

MAR 15 1929

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT! MORE LIGHT! —Goethe.

"WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT!" —Paul,

No. 2513. Vol. XLIX.

[Registered as

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- Richmond Spiritualist Church, Ormond Road.—March 10th, 7.30, Rev. Vale Owen, address. March 13th, 7.30, Mr. Edmund Spencer, address and clairvoyance.
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CONTENTS.

Notes by the Way	109
Decease of Mr. F. W. Percival	109
A Summary of Ten Years of Psychical Research	110
Time, Space, and the Spirit World	111
The Return of Sarah Bernhardt	112
Letters to the Editor	113
A Traveller in Astral Realms	114
The Wings of Silence	114
Sidelights	115
Newcomers in Spirit Life	116
Postal Workers and Spiritualism	116
The Personal Side	117
Dominating the Medium	117
Rays and Reflections	117
Dreams and Dreamers	118
Notes on New Books	118

NOTES BY THE WAY.

COMMON AND UNCOMMON SENSE.

In our youth we were occasionally rather unhappy over predicaments prepared for us by the ancient metaphysicians, and with maturity we find the modern mathematician sometimes equally troublesome. Even Sir Oliver Lodge (in *Nature* for February) has found occasion to reply to a correspondent of that learned magazine who wrote to it expressing polite surprise that Sir Oliver should allow himself (we quote Sir Oliver's words) "to accept results, even on good evidence, which are repugnant to uninstructed common sense, or in other words, which run counter to the prejudices born of life-long experience". He confesses that it has been his lot "to come across phenomena so superficially alien to common sense that they are not acceptable to the scientific world, though they nevertheless presumptuously occur". Note the phraseology "superficially alien", in reference to the scientific observer. Sir Oliver proceeds to show that, apart from the "untoward happenings" to which he alludes, on ordinary lines we have to admit that common sense is "not always a trustworthy guide in the face of evidence to the contrary". Accepted axioms in ordinary mathematics point to the same moral. For instance, "1 and 1 are not always 2 when the units are concrete things, especially when the element of time is allowed to function. If they are mercury globules, in a little while the result may be still 1; whereas if they are amoebæ the result may be 4." Regarding the compounding of two velocities, Sir Oliver writes much that reads well in the pages of *Nature* but would look rather exotic in our own columns. Suggestively he remarks: "Many a schoolboy has found, to his chagrin, that $\tan(a+b)$ must not be written down as $\tan a + \tan b$, but that the product of $\tan a \tan b$ is involved as well."

DOUBTS AND DOUBTERS.

Everyone who has read *The Pilgrim's Progress* will remember Christian's suffering in Doubting Castle. John Bunyan knew the human heart. Even

the stoutest believer may have his periods of doubt, and the malady is not unknown even amongst those who feel they have gained complete assurance of survival, having added to their faith knowledge. There is a temporary loss of confidence, a very human failing, making its appearance in many other directions and sometimes taking the form of a morbid self-distrust. That, of course, has to be fought and conquered. But generally we should say that doubt serves a very useful purpose. For one thing, it is a valuable check on "cock-sureness". It shows that faith can never be discarded in the adventure of life, and it is a wholesome reminder of the need for overhauling our stock of ideas from time to time. It would be a very stagnant world if anything in it could be placed beyond question. Doubts have a salutary effect. They brace and strengthen the mind, until a point is reached beyond which comes serenity and confidence: then the soul has passed all its tests. The mind is as sure of its survival after death as it is possible to be sure of anything in this world. It rests on the teachings of reason and reflection, on the evidences of survival which, coming in the shape of phenomenal happenings, confirm those teachings; and it rests also upon faith—faith in the Universe, as intelligently directed to beneficent ends. It has no doubts even though it cannot be absolutely certain. But that is natural enough. We cannot be absolutely certain that the sun will rise to-morrow. Yet we have no doubt that it will!

DECEASE OF MR. F. W. PERCIVAL.

We have to record with deep regret the passing of Mr. Francis William Percival, M.A. (Oxon.), F.S.A., on the 21st ult., at the age of 85. To the last he retained his interest in Spiritualism and Psychical Research, although he had long retired from any active part in the work. He was a close friend of the Rev. William Stainton Moses, and was associated with F. W. H. Myers, Professor Sidgwick, Sir William Barrett and other well-known psychical researchers in the formation of the S. P. R. He was one of the few remaining links with the earlier days of the movement, having witnessed much of the remarkable phenomena produced through the mediumship of Mr. Stainton Moses, D. D. Home, and other mediums of forty years ago. He was a man of fine presence, and remarkable not only for his gentleness and kindness but his intellectual qualities. He was a contributor to *LIGHT* in its earlier days, and spoke at meetings of the L.S.A., usually on the phenomena he had witnessed. He could testify, for example, to the reality of the fire-test, having, while sitting with Home, held burning coals in his hand without injury. It is rather to be regretted that there is no record of Mr. Percival's life and experiences—he had so many reminiscences of the persons and events of the early days of the psychical movement. He died as he had lived, a member of the Anglican Church—a devout Christian but none the less a fearless witness to the truth of those modern evidences of the spiritual world which the Church has so long ignored.

A SUMMARY OF TEN YEARS OF PSYCHICAL RESEARCH.

By T. GLEN HAMILTON, M.D. (Winnipeg).

It is apparent to those who have investigated psychical phenomena to any considerable extent that the various types, telekinesis; teleplasm, mental, etc., may, through different mediums, present marked variations; also, that these variations probably are, in some cases at least, more or less accentuated or modified by the methods of the experimenter.

A comparison of these variations, methods and results is both interesting and informative. Especially is this so if the several points of experimentation are situated in widely-separated parts of the world.

Facilities for comparative study have been, of course, already opened up. One has only to turn to the works of such men as Crookes, Gurney, Sidgwick, Myers, to mention only a few of those great researchers of the past, and to the findings of such noted present-day investigators as Dr. Osty and Professor Richet in Paris, and Dr. Crandon and Dr. Richardson in Boston, to find a great accumulation of facts for study, analysis and comparison.

That experimental results obtained in still another part of the world, a part not hitherto heard from, may be had for examination, I venture to offer a brief report of my work in Winnipeg.

I became definitely interested in psychical matters a little over ten years ago, our first recorded incident taking place in October, 1918. Three years later I began my first definite experimental work. In May of 1921 we accidentally discovered that a Scotch lady, an acquaintance of the family for many years, possessed marked incipient powers for the production of physical phenomena. She was at this time forty-nine years of age and previously unaware that she possessed mediumistic faculties of any kind. We welcomed, of course, an opportunity for first-hand investigation, and prevailed upon her to allow these faculties to be developed. She consented, and in August of the same year we commenced our first series of experiments.

These sittings were conducted in my own house and in a room set apart for the purpose. Everything connected with these experiments was from the first under my own control. Associated with me was a small group of friends, who, like myself, entered upon this research stimulated solely by a healthy desire to get at facts—a curiosity, however, guided by the scientific point of view. Vigilance and careful scrutiny was our policy. Sentimentalities were rigidly excluded.

Under these conditions, then, in the course of a few months it became increasingly evident that in Elizabeth M. we had found a psychic of extraordinary telekinetic power. Raps, strong contact movements of objects, psychic "rustlings" and direct writing progressively made their appearance. During the next three years, in addition to the already-mentioned phenomena, there appeared also powerful table levitations under both contact and non-contact conditions. The reality of the latter we were able firmly to establish by means of photography and other tests.

Other phenomena made their appearance. Collateral with the growth of the telekinetic came those classed as mental: clairaudience, clairvoyance, precognitions, and deep trance, accompanied by automatisms both sensory and motor. These also were exceedingly interesting and instructive. Not only were the majority of Elizabeth M.'s mental phenomena astonishingly veridical and transcendent to her normal thought-habits, but also many associated features, such as the various stages of trance were so constant in their presentation that excellent scope was offered for their study and analysis—an analysis which I may

say, proved to be particularly interesting from the medical point of view. Here, too, we came into very definite contact for the first time with the various "controls" or purporting communicators. Of these we cannot take time to speak in a brief *resumé* of this character.

With this medium, teleplasmic manifestations alone were comparatively meagre. Although we had reason to surmise their presence from time to time, apart from a number of wax finger impressions, we received no other confirmation; powerful as the "forces" were, flashlight photography revealed no visible teleplasmic structures. Phenomena of this nature were, however, to occur later, as we shall presently see.

I now come to a time which, seen in retrospect, is the beginning of a new chapter in our psychical experiences. Early in 1928 we took into our group for the first time a lady about forty-eight years of age, Mary M. by name, whom we knew to be a partially developed medium, subject to the trance state under certain conditions, and possessing unusual faculties of pre-cognition. Although she had long been cognisant of these "powers" and had frequently used them at the request of friends, she was in no sense a professional medium. She was, however, desirous of having her faculties more fully developed. We, on the other hand, wished to investigate her undoubtedly strong pre-cognitive faculty, which we hoped would unfold to a greater degree. But Mary M.'s development did not come along the expected channel.

Two mediums, apparently possessing different faculties, were now together in the circle, in this 1928 series of sittings. Records were made of every experiment.

In the course of a few weeks it became apparent that Mary M.'s trance state was deepening. It was also apparent that a psychic "invasion" was taking place, a "pushing through", as it were, of a new trance-personality, one not hitherto encountered through the Elizabeth M. mediumship alone. Although the latter also came under this influence, Mary M. became more and more the centre of attack. In about three months the "invasion" appeared to be complete, and from then on we became increasingly aware that we now had to deal with a directing intelligence of singular vigour, precision and originality. In the meantime, Elizabeth M.'s trance personalities, many of whom had been manifesting for some years, remained unchanged.

Following the establishment of the Mary M. control, and appearing with it, during the next ten months there manifested telekinetic and teleplasmic phenomena of great variety and even greater brilliance, many of which were recorded by means of flashlight photography. As the photographs showed the teleplasms to be attached to Mary M., it was thought at first that she alone, or at least in greater part, was used for their production; experiments soon showed that this was not the case: the presence of Elizabeth M. was equally essential. In short, we had accidentally stumbled on a successful co-mediumship very similar in many respects to that seen at times in the Margery experiments in Boston.

But yet another surprise awaited us as the experiments continued: it was discovered that the presence of several sitters, two in particular, was also essential, especially for the production of the more complex phenomena. This situation is still continuing at the time of writing, and awaits further observation and study. It undoubtedly opens up avenues for future experimentation.

Before summarising the various phenomena obtained through this co-mediumship, or group-mediumship, it will be well to enumerate briefly the more important facts connected with their appearances. They are as follows:—

1. The experimenting group included two medical men, one well-known lawyer, two ladies with professional training, one gentleman well known in the local business world. Four of the group hold university degrees.
2. All equipment—electrical apparatus, flashlight apparatus, cabinet, bell-box (after the Margery bell-box), etc., made by myself.
3. All experiments were conducted in my own laboratory.
4. Both mediums non-professional. Development of both watched from the first.
5. Precautionary control of the mediums before and during sitting.
6. Three to seven cameras used to record experiments. Among these, two stereoscopic, two quartz, one wide angle, and two portrait outfits.
7. Bell-box placed on shelf inside cabinet six feet (to lid) from floor.
8. Photographs taken, developed, and printed by myself.

Under these conditions, then, there appeared during a period extending from April, 1928, to January, 1929, inclusive, the following phenomena:—

1. Supernormal ringing of bell-box manifesting independent intelligence:
 - (a) by giving various long and short combinations on request;
 - (b) by imitating various noises on request;
 - (c) by keeping time to music;
 - (d) by giving prearranged signals for firing the flashlight.
2. Independent voice.
3. Psychic light.
4. Two teleplasmic cords extending from medium's head to bell-box above. Three flashlight photographs obtained of this.
5. Teleplasmic structures on medium's face showing supernormal manipulation—a knot, skein-like twisting, etc. Four flashlight photographs obtained.
6. Teleplasmic structures on or connected with medium's face, showing in centre supernormal representation of human faces. Seven flashlight photographs obtained.

Note.—In every experiment in which teleplasmic representation of faces was recorded, five or more cameras were used. In each case all cameras used gave the same result, but modified by the angle from which the picture was taken. These phenomena, therefore, are not "extras" in the ordinary meaning of that term, but are miniature materialisations closely resembling some of those obtained by Baron von Schrenck-Notzing with Eva C.

This *resumé* of the more important phenomena observed and recorded during the past seven years will give the reader some idea of their type, variety and definiteness. Practically every type observed has slowly developed from the seemingly simple form to that of the highly complex. The mediumistic faculty has improved by culture; methods of research have improved by elimination of errors in technique. These at length would seem to have led to results of scientific value.

THE OPPOSITION to Spiritualism comes from those who, for the most part, are below the primary grade in this sphere of knowledge, for it is a curious fact that those who persistently, patiently and honestly investigate this subject are in time overwhelmed by the logic, not only of the phenomena, but of the philosophy as well.—*Boston Traveller.*

TIME, SPACE, AND THE SPIRIT WORLD.

Admiral Wilfred Henderson sends us a long letter commenting on the letter of Mr. J. L. Ames entitled "The Divine Purpose" in *LIGHT* of the 16th ulto. We have not space for the whole letter but give the following summary. The Admiral writes:—

Mr. Ames quotes Professor Eddington to the effect that Space is negation, and Time—"Heaven knows what"! The Professor, of course, is not the only scientist who has arrived at the conclusion that Space and Time are interchangeable designations for the same idea and that this idea has no foundation in fact. As far as I know, all such scientists are highly erudite mathematical physicists. In my younger days I also was a mathematical physicist of a special kind, involved in the intricacies of integral and differential calculus as applied to problems of naval gunnery.

Proceeding, Admiral Henderson remarks that we can safely admit that if we trust to "pure" mathematics alone we can prove almost anything; but beyond a certain point these mathematical subtleties become unintelligible to the human mind: thus x^2 and x^3 are perfectly intelligible to us, but immediately we write x^4 we are into deep water in spite of many learned treatises on the fourth dimension. Yet x^4 and the numerical sequences of x are all quite legitimate mathematical expressions enabling us to solve many intricate problems.

Admiral Henderson cannot agree that in direct opposition to our senses we can accept the idea that Time and Space have no existence as facts. And he proceeds:—

Against the flights of imagination of the scientists we are able to produce statements given to us by those who have passed on to discarnate existence. They describe their life as organised in spheres, they tell us of the passing on from one sphere to the next, they tell us of their homes, their buildings, and so forth, all of which statements and descriptions involve the idea of Space, not mere transition on the same spot, so to speak, from one state to a more ethereal state or condition, but, if their words mean anything, they mean a transference from *here* to *there*. As to time, our discarnate friends tell us that progress hereafter consists in the passing from sphere to sphere according to our fitness for advancement. So here we have the time element; progression and succession involve the time-factor. . . . In short, we have as yet no sound reason for denying the facts of Time and Space, whereas on the other hand we have every good reason for believing in their fundamental reality, however incorrectly we may interpret them.

MRS. PHILIP CHAMPION DE CRESPIGNY has been invited by the advisory board of The Guildhouse, Eccleston Square, London, S.W., to address their members upon the work of the Spiritualist movement, with special reference to its idealistic side. The Guildhouse is the home of the "Fellowship Services", founded by Miss Maude Royden and Dr. Percy Dearmer, M.A., D.D., and the lecture by Mrs. de Crespigny (tentatively put down for Sunday, March 17th) will form part of a course of study on "Some current forms of religious thought". The Hon. Secretary of the Guildhouse, in writing to Mrs. de Crespigny, refers to a recent lecture to the members by Sir Oliver Lodge, who dealt with Spiritualism from the psychic point of view and says "It is a subject of vital interest to us all, and of which most of us know extraordinarily little."

THE RETURN OF SARAH BERNHARDT.

MR. GRAHAM MOFFAT'S STRANGE EXPERIENCE.

The lantern lecture delivered by Mr. Graham Moffat to the London Spiritualist Alliance at Queen's Gate Hall on Thursday, 21st ult., covered many valuable items of personal experience, but the main portion which dealt with "Return of a Great Actress" was of exceptional interest. Mr. Hannen Swaffer, who presided, gave some account of Mr. Moffat's activities both as playwright and Spiritualist, which was all the more valuable as being from first hand experience. As a leading dramatic critic, he was able to speak of the genesis of the famous Moffat play, "Bunty Pulls the Strings", and he paid a well-merited tribute to Mr. Moffat as a man of fine intelligence and character, who had shown great courage in coming forth publicly to testify to his experience in psychic phenomena.

Mr. Moffat began his address with some modest allusions to the part he played in the Spiritualist movement. Sir Frank Benson had said he was like "a little fellow at the foot of the class". He himself felt that he could ask Sir Frank to move up and let him (the speaker) take that place.

Referring to psychic photography, Mr. Moffat said that having spent sixteen years as a practical photographer, doing much studio work, he had taken a keen interest in the supernormal side when of late years it came under his attention. He was persuaded that it would be through the evidences provided by the camera that the man in the street would be finally persuaded of the truth. (Applause.)

Another valuable item in the *obiter dicta* of the address was contained in a reference to the cheap literature provided by the Rationalist Press Association, and the example thus set to the Spiritualist movement. There were many books on Spiritualism too expensive for the general reader. There was a public for cheap literature, as Mr. W. T. Stead well understood when he brought out *Real Ghost Stories* and disposed of 200,000 of it, followed by the sale of 100,000 of the succeeding book, *More Ghost Stories*.

Recounting the story of the return of Sarah Bernhardt, Mr. Moffat said it was an astonishing sequence of events, into which came sittings with seven mediums and visits to six towns.

It involved a visit to Mr. Wm. Hope at Crewe, where the speaker obtained proof positive of the reality of psychic photography and of the honesty of the medium (which of course, no sensible person doubts). It began with a visit to Mr. Aberthaw, a medium at Eastbourne, through whom the lecturer and his family gained indubitable proof of physical phenomena. The medium's guide spoke of a spirit as present—someone who in physical life had lost a leg. The description was rather obscure but further light came in a subsequent seance at Cardiff, a town to which Mr. Moffat and his party were to travel and to which Mr. Aberthaw promised to send his Indian guide. At the Cardiff seance the guide came and gave some further particulars from which it transpired that the spirit visitor was an actress and the name "Sarah Bernhardt" was given, with the promise that she would show her picture on a photographic plate. This fell in very well with their arrangements, for the Moffat family were intending to visit Crewe. At Crewe they obtained some remarkable results in the way of identified portraits. Nothing had been said to Hope of the Sarah Bernhardt episode. Nevertheless, a plate was secured bearing three faces, one rather indistinct, but all very suggestive of the "divine Sarah". The pictures were obtained under the most stringent test conditions. There was no

possibility of trickery; the plates were bought by Mr. Moffat in Cardiff.

These results were sufficiently remarkable, but as the chain of events lengthened new and surprising links appeared. The communicator, purporting to be the great French actress, gave the Moffats a special sign by which she should be recognised through any medium they might visit. That sign was given when they visited Mrs. Vicars. They were also told, during a visit to Mrs. Peters, a medium in Glasgow, that Mme. Bernhardt desired that they should go to Paris, visit her old home, and see some of the people and places with which she had been associated on earth.

This seemed a difficult task, but their objections were met by the assurance that their way would be paved for them. It was. Mr. and Mrs. Moffat went to Paris and a series of "little providences" sprang up to facilitate their mission. They went to the theatre which was the scene of the actress's triumphs. They saw her home and the many relics of her, they met some of her friends, and they even (at Mme. Bernhardt's request, given through a French medium, Mdlle. la Place) went to her grave at Pere Lachaise. She had desired them to take some flowers to place upon it, remarking that although she knew she had left the mortal state she still felt interested in the only piece of earth that still belonged to her. They placed flowers on the tomb, having selected quite unconsciously roses of a tint that they later learned were especially associated with the memory of the great actress. It was observable, too, that in addition to the messages, the French medium gave them the sign of recognition which had been previously agreed upon.

It was indeed a remarkable story, told even in bare outline and without the addition of the many minor particulars, some of them highly significant, which Mr. Moffat included in his narrative.

At the conclusion of the address several psychic photographs were shown including the Sarah Bernhardt plate and the several "normal" photographs of the actress which had been obtained for comparison. True, there was some little difference of opinion as to whether the psychic faces could be claimed as being pictures of the actress. But some who (like the present writer) had seen her in life noted something about the eyes and hair irresistibly suggestive of her unique personality, even though the faces were none too distinct and one very shadowy indeed. But it seemed clear enough that the photograph, although not sufficient in itself to give evidence of identity, was immensely fortified by the surrounding circumstances, as related by Mr. Moffat. It was amusing to learn (although not at all surprising to those who know the medium) that Hope was quite unimpressed by the photograph, and treated it as a rather negligible detail in his mediumship. That simple artisan had never heard of Sarah Bernhardt, his religious training having kept him away from all interest in theatrical matters. In this respect he is the typical medium, an instrument and not a participator in the phenomena obtained, in which he usually feels only a detached and impersonal interest.

In this connection, it may be mentioned, incidentally, that Mr. Swaffer, in some remarks at the close, referred to a visit paid to Mr. Hope by Mr. F. J. Crawley, the Chief Constable of Newcastle, who took with him a police sergeant who wished to investigate with his own camera and plates. In this instance, photographs were taken by the sergeant himself under strict test conditions. On several of the plates there appeared a picture of Mr. Crawley's deceased wife.

The address was one of unusual interest, Mr. Moffat's attractive personality making a most favourable impression. As mentioned last week, the vote of thanks was moved by the Rev. Dr. Lamond and seconded by Admiral Armstrong.

LETTERS TO THE EDITOR.

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

THE "DAILY NEWS" DISCUSSION.

Sir,—In the *Daily News* editorial remarks on the voting in this discussion it is stated that "no one will regard the figures as an absolutely fair and decisive proof of the set of public opinion, but only as showing the trend among that fraction of our readers interested in the subject".

Supposing the whole million readers had voted, of what value would the opinion of the vast majority have been who had never investigated the subject? Not only so, but their votes (which would doubtless have been mostly against) would have swamped those of the 12,000 who had investigated and really did know something.

I therefore consider the result as it stands a much truer verdict, and, in fact, the only one which could be of any real value.—Yours, etc.,

AUBREY TURLE.

Bristol.

OFFICIAL SCIENCE AND PSYCHICAL RESEARCH.

Sir,—From time to time, and at irregular intervals, there appears in the newspapers a demand for a thorough investigation of the supernormal phenomena which are the basis of the 5,000 or so volumes in the library of the S.P.R. The latest of these demands is contained in the leader "Modern Witchcraft" in *Nature* of February 9th last. It contains a lament on "the deplorable and almost pathetic attitude of prominent laymen towards the scientific method of approaching obscure problems". The writer says with reference to Telepathy, "Probably the best-known trials were those undertaken with Professor Gilbert Murray acting as percipient. One might have supposed that, with so distinguished a collaborator, experiments would have been devised which would have had at least some relation to ordinary scientific procedure. Such, however, was not the case." The writer calls for an examination by an expert with "a thorough knowledge of the art of mystification, and this implies a good acquaintance with those psychological factors underlying conscious and subconscious deception, pathological lying, false memory, number preferences and similar conditions".

All this is darkening counsel by words without knowledge. It does not seem to enter the minds of such writers that the scientific examination called for has already been made. Is it seriously intended to imply that the works of The London Dialectical Society (1870), of Sir William Crookes, F.R.S. (1874), of Dr. A. R. Wallace (1875), of Professors Zöllner and Aksakoff (1890), of Mr. F. W. H. Myers (1902), of Professor Hyslop (1905), of Professor E. Boirac (1907), of Sir Wm. Barrett, F.R.S. (1908), of Sir Oliver Lodge, F.R.S. (1909), of Dr. Geley (1919), of Dr. von Schrenck-Notzing (1920), of Professor Charles Richet (1922), of Dr. E. Osty (1923) are "unscientific"? To imagine all these men deluded is barely sane; to imagine them fraudulent is to make oneself ridiculous. The dates above-mentioned are merely to show the continuous development of the subject, most of the authors having published works both earlier and later than the dates appended to their names. Is it necessary to go to Professor Gilbert Murray's elementary experiments and to the symposia of the daily papers as if these were the only data available?

The first thing to verify is whether the phenomena are real in the ordinary scientific sense. This is fully established by the whole volume of the investigations. Professor Richet (who is not a Spiritualist) lays down in his *Treatise on Metapsychics* the three fundamental bases of the new science—the reality of Telekinesis, of Materialisation, and of supernormal Cognition, supporting this by experimental demonstration which leaves no room for any mystification or other psychological factors.

Dr. A. R. Wallace, once he had perceived the reality of the phenomena and had been "convinced by the weight of the facts", saw that they constitute a new factor in Evolution. In his *World of Life*, he drew the necessary inference—that Adaptation and Selection are the secondary factors, the primary factor being psychic—the action of the Cosmic Mind which pervades all Nature. Is this "unscientific"? Sir Oliver Lodge has declared in no uncertain words his conviction that the phenomena indicate a real mental transference of thought which can be accounted for only by the theory of survival. Is this "unscientific"? If so, why?

I have recently published in the *Felicia Scatcherd Memorial Lecture*, for 1928, a *resumé* of the scientific view of the universe from the nebula of hydrogen to these modern days, which shows a consistent view of the forces at work—forces which only differ from those of the normal sciences in that they take account of the action of Mind, which the normal sciences do not.—Yours, etc.,

STANLEY DE BRATH, M.Inst.C.E.

A SPIRIT PLAYMATE AND A STRANGE SEQUEL.

Sir,—The following experience may interest your readers:—

My wife can remember that when she was about six years of age a little girl with blue-grey eyes used to come and talk to her in the porch of the elementary school she attended. This was always when she was alone, and she quite thought the stranger was a real little girl like herself. The child taught my wife the following lines, which she never forgot:—

Little Blue Eyes had a secret to keep,
They were only flowers, you know,
And they blossomed near by the river-side
Where the reeds and lily grow.
For Jenny Wren came one early morn,
And her voice was as sweet as a bell:
"I've a nest just down in the old elm-tree,
But little Blue Eyes don't tell."
And away she flew, far away, away,
Far over the sun-lit hill,
And the Blue Eyes nodded their heads and smiled,
"We'll guard it, of course we will."

It was only during the past few days my wife learned that this little girl is her guide, Maisie Gray.—Yours, etc.,

L. W. C. MARTIN.

Esperanza, Springfield Avenue, Yeovil.

FELICIA SCATCHERD MEMORIAL FUND.

We acknowledge, with many thanks, the receipt of the following donations:—

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

A TRAVELLER IN ASTRAL REALMS.

SURVIVAL SELF-DEMONSTRATED.

For some of us the study of the soul in the flesh—"incarnate man"—is more instructive than the study of the man discarnate. For one thing we have our material near at hand, and can study it more minutely, and the facts we collect can be checked by reference to that larger field which concerns itself mainly with what is known as the "spirit hypothesis"—the idea that the soul not only survives but affords evidence of its survival. To many persons this is, of course, much more than a mere hypothesis; it is a well-proven fact. But not all of them have arrived at this conclusion by the pursuit of Spiritualism in the ordinary way. In some cases they have gathered their knowledge by experiments in the projection of the "astral body"—we adopt the phrase for convenience, and in a quite non-committal way. *Something* apparently is projected from the mortal form, travels through space, gathers information and returns to its "sleeping partner"—the physical form. It is our conviction that far more has been achieved along this line of experimentation than the world dreams of, and that only a very small proportion of the remarkable results attained have been put on public record.

In this direction, however, things are advancing rapidly, if we may judge by a remarkable book, *The Projection of the Astral Body*,* which has just made its appearance. It is a large volume, but far from being of the dry-as-dust order—speculation, theory and "word-spinning"—it is an account of practical experience and observations at first hand carried on over a period of years by a young man of twenty-five, Mr. Sylvan Muldoon, who has produced the book in collaboration with Mr. Hereward Carrington. In the Introduction Mr. Carrington relates the circumstances which brought him into touch with Mr. Muldoon, who had an astonishing story to tell of experiences in astral travelling in which he retained his consciousness to so clear a degree that he was able to verify what he saw and heard on his travels, and to carry on a series of experiments of a remarkably instructive kind. The observations and discoveries he made, he set down in a methodical fashion, handing his notes to Mr. Carrington to be edited. The result was this volume, a considerable contribution to the study of that vehicle of human consciousness which is variously known as the "subtle body", the "etheric body", the "double" or (as in this instance) the

"astral body". It is true that there is much difference of view as to what "body" it is that "travels" or even whether there is any "travelling" at all, but that question need not concern us here.

Mr. Muldoon, whose critical judgment and close observation are apparent throughout, was as a boy of twelve conscious of strange nocturnal experiences; he had the sensation of continually leaving his body and being more or less clearly conscious of the separation. He found himself the possessor of "two identical bodies". Close scrutiny and a comparison of experiences assured him that it was no question of merely dreaming, and moreover he discovered that he could project his astral body at will. It was to him an unique experience. He was at first unaware that anyone else had ever done this, and during his twelve years of experimentation he studied his experiences so closely that he claims to know "every emotion, every move, every last detail that takes place from clear consciousness in the physical, out, into the astral with that same unchanged consciousness and back into 'coincidence'" [i.e., the uniting of the two bodies in perfect adjustment].

This is a remarkable claim and one which if we are to accept Mr. Muldoon's account—and it rings true and is consistent with much we have learned—seems to be well justified.

Although Mr. Muldoon has accumulated an immense amount in the way of observations and experiences in connection with the astral body and its possibilities, he tells us the book would not hold them all. Even so, he has set down much which to many psychic students will be new and startling. He has provided the raw material for fresh discoveries and conclusions. He has, in short, made an exploration of that "astral world" which we feel to be the vestibule of the spiritual world proper. Of that more exalted region he has little to say, although he gathered many suggestive hints and gleams of it. Throughout he is detached and matter-of-fact in his attitude—the psychic scientist, rather than the seer, the mystic, or even the Spiritualist.

There is a tinge of pessimism—natural perhaps in the case of a man who, as we observed with regret, writes from a sick bed. "Surely it is not death which is the curse: it is life! . . . I regret that death does not end all."

The book closes with this impressive deliverance:

Had a book on immortality never been written,
had a lecture on "survival" never been uttered,
had I never witnessed a seance or visited a medium . . . I should still believe implicitly that I am immortal—for I have experienced the projection of the astral body.

THE WINGS OF SILENCE.

Hidden by Wings of Silence soars my Soul,
Unseen, unknown, to that celestial clime,
That bides in mystery beyond the roll
Of circling years which mark the bounds of Time.

What marvels shall reveal themselves therein,
What healing from the hurts of mortal days!
Ay, to what higher vistas I shall win,
What nobler tasks along the Heavenly ways!

I am encompassed and engirt by God!
No power on earth from Him can separate,
And so in hope and patience I can plod
Until the joyous "opening of the gate".

Meantime let wings of Silence fold me round,
Wings whereupon I may in vision soar,
Above the dusty ways, the dark profound,
Where Light and Love abide for evermore.

ELISE EMMONS.

*Rider & Co., 18s. net (with twelve illustrations).

SIDELIGHTS.

Strange disturbances in the home of a Brahman family are recorded in the Allahabad *Leader* for Jan. 26th, according to which journal mysterious fires are constantly breaking out, without apparent cause, and in circumstances that have hitherto (to quote from the report) "baffled all Pandits, astrologers, and magicians who have tried". Evil spirits are blamed for the manifestations, and an "old person who is said to command spirits, and is residing in a district of Central India" has promised to put an end to the annoyance.

* * * * *

The fires afflicting this Allahabad family only affect clothing. Clothes lying unobserved or hanging on pegs are liable to burst into flame, and scorched walls, burned carpets and seared wall pegs are in evidence, while quantities of half-burnt clothing are accumulating, in spite of the most watchful precautions. The trouble started after the lady of the house returned from Farrukhabad, where she had been ill at her parents' home, and according to the "old person" whose good offices as an exorcist have been offered, this lady is now being troubled by two vicious spirits, those of a Farrukhabad male and female respectively. The disturbances, concludes the report, are dying down, and this relief is attributed to "sacred ash" which has been placed in the house as a talisman.

* * * * *

Disturbances of a somewhat different order are reported in the house of a retired Metropolitan policeman in St. Neots, according to a *Daily Chronicle* article of February 22nd. Mr. R. McLennan, the victim, lives with his wife and their fifteen-year-old son, and the little family have had to endure the experience of witnessing objects of household furniture fly through the air and hearing mysterious hissing noises that appeared to move from place to place. Buckets of water emptied themselves by turning over of their own accord; a "domino" flew from the kitchen table, and, rising upwards, broke the gas shade; a nail bounded from a mantel-shelf and "stuck itself in the wall"; a heavy footplate from the kitchen range whirled past Mr. McLennan and crashed against the scullery door, while a piece of solid mortar in a bricked-up doorway in the basement passage broke away revealing in the crevice two old fragments of bone. Mr. McLennan at first suspected schoolboy pranks on the part of his son Ronald but is now satisfied that the lad is not to blame.

* * * * *

The March issue of *Service*, the organ of the Marylebone Spiritualist Association, contains a page devoted to "Evidence", from the pen of Mr. F. W. Hawken, the Hon. Secretary, in which are set out homely incidents of an evidential kind recorded during various demonstrations of clairvoyance by Mrs. Roberts. On one occasion four sisters were in touch with a communicator claiming to be their mother, who controlled the medium, and gave messages of a family nature. Asked what she thought of her daughters' new pets, the mother replied that she saw their dog and cat. "What of the other pet?" they asked. But the communicator knew of no other pet, and said she would ask the medium's "Guide", known as Red Cloud, to visit their home and find out. Before the seance concluded, Red Cloud controlled the medium and said: "I went to your home and found both the cat and the dog. But nowhere could I see another animal. At last as I was just giving up the quest, I saw a large shell come from under a bush. I don't know your name for it, but that is

your other pet." This was correct, as the remaining pet was a tortoise.

* * * * *

Mr. Percival Ellarby is mate of the trawler "Kumu", and lives at Warrenhurst Road, Fleetwood. While absent with his ship at the St. Kilda fishing grounds, some ninety miles north of that island, his wife became obsessed with the idea that all was not well; in her dreams she saw men being carried in ambulances, but she "heard" the voice of her husband saying: "I am safe." Surely enough, all was not well with the "Kumu" which ran ashore in North Bay of the island of St. Kilda, but happily her husband, and the rest of the crew, are safe.

* * * * *

The Abbé Bouly, curé of Harelolot, who has earned some distinction as a "diviner" of underground water and metals, can also detect the presence in the human body of disease germs. At a Paris meeting, says the *Morning Post* of Feb. 26th, the Abbé stated that microbes emit radiations which he is able to detect, and it is reported that during experiments conducted at hospitals in Liège and Lille with a view to testing his strange powers, it was found that Abbé Bouly was able to detect the presence of tuberculosis, typhoid, syphilis and cancer in certain of the patients.

* * * * *

"To-day's Ghost Story," a regular and interesting feature of the *Morning Post*, contributed by its readers, continues to be popular; in the issue for Feb. 26th, the writer of the account under this heading relates the following: "A friend and neighbour invited me and a cousin to tennis. My friend had a sister staying with her, who was engaged to a young Englishman in West Africa. While we were waiting for the other players my friend asked me to stroll through the wooded walk round the tennis lawn. About half-way she said: 'Let us see if anyone else has come yet', and pushing a shrub aside, we both saw a young-looking man in grey flannel suit and straw hat sitting *between* the two ladies we had left on the garden seat." The writer and friend then retraced their steps, to find no sign of the young man; the two ladies denied emphatically that any man had sat between them on the garden seat, and one of them suggested in alarm that it might be the "ghost" of her fiancé to whom some mischance had possibly occurred. Says the writer: "Soon after I heard that the fiancé had died in West Africa about that time."

A NOVEL DIAGRAM.

In the *British Journal of Psychological Research* (Jan.-Feb., 1929) Mr. Harry Price has found a new use for the diagram by showing in this form how some of the more prominent psychical Societies and groups are related to each other, with their attitude towards the phenomena—whether convinced, partly convinced or still undetermined. It is distinctly informative, giving at a glance the position in each case, so far as it can be estimated by one with special knowledge of the question. Still, attitudes of mind are very fluid, almost as evanescent as moods. They belong very much to the shifting and mutable things, and as Mr. Price is rather concerned with the discords between the various groups, we are glad to think that the diagram may not correctly represent the position at some time in the near future, when a greater degree of harmony may be reached. And in this respect we think that Mr. Price himself will feel no regret that his diagrams may then no longer indicate the precise state of the case. As regards the discords, it may be observed that some evils depend for their existence on being noticed and discussed. When they are ignored, they tend to disappear.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

NEWCOMERS IN SPIRIT LIFE.

BY THE REV. GEO. VALE OWEN.

During the last few years many books of messages from soldiers killed in the war have been published. Very good they are, too, and helpful also—if read with a discriminating mind. What I mean is this: take the case of Private Dowding. Having dictated a most interesting series of messages he suddenly ceased communication. These were published and had a wide circulation. A few months later this series was continued in *LIGHT* wherein he said that his absence had been due to the fact that he had been away on a course of instruction. He was sorry that he had been so hasty in giving those former messages as he now saw he was totally unqualified to do so.

Nevertheless, readers will not indorse his lament. His book throws much light on the position in which young spirits find themselves when first the entrancing environment of the spirit life breaks upon their unready vision.

One of the last such books to appear is *Listening In*, which has already been reviewed in *LIGHT*, and has received favourable comment in the general newspaper press. The authoress, Miss Olive C. B. Pixley, tells her story in a simple and unassuming way, and a most interesting story it is. Her brother Jack was killed in October 1917. Within a week he was back again talking to his sister, who is clair-audient and between whom and himself there existed an almost perfect love. He is a bright, straight young soldier and, true to type, he tells her many things about his new life with unhesitating, perhaps the least bit dominating, directness, a factor so necessary in the equipment of a young officer in charge of a company in the late war.

Jack asks for a Memorial Service, which was arranged for him. It was apparently held for him alone and afterwards he says how helpful he had found it to be. He is very decided in his views relative to reincarnation which he discussed simply and accepted without question. These and a few other details are indicative of the neophyte in Spirit life.

Then towards the end of the book comes the inevitable, and indeed vital, question. To quote the author, "I asked Jack whether he had come into direct contact with Christ and he answered 'No', as he was not ready then." And all is explained. For I find this test a fairly reliable instrument in striking a dividing line between the elementary and the more instructed communicators. The Beatific Vision is the focus point of the initial stages of progress of the newly-arrived. Much preparation and personal development is necessary before this experience can be safely permitted.

I know one spirit who has been in training for forty years. During that period he had witnessed many manifestations of the projected personality of the Christ. But only quite lately has he been allowed to ascend to that sublime Presence in person. And he found it almost beyond his strength to support the glory and intense power which flooded his soul. Some attain sooner but the average spirit has to wait, as a rule, many years.

Only after that altitude of development has been attained can we accept without qualification what they tell us. And my experience is that such bright ones are very hesitant in dogmatizing on matters of high philosophy.

But all this is not to cast any aspersion on this delightful little book. Jack is by no means a dull lad. He has, moreover, hit on several truths which it will be well for us to assimilate. He tells of the immense power in prayer; also how our most beautiful works of art are inspired from the beyond. He has discovered a colour there which we have not in our earthly spectrum. Later on he will find that there are more

than one. He does not like the word "Good-bye", and he is quite right from his point of view, for to him it savours of absence, prolonged or permanent, whereas he had found that there is no severance between those who truly love. Later he may discover that this beautiful word is simply a contraction of the benediction, "God be with thee".

He describes the sphere in which his lot is cast as being very beautiful, which indeed does not surprise us, for he is quite evidently himself a beautiful soul. "More like the Russian Ballet," he says to his sister, "more like the Arabian Nights Tales"; and, to my mind, that couplet of similes gives one a better idea of the splendour of the brighter spheres than a long discourse could possibly do. It is so indicative of the bright young healthy mind which conceived it.

But it is always well to remember that all books of this kind, valuable as they often are (as in the case of *Listening In*) must be read "with discrimination". The new-comers in spirit life may tell us of their continued existence—which is a very great message indeed. But of the laws and conditions of that life they have much to learn before they can give us information which they may not afterwards have to revise in the light of fuller knowledge.

POSTAL WORKERS AND SPIRITUALISM.

Although of recent growth, the Victoria Psychic Research Society has shown itself to possess energy and enterprise, qualities which should enable this new organisation to go far. The society, founded by the postmen and postal officials of the South-Western District Post Office in 1927, held an open meeting at Battersea Town Hall shortly after its formation, at which an address was delivered to two hundred postal employees of all grades by Mr. Stanley de Brath. The South-Western District Office, which numbers some 1,500 men of all grades, possesses an excellent reading-room, where psychic literature is available. Mr. A. E. Rogers, the Hon. Secretary of the Victoria Society, has expressed the hope that a Civil Service Psychic Research Society will arise, thus embracing every type of civil servant.

At a well-attended meeting held at Battersea Town Hall on February 10th, the Society was fortunate in obtaining the services of Sir Frank Benson, and Miss Estelle Stead as principal speakers, and Mr. R. H. Saunders as chairman. Miss Stead, who congratulated the South-Western District Office on the formation of the Victoria Psychic Research Society, said she looked forward to the formation of research societies in all the Government departments of the country. Continuing, the speaker outlined some of the main events in the history of the movement, touched on the work of various mediums, past and present, and pointed to some of the difficulties encountered by friends in the spirit world when they endeavoured to make contact with those left behind.

Mr. J. G. Coates, president of the Society, said that it was formed by one or two people convinced of the reality and importance of psychic manifestations. They were a research society, and as such did not ask anyone to accept facts until they had been proved. He invited his colleagues to come forward and test these matters for themselves.

In the course of his address, Sir Frank Benson remarked on the appropriateness of postal officials (whose daily task was to maintain communication among the people) taking up a study which had a close connection with a different form of communication. Those who opposed Spiritualism were those who had never studied it closely. Sir Frank then related some of his own experiences of psychic manifestations, and in conclusion gave his opinion that Spiritualism would prove to be the regenerating force for which the world was waiting.

THE PERSONAL SIDE.

MISS GERALDINE CUMMINS.

Miss Geraldine Cummins, whose name is so well known in connection with the famous Cleophas Scripts, is not only a novelist but a playwright. Her comedy "A House Full of Orphans" is shortly to be produced in Ireland. She is also the authoress (in collaboration with Susanne R. Day) of three plays—"Broken Faith", produced at the Abbey Theatre, Dublin, "Fox and Geese" produced both at the Abbey Theatre, Dublin and the Court Theatre, London, and "Fidelity" which was produced in Cork. She has contributed to the *Irish Statesman*, the *New Statesman*, the *National Review*, the *Pall Mall Magazine*, the *Occult Review* and other publications, and is the authoress of the Irish folk-novel *The Land They Loved*, published by Macmillan in 1919. She has won distinction as an athlete, having been one of the leading players in the Irish International Hockey team.

MRS. FAIRBAIRN.

Mrs. Fairbairn whose passing over at an advanced age has been already intimated, was connected with Spiritualism for some forty years. Her early investigations were associated with James Robertson, of Glasgow, Dr. Bowie of Edinburgh, David Duguid of Glasgow and his brother Alexander, also Mrs. Mellon (who figured conspicuously in materialisation phenomena) and with Husk and Williams in London. Coming to London she met Mrs. Treadwell and Miss McCreadie, and was by then advanced to the stage of full conviction on the all-important subject of survival. When the Edinburgh Spiritualist Society was young she worked on the Committee with Mr. Morison and throughout a long life kept in touch with many of the workers in the Scottish field, especially with Mrs. Ogilvie and with Mr. and Mrs. Morison of Edinburgh. For thirty years Mrs. Fairbairn was a constant reader of LIGHT, and won the affection and esteem of a wide circle of friends by reason of her hospitality and her championship of mediums for whom she did much good service, giving them protection and encouragement.

DOMINATING THE MEDIUM.

"I think it most unwise for a medium to allow a spirit to dominate his mind," said an inquirer to me, the other day. "If you had said 'any' spirit, I might agree with you," I replied; "but, given a properly developed medium, who has established a mutual understanding between his 'control' and himself—the two thus working as companions—I see no more unwisdom in submitting to control by a spirit than in submitting oneself to the controlling head of a business firm on this side of life."

The inquirer turned sadly away, for he was imbued with the idea that spirit control was a mysterious affair wherein "strange forces governed", as he had previously remarked. A little reflection would have shown him that most of the less obvious "forces" in life are strange when first encountered. Is there anything stranger than some of the sympathies, attractions, and repulsions to be seen in inanimate nature?

A medium's first duty is to see to it that he retains a full measure of self-control. Having thus equipped himself, he can without fear submit himself to the influence of anyone in the spiritual world whom he has proved to be a trustworthy companion, as, in this world, he would confide his interests to those whom he knew by experience to be faithful friends.

L. H.

RAYS AND REFLECTIONS.

I have more than once referred to the eminent lawyer who told me that he had been converted to Spiritualism by reading the opposition side and observing how feeble and foolish it was. Quite lately I noted the statement of a correspondent who wrote that he had been convinced of the truth of survival chiefly by reading what was written against it. The observation of such things should reconcile us to the cheap and shoddy arguments which invariably appear in all newspaper discussions of our subject.

* * * * *

Bigotry is a bad thing, especially when it takes the form of persecuting people whose opinions differ from those of the bigot. But it has its drolleries, and these come out in the most unexpected places. I still laugh when I think of a gathering of Spiritualists amongst whom was a gentleman who discovered that another gentleman present was not a Spiritualist. He was clearly annoyed and disposed to be a little "high" with the unbeliever. At another gathering—it was a concert—a Christian Science lady got quite indignant when, on talking with a man to whom she had been introduced, she discovered that he was not enamoured of her particular brand of "Science". It was not easy to soothe her ruffled feelings.

* * * * *

On another occasion—a literary gathering—a Theosophical gentleman strongly protested that he would not sit near another man, a Spiritualist, who, he was persuaded, was surrounded by "pernicious influences". The protest provoked intense amusement amongst the people who belonged to neither camp. It was regarded as a great joke, as indeed it was. The only cure for the malady of those who take themselves too seriously is to laugh at them—not too openly, of course! When bigotry becomes ridiculous it has but a short life.

* * * * *

It is said that the spiritual world and the material world are in close connection at daybreak: "the two worlds touch at dawn." If this be so it gives point to a belief held by the shepherds and country folk, that something strange passes over the sleeping world just as night begins to give way to the coming of dawn. R. L. Stevenson in his *Travels in the Cevennes* refers to the subject in a beautiful passage, for he had himself observed the phenomenon when sleeping in the open air, and he asks, "Do the stars then rain down an influence, or do we share some thrill of Mother Earth below our resting bodies?" The animals feel the impulse and awaken and so do men who sleep afieid in touch with the mysterious forces of Nature.

* * * * *

Some of the Press comments on the great majority for Spiritualism in the voting on the subject by readers of the *Daily News* have afforded me an impish amusement. There was the sour comment by a journal at feud with the matter, and other comments in which a feeble attempt was made to explain away the significance of the result. But I got most satisfaction from an article in a London journal which has hitherto always been very bitter and derisive, but now held forth in a solemn fashion against the evil of dogmatic and ill-founded *disbelief*. And so we move on. One day aviation (for example) is an absurd and impossible idea to be treated with jibes and lampoons. The next day it becomes a possibility to be taken into serious account. Later it is an accomplished fact to be treated with respect. It was ever thus; and Spiritualism is going through the same programme.

D.G.

DREAMS AND DREAMERS.

AN ATTEMPT AT ANALYSIS.

MR. P. REGINALD PALETHORPE (St. Augustine, Florida) writes:—

Endeavouring to obtain information regarding the "conscious" and the "unconscious" a little more solid than personal opinion and speculation, and confining myself to the dream as being a more natural form of dissociation than hypnosis, I resorted to observation. Enquiries were not restricted to close friends, but included comparative strangers.

Considerably over one hundred cases were personally canvassed, and I have received more or less definite replies in seventy-two cases. Nearly as many could not explicitly answer, because recollection of their dreams almost immediately faded out.

To the question (1) "While you dream, are you ever conscious that you *are* dreaming?" all replied "Yes, at one time or another." One man said it seemed at times as if his "waking" mind were watching the dreaming of his "sleeping" mind, pretty much as a spectator watches a play. A lady said, "I have awfully scary dreams sometimes, but I comfort myself by thinking 'Oh, it's only a dream—it doesn't matter,' and I go on dreaming." Another said, "I often have beautiful dreams, and I think 'Oh, if this were only true!'" Still another lady said, "I nearly always feel as if I were standing off, watching my dream unfold." Nearly all expressed themselves in somewhat similar terms.

To the question (2) "When you first know or realize you are dreaming, have you any knowledge of what went before?" the answer was always "Yes."

To the question (3) "Have your dreams a beginning such as they would have if they were happening in the waking state?" the answer was almost invariably "No." One man said his dreams jumped about like a jack-in-the-box.

To the question (4) "If you dream a good deal at one time, is the dream connected, that is, does it run from one thing to another, from one event to another in a reasonable way? Are its parts in correlated sequence?" the answers were in several cases, "The dream is logical in parts, but many parts have no logical connection." A lady said "Often the pieces of the dream are all right, or would be separately, but fitted together as they actually are, they make absolute nonsense." A man said, "The difference between imagining things when you are awake, and a dream, is, the dream is unreal." No one remembered having had a long dream with *all* its parts in logical sequence. Perhaps connected dreams are controlled continuously by some other intelligence than that of the dreamer? [This question (4) was put to only thirty-eight persons, as I did not think of it in this form until after the reply of the man with his "jack-in-the-box" dreams.]

To the question (5) "Do you sometimes dream without being conscious of it? If so, how do you know?" only thirty-nine persons answered they were *sure* they did, having been awakened at various times because they had been talking, or "hollering", or crying, or groaning, or exclaiming, or even walking in their sleep, with no recollection whatever of what they had been dreaming, when awakened. Some of them said *at times* they had a misty consciousness of having been dreaming when so awakened, but it soon faded out.

It would seem from all this that the "conscious" *does* act as an entity; that it does leave the body, sometimes not going very far, apparently, being close enough, or coming back so as to be close enough to

act as "spectator" on occasion, probably outside the body looking on, at any rate, not controlling the unconscious as it does in the waking state; while at other times it appears to have left completely. I don't think it would be stretching the imagination too far, to think that in death it left and never came back; that we might fall asleep hearing "Good Night!" and awaken in another sphere hearing a cheery "Good Morning!"

It would also seem as though the "unconscious" is capable of carrying on, and does carry on, when the conscious is absent, though probably not in the regular "controlled" way.

I have been told hundreds of dreams, and have come to this conclusion. However if this matter is interesting enough to publish, we might get some fresh facts really worth while.

We are certain of two things at least, "consciousness" and "unconsciousness"—the "conscious" and the "unconscious" for short—the latter probably divisible into "subconscious" and "supraconscious" with their various phases, and shadings.

As to the "sub-" and "supraconsciousness" may they not be just one thing, the "unconscious"—a thought mechanism, capable of registering and recording the thoughts—now "good" now "bad"—of other entities (spirits, incarnate or discarnate) when not excluded by the resident conscious, and also the thoughts of the "I" itself; capable too of reasoning about the thoughts so supplied?

Before we know it, we are in the realm of Spiritualism. Well, what of it? Why not? Are there any facts that can be adduced that would disprove such conclusions? Not theories, nor opinions, but *facts*?

NOTES ON NEW BOOKS.

"The Crystal Rabbit." By Margaret Legge. (Melrose. 7s. 6d. net.)

A novel by the author of *The Spell of Atlantis* (which met with some well-deserved success at the time of its publication), the story centres round the friendship between a boy and girl, whose adventures, and character-development, are followed with skill and sympathy. A crystal charm exercises an elusive occult influence in the story, which contains atmosphere and sane vivid phrasing.

O. G.

"The Nobler Love." A New Study of Modern Life, by Briggs Davenport. (E. S. Prather, Brussels. Price 8s. net.)

"The Publisher of Worthwhile Books" appears to be reckless of the reviewing risks he runs in issuing uncut a volume of nearly four hundred pages. All the pages of the copy sent to *LIGHT* are now cut, however, although this romance is not of the "psychic" variety. It is told in the pleasant leisurely way of "the good old times", to which, as regards fiction-writing, the author and publisher hope we are returning. They ask: "Would you prefer a selfish divorce to . . . the Nobler Love?" And on the same synoptical page promise the reader pictures of "Adventure, Psychic Evolution, Subjective Insight, Character Analysis, Womanly Womanhood, Manly Error", and more.

B. P.

"Lights and Shadows." Tales of Karma and Reincarnation, by Aimée Blech. Authorised Translation by Fred Rothwell. (The Theosophical Publishing House. Price 4s. 6d.)

The score of short stories that make up this book are offered as a sort of introduction to the main principles of the sacred literature of the East, although many of them have settings in the West. The transition from the thought and phraseology of the East to situations and the language of the West cannot be said to sustain the oriental literary effects; but the author's dominant intention is to show that the teachings of Karma and reincarnation "afford a key which satisfies man on every plane: physical and emotional, mental and spiritual".

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