—A. Conan Doyle, 7/6.

Law of Psychic Phenomena.—T. Jay Hudson, 5/-.

Psychical and Supernormal Phenomena.—Paul Joire, 6/6.

Physical Phenomena of Spiritualism.—H. Carrington, 7/-.

Your Inner Self.—L. E. Bisch, 3/-.

Scripts of Cleophas.—Through the hand of Geraldine D. Cummins, being a series of automatic scripts, purporting to be communicated by Cleophas, a convert of the first century. Post free, 13/-.

The Bridge, A Case for Survival.—Compiled by Nea Walker. Introduced, with a Prologue and Epilogue, by Sir Oliver Lodge, F.R.S. Post free, 21/6.

The "Either-or" of Spiritualism.—By Mrs. St. Clair Stobart. Post free, 8/-.

Healing Through Spirit Agency.—By the Great Persian Physician, Abduhl Latif. And information concerning The Life Hereafter. Of the deepest interest to all enquirers and Students of Psychic Phenomena. Written and compiled by R. H. Saunders. Post free, 3/9.

The Return of George R. Sims.—By A Friend of His. In collaboration with R. H. Saunders. This book is a record of Mr. George R. Sims' experiences in Two Worlds. Post free, 2/8.

Life Beyond Death, With Evidence.—By Rev. Chas. Drayton Thomas. Post free, 21/6.

The Facts of Psychic Science and Philosophy.—By A. Campbell Holmes. An encyclopaedic work of great value, containing references to all phases of psychic phenomena, with exhaustive bibliographies. Post free, 25/6.

Your Infinite Possibilities.—By Margaret V. Underhill. This book, the latest of Miss Underhill's, is perhaps the most interesting she has yet published. It is a series of messages given by the late Prof. James. Post free, 5/4.

A Handful of Dreams.—By E. Hall Hains. A book of seventy-nine poems, post free, 5/3.

Critics of the Christ Answered by Spiritualism.—By I. Warner Staples, F.R.S., with Foreword by Rev. Geo. Vale Owen. Post free, 4/9.

The Hand and Disease.—By Noel Jaquin—Author of "Scientific Palmistry." Post free, 5/4.

My Travels in the Spirit World.—By Caroline D. Larson. Post free, 5/3.

Body, Soul, and Spirit.—By Rev. Geo. Vale Owen. Post free, 1/8.

An Open Door.—By a Member of a Small Circle. Post free, 1/8.

Miracles in Modern Life.—By Rev. John Lamond, D.D. Post free, 3/9.

Book of Numbers.—By Cheiro. Post free, 5/6.

Letters from the Other Side.—With a foreword by Rev. W. F. Cobb, D.D. Post free, 2/8.

The Mystery of Ourselves.—By Staveley Bulford. Post free, 3/9.

My Religion.—By Ten well-known Authors, including Sir Arthur Conan Doyle, Arnold Bennett, E. Phillips Oppenheim, and "The Unknown Man". Post free, 2/2.

Psychical Science and Religious Belief.—By J. Arthur Hill. Post free, 5/4.

Human Personality and its Survival of Bodily Death.—By F. W. H. Myers. Post free, 8/-; also 3/10 edition.

The Blue Island.—Experiences of a New Arrival Beyond the Veil.—Communicated by W. T. Stead. Post free, 3/9.

General Survey of Psychic Phenomena.—By Helen C. Lambert, Foreword by Stanley De Brath. Post free, 11/-.

The Seekers.—Talks by "Dr. Lascelles", Edited by Rosa M. Barrett, post free, 6/6.

Where Are The Dead?—By twenty-two contributors, including Sir Oliver Lodge, Arnold Bennett, Rev. H. R. L. Sheppard, Hugh Walpole, Robert Blatchford, and others.—Reprint in book form of articles from "The Daily News", post free, 3/9.

SEND REMITTANCE, WITH ORDER, TO THE ABOVE ADDRESS