

Light

A Journal of Psychical, Occult, and Mystical Research

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PRINCIPAL CONTENTS

Man Who Was Cured. By C. A. Pickwood	321-2	The Dreams of Ghosts. By Dr. Nandor Fodor ..	326
Diary of a German Princess. Translated by Miss M. A. Bush	323	A Muslim Protest	328
The Allegations Against Rudi Schneider	324	"LIGHT": Its World-Wide Mission	329
Telepathy and Psychic Photography	325	Psychic Certainties in Fiction. By Mrs. Hewat McKenzie	330
		An Experiment With Time. By David Gow. ..	331

MAN WHO WAS CURED REMARKABLE STORY OF PHYSICAL HEALING THROUGH SPIRIT-AGENCY

[The writer of the following remarkable story of healing through spirit-agency is a member of the L.S.A., and the accuracy of his statements is vouched for by people who know him well and who are anxious that his story should be made known as widely as possible. The facts of his illness and recovery are beyond question; the circumstances of his cure are given in his own words and we understand that he will be ready to give further details to those who may desire them.—EDITOR.]

By C. A. PICKWOOD

I WOULD like to place on record certain things that have happened to me during the past 30 months and so, perhaps, be able to help others who require help and do not know of the means through which they may receive such assistance.

At the end of 1929, I was employed in the West Indies but was invalided home in December of that year suffering from high blood pressure and affected heart. I obeyed the doctors who attended me and dieted, in consequence of which the blood pressure got better but recurred from time to time and my nerves were very jagged. I was very impatient, not only with others but with myself whenever the blood pressure returned, and I was particularly irritable and unwell at the end of 1930. My heart was bad and I found difficulty even in going up one flight of stairs in the hotel in which I lived in the south of France—in fact, walking anywhere but on the level caused me to be out of breath and set my heart beating unduly. I am a big man standing 6 ft. 2 inches in height and was very stout, weighing nearly 20 stone, but I can never raise any sympathy for I always look well.

In November, 1930, in France, I met an English lady who did automatic writing under the control of the great Persian Healer in the Spirit world—Abduhl Latif.

I might here say that she had been doing this only for about a year, not knowing she had the power before then, but the story of how she got it is an epic and cannot be related now, except to say that it was given her for the purpose of saving the life of her husband, a man of over 85 years of age. Abduhl, however, having got through to her desired to use her for the purpose of helping others and she was only too willing to be his instrument for this purpose. All this she told me, saying she knew I was ill and asked me to permit her to ask Abduhl to help me—all I had to do was to promise to obey his instructions.

Up to then, I had given no thought to Spiritualism, though a very dear friend of mine with whom I was and am in constant touch believed in it and had talked to me about it. I did not disbelieve in it, nor did I think communication with the Spirit world was impossible. I simply had not thought of enquiring into the subject, or of its being of any benefit to beings on this earth. I have travelled a great deal in my life and seen far too much that appeared inexplicable to believe that anything was impossible, however improbable it might seem, and I always remembered how many of Jules Verne's impossible fancies—shall we call them?—have materialised.

So after hearing of the cure of her husband and seeing the apparently rejuvenated man of 85 years of age, I asked her to speak to Abduhl about me, and, without saying what was the matter with me, agreed to obey his instructions. A day or two later she sent me Abduhl's orders. He diagnosed my complaint—"Arteries and Heart"; put me on a very drastic diet, going with the minutest detail into every article of food and drink that I might take; required me to have as much milk food as possible, laying particular stress on the necessity of drinking as much milk as I could. He required me to take rest for certain periods at certain times of the day and regulated my exercise generally. I made rather a

(Continued on next page)

STORY OF THE MAN WHO WAS CURED

(Continued from previous page)

wry face at the drastic requirements and particularly thought the milk part rather strange, for I had always thought that milk was fattening; however, I had promised to obey and obey I did. It was not long before I realised that Abduhl knew what he was talking about. I was given no drugs of any sort or kind.

I might add here that the slightest change of temperature had an effect on me. If it were dry and warm, I was well; if it was cold, and particularly if it were wet, I got asthma, bronchitis and rheumatism in many forms, particularly lumbago. For a great many years I had not been able to lie flat in bed, but always had to have several pillows under my head and shoulders to enable me to breathe comfortably—neither could I lie on my left side for more than a few minutes at a time without my heart pumping unduly. For the reasons given above I have not spent a winter in England since 1921 until the last two winters, when I remained here without any ill effects whatever, but have always gone to a warm country from the end of October to the beginning of June.

Well—and that's a good word to begin this paragraph with—I soon began to feel better and in March of the year before last, four months after Abduhl began to treat me, I woke up one night to find my head on the bolster only; on putting on the light I found the pillows I had under my head when I went to sleep, on the floor! I put them back under my head and went to sleep once more, but when I woke next morning they were again on the floor. From that night to this I have not used more than the equivalent of one pillow or one bolster. Shortly after this I found, accidentally, that I could sleep just as well on my left side as on my right and I sometimes find myself in the former position when I wake in the morning.

The lady who had interested herself in my cure brought me further messages from Abduhl from time to time and told me, not long before I left France, that Abduhl had said that if I had not allowed him to treat me, my days were numbered. I fully and absolutely believe this, for the state of my nerves—leaving out everything else—made me wonder often if life (as I then looked on it, thinking it ended in so-called death) was worth living, and, generally, I felt the end was near. My friend also told me that though I could not get into communication with Abduhl myself, he could hear any request I made to him and would attend to any reasonable one I made. This I proved to be true on several occasions and I also felt that he, or someone, was near me and helping me.

As long as I remain on this earth I will never forget my first talk with Abduhl which I had through Mrs. Garrett, after returning to England. I had read *Health*, that wonderful book of his lectures for which we all have to thank Mr. R. H. Saunders, and so was prepared to some extent, for what to expect, but the talk exceeded all my expectations. His infectious cheeriness, wonderful common sense, broadmindedness and knowledge of the things of to-day—in spite of the fact that he left the earth over 750 years ago—not only made me feel absolutely at home with him and happy, but astounded me. He anticipated many things I had intended to ask him; explained in detail everything he had ordered me to do through the lady in France; showed why I should do them, and, in many instances, changed the diet, putting me on a much less drastic one. He allowed me to have many of the things he had stopped; some without reserve, others in moderation and suggested other things that would be good for me. With his great knowledge he varies his diet with the seasons, knowing what can and what cannot be obtained and what is good for one in the cold and the warm weather respectively. He forgot nothing I had previously been told to do and promised, further, that every organ in my body would be treated and made well;

saying they would of course never get to the condition they had originally been in, but would be made as perfect as they should be at my age.

I had one sitting only with Mrs. Garrett, but have had regular sittings with Miss Francis, whom Abduhl has used as his instrument since Mrs. Garrett left England. These talks have been equally satisfactory; and though I no longer wonder at Abduhl's knowledge—even though he has told me important things which happened to me in the past and which I had forgotten—each talk with him seems to put him in a new light. I take patients to him and he treats them through me by giving me directions to pass on, often astounding them by his knowledge of their doings.

For many years, I have had to wear spectacles to correct an astigmatism in both eyes, and up to six months ago it was impossible for me to read normally for even a minute without them—for, not only did the print or script appear blurred, but my eyes hurt. Since then, I have found myself on many occasions and quite unconsciously, reading without my spectacles and have continued to do so up to half-an-hour without finding it necessary to wear them again. It will be seen from this that Abduhl has carried out his promise made to me at my first sitting with Mrs. Garrett, and the organs of sight are being corrected. I merely give this as an example and may say that he is doing equal good to other parts of my body.

Abduhl believes in physical exercises, but not all the ones that are done by many people daily; I have to do certain specified ones, useful in my particular case, and find them of great benefit.

I am a new man; my nerves are steady, I have none of the ill effects I had from the blood pressure, my heart works normally and I find no distress from climbing stairs, etc. I have spent two whole winters in England without being sick or sorry for a day and without falling victim to any of the troubles this winter climate has, hitherto, always inflicted on me. I do not remember feeling so well for 25 years at least—is it a wonder then that I should desire to pass on my knowledge of how to attain this happy state, to others who can be just as fortunate as I have been?

I desire to emphasise the fact that by the time I reached England I never doubted that Abduhl would do what he said he would, for he had proved his ability to carry out his promises up to the hilt so far as my health was concerned, but all the same it was very heartening to have everything he had prescribed for me through automatic writing in France, confirmed and explained in detail in a direct talk with him through a Medium in England. He, however, explained to me that, ill as I was, my case was made less difficult to him because I showed absolute faith in him and rigidly carried out his instructions. Faith on the part of the patients, he said, was the greatest help to the Healers, so I would impress most emphatically on any who read my case and who desire his help—it is always there for any who ask for it—to have faith and not expect miracles to happen and diseases and disorders, of years standing perhaps, to disappear in a moment—if they do so expect they will be disappointed. Improvements will fluctuate—they did so in my case—but after each apparent set-back, I was better than before. Abduhl explained this to me and said that it merely meant a little more rigorous treatment by him and I would be better after each such occasion. I found this to be absolutely correct.

Abduhl's treatment of us mortals, like that of any of the other Healers, is done only with the permission of the Almighty. The first time I spoke to him I thanked him for what he had done for me, but he replied "Do not thank me but thank your God." He knows Him as Allah—for without His permission, he said, he could do nothing and this must not be forgotten.

THE DIARY OF A GERMAN PRINCESS

TRANSLATED BY MISS M. A. BUSH

IN the *Zeitschrift für Seelenleben* of February 15th, 1933, there is an interesting account by Herr Bruno Grabinski of Iserlohn, Westphalia, of the diary kept by a Princess in Southern Germany by special request of her Father Confessor. He begged her to keep a careful record of the apparitions she constantly saw. The priest, a well-known divine, and spiritual adviser to the lady, assured Herr Grabinski that her veracity was unimpeachable.

Facts pointing to the genuineness of her clairvoyance are :—

The persons appearing were frequently unknown to the princess ; or she was at the time unaware that they had died ;

Such names, or deaths, were subsequently verified ; Many such apparitions were seen, and often spoken to, in broad daylight ;

Sometimes they were seen by others as well as by herself ; On July 12th, 1923, the spirit of a murdered man touched the Princess's hand. The pain was great and she shrieked aloud. The apparition vanished ; but the mark as of a burn, left upon her hand, was examined and vouched for by her confessor.

The dead who appeared to this troubled clairvoyante lady (she longs for "a holiday" from these visitations) include former domestics and workers in the castle, several clerics, relatives known and unknown, and various strangers. They almost all justify their coming by a plea of : "Pray for me."

EXTRACTS FROM THE DIARY

The following are extracts from this remarkable diary : "On August 9th, 1924, at 5 p.m. I saw a nun standing under the trees in the garden. Taking her to be a lady I knew, I hurried towards her, whereupon she suddenly vanished. On August 13th I saw her on the way to Church ; on the 19th she came so close to me in the garden that I could clearly distinguish the details of her habit. On the 25th I saw her on the oratory steps, on the 20th she stood waiting for me beside the front door. . . On Sept. 14th, in the oratory, I saw her face quite clearly ; large dark eyes, full of sadness, looking exactly like a living person, but quite unknown to me. I could, however, see no arms, and I shuddered at her close proximity. On Sept. 17th she again slipped past me in the garden ; and on the 19th she passed in between me and a little girl with whom I was playing ball. I must have looked startled for the child asked me what I had seen. . . . At 10 o'clock at night on the 11th of October she appeared again by my bedside. I hurriedly sprinkled her with holy water and cried : 'What is it you want from me?' She gazed at me and without any movement of her lips replied : 'I did not send you the twenty marks I owed to the Mission.' . . . After this sum was paid to the Mission she troubled me no longer."

* * *

"One day, when we were out walking, a newly deceased relative came towards me, carrying a rake on her shoulder. She seemed hot and smiled at me. She looked so life-like that I wanted to shout for joy. . . . When I reached home I said nothing about it, but when I told them where I had been for my walk they exclaimed : 'Why, that was where dear Hortense (the dead lady) used to go and help a poor old woman with her hay!' Last summer, in A. I saw a woman three separate times walking up and down in the forest. She looked unspeakably sad and when I enquired what she wanted the reply was : 'No one prays for me.' A former cook, another maid, an unknown ancestress and others, all asked for prayers on their behalf. On Dec. 27th, 1924," we

read again, "whilst I was staying in Munich, there appeared to me Pater Odilo, R.O.S.B., looking extremely sad. He had been preacher at the Basilika, and my scripture teacher. He was unable to speak, but I had been very fond of him, and his sadness grieved me."

"REALLY LOOKED QUITE ALIVE"

Jan. 15th, 1925. "Pater Odilo keeps coming to me ; several times in broad daylight."

Jan. 29th. "Now Pater Odilo is able to speak. I said : 'Oh, do tell me what I can do!' He : 'Go on praying for me.' I : 'I am terribly puzzled as to why you, of all men, should not have found salvation?' He : 'Spiritual pride has left me in loneliness.' I : 'But think of all your good works!' He : 'They kept me from being quite lost.' I : 'Do you appear to others of your scholars?' He : 'No! Let them pray for me.'"

February 1st. "Pater O. was here all morning. He really looked quite alive."

February 11th. "Pater O. was here a long time. I : 'Shall you go on coming?' He : 'No.' I : 'Then you are free now?' He : 'Not yet ; but I see things more clearly now, and I go on to a state whence I may not return.' I : 'Can you tell me whether things are as you used to teach us?' He : 'Yes. But of matters sacred the human tongue can but utter broken fragments.'"

* * *

Amongst more recent entries we find under date Jan. 17th, 1928 : "I sent M. up to my room to fetch a picture-book. He came running back and said : 'There is a beggar-man there.' I immediately went to the room myself and actually there stood a very sad-looking beggar-man. 'Where have you come from?' He : 'Out of Desolation.' He gave me his name, and the date of his death, 1874."

It is somewhat unexpected that the cleric who sent this book to Herr Grabinski should have declared these stories to be quite reconcilable with the Roman Catholic point of view.

S.N.U. NOMINATIONS

We understand that nominations for the election of officers at the annual general meeting of the Spiritualists' National Union on July 1st, indicate that Mr. J. B. M'Indoe is again strongly backed for the position of President, which he has occupied for several years in succession. Twenty-eight papers have been handed in for him, as against two each for Mr. F. T. Blake of Bournemouth and Mr. A. G. Newton, Southampton. For the Vice-Presidency, there are 26 papers for Mr. Newton. Officers re-elected without opposition include Mr. J. M. Stewart, treasurer.

Full particulars of the nominations will appear in our advertising columns next week.

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ALLEGATION AGAINST RUDI SCHNEIDER

A REPORT ON FURTHER EXPERIMENTS IN PREPARATION

AS announced by Lord Charles Hope in a recent issue of *Nature* (April 8th), a report is being prepared on experiments with Rudi Schneider conducted privately in London (October to December, 1932) and we understand that this report is to be presented to the Society for Psychical Research before publication. In his letter to *Nature*, Lord Charles Hope referred to the allegations of fraud made against Rudi Schneider and asked "all who are interested in these matters to withhold their judgment" until this report had been published, adding: "These further experiments were carried out in as scientific and impartial a manner as circumstances permitted and the results supplied strong indications that Schneider indeed possesses genuine supernormal faculties."

In the following letter, Mr. Harry Price announces that Rudi Schneider has agreed to give another series of sittings at the National Laboratory of Psychical Research, London, in the autumn of this year.

* * *

MR. HARRY PRICE AND RUDI SCHNEIDER

To the Editor of *LIGHT*.

Sir,—In your issue of the 5th inst. it is alleged (p. 276) that Rudi Schneider informed Dr. Osty that he knew nothing about his having been charged with freeing an arm, and it is further alleged that Rudi stated that he was not present when those very illuminating plates were developed. The facts are that I developed the plates in the presence of Miss Beenham, our secretary, Fraülein Mitzi Mangl and Rudi. We four examined (by electric light) the negatives and discussed the freed arm before we left the dark room and again examined them—and discussed them—by daylight.

I do not intend to waste my time—or your space—in taking part in the controversy which is raging in your columns, but I cannot allow Rudi's alleged statement to pass unchallenged. According to Dr. Osty, Rudi, when questioned about the conversation said: "It is false. Mr. Price never developed any photographic plate in my presence. . . . The conversation between Mr. Price and myself as related in the book is a pure invention."

I am glad Dr. Osty has recorded this alleged statement by Rudi as it is one of the lies that can be nailed to the counter. As proving that Rudi was perfectly well acquainted with what I charged him with, I will quote from the correspondence which afterwards passed between us. This documentary evidence can be examined by anyone interested:

On September 1st, 1932, I sent Rudi a letter in German in which occur the following paragraphs:

"What complicates matters is the fact that you insist upon bringing Mitzi with you to London. This increases the expenses and the £20 per week which you cost us last time wants a good deal of finding. Also, our members have not forgotten your refusal, in spite of our arrangement, to come to London last autumn unless you received more money. Unless you are very careful this commercialising of your mediumship will be the ruin of you. If I were you I should settle down to work and build up a business—like Willie did.

"I am just commencing my Report of the series of *séances* we held with you in the spring. I have not yet decided what to do with the last photograph we took of you when trying the handkerchief experiment. It is so suspicious-looking that there is really only one construction to be put on it. I shall have to consider what I shall do with it."

I received the following answer (dated September 9th) from Herr Schneider, Rudi's father:

"We have received your letter of the 1st inst. and as Rudi has a bad finger, he has asked me to write for him. . . . You write that Rudi will not journey without Mitzi, but you are making a great mistake. He finds that the results are better and that it is not so lonely for him. Also, he strongly denies that he asks too much. I know myself that Rudi is content with what one gives him. . . . but I cannot help asking who gives him anything to live on in the

summer when he holds no sittings? He must even save for the winter. I know that when he was in London he paid 200 marks out of his own pocket."

It will be noticed that Herr Schneider mentions nothing about the incriminating photographs: if Rudi had no knowledge of them, his father would, of course, have challenged my remarks.

On December 19th, 1932, I wrote to Rudi:

"The fact that we have discovered that you are able—consciously or subconsciously—to free an arm during a *séance* was another reason why we were not inclined to again pay the very great expenses in having you and Mitzi. You ought to realise that it is due to us that you should return to the Laboratory, at lower fees, in order to produce phenomena under a stricter control and thus restore our confidence in your mediumship. We were willing to have you alone this autumn, but were not inclined to add the unnecessary expense of having Mitzi. I know that Dr. Osty will not have Mitzi in Paris again. This is formally to invite you to return to the Laboratory in the spring in order to give you an opportunity to rehabilitate yourself. But we cannot pay you the same high fees."

Rudi replied to the above on December 28th, 1932, and in this letter he *does reveal the fact* that he is aware of the charge we made against him. This is the letter:

"I was very pleased to have your letter of the 19th inst. I am very sorry that you think like you do of me. You know well that I have never demanded anything, only you made the offer. I am *always ready* to come to the Laboratory for little or no money. I am very sad that I must rehabilitate myself after so many experiments.

It will be noticed that he uses the word 'rehabilitate' in his letter, as I did in mine.

On February 28th, 1933, I again wrote to Rudi offering him £5 per week and all expenses if he would come to us in the autumn of 1933. I included in my letter the following paragraph:

"You will realise that it is *imperative* that you are again tested at the Laboratory. We were responsible for endorsing your mediumship and for your introduction to British scientists; *it is equally our responsibility to again test you* in view of what we discovered at the *séance* of April 28th, 1932. . . . Our report of the last series of sittings held at the National Laboratory will be published next week." (The italics are in the original letter).

Rudi replied to the above letter on March 7th, 1933 (after he had seen *Bulletin IV*.) promising to come to the Laboratory in the autumn of 1933 and agreeing to the terms. He made no mention of the *séance* of April 28th, 1932.

So it is quite clear from the above documentary evidence, together with the testimony of Mrs. de Gernon and Miss Beenham, that Rudi has always been perfectly aware of the incident of the freed arm. His alleged statement (as recorded by Dr. Osty) that "the conversation between Mr. Price and myself as related in the book is a pure invention" is therefore a lie. The question now arises as to who is responsible for this lie appearing in Dr. Osty's pamphlet. All the letters to Rudi were in German, written by Mrs. de Gernon, who can testify to having written them. All of Rudi's replies were also in his own language. The originals of the letters I have cited, with copies of my answers, can be examined at the Laboratory, and I challenge Rudi to produce those of my letters which I have quoted, and to which he or his father sent answers.

National Laboratory of
Psychical Research.

HARRY PRICE,
Honorary Director.

* * *

THE RUDI SCHNEIDER SEANCE

Sir,—In his letter to *LIGHT* (April 21st), Mr. Price has told us that not one of those present at the seance of April 28th, 1932, has resigned from the membership of the National Laboratory of Psychical Research. I was recently exceedingly surprised to learn that this was the seance on which the charge of fraud on the part of Rudi Schneider was based. I should infer from what I saw on that evening that, as regards conduct of the trance, the Medium's rapid breathing, and the control, that the seance was exactly similar to any other in the series of twenty-seven described in *Bulletin IV*. Mr. Price in fact, *drew my attention to the rigorous nature of his control*.

IRENE MANBY.

TELEPATHY AND PSYCHIC PHOTOGRAPHY

AN EXPERIMENT WITH WILLIAM HOPE

By the REV. ARCHIBALD JACKSON, B.A.

THE following experience of photographic mediumship obtained through the late William Hope of Crewe is perhaps of interest to the most practised experimenters in this obscure field, as well as affording evidence of Hope's integrity. I had been familiar with psychic phenomena for over twenty years, but had never sat with Hope till 1931.

When, in the June of that year, by the courtesy of Mr. and Mrs. Sturrock of Hale, I was afforded my first opportunity of doing so, I took every precaution known to me to exclude fraud, and to test the reliability of this Medium. The packet of plates in its outer wrapping, as received from the makers and carefully sealed, was carried on my person or kept under my pillow for a week prior to the first sitting.

As an experiment I held in mind each night the desire that any attempt at communication should appear *on the third and fourth plates from the top and upon no others*. Further I desired that if anything supernormal appeared it might be of significance to a Miss A. B. who was resident about three hundred miles away, and was seeking evidence of an unseen world. The thought present to my conscious mind was that an "extra" of her deceased father, a likely communicator, might possibly be obtained. Miss A.B. had no knowledge of the sitting, and these mental wishes were known to no other living being, except in so far as our most secret and intricate thoughts may become broadcast by a hypothetical telepathy, a view which I have come to regard as fantastic. William Hope was a total stranger to me.

After the usual prayer and laying on of hands, I opened the sealed packet in Hope's dark room, a little cupboard under the stairs, autographed and numbered the plates, and placed them into ordinary dark slides which I had previously examined. Under my careful observation Hope never touched those plates until the subsequent fixing, when he washed them, already clearly developed, under a tap. Adjourning to a kitchen hard by, I placed the slide in his rickety camera and sat down before it. *For this moment only the plate left my hands*. Hope exposed by drawing up the slide cover, the lens having no cap. I could not observe the least sign of manipulation, nor any point at which a transparency or other device could be used upon the plate. I withdrew and developed the plates, Hope being present.

On the first two plates nothing supernormal appeared but *on the third plate from the top* was a well-defined "extra" of a lady with a somewhat old-fashioned style of hair-dressing and clothing. This photo has been identified by various separate members of her family as Miss A. B. herself as she appeared twenty years ago. On the fourth plate from the top there was what looked like an attempt at writing. It might be highly evidential, but as there is an element of uncertainty I disregard it. The other plates were blank. I made no comment at the time and Hope assuming I was disappointed expressed his regret that I had got nothing of interest. He had absolutely no means of knowing what would satisfy me, and the view that my own thought of Miss A. B. had produced in some totally unknown manner the image upon the plate is negated by the fact that she appeared as I had never known her twenty years previously. It struck me as a possible explanation that some intelligent mind on the other side might be joining in my experiment, skilfully excluding a telepathic explanation, and satisfying the conditions as I had mentally proposed them. This view received rather striking confirmation four months later.

This second sitting was held at Hale, at the residence of Mr. and Mrs. Sturrock whose dark room and apparatus were used, with the exception of the old camera which Hope venerated as the gift of the late Archdeacon Colley

and which he used whenever possible. About half an hour prior to Hope's arrival I remarked "It would be interesting if the spirits went on with what they were doing at Crewe; but say nothing to Mr. Hope."

On this occasion Mrs. Sturrock supplied and handled the plates, leaving me free to stand at Hope's side, touching him, and observing most closely the moment of exposure — *the only possible moment he had, if not honest, of tampering with the plate*. He did nothing but lift the cover of the slide and shut it again. While doing so he gave a slight shudder and sighed. I developed the plates in the presence of Hope and Mrs. Sturrock. On one of them appeared a very distinct head of Miss A. B.'s mother deceased a good many years previously and quite unknown to any of the sitters. On another plate appeared an "extra" of myself as I was about twenty-five years ago. During this exposure I stood beside the camera, the sitter being Miss Ridley, an American Medium. These "extras" of the living appear as though built up of some plastic material and have a statuesque quality. That of the dead woman is of a different texture—clear, and apparently suffused with light.

As a final link in this chain of coincidence, if such it be, we discovered some weeks later that members of Miss A. B.'s family had years earlier been intimately associated with the house at Hale in which these photographs were obtained, though at that time it bore a different name and had passed through several changes of ownership before coming into the possession of Mr. and Mrs. Sturrock a few weeks previously. All these facts were unknown to the sitters at the time.

Unless the most extravagant hypothesis of telepathy from the living be invoked, as well as coincidence of the most far-fetched kind, the presumption is strong that my experiment had the intelligent co-operation of some supernormal agency, and that the Medium's part in it was that of a passive instrument. My own conviction is strong that William Hope was a genuine and highly gifted sensitive. As independent corroboration of such results is desirable I append a signed statement by Mrs. Sturrock.

* * *

"Afton," Park Avenue, Hale, Cheshire. 3rd May, 1933.—I certify that I was present throughout all the events described above, and that the narrative is accurate in every particular. (Signed) (Mrs.) FLORENCE STURROCK.

THE DOUBLE MARGIN

To the Editor of LIGHT.

Sir,—Allow me to correct the mistaken impression under which Mrs. McKenzie appears to labour (page 318) in attributing the displacement of the plate, as explained by me in my pamphlet "The Vindication of William Hope," to physical mediumship. Readers of my pamphlet will find that I there state that the displacement is due to the shock or jerk caused by closing the shutter of the slide. This I have proved many times, using marked plates of such a thickness as to be slightly gripped in the slide.

CHARLES L. TWEEDALE.

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THE DREAMS OF GHOSTS

By DR. NANDOR FODOR

IN his first presidential address to the S.P.R. on July 17, 1882, Prof. Henry Sidgwick declared it to be a scandal that the dispute as to the reality of psychic phenomena should still go on. The S.P.R. may by some be expected to put an end to this scandal by publicly stating that the dispute no longer exists as, for decades past, they have found no phenomena. But those who did find them in abundance may also consider the time ripe to evoke the shade of Prof. Sidgwick and state it as a scandal that the dispute as to the causes and laws governing psychic phenomena should still go on. For we have discovered remarkably little and most of our activities seem to have been exhausted in covering the old ground again and again.

Take the case of haunting. Do we know more about it than the guessings of Gurney, Mrs. Sidgwick and Myers in the early days of Psychical Research? We still have to go back to them for our theories. Roughly, these theories are:

1. Past mental actions which persist in some perceptible manner. (Psychometry).
2. The dreams (or thoughts) of the dead which somehow become objective and visible to the living.
3. Disembodied spirits in direct action on the material plane (Earthbound souls).

The first, the psychometric theory, only explains the mechanical nature of certain phenomena. "That the victim of some century-old villainy," writes Conan Doyle in *The Edge of the Unknown*, "should still in her ancient garments frequent in person the scene of her former martyrdom, is indeed, hard to believe. It is more credible, little as we understand the details, that some thought-form is shed and remains visible at the spot where great mental agony has been endured." Sir Arthur pictures an etheric screen on which our emotions cast lasting shadows, but why such marks should only stand out at certain hours he is unable to say.

The psychometric explanation has no use for spirits, and will totally fail when the manifestations are accompanied by physical disturbances. Andrew Lang's fascinating theory of *spectral aphasia* appears to be more helpful. It means that the ghosts suffer from a malady akin to aphasia in the living. They can make signs but not the right signs, using the wrong manifestations or the wrong words.

If, unknown to us, an instrument recorded our thoughts as we go to sleep we would find it again and again expressing the wrong one—some worry which we tried to chase away but which always succeeds in getting through. Put the haunted house in the place of the recording instrument. The tie of an evil deed may be so strong that whatever the poor ghost wished to say will only project his past villainy.

From the thoughts of the dead to the dreams of the dead there is but a slight step. It means that the ghost need not be in the haunted house at all. What is there is a "mere automatic projection from his consciousness which has its centre elsewhere." Dreams have a tendency to recur, especially nightmares. That would allow for the periodicity and senseless repetition in haunting. But how are such dreams thrown into vivid relief? There must be a *local* reason. Is it what we call a psychometric link? Dreams are pictorial. Does that make them objective or determine their subjectivity? The question sounds silly, but it is not so easy to draw the line. Take the pictorial process of communication in Mrs. Piper's case. Was the picture held up to her mind by the controls something objective or not? It all depends on the admission of other forms of matter.

The noises and the lights? Dr. Binns, in his *Anatomy of Sleep*, mentions a gentleman who could push at a door

(Continued in next column)

OUR DEBATE CORNER

PSYCHICAL Research is not sharply demarcated from psychic philosophy. For the latter is also experimental. It is based on human testimony: on the collated experiences of those who passed the gate of death. But though the dead have been sitting in the witness box for decades there are questions which either have not been asked or have not been sufficiently answered. We propose to open a Debate Corner and invite answers from our readers on such obscure or controversial questions.

DO SPIRITS DREAM?

This is our first query, and hints regarding it will be found in the adjoining article by Dr. Nandor Fodor. The psychic body in which the dead find themselves must have certain functions. Metabolism is accompanied by fatigue. Fatigue requires recuperation. Are there periods of unconsciousness, similar to our sleep state, in the life of the spirit to replenish the psychic body? Do spirits sleep? Do they dream?

We want short and concise answers, some of which we hope to publish.

(Continued from previous column)

at a distance while sleeping so that those in the room were scarcely able to resist the pressure. If he could push, says Andrew Lang in using the quotation, he could knock. But if the living can do it out-of-the-body why could not the discarnate do the same?

Have we got any ground to assume that ghosts dream? I don't know. But we know what mental torment is. It is worse than dreams, for dreams at least leave you alone during the day. Admitting that a murderer will thus suffer, why should the victim be similarly afflicted? Or does he only exist (in the haunted house) in the dream of the murderer?

This leads straight back to Wonderland, to Alice hesitating to wake up the King of Hearts because she only exists in his dream and out she would go as soon as he woke.

MARYLEBONE SPIRITUALIST ASSOCIATION

Mrs. Constance J. Treloar had a very encouraging report to present at the end of her year of office as President of the Marylebone Spiritualist Association. She states that: "Notwithstanding the general financial stress and difficulties of the period under review, the progress of the Association has been such that the financial position is stronger and the membership numerically larger than has ever been recorded in its history."

It is stated that during the twelve months the number of members and associates has risen from 2703 to 3311—a total increase of over 600, whilst in the general fund there is a balance of £279 excess of income over expenditure.

In regard to the Queen's Hall services, Mrs. Treloar says the increasing attendance and the general interest evinced "has fully justified the action of your Council in continuing the Sunday services in this, the finest hall in Central London."

The annual meeting was called for Wednesday this week (May 24) when there were nine candidates for five seats on the Council.

SLEEP AND DEATH

There are many who consider that we are only happy when in a dreamless sleep, for sweet sleep is the nearest thing to death. And yet we fear death, not realising that death alone can open the gates of our prison.

To me death should not be considered a sad event. On the contrary, I believe death is but a move forward into a happier state, and yet, indeed, I can sympathise with those who have lost their dearest one.—(VISCOUNT CASTLEROSSE in the *Sunday Express*).

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

MR. J. ARTHUR HILL'S EXPERIENCE WITH WILLIAM HOPE

Sir,—Without wishing to take sides in the spirit-photography controversy, I must say that I have been surprised that such emphasis has been placed on the statement that Hope never touched the plates in this or that experiment. It was not necessary to do so. In my first sitting with Hope, I got extras—unrecognised—and he never touched the plates; but he did touch the slide containing them, and in the dark room he drew the loaded slide out of the area of red light for a second, when he thought I was busy putting away the unused plates. I do not say that he substituted another slide containing prepared plates, but it was possible for him to do it, and his action was suspicious, to say the least of it. The extras were of the shrouded or veiled and large kind, this being before the Price incident.

At my sittings later on, after the Price incident, my extras were of the small-face kind such as can be made by the use of a switch. In one case, I had the plates marked before going to the sitting, and the negatives bore the marks all right; there had been no substitution. But the faces were small and unshrouded, and could have been produced by the switch method. My own experiences, therefore, were not such as to convince me that the extras were supernormal. I cannot say with certainty that they were faked, but the facts point that way.

It is, of course, regrettable that no conclusion was reached while Hope was alive. If he had been searched and a switch found upon him, that would have settled it. It is, however, very significant that on one occasion he refused to be searched, but agreed to it after he had been out of the room. It is also significant that he knew the uses of luminous paint which he obtained from Mr. Barlow.

I wish that we could be told exactly what incriminating apparatus was found among Hope's belongings. I think that those who know should tell us so that we have as many facts as possible on which to base our judgment.

On the whole it seems to me that, though Mr. Barlow's evidence is circumstantial, it is very strong indeed, for it gives a large array of facts which suggest fraud. It is very honest and plucky of Mr. Barlow to change his views and to tell us that he has changed them, when the evidence required it.

It has been said that Hope did not charge a fee, but he certainly accepted money; I paid him a guinea and five shillings for half-a-dozen prints which sometimes he never sent. J. ARTHUR HILL.
Thornton, Bradford.

* * *

CORROBORATIVE MESSAGES

Sir,—In view of the allegation of fraud in spirit-photographs, particularly against Mr. William Hope, who can no longer reply, it seems to me that any points in Mr. Hope's favour should be made public.

Last year, during a sitting with a Medium in trance, and without any suggestion from me, I was told to sit for a spirit-photograph, and that the spirit I wanted would try to appear on the plate. An appointment was made, the photograph taken, and an extra appeared. A few hours later, I was handed a message. This had come through in the middle of a proxy-sitting for some one else, and by a different Medium who knew nothing about the proposed photograph. The message was as follows:—She wants you to say she is going to get a photograph for him. She says "Will you tell him I have tried and it is not too bad." The proxy-sitter here asked: "What do you mean by that?" and the control continued: "She says she has been experimenting to

get on a photograph for her husband, and she says she has done it. It is not too bad; you ask him if he has sat for a photograph?"

As this came through four or five hours before the photograph was taken, an interesting question of "time" arises. An "extra" had appeared, and at a subsequent sitting with yet another Medium (who was equally ignorant of the matter) the control went into details of this photograph, claiming it as being of my wife.

I suggested having another one taken, and asked that at this one, the position of the "extra," if it could be managed, should be behind me, and looking into the camera lens. This was promised. The previous one had not adhered to either of these conditions. I then had a sitting with Mr. Hope. I provided the packet of plates, chose the plates, loaded them and watched the development. On developing, one had a blur, and the other an "extra." This was, I think, under-developed, which was possibly the reason for its being unrecognisable, though I could not say it was *not* the face I wanted. At a subsequent sitting, the control referred to it, and claimed it as being that of my wife. I asked if I should try again? I was told, "Perhaps, later." I asked if any particular photographer was preferred and was told to go again to Mr. Hope. She added: "I like him; he is honest, and the conditions are reverent."

I did not go again. I do not claim any scientific value for this evidence. But if Mr. Hope was fraudulent, he made a wonderfully good guess in positioning his fake:—(1) behind my head; (2) above my head; (3) eyes looking into the lens.

Also, how did he fake the messages? If all spirit-photographs are frauds, in addition to this remarkable guess on Mr. Hope's part we must admit that the three independent communications through disinterested Mediums were also fakes; and to my mind, that would be stretching things a bit too far.

15 Ebury Street, S.W.1.

N. P. CLARKE.

[A number of letters on William Hope's Mediumship are unavoidably held over—EDITOR.]

* * *

MR. JOHN MYERS AND M.S.A.

Sir,—I am astounded to see a note in *Service*, the organ of the Marylebone Spiritualist Association, in which the Editor says in regard to a suggested test sitting with me that "the negotiations have been so unsatisfactory." The facts are that I wrote their Secretary on March 25th asking for a meeting between the members of their Council and myself, saying that Maurice Barbanell should be present. This was refused as they objected to his presence. I then refused to go on with the matter as I could see no valid reason for this refusal. Incidentally, I was never consulted as to whether I was willing to give a sitting when Mrs. Treloar announced at a Queen's Hall meeting that one would take place. J. MYERS.

* * *

TEST FOR MEDIUMS

Sir,—May I point out to your correspondent that of course I referred to professional Mediums, in my letter of 5th May. I am sorry if I have not made this clear. I do not quarrel with anyone exercising his psychic faculties in private, and certainly should not like to see any legal interference with them, even if this were possible. The professional Medium is in a different class altogether, and the history of our Movement has proved beyond all doubt that some form of legal status for Mediums is long overdue. ALEX. DRIBBEL.

Spiritualism is, thank Heaven, directly opposed to various man-made dogmas, that some clergymen, at least, still preach from their pulpits, but I challenge your reviewer to show where Spiritualism is contrary to the whole life and teachings of Christ.—(J. H. BURN-MURDOCH in the *Cambridge Daily News*).

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3751. (Editorial only)

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A MUSLIM APPEAL

DEAN INGE'S latest denunciation of Spiritualism and his strange outburst against "the popular notion of progress or a further probation in a future life," has had at least one excellent and rather surprising effect. It has called forth a protest and an appeal, signed by Ahmed Bennett, and issued from the headquarters of the Muslim Society of Great Britain. In this protest, Ahmed Bennett states that "Islam welcomes not only the advances made by Science for Man's material good, but also the advances made by Psychic Science for Man's spiritual good," and he appeals to the British Press:

"To use every possible influence to urge the religious leaders of all denominations in this country to get together immediately for the purpose of undertaking a joint investigation into and issuing an authoritative report of their findings, signed over the names of such leaders, concerning the whole subject of Spiritualism."

It is not made clear whether this appeal is issued on behalf of the Muslim Society; but, if it represents only the views of the writer, Ahmed Bennett—who describes himself as "a religious leader"—it is of interest and importance, even although it has, so far as we know, been very largely ignored by the British Press to which it was addressed. It is a rebuke to Dean Inge for his obscurantist attack on Spiritualism and on the widely-accepted belief in "progress beyond the grave," which is one of the most important implications from the facts which Spiritualism reveals. It is an encouragement to Spiritualists and an incentive to them to believe that ultimately psychic investigation will be recognised as a help to Religion and not a hindrance.

DEAN INGE'S DOLEFUL THEOLOGY

DEAN INGE'S hearers and readers—and they are many—are accustomed to his fulminations against Spiritualism, which he wilfully but erroneously associates with what he calls "the cult of necromancy." They are even accustomed

to his slighting references to the "masses of the half-educated," to whom he pretends to suppose it is confined. But it will shock and surprise many of them that he should be so completely out-of-date in his Theology and so hopeless in his Humanity as to oppose himself to the now almost universal belief in the possibility of progress in the Future Life. In this respect, he sets himself in opposition to all that is best in all the Christian Churches, his own included, as well as to the assured teachings of Spiritualism, and he wins only the approbation of those who adhere to the outworn and dreadful doctrine that the destiny of every human soul is finally and irrevocably fixed at the moment of bodily death and that, as "unbelievers," the great majority are doomed to everlasting separation from all good, if not to perpetual and useless suffering. That Dean Inge should win the commendation of the supporters of these views must surely bring him small satisfaction. It is one of the glories of Spiritualism that it has helped to destroy this doctrine, which lay like a nightmare on Christendom for generations and drove thousands of sensitive men and women into hostility to the Churches that taught it.

BELIEFS ARE IMPORTANT

OFTEN Spiritualists are told that "a man's beliefs do not matter if his life is right." That this is at best a half-truth is evident when we consider the mischief that may be done by wrong beliefs such as those which Dean Inge holds in regard to Spiritualism and the Future Life. It is true that, in the Future Life, a man's place and opportunities of progress will be decided not by his beliefs but by his character; but it is also true that his character will have been moulded by his beliefs—his *real* beliefs, not what he pretends to believe but the beliefs on which he acts and by which his life is governed. Assume that a man believes that there is no Future Life, that death ends all. His life-policy may well be, and often is (although there are many notable exceptions): "Let us eat and drink for to-morrow we die." Assume that another man does believe in a Future Life—*really* believes in it. His policy must necessarily be to assess the values of the present life in the light of the life to come. Beliefs *are* important, and it is one of the chief functions of scientific Spiritualism to provide facts relating to Man—to himself, his present life and his future life—by means of which erroneous beliefs may be destroyed and truthful beliefs put in their place. From a social, political and economic point of view, that is indeed the most important work to which Spiritualism can apply itself; for, if only a clear practical belief in the reality of a Future Life could be taken into the Cabinets and Council Chambers of the nations, the world's difficulties would be seen in a new light, and new ways of solving them would be speedily evolved.

"LIGHT": ITS WORLD-WIDE MISSION

OPPORTUNITIES FOR READERS TO GIVE EFFECTIVE HELP

By THE EDITOR

LIGHT has Readers in all parts of the world. Its news, its articles and its leaders are—with our full consent—copied by journals in many countries, so that translations come back to us in French, German, Dutch, Spanish, Portuguese and other languages. This is because LIGHT has a world-wide reputation for accuracy, fairness and freedom from any vitiating desire to resort to unjustifiable sensationalism—because, in short, it is recognised as *The Times of Spiritualism*; and, as there is no better journal in the world than *The Times*, we can seek for no higher praise for LIGHT.

But although *The Times* stands at the top of the world's newspapers, it has not been free from troubles. It has, in fact, had to fight for bare existence on more than one occasion within the memory of many now living. Let those who are interested read *Moberley Bell and His Times*, by F. H. Kitchen (Bennet Copplestone), who, from inside knowledge, tells the story of the financial difficulties which led to the control of *The Times* passing into the hands of the late Lord Northcliffe. It reads like a novel; actually it shows history in the making—not only journalistic history but national history also, for the hand that controls *The Times* had—as it still has—a large share in shaping the destinies of the nation.

SELLING PRICE OF "LIGHT"

As previously explained, it has been decided to reduce the selling-price of LIGHT from 4d. to 2d., but that before this can be done, two things are necessary:

1. That a Sustentation Fund of not less than £1,000 be raised to provide for advertising and to cover the probable loss on sales-revenue during the period a larger circulation is being built up.

2. That the number of Subscribers be doubled—Subscribers being those Readers who pay their subscriptions direct to the Office of LIGHT and receive their copies direct from the Publisher by post.

FIRST LIST OF DONATIONS

Already nearly a third of the £1,000 asked for has been sent in, as the following list will show:

	£	s.	d.
Anonymous	290	0	0
J. D. Graham	10	0	0
Laurence Cowen	5	0	0
In Memory of D.R.	5	0	0
Fred P. Barlow	5	0	0
George H. Lethem	5	0	0
Anonymous	2	2	0
Ut-Prosim	2	2	0
H. Bayley	1	1	0
A. M. Heathcote	1	1	0
Anonymous	1	0	0
Dr. Wickham Hurd	1	0	0

Those donations have been made, it will be observed, before appeal forms have been issued. A minimum of £700 is still required; and whilst we hope to see some cheques for large sums, we are particularly anxious that the response should be wide and that the total should include many donations, for in this way the personal interest of a large number of Readers will be demonstrated.

MORE SUBSCRIBERS WANTED

A beginning has also been made in the process of doubling the number of direct Subscribers, for already a few regular Readers have written enclosing postal orders and cheques and asking to have their names added to the Subscription List—a list which includes the names of many of the men and women prominent as leaders of Psychical Research and Spiritualism, not only in this country but throughout the world.

If you are a Regular Reader but not a Subscriber, we ask you to add your name to the List without delay. In that way, you will become one of a great international psychic group, you will secure the regular delivery of LIGHT by post at the earliest possible hour after publication, and you will, at practically no extra cost to yourself materially strengthen the financial resources of LIGHT.

The reason why direct Subscribers help the funds of LIGHT more than Readers who purchase their copies through a newsagent is simple. When LIGHT is purchased through the trade, substantial parts of the purchase-price go (1) to the Wholesaler, and (2) to the Retailer, leaving only a comparatively small part to come to the office of LIGHT. When it is obtained on Subscription, the whole of the purchase-price, without any deduction whatever, comes to the Cashier of LIGHT, so that one Subscriber actually gives larger financial support to LIGHT than two Readers who obtain their copies from a newsagent or a bookstall.

With next week's issue of LIGHT we will enclose an Appeal Form which we ask you to read and then—denying any tendency to procrastination—immediately fill up in the most generous and helpful way possible to you.

You will observe that the appeal has the written support of Sir Oliver Lodge—whose signature (reproduced on the Appeal Form) will be of general interest.

As previously explained, it is part of our plan that Subscriptions shall be continued at the present rate until twelve months after the date of the proposed selling-price reduction, which will be fixed as speedily as the response to our two-fold appeal will allow.

Remember "Light" needs your help and it needs it now.

PSYCHIC CERTAINTIES IN FICTION

REVIEW BY MRS. HEWAT MCKENZIE

PSYCHIC knowledge interwoven in a worthwhile novel—as it is in *A Man Named Luke*, by March Cost (Collins, 7/6 net)—must be of interest to readers of *LIGHT*.

This story of a modern surgeon who in the course of his profession meets and loves an American girl, of the simplest type but with a surprising wisdom, who recalls him to long-forgotten ideals and to a belief in the soul of things through her natural psychic gifts, is quite unique. Her tragic end under his own hand after a operation and a subsequent reverie, by his fireside on their brief acquaintance, provides the theme.

"She's got a gift," her homely old father had told him, "though we keep quiet to most folks about it, she dreams true." And Phoebe Ann herself had added, "I can't choose my dreams, they happen, and always when they're new ones they come true."

On a visit to Beaulieu, she went to find a flower but was checked by her father. They moved on, but suddenly at their feet lay a small bright pansy. "So you took it after all," said the doctor. "Aw no," said Phoebe Ann, "the little white monk with the black apron, he was listening, and he brought it, he's one of the gardeners here." Impatient and cross the doctor had replied, "There are no monks who garden here now, you dropped the flower yourself."

But the interest grows. The surgeon's reverie on the past merges all unconsciously into the sleep of death: he had a sudden sense of enlargement, of seeing every article in his familiar room set in "an aura of permanency." He felt a security and spaciousness he had never before experienced, an abiding peace behind the fretting cares of his profession, and resolved that when he allowed himself to awake from his dream he would carry the consciousness of this into life and make it a different thing. But, first, he would see whether this new security extended beyond his room, it would answer so many of life's problems, and immediately, he was outside in Cavendish Square. But to his surprise, the familiar Square now wore an eighteenth century aspect—vehicles, persons, all exhibited the appearance of a period in history which had always interested him. Nonplussed, he found himself near a crossing-sweeper, busy at his task, who seemed at home in this strange world (it transpires that the crossing sweeper was found dead about the same time in the Square) and the surgeon found on his lips a question he had chosen his career to find an answer for, "What is pain?" The answer came quickly from the humbler, wiser soul. "Pain is birth, with every death and every struggle a heightened consciousness informs the world." The ghost of the painter, Romney, a former resident in the Square passed by and the surgeon learns that "the comings and goings of all men who have lived here are written for all time." "Where then is the Future?" he asked, and was answered, "The Future is spread now like the Past before you, but as yet you cannot see it for to each man is the level of his own truth."

Horror-stricken in this new world where past, present and future are one, he realises his position and that he must keep a tight hold upon himself, must find some sheet-anchor in this vortex of souls. He is carried into London thoroughfares, into buses, where the children alone see him and make room for him, into theatres, where he sees old friends whose secret thoughts he can read, and where some sensitive ones feel his presence. On and on, like one of the wind-swept souls of Dante, and then a gleam of light—guardians—Phoebe Ann, calling him—and with a last great effort, he, the surgeon, the follower of Luke, the physician, with whom in life he had often felt a curious kinship, finds himself in a great affirmation of faith, "Lord, I believe, help thou my unbelief."

IDOL'S TRAIL OF ILL-HEALTH

TWO wooden images of Buddha and a stone reproduction of the god have left a trail of disaster in the homes of three London business men who in turn became their owners. None of the three men believes in superstition. Yet in each case (says the *Sunday Express*) they have been the victim of strange ill-fortune.

"Within three days of the idols being placed in the sitting-room of his home in South London," said a friend to a *Sunday Express* representative, "the third man was struck down by a severe and little-known malady. He is engaged in the Insurance business, and is noted for his hard-headedness. He had been warned of the evil influences exerted by the idols, but had laughed at the idea.

"The first two men who owned the idols for a while had ample evidence of their uncanny power to bring trouble in their train.

"Victim number one is a City man with offices in Bishopsgate. One day, the parcel containing the images of the god arrived at his office from an unknown source. He was on an Atlantic holiday cruise at the time. Yet on that day he was struck down with pneumonia. When he finally reached home his office was burgled—but the still unopened parcel was not touched.

"In the parcel was an unsigned letter, which stated that the images possessed 'an evil influence,' but no explanation was given why they had been sent to him. He consulted a famous Medium, who said that the idols were Chinese, and belonged to the Ming period. She begged him to rid himself of them 'by throwing them in deep water.' A few weeks later he gave them to a friend, having previously told him their history. His friend laughed, but three days later he was taken to hospital, having lost his memory and collapsed in the street.

"Now the third man has paid the penalty of possessing the idols—he was taken to a nursing-home—and his wife is terrified lest further disaster shall come to the house, where the idols now are."

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AN EXPERIMENT WITH TIME RAYS AND REFLECTIONS

By DAVID GOW

MR. J. W. DUNNE'S book, *An Experiment with Time*, is now well known. Long before it appeared I had myself been engaged on the same line of investigation and achieving results off my own bat, so to speak. I early became conscious that I frequently had dreams, visions or perceptions which foreshadowed future events. When by close observation I had become confident on the point I set about staking a little on my results. This, of course, needed a bit of faith, but my successes were so frequent that as I went on I became more venturesome.

During the war I was engaged in contributing to a gossip column in one of the London evening papers and consequently came to know the editor and several of the staff as personal friends. It was their custom and that of other Fleet Street people, to ring me up when they were in some difficulty or wanted information on the supernatural. One morning I received a telephone call from a friend on the particular evening paper to which I have alluded. It was rather in the nature of an "S.O.S." It seems that on the previous day the newspaper had printed an account of a case in the law courts where someone had deposed to seeing a vision of a person who was at that time dying or just dead. My friend had been instructed by his editor to go out and interview someone who could tell a similar story and have it in the paper that evening. (These are some of the little problems which result in many journalists wearing such a worried look!) My friend wanted me to put him in touch with some person who could tell a true story of the kind. I said that although I could give him any amount of literature on the subject and discourse on it for hours, to put him into immediate touch with such a person was beyond me. I could not even think of anyone who had such a story to tell. However, I said, "Come up and see me. Some thing may happen in the meanwhile; because strange things happen here sometimes." My friend hesitated to leave his office and come up to Queen Square (at which *LIGHT* was then published). It meant a probably fruitless journey. However, as it was a last resource he came up. In the meantime I was relying upon a dim sense of the future which instructed me that something would happen to save the situation. It was so! Within a few minutes of the arrival of the newspaper man I was told that a lady was waiting below who wished to see me. It was a lady of title who occasionally wrote for *LIGHT*, and, leaving my office, I went downstairs to see her and in course of conversation told her of my difficulty. I said there was a newspaper man waiting upstairs who wanted a story of an apparition of some person at the point of death. "Why," she said, "that is the very story I wanted to tell you. I have been waiting to do so for some time."

That evening the paper was enabled to come out with a sensational story of an apparition, and a "streamer" across the top of the page: "Viscountess Tells the Story of an Apparition of a Dying Person," or words to that effect. When later I met my friend in Fleet Street and reminded him of the circumstances in which he had got the story, he agreed it was very strange but he could see in it nothing but coincidence. I thought this rather ungrateful considering how much I had staked on the thing happening as it did. Of course it *was* coincidence but based on something foreseen, the happening of which had been anticipated and "played up to."

Dr. F. H. Wood, Mus.D., A.R.C.M., Organist and Choirmaster at Blackpool Parish Church—who is well-known to readers of *LIGHT*—has been adjudicating this week at the Isle of Wight Musical Festival. Dr. Wood has recently been made an honorary member of the Royal College of Music (Hon. R.C.M.)

VIRTUE AND VICE

I suppose that a keen analyst of the human mind would find that all our vices represent some virtue in excess or in an inverted form. Thus cruelty probably amounts to executive capacity misdirected. It means that the energy which might break down difficulties is turned to the breaking of minds and bodies.

* * *

PSYCHIC PAINTINGS

Psychic paintings are usually weird compositions, although I have seen some that were really works of art. Probably the worst piece of "supernormal" painting I ever saw was a chaotic mass of colour which was described by an irreverent critic as being apparently a picture of a tortoise-shell cat having a fit in a dish of strawberries and cream!

* * *

GETTING TO KNOW

Mr. G. R. S. Mead has on at least one occasion expressed strong disagreement with those who hold that a fact (as, for example, a fact in psychic phenomena) having once been established we need not trouble ourselves with the means whereby it became a fact. There is much to be said for that point of view, for when we know something of the origin and mode of working of a thing we are to that extent able to direct and control it—and that applies quite as much to a supernormal phenomenon as to anything else.

* * *

TRIUMPH OF THE MACHINE

Not long ago, at a discussion at a literary Club on the theatre as against the picture-house, I heard Mrs. de Crespigny eloquently champion the first as having a life-element which did not belong to the mechanised film productions. Like all mechanisation, the film displaces human labour. I have just read of a machine by which one girl can do the work of sixty bank clerks. Another example, this, of the "triumph of the machine." But we can be sure it is only a temporary triumph. The human soul must always be mightier than any of its creations.

* * *

THE PIONEERS

Let me say again, as I have said several times before, that Spiritualism holds its present position in the world chiefly to the labours and sufferings of its rugged pioneers of half-a-century and more ago. It was these strong, rough souls with little of scholarship or refinement who held the lines of advance for an unwelcome and unpopular truth. They stood in the front line; they fought in the trenches. They did what the scientific, the critical and the cultured not only did not do but would never have dared to do. They laid the foundations of the work and their memory will be held in honour by those who have the sympathy and imagination to realise what that means to us of to-day.

D.G.

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ARRANGEMENTS FOR NEXT WEEK

Tuesdays, at 3.15 p.m., CLASS FOR PSYCHIC DEVELOPMENT, conducted by Mr. A. Vout Peters. Apply to Secretary for particulars.

Tuesday, May 30th, at 3.15 p.m., GROUP CLAIRVOYANCE. Mrs. Cannock.

Tuesday, May 30th, at 7.30 p.m., FREE PUBLIC MEETING. Address: Rev. C. Drayton Thomas. Clairvoyance: Mr. A. Vout Peters.

Wednesday, May 31st, at 5 p.m. Book Discussion at 5 p.m. Preceded at 4 p.m., by Conversation. Rev. C. Drayton Thomas. Books, "The Earthen Vessel," by Lady Glenconner, and "Some New Evidence for Survival," by Rev. C. Drayton Thomas.

Thursday, June 8th, at 8.15 p.m. Mr. R. H. Naylor (Author of Articles on Astrology in the *Sunday Express*), on "Astrology and Spiritualism." Chair: Lt.-Commander J. Scott Dove, R.N.

Amongst the Mediums with whom private sittings can be arranged are:—**MISS BACON, MRS. BARKEL, MRS. ANNIE BRITAIN and MRS. MASON, Trance. MISS FRANCES CAMPBELL, Clairvoyance, RUTH VAUGHAN, Mental Mediumship, Diagnosis, Magnetic Treatment.**

BOOK DISCUSSION : TWO VIEWS OF JESUS

A COMPARISON between passages in *Paul in Athens* (received through the hand of Miss Geraldine Cummins) and in Dr. Eisler's book, *The Messiah Jesus*, was a feature of the L.S.A. Book Discussion on Wednesday last week (April 17) when Miss E. B. Gibbes was the leader.

In Dr. Eisler's book—which is founded on what are supposed to be passages in the works of Flavius Josephus, suppressed in all the commonly-known versions but recovered in a Russian version some years ago—Jesus is described as a man of small stature and "bent back" and it is stated that He was a "revolutionary" who marched on Jerusalem with "a multitude of followers" and endeavoured to take it by force, with the result that His followers were "slaughtered in heaps round the altars" by the Roman soldiers who had been called in.

Miss Gibbes said that *Paul in Athens* was written by Miss Cummins, in her presence, during the last two months of 1926, and the first they heard of *The Messiah Jesus* was in an article by Mr. G. R. S. Mead in *The Quest*, published in October, 1929.

In *Paul in Athens* (pp. 72, 3, 4), Menchas, a Scribe hostile to Christianity, confronts Paul in the synagogue, declares that Jesus was "crooked of body, ill-pleasing to behold," and that He "was a man of blood" who desired "not only to overturn the rule of the Roman but to slay the elders and men of repute in our race." To this, Paul replies: "Jesus, my Master, was no man of blood; for when, at the coming of the soldiers, His disciples sought to defend Him, He bade them lay down their weapons."

Miss Gibbes said there was a similarity between the story of the insurrection as told in Dr. Eisler's book and as told in *Paul in Athens* through the lips of Menchas. Her suggestion was that in both cases the statements emanated from a source hostile to Christianity—that they were, in fact, the fabrication of hostile Jews who desired to discredit the Christian faith as preached by Paul.

With regard to the physical appearance of Jesus, it seemed difficult to believe, said Miss Gibbes, that Dr. Eisler could seriously put forward as authentic history such a grotesque description of the Master as a "hunch-

back" and follow it, equally seriously, with the supposition that He had a twin brother who impersonated Him at the resurrection. Such an idea postulated the birth of twin-hunchbacks.

In *Paul in Athens*, Menchas states that John impersonated Jesus after the Crucifixion—a statement met by Paul with the declaration: "These are lies. I will show you that Jesus was truly the Christ, that He rose from the grave and walked among His people."

Concluding, Miss Gibbes said that the passages in *Paul in Athens* showed that Miss Cummins' mind was capable of reproducing two entirely contrary views and was not obstructed by any personal inhibitions in this respect. The passages also suggested that the details on which Dr. Eisler's claims were based might have been fabricated by the first-century enemies of Christianity—malicious fables, in fact, that went from mouth to mouth and which Josephus apparently accepted as truth.

An interesting discussion followed in which Sir Lawrence Jones, Mr. G. R. S. Mead and others took part. Mr. Mead dissented from some of the conclusions expressed by Miss Gibbes pointing out that Dr. Eisler's book had received the approval of distinguished scholars.

On Wednesday next (May 31st), the Rev. C. Drayton Thomas will be the leader, and the books to be discussed are *The Earthen Vessel* by Lady Glenconner, and *Some New Evidences for Survival* by Mr. Thomas. As both these books are well known, this discussion should be particularly interesting.

HOME CIRCLES AND DEVELOPMENT

An opinion exists that the Spiritualist Movement to-day lacks much outstanding physical mediumship because people are no longer willing to give time to its development. The ideal place for psychic development is the Home, in an atmosphere engendered by a united family and congenial friends. Regularity of sittings and patience in their conduct are necessary. The distractions of life are allowed to hinder such work and it often is neglected even in the case of people who are possessed of psychic faculties suitable for cultivation and use. Not every potential Medium could, if willing, develop either mental or physical mediumship up to the requirements of the professional standard. Nevertheless many could acquire sufficient facility with the gift to enable them to work occasionally for interested friends.

Many people, particularly enquirers, are perhaps unduly impressed by a non-professional sitting. They warily tread on new ground which it is imagined is fraught with dangers, illusions and impostors. Sensible people soon discover their bearings and after a valuable introduction to the possibilities of communication through a non-professional Medium, are prepared to sit with a good professional Medium. Therefore, the work of developing the psychic faculties in suitable people is a most important activity in Spiritualism whether for professional standards or private ones. It needs experience and common sense.

Those who need the assistance of experienced support, sympathetic and regular, for their development, but who cannot obtain this in their own homes are invited to apply to the Secretary of the L.S.A. who will be glad to give information concerning an opportunity of suitable assistance.

"ASTROLOGY AND SPIRITUALISM"

Members of the L.S.A. and their friends are to have an opportunity of hearing a lecture on "Astrology and Spiritualism," by Mr. R. H. Naylor, the author of the marvellously accurate astrological predictions which appear week by week in the *Sunday Express*. That there is any connection between Astrology and Spiritualism is often denied—consequently it will be interesting to hear what Mr. Naylor has to say on the subject. The date of the lecture is June 8th, at 8.15 p.m., and the chair will be taken by Lt.-Commander J. Scott Dove, R.N.

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