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PROBLEM OF INDEPENDENT RAPS

By J. D. LARPEUR (Paris)

IN one of his publications, the eminent scientist, Professor Charles Richet of the Paris Institute described "raps" as

"Sounds one hears when the hands are placed on the table, but in certain cases, very rare, they are produced without any visible contact. The phenomenon called 'raps,' constitute, when the raps are incontestable, a most brilliant proof that certain forces exist, working mechanically on objects, quite independent of our muscular contractions. For myself, I consider raps, in spite of their simplicity, or rather on account of their simplicity, as the most beautiful phenomenon of metapsychics."

This, of course, means when the independent raps give incontestable proof of intelligence. In an informal conversation one day in his library, I related to Professor Richet an experience I had with these independent raps. He listened attentively to the end, then turning to me he said gravely, "I believe you, because I have had exactly the same experience." Here is the story I related to him :

I was reading one day in the library of my friend Leymairie, who, after his father, was editor of the *Revue Spirite*. The person in charge was speaking to a lady, who subsequently came to me, saying, "I have just been informed, sir, that your wife has lately passed away." She then told me of her private circle which had for object to obtain communications for the bereaved. Her manners showed that she was a person of distinction ; so, thanking her for her kind offer, I asked if I might know the kind or character of her communications. She replied, "It is through the table." Whereupon I thanked her again for her kindness, but informed her that I lacked all interest in table-tipping. "Oh," she said at once, smiling, "I forgot to say that with us no one touches the table. We get communications through absolutely independent raps."

That at once interested me, and accepting, I called at the fixed hour at her home in the aristocratic quarter of St.

Germain. Receiving me cordially, the lady presented me to several of her friends—among others a judge of the higher courts of Paris, a young gentleman, son of a senator, and a baron. We were seven, seated around the room, in the centre of which was a heavy round table, separated by about two or two and a half yards from the sitters. The light having been lowered, singing began, and we waited patiently. There was no invocation or ceremonial. All was simple and plain. After a moment, I heard distinctly a rap coming from the table. Madame asked if "Fo" was there—a rap indicated "Yes." Would he give us a communication? Again an affirmative rap. The alphabet was called over, a rap marked the letter, and this went on, letters forming words and names and making sentences containing words of solace or love from the unseen ones to their relations. But all this was in the dark and I dislike darkness in these matters. I could not see the man opposite me in the far corner and I could not help thinking how easy it would be for me to have a folding-stick in my sleeve, and, seated where he was, to make raps on that table without being seen and with but little movement. However, that was only my incorrigible habit of observing these experiences from different points of view.

At last my turn came—a rap. Was it for D.L. ? (myself). Raps said "Yes." Madame V. asked if "Fo" would please give us the name of the spirit wishing to communicate. I have often noticed how sensitive spirits are as to how they are treated by sitters at a circle. They may be entreated but never commanded.

Madame V. was hoping that I would hear from my wife, but no one enquired her name. I said not a word, and it was only at the end that "Louise" was announced. At the same moment I distinctly heard two faint raps on the wall just above my head. Louise was not the name of my wife but that of my sister "Lou" who had passed on the year before, a serious, religious person, who was versed in certain phases of spiritual phenomena. Madame V. thought surely it was my wife, but, telling

(Continued on next page)

THE PROBLEM OF INDEPENDENT RAPS

(Continued from previous page)

nothing, I asked if Louise were really for me. "Yes," said the raps. Then can you tell me what was her relationship to me? The word "sœur" (sister) was rapped out. (I made the enquiry to see if the thought of Mrs. V. would cause the word "femme" (wife) to be given instead of sister.) As for myself, I had not been thinking of my sister far away in the United States, but her name came, accentuated by the two tiny raps just above my head.

All this was interesting but we were sitting in the dark and I kept wondering if I could detect any indication of independent intelligence guiding the force in the production of raps. I wanted something dispelling all possibility of illusion or delusion. So, gathering my thoughts, I said—*mentally* of course: "Dear Control, you show that you have active power; could you kindly bring that table here where I am seated, and then touch three times my hand which I place on my knee?" I waited in silence. Shortly, to my amazement, I felt in fact something leaning against my knees, and I could count three gentle raps on my right hand. I at once informed Madame V. that the table was near me. Instantly she turned on the light, and so it was, as all there could see.

Mrs. V. shewed no surprise but simply remarked that "Fo" at times moved things about, and even overturned the table. "But, Madame," I replied, "can you tell me if ever he did anything in reply to a mental demand?" And I related what I had done. That seemed to create a real interest in the circle, and several complimented me on the success of my experiment. Madame V. asked me to come again as she had not had the satisfaction of getting me in touch with my wife. I had told no one her name.

My wife's name was Eugenie, and at the next reunion, when my turn came, the letters "Eugen" were given, whereupon one of the sitters called out "Eugene—was

Eugene for D.L.?" Raps said "No," with a loud thump, as if a bit impatient at having been interrupted. "Was it Eugenie?" was asked, and two raps said "Yes," at once. Then later she came again, giving me a phrase of five words which were quite sufficient to establish her identity. She spoke of a subject then entirely absent from my mind, but recalling a small event, quite personal to herself.

I made a record of my experiment with the table and submitted it to Madame V. and to the Baron E. They both declared it correct and signed their declaration. This experiment led me to attempt another.

I asked the Control if he would be so good as to try to show his presence in my home. I said nothing of this to anyone. After waiting a few days, in the midst of my daily work I forgot all about him. One night, I was violently aroused from a deep quiet sleep by hearing three ponderous knocks, like that of a man's knuckles on wood. The sound came from a chest of drawers, a piece of furniture over a hundred years old. In the confusion of my sudden awakening, my first thought was that my son was calling for me from his room. In a second I was up and, going across the drawing-room to his chamber door, I stopped, and as all was silent I went back, noting that it was 1.45 a.m. I went to the other rooms but all was quiet and, on enquiring next morning, neither my son nor the domestic had heard any noise during the night. So, wondering what it could be, I came to remember about "Fo" and his raps. Might it be he?

At the next reunion I said: "'Fo,' can you show me what occurred at my home?" Almost at once we all heard three heavy raps, with the same force as on the chest in my room. I then explained matters to the group and Madame V. had no doubt about it being "Fo." "It was just like him," she said.

MEMORY IN THE AFTER-LIFE

By W. S. MONTGOMERY SMITH

IN LIGHT of April 21st, Mrs. E. M. Taylor, writing upon the important topic of "Memory in the After-Life," quoted a message received through Mrs. Osborne Leonard. As I was the sitter to whom this message came, it might be of interest to say that at several other sittings with Mrs. Leonard, the Communicator (who was my wife) has spoken upon the same subject.

For instance, in discussing some table-sittings which I had attended, she said: "Don't ask too many questions, nor the kind of questions that would imply depending on our memory of earth-facts. When one has been on this side for a few years, details and incidents of earth-life become dim if they are not necessary to spirit-life. One remembers the lessons derived from them, but one doesn't want—nor is it necessary—to remember the incidents that provided the lesson."

And again: "After a short period of spirit-life we find ourselves living in and remembering what we learned through earth life, but not the details and incidents. I remember you, but I don't take the trouble to remember if it were the second of December on which we did a certain thing, or whether you scratched your finger on the morning when such and such a thing happened, but I remember the important outcome of what happened. Sometimes the table people ask us definite questions, and we can't always reply because, in order to answer, we have to re-form the faculty of memory. Leave it to us to provide what proof we can."

This seems to confirm what Mrs. Taylor, after citing similar messages obtained from the same Communicator at ouija-board sittings, suggested, namely that earth

memories in the future life—at least, after a short period of sojourn there—depend upon impressions recorded, not in the brain but, "in the soul, the vehicle of emotions."

Moreover, those who may be perplexed by a Communicator's seeming lapses of memory, might take into account the fact that the visitor from the spirit world is temporarily outside of his own proper surroundings. As my Communicator once said: "While we are communicating in a semi-physical way, we are not in our own environment, where we can marshal our thought-forces at will."

MRS. J. A. BARTLETT (CARLYON DE LYLE)

We learn that a benefit concert for Mrs. Bartlett, (Carlyon de Lyle) will be given at the London Musical Club, 22 Holland Park, W.11, on June 22nd at 9 p.m. As our readers know, Mrs. Bartlett has lately been left a widow by the decease of her husband, Captain J. A. Bartlett (John Alleyne), and we sincerely hope that the concert on her behalf will be well supported by his and her many friends.

Tickets, which are free, may be obtained on application to the London Spiritualist Alliance, 16 Queensberry Place, South Kensington, S.W.7; of Mrs. Stobart, The Grottrian Hall, Wigmore Street, London, W.1; of Miss Estelle Stead, 5 Smith Square, Westminster, S.W.1., also from the L.M. Club, as above. A collection will be made at the concert for the benefit of Mrs. Bartlett.

As clouds cover the sun, so the illusion hides the Divinity. When the clouds recede, the sun becomes visible. Even so when the illusion is dissipated, the Eternal can be seen.—RAMAKRISHNA.

JUNE 9, 1933

LIGHT

THE FREEDOM OF TWO WORLDS

355

By OLIVE C. B. PIXLEY (Author of "Listening In")

["The Freedom of Two Worlds" was the title of a lecture delivered by Miss Pixley at the L.S.A. on May 25th]

protection on all planes and, in addition, visualize yourself as a Cross of Light, from the top of your head

TO READERS OF "LIGHT" FOUR WAYS IN WHICH THEY CAN HELP

To meet the changing conditions by which LIGHT is faced, the sale-price is to be reduced from 4d. to 2d. at an early date. To meet the loss of sales-revenue and to provide funds for advertising and otherwise pushing the sale, a sum of not less than £1,000 is required; and to ensure success it is necessary that the subscription list should be greatly increased. We ask you to help:

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- (2) By continuing your Subscription at the present rate and renewing it to cover a period of twelve months from the date of the price reduction (yet to be fixed);
- (3) By becoming a Subscriber at £1 per annum if you are not already on the subscription list; and
- (4) By speaking of LIGHT on every possible occasion to your friends and so endeavouring to obtain new readers.

R. Fielding-Old.

Chairman "Light" Board, President London Spiritualist Alliance

Sir Oliver Lodge has written as follows:

"I support the appeal which will shortly be made on behalf of LIGHT, for I feel convinced that the moderate policy represented by the paper is worthy of support. It would be a national calamity if LIGHT, in order to pay its way, should have to resort to the more sensational methods of modern journalism."

Oliver Lodge

Please fill up the portions of the following form applicable to yourself: and return the form to:

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I agree to become a Subscriber to LIGHT and enclose.....(20/- for twelve months, 10/- for six months, post free).

Name

Address

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..... minute Light, that is called Love. of the essence

THE FREEDOM OF TWO WORLDS

By OLIVE C. B. PIXLEY (Author of "Listening In")

"The Freedom of Two Worlds" was the title of a lecture delivered by Miss Pixley at the L.S.A. on May 25. In the first section (published in LIGHT last week) Miss Pixley asked her hearers to look upon the mind as the builder and architect, the spirit as the material, and the soul as the owner and occupier, all three working together in such close co-operation that it is difficult to separate them].

THERE are many people to-day who think that because a spirit has passed out of the limitations of physical conditions, that the mind automatically becomes receptive to eternal truth. They believe that any information that comes through from a spirit on the Astral Plane, into the mind of a Medium on this physical plane, must have more value because of its discarnate conditions. If the spirit is of the substance of reality, it must of necessity make a contact with its own kind; and if truth is demanded by the sitter in this world, and truth cannot be discerned amidst all the unreality that surrounds the control, then the *appearance* of truth is all that is available.

Unreality is only intolerable to the spirit that yearns for reality. Love is the force that makes the spirit aware of its own potentialities. There is no limit to the power of Love, it can change the spiritual condition of all souls incarnate and discarnate. Love sets in motion the Law of Transmutation of Matter into Light. Every spirit has the same basic composition as its Creator. Therefore every spirit has fundamentally the same capacity for development. Its capacity for Love can be stimulated into greater activity by the contact of the Love-force of another spirit. The Law of Love makes instantaneous response inevitable. Therefore, if we know how to radiate this power of Love into the spirits on the Astral Plane, to make them aware of reality, we can direct their minds towards the realities of the World of Light. We can, in the flesh, give to those who want it, the key of freedom. Love is never helpless. Ignorance makes us slaves.

RADIANT WORLD OF LIGHT

Will you all visualise for one moment, the radiant World of Light. Then visualize this physical world as you know it. Then picture the connecting corridor—the world of phantasy and illusion and try to visualize what happens to your spirit in sleep. Your spirit will go, in sleep, to its habitual *rendezvous*, wherever that may be. If it is in the realm of detective fiction it will revel in the thrills provided by the minds that can produce on the Astral Plane, living replicas of the printed word. They have no creative force behind them, they cannot actually do the things they appear to be doing, they have no force of their own. They are the creatures of the mind, puppets of phantasy, terrifying or entrancing according to the type of mind that has produced them.

If the natural flight of our spirit in sleep wings its way to the realm of reality, the World of Light, we can pass through the corridor of hallucination so swiftly, so surely, that no impression of unreality is retained by the waking brain. We wake with a sense of refreshment and with often a great reluctance to start another day in this inferior world. It does depend on the state of our spirit before we go to sleep, whether we have a straight trip through, or have what we call a broken night.

The mind does not function on the physical plane in sleep. It is never divided from the spirit. The spirit leaves sufficient light in the body to keep it alive. The mind works the whole time; and according to the material provided by the spirit, it builds this environment for the soul in whichever world the spirit dictates. It builds by night, it builds by day, this mind of ours—Freemasons we are, all of us, and the Great Architect of the Universe is our Master Mason.

When you go to bed, to ensure freedom of transit in sleep from this world to the world of Light, pray for

protection on all planes and, in addition, visualize yourself as a Cross of Light, from the top of your head to your feet, and across-ways over your heart. Hold it in your mind and have no fear. The protection of Light is a reality and no power of darkness can come near.

What the Christ set Himself to do was to make a path of Light straight from the World of Light, through the Astral Plane to the earth, so that spirits should be able to travel in freedom from this world to the next, immune from the power of darkness. What all conscious spirits are trying to do is to make that path into a thoroughfare. That is what they are doing, our loved ones on the other side—widening the road, sending us the material for our spirits to do our share of it. They can't do it all themselves being no longer in the flesh, but they can shew us how they are working and get us to co-operate. That is the note our spirits must tune into, that our minds must work to produce—co-operation. If only we can become delicate instruments through whom they can work, conscious mediums controlled by the Spirit of God!

ACHIEVEMENT OF THE ASCENSION

The knowledge of the freedom of our two worlds lies in the achievement of the Ascension. If the Christ had been unable to construct the pathway of Light from this world back to the World of Light, then, indeed, would this world have remained the *cul-de-sac* that our ignorance often imagines it to be. Step by step, He retraced His way back. He knew the scientific formula. He prophesied the results beforehand. He realized the effect it would have on the minds of the people. He knew it would take years in Time for the knowledge to penetrate into the minds of men. He knew it could only be accomplished through the power of Love, essence of Divine Light. Unless He accomplished His return, there would be no pathway for that great Spirit of Light whose individual note, or name, is Truth, to make any contact with the Spirits of His initiated Apostles, whom He left to carry on His work. The coming of that Spirit of Light would *prove* to them that He had accomplished the return journey. The blazing of the trail had been achieved, His work was finished.

Can we begin to realize what that work was? It was not only defining a hitherto unknown law, it was fulfilling it. The Law was made Flesh. The descent of His spirit into matter was the Incarnation; the conscious return of His Spirit was the Ascension. The Christ's is the only Spirit that has ever achieved a conscious return. "Be of good cheer," He said, "I have overcome the world." Like all scientists who serve humanity, He left the formula behind to be used by those who came after Him. Whose fault is it, that it has been locked up and the key mislaid? Not for us to enquire, not for us to judge. Past failure is no excuse for present inertia. The knowledge He gave to the world is our rightful inheritance. It was a world gift, this freedom of intercourse between His world and ours, this uniting of knowledge between incarnate and discarnate minds: This illuminating of a pathway through the world of illusion straight to the gateway of Reality. He *was* the Light of the World, and there was no other way of return to Infinite Light except the way He took—by transmuting the substance of His flesh into the substance of His spirit. It was accomplished by the energy of His mind generated by the power of Love—and through that power He was able to build for His soul, His eternal habitation.

That is the key that liberates every imprisoned spirit, that transmutes the insulating conditions of men's minds into the vital power of transmission. It has been ignored, misunderstood, abused, rejected, scorned. It is the key that will unlock all mysteries, reveal all hidden knowledge, that tiny little key, made of the pure gold of the essence of Infinite Light, that is called Love.

FOREIGN NOTES

TRANSLATED BY MISS M. A. BUSH

PREMONITIONS

JEANNE CORDIER, a Medium, gives the following examples of premonitions in *Psychica* :—

(1) Her husband was at a distance, when one early morning he appeared to her in a dream, with the words "I have had enough of life; I am going." A few hours later she received a telegram announcing his death.

(2) In January, 1931, she heard three sharp raps in her room, and at the same time had a strong impression that it betokened the death of someone she loved. She told her second husband of this, and midday again brought the fateful telegram.

(3) She lost a sister to whom she was much attached. Eight months afterwards, she was aroused from sleep by the feeling of some presence in the room. Her sister was standing by her bedside, looking infinitely sad. The figure was so well defined that it was clearly reflected in the mirror on the opposite wall. Many years later, the writer's father appeared to her in similar manner. She had for a long time begged that he would show himself to her, but nothing happened, and she gave up the idea. Then early one morning she opened her eyes to see him standing by the window; he looked all round the room—which he had not known in life—and then slowly disappeared.

* * *

Another contributor, an authoress, Mademoiselle Germaine Rousseau Deligny, relates several strong premonitions of death. She was at a Nursing Home, far away from her father who was in good health. One night she was aroused from sleep feeling terribly ill; there were noises and knocks about the room, and finally she fainted. This occurred three times, together with a growing conviction that it betokened the death of her father, which was announced by telegram next day. Very similarly, after bidding farewell to one of the physicians at the Home, she was filled with the sudden conviction that she would not see him again alive. This too proved to be the case.

* * *

Madame Marguerite Ferré relates that she left her sewing one evening to go into the next room, which was not lit up. There she saw in the air, on a level with her eyes, a letter with several redirections on it and the number 27. Shortly afterwards, precisely such a redirected letter arrived for her, dated the 27th, and summoning her to the sickbed of a relative.

Another correspondent was playing cards with a group of ladies who were awaiting the return of their husbands. Suddenly there were violent noises overhead, "As though everything up there were being smashed to pieces." They rushed upstairs, but nothing was to be seen; two hours later came the telegram announcing the death of one of the husbands.

FOX-TAYLOR RECORD

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With KATIE FOX JENCKEN*(The original Medium of the Rochester Rappings)***The Medium of Sir William Crookes**

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GUZIK AND THE FRENCH SAVANTS

To the Editor of LIGHT.

Dear Sir,—I would never dare to cross swords with Mr. Walter Franklin Prince on account of his contribution on "Impossible and Supernormal" in Bulletin XIX of the Boston S.P.R.; Signor Bozzano deals with him far better in the *Revue Spirite* for May, 1933; but I would like to state some well-known facts that may be unknown to many of your readers.

Mr. Prince begs for a better understanding and friendly co-operation on the part of Spiritualists; might we not, ourselves, ask for more openmindedness on *his* part?

On page 20 of the said Bulletin we read: "Guzik won the plaudits of thirty *more or less* (my italics) savants because of his triumphs in a Paris laboratory . . . but a commission of professors of the University of Paris declared that Guzik performed the mysteries in quite normal fashion."

My knowledge of English may be faulty; but I am certainly given to understand by that sentence that Guzik, having been tested by some obscure investigators was, later, found out by a commission of highly-scientific judges.

Well, the real facts are easily obtainable in the 1923 May-June number of *La Revue Metapsychique* as follows:

A full and carefully-worded report, detailing: (1) the control of the medium; (2) the control of the experimenters (all being chained together wrist to wrist); (3) the control of the seance-room; (4) description of the phenomena.

THE CONCLUSION

The conclusion (translated by myself) is: "We affirm simply our conviction that the phenomena obtained through Jean Guzik are explicable neither by illusions or hallucinations (individual or collective) nor by any deceit." This report is signed by 34 individuals, all well-known in France though perhaps they may be ignored in America—some of them, I trust, known by every educated man throughout the world. These included Camille Flammarion; A. de Grammont, Membre de l'Institut; G. Geley; Professor Leclainche, Membre de l'Institut; Sir Oliver Lodge; Marcel Prevost, Membre de l'Académie Française; Professor Richet, Membre de l'Institut; J. Charles Roux; R. Sudre; Professeur Santoliquido.

Eighty seances were held, at the Institut Metapsychique International, extending over nearly one year from November, 1922, to June, 1923.

Now, as regards the commission of Professors of the University of Paris. Turning to the December number of the *Revue Metapsychique*, 1923, we learn that: The experimenters were *five* in number: Professeurs Langevin, Rabaud, Laugier, Marcelin and Meyerson. These savants though well known enough, are relatively obscure in comparison with the names cited previously. The conclusion arrived at by these experimenters was that all the phenomena *could* have been produced by the Medium with his leg and that, after a close control of the leg was made, no phenomena occurred. (This during the four remaining seances).

Such are the whole facts. If they have been related truthfully—and anybody interested can easily ascertain for himself their truth or otherwise—am I right in saying that Mr. Prince, who cannot fail to be acquainted with them, has put forward an item of evidence in a misleading way—(the more so if we consider that the sentence about Guzik follows closely after the forty cases of "exposures")—to suit his own way of reasoning? Is *that* "playing the game"? J. BROSSY.

6 Rue Elysee Reclus,
St. Etienne, France.

AFFLICTED SCHOOLBOY AND HIS CURE

By R. H. SAUNDERS

ONE would imagine that our doctor spirit-friends, in dealing with "Possession," would have less difficulty than in treating illness of a physical character, for there would be direct intercourse with the offending entity and the grievous result to the human host more forcibly shewn. But, by the paradox of healing through spirit-agency, these cases present the most difficult problems to our spirit-helpers.

I have a record of 1,200 cases dealt with by Abduhl Latif, the Persian physician, and of these six were cases of "possession" which gave more anxiety than a score of physical illnesses, however serious these were.

The case I would here relate is a curious one, presenting weird, indeed, terrible features, but I am thankful to say it was dealt with successfully. It was sent to me by Sir Arthur Conan Doyle just before his passing, and accompanying his letter was a history of the case, and details of the symptoms which at times transformed a boy's gentle and affectionate nature into a violent and savage one, often menacing the life of the mother.

I submitted the matter to Abduhl Latif. He said "The spirit controlling that lad at times is of a fierce and brutal nature, and cannot be ejected by force—tact is required, and you must proceed by gentle means. See the lad, and, whilst engaging him in superficial conversation, mentally address yourself to his subconscious mind and point out that the conscious mind has been disturbed and its poise must be re-established. I will see that the influence will ultimately extend to the conscious mind, but meanwhile I require your co-operation. By the same non-vocal manner appeal to the occupying spirit, and stress the danger to his own progress by thus degrading the human temple. The boy is a great psychic, but must never have anything to do with the subject, as it would open the door to injurious influences."

I saw the boy, and found in him great intelligence, with a physique and mentality far beyond that of his fourteen years. I held him in conversation on homely topics whilst really engaging his subconscious mind as directed by Abduhl Latif, and also made my appeal to the trespassing spirit. I later arranged for the mother to speak with Abduhl Latif direct, and to her delight she received assurance of her son's reclamation.

I recently received a letter from the mother saying her son is in splendid health, mind and body, and expressing her fervent thanks for the cure.

The symptoms of this case are well worth perusal and I give the following extracts from the letter which accompanied Sir Arthur's letter to me:

"A remarkable instance of spirit possession of a normal, happy and exceptionally intelligent boy of 14 has recently occurred near London," said the writer. "The boy was, up to a few months ago, a scholar at one of the well-known public schools in London and residing with his mother in one of the older London suburbs. Strange behaviour, a dreamy attitude, periodical references to unseen faces and people, due, the mother believed, to overwork, led her to keep the boy at home and to seek medical advice.

"During this period he complained frequently of horrid nightmares or dreams, he was being chased by a man with a big knife threatening to take his eyes out. On several occasions he said there was an evil atmosphere in the room and he would adopt horrible attitudes and talk of burning a head on the fire, remarking on one occasion, that he must really get a book on 'Dissecting'—'I must make a better job of it next time.' In October last, as his mother was resting one afternoon, he dashed into the room and attempted to strangle her. She was sufficiently alert to evince no sign of fear and he released his grasp. Maintaining her calm composure, she spoke

gently to him and presently the fit passed and he became his normal self. He then, to her surprise, went down on his knees and with tears streaming from his eyes, sought her forgiveness saying, 'I did not mean to commit the crime, but am made to do these things.'

"The mother took medical advice which proved ineffectual and on November 1st she consulted a famous specialist on children's diseases. The remedy proposed, however, proved futile.

"The boy continued his strange and unaccountable behaviour and he would frequently draw a figure of a bully with a fat face and a long blood-stained knife. From time to time he appeared to be another personality with different manners, expression, speech and gait, sometimes displaying the strength of a burly, powerfully-built man.

"Various explanations were suggested for the lad's strange conduct from cases known in the medical profession—hysteria, melancholia, psycho-neurosis and insanity. Medical advice and treatment having proved futile, his mother, almost worn out by her terrifying experiences, came to the conclusion that spiritual forces were at work, and she decided to take further advice and a clairvoyant was invited to call on November 8th when the lad was out. Her discoveries were a revelation. Without any previous knowledge of the happenings she described a murder scene with a description of the murderer which coincided in every detail with the boy's description and action. She shuddered while in one of the rooms and said that the man was earthbound. He was seeking the woman he had murdered and went down on his knees to beg her forgiveness. The boy she said displayed remarkable mediumistic powers and controlled by this spirit was becoming devilised. Two days later the boy gave further evidence of the control.

"Some years ago, Dr. Montague Lomax, the well-known specialist on insanity, expressed the view that 'if we only remembered that we are all now at this moment spiritual beings in a spiritual world, discarnate or incarnate as the case may be, beings capable of enormous influence for good or evil over each other, we should not find it so difficult to believe in demoniacal possession.

"'Insanity,' he added, 'is sometimes much more than the uncontrolled riot of the subconscious mind. In many cases, especially those of epilepsy and acute mania and melancholia, the subconscious mind of the madman is not uncontrolled, but I believe that it is controlled by an evil and obsessing discarnate entity, that insanity is often what is called in Biblical language, "demoniacal possession." This is not a fashionable belief among men of science and psychologists to-day. In most medical circles it would be laughed out of court. None the less I hold it firmly.'

"The conduct of this abnormal schoolboy substantiated in every respect Dr. Lomax's conclusions. Three distinct entities appeared to take possession of the boy at irregular intervals, the most pronounced being a villainous spirit."

I asked Abduhl recently how he had dealt with this case. He said:

"It presented difficulties—the boy is a nice bright lad—it was just that he was attacked both from within and without. Obsession and possession: I coaxed the invading spirit, aided by the help of those here connected with him, to cease his visits."

Did he know he was causing distress? I asked.

"He was seeking light, and trying to find his soul, and being of a coarse nature was indifferent to the trouble caused. I had to build a psychic body round the lad so that he could not easily get possessed. If people knew more of psychic force we could more easily guard against intrusion."

I am now arranging for the mother to receive advice as to the boy's future career.

THE REALITY OF PSYCHIC PHOTOGRAPHY

SOME OBSERVATIONS ON THE RECENT L.S.A. DISCUSSION

By F. W. WARRICK

HOWEVER much we may differ from the conclusion drawn by Mr. Barlow concerning the late William Hope (and if he lives to see his error I am sure he will deeply regret his judgment) we must all be grateful to him for his contribution to the knowledge of psychic photography and admire the courteous manner in which he put his facts and arguments before us.

Now, let us admit all his facts. Many of these he has himself brought before members of the Society for the Study of Supernormal Pictures in the past years. Students of the subject know them well; "cut-outs" (Mr. Traill Taylor, with all his control obtained "cut-outs" as "extras" with Duguid), screen-marks, double-exposures (I have a duplication of the slide-catches or clips, in black and white, identified by a flaw in one clip, in a psychic photograph, which confirms the double margins). The action of luminous paint in the simple method outlined by Mr. Barlow is indeed to be reckoned with. To the man unfamiliar with psychic phenomena, it seems to follow as the night the day that Hope used this last seemingly easy method of fraud. But it does *not* follow as the night the day that Hope *did*. That any psychic photographs are genuine is most difficult of belief and only those who are, as experimenters, familiar with psychic phenomena can believe—yea, know as scientists know facts, that some at least are genuinely produced.

The proofs of the supernormality of "extras," contained in the conditions under which they have appeared, among others the photographs of the Rev. C. H. Spurgeon and the late Sir Arthur Conan Doyle obtained by Dr. Glen Hamilton, the recognitions (the Cushman photo; my Burnside photo, *named* by four strangers of the town of Wymondham where he lived at one time, who knew nothing of the origin of the picture, nor my being connected with it, see *Psychic Science*, January 1928) would suffice in other branches of science but the human element and the possibility of fraud and semblance of it in other "extras" blind those without sufficient experience of the possibilities of psychics to the evidence which would otherwise jump to their eyes. But scientists who fish only in the rivers of the material world must not pass judgment on the fish landed by those who adventure on the ocean of occultism. Fair critics must admit that many such adventurers have landed fish (facts) of so similar a character as to afford convincing evidence of the existence of such facts. Among the most certain of psychic phenomena is "direct writing."

Now, psychic photography is associated with "direct writing," as demonstrated by me in the case of Mrs. Deane in a lecture I gave before members of the L.S.A. a few years back and as described by me in *Psychic Science*, April and July, 1925, and April, 1928. I carried out over a thousand experiments with Mrs. Deane. Under her influence, some unknown intelligent power wrote with material inaccessible to Mrs. Deane: on one occasion the word "Nell," on another the word "Iris," and on a third the word "Peggy"—words I had written in my note-book before the sittings, and thought of but did not utter at the sittings. It is strange that both Mrs. Deane and myself spell the word "Peggy," whereas the word, written twice in letters half an inch high, was spelt "Peggie" by the unknown power. With Peggy came, unsought, the word "Frank," my Peggy's uncle, recently deceased.

With the assistance of my friend Mr. F. McC. Stephenson, who visited Crewe three or four times a year, I had 440 of my own marked plates treated by the Crewe Circle either by camera or for skotographs. A large majority of these plates were sent to me in London to be developed and were developed in my presence by a

professional photographer. A new fact to which I attach great importance is that several of these plates, which were certainly not touched by anyone at Crewe (one of them had not left my slide, had been used in my own camera and had not been in the dark-room at Crewe) bear a mass of finger marks and other marks of a brown colour as if put on by a stiff brush on the surface of the sensitive side of the plates.

It is curious that on one occasion, while Mrs. Buxton (the Crewe Circle had not been informed of these marks) was holding a wrapped-up plate to her forehead, she said: "I seem to feel something like brushes working." The lines (a great quantity) on one of these plates are decidedly not finger marks and give so clear an impression of a curious complicated humorous design that a commercial artist had no difficulty in representing the humour of it.

These and thousands of other facts reported in psychic literature testify to the presence at psychic happenings of an invisible intelligent power.

Sir Oliver Lodge, in his autobiography, *Last Years*, sums up his attitude to Psychical Research. He writes: "My testimony, and that of others, to the reality of the spiritual world is based upon direct experience of fact, and not upon theory. Test the facts by whatever way you choose, they can only be accounted for by the interaction of intelligences other than our own."

I am particularly struck by and in agreement with the remark made concerning psychic photography by Dr. Lindsay Johnson (that highly-gifted medical man and medallist of the Royal Photographic Society of Great Britain and author) at a recent Johannesburg trial that "these spirits are very funny fellows . . . there is no end to the tricks they do."

With the above highly-gifted witnesses (and many others I could cite if space permitted) in favour of the presence of intelligent beings acting through Mediums, it needs no courage on my part to maintain that such intelligent beings act through photographic Mediums, using at times (beyond the laws of time and space as we know them) mundane material to produce the effects; on other occasions the ultra-mundane unknown material on which are printed the various pictures which impress the retina and which *must* be stored somewhere to enable us to recall them, among which and nearest at hand are the last pictures of departed friends—as witness the Dr. Cushman "extra" and that obtained by Sir William Crookes of his wife; and many others.

To sum up: I maintain that fraud could not cover a hundredth part of the phenomena of psychic photography and that the above view of the nature of recognised "extras" (spoken of generally as thought-forms) links the phenomena with the facts of biology as interpreted by some at the present day, viz.: that many human inventions have been anticipated by our bodily organs (the Atlantic cable with its insulating coverings resembles the human nerve most astonishingly, the *camera obscura* is similar to the dark chamber of the eye, and so on.)

We may conclude, *vice versa*, that if man has invented means to produce photographic pictures which he can store away for reference, the human body has done it before him, which pictures are made use of on occasions by the unseen intelligences, one of which among millions has chosen to link himself up with a human being here and there among many millions—hence the rarity of the gift of psychic photographic power.

As regards freak marks on "extras," they are not so easy to produce as Major Rose suggests. If space allowed I could justify this remark. I would only add that I agree they are produced by chemicals, but neither always accidentally nor fraudulently, but oft-times by the poltergeistic being when unable or not disposed to produce a picture, as proved by the evidence of design in several of such freak marks in my collection.

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. ERNEST HUNT'S EXPERIMENT
WITH MR. JOHN MYERS

Sir,—As touching the important matter of psychic photography, my recent experience with Mr. John Myers may be of interest. I had two gratuitous sittings with Mr. Myers, and at the first there were no results. The second was on May 4th last. I was given every condition for which I asked, and extras were duly obtained.

Briefly, in company with Mr. Myers I purchased plates at Messrs. Boots' and kept them in my possession. I took my own $7\frac{1}{2} \times 5$ camera with large wooden slides; this ruled out any substitution of slides. I used quarter-plate adapters showing no rebates. I took my own developer and dish.

I set up and focussed the camera upon the chair where I was to sit, before Mr. Myers arrived. I initialled and put my own plates in the slides, put the slides in the camera, took them out again, and developed the plates. From beginning to end, Mr. Myers never touched the plates till the image was fully developed; his part was confined to removing the lens cap. On one plate was a large extra; on the other, two small ones.

The extras are superimposed upon my own portrait which rules out previous exposure or faked plates. Therefore they were produced subsequently to the normal exposure, or in some supernormal way. The exposed plates were in the developing dish within five minutes of exposure, they never left my possession and Mr. Myers had positively no access to them during this period, and therefore subsequent exposure is ruled out.

Thus, whatever the experience of other people with other Mediums may be, I am satisfied that in this case supernormal photography was proved.

H. ERNEST HUNT.

* * *

A TEST AT WESTON VICARAGE

Sir,—It is evident that Mr. J. Arthur Hill's experience with Hope has been practically nil, and yet I regret to see that he plainly takes a condemnatory attitude—and this merely on suspicion. I protest against such judgment as utterly unfair.

On the occasion of Hope's last visit to my vicarage (when my wife had her second clairvoyant vision forecasting his death, and giving also the hour of his death which was accurately fulfilled), two influential gentlemen, whom Hope had never seen or heard of, and one of whom was an expert photographer, motored here and were introduced to Hope only a few minutes before the sitting. These gentlemen took Hope's dark slide (after thoroughly examining the camera, background and lens) into the dark-room by themselves, no one else being present, and there they loaded the slide, signed the plates, carried the slide to the camera, made the exposure, carried the slide back to the dark-room, and there developed the plates. On one of the two plates came a recognised picture of the grandmother of one of the gentlemen; she died six weeks before he was born. Mr. Hope not only "never touched the plate," but he never touched the slide either and never entered the dark-room, or took any part in the photographic process. The only thing that he did was to stand about four feet from the camera during the time that one of the gentlemen made the exposure.

This test took place in my dining-room on October 28th, 1932. A similar test was carried out nearly two years ago, in the same room and wonderful "extras" obtained, by a lady using her own film camera (Kodak),

which Hope was never allowed to touch save to press the trigger of the shutter to make the exposure.

Weston Vicarage, (Rev.) CHARLES L. TWEEDALE.
Near Otley, Yorks.

* * *

QUESTION FOR MR. BARLOW

Sir,—Lecturing on Psychic Photography to members of the Oxford University for Psychical Research on March 3rd, Mr. Fred Barlow is reported to have said: "I do not for one moment suggest that there is no such thing as genuine spirit photography. I do believe, however, that every Medium in the past has consistently faked, so that no reliance can be placed on the results which they have obtained." In view of this information it would be interesting to learn upon what basis so analytical a mind can still say he believes "there is something in it."

ROSE CH. DE CRESPIGNY.

* * *

MR. BARLOW'S REPLY

Sir,—In the current issue of LIGHT (June 2) I am reported as having told the members of the Oxford University S.P.R. that I still believe "there is something in it." At the lecture in question I made it quite clear that these remarks referred to psychic phenomena in general and not to spirit photography in particular.

FRED BARLOW.

* * *

ERRORS IN GRAMMAR AND SPELLING

Sir,—Mrs. Donohoe's interesting letter on the above subject prompts another suggestion. Assuming Mr. W. Hope's entire honesty—as I myself whole-heartedly do—is it not possible that the skotographs and other scripts obtained with him may have been affected by his mental equipment in a manner analogous to the interference from the Medium's mind, which, as we know, takes place so frequently in clairaudience or automatic writing without the necessity of assuming the assistance of a "scribe" on the other side who shared the educational disadvantages of the Medium? The presence of the Medium is in some way necessary to the production of these scripts, and one does not see why the ideas intended to be conveyed should not be sometimes presented in the "uneducated" clothing natural to the channel through which they have to pass.

One of my earliest experiences, when my boys on the other side first spoke to me, was that I was much put off by their always addressing me as "Dad" or "Daddy"—names which they had never used in life; and it took me a little time to understand that when the control wanted to get over an affectionate greeting from son to father the Medium unconsciously clothed this idea in the terms that would seem to him or her the most natural and loving and are indeed the most common nowadays. I give this merely as an instance of the small twists a genuine Medium may give to phrases, causing difficulties to enquirers, especially beginners.

We know, no doubt, too little about how these scripts are produced to be able to judge whether such influence is possible; but, arguing by analogy, it seems reasonable to suppose it may be. If so, the appearance of the actual errors often made by William Hope is more likely even than the assumption of a "scribe" of similar education.

Compton Close,
Winchester.

ARTHUR M. HEATHCOTE.

A number of letters on Psychic Photography are unavoidably held over, including a long communication from Mr. Barlow. Letters on other subjects are also held over.

NEW GENERAL SECRETARY OF S.N.U.

The Committee entrusted by the National Council of the Spiritualists' National Union with the task of selecting a new General Secretary for the Union have appointed Mr. Frank T. Harris, B.Sc., Camb., of Bradford, who has had a wide experience in organising work. There were over 200 applicants. Mr. Harris commences his duties immediately.

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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PERMEATION

SPIRITUALISM is permeating the Churches. It is seldom referred to by name, unless for reprobation, but it is Spiritualism all the same. Take as an example the eloquent sermon preached by Dr. F. W. Norwood on Whit-Sunday morning at the City Temple, London—the Cathedral of Congregationalism and one of the most virile religious centres in the country. Spiritualism was never mentioned, nor was Psychical Research; only a passing reference to Occultism. Yet the sermon was so completely spiritualistic that it would have been welcomed either at the Marylebone Spiritualist service at the Queen's Hall, at the Spiritualist Community's service at the Grottrian Hall, or at scores of similar services in London and the Provinces.

Dr. Norwood's sermon rested on two affirmations: (1) that the craving for contact with the spiritual world is as deep as life itself; and (2) that, given similar conditions, the phenomena of Pentecost could be repeated to-day. Christians, he said, should not be content to commemorate Pentecost—they should seek to repeat it; and he made the somewhat astonishing declaration that he personally knew of hundreds of groups of people to-day in whose experience the phenomena are being repeated!

We can scarcely imagine that Dr. Norwood meant this declaration to be taken literally—although, of course, it may be literally true. We ourselves know of a few groups in whose presence the manifestations of Pentecost—the "rushing mighty wind" and the "tongues of fire"—are repeated from time to time more or less completely. We do not know of hundreds.

But if only the Churches would realise that, as Dr. Norwood put it, "the spirit of Jesus is as powerful to-day as on that memorable day some 1900 years ago," and if efforts were made to reproduce the original conditions—prayerful groups "all with one accord in one place," say in a Church vestry with closed doors and shaded lights—there is every reason to believe that Pentecost would become, not merely something to commemorate, but a recurring vital visitation, with the result, as of old, that those

who took part would be "filled with the Holy Spirit" and would "speak with other tongues as the spirit gave them utterance," probably to the great astonishment of those who heard them.

The truth is that, speaking generally, the Churches do not realise that the phenomena of Pentecost can literally be repeated to-day for them; and it is part of the work of Spiritualism to get them to understand that these things can be repeated—that, as Dr. Norwood affirmed, all that is needed is that the necessary physical, mental and spiritual conditions be provided. This will not help to build up Spiritualistic Churches; but it will do something much more important—it will spread the knowledge which Spiritualists have won as the result of their investigations, and which is essential for the social and religious well-being of the inhabitants of the whole world.

Another indication that the process of permeation goes on is given in a sermon delivered in an Edinburgh Parish Church by the Rev. Leslie D. Weatherhead, of Leeds, a distinguished Methodist author and preacher. Speaking of the results of Psychical Research, he said he "did not suppose that men like Sir Oliver Lodge and Sir William Barrett were bluffed: they were trained scientific investigators who had tapped on the walls of the unknown universe and had heard answering taps from the other side." It is an interesting circumstance that Mr. Weatherhead has on several occasions preached in the City Temple, London.

MATERIALISM

GREATLY daring, Mr. Whately Carington, M.A., M.Sc., (better known to readers of *LIGHT* as Mr. W. Whately Smith) has issued a book entitled *The Death of Materialism* (Allen and Unwin Ltd., 10/-). He admits that Materialism does not know it is dead, and that in fact it is not yet quite dead, but he affirms that "modern methods of thinking [have] brought us to a point at which we can see clearly that not only Materialism as a serious philosophic attitude is doomed to extinction, but also, which is in many ways more important, the reasons why this should be so." With these reasons he deals at length, and we hope that in an early issue they will be examined and their value assessed for our readers by Mr. H. F. Prevost Battersby, formerly Reviewer for the *Morning Post*, who has generously undertaken to act as Reviewer for *LIGHT*. Meanwhile, it is interesting to note that Mr. Carington, explaining his attitude to the problem of Survival, says that "processes as purely rational and as divested from emotional bias as I can make them, lead me to conclude that [the] extinctive view is quite untenable." It is well to be reminded occasionally that there are cogent arguments for Survival other than those to be found in the study of psychic phenomena, and that to some minds, these are actually the more important of the two.

SPIRITUALISM AND PSYCHICAL RESEARCH

WHAT IS THEIR TRUE RELATIONSHIP?

By THE EDITOR

IT is notorious that relations are apt to differ, sometimes even to quarrel. They have the same interests, but they see them from different angles, disagree about them and finally become angry with each other. This is all wrong, of course, but it is human nature and must be taken into account in all walks of life.

There is one long-standing family dispute in which LIGHT has always been, and still is, deeply concerned—namely, that between Spiritualism and Psychical Research. We are not quite sure what the exact relationship between the two really is. A recent writer described Psychical Research as a daughter of Spiritualism and made the doleful prophecy that “Spiritualism is doomed to perish by the hand of her own child.” This prophecy we believe to be quite wrong, seeing that all the positive indications suggest that Spiritualism—meaning thereby experimental assurance of human survival—is destined to be firmly established on a scientific basis by Psychical Research. We think also that the relationship is wrongly stated, and that Spiritualism and Psychical Research should be regarded as sisters—Spiritualism, the elder, eager to share a great discovery with all the world; Psychical Research the younger, very precise and intent on ascertaining whether the discovery will bear scientific scrutiny.

From the dim ages of antiquity, men have been acquainted with apparitions and other objective evidences of the nearness of a spirit-world, and have believed in some form of Survival. The more civilised of them were, in fact, Spiritualists (as Mrs. St. Clair Stobart has shown in her book, *Torchbearers of Spiritualism*, and in her historical lectures reported in LIGHT), and Spiritualism was the basis of all the ancient religions, just as it is the basis of all religions of to-day. Some eighty years ago, through a special outpouring of objective evidence, the movement known as Modern Spiritualism was born; and Psychical Research came into being some thirty years later because men with scientific training became interested in what was happening and wished to test the reality of the psychic phenomena which Spiritualists described and on which they based their proclamation of assured Survival.

From its inception Psychical Research was suspicious of the methods of Spiritualism and sometimes not a little contemptuous; and Spiritualism, certain of her facts and eager to see them generally accepted, often resented the criticisms to which her younger sister subjected her.

Recognising the true relationship of the two, LIGHT has always aimed at interpreting the one

to the other and occasionally has essayed the difficult part of peacemaker when differences threatened to develop into serious quarrels. When Spiritualists have become impatient with the severely critical methods of Psychical Research, LIGHT has drawn their attention to the great evidential value of the proofs of Survival won by these methods and to the powerful propagandist influence of the public acceptance of these proofs by men of world-wide scientific repute. When Psychical Researchers have lamented the unscientific and even credulous behaviour of Spiritualists, we have pointed out that Spiritualists may be right although their methods are unscientific, and that, in fact, all the positive results of Psychical Research—and they are many and important—go to prove that the Spiritualists *are* right in their main claims—namely, that Survival is a fact in nature not dependent on belief and that communication with the so-called dead is possible.

Our contention has been, and is, that Spiritualism and Psychical Research are complementary to each other, and that they are working by different methods on the same great problems.

Because LIGHT has taken this attitude, it has always had the support of Psychical Researchers as well as of Spiritualists. This has been shown in a striking manner in connection with the appeal LIGHT is now making for £1,000 to cover the loss on sales-revenue likely to follow the reduction of selling-price from 4d to 2d. rendered necessary by changed conditions of finance and competition. Sir Oliver Lodge, President of the Society for Psychical Research, in a message received before the appeal was launched, wrote:

“I support the appeal which will shortly be made on behalf of LIGHT, for I feel convinced that the moderate policy represented by the paper is worthy of support. It would be a national calamity if LIGHT, in order to pay its way, should have to resort to the more sensational methods of modern journalism.”

We hope that, as a sequel to Sir Oliver's commendation, there will be a specially liberal response from our Psychical Research readers and friends; for, as is constantly being shown in books, periodicals and speeches, there is more need to-day for the peacemaking activities of LIGHT than at any time in its long history.

* * *

The total now received in donations is £426 15s. od. In next week's issue a full list of the donations will be published. Meanwhile, as there may be some delay in the dispatch of receipts, we tender our warm thanks to all our helpers.

With this issue, our appeal form is again sent out. If YOU are not already amongst the donors, please read it carefully and respond as liberally as possible.

DO SPIRITS DREAM?

IN answer to our request for the views of our readers on the problem, "Do Spirits Dream?" raised by Dr. Nandor Fodor in an article in our issue of May 26, a number of interesting letters have come to hand. They include the following:—

THE PSYCHOMETRIC THEORY

Sir,—Dr. Nandor Fodor has opened up an interesting question. What he calls the Psychometric theory is well supported by *The Rosemary Records*, which include many illustrations of hauntings and etheric impressions. They support Conan Doyle's theory of "a thought-form shed and remaining visible at the spot where great mental agony has been endured." Their visibility, I would suggest, is not a question of the time chosen, but rather of suitable Mediums and conditions.

To Lady Nona, Rosemary's guide, such cases are not merely visible but audible, and retain even a sense of smell, thus suggesting that all the senses are involved in the making and reception of these etheric records. One occurred in an old farmhouse in Northamptonshire, where Rosemary and a friend were having tea. Nona described in detail a number of Cromwell's troopers, who, after stabling their horses in a neighbouring barn (still standing) forced their way into the farm house and demanded food from the terrified inmates. Nona indicated a point in the wall through which these men came, and subsequent inquiry showed that a door had formerly existed there, but was now bricked up and plastered over. Every detail of this little drama was described, including the phrase "There is a rough wild *smell* of leather and horses."

Another and much older etheric vision concerned some fugitives from the Danes, who "looked ill, unkempt, and smelt badly." The spot in Bedfordshire where Nona, through Rosemary, saw and described these poor people was a quiet wooded hillside, where I afterwards discovered a large tumulus and earthworks of a stockade. Nona explained that such pictures are easy to read in quiet unfrequented spots "where nothing has occurred since, to dissipate the vivid impression of intense mental stress" these incidents left behind.

Sight, sound, and smell are thus all preserved, apparently in these etheric records, but I do not think they retain any conscious life in them. Hauntings by earthbound souls are another matter. From *The Rosemary Records* it would appear that we function on both planes here and now. With certain limitations we pass out, in deep sleep, and re-enter the physical body on waking. Which is the real life we cannot tell—that of the conscious, waking personality, or the sleeping subconscious self which, Nona says, is aware of many things unknown to our waking moments. That difficulty may apply partially also to disembodied spirits, whose dreams may include a limited functioning on the plane they have left behind. But we must discriminate between speculation, which may further confuse a problem already perplexing, and direct testimony like Nona's which should help to clarify the problem itself.

FREDERICK H. WOOD,
(Mus.D., A.R.C.M.)

* * *

ASLEEP BUT NOT DREAMING

Sir,—On 9th February, 1933, I was communicating by ouija board with a very intelligent friend on the other side, and she happened to allude to herself as being "asleep" on some particular occasion. (I cannot remember what led up to the subject.) I asked what she meant by "sleep," and took notes of her answers.

"By sleep," she said, "I mean a condition of quiescence in the mental processes which restores their vigour and balance."

"Are you unconscious?" I asked. "No," she replied, "Knowledge of the surrounding life still persists, but I take no part in it while I am 'sleeping.'"

So, apparently, she, at least, does not dream.

Cookham Dean.

ROSE M. H. ROBINSON.

IS LEVITATION A LOST POWER?

IN the unavoidable absence of the lecturer, Mr. S. O. Cox kindly read Dr. Nandor Fodor's paper on Levitation at the B.C.P.S. on May 31st. A comprehensive historic review of well-known instances reported in the lives of the saints and in the records of psychic investigation, revealed that, though the saints may claim that the angels are their guardians and leave the Mediums to their darker brothers, the results are similar. Spontaneity is a particular feature of the phenomenon and reliable records are the result of immediate rather than deliberate observation.

Sir William Crookes, with the Medium Home, had, however, many opportunities for such, and records in one case that he saw the Medium in the air holding an armchair in one hand; in another, Home seemed to be raised out of his chair in a sitting posture; while during another, Lady Crookes, sitting next the Medium, was also conscious of being lifted a few inches in her chair from the ground.

Stainton Moses records like experiences in the presence of witnesses, and Zuccarini, an Italian Medium, was observed and even photographed by a group of scientists. Interference by touching the raised body, a sudden flash of light or a breaking of the chain of hands in a circle, has the effect of causing the body to drop at once. Darkness was not essential in the case of Home, nor is it mentioned in the famous instances of St. Theresa or St. John of Copertino.

Dr. Fodor noted that some famous dancers like Nijhinsky, through their intensive training and concentration in their art, have sometimes had a sense of the momentary mastery of the air; Hindu Yogis claim that levitation can be accomplished by training in breath-control, while Mediums rely on assistance from Spirit operators.

In the discussion which followed, Mr. G. R. S. Mead held that the interaction of the etheric body with the physical body in a dynamic way made levitation possible: systems of breathing or intense concentration, or a passivity such as Mediums developed, gave the necessary conditions. Mrs. de Crespigny presided over a deeply interested audience.

B. McK.

CHURCH AND SPIRITUAL HEALING

The Bishops of the Church of England are divided on the desirability of recognising "spiritual healing" as part of the activity of the Church, and the Upper House of Convocation of Canterbury at a recent meeting gave only "general approval" to a proposed service for unction and the laying on of hands. Supporting the proposal, the Bishop of St. Albans said: "I have not known one single instance where there has not been distinct spiritual benefit, and I have known case after case where physical results have followed."

THE THEOSOPHICAL SOCIETY IN ENGLAND

Six Special Lectures by Mr. L. W. ROGERS, of U.S.A. Sundays at 7 p.m., at Victoria Hall, Southampton Row, W.C.1.

May 7. Reincarnation and Evolution.

„ 14. Shaping our Destiny.

„ 21. The Living Dead

„ 28. Gods in the Making

June 4. Self-Development and Power

„ 11. The Supermen

All particulars at 45, Lancaster Gate, London, W.2.

PLATITUDES AND PHRASES RAYS AND REFLECTIONS

By DAVID GOW

A RECENT protest against emotionalism in scientific research strikes a familiar note. It is a plea that has been rather overdone of late years. Indeed, in this subject of ours, one cannot help being struck by the tendency to *clichés* and catch-words. Some years ago when the Rev. R. J. Campbell was beginning to look into the subject, he recorded it as his opinion that the psychical region was not the spiritual region. One could only reply that it was equally true that mathematics was not chemistry and physiology was not physics. It needed no oracle to tell us that, and such platitudes are a little wearisome. One can endure them in moderation but when they come as a series of parrot-phrases they tax one's patience.

As to emotionalism, that is an argument that has been fairly done to death. I have often listened to moralists denouncing emotion, and getting quite angry about it! One of these philosophers amused me some years ago by publicly demanding that emotion should be cleared out of life. It seemed that emotion warped the judgment, blinded the vision and did all kinds of mischief. A humorist present inquired whether he had considered that but for the emotions he (the orator) would never have been brought into existence to denounce them!

Doubtless it is due to the emotions that the enemies of emotionalism are such loose thinkers and make passionate catch-words take the place of sober thinking. What they are really concerned about is not emotion but *excess* of it. And all this talk about the need for scientific exactitude comes frequently from quite unscientific people, for the true scientist never is heard shouting about his science as something which makes him superior to the rest of the world. In Psychical Research scientific methods are eminently necessary. No sensible person would deny that. Nor would he deny that science is not the be-all and end-all of human life. "Clear your mind of cant," said Thomas of Ecclefechan, and unhappily there is growing up a cant of science as well as cant of religion, of which indeed it seems to be taking the place.

I once heard an old psychologist remark that it was impossible to avoid emotion in any work. It simply would *not* be expelled from the mind. And he said that the coldest intellectuality could never get rid of at least one emotion which was the inseparable companion of the intellect when divorced from all the gentler affections. It was pride or vanity.

BISHOP BARNES AND SPIRITUALISM

To the Editor of LIGHT.

Sir,—I have just been reading the new book called *Scientific Theory and Religion* by E. W. Barnes, the Bishop of Birmingham. It costs 25/-. I do not recommend any but the rich to invest in it. A good half of the writing is such that only a mathematician can grasp fully. The astronomical part is interesting but, like the origin of life and the geological record, can be read and no doubt has been read by most people in cheaper books.

The religious part comes at the end and as would be expected of the author, is full of theological controversy which, speaking for myself, leaves me absolutely cold. As I go round my district and visit the sick, I am struck with the constant desire of many people to obtain a definite answer to the question: When a man dies does he live again? If I have understood the Bishop properly, he makes no attempt to answer the question in a sensible way so that he who runs can understand.

The great man has a paragraph (447) called "Experience and Spiritualism." I have read it three times and the conclusion I arrive at is that he is so full of material scientific knowledge and theological ideas that he has had no inclination to study the subject with an unbiased mind, otherwise he could never have written the paragraph.

E. H. WORTH, M.R.C.S.

PART OF THE PRICE

Certain activities in the matter of Spiritualist propaganda have been compared to the passage of "a bull through a china shop." Of course if the "china shop" is to be regarded as an obstruction, the damage done must be looked upon (however regretfully) as part of the price to be paid for clearance.

* * *

"COMMERCIAL VICTIMISATION"

An organ of Roman Catholicism speaks bitterly of "commercial victimisation" in connection with Spiritualism. I think these accusations must be launched by writers deficient in the humorous sense. "Commercial victimisation" is the curse of the age and I don't know any institution—religious or secular—which is quite free from it, or which can afford to cast stones at another community on that question. Probably the Society of Friends is, of all religious bodies, the least tainted with the virus of commercialism; yet I have known some very rapacious Quakers. As to the case against the Roman Church in this respect, one can safely leave it to the Ken-sitives or the other militant Protestant bodies who seem to enjoy these religious squabbles.

* * *

VALUE OF QUIET AFFIRMATION

Quiet (even, it may be, sometimes silent) affirmation of the fact of spirit communication has a double value. Not only does it announce to those willing to listen that there is a great truth in it, but it also supports and encourages those who have arrived at the same conclusion. A truth repeated is sometimes a truth reinforced. On the other hand, the effect is weakened by argument and hot disputation. The device of "shouting down" something which is unpalatable to minds of a certain type is an old one, but a competitive bellowing of opposite views is of little value. When it is a question of answering opponents, we sometimes think of Gladstone's remark that he could always furnish an answer to some querulous critic, but he could not also supply him with the brains to understand it!

D.G.

EVIDENTIAL PSYCHOMETRY

I have had some wonderful readings by a friend in Plymouth, and Miss Jacqueline in London: most convincing proofs of survival. I gave Miss Jacqueline a ring, and she immediately described the friend who had given it to me, standing by me in a white dress and large shady hat. My friend had passed over only six weeks previously and Miss Jacqueline said: "She thanks you for coming and giving her this opportunity of speaking—she died abroad in a hot country (Kenya) her passing was wonderful and she is now radiant with health and vitality. With her is Charles (her brother, killed in 1916)." I have many wonderful letters written to me by a psychometrist. One is especially extraordinary. I was in Oxford and wrote to Plymouth, enclosing some personal possessions. Mrs. Glanville said in her letter:

"I get a stretch of sand, many people are resting or walking by the sea, it is very hot—one lady is sitting there who has a strong feeling of kinship for you, although not a relation—she is thinking much of you; she is tall and has beautiful wavy fair hair and grey-blue eyes, and a round, kind face. I also get a feeling for pale blue, the colour is very distinct."

At the end of the week I went down to stay with a friend at Worthing—during a heat wave. I read this letter to my friend whose perfect description this was: she had sent me a pre-paid telegram to the wrong address (on the day Mrs. Glanville wrote from Plymouth) and was thinking of me while making a *pale blue* garment down on the beach!

ELLA S. NORFOLK.

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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, June 13th, at 3.15 p.m. GROUP SEANCE, Miss Lily Thomas.

Tuesday, June 13th, at 7.30 p.m. GROUP SEANCE, Ruth Vaughan.

Wednesday, June 14th, at 5 p.m. BOOK DISCUSSION, preceded at 4 p.m. by a CONVERSAZIONE. Leader: Capt. E. J. Langford Garstin. Book: "The Book of the Master of the Hidden Places," (Egyptian Ideas of the After Death state), by W. Marsham Adams.

Thursday, June 22nd, at 8.15 p.m. Mr. Ernest Hunt, on "Spiritualism in the Old Testament." Chair: Mr. F. R. Maude. 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 FOR DISCUSSION NEXT WEEK

THE BOOK OF THE MASTER OF THE HIDDEN PLACES, by W. Marsham Adams. Edited by E. J. Langford Garstin. Published by The Search Publishing Company, London. 12/6 net.

THE re-publication of the late Mr. Marsham Adams's two remarkable books, in the new and highly readable form mentioned above, renders a real service to those who feel that the creed of Ancient Egypt was not merely a record to celebrate the martial triumphs of bombastic Pharaohs, or the stereotyped formalism of a dominant priesthood, but that beneath it lay a deep spiritual teaching to guide mankind from the uttermost depths to heights of glory unimaginable. This was the vision of Marsham Adams, who saw in the Great Pyramid something more than a mighty monument of the engineering skill of builders who, it is averred, had no acquaintance with the machines and appliances necessary to complete such a colossal undertaking under modern conditions.

His researches led him to conclude that it was intended to be an imperishable witness to the Great Eternal Plan, and a picture of the stages by which that is to be effected. With a flair amounting to inspiration he perceived the singular but undoubted harmony existing between the numbering of the chapters of the ritual, too often miscalled "The Book of the Dead," and that of the courses of masonry in the Pyramid. With this clue, therefore, the modern reader can trace the stately pilgrimage of the human soul right up to the "Chamber of the Divine Splendour," using as guides the rubrics and descriptions of the initiates of old.

It is this aspect of Pyramid symbolism that is so prominent in the book under review, which need not necessarily contradict the theories of those who regard the passages in the Pyramid as a forecast in masonry of a period of 6,000 years. Egyptian symbols were based on the principle of "as above, so below," and each admits of a cosmic, a solar, and an individual interpretation. Take, for example, the scarab (Kheper). As its name implies, it portrays the Cosmos ever re-becoming, manifesting Itself through atoms of Itself, through a

solar system as Kheper-Ra, the Sun-god, or through the individualized man as atom of the Sun-god.

The whole secret of the Universe is the ever-progressive unveiling of divinity from potential to active power, and man therefore undergoes the same progress, through many a body and transformation, as the Book of the Master shews.

Humanity is about to enter into active use of ever-increasing psychic faculties, and be taught that these are to be exercised for the general weal, and not for mere selfish ends. The lesson will be hard to learn. Materialism and the present egotism must be recognised as inanities; a climatic period in history must be endured. We have to break the fetters that bind the soul, hence the sharp and happily short suffering of the World Crisis, as the result of 6,000 years of preparation.

It is difficult to put this book down half read; moreover its notes are highly illuminating, and the present author has hit upon the happy idea of giving a selection of texts from the "Book of the Dead," corroborating the main theme put forward in such majestic language by Marsham Adams.

Special emphasis must be laid on Captain Garstin's truly admirable foreword, which deserves careful study as a preliminary to reading the major portion of the work. We are weary of the soulless dry-as-dust of Baedeker and orthodox Egyptologists, and no serious-minded student of what lay behind the science that designed and built the mighty monuments of the ancient land of Khem can afford to disregard it. Visitors to modern Egypt would be well advised to take a copy to read on the voyage out, and read again on the spot, and tourist agencies should not be unmindful of its lure.

R. B. D. BLAKENEY,

(Brigadier-General).

BOOK AND NEWSPAPER TESTS

ON Wednesday evening last week (May 24), the Rev. C. Drayton Thomas gave a very interesting address on two books—*The Earthen Vessel*, by Lady Glenconner and *Some New Evidence for Survival*, one of the lecturer's own books.

First, Mr. Thomas took Lady Glenconner's book and cited the remarkable book-test which "Bim" Glenconner communicating through Mrs. Leonard, gave for his father. Lord Glenconner was an expert in forestry and was often troubled by noticing the damage done to his growing trees by the wood-beetle. It became almost a jest in the family, and if anyone became unduly pessimistic, "Bim" had been accustomed to remark: "All the woods have got the beetle." In giving this test for his father, "Bim" indicated the exact position of the book on the shelf and the page. He emphasised that this test related to his father. Subsequent investigation revealed that the page indicated contained the words: "Sometimes you will see curious marks in the wood; these are caused by a tunnelling beetle, very injurious to trees." Lord Glenconner and his son David were present at the verifying of this test.

Book tests, said the lecturer, had been received through several different Mediums, but the great majority had come through Mrs. Leonard. Her sitters were informed by their respective communicators that it had been arranged among themselves to attempt this type of evidence as a means of disproving the suggestion that the messages contained anything which was not already in the sitters' minds, or that they were telepathy from some mind on earth.

Passing to his own book, *Some New Evidence for Human Survival*, Mr. Thomas gave a number of examples showing that his communicator was able to indicate accurately, items in his study which were entirely unknown to him.

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Psychometry ..
Monday, June 12th at 7.30 p.m. .. Mrs. Estelle Roberts
Clairvoyance ..
Thursday, June 15th at 7.30 p.m. .. Mrs. Helen Spiers
Clairvoyance ..
Friday, June 16th at 7.30 p.m. .. Mrs. Annie Johnson
Clairvoyance ..

LECTURE

Tuesday, June 13th at 8 p.m. .. Mr. H. Ernest Hunt
Subject: Religious Implications of Spiritualism

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Monday, June 12th at 7.30 .. Mrs. Cannock
Tuesday, June 13th at 7.30 .. Mrs. Kingstone
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Wednesday, June 14th at 7.30 .. Mr. Thomas Wyatt
Thursday, June 15th at 7.30 .. Mrs. Stella Hughes
Friday, June 16th at 7.30 .. Mr. Vout Peters

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can be arranged through the Secretary with the following Mediums:

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11 a.m.—Mr. Harold Carpenter
Clairvoyante: Mrs. Hirst

6.30—Major C. C. Colley
Clairvoyant: Mr. C. Glover Botham

Sunday, June 18th, at 11 a.m. .. Mrs. ST. CLAIR STOBART
Clairvoyante: Mrs. Annie Johnson

Sunday, June 18th, at 6.30 p.m. .. Mr. SHAW DESMOND
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2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For
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3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-
ments, write to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry's class for development of the
healing faculty.

Tuesday.

2 p.m.—Mrs. Gray's Private Healing Treatment. For
particulars, write to Mrs. Gray.

Wednesday.

12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appoint-
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Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Students' Class.

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June 14th. 2.30—Mr. Glover Botham.
6.30—Mrs. Livingstone.

June 21st. 2.30—Mr. Wyatt.
6.30—Mrs. Helen Spiers.

June 28th. 2.30—Mrs. Beatrice Stock.
6.30—Mrs. Livingstone.

July 5th. 2.30—Mrs. Livingstone.
12th. 2.30—Mrs. Fillmore.

By Appointment:

Mr. Glover Botham.	Miss Frances Campbell.
Mrs. Esta Cassel.	Mrs. Fillmore.
Mrs. Annie Johnson.	Mr. Horace Leaf.
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