

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—*Goethe.*

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

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NOTES BY THE WAY.

We hear men often speak of seeing God in the stars and the flowers, but they will never be truly religious till they learn to behold Him in one another also, where He is most easily, yet most rarely discovered.—*JAMES RUSSELL LOWELL.*

THE "MARGERY" MEDIUMSHIP.

In the July issue of the Journal of the American Society for Psychical Research Dr. Crandon deals faithfully with Dr. McDougall in connection with the "Margery" mediumship. He writes incisively, and his article is an outspoken exposure of the vacillation and ineptitude which has marked the opposition to the case for the genuineness of the "Margery" phenomena. In his concluding remarks, he points out that the reality of the manifestations has now been admitted by over two hundred and forty people of more than average intelligence, including sixty-one college graduates. He states that the ectoplasmic hand has appeared repeatedly since January, developed up as far as the elbow; that it "contains normal phalangeal bones, at least two to each finger and what corresponds to the lower ends of radius and ulna bones." Further, "the structure is covered by apparent human skin. The whole may be seen and handled. It is constantly seen moving objects in good red light." The question of genuineness, Dr. Crandon maintains, is settled. The convinced experimenters may now turn their attention to the study of the ever advancing phenomena and away from futile controversy with the "blind who will not see." We cordially endorse this wise attitude. It is one which in other directions we have long advocated.

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A PREMONITION WHICH SAVED A SHIP.

We have referred more than once to those strange premonitions or impressions which give us assurance of things outside the range of the senses. A South African reader sends us the following passage, copied from a recent book, "The Cruise of the 'Amaryllis,'" by C. H. P. Muhlhauser, Lt. R.N.R. (The Bodley Head). The event recorded took place in the vicinity of the Solomon Islands, and the "Amaryllis" was a yacht 40 years old and of 28 tons, which sailed round the world in 1920-23, an almost unique feat:—

The night was fine but overcast and dark, and

the south breeze held. I fully intended to alter course to west once more at 4 a.m. when Stéphane would relieve me at the wheel, but at 3.30 a.m. I quite suddenly changed my mind and decided to make the alteration at once. A strong feeling that now was the time to turn had arisen in my mind and I acted on it and put the helm down and then went forward to pass the head sails over and to call Stéphane. He turned out at once. As the ship came round I saw what looked like a small steamer, without lights, on the bow, and unshipped one sternlight, and turned it towards the vessel. No reply was made and on examining her through the binoculars I saw that it was a large rock and not a steamer. We had been heading straight for it when I decided to turn round and in a few more minutes should have gone crashing ashore if I had kept to the original plan. The fact that I did not do so saved the ship, but why such a strong feeling that I must alter course at once should have arisen suddenly in my mind is what I cannot understand.

* * * *

RELIGIOUS VIEWS ON THE OTHER SIDE.

The following extract from a report of the recent address by Mr. W. G. Hibbins, of Sheffield University, delivered at the Spiritualist Church, Southampton, is of interest in view of the occasional difficulties raised regarding the religious views of spirits:—

A man's religious opinions depended on several factors, but the great facts of life and the operations of natural law in both the physical and spiritual worlds were quite independent of our opinions. We found that for a time the spirit people seemed to retain their earthly opinion and were Roman Catholics or Primitive Methodists or whatever they were on earth. He remembered that at one Spiritualist meeting, a spirit Primitive Methodist came back and was highly indignant at them holding a circle. When, however, their range of spiritual perception had increased, and their spiritual outlook was enlarged, they began to perceive more and more of the wonders and the glory of the great spiritual universe, and how puny and paltry were our religious differences. All who did their best to realise the Christ ideal were the evangelists of the true God.

But you must act. And therein lies the way
 Of freedom from the Furies. You must burn
 The substance of your being. If you stay
 The impetus of life, you will not learn
 The simples of salvation. If you scoff,
 You will perceive. You cannot love the staff
 You have not scorned. You cannot weigh the act
 You have not lived, the fear you did not prove.
 Your soul was made to focus and extract
 Through action every hatred, every love.

—EDGAR LEE MASTERS.

METAPSYCHICS—A NEW SCIENCE.

PROFESSOR RICHEL'S FAREWELL ADDRESS.

"La Presse Médicale" for June 27th publishes a complete report of M. Charles Richet's valedictory lecture given at the Faculté de Médecine de Paris on June 24th on the subject of Metapsychic Science, some extracts of which we give as follows:—

At the moment, when I am about to finish my teaching, in obedience to certain just regulations as to age limit, I should like, before my departure and from this chair which I have so long occupied, to show you in a few words the outline of a new science which is not yet included in the official lectures on physiology, namely, Metapsychics.

DEFINITION AND DIVISION.

First of all we must define Metapsychics. We may say that a phenomenon is metapsychic when it is not explicable by known, classified or classic facts, be they of normal psychology, normal mechanics, or normal physiology.

I am going to try to establish the fundamental truths of metapsychics. In order to put a little order into the confused heap of facts, I have divided metapsychics into two quite distinct divisions, each demanding a different method, and each conveying a different degree of certainty: *subjective* metapsychics and *objective* metapsychics.

Subjective metapsychics is the study of unusual phenomena, but in which there is not interposed any mechanical or material phenomenon of an unusual nature. It remains purely psychological. The reading of a letter closed up in an opaque envelope introduces no new element in mechanics, chemistry or physics. Objective metapsychics is the study of mechanical or material facts, inexplicable by the usual mechanics, physics or chemistry.

A SIMPLE PROPOSITION.

One can sum up all subjective metapsychics in a very simple proposition which is not entirely a theory. It is simply the statement of a fact which appears evident to me and which I will formulate thus: "There are other ways of acquiring consciousness of a reality than by the ordinary paths of the senses." That is to say, the intelligence can be conscious of a fragment of reality when neither sight, hearing, nor touch has been able to reveal it.

BY WAY OF ILLUSTRATION.

M. Richet gives several instances of prophetic dreams, afterwards fulfilled, and other cases of metapsychic phenomena, most of which are already familiar to students of our subject, and which lack of space prevents our setting out here. We will, however, quote one case in illustration of what the Professor terms Cryptesthesia:—

The wife of the president of the Court of Cassation at Warsaw said to Ossowietsky: "I have lost a brooch to which I am much attached. Can you have it found for me?" Ossowietsky laughed. However, two days later, as he was walking through the town, he met an individual, unknown to him. Ossowietsky surveyed him, and then said to him, point blank, "You have found a diamond and sapphire brooch in the street." Which was true.

ETHERIC VIBRATIONS.

On the subject of cryptesthesia, Professor Richet remarks:—

There are around us vibrations of ether which we do not perceive. None the less they exist. In this hall in which I am speaking there is, for example, no concert to be heard, and you would be tempted to say that there was no music here. But wait! Place a wireless receiver on this table with a loud speaker and all of you will hear the concert they are now giving at the Eiffel Tower. To hear, it is necessary to have a receiver. We do not perceive the vibrations because we are neither sensitives nor mediums, but let there be present an individual endowed with this particular sensibility which I have called cryptesthesia (mysterious and misunderstood), he will perceive the vibrations, though they be non-existent to the ordinary man.

Suffice it then to make these two suppositions, bold perhaps, but which rigorous experience renders almost necessary: (1) That things and movements provoke certain vibrations, and (2) that these vibrations can be perceived by people who are specially sensitive.

After citing a number of examples of objective metapsychics, including the oft-quoted cases of Douglas Home,

Eusapia Palladino and others, Professor Richet concludes his lecture with the following remarks:—

My dear friends, this is only a miserably incomplete resumé of all that can be said on objective metapsychics. There are strange facts which for me are not doubtful. But I realise that by consequence of the rarity and difficulty of the experiences, the proofs are less decisive, less irreproachable than for subjective metapsychics.

THE FACTS ARE CERTAIN.

As to subjective metapsychics, the facts of this are as certain as the most certain facts of physiology.

There is here a quite new science which is only at its dawning and which opens for us illimitable horizons.

New, unforeseen, stunning though it may be, note that it changes nothing in the lessons which I have given you on the phenomena of nutrition and innervation. There is nothing contrary to what we teach. They are new and unexpected phenomena. They are not contradictory facts, and you will admit them, unless you have the unhappy courage to deny the experimental method.

There are different degrees of certainty. When I say that the city of Rome exists, I am as absolutely certain of the fact, as of objective metapsychics. I am certain also—quite certain—that Carthage has existed, but the certainty is less strong than when it is a question of the present existence of Rome. In the same way, while being certain of objective metapsychics I dare not affirm the facts with the same vigour as regards subjective metapsychics.

A MULTITUDE OF PROOFS.

I freely admit that you may reserve your judgment as to the existence of ectoplasm, but I should not understand your hesitation on the reality of cryptesthesia, for we have established a multitude of irrefutable proofs that the intelligence possesses mysterious unknown faculties which permit us without recourse to the usual sensorial ways to perceive, at least symbolically, a fragment of reality. I have finished, gentlemen, this summary exposition of a new science. I imagine that one of the great tasks of the twentieth century will be to give to metapsychics its full scope. A heavy task, but a great work, which it remains for the physiologist to render beautiful.

NEW HORIZONS.

We were tempted to believe that the future—the vast future—of Science would consist solely in more delicate thermometers, more sensitive galvanometers, more penetrating microscopes, in telescopes of larger focus—well, Science will go much farther. It will not be contented with these mediocre conquests. Unforeseen worlds will open before it. You are very young, my young friends—you will perhaps see some of these magnificent new horizons, for Metapsychics is developing with a startling rapidity. As for myself, I shall never see those happy times. But I have a certain pride in having foreseen them.

INTERNATIONAL SPIRITUALIST CONGRESS IN PARIS.

The Congress, which is open to all Spiritualist federations, groups and societies, will meet in Paris at the headquarters of the Fédération Spirite Internationale, at Maison des Spirites, 8, Rue Copernic, Paris (XVI.), from the 6th to 13th September, 1925.

The aim of the Congress will be to demonstrate the scientific character of experimental Spiritualism, as well as the moral and social influence of Spiritualism in the development of human brotherhood.

The programme covers five main sections:—

1. Experiment and Demonstration.
2. Doctrine and Theory.
3. Philosophy, Morality, Sociology.
4. Teaching, Propaganda, Statistics.
5. Exhibition of Spiritualist Art, etc.

The President of the Federation is Mr. George F. Berry (General Secretary of the Spiritualists' National Union), and the Secretary of the Organising Committee is M. André Ripert, who has issued an appeal to all the Spiritualists of the world, asking for their collaboration, and also for funds to assist in defraying the costs of the Congress. All contributions should be addressed to Le Secrétaire du Comité d'Organisation du Congrès, M. Ripert, Maison des Spirites, 8, Rue Copernic, Paris (XVI.).

A minimum subscription of 30 francs gives the right of admission to all the meetings of the Congress and includes a volume containing an official report of the proceedings.

SOME NEW BOOKS.

"*AU REVOIR, not GOOD-BYE.*" By W. Appleyard, J.P. (Hutchinson and Co., 3/6.)

The Rev. Frank Ballard in his Foreword attempts a clear-cut distinction between Spiritism and Spiritualism (p. xii).

The former he defines as the summing-up of ascertained facts of Psychological Research, and the latter as the Religion built upon that foundation. This is again referred to later in the following sentence: "... the Psychological Research which is conveniently expressed in the word Spiritism." (p. xiv.)

The author, who has had thirty years' experience of séances, writes with absolute conviction and his *bona-fides* are apparently beyond doubt.

For some years past and at the present time he has the help of a medium who is possessed of wonderful powers. She was discovered by the author when she was a sceptic, but almost immediately developed great gifts of mediumship. (pp. 68, 69 and 76.)

No name is given, but she is a lady of intelligence far beyond the average of her sex and is of refined tastes. She takes no remuneration.

She was specially detailed for the work by her mother who has passed over, on the express condition that she assisted the author only and no other until permission is given.

The whole range of phenomena is easily obtained, clairvoyance, clairaudience, direct voice, direct spirit writings, levitation of furniture, spirit lights, apports of violets and even the materialisation of a baby which was nursed by the medium for about two hours, with the electric light on.

The medium makes frequent visits to the Celestial Spheres in the company of and under the guidance of high spirit beings, and is permitted to remember a great deal of what she sees there.

A great feature is made of the problem of stillborn and even unborn children. When on one of these visits to the Other Side she was shown an Incubation Hospital where unborn children are brought forth and cared for. On one occasion she saw some ovoid bodies from one of which a boy baby was "hatched." This is not meant frivolously, but it is the only word to use. (pp. 73 and 74.)

The power is such that stranger spirits wandering near the author's house frequently "drop in" when passing, apologise for the intrusion and express gratitude for being given the opportunity to communicate, and all this in the direct voice.

The majority of the phenomena and descriptions of scenes on the Other Side are well known to all Spiritualists.

The book is welcome as further corroboration of the truth of spirit return and communication, but although it may be understood by advanced Spiritualists it is somewhat strong meat for anyone who is just beginning to be attracted to the subject.

A. A. C.

"*FAIRIES AT WORK AND AT PLAY.*" By Geoffrey Hodson. (Theosophical Society, 3s. 6d.)

The only fault to be found with Mr. Geoffrey Hodson's book is that there are too many fairies in it. Like wedding cake, only a little at a time is enough, but those who love elfin literature will not complain of that. Never mind whether you can accept it all as true, but just give yourself up in the summer holiday mood "by mount and stream and sea," and look through the author's eyes at his little cross old brownie, or his woodland elf whose small mind was quite full of himself, and his willow tree, and his excursion into the meadow; or the group of beautiful little undines in the waterfall, or the fairy who made himself a pair of boots just like a man's. If critical judgment raises its head and asks why a "nature-spirit" should have five toes, or why so many fairy creatures have their eyes set slanting in their heads, treat the question as being on a level with Mr. Platt's recurrent puzzle (in "What You Don't Know about Cats") as to why a cat has a tail. There are special Manx fairies as well as Manx cats; perhaps there is some logical (or illogical) connection between them! But if you can overlook the fact that the fairies are all of the Theosophic pattern, and not that of folklore, you will not find a more charming little book in our modern literature than this one. It is a pity that Leprechauns and Kobolds are left out.

F. E. L.

"*THE BOOKE OF THE LOST BEAUTY.*" Automatic Script received by E. Thomas and E. Oram. (George H. Tyndall, the Minster Press, Ely. 3s.)

The "Lost Beauty" appears to be Faith, and its eclipse is mourned by Cleen, a choir-master at Canterbury, who lived in the days of Thomas à Becket, and speaks much of this Saint's shrine and the "Bowl of Healing" which were great attractions towards the evening of Cleen's life. His outlook on the world of his day and of ours is interesting, especially in the comparisons he draws.

NEAQB.

THE BELITTLING OF SPIRITUALISM.

By HENRY BOND.

It is a common experience to note how loth is the orthodox Church of England clergyman to recognise that any good can come out of the Nazareth of Spiritualism. Not only so, but positive ignorance of its scope and teaching is too often and lamentably apparent in the writings of such as now and then condescend to touch upon the subject.

In the current number of the "Hibbert Journal" is a typical instance of the narrow viewpoint, the imperfect acquaintance with facts and the determination grudgingly to minimise the things for which Modern Spiritualism stands.

In an article on "Eternal Life, Immortality and Resurrection," the Rev. J. M. Lloyd Thomas discusses four distinguishable conceptions of these headings, including amongst others the now pretty well abandoned doctrine of the resurrection of the physical body as taught in the Apostles' Creed, and coming at length to the last of the conceptions, he says:—

There remains a fourth view, that known as Spiritism, which would be more conveniently and accurately termed Spiritism.

It usually involves a belief in communication with discarnate spirits who have "passed on," and claims that this has been established by experimental proof and is verifiable like any truth of science. If one ignores as subsidiary the question of communication with discarnate spirits, this is a doctrine of immortality in terms of the continuance of conditions almost identical with our earthly conditions. . . . In the main the conception offered has proved ordinary and unattractive—Spiritist rather than Spiritual. Its heaven is hardly more religious than a desirable Anglican vicarage on a fine summer Sunday afternoon. But the popular symbolisms of orthodoxy are not particularly exhilarating or sublime either, and, in any event, we are all more or less slaves of traditionary and hereditary associations and have not as yet had wit to acquire new and better symbolisms. Allowing, therefore, for this, I feel that the mediocre quality that belongs to the Spiritist conception is due to its fallacy of regarding the most essential thing in Immortality to be not the *holy* quality of Eternal Life, but the survival and persistence of personal consciousness.

The reply is that any true and sincere Spiritualist would deny and repudiate the statements made in the last sentence! Does all this, I would inquire, indicate a knowledge of the literature of Spiritualism adequate for the due weighing of its teachings against those of the orthodox Christian Church? Coming to the summary recapitulation and conclusions of the article under notice, one reads:—

The resurrection doctrine becomes thus an expression of the truth of the survival of the fulness and vitality of the whole personality. Spiritism will agree with this, but the term Spiritism does not suggest the truth contained in the conception of a glorified body. For this we need a less ghostly word than either soul or spirit. We require to convey the truth that the sensations and experiences of this flesh-embodied temporal life go to the education and completion of the full immortal personality and are in it conserved in all their abiding meaning and value.

Thus, while implying that Spiritualism does not teach precisely the lessons embodied in this significant concluding sentence of the article, the author would leave us with the impression that to the Church alone must be ascribed the teaching of these things—a baseless implication. How complacently self-satisfying is the attitude adopted in this article—how lacking is the author of any true knowledge of Spiritualism! Quite obviously the Rev. J. M. Lloyd Thomas is not aware that these very ideas permeate spiritualistic literature.

PROGRESS THROUGH FAILURE.—The man who first built a house, doubtless often saw his insecure work give way. Perhaps even that man ended his life without being able, one single night, to rest his head in safety under the roof raised by his hands. But the men who came after him would profit by his attempts; they would also profit by his faults, in avoiding them; for experience is fruit which falls from the tree, and spreads its seeds over the earth. In like manner when a house gives way, it is well to prop it up and repair it, until a new house is built. Those who construct a splendid palace on the ruins sneer at those who have preserved as long as they can the old edifice; and yet it is certain that had it not been for the obstinacy of those who would maintain, the innovators would have found themselves without a shelter.

—From "Spiridion," by GEORGE SAND.

A. M. THOMPSON ON BLATCHFORD'S NEW BOOK.

Thompson's "Clarion" review of "More Things in Heaven and Earth" does not as a whole here concern me. He read the book right through before turning off his bedside light, then pondered "the baffling mystery of its message till the birds had begun their morning hymn of praise to the sun," and went to sleep no wiser than before. Possibly there would have been no occasion for this little article had Thompson slept and awakened with the birds and then read Blatchford's new book. For almost immediately after writing the words above quoted, and remarking that in everything Blatchford writes he "is as sincere as a mathematician," Thompson startles us by saying:—

Blatchford himself, though inclined to believe, is not persuaded. "Speaking for myself," he says, "I must confess that the old doubt dies hard, and that in spite of the weight of evidence and the keenness of desire, I find myself wavering in my faith and reasoning back to my old materialism."

Let the reader note that the first sentence of this excerpt from Thompson's review is his, not Blatchford's. According to it, Blatchford, "though inclined to believe," is not a believer in Spiritualism. What, then, is the purpose of the latter's latest book? Only to tell the world that his Spiritualistic experiences have not yet persuaded him to believe in Spiritualism? Here is the first paragraph—a humble confession of faith:—

I have written this book, not as an exposition of Spiritualism, nor even as a defence, for I am only a recruit, or rather a cadet in the camp, and it were presumption in me to pretend to the rank of an instructor.

Presently he remarks that in Spiritualistic controversies the sceptics seem to have a monopoly of attack, the believers contenting themselves with defence, which may be magnificent but is not war. All good strategists teach that the most effectual form of defence is attack; so Blatchford goes to war for Spiritualism by first attacking Canon Symes for a sermon preached at Barrow—a curious document, he says, typical of the misunderstanding or misrepresentation that so often passes as criticism of new movements or new ideas.

A brilliant attack with conclusive results—for Spiritualism, not against it. Between attacks, as an encouraging aside to sceptics, came the admission misapplied by Thompson. He was trying to help the disbelievers by showing that even he, an ex-champion of materialism, had experienced temporary reverses in the campaign for the new faith he had won. It was a backward glance over his victorious way, focussed and expressed to benefit others.

The question to be decided, Blatchford goes on to say, is whether messages received through mediums are genuine.

That question must be settled, as other problems in science are settled, by the weight and value of the evidence. So far materialists have failed to invalidate the evidence. There is more proof of survival than of most of the accepted natural laws. In a court of justice such an accumulation of evidence would condemn a saint.

He can only say that he has tested again and again the evidence got at his sittings, trying to explain it otherwise than by spirit-communication, but has found no other explanation. Blatchford concludes the book under present consideration with the information that it is four years since he began to ask himself Spiritualistic questions, and that he is still seeking for some of the answers. The reader who has not carefully read "More Things in Heaven and Earth" should read the little work thoughtfully at a time when Nature intends one to be awake, not asleep.

W. B. P.

"WHAT HAPPENS AT DEATH," by the Rev. Ernest R. Sill (Methuen, 1s. net), is a book the title of which would suggest that it has a psychic motive, but it is mainly theological in character. There is a reference to "Modern Evidence," and we get a quotation from Dr. Johnson, and another from Tennyson: an allusion to the old story of Lord Brougham and the apparition of his friend, and to the appearance of Admiral Tryon after the sinking of the "Victoria." But this is "not Spiritualism. Almighty God has condemned Spiritualism." Nevertheless "there is such a thing as real Spiritualism, notwithstanding the exposure of some persons." Doubtless the author knows what he means, but his acquaintance with modern evidences seems to be very slight.

RYDE SPIRITUALIST CHURCH.—The Hon. Secretary of the R.S.C. has sent to us a letter on the above subject. We regret that there is not space in *LIGHT* for the whole letter. In brief, the R.S.C. has at present an opportunity to purchase a desirable building for conversion into a new church, on tempting terms—provided the purchase-money is found by September. The Society invites donations, or loans at 5 per cent. interest. There is a small amount in hand, and promises of support have been received, but a sum of £550 is required. The valuations of the property include that of a cottage with a rental of eight shillings a week. The Secretary, Mrs. D. Perkis, 41, Well-street, Ryde, Isle of Wight, will be thankful for any help, however small.

THE THEORY OF EVIL SPIRITS.

By E. W. DUXBURY.

Pursuing the negative method let us assume, with certain of the religious communities, that the phenomena which occur at Spiritistic circles are all due to the agency of evil spirits, and then see what conclusions will flow from the adoption of this theory.

In the first place, we shall be struck by the extraordinary conduct of these evil spirits. It has been the experience of many persons who have, frequently sat in Spiritistic circles that they have not received any greater suggestion towards evil than they do, as a rule, from their friends and acquaintances in this very imperfect world. The late Dr. I. K. Funk, after psychical investigations extending over twenty-five years, wrote these words in his work entitled, "The Widow's Mite and Other Psychic Phenomena":—

"It is worthy of note that at these various circles I never have heard an obscene, immoral, or profane word."

Further, it sometimes happens that a sitter is exhorted to "have love and faith," to "read the Bible, the Word of God," and to "take the Sacrament." I quote these statements from purporting spirit-communications occurring at circles of which I have been a member. Now it is quite possible that a sitter might determine to act upon these precepts, which could scarcely fail to be to his spiritual benefit. In such case, on the theory assumed, we should have the paradoxical result of a sitter deriving moral and spiritual benefit through associating with evil spirits. Similarly, I have seen a private automatic script of striking character, in which urgent counsels to make much use of prayer are given by the purporting communicator.

Moreover, it should not be forgotten that, on the theory assumed, the sitters at Spiritistic circles do not create these evil spirits, but merely demonstrate their existence. In a world which contains so many evil-minded men and women who take no part whatever in Spiritistic research, it is inconceivable that the evil spirits would confine their activities entirely to the sitters at these circles, or that an immunity from their prejudicial influence would be enjoyed by not attending such circles. It is even theoretically possible, for example, that at the very moment when a man was denouncing Spiritualism there might be an evil spirit behind him, urging him to become increasingly dogmatic, ill-tempered and offensive.

In thus demonstrating, by their researches, the existence of evil spirits, the Spiritualists would have conferred a signal benefit upon humanity, not merely by way of warning against dangers to be avoided, but as an addition to philosophic truth. By reason of the premature assumptions of an immature Science many gifted men and women have been led to adopt a purely mechanistic conception of the universe. The reality of the existence of evil spirits would imply the existence of a spiritual universe, and materialistic philosophy would thus be largely undermined. It should also be remembered that however closely an intuitive belief may correspond to the truth, its consequences to humanity at large are very different from those arising from an intellectual demonstration of the same truth. In demonstrating, by scientific method and intellectual process, the reality of evil spirits, and thus increasing our scientific knowledge of the universe, the Spiritualists would have put the world under an obligation to them.

In view of the paradoxical and inconsistent conclusions arising from the theory with which we started, the rational inference is that this theory, in its extreme and generalised form, is not true, but is merely the product of that morbid superstition which seems to haunt so many religious minds. The Apostles and early Christians appear to have been men of a bolder type than many modern Christians, who seem to be scared out of their wits at the mere idea of encountering an evil spirit.

We read that the Apostles rejoiced because the devils (daimones, Greek for "spirits") were subject to them. There is truth, expressed in metaphorical form, in the naive lines of the hymn:—

"Satan trembles when he sees
The weakest saint upon his knees."

They indicate the potentiality of a spiritual strength superior to the power of the forces of evil.

RENUNCIATION.—Only in a consciousness of the higher life are we able to discard the lower life; for consciousness is the realisation of being. Spiritual recognition takes justice, beauty, love, all that is cleanly of body, morals, intellect and soul, for its mark, refusing or forgetting to heed the coarser realities at its feet. To so recognise spiritually, with the earnest and clinging desire to represent—to be—the good for good's sake, requires a higher mode of life than many of us reach without effort. All sense of outrage, all feeling of injury for past wrong-doing, all harbouring of concealed but corrosive bitterness, all that has a tendency to harden in indifference or dislike rather than to soften with love and justice, must be cast out and torn asunder.—HELEN WILMANS.

LETTERS TO THE EDITOR.

"THE MYSTERY OF LIFE."

SIR,—With reference to Mr. A. R. Sutton's letter commenting on mine in LIGHT of July 25th on "The Mystery of Life," I should like, in order to avoid all misunderstanding, to define exactly what I mean by "Life." I believe it to be a perpetually flowing "stream," or radiation of spiritual substance and force from the Divine Centre and Origin of all that exists. Further, that the objects into which it flows, whether natural or spiritual, receive it and modify it according to their respective forms and receptive capacities. All things living receive it, in varying degrees, and they live for that reason alone. In other words, "Life," to me, is not a product of evolution, as commonly understood, but the "Livingness" which lies behind it, and produces it; even as man's will and intellect, which are his life, lie behind all that he produces; whether works of art or philosophy, or mechanical inventions.

Mr. Sutton's reference to coloured substances, which absorb certain rays of light, whilst rejecting others, and which "may thus be said to live," etc., is wholly irrelevant, and a travesty of "Life"; though it might serve as an illustration, or analogy, of how life is modified by its recipients.

Mr. Sutton says he can only conceive of life "as a condition, a higher development of matter, apart from which it cannot exist." This is merely trying to explain "Life" in terms of matter: a view which no scientists to-day would subscribe to, whatever they did in the 19th century. It is materialism pure and simple.

Mr. Sutton in his last paragraph refers to a "life" which he assumes I had in mind when I wrote, and the existence of which he says he would not dispute. It is a pity he did not explain himself more fully on this point; I mean, as to whether he conceives of two or more kinds of life? All Life, to me, is one, and in essence spiritual; though physically displayed in a material universe. How otherwise could it be there displayed?—Yours, etc.,

A. J. WOOD.

PECULIARITIES OF SPIRIT VISION.

SIR,—I was interested in the letter on this subject from your correspondent, R. A. Marriott, in your issue of July 18th, especially in regard to the statement, "In order to see me distinctly, she must use the eyes of the medium, though she can always see my thoughts."

It would appear that the condition of perception of mundane things on the discarnate side varies considerably, and probably, as your correspondent suggests, is dependent upon the stage of progression of the spirit communicating.

From my reading of many spirit communications, I had gathered the impression that spirits did not generally see people and things on this plane in the same manner as when in the body; in fact that they very often saw only the astral body of the sitters.

I have therefore on several occasions, both at direct voice séances, and by other means, asked the question of my son, who has passed over, whether he could see me exactly in the same way as he could when in the physical body. His reply has invariably been in the affirmative, and that he could see everything as distinctly as when he was on this plane.

This statement has been frequently borne out by remarks made by him in regard to articles worn by my wife and myself, which he has described in detail, also by precise accounts of objects not only in the séance room, but in my house.—Yours, etc.,

E. A. S. HAYWARD.

SPIRITUAL COMMUNITY SERVICES: AN ANNOUNCEMENT.

SIR,—Will you kindly allow me, on behalf of the Committee of the Spiritualist Community, to make known the fact that they contemplate re-opening for their next session on October 4th at the Grotrian (late Steinway) Hall, 115, Wigmore-street, W.1. Further notice will be given in due course in your columns.

In view of the growth of the activities, the Committee have come to the conclusion that it is now desirable to continue the work on independent lines.

The valuable assistance afforded by the delegates from the L.S.A. Council during the initial stages has been greatly appreciated, and though the L.S.A., at the suggestion of the Spiritualist Community Committee, will no longer be associated or officially represented, individual members of the L.S.A. are still acting on the Committee of the Spiritualist Community, and the Spiritualist Community are most grateful to the L.S.A. Council for their generous co-operation and hospitality.—Yours, etc.,

G. VALE OWEN, Chairman,
Spiritualist Community Committee.

SLEEP TRAVELLING: MR. ROBERT BLATCHFORD'S VIEWS.

SIR,—I am interested in the philosophy of dreams and of the strange experiences known as "night travelling." A dream appears to be a kind of play or picture show projected by our sub-conscious imagination. In such a drama we only seem to act. We do not really meet the other characters, nor visit the glimpses of the moon. The whole dream is an illusion.

But in night travelling we are supposed to mingle with real spirits and to move on the spiritual plane. That is what the control, Fedra, told me. She said that when my sleep is sound my wife comes and "fetches" me. Which means, I suppose, that my spirit leaves my body and is led to another plane. I am inclined to query that. It is quite possible that my wife actually visits me in my sleep. I hope she does. But is the adventure into which she leads me any more real than the scene and action of an ordinary dream play? Is it not more reasonable to suppose that she suggests the landscape and the story, as the sub-mind suggests them in a dream which is wholly an illusion? If my sub-mind can imagine or cause me to imagine characters and pictures, why may not a discarnate spirit act upon my brain in a like manner? In a book of mine, "More Things in Heaven and Earth," I have tried to express my ideas on this problem: "When a spirit visits a living friend in his sleep and leads him into the spiritual plane, he does not necessarily take him out of the room he lies in. Every man is a spirit, and when he sleeps his spirit is no longer dominated by the body. The gates of the fleshly dwelling are open and the spirit moves out into the spiritual plane, much as the sub-consciousness moves out into dreamland. If a man's wife fetches his spirit in his sleep she does not take him for a long tramp over the moors, nor for a flight across the Andes. Together they travel, as we travel in dreams, wherein we can climb precipices, or swim rivers, or ride in trains without lifting hand or foot out of the blankets." That is how it seems to me. But I should like to know the opinions of some of your readers who have had much more experience than I can claim.—Yours, etc.,

ROBERT BLATCHFORD.

STUDIES IN PSYCHICAL RESEARCH.

SIR,—I am ordering some copies in pamphlet form of an article which I published some years ago in a monthly journal.

It is entitled "The Value of Studies in Psychical Research." It should be ready early in August. I shall be glad to hear from the Secretaries of Spiritualist Societies and others who may wish to secure copies for sale. The price will be 6d.; 25 copies would be sent post free, discount 3d. on 25.—Yours, etc.,

H. A. DALLAS.

"Innisfail,"
Crawley, Sussex.

MAGIC.

There's magic in the truth;
And only those who find and follow its laws
Can work its miracles.

There's magic all around us,
In rocks and trees, and in the minds of men,
Deep hidden springs of magic.

Ho that strikes
The rock aright, may find them where he will.
—ALFRED NOYES ("Watchers of the Sky").

A CORRESPONDENT in the Transvaal writes: If LIGHT is to avail itself of the fast coming acceleration of the world-mails by air service to become a real world-paper, it may not be altogether irrelevant to tell you what we in the luminous solitude of the High Veld have specially enjoyed in LIGHT during the last year or two—Ernest Hunt's "Spiritualism: Its Everyday Use" (April 26th, 1924) and Ernest Oaten's "The Future of Spiritualism" (May 30th, 1925).

BRIGHTON PSYCHIC CENTRE.—A largely attended garden party was given by Mr. and Mrs. Alfred Morris at the Garden House, Upper Drive, Hove, on Saturday, 1st inst., to members of the Brighton Psychic Centre. Mr. Percy Scholey, who gave an address on "The Psychic Atmosphere," described certain atmospheric effects, which he claimed to have seen clairvoyantly, and it was discovered afterwards that these coincided with other advanced theories of the structure of atmospheric atoms. Madame La Yenda and Mrs. Lucas, both well-known mediums, gave readings, and the beautiful weather, added to the well-known kindness of host and hostess, completed an enjoyable afternoon.

LIGHT,

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

THE FOREKNOWLEDGE OF A BEETLE.

Under the title "Instinct and Immortality," a remarkable little article by Katharine M. Wilson appears in the current issue of the "Quest." It tells of the prescience of a little beetle, observed by Fabre, the famous naturalist, and known as the Capricorn. At one stage it is simply a fat white wood-worm, almost entirely destitute of brain, and apparently possessing only one sense—that of touch. Yet almost devoid of senses, this beetle excited the amazement of Fabre since it appears to know the nature of the two changes which await it, and prepares for them. It makes provision for its change into a pupa, and beyond that into a beetle. As a worm it cuts a tunnel in the heart of an oak tree and prepares its pupal house.

It has so secure a sense of its nature in the life to come, that it takes care to lie down in the one way that will allow the metamorphosed beetle to leave the dark tunnel.

This is a remarkable precaution, because, as a grub, it can turn about and might lie one way or the other. But when the creature has become a beetle with armour and plumes it could not turn in the narrow passage. So it lies in such a way that when the change comes it can escape from its tunnel.

This is not only of interest as one of the marvels of insect life. It furnishes the author with a text fertile in meaning.

The Capricorn's instinct is an *a priori* instinct. It has some sort of feeling about what has never been. . . . Here is something in the insect-world akin to prophecy.

The author proceeds to discuss the possible explanation of the prophetic sense in a creature so low in the scale of life:—

It acts as if it knew by instinct the will of its maker and realised that some day it will fly in the sunshine, or at least in a world where the bondage of the oak will no longer hold it.

We need not go into the question here. We say "instinct" and pass on—a convenient term with which to cover our ignorance. Whatever instinct may be, it gives the Capricorn foreknowledge of its future, and the "Quest" writer, considering the matter in relation to man, remarks that "the most interesting

human instincts, or intuitions, refer, like the Capricorn's, to an existence beyond the grave."

It is certainly true. No need to labour the point. The primitive races had it as an instinct. Amongst the more cultured moderns it remains in many transmuted into a form which we know as intuition. It only tends to die out where the intellect becomes overgrown, and excessive devotion to the material side of things blunts the spiritual sense. Minds of this type have lost the consciousness of the soul. They deny survival because it cannot be demonstrated in any material way. They have not the sense of the Capricorn beetle.

Some further brief excerpts from the essay will be suggestive of the argument which can here be noticed only in a glancing fashion. The intelligent reader can fill in the gaps. The author is dealing with those things in us which by repetition have become mechanical or instinctive:—

Once we could not walk; our minds had some little difficulty in teaching us to stand. But now the mentality that takes us across a room is not any more mental than the instinct that governs the insect world. . . . Walking has come to seem mechanical despite a certain amount of mind behind it. Even the worm and the fly show in a crude way the superiority of spirit over matter.

Intuitions no more than instincts result from past facts; they cause future facts. The Capricorn will one day be a beetle, because it foresees its beetlehood. We may argue on analogy that we are immortal, because we have an intuitive knowledge of immortality.

We do not imagine the unattainable; our religious intuitions result from our human construction, as the Capricorn's instincts from its construction. We possess spiritual wings; therefore we both wish to fly and shall fly.

It is well said. In the meantime we may reflect that if so many of our race have lost for the while the sense of survival, that sense has only been temporarily submerged. Nor is the loss so deplorable as it may seem. It was part of the shaping process. Some of our faculties are developed and consolidated by the temporary suspension of others. The road-horse goes in blinkers that its attention may be concentrated on the road immediately before it.

But to the wisest amongst us—the leaders of the race still in its infancy—is given that added sense which, beginning as instinct, has passed into the higher stage of intuition and even beyond that into intuition fortified by reason, making up a faith that is not merely the hope but the knowledge of things unseen.

TELEPATHY AND CLAIRVOYANCE INCOMPATIBLE WITH MATERIALISM.

I do not pretend to explain occult phenomena by the psychic theory alone; of course genuine physical manifestations require the co-operation of some sort of energy to produce them.

Attention has been drawn to the fact that materialism is completely disproved if telepathy and clairvoyance cannot be explained by physical theories. Furthermore, the same holds true for every theory which considers the world as a mechanism. It is impossible. Ostwald's "energetics" are hit just as hard by it as materialism; also positivism and the greater part of neo-Kantianism which also claims that the world is a mechanism, or at least considers all one side of the Real as such.

If it be proved that the physical and matter do not suffice to explain the facts, we must obviously concede the existence of another factor which is non-physical, non-spatial and non-mechanical, the field of which is in the main our field, the objectivity of whose phenomena was proved. As far as I know, this is one of the clearest and most indisputable arguments against the idea that all Reality is part of a mechanism, and an argument which does not require long epistemological dissertations, but is directly derived from experimental facts. The opposition to this whole field of research probably has its origin here. As Virchow once said, "Facts are inconvenient," and the facts are all the more inconvenient because they strike at the root of things.—From "Telepathy and Clairvoyance," by Rudolf Tischner.

FROM THE LIGHTHOUSE WINDOW.

In connection with the spiritual healing services at St. Margaret's Parish Church, Frizinghall, Bradford, the Rev. J. H. Warner, vicar, told a representative of the "Daily Mail," "We have had very few cases where a marked cure has been reported, but we have a great many who attend the services regularly because they have felt some benefit." With regard to a case of a middle-aged woman who was reported to have recovered her sight, Mr. Warner said her story, as given to him, was:—

Eighteen years ago cataract completely destroyed the sight in my right eye. Cataract also developed in my left eye and I became practically blind. I went to a faith-healing service in January, and on May 23 the sight of my right eye suddenly became normal and has remained so. The sight of my left eye has also improved, and I can see clearly for eight or ten miles, whereas before I could see neither houses, trees, human beings, nor the fields.

Writing in the "Islington Daily Gazette" on "The Fundamentals," the Rev. John Hinkins, M.A., says:—

People suspect Spiritualists of trickery, but there is no room for doubting that the rank and file Spiritualist is an earnest seeker.

The real question as regards "Fundamentalism," he writes, "is not one of Darwin v. Moses," nor of "Evolution v. the Bible story of Creation."

The issue is between honesty and the other thing in living men. . . . The Bible itself is a standing example of the kind of evolution which really matters. For I do not find it affects me much whether man descended from lower creations or was made of "the dust of the ground." (What a high ancestry!) Man becomes a living soul either way. But it does affect me whether mankind is more nearly approaching God or no, whether it is gradually acquiring clearer vision of God's will and greater power to carry that will into execution.

The "Daily Express" (4th inst.) gives an account, received from its Belfast correspondent, of the funeral of Peter, a water spaniel much beloved by its master, Col. Cecil H. Lecky Browne, Chairman of the Derry County magistrates. The dog was put into a coffin bearing a brass plate inscribed, "Farewell, Peter, we will meet in heaven," and the coffin was deposited in the family mausoleum.

The subject of Atlantis will doubtless be revived by a report in the "Daily Mail" (4th inst.) that a great plateau only some 150 feet beneath the surface has been discovered in the Atlantic, 125 miles E.N.E. of Cape Ortegal (Spain) by the French naval transport "Loiret." "The theory is," says the "Daily Mail," "that this plateau may have been thrown up from the bed of the ocean by seismic disturbances."

This pleasant little anecdote is given in the "Sunday Express" of 2nd inst.:—

Irvin Cobb, the well-known American author, was a guest at a dinner party in New York where table-rapping and other phenomena were discussed.

"Are you a clairvoyant?" a woman asked Mr. Cobb.

"Not that I know of," he answered.

"Do you ever talk in your sleep?" she went on.

"No, but I often talk in other people's," he said.

"I'm a Chautauqua lecturer."

The correspondent in Madrid of the "Daily Express" reports the remarkable case of a shepherd boy who has developed clairvoyance after recovering from the effects of a lightning shock. The boy, whose name is Ramon Salas, belongs to the village of Luciente in the province of Castellan. While in the fields tending the flocks with his father, a terrific storm broke out. The father was killed by lightning, and the boy thrown senseless to the ground:—

Some days later, when he was recovering from the shock, Ramon astonished local doctors by declaring that he could see through the walls of the room.

When he had completely recovered, Ramon was examined and put through various tests. He was able to declare the exact number—377—of articles in a carefully closed trunk, and could describe the relative position of each object.

In the course of a congratulatory message to "The Christian Spiritualist," Hannen Swaffer observes:—

Spiritualist journals in the past have been too modest in their statement of an unanswerable case. It is time, now, that Spiritualism should ring like a challenge

throughout the land. It is our opponents who are on their defensive now, not us.

For long, the early Christians had to hide in the catacombs of Rome, holding their humble services in the darkness, far from the hateful eyes of men who feared a new revelation; but the time came when they could walk abroad and speak frankly and fearlessly of the things they knew.

We should remember about Christianity that, if it had had no martyrs, it would possess no faith. So, looking back on the lives of those early Spiritualists who had to bear oppression, we should remember with thankfulness the martyrdom they endured.

The "Proceedings of the Society for Psychical Research" (July) include a long article by Professor Richet (in French) on "Des Conditions de la Certitude," and another on "Mrs. Piper and the Emperor Band of 'Controls,'" by A. W. Trethewey.

During the recent discussion on Spiritualism in the "Morning Post," several letters containing matter worth quoting had of necessity to be passed by, amongst them one from Mr. Henry Bury, at the Athenæum. He said:—

The Society for Psychical Research has collected a very large body of evidence to show that the so-called "mediums" do from time to time produce information about their "sitters'" affairs, which they cannot have acquired by the normal channels of the senses. Whether this information comes from departed spirits, or whether it is "telepathic" (and, if so, what telepathy is), are questions on which there is room for wide differences of opinion; but it is deplorable if scientific men like Sir A. Keith ignore this evidence altogether, just because it cannot be reproduced to order at chosen times and places.

In "The Banner of Life" E. E. Dudley reports a "Margery" séance and remarks that "the more rigid the sitter's control, apparently the better Walter (the guided control) likes it." A "bell-box," with many holes of a diameter varying from three-quarters of an inch to one-sixteenth, each surrounded by a ring of luminous paint, was the instrument used. Mr. Dudley says:—

Any stiff plunger going through any hole to a depth of 2½ inches can ring the bell in the padlocked box. Walter then instructed us to tack down over all the holes a strip of cardboard; whereupon he rang the bell repeatedly. Then he instructed Mr. B. and Dr. R. successively each to put his whole forearm on the top of the box completely covering the pasteboard and all the holes and to bear down as much as they chose. This was done and he still rang the bell. Then with the cardboard still on, B. put his two hands under the box to hold it down the better. The bell then rang and B. felt the pressing down as it rang, showing it was the bell which was ringing. At no time did any light show from the luminous ring which surrounded each hole.

Walter's hand was perfectly developed, both right and left, and shown in full size and in motion over all the luminous objects.

This is how F. J. Gould in "The Literary Guide" concludes a page answer to the question, "Are We Getting Worse?" "Who are afraid? The theologians. Who mistrust? The old-fashioned moralists. Who moan? The slaves of yesterday. Who prognosticate ruin? Cowards. Who upbraid civilisation? Priests. Who are they that tremble at earthquakes? Artisans of mud and wattle, who know not the new constructive skills, and who lack the confidence that sees, amid the cloudy dust of tragedy, the shining towers of a new social order. And that order becomes more and more Rationalist, Humanist, and therefore joyous."

"English Mechanics" prints the following important letter from Sir Arthur Conan Doyle concerning the "Morning Post" and "Spirit Gloves": "As you have given prominence to Sir Arthur Keith's letter, which is to the effect that the medium may have produced the wax moulds or gloves under discussion, will you kindly give equal publicity to the fact that I hold the certificate of the Head of the Identification Department of the Paris Police to say that there is no resemblance between the medium's hand and the wax mould."

"The Harbinger of Light" remarks in "Wayside Notes" that it is a very difficult and sometimes very painful process to uproot beliefs that have been instilled into us from childhood. The great Continental physiologist, Professor Charles Richet, in his massive volume, "Thirty Years of Psychical Research," tells us that it caused him "actual pain" to acknowledge that materialisations are an indisputable reality.

SOME SEANCE EXPERIENCES.

By A. B. F.

It might prove of some interest to an inquirer into matters psychical if I relate some of our experiences at a séance held in our own home in a quite informal way. My husband's nephew is a clever, young B.Sc., modern in all his ways, open-minded, and keen to probe into things mysterious and things supernormal.

While staying with us on holiday he heard of a wonderful, much-sought-after medium, who lives in our town. He soon set about finding this psychical personage, and a date was fixed for a sitting.

Our young enthusiast himself superintended the necessary preparations. A room was speedily cleared, windows were covered with brown paper, curtains were hung so that not one chink of light could penetrate the "encircling gloom," a table of the proper dimensions was pressed into service with a vase of flowers, also chairs for eight sitters. One electric lamp shaded to the exact degree required completed the scientific arrangements.

As soon as our friend the medium arrived he expressed a desire to see the séance room, so we took him upstairs. All he carried in his hands was a sort of pasteboard hollow tube, trumpet-shaped, from the inside of which he drew a portion of rope under the close attention of our young friend; who, at the request and desire of the medium, examined both with evident interest. The latter was soon bound up to the chair with some wonderful kind of knots. One could see the two thumbs tied together with common cotton thread, each hand resting on each knee quite apart, and the line of cotton running across from one thumb to the other. The sitters were placed as the medium requested, hand clasped in hand all round the semi-circle. The light was extinguished and we sang various hymns. Soon a voice, deep and strong, speaking with a foreign accent, wished us all "Good evening," and asked playfully if anyone was afraid. We all disclaimed being afraid, and I ventured to express my wonder why I trembled so much. At once the reply came: "That is because the power is strong, conditions are very good to-night."

About the first thing that seemed to happen was a hard sort of poke which my husband received on his breast. Strange to say, I felt it, although it did not actually touch me. Then the voice kindly prepared me for my experience: "There is an elderly lady going to touch you." Soon I felt very soft taps on my left shoulder that I suddenly longed to be able to return. The voice then said: "She says, 'ma less, m'less.'" I presume he was trying to say "My Alice." Softly the patting caressingly proceeded on my shoulder and cheek, next my hair was stroked, and there was the soft sound of an unmistakable kiss. I instinctively knew that it was my mother and said, "Is that you 'Mammie'?"—my special pet name for her always.

Previously we had been getting messages from her which latterly had become unsatisfactory, owing to some unknown cause. So that we quite comprehended her meaning when presently a small soft voice spoke presumably through the trumpet:

"This is better."

J. said to me, "That's your mother's voice, I recognise it."

"Of course you do, of course you do," came the still small voice quite confident and reassuring. Then all was quiet for a little. Lights floated about in the air like glow-worms and strange fire-flies. Again the control asked us to sing a hymn, and when it was finished he said: "She going to take round the flowers—ma say—she will try—if—p-ssible. Good English."

The trying soon became actual as flowers touched our faces all round the circle, and then again were placed before our eyes with a light upon them showing the form and, to sharp eyes, the colours of the flowers. J. said he saw the fingers of what seemed a child's hand holding the light beside the flowers, and afterwards I discovered the empty flower-vase near me; the flowers were scattered on the floor and on some of the sitters' laps.

After some more singing the small voice came again just in front of J. and myself. We could both hear it.

"How is your lumbago?"

We were startled, as J. had lately had a bad attack of lumbago, and I had blamed his continual swimming and sea-bathing, and advised him to give it up, but not with complete success.

"You must stop bathing in the winter," said the voice, straight into J.'s face; then coming nearer to mine:

"He must stop bathing in the winter."

The voice then seemed to go across the room and repeat the same words to C., who quite agreed.

The control then said: "She says she will give C. 'experiments.'" Whereupon water was sprinkled in his face, presumably from the flower-vase. This to us was amusing and evidential, as for a day or two we had been making all the arrangements for that evening, which we designated C.'s "experiments." All references to the coming event were spoken of as the "experiments," especially before the unlightened maid or members of our family. The three of us "in the know" were impressed with this evidence of interest in our terrestrial doings, to say the least of it.

It may seem "piffle" to others. But what could we think? At all events, C. got some "experiments" he did not expect, and not such dry ones either.

After the "sprinkling" experiment we were asked to sing another hymn. This somehow was started wrong and went from one key to another. I was too elated to sing. At last we improved, and soon a deep rich, baritone voice joined in and then spoke to a sitter, telling her she had pitched it too low. It seemed to be the same voice speaking in front of us, and evidently without a trumpet. A fine musical voice it was.

During the evening each sitter got some sort of message. One came through to a sitter purporting to be from a carpenter. This one-time carpenter did not use the trumpet but seemingly he used his hands as of old, the table perhaps being a familiar object to him. There were loud determined raps, and it pushed against some sitters and was suddenly levitated until it scraped against the ceiling.

The singing finished, the control told us to put on the light and examine the ropes. We beheld the thread stretched from thumb to thumb intact with the knots exactly as they had been tied—and the ropes entwined around legs, arms, body, fashioned exactly as our experimenter had done before the medium was controlled. We felt awed, amazed, as we looked. After this inspection the control calmly said, "Will you now please look inside the cupboard?" All done to time and in proper order, mark you. C. opened the door and there lying on the shelf was one little bloom from our table bunch of sweet-peas. Now, C. had asked during the sitting, when the flowers were passing round the circle and touching our faces, that if they could, would they put a flower inside the old cupboard in the room, and the control had said: "We can but try—we will not promise."

[Our contributor has furnished us with authenticating particulars of the above case.]

SOME MODERN GHOSTS.

The Princess Andrew of Russia recently contributed to the "Daily Express" an article entitled "Three Ghosts I've Met." She was sitting alone in her schoolroom, preparing her lessons, when the first ghost appeared. The room was gay and brightly lighted, with heavy curtains closed over the windows. Suddenly she felt the "cold, clammy hand of unreasoned fear," grip her, and, looking up, saw the red curtain slowly moving. Knowing that the doors behind it were double, and safely locked, her first idea was that a burglar had somehow got into the room and concealed himself there. She wanted to shout, but was paralysed by fear. Slowly the curtains separated, then she saw distinctly an unknown face peeping from between them and leering at her with a hideous grin. During what seemed to her hours, although probably only seconds, the grinning face stared, then gradually faded away. The vision haunted her for three years, when fate brought into her environment the same hideous face with a body attached to it. The personal use of all this duly appeared, for the sinister person tried to do the Princess and her family a great wrong, but was identified with the apparition of the schoolroom; and the mother of the Princess being thus warned, intended harm was averted.

The second experience of ghost-seeing solved for the Princess the mystery of death. Her father died when she was quite young, and not having seen death before, she had an unspeakable fear of it. Some ten days later, kneeling by her bed and crying her heart out, an inexplicable soothing influence took possession of her. She writes:—

A sweet fragrance filled the room and an unseen strength compelled me to lift my head. At the foot of the bed I distinctly saw the figure of my father standing with his right arm outstretched, and I clearly heard his voice saying: "Child, I am here and happy. Don't cry! There is no finality in death, it is only a crossing. I have not left you, and my protection and love will never leave you. Believe me, I am nearer to you than I ever was before." His hand blessed me, and he vanished, and with him also vanished for ever my fear of death. My grief still remained, but it had changed, for it was coloured with the glory of understanding.

The third apparition came to the Princess during the war, in which she lost many friends and relations, and among them one who had been looked upon as a brother. Working very hard at that time to be enrolled as a trained nurse, one evening she was too tired to sleep, and lay down to rest her nerves by reading. She continues:—

The light was full on, when quite unexpectedly, without any warning, I felt the room fill with the same fragrance I had once before experienced. Looking up from my book, I saw my friend, quite clearly, standing at the foot of the bed and smiling at me, and the sound of his voice reached me perfectly. He said: "My body has been killed, but I am happy, so do not grieve; I will always be near you to guard and protect you through your life." . . . A few days later I heard that my friend had died from a wound on the night he had come to me.

We call such apparitions supernatural, but the miracle of seeing and hearing the voices of our dead is just as great, beautiful, and natural as the everyday miracle of birth.

A STORM SONG,

BY ETHEL KNOTT.

One call insistent, above all the tumult. A thin whispering call most sweetly echoing through the thunder song, that slips down the darkened sky on quivering shafts of lightning.

How the rain falls, heavy shining drops that croon to themselves as they fall through the air. Scent of drenched flowers and cool fragrance of wet earth, and all the while that thin voice calling, whispering strange tenderness, comfort and understanding that sets my blood thrilling.

Laughter is in me now, when that call reaches me—lifting me high beyond the sparsity of earthly affection; affection that knows not its lack. Laughter and music, the wild nature-music breaking upon me in ripples and eddies, binding with faery chains to those immensities that lie outside human tranquillities. I am immune from all puny earth bonds, while that frail call sweeps the chords of my life. I grow forgetful of pain and of loneliness: waken to pleasure, intense and elusive: pleasure like amber wine brewed from the lightning, the sunshine, the moonlight—all mingling together in one joyous cup. I hold such a cup aloft, high in my two small hands, and radiant with worship, draw it down to my lips, eagerly to drink the last gleaming, immortal drop.

Out where the dark is, soft and protective: where deep throated thunders clap mighty hands: where great grey wings brush each other in passing. There lies the happiness mortals seek vainly. Unfettered, untouched by mood or place, free as the wind and deep as the sea. The sky is sullen, heavy clouds hide the stars. But secret and close in the night's dusky beast hides the low, long call that trembles around me, its breath on my lips and its touch on my heart. Shall I make effort, a last mighty effort, that shall win my freedom? Shall my heart bid goodbye, and claim kindred with the shadowy life that already caresses me, draws me into a love, infinite, exquisite and remote? What has the heavy pulseless human kind to offer that equals this? Once I have stepped beyond the fringe of mortal event, that Life will hold me within itself: set me apart, that nevermore human joy or sorrow shall touch me. Does that haunting call come with definite and serene intent to lead me from my kind? Shall I give up the dear sweet things that forge human tears and laughters?

My eyes already hold the fitful light of the stars. The twilight winds run lightly through my slenderness, teaching me the swaying grace of forest saplings. Is there one who is strong enough or who knows the magic to keep me?

Sweet is the silence now, the storm is resting, and the faery pathway stretches before me. Each throbbing fibre in me sings enchantedly—longs with thrilling intensity for freedom—to learn at last the mystery of all the woods and streams, the language of desolate mountain tops; the secret life behind the frail, fair texture of flowers and waving grasses. Great storms shall fold me, love the wild lonely heart of me, and I will be their nursling.

But I remember, alack, I remember! Weak pitiful hands resting in mine—hands that have trust in me: and touch of tears, human and warm. How can I go? These hold me back, bind me with timid homely loves that make life glad, and lift it nearer to God.

I will go out in sleep, unto my other kin, know the fierce terrible gladness of that Other Life that shall set its seal on me. But I will come back, for these who need me, for whom my sorrows have made me strong.

The storm returns. The livid lightning wraps me from head to foot in its embrace, smooths me with eager fingers, makes compact with me. I, too, belong to the night, the storm and the rain. Out into the happy dark I go, a fluttering note of the storm-song.

CEREBRAL LIGHT AND COLOUR.

In the base of the brain the colours are a dark red, and in persons of a very low nature almost black; while in the upper brain the colours assume a yellowish tint, and are far more brilliant. In a high nature the colours over the moral and spiritual powers are almost dazzling, with the yellow tint nearly merged into white, and far more exquisite than sunlight. In the higher front brain, in the reasoning intellect, blue is the predominant colour, and is lighter as it approaches the top brain, and darker blue as it comes down to the perceptive (over the brow), and a little touch of violet in its outer edges. Benevolence emits a soft light-green of indescribable beauty. Over "firmness" the colour is scarlet, and over "self-esteem" purple. As you move down the sides of the head, from the moral powers towards the lower loves, it becomes orange, then red, then dark (at the bottom). Very low natures sometimes emit such a dark cloud from the base of the brain that it seems as though I could scarcely see them. When a person laughs or sends forth happy thoughts it causes a dancing play of bright colours; but when in violent passion a snapping and sparkling red is emitted.

—From DR. BABBITT'S "Principles of Light and Colour."

RAYS AND REFLECTIONS.

That we are at once spiritual and physical beings is brought home to us continually, and hence life is a matter of leaning sometimes to one side and sometimes to another. We are compelled to "oscillate." The Materialist is never able to rely wholly on the material or the Spiritualist entirely on the spiritual. They may try to do this, but the facts are against them.

The most ineffectual people I have ever met have been Spiritualists who were Spiritualists and nothing else. By incessantly seeking the Spirit—which in this case simply meant spirits—they became spiritless. The matter-of-fact people showed up to advantage beside them, even when such people derided the idea of spirits. Undue spirituality is a kind of precocity. We know what usually becomes of the precocious schoolboy. He is used up and gone to seed by the time he arrives at maturity—and the dull boys catch up with and soon outstrip him in the race.

But although we may distrust those who want to be fully-fledged spirits before they have properly graduated in the school of Matter, let us make every allowance for those young minds who, coming upon Spiritualism and finding it more than sufficient for their needs, desire to go and proclaim their discovery in the market-place. (Of course it was not really their discovery, but what does that matter?) Let them roar like the young lions they are—I do not believe in whispering humbleness in this subject, or in the gentleness of the sucking dove. "Be bold, be bold, and evermore be bold"—that is the motto.

Of course this enthusiasm may be a little troublesome at times. One of my old memories is that of a big, bearded son of Anak who, being a Spiritualist, was full of his subject, and delivered himself of his sentiments in any company after the manner of a bull. Once in the dear, dead days of long ago, I sat opposite to him in a restaurant as he held forth in what was supposed to be a conversation. The people at the surrounding tables stared with astonishment for the air was full of Spiritualism, volleyed and thundered. Even the waiters looked askance. Spiritualism was not in those days the popular topic it has since become. But my old friend had no shyness and did not care a "hoot" what people thought. Naturally I felt very uncomfortable. Like the late Queen Victoria, I objected to being addressed as though I were a public meeting. To-day one can laugh over it.

He was one of the "old school" of Spiritualists, this vociferous gentleman, and I imagine has long since gone to his reward. To-day he may be among the "shouting saints," out-shouting the loudest of them. When Disraeli was once asked to find political employment for a talented young man who was described as unbiassed and impartial, he responded drily, "I see. You want me to have a man without convictions." That was not the case with the old Trojan of whom I am writing. He was terribly biassed in favour of Spiritualism, and with his bull's roar would have made a fitting antagonist to Professor Challenger in Conan Doyle's story, "The Land of Mist." The two would have blown each other's head off. It would have been as interesting as a prize fight. I would have backed the Spiritualist against Challenger. I would have backed him against a steam hooter.

It is often said that we cannot conceive of eternity or infinity. But apparently we can, or we should not have the words to denote them. What apparently is meant is that we cannot comprehend them. What we really cannot conceive of is an end to Time or to Space, just as we cannot imagine the annihilation of an atom of matter. The great things are beyond our comprehension, but so also are the small. The millionth part of a minute or of an inch is no easier to grasp than a million years or a million miles.

It is interesting to see that the reality of the Abrams Electronic Reactions is being vindicated in high quarters, and that the opinion of LIGHT, that those who took up the subject were following a true idea, is receiving endorsement. Another curative method of a different order—I mean Mrs. Emma Handcock's system—is also making its way into public notice, for many old crusted prejudices are being shattered by the sheer pressure of advancing intelligence. To enlist the finer forces in the fight against disease, or to cleanse and keep open the channels of the body so that the vital forces shall flow freely through them—these are the methods not only of science but of nature herself.

D. G.

PSYCHICAL RESEARCH IN AUSTRIA.

BY MAY C. WALKER.

An instance of how what appears at first sight to be a wilful enmity towards Psychical Research and mediums turns out later to be largely a question of misunderstanding and insufficient knowledge of the facts, has lately come to my notice in Austria, where I am at present residing.

We in England have much to contend with in the way of opposition from scientists who have not yet investigated, and from misrepresentation in the Press; but all that is mild compared with Austria, where the position is not so much against Spiritualism (for there is little interest here in that question), but against the evidence for psychical phenomena in general and against mediums in particular. Perhaps the last is natural, remembering the frequent cases of fraud and the exposure of Laszlo, Kraus, and others. It is not to be wondered at, therefore, that the public, and especially the scientific men—who have perhaps given up valuable time only to find they have been tricked—should become disgusted.

In Austria, telepathy, cryptesthesia, telekinesis, ectoplasm, and other mental and physical phenomena are not yet accepted as facts to the same extent as they are in England. In Austria there is no Society for Psychical Research to establish without doubt the reality of such phenomena. Investigation has been going on during the last year or two into physical phenomena amongst the Professors of Vienna University, but their work is not yet finished and so far their results have been somewhat inconclusive. Hardly a week passes but what some antagonistic article appears in one of the daily papers, Sunday being the favourite day for such outpourings. Among the writers are opponents whose character and integrity it is impossible to question, such as Professor Ostwald, who won the Nobel prize, Dr. Fritz Wittels, the psycho analyst (well known for his recent Biography of Professor Freud), who has frequently written in the "Neue Freie Presse" and other papers against mediums, singling out Willy Schneider and his patron Frau Dr. Holub for special attack, and asserting his conviction that all is fraud. I happen to be studying psycho-analysis with Dr. Wittels, and at my request he has met Mrs. Holub and also Baron von Schrenck-Notzing, who was in Vienna for a few days recently, and has cleared up some misunderstandings. He has even been to a séance of Willy Schneider's that was negative; but he expressed a wish to come again, when I hope he will discover for himself that all is not fraud and that the physical phenomena can be as much a reality as the mental (in which he already believes). It is perhaps too much to hope that his clever and facile pen will be enlisted on behalf of Psychic Science in the immediate future; for this more opportunities for observation of such phenomena are necessary, but at least he now knows that (contrary to what he imagined) Mrs. Holub does not make a business out of mediums, but carries on the work begun by her late husband, Dr. Holub, in the cause of Science, and has no other motive than to promote that end.

During my stay at Baden, near Vienna, for the last three months, I have had regular opportunities for séances with Willy Schneider and also for close observation of the medium, spending a night or two in each week under the same roof as Mrs. Holub's guest, either in her own flat or at Professor Thirring's Laboratory at Vienna University. He is a Professor of Physics, well known in England, whose book on Einstein's Theory of Relativity has been translated into English. The medium is always controlled by one or two of the scientists who are investigating the boy's phenomena and who come regularly each week: Herren Hahn (Professor of Mathematics), Ludwik (Professor of Technique), Hofman and Entz (Professors of Theology), with others. On one occasion Herr Ottakar Fischer, a professional conjurer, was present and a very interested and sympathetic sitter, but unfortunately the séance was negative, Willy not even going into trance. One of the best sittings was during the visit of Dr. Schrenck-Notzing, under whose care at Munich Willy Schneider developed his mediumship for nearly two years. The first part of the séance was negative, but after all the Professors had left at midnight, with the exception of Professor Hofman and Dr. Schrenck-Notzing, we tried once more and some good telekinesis occurred, luminous objects moving with great animation on a table round which was a gauze screen to make contact from the medium impossible. He was controlled hands and feet by Dr. Schrenck-Notzing and Mrs. Holub. The objects also moved on the floor and were thrown with force to the other end of the room, and at one time were obscured for a few seconds by something black. In the last séance I attended I controlled the medium with Professor Hahn, and there were movements of the table itself, which eventually fell over. The last part of this sitting, at which Dr. Wittels, only able to arrive an hour after it had begun, was present, proved unfortunately negative. I might mention, perhaps, that Mrs. Holub, though not a Spiritualist herself, generally tries to include at least one in her circle, such as Professor Hofman and others, as she

usually finds the phenomena are stronger in their presence. They seem to have more psychic force and sympathy with the medium than the more rigidly scientific and perhaps materialistic Professors of Physics and Mathematics.

I cannot say that I think the phenomena as strong as those I saw at Steinhof two years ago during Dr. Holub's lifetime. On the other hand, a séance with Frau Silbert that I attended at Graz in March on my way to Vienna was one of the best I have ever seen; her mediumship shows no sign of abatement in spite of her ill health. I sat next the medium, who was visible throughout the sitting. Objects placed underneath the table, including a silver flask of my own on which the word "Nell," the name of Frau Silbert's control, was first engraved, and my handkerchief, tied tightly into about six knots, appeared on the table with a loud report and flash of light. My shoe was taken off and appeared suddenly in the hand of Dr. Aner, who was on the medium's other side, and some ectoplasm appeared just over my right shoulder. Although there is no scientific control as in Willy Schneider's séances, I assert my conviction that the phenomena I saw could not have been produced by normal means without detection by the sitters, and this was the opinion also of Kapitan Schauzer, an experienced Austrian investigator, who was with me at the sitting.

The greatest interest is shown in Vienna in the work of the English Psychical Research Society which recently investigated Willy Schneider's phenomena in London, any books or journal I receive being eagerly read by all who understand the language. Much interest is also evinced in the new National Laboratory for Psychical Research now being started in London, and during a recent visit to Vienna of its Director, Mr. Harry Price, a lecture on the phenomena of Willy Schneider and Stella C. was given by him at the Psychical Institute of the University, when, besides those Professors interested in the subject, there were present Mr. Ottakar Fischer, Mrs. Bamberger, wife of the famous illusionist, Baron Winterstien, a writer on psychic subjects, Dr. Fritz Wittels, Countess Wassilka, who helped Professor Thirring over the Kraus sittings, Mrs. Holub, and others. Three séances were held with Willy Schneider at Mrs. Holub's flat. At the second some telekinesis took place, the medium being controlled by Mr. Price and myself; and at the last, which was for levitation, the medium was raised twice for a few seconds from his chair, in spite of the fact that there were only three sitters—Mr. Price, Mrs. Holub and myself—and that it was a very hot evening, so that the conditions could hardly have been favourable.

"DUAL DREAMS."

Miss Elsie Blomfield (Beckenham) writes:—

Here are a few instances of dual dreams. I imagine they were telepathic, though which dream inspired the other, it is hard to say:—

1.—One night I dreamt I was standing among some ruins, when I saw a clergyman furtively picking up fragments of stone and carving, and putting them in his pockets. Suddenly he seemed to realise what he was doing, and to be anxious to get away. Beyond a broken wall a black-and-white piebald horse was standing, with his head turned away. The clergyman went to mount it, when the "horse" turned round, and looked at him with a curious, sneering expression, and it was not a horse at all, but a terrier dog, the size of a tall thin horse. This made me laugh so that I awoke.

At breakfast, a clergyman relative came down and said he had had "such an odd dream." He thought he was stealing stones with inscriptions on them from a ruined church; he had tried to escape being caught by riding off on a horse, but the supposed horse had turned round and barked at him, and he saw it was really a tall dog! The shock woke him.

There had been nothing in the day's happenings to suggest these dreams, nor the following:—

2.—I dreamt I was travelling somewhere very quickly, with my brother. It was evening, and the moon was crimson. It grew larger and became a dragon's face, with a fiery body trailing behind it. It rushed towards us, and we received it on the points of some long sticks we had. It broke up into showers of stars and sparks. The same night my mother, who was sleeping in another room, dreamt she was racing along with her brothers. They had long pointed sticks, with luminous red moon lanterns on their tips. The dream broke up in fireworks!

3.—One night I had a vivid dream that an aunt (who was sleeping in a room on the next storey) came gliding into my room, moving several feet above the ground. She said, "There are two evil persons downstairs; perhaps they are burglars." I awoke. The next moment my aunt actually did come downstairs; she called me, and said she had had such a bad dream about two burglars that she had to come down to see if it was real.

There were no burglars. Is it possible there might have been two undeveloped spirit people near, who somehow impressed one, or both of the sleepers?