

OCT

"LIGHT," SEPTEMBER 28, 1929

THE VALIANTINE SITTINGS IN ITALY *Continued (Page 458).*

Light:

A Journal of Psychological, Occult, and Mystical Research.

Edited by **DAVID GOW**

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CONTENTS

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CONTENTS.

Notes by the Way	457
The Valiantine Sittings in Italy (continued)	458
A Child's Vision of the Aura	459
Seen at a Distance while in the Flesh	459
Psychic Light in the Dark Continent	460
"Projection of the Double"	460
Letters to the Editor	461
"Waves" and "Knots"	462
Sidelights	463
The Lillydale Camp Meetings	464
According to Your Faith	464
Answers to Questions	465
Rays and Reflections	465
The Horrid Vampire	466
Notes on New Books	466

NOTES BY THE WAY.

A PARSEE'S POINT OF VIEW.

We are interested in a letter from Mr. K. P. G., a Parsee reader in Bombay. He commences with a tribute to LIGHT as containing the "quintessence of commonsense". And he adds some other flattering tributes which our natural modesty forbids us to repeat. After having paid us these blushing honours he proceeds to tell us of his great love for English literature. But a newer love has dawned for him in a study of psychic philosophy "which reveals range beyond range of knowledge, and awakens interest in subjects hitherto neglected". But alas! he finds his social environment "dense and irresponsible". There is a want of sympathetic response amongst his fellows. Many of our readers will be able to enter understandingly into K. P. G.'s case, more especially as, even in this country, there are those whose interest in Spiritualism has to be pursued in solitude, and who have to plough a lonely furrow. But those conditions are rapidly passing away—the central ideas of Spiritualism are spreading apace and permeating Western thought. One is apt to think of the East as being nearer to the Spiritual side of things. But it is always darkest under the lamp. And perhaps it is the work of the Western world to reinvigorate the spiritual inertia of the Orient. Many letters and visitors from India and other Eastern countries confirm this impression.

DEAN INGE ON THE WAR PATH.

Dean Inge may be wrong-headed, but he is certainly fearless. In a recent article, in his weekly series contributed to the *Evening Standard*, we noted that he commenced with an onslaught on Christian Science, of which he said, "it is no more a combination of Christianity and Science than a cockroach is a cross between a barn-door fowl and a fish." Then he had some thrusts at Spiritualism, which might have pleased the Roman Catholics but for the fact that, with delightful impartiality, he poured scorn on the miracles at Lourdes. Indeed, he will not have miracles at any price—whether they are Biblical, Christian-Scientific, Spiritualistic or Roman Catholic. There is captivating thoroughness about the Dean's methods; they are not only refreshing, but highly

amusing. If the great religion, represented by Father Thurston (whose attack on Spiritualism is still fresh in memory), is inclined to plume itself on its growing success it may be reminded that (according to the dashing Dean) "It is a mistake to suppose that religions succeed because they are true." It seems that they really succeed "because they provide what people want". He is also very much opposed to "spiritual healing"; and we gather from the article—with its denunciations of "magic and miracles and all the hocus-pocus of quackery"—that we are all, more or less, wallowing in a morass of superstitions of every kind. The cure for this terrible state of things, however, is apparently not to be found in Religion, but in the progress of civilisation and the extension of education, a conclusion which should please at least one section of the community—the Rationalists, for that is what they are always saying.

A DAYLIGHT GHOST.

A ghost story by Dr. Montague James, Provost of Eton, in the *Evening News* of September 5th, invites attention by reason of inquiries made concerning its probability. It concerns a guest at an inn in Suffolk many years ago. Being of an exploring disposition, and finding the door of one of the rooms locked, the visitor hunted up some keys and, discovering one that fitted, opened the door and entered the room which was scantily furnished. In one corner was a bed. Under its counterpane something lay—a human body it seemed. But it was not dead, it heaved and shivered. The visitor with a feeling of horror and mystery turned and fled, hearing behind him a "stumbling padding tread". Greatly daring, inquisitive and perhaps fascinated by the horror of it, the guest, on the day of his departure, paid another secret visit to the room and found this time sitting on the edge of the bed a hideous figure with lolling head and an iron-collar and links of chain about the neck. Horrified he dashed out of the room, flew down the staircase and fainted. Revived with brandy, he told his tale and was bitterly reproached by the landlord. It was the haunted room of the inn, and the ghost was supposed to be a desperado who, in older days, had been hanged in chains. That is the tale in brief summary. But the ghost was seen in broad daylight—in the sunshine—and our inquirers find it all very puzzling. But such things *do* happen, although very rarely, where there is an admixture of powerful personal forces and unusually strong psychic conditions. There are records of materialisations taking place not only in broad daylight but out of doors. So we see no reason to disbelieve a ghost story of this kind, so far as the possibilities are concerned.

Would any reader of LIGHT who could give a presentation nomination to Christ's Hospital communicate with J.S.S., c/o Light Editorial Office, 16, Queensberry Place, South Kensington, London, S.W.7, who is interested in a very deserving case.

THE VALIANTINE SITTINGS IN ITALY.

By H. DENNIS BRADLEY.

(Continued from page 447.)

II

On Saturday afternoon, Valiantine gave a daylight sitting to the Marquis Centurione and also to his wife, taking each separately. They both informed Mrs. Bradley that they had received very good evidence. The wife of the Marquis, however, appeared to be very agitated after the sitting.

On Saturday, May 18th, it was suggested that as Valiantine had often sat under control in America it would be interesting to hold an entirely controlled sitting, in order that Professor Bozzano and other sitters might observe any phenomena which might be obtained. Valiantine was therefore fastened to his chair. Each of his legs was tied to the leg of a chair with thick cord, the knots of which were fixed with adhesive plaster. His wrists were lashed in a similar manner to each arm of the chair, and pieces of adhesive bandage were placed over his mouth.

The door of the seance room was locked and sealed, and all the sitters present were firmly tied together by a thick cord, which bound their wrists one to the other. At this sitting the phenomena were eminently successful, and the sitters expressed themselves delighted with the results obtained. The luminous trumpet moved round the circle in the air and was seen by all, and among others, the voices of "Dr. Barnett", "Bert Everett", "Blackfoot", "Kokum" and various of the Guides spoke during the sitting in very loud "voices".

Just prior to this sitting my young son Pat, who was in England with me, had developed an attack of German measles, and was confined to his room at Dorincourt. I had, a few days previously, written to my wife, informing her to this effect. During the above sitting my wife asked one of the Guides—"Pat O'Brien"—if he could tell her how young Pat was progressing. "Pat O'Brien" replied to her: "All right! He goes out now." As this remark seemed somewhat strange Mrs. Bradley asked me in her letter, dated May 19th, whether this information was correct. It was absolutely correct, because although Pat was confined to his room and isolated (except from one maid, who was attending him) the doctor had given him permission to walk each day for a while in the garden, so long as he was alone.

III

ON Sunday, May 19th, a sitting was held at which the Editor of *Luce e Ombra* and various distinguished men were present. Mr. Rossi had asked, at a previous sitting, whether Mr. Valiantine could again be controlled, and "Dr. Barnett" had given his consent. The Editor of *Luce e Ombra* and other sitters at this particular sitting, stated that they objected to control as they knew, from the innumerable and attested records of Valiantine's mediumship, that he was absolutely genuine. However, as "Dr. Barnett" had given permission, Mrs. Bradley suggested that it would be interesting to hold a sitting under complete control.

This sitting was again successful. A number of Valiantine's Guides manifested and spoke; the spirit "voice" of the mother of one of the sitters spoke in Italian, and Mrs. Bradley was told afterwards that this spirit had always spoken in a very peculiar way, and that her "voice" was recognised at once.

"Dr. Barnett" answered several questions put to him by various of the sitters, who afterwards said they were tremendously impressed and delighted.

It had been mentioned previously that upon certain occasions the "spirits" could liberate the medium, and at the end of the sitting it was found that the cords, with the exception of those round Valiantine's left leg, had been rent. It was stated by one of the Guides that this had been done by one of the "spirit" entities. Valiantine was still bound to the chair, and the adhesive plaster still remained fixed to his mouth.

The third sitting was held on Monday, May 20th, at which were present, in addition to Valiantine and Mrs. Bradley, the Marquis Centurione, Mr. and Mrs. P. E. Rossi and several others. On this occasion the wife of the Marquis was not sitting. Several of Valiantine's Guides came through and manifested in the usual manner. The spirit "voice" of the son of the Marquis Centurione, manifested and spoke in Italian. The "voice" appeared to be agitated, saying: "Mama, Mama, where is Mama?" He later added that he would bring an apport through. Shortly after this (quoting from Mrs. Bradley's records): "Mrs. Rossi fell into a trance. . . . The sitting was closed and Mrs. Rossi was taken from the room. On the floor, in the centre of the circle, two apports in the form of two small stones, each slightly less than one inch in diameter, were discovered. After leaving the seance room, when Mrs. Rossi was regaining consciousness, she kept saying that she had been crushed between two enormous stones, and had suffered agony. She was quite white and cold and evidently in great pain. This incident is all the more extraordinary because Mrs. Rossi did not know that these two stones were brought into the circle until afterwards."

On Tuesday, May 21st, it was arranged that a sitting should be held under the mediumship of the Marquis Centurione before dinner, and a sitting under Valiantine's mediumship, after dinner.

At the first sitting, there were present, the Marquis Centurione, his wife, a son of theirs, Mr. and Mrs. Rossi, Mrs. Valiantine, and Mrs. Bradley and George Valiantine who sat *outside* the circle. At this sitting, according to Mrs. Bradley's records, "the luminous trumpets whirled round the room, one whirling outside the circle, where Valiantine was sitting. The Marquis Centurione then fell into the condition of trance."

During the sitting held under Valiantine's mediumship, after dinner, the sitters were: The Marquis Centurione, his wife, Mr. Rossi, Mr. Castellini, Mrs. Kelly Hack, and two or three other sitters. Nothing occurred for a time, with the exception of a few short sentences from the Guides, "Bert Everett" saying: "Have patience!" Two trumpets had been placed in the centre of the circle, and these were thrown violently out of the circle. Each time they were replaced they were thrown out again. "Christo D'Angelo" only emitted one short sentence and then the spirit "voice" of "Dr. Barnett" said that there was a mixture of the two forces. The Marquis then said that he had felt ill and had to be led from the room. His legs had absolutely given way beneath him—almost as if he were paralysed. Mr. Castellini

and some of the other sitters got up and left the room with him. Mrs. Kelly Hack states that during the early part of the sitting it appeared to her that there were two separate forces operating.

Chiefly for the reason of ascertaining the cause of these happenings, Mr. Valiantine and Mrs. Bradley agreed to sit on and endeavour to continue the sitting. Those who remained with them were: the wife of the Marquis, Mrs. Kelly Hack, Mrs. Fancelli and Mr. P. E. Rossi. The sitting was a short one. Mr. Valiantine, according to his usual procedure, recited the Lord's Prayer. Quoting again from Mrs. Bradley's notes, "the spirit 'voice' of Vittorio came through and spoke to his mother, the Marquisa, but the forces were weak and she could not seem to understand him. After this, a 'voice' spoke to Mr. Rossi, who also said that he could not recognise what was said. A feminine 'voice' then spoke to one of the sitters, who asked the 'voice' to speak to her in German. This sitter afterwards said that the 'voice' spoke a few sentences in very bad German indeed. The 'voice' of 'Dr. Barnett' the Guide, then came through, speaking in his usual tone and manner, and in accordance with his usual methods at a Valiantine sitting. He spoke from the centre of the circle through the luminous trumpet which was stationary on the floor, saying that the sitting must be closed. Directly the seance was finished Mr. Rossi hurriedly left the room and after a while we all went out."

(To be continued.)

A CHILD'S VISION OF THE AURA.

Mrs. I.C.R., of Golders Green, writes as follows:

I thought that the following facts concerning my little daughter might prove of interest. She was nine years of age last June, and from her earliest childhood has shown rather unusual traits, among which may be mentioned an intense love of solitude (communing with herself or imaginary companions), a most passionate love of Nature and of all living things, down to the humblest insect; her plea has always been "Poor thing, let it live!" and as a tiny child, she would insist on gathering up all flowers which other children had plucked and heedlessly thrown aside, and either bring them home or place them where they could not be trodden upon.

This was, in some measure, later on, explained by the following:

I had always sat with her until she fell asleep, and had often noticed a peculiar expression in the eyes, they became fixed and the pupils grew dilated, and I grew convinced that she saw something that I did not see.

I feared to question her, as I had a dread of implanting any fear of bogies, ghosts, etc., with which so many children are intimidated.

However, one day, when she was looking at something, apparently close beside me, she suddenly said, "Mummie, what is that bright light shining all round you?" At that time (she was about three years old) I had heard of the aura but had never met anyone who had seen it, but I realised at once this was what she saw.

It is difficult to condense it all, but by degrees I learned she had always seen this light round people; sometimes it was in the shape of a flower, sometimes a star, more rarely a shapeless cloud of light. It varied in colour and brilliance, the usual colour of the "man in the street" being blue, in churches much violet and sometimes gold. Mothers of young children often had a lovely, deep rose colour.

She sees an aura round all *living* things, but in animals (with one exception, the monkey, which has very pale colours) there is no *shape*, just a kind of silvery cloud, varying in brightness, and this same aura, in less degree, is round all vegetation—so that

she moves in a world of light and colour undreamed of by people with normal vision, and the only time she sees it is as we see it, is when some thing or creature is decayed or dead.

When I learned this, it explained the heart-breaking scenes we used to have when trees were cut; she, of course, saw the aura slowly fading, and was terribly distressed, to our utter amazement.

As the years passed I have endeavoured to explain these things to her, so that now she is reconciled, in some measure, to the inevitable.

I may add that my little daughter is very gifted in drawing, painting and music, and is taking up the latter professionally.

SEEN AT A DISTANCE WHILE IN THE FLESH.

BY CLAUDE TREVOR.

In *LIGHT*, of September 7th, a paragraph on the first page referred to cases of people, still in the flesh, being seen at a distance. The following personal experience of myself was told in *LIGHT* a few years ago, but may be considered, as the subject has again arisen, sufficiently interesting to bear repetition.

Many years ago I was in Milan with two friends with whom I arranged to go to Como. We fixed to meet at the station at a certain hour, but on going to my appointment I found neither one nor the other. As my friends were usually so very punctual I felt uneasy, so determined to call on another friend (a well-known professor in Milan) and ask him what I should do as I feared something might have happened to them. He saw my uneasiness but at once set my mind at rest by informing me that I had gone to the wrong station for the Como train; he suggested my taking the next one when, he felt sure, on arriving at Como I should find the others. The professor kindly offered to accompany me to the right station this time and we took a cab there, driving on our way across the Piazza del Duomo.

On my arrival at Como, where I found my two friends, they told me the curious fact that while walking in Piazza Volta in that city, discussing and wondering at my non-appearance, as arranged, at Milan, one of them suddenly exclaimed—"Why, there's Claude"; the other inquired anxiously: "Where?" "Why," was the reply, "didn't you see him? He drove right across the Piazza with Professor G. Let us go back to the hotel where, no doubt, we shall find them both."

On getting to the hotel and inquiring as to my arrival with the professor they were informed that no arrival had recently taken place.

The strangest part of the story is that, as far as we could judge, at the very time I was seen crossing the Piazza at Como, in company with Professor G., I was driving across the Piazza del Duomo in Milan. Therefore, I was not only seen in Como, but my companion, the coachman, horse and carriage. We were all, I need hardly add, greatly struck by the strange occurrence.

SCIENCE OF LIFE CENTRE.—A wide choice of lectures is offered by this society during the coming session, starting October 21st, and continuing to December 16th. The first will be by Miss E. W. Preston, M.Sc., who will give a series of addresses on "The Science of the Future". Some nine other lectures have been arranged, and these include "The Science and Art of Healing", "The Rationale of Clairvoyance", "The Science of Spiritual Healing", and kindred topics. The terms for admission to the lectures are moderate, and a prospectus may be had on application to the Secretary, 78, Lancaster Gate, London, W.2.

PSYCHIC LIGHT IN THE DARK CONTINENT.

SIR A. C. DOYLE'S AFRICAN ADVENTURES.

In his latest book Sir Arthur Conan Doyle refers more than once to his reduced physical powers due to the advance of years. Yet he writes with all the vigor and clarity of old; he is essentially a young man still, in that he continues to find life absorbingly interesting; and what is important—he makes us interested too. That is a vital quality in a writer, and Doyle shares it with another, and entirely different kind of writer—Swaffer. Their writings may be reviled, but they are always read.

In *Our African Winter** Sir Arthur carries us along with him by an effortless, and probably quite unconscious technique, so that we have the sensation of sharing the adventures of the writer and his fellow travellers. Spiritualism comes into it, of course—the *African Winter* being devoted principally to lecturing in that continent on psychic matters—but it is in no sense a propaganda volume, and the non-Spiritualistic public can, and undoubtedly will, read it with pleasure and profit. The author touches on many things: snakes and gold-mining, football and fruit-farming, coffee, native labour conditions, the short-comings of missionary methods, and a hundred other topics. But it is the "psychic interest" with which I am more concerned. The Nairobi incident is briefly described; readers of LIGHT will remember it, but it may be recalled here that Sir Arthur, in the course of a lecture illustrated with lantern slides, showed his audience a photograph containing a figure representing an alleged spectre in a country house—making it clear that its authenticity could not be guaranteed. Upon this a local dentist in the audience rose to his feet and claimed that he himself was the "ghost", having personated the apparition to deceive his comrades. But he added that shortly after, a real ghost had appeared in the house.

Sittings with Mrs. Kimpton, Mrs. Butters and other South African psychics are mentioned, one of them, in which the Medium, who purported to be controlled by a male vocalist, sang Italian songs in a man's voice, being of special interest.

On the Matoppo Hills, beside the grave of Cecil Rhodes, a message from the spirit of the great pioneer was received. It was not in itself evidential, says the author, except for the "throb and beat of truth which carry conviction at the time and place", and as the communication contained certain references to Sir Arthur and his work of an apparently complimentary nature, it is, for reasons of modesty, not given in full. It is noteworthy that at the end of this strange "sitting" the Kaffir guardian of the grave, who had been watching the proceedings, rose to his feet and saluted Lady Doyle with a long, sustained obeisance.

At one of the lectures, Sir Arthur was asked from the audience whether any members of his family had received psychic evidences. The lecturer's reply was to call on his son Denis—thereby springing a surprise on the young man, who had never before spoken from the public platform. Mr. Denis Doyle was, however, fully equal to the occasion. With quiet dignity he addressed the crowded assembly, telling them of the return after death of his friend the Hon. David Duncombe.

The bald facts were these. This young man, who was heir to the earldom of Feversham, was killed by a lorry on the Great North Road. He belonged to a little coterie, who called themselves "the gang", all close friends and devoted to motor-racing. Both my boys were

members of it. Denis was a very close friend, so after the young fellow's death he went to consult Mrs. Barkel, making the appointment anonymously at the Psychic College. The medium sank into trance and his friend took possession of her. He was overjoyed to come, said that he was happy, sent messages by name to each of the gang, gave their nicknames, and alluded in a chaffing way to their personal habits, discussed with the knowledge of an expert a new racing car which my boys had bought, alluded to a physical weakness which he had in life but which was so concealed that none save Denis knew of it, and finally drew a plan of how the accident occurred, showing that his own driving, of which he was proud, was in nowise to blame. As Denis said, "for an hour my friend might himself have been sitting in the chair in front of me." I do not think there could have been one person in the audience who did not know in his bones that every word my son said was true.

It would be unfair to quote too extensively, though the volume invites quotation. Among the many incidents, which I read with pleasure, was the author's brief description of his meeting on board ship with four Roman Catholic bishops, "very pleasant fellows", with whom Sir Arthur enjoyed many interesting conversations.

J. A. N. C.

"PROJECTION OF THE DOUBLE."

Of late there has been an access of interest in the nature and powers of what is generally called the double—the superphysical entity known to theosophists as the astral body. Many mediumistic phenomena of a physical kind, such as the floating of a small harp or a musical box, above the heads of sitters at a seance circle, have been (provisionally or otherwise) explained as accomplished by means of the double. In the September *Occult Review* there is a letter on this mysterious subject from a correspondent of the *Review*, who resides at Taranaki, N.Z., and whose initials are L.F. He says that some twenty years ago he became interested in Spiritualism, and decided to sit for development:—

'Twice a week, at 7.30, I would go alone into the sitting room, get the easiest chair, and just let my body relax, saying to myself: "Now, if any one or thing comes to interfere with you, I am there instantly." Then resting easy, with closed eyes, one would presently feel them turn up and inwards. At this stage one would feel as if the body were non-existent and the mind quicker in every way.

Consciousness of the chair and of other material things would cease, but if anyone entered the room and spoke, the voice would be heard. With an effort the experimenter could have answered, at the risk of breaking the conditions. Keeping in the same state a little longer, "it suddenly seemed as if the whole house would disappear, and I found myself outside". Then the experimenter would look around and make for a gate on the other side of a little field. After crossing the field there was no need for him to open the gate, which he just passed through, without knowing how this was done. "After about three chains more" he would find himself saying: "Now, Loui! you have just began these sittings; better not go too far just yet," whereupon he would find himself back in his body, very much awake. This happened a good many times, and he knew that he could have willed himself to go on, had he dared. Advised to give up such experiments he did so for three months, but has never been able to resume them.

* John Murray. 7s. 6d. net.

LETTERS TO THE EDITOR.

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

AN ADVERTISEMENT FOR SPIRITUALISM.

Sir,—In the issue of LIGHT of the 7th September a few words in the article "Spiritualism in Brazil" (p. 425) struck me as so very much to the point:—"The Catholic clergy preach against it everywhere but this only serves as a good advertisement for our cause." Of course it does, and the more Spiritualism is abused the more, I feel sure, it will gather in fresh recruits, as, hearing so much violent denunciation of it will entice many to judge for themselves; in many cases opening their eyes to its wonderful teaching and revelations—Yours, etc.,

CLAUDE TREVOR.

17, Lung' Arno Torrigiani,
Florence, Italy.

"REASON AND THE SPIRIT."

Sir,—I thank Miss Emery for her informative article in LIGHT of 7th inst., but feel sorry I am no nearer what I want. Neither terminology nor the views of past generations, so far as I can see, give me any clear insight into what "spirit" really is: whereas the human individual has "Reason" at any rate, even if we refuse to agree it is "Spirit". Who is there that dare deny that "Spirit" and "Reason" are the one and the same, out of which issue Mind, Life, Love, Will, etc.? I take it nothing precedes Reason—are not all things its faculties and expressions?—and that we know and apprehend it by its activities? Was Reason not already at work when personality issued? Is "spirit" not Reason called by another name? And, the soul (the Ether body) but one of the Reason's vehicles?—Yours, etc.,

R. ISAAC JONES.

2, Slate Quay, Caernarvon.

[What our correspondent describes as Reason is more generally known as Intelligence, a rather larger term since it includes the idea of Universal Intelligence and that expression of it which we know in Man as Reason.—ED.]

"LOGIC AND THE FUTURE LIFE."

Sir,—The view expressed in the article under this title (LIGHT, September 14th, 1929) follows both Socrates and Immanuel Kant. The following statement is referred to Socrates:—"Thinking that the soul of man partook of the divine, he maintained the doctrine of its immortality as an article of faith, not of knowledge." (cf. *The Enc. Britt.*, Vol. XXV., p. 333. 11th ed.)

Kant says:—"No one, it is true, will be able to boast that he knows that there is a God and a future life; for, if he knows this, he is just the man whom I have long wished to find. . . . No, my conviction is not *logical* but *moral* certainty; and since it rests on subjective grounds (of the moral sentiment) I must not even say: It is morally certain that there is a God, etc., but I am morally certain (that is, my belief in God and in another world is so interwoven with my moral nature), that I am under as little apprehension of having the former torn from me as of losing the latter." (Meiklejohn's translation of Kant's *Critique of Pure Reason*, p. 502.)

If a man be wise, he will not, as you suggest, argue about his personal moral certainty. For, not being logical it is not evidential.—Yours, etc.,

F. C. CONSTABLE.

Grenville, Lansdown, Bath.

REINCARNATION AND MODERN THOUGHT.

Sir,—It cannot be denied that most modern thinkers find the dogmatic and exclusive doctrines of orthodox religion out of harmony with philosophy and science. Like William James they feel themselves to be incapable of believing the Christian scheme of vicarious salvation, and they look to a more continuously evolutionary mode of thought. This many find in the scientific conception resembling that of law which has been evolved by Buddhism as characteristic of religious experience. In the doctrines of reincarnation and karma the same truth appears to be shadowed forth which evolution expresses in other terms, and the idea of a unity of life underlying the diversity and complexity of form and individuality is certainly acceptable to the best thought of to-day. Frederic Myers pointed out that a belief held by Plato and Virgil could not be alien to the best reason of men; and he refers to the difficulty of the theory of the direct creation of spirits at such different stages of advancement as those who are born into the world.

The objection that if reincarnation were true we should all remember our past lives is met by the teaching of the Eastern wisdom which says that the facts of this Law can be verified by all, who by the study and practice of Yoga, have outstripped the present normal stage of human evolution.

In reply to E. Harvey may I say that it is not at all a question of a Deity who "has mishandled the situation", but of human free-will. The teaching does not say that the Soul *must* complete the circle, but that it *will*. If it chooses to prolong its journey in tribulation it may do so as long as it pleases, but being an intelligent creature it will ultimately turn, because of its free-will.—Yours, etc.,

A STUDENT.

CLAIRVOYANCE AT PUBLIC MEETINGS.

Sir,—The diversity of opinion that still exists as to the advisability of giving clairvoyance at public meetings—particularly at Sunday services—emboldens me to state my own opinion on this much-discussed question.

I agree with the opponents of public clairvoyance when they say that any exercise of mediumistic power in promiscuous conditions is likely to result in inconclusive demonstrations. But this is not always the case. When an experienced medium can manage to stabilise conditions, good evidence of clairvoyant power can be given, and although it may not be of the kind considered as spectacular, it may be of that spiritual kind which I venture to think is better fitted for a public meeting.

There is abundant proof in the hands of the various Spiritualist societies that the interest aroused by the giving of such clairvoyance has resulted in many persons taking up the investigation of Spiritualism, who would not have otherwise done so. Say, if you like, "Their curiosity, only, is thus aroused," but that very curiosity has in numberless cases developed a serious attention to the whole subject of Spiritualism. Many of the able exponents of, and arduous workers in, Spiritualism can date their introduction to the subject from an occasion when they received a clairvoyant description at a public meeting.

It is when there is little or no care observed in the conduct and general management of a meeting where public clairvoyance is being given, that the enemy may have cause "to blaspheme"; but I submit that it is not a fair way to consider any question to instance cases where gross carelessness and ignorance result in misrepresentation of the issues at stake, and then go "all out" against the question concerned.—Yours, etc.,

LEIGH HUNT.

London, N.W.10.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

"WAVES" AND "KNOTS".

Hamlet in his reflections on Man paid some glowing tributes to his kind:—

"In form and moving how express and admirable!
In action how like an angel, in apprehension how
like a god!
The beauty of the world, the paragon of animals!"

That, of course, is poetry. Science is not so enthusiastic. We were told some years ago by a physicist that Man is no more than "a strain in the ether"!

Quite recently a Professor of Physics—Dr. Sheldon of the University of New York—remarked:—

We, as individuals, have no existence in reality other than as waves, multitudinous and complicated knots, perhaps, in what we call the ether.

And he went on to say that "we are analogous in a sense to the sounds that issue from a grand piano when a chord is struck or when a symphony orchestra sounds".

We are glad of the musical comparison. It introduces the needed touch of poetry into an idea that seems at first sight to smack very much of the laboratory. We recall Dryden's comparison:—

"From harmony, from heavenly harmony
This universal frame began . . .
The diapason closing full in Man!"

Yet, after all, why should we quarrel with the idea of man as a complication of knots in the ether. It is a distinct advance on the old notion of a piece of animated clay. Moreover, a knot in the ether we understand is eternal. The conception is one that etherealises, in a very literal way, all the old and dull theological fancies. There is a "dance of atoms"—with glimpses (naturally a little vague) of glittering electrons, protons and photons. We are in a wonder-world, and the squalors of mortal life, and the old sepulchral ideas, the "skull and cross-bones", the decay of mortal bodies whether in life or death, become transfused.

And how life is simplified by the theory! A writer in the *Federal Independent* of Australia, considering the question, is led to the reflection that if life is all a question of etheric waves then "health, whether of the body or of the soul is vibratory harmony and

disease simply vibratory discord". That is a conclusion to which many advanced thinkers have already arrived. And the writer finds in the idea new light upon the question of the influence of the mind upon the body:

Since mental events are but wave phenomena, it is possible by reason of their higher-frequency to affect the action of the lower-frequency waves which constitute the physical body, introducing into it a condition either of harmonious or of inharmonious action.

It is an amazingly fertile field of thought. It suggests the method by which "physical substantiality may be transmuted into what to our physical senses appears as the relatively insubstantial, and 'this mortal put on immortality'".

"Nothing exists except in wave form," declares Dr. Sheldon. And yet, when we reflect upon the matter it becomes apparent that there is something behind these "waves"—something which creates them as expression of Its—we wish we could find some nobler word than "Its"—activity. "The Spirit of God moved upon the face of the waters;" and the spirit of man likewise may dwell upon these "waves" and work in and through them, commanding and controlling and even creating, as he rises higher and ever higher in the scale of being.

But as we have already indicated, we are content to accept for the time the idea of man as a "knot in the ether", for scientifically it clears away so much of the confusion of mythical theology and scientifically false thinking, and removes us from the old ape standards of the pseudo-Darwinian. We see that even the ape is an etheric "something"; and a bridge seems somehow to be thrown over the gulf between etheric beings and ethereal existences.

The etheric "waves" do not go over us in any sense. We feel the "waves" bound beneath our keel, and float triumphantly upon them, taking little account of "knots" (whether nautical or etheric) in this voyage of life. Little wonder then that what, at the outset of these reflections we contemplated as a treatise, has turned itself into a rhapsody! It seems not unlikely that humanity had already some subconscious sense of the wave theory. Do we not hear of "death's dark wave", of a "wave of life", of "a wave of emotion" and of symbolical waves of other kinds? Perhaps the difference between the electrical "fields" and the "Elysian Fields" may be little more than a question of degree!

THE JUDGMENT OF SELF-INTEREST.—But inveterates of two antagonistic forces—clericalism and materialism—are equally hostile to the spread of Spiritualism. Both are resentful of it; both are vindictively opposed to the cult's adherents. The materialist seems to fear Spiritualism as a trumpet-blast that may raze the wall of his Jericho; the clericist apprehends that it may undermine his status and invalidate certain dogmas and practices on which he sets great store. The materialist, therefore, stigmatises Spiritualism as a fraud and a delusion; the clericist admits that its manifestations may be genuine, but declares that their source is devilish. In neither case is adequate investigation of the facts deemed requisite to justify an adverse verdict; on the contrary, the scantier the knowledge possessed, the more emphatic is the condemnation.

—From *Life—Death and Destiny* by
ROBERT ALEXANDER.

SIDELIGHTS.

In reference to the death of Helena Lady Radnor, the *Daily Sketch* recalls the Spiritualistic seances held many years ago at Longford Castle, the family seat, of which Lady Radnor was then the reigning châtelaine. These experiments greatly incensed a former Bishop of Salisbury, who denounced them as "devilry whereby the Earl of Radnor is imperilling not only his own soul, but the souls of all around him."

* * * * *

Sir Arthur Conan Doyle, in the *Sunday News*, returns to the criticisms of the use of mediums in the investigation of crime, recently indulged in by Mr. Edgar Wallace. Sir Arthur treats his opponent with gentlest irony, and in reference to Mr. Wallace's contemptuous utterances about trumpets at seances the writer says, "To sneer at a tin trumpet as the occasional means of helping sound at a seance is no more reasonable than to sneer at the bit of stick which I hold between my fingers, as I write this letter. It is only a humble mechanical means to an end."

* * * * *

David Jenkins, Junior, of Corwen, Merioneth, fought in the War, and after being wounded, was reported missing. Two years ago, at a Corwen theatre, a sister of the missing soldier asked a clairvoyante, Mrs. Perrystone, whether any news of her brother could be obtained. The clairvoyante informed the enquirer that the lost soldier was alive and well and would return home some day. The prediction was fulfilled on Monday, September 16th, when a smart young man entered the home of Mr. and Mrs. Jenkins, at Rock Cottage, Corwen, and announced that he was their son David, whom they had, for fourteen years, believed to be dead in battle. This is a *Daily Chronicle* item, dated September 18th.

* * * * *

Mrs. Gladys St. John Loe, whose play "Yesterday's Harvest" is running at the Apollo Theatre, was encouraged to write for the stage, by messages received through mediums. The *Daily News*, of September 14th, says of her, "Since she became a widow, two years ago, Mrs. St. John Loe has paid several visits to mediums in the hope of getting into touch with her husband on the other side. She received several messages from him telling her to write for the theatre, and suddenly one evening, when she was alone in her flat, she got an idea for a play and sat down immediately to write it. She finished the prologue the same night, and within a few months had completed the manuscript. It was accepted by the first producer to whom she submitted it."

* * * * *

A report of a lecture on psychic phenomena recently given by Captain E. N. Bennett, M.P., appears in *The Bournemouth Visitors' Directory*. The speaker, who is a member of the Council of the Society for Psychical Research, regretted that he had never seen an apparition, but admitted that occasionally a phenomenon was encountered that "makes us falter where we formerly stood firm as avowed materialists". He thought that further investigation might possibly establish proof of survival after death. Captain Bennett recalled an occasion when he and Lord Balfour attended a seance in the hope that a Red Indian Guide, called Hookey, would manifest. After a long and tedious wait (during which both investigators took part in the singing of "If I could stand where Moses stood", and "Where is now the prophet Daniel?") Lord Balfour became exasperated, and broke up the meeting.

Mr. Maurice Barbanell, Vice-President of the London District Council of the S.N.U., has a long and caustic letter in the *Southend Standard* of September 12th, in reference to a recent denunciation of Spiritualism made by a certain Roman Catholic priest at Westcliff. Mr. Barbanell challenges the reverend gentleman to produce evidence in support of his charges, particularly those in which Spiritualism is denounced as an appalling danger. Says the writer, "Can he produce a single case, one only, of any man or woman who has suffered from these so-called dangers who was a sound, sane and balanced person before accepting Spiritualism? On the other hand, Spiritualism can produce thousands of men and women who have not only been healed in body, but in mind and spirit, through their contact with Spiritualism." Mr. Barbanell concludes by inviting the priest to a public debate, the subject to be "The Dangers of Spiritualism", in any town in England.

* * * * *

Mysterious organ music in a church is the theme of a report in the *North Mail and Newcastle Chronicle* of September 13th. A constable on duty in Coldwell Road, Felling, heard strains of music coming from the Primitive Methodist Church, in that road, one Sunday morning at 5.30 a.m. Suspecting that somebody had entered the building with an eye to the offertory box, he obtained assistance, but nobody was found in the church. Mr. John Allan, foreman bricklayer in charge of the building work in progress next to the church reported that he had heard "heavenly" music, lasting about half a minute. Mrs. Symmons, wife of the church caretaker, said she had heard rumours of a musical "ghost", but could not say whether there was "anything in it". However, there is a local tradition connected with an organist who left for South Africa some thirty-five years ago, who died as a result of an accident soon after landing from the boat. The matter is causing much discussion in the Felling neighbourhood.

MESSAGES FROM THE LIVING.

Mrs. M. L. Cadell writes:—

In LIGHT, of August 8th, appeared an account of a communication received through a Medium, from a living man who spoke of himself as in the spirit world.

The writer of the account gave as a possible explanation the fact that her brother (who purported to communicate) is a psychic.

This suggestion agrees with what seems a reasonable explanation of such an occurrence, given at a sitting with Mrs. Osborne Leonard in 1918. The notes of the sitting were sent to me. The young soldier referred to was a "missing case", whose relatives had only recently ascertained, beyond doubt, that he had been killed eight months previously.

The communicator, speaking through "Feda", said:—"That boy is perfectly all right, in fact, he is very much 'all there' in the spirit world. . . . He can now understand why he was thought to be on the earth-plane when he had actually passed over, because he was so much like what he was before. Some of us fit into our spirit-body so much more easily than others. When that is so, they function in almost similar manner to the earth plane. . . . Even here, unless we are constantly in the presence of a certain spirit, we are not too sure if it is just a visit of an astral presence or a spirit permanently severed from the body."

THE COLLEGE OF HEALTH announces a Social Meeting to be held on Friday, October 25th, at 7 p.m., at Conway Hall, Red Lion Square. Particulars of the College and its work may be obtained from the Hon. Sec., Miss McIver, 43, Crawford Street, W.I.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE LILYDALE CAMP MEETINGS.

BY E. A. S. HAYWARD.

The famous Spiritualist Camp of Lilydale is the hub of the movement in North America, and the place that has been associated for fifty years with all the most noted pioneers of it.

Fortunately, with other guests, I arrived in time for the celebration in honour of the newly-elected President and Officers of the National Assembly. We were met at the station by Mrs. Cadwallader, the great organiser and editor of *The Progressive Thinker*, the leading Spiritualist newspaper of America. With her was Mr. Skelton, late of Belfast, now the secretary of the Canadian National Association.

We were invited by Mrs. Cadwallader to be present at the formal banquet of welcome that evening. It was attended by all the principal officers of the National Association, and by representatives of many of the best-known Spiritualist churches in the United States. Mrs. Cadwallader, who ably presided and acted as Toastmistress, during the course of her speech made the very interesting announcement that no less than six nations and sixteen states were represented at the gathering. Mr. Fred Constantine, the veteran President of the Lilydale Assembly, welcomed the President and Officers of the Association, and speeches in response were made by Mr. Joseph P. Whitwell, the President elect; Mr. Grimshaw, Vice-President; Mr. Strack, Secretary, and others. As one of the guests of honour I had to respond on behalf of British Spiritualists.

The following day nearly 3,000 people assembled to hear a forceful address by the Rev. Arthur Ford, of "Houdini Message" fame. The message-bearer was the famous John Slater, who has the deserved reputation of being the champion platform medium of America. He gave convincing messages with startling rapidity, and is a marvel at getting the names of communicating spirits. He gave most evidential details to many in the vast audience. This medium has remarkable "drawing" power and has appeared in public almost every day during the Camp Season. At one meeting he gave no less than 125 messages in 45 minutes.

It is a wonderful sight at the week ends to see the enormous number of motor-cars arriving with believers and enquirers, many coming from such long distances as New York and Boston.

The Rev. Arthur Ford, in addition to being a very popular lecturer, held classes during the early part of the session, and proved himself also a fine evidential message-bearer. One of his messages was specially striking. He described to a young man in the audience the spirit of a young woman, his sweetheart, who had been killed by a taxi, and repeated to him the words which he had spoken to her when he picked her up after the accident, and which she had been unable to answer. This young man had arrived that morning, and the medium described how an accident had been averted by the spirit of his sweetheart, who had impressed him to turn the steering-wheel in time to escape a catastrophe that threatened him. The young man acknowledged the truth of the details.

Mr. Horace Leaf had a flattering reception yesterday. He is very popular with Lilydale audiences, who remember the excellent work done by him during his visit last year. He is giving addresses and holding daily classes until the end of the month.

At each of the daily public meetings songs are rendered by the granddaughter of Mr. Constantine, the President. She is the possessor of a very beautiful and cultivated voice.

We have had the pleasure of sitting with several

very finely-developed mediums, from whom we obtained some highly evidential and instructive messages.

We have also been fortunate in being introduced to most of the noteworthy representatives of the movement in the Camp, and cannot speak too highly of the wonderful friendliness with which we have been received. We have had many very interesting talks with Mrs. Cadwallader, who is a mine of information on the history of the Camp and the lives of the early pioneers.

We also visited the Fox Cottage, which was removed here from Hydesville several years ago and re-erected here through the munificence of Mr. Bartlett. In it are a number of pieces of the original furniture, including the old tin trunk of the Russian pedlar, Charles Rosna, whose remains were discovered in the cellar of the cottage through the instrumentality of the rappings heard by the Fox Sisters. The cottage is under the care of Miss Flo Cottrell, who has the same form of mediumship as the Sisters had and who demonstrates her powers to all the visitors to the cottage.

ACCORDING TO YOUR FAITH.

Thought is creative only through belief, and belief is effective only when the attitude of mind is in harmony with the quality of the thing believed in. Ceaselessly by our frame of mind, be it cheerful expectation or dismal fear of disappointment, do we stamp our mark upon the world, which mark stands always for the character and tone of life relative to ourselves.

That a pessimistic or an optimistic outlook may mar or make a career almost anyone will admit, yet in regard to the finer adjustments to environment few are prepared to accept the great truth that belief governs all.

A great deal is heard about the power of mind over matter, and the two are apt to be regarded as separate and distinct, with the body, being material, as of small account. The fact is that body and mind are so closely linked together, so interlocked, that there can be no mental action without a corresponding physical effect. If it were not so, body-healing by mental means would be impossible.

To have faith in the religious sense is to believe in God (Good). If that faith or belief is real and true; if it agrees with the quality of the thing believed in, then good must of necessity follow, for that is the law of creative thought. In all these efforts to obtain results, however, there must be no attempt to *force* things. When the mental attitude is right change will come surely, but slowly; patience must be exercised.

Happy indeed is he who believes firmly that the Universe was planned by Great Intelligence, and that our individual advancement is the sole purpose of the whole scheme. For him there can be no such thing as fear; his life becomes harmonious and sweet, with abundant good health and joyful days in endless progression.

So, those who are weary, and who have missed their way, should face the future with a smile, no matter what their sufferings may have been. For it is never too late to mend; and with such a change of attitude vast creative forces are set at work, and relief is bound to follow. Great Truths, though dim at first, will later shine in their eternal glory, lighting the way to finer and better things.

L. I. G.

"Measure thy life by loss instead of gain,
Not by the wine drunk but by the wine poured forth;
For Love's strength standeth in Love's sacrifice,
And whoso suffers most hath most to give."

ANSWERS TO QUESTIONS.

BY W. H. EVANS.

QUESTION: *By whom are our prayers answered—by God, or by discarnate spirits?*

ANSWER: Primarily by God; but if we recognise that God acts through many agents we shall be able to understand something of His methods. Of course, one cannot dogmatise about the Divine Will. Someone once said that, whatever we may say about the Infinite, one thing we may be sure of—that we are always wrong! This is extreme, but it indicates the necessity for humility. Prayer is answered by God through His agencies.

QUESTION.—*To what extent should we accept the statements of spirit-people?*

If we bear in mind that spirits are folks who once lived upon earth we shall have a commonsense standard of their authority. Much depends upon the spirit communicating. If he has recently passed into spirit life his statements should be subjected to strict scrutiny—in fact all statements should, from whatever source—for it is unreasonable to expect one who has only been in spirit life a few weeks to know very much about it.

It is a mistake to think that at death a person gains knowledge automatically or instinctively. Death makes little change in those who pass through it, and while the power to acquire knowledge may be quickened, there does not take place any sudden illumination which confers all knowledge upon the individual. Failure to realise this is responsible for people going astray through accepting every statement emanating from spirits as gospel. Like all human beings, spirits are liable to make mistakes. Moreover, one must keep in mind that the information given has to pass through the channel of some Medium, and distortions may occur. If one keeps a balanced mind and subjects any statement, made by a spirit, to reason, the truth will usually become clear.

QUESTION.—*One sometimes hears spirits declare that one has a great mission to perform, but they do not tell what it is, and time often proves them wrong; why is this?*

Presumably everyone has some mission in life and it does not need a spirit to tell what it is. We are so accustomed to thinking it must be a special mission that we become disappointed as time goes on and no opportunity arises to prove the truth of the statement. Again, one must urge common sense. Many of these statements are added to on coming through. A spirit may inspire a Medium to say that your mission in life is to unfold your powers to their fullest extent (which is the real reason why we are on the earth). In coming through, this message becomes distorted to "a great mission", and if the one to whom it is given has a full measure of conceit, he immediately swells up with self-importance, a sure sign he is not fit for any great mission. In some cases the message may well be a test of one's spiritual fitness. For if one becomes puffed up with the thought that one is singled out by the spirit world for some special mission it is to become arrogant, filled with spiritual pride, and to demonstrate to those around an unfitness for true spiritual work. Nearly all those who come into touch with Spiritualism get some such message in the early days of their acquaintance with it, but of very few is it seen they have a special mission. For most of us our work is to live humble lives, and in doing this there is a greatness none the less real because it seems so commonplace.

RAYS AND REFLECTIONS.

The term "Doctor of Divinity" has sometimes aroused sarcastic comments in secular circles. But when we consider that "Divinity" in this case means Theology, and that Theology to-day is in rather a bad way, being intellectually sick, it is evident that doctors are needed. In a daily paper lately I noted some satiric lines by a gifted newspaper man who winds up his verses with the following couplet:—

And Canon Alban Worraford Dodd
Thinks there is possibly a God!
That is an example of what I mean.

* * * * *

When reading some of the blistering things which Dean Inge has to say about miracles I find it difficult to reconcile them with the many references in the New Testament to the miracles of Jesus, and the reliance placed upon them as signs and tokens of His divinity and His mission. After all, what is a miracle? Literally, a wonderful thing. And to some of us the world is full of miracles, sunrise and sunset and all the phenomena of Nature. It is a pity to lose the sense of wonder. It means the loss of faith in the Creator, or at least in His Creation. Even that excessive credulity which identifies a miracle with some interference with natural law is probably better than the stony unbelief shown by the so-called "higher critics" who denounce miracles because they do not understand them.

* * * * *

A defiant Rationalist was lately saying that religious people, idealists, Spiritualists and all that kind of people need not chuckle over the scientific discoveries concerning matter or flatter themselves that "materialism is dead". All that has happened is that we have now a different conception of the nature of matter, and in any case we still have "natural law". Such was the gist of the Rationalist's remarks, although it is fair to him to say that he put it much more elegantly than I have done. It all seems to me little more than a dispute about words. Spirit communicators say they are just as substantial as we are, and just as much subject to natural law. Of course if a Rationalist chooses to restrict all ideas of human life and natural law to those forms with which he is acquainted, well, that is his affair. He may say that he has no proof of the reality of any other world than this. It may easily be so: but how does that prevent other people from gaining such proof?

* * * * *

It is not an uncommon complaint that spirit communication is unsatisfactory because it depends so much on feelings and states of mind, whether on the part of the medium or the sitters. This is true enough, but it is hardly a fair complaint, because the conditions of satisfactory intercourse with our fellow-creatures in the flesh depend on much the same things. When a man is busy or out of temper or in some trouble his relations with the rest of the world are disturbed or entirely cut off for the time. Spirit intercourse is naturally subject to the same drawbacks but in an intensified degree. Shall we ever get a psychic telegraphic system independent of the emotional factors of mediumship? I certainly think we shall, when we know more of the laws of communication and the essential principle at work. Machinery is becoming more and more complex and delicate, and the "finer forces" are ever more and more successfully tapped. Assuredly there will come a day when messages from the other side will be as regular and as dependable as telephonic messages. But even then there will be "lines engaged" and "wrong numbers"!

D. G.

THE HORRID VAMPIRE.*

It is but a few months since Mr. Summers put out a large volume, *The Vampire, His Kith and Kin*, and the present work, though complete in itself, is a continuation of the same sinister theme. One may not perhaps agree with all of the author's conclusions, but his industry merits a passing salute, while his erudition and painstaking attention to accuracy and completeness of detail entitle him to respect, even from the least sympathetic of his critics. The book is well turned out, as to matter, letterpress, paper, binding, and those other small details which go to the building of a worthy volume; such things appeal to the surfeited reviewer, too often bored and irritated by examples of shoddy bookcraft.

In studying the Vampire we are forced to deal with tradition and superstition, a somewhat foggy area of enquiry. Superstitions, let us grant, are always based on some foundation of truth, no matter how microscopic; likewise, tradition may be said to have always a tiny core of reality hidden somewhere in its cloudy depths; but granted all this, we are still in a highly speculative region, consequently our conclusions must be somewhat tentative. For this reason, while by no means sceptical, I find it difficult to accept the literal reality of the Vampire—the partially-animated corpse that renews its vitality at the expense of ordinary workaday humans. That there are malevolent intelligences in the discarnate realms, few will deny; that these mischievous beings may occasionally "tinker" with psychic forces for their own ends seems more than probable. But whether there are true "vampires" in the universe, possessing the identical qualities, and manoeuvring by means of the same "psychic technique" as are ascribed to them by tradition, I have no means, as yet, of deciding. I have an open mind as to Vampires. The author, apparently, has not; he appears to see in their sinister activities a real physical and spiritual menace, only to be effectually baffled by the power of Holy Church.

The cases which Mr. Summers has gathered here, as a result of most diligent research into ancient and modern chronicles, are varied in detail, but most of them have the common denominator of the long-buried corpse, which, on disinterment, is found to be untouched by decomposition, and filled with liquid blood; usually there are supernormal disturbances in the neighbourhood which cease when the cadaver is suitably dealt with, by burning, dismemberment, blood-letting, or other methods. Probably some hundreds of these cases have come under Mr. Summers's assiduous scrutiny. One of them, quoted from the *Story of My Life* (by Captain Fisher) is fairly typical. The scene was laid in Cumberland, in an old grange, occupied for generations by a family named Fisher; the house was let to tenants, two brothers and a sister, who resided there in a normal fashion, behaved generously to the poor, and were welcomed by the neighbouring society. One night the sister retired to her room on the ground floor—it was a one storey house—and, while lying in bed watching the beauties of the gathering night, she became aware of mysterious lights moving about a belt of trees that separated the lawn from an adjacent churchyard; the lights approached, and were then seen to be "fixed in a dark substance, a definite ghastly something, which seemed every moment to become nearer, increasing in size and substance as it approached". Then a square of glass from the window fell into the room, a long, bony finger came in, turned the handle of the window, opened it—and there entered a "creature", which attacked the terrified woman, who screamed and fainted. The brothers rushed in, to find their sister bleeding from a wound in the throat, and the monstrous assailant making for the churchyard with giant strides.

* "The Vampire in Europe." By Montague Summers. (Kegan, Paul. 15s. net.)

This assault was put down to the work of an escaped lunatic, and the injured lady was taken to Switzerland to recover. On returning home she pluckily took up her daily life as before, arguing that "lunatics do not escape every day". But the attack was repeated in almost identical circumstances, and the "vampire" was shot at as it made off towards the churchyard; next day the brothers summoned all the tenants in the neighbourhood, and in their presence opened a vault, into which the unnatural visitor had been seen to disappear on the previous night. Says the writer:

A horrible scene revealed itself. The vault was full of coffins; they had been broken open, and their contents, horribly mangled and distorted, were scattered over the floor. One coffin alone remained intact. Of that the lid had been lifted, but still lay loose upon the coffin. They raised it, and there, brown, withered, shrivelled, mummified, but quite entire, was the same hideous figure which had looked in at the windows . . . with the marks of a recent pistol shot in the leg; and they did the only thing that can lay a vampire—they burnt it.

Mr. Summers' volume is crammed with stories of this blood-curdling type. And I ought to add that there are eight plates, a useful index, and abundant notes.

J. A. N. C.

NOTES ON NEW BOOKS.

"SPIRITUAL DEVELOPMENT," by Frederick H. Haines, F.C.I.B., with foreword by Mrs. Barbara McKenzie. (New Thought Press, Watford, 4/-.)

This is a helpful inspiring volume, and it is to be hoped it will be read and studied by those who aspire to unfold their spiritual nature. It is natural for those who become acquainted with Spiritualism to desire the development of their psychic being, and for such this book will be a splendid guide, emphasising as it does the need for spiritual as well as psychic unfolding, a matter too frequently overlooked in the eagerness to become a medium. The volume is made up of trance addresses and automatic writings given through and received by the author, but part of the volume contains some valuable notes by Mr. Haines which are practical and contain some excellent advice. Mrs. McKenzie says some very good things in her foreword.

W. H. E.

"CREATIVE CONSCIOUSNESS," by Kate Simmons. (Rider, 3/6 net.)

This is a book which, as the Introduction tells us, is "written in vision form". It conveys much teaching which struck the present reviewer as profitable and instructive; indeed, in its interpretative quality it is sometimes highly illuminating concerning the problems of life. The author is concerned with spiritual values, and by consequence, the interior realm of causes comes under exploration, and the thought is deep, although set out with admirable clearness. Here is a quotation:—

The true life of spirituality is very simple; it is not a method of withdrawing from the world, of standing apart, either in aloofness or even in humility of spirit, but in the right use of all things.

The author writes as one who has gained from interior sources a true vision of some aspects of life, and the book is typical of a body of teaching which, it is gratifying to see, is coming into the world to-day to help it over a troubled and difficult passage.

LUCIUS.

MR. E. TOZER.—Amongst the welcome visitors to the offices of LIGHT we record the name of Mr. Edgar Tozer, president of the Victorian Council of Spiritual Churches of Australia, who gave some interesting sidelights on the Australian psychic movement. Unhappily, Mr. Tozer is obliged to return home, under doctor's orders, having suffered in health during his visit to the old country; this fact has prevented his keeping his original programme of visits and engagements, but he hopes to come again in the near future.

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Croydon.—The New Gallery, Katharine Street.—September 29th, 3, Lyceum; 6.30, Mr. W. E. Jones, address and clairvoyance.

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RELATIONSHIP OF SITTER AND MEDIUM:

It will readily be seen that the enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results. It should be remembered that in every psychic experiment the initiative and constructive work is from the spirit world. The medium is in effect a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during a seance.

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