

JUNE 15 1929

"LIGHT," JUNE 1, 1929

THE MAY MEETINGS (Page 254)

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2525. Vol. XLIX. (Registered as Saturday, June 1, 1929. a Newspaper, Price FOURPENCE
Entered as Second Class Matter, March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

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RECEPTION TO SIR ARTHUR AND LADY CONAN DOYLE.

THE TESTIMONY OF SHAW DESMOND.

SIR OLIVER LODGE'S INTRODUCTION TO THE GREEK EDITION OF "SPIRIT TEACHINGS."

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PRICE FOURPENCE

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abroad to-day, as a recent writer has remarked, a "cult of disillusion", the followers of which parade a "hard-boiled manner, a tough language, and a sour mind". It is a sorry spectacle, but it is all transitional. It means that life is passing through new developments. Spiritual forces are entering into it, and their effect upon those who obstinately refuse to accept them is naturally painful. Obviously, if we discard the old ideas, but close our minds against the newer ones, there is a sense of emptiness and defeat, of bitterness and frustration. It is the fashion to scoff at soft hearts and gentle natures, but while life may painfully mould and shape these, it pulverises the hard things—the hearts and minds which oppose its course. We are passing through a troublous time, but it is really a time of spiritual renewal, to be met by surrender rather than by a stubborn and futile resistance.

NOTES BY THE WAY.

MAGICAL WORDS AND PHRASES.

It is said of some words that they have a hypnotising power. There is the classic instance of the word "Mesopotamia", which had such an entrancing effect on the mind of the old lady who sat under George Whitefield's ministry. We are not thinking now of those words which in Magic and Occultism are supposed to possess mysterious powers—"words charged with power"—but rather of the words in common speech which affect sensitive minds pleasantly especially in the region of poetry. It may be by reason of their musical sounds, or the beauty of the picture called up. It is a subject that would fill a small book, so many are the instances of verbal felicity. For the moment we may think of Keats's "magic casements opening on the foam of perilous seas in fairy lands forlorn", or Henley's "shining, sensitive silver of the sea", or Wordsworth's "sleep that is among the lonely hills". Lately we were reading some messages purporting to come from Keats in the course of which he spoke of a magical line in the work of another poet, Norwood, in whose *Witch of Endor* the line was found, as quoted:

"The glimmer of the moonlight on the grapes."

To us these felicitous words and phrases are psychic in the highest sense—they touch the spirit, and have none of the terrifying associations that belong to the Occultism which deals in "magic and spells".

A TRANSITION STATE.

It seems clear enough that much of the prevailing cynicism, especially amongst the new generation, is a sign not of decadence, but of transition. The old sources of happiness were founded on false ideals. Their futility has been discovered, but, so far, the modern generation has found nothing to take their place, and so assumes a pose of hardness and contempt, together with a rebellious attitude towards life. Of course, if the Universe is really, as the cynics believe, soulless and indifferent to human existence, there seems to be little sense in defying it, and no sense at all in being boorish to one's fellow-creatures, since we are all companions in misfortune. There is

"PRETTY FANNY'S WAY."

If we have any partisanship it is confined to the central proposition that we live as spirits in a spiritual Universe—in short—we stand for Spiritualism, in the larger sense and the smaller. Recognising this, it is for the individual to follow his own preferences in the matter of creed or philosophy, leader or teacher, and be as partisan as he pleases. It seems to be a source of strength and comfort to some people, whether in the field of Religion or of Politics, to regard the man who supports their side (whatever it may be) as a man of vision and intelligence and the man who is against them as a monster of depravity. It pleases them, and, as a rule, it does not matter very much, for things are continually changing. The revolutionary of one era becomes the enlightened patriot of the next—the Chartist of a century ago would to-day be regarded as a rather tame kind of Liberal. Joan of Arc, that heretical woman who practised witchcraft, having previously sold herself to the Devil, was quite lately canonised as a saint. In no very long while we shall find Spiritualism received as something that no one ever doubted. The historian will then consult the records of the last seventy years and find that this was not exactly the case! But if he is a philosopher he will conclude that it does not very much matter. The popular mind is a kind of Pretty Fanny, whimsical and capricious, and this was always "Pretty Fanny's way"!

SIR ARTHUR CONAN DOYLE AND PSYCHIC FREEDOM.

Sir Arthur writes:

It is easy to be patient and philosophic over other people's troubles. Some of your correspondents would not be so non-resistant if they lived, themselves, under the shadow of infamous laws. If we do not strain every nerve to protect our mediums we do not deserve to have mediums. There is no weapon by which we can protect them save the political one.

THE MAY MEETINGS

GREAT RALLY AT THE MEMORIAL HALL

The twenty-eighth Annual Convention of the London District Council of the Spiritualists' National Union was held on Thursday, May 16th, at the Memorial Hall, Farringdon Street, E.C., and the occasion drew together a great concourse of Spiritualists, in circumstances that well reflected the increasing popular interest in the subject and the great advance which has been made of late years.

THE MORNING MEETING.

MR. MAURICE BARBANELL, who presided, having offered an invocation, Mr. Hannen Swaffer read a Paper, taking for his theme the nature of Inspiration. As the Paper is to be published in a magazine, it was not considered desirable that any account of it should be given in the meanwhile. It is only necessary, therefore, to mention that Mr. Swaffer dealt with the question of Inspiration both in the past and to-day, and cited a considerable number of modern instances, especially in connection with famous authors, poets, and playwrights, in illustration of his argument that their ideas frequently come to them as from some source outside of themselves. Indeed he had collected extremely interesting statements on the subject from well-known writers confirmatory of Sir Thomas Browne's belief (as expressed in *Religio Medici*) that "many mysteries ascribed to our own invention have been the courteous revelations of spirits". It was certainly clear enough that the general conception of the nature of inspiration did not differ in any marked degree from the ideas of Spiritualists on the point. One eminent writer, it is true, while admitting in his own case something that looked like inspiration from the Unseen, suggested that something might be due to the operation of the subconscious mind. But as it is through its subconscious part that the mind receives messages and revelations from the world beyond, this does not quite settle the question.

At the termination of his paper, which was heartily applauded, Mr. Swaffer dealt in a frank manner with some of the present needs of the Spiritualist movement in the direction of purging out some of its undesirable elements. He deplored the amount of bunkum which appeared in some of its literature. He pointed to the evils of commercialism, of irresponsible activities on the part of people who brought discredit on the subject. He pleaded for more reverence, more of the spirit of service in the presentation of Spiritualism. We did not need endowments, and temples and institutions maintained by continual appeals for money to support them. The chief need of the movement, as he saw it, was more mediums.

Even those who might conceivably disagree with some of his strictures in the latter part of his address, relished the vigorous plain-speaking, and Mr. Swaffer sat down amid loud applause, having spoken for nearly an hour and a half.

THE AFTERNOON MEETING.

The afternoon meeting was devoted to clairvoyance by Mrs. Estelle Roberts, who gave some remarkable delineations which fully upheld her reputation as a clairvoyant of exceptional gifts.

THE EVENING MEETING.

MR. WHITMARSH opened the proceedings with a reverent and inspiring invocation, after which Miss Margaret Ella, an attractive and talented youngster, gave Hamlet's soliloquy with commendable distinctness of diction, her performance drawing a word of praise from Mr. Hannen Swaffer, who followed.

MR. SWAFFER remarked on the appropriateness of the passage chosen by the young reciter; in those lines Shakespeare had put into the mouth of one of his characters the great question which has always been most vital in the minds of men. Timid folk and quibblers had feared to answer it. "We Spiritualists claim that the problem has been solved to the satisfaction of every reasonable man and woman. It is one of my jobs in life to help you put over this great lesson." The Christian Church was discovering that in order to get proofs of what it had been preaching, it had to go to the Spiritualists for the proofs that they obtained from their mediums.

He recalled a visit he had received from an elderly Anglican clergyman (whose name could not be divulged) who had been reading the *Scripts of Cleophas* and had also been present when part of these writings were being received. This cleric urged Mr. Swaffer to give this book the widest possible publicity in the newspaper columns, saying that "the hungry world was waiting for a revelation". "I said, 'I am a journalist, not a preacher. It is your job to preach this knowledge in your own church,'" added Mr. Swaffer.

Turning now to the alleged triviality of spirit messages (a favourite jibe of the uninformed critic) the speaker said he was sick of this ridiculous taunt. A message might sound trivial to an outsider while having profoundest significance for the recipients. He had been struck by the remarkable messages conveyed from that very platform by Mrs. Estelle Roberts at the afternoon session; one of them was: "Your troubles are not yet over, but they soon will be."

"How trivial!—unless it means *your* troubles!" he added. Yet these "silly messages" were transforming the lives of hundreds of thousands, all over the world. Any kind of message from one who wished to prove his continued existence would probably sound trivial. Suppose, for instance, a man went down in a shipwreck and that his friends, hearing no news from him, assumed he was dead; suppose, however, the man had escaped in an open boat and, after many days of danger and privation, reached civilisation. Now what sort of telegram would that man send to his loved ones to let them know of his safety? Possibly: "Best love. Am safe"—some trifle like that!

Mr. Swaffer next touched on the efforts being made by Spiritualists to remove unjust restrictions upon mediumship by political pressure. He was not enthusiastic about the idea, and assured his hearers there was no chance of redress at the hands of the next Parliament. Instead of engaging in political activity, Spiritualists would be better advised to "clean up" mediumship, and protect their mediums. "Join your religion with your mediumship, then you will get something done," he said. There was a great tradition of religious freedom in this country, and no genuine cry of "Religious persecution!" had ever been raised in vain.

MR. HORACE LEAF spoke of the gradual permeation of Spiritualistic ideas into religious thought. Large numbers of people accepted the teaching, but refused the label. A well-known bishop, in the course of a

newspaper article, had set forth his own views on survival, which, broadly speaking, were identical with Spiritualist teachings; at the conclusion of the article His Lordship had been at pains to explain that he was "not a Spiritualist". Then there was a Presbyterian parson whose sermon in a Calgary church Mr. Leaf had listened to with great interest; this clergyman told a crowded congregation the truths which Spiritualists had been urging on the world for the last eighty years.

Mr. Leaf urged all beginners in the study of psychic matters to adopt the right mental attitude on entering the seance room. "Don't go into the seance room subconsciously giving names to the invisible people who may be present, or you will be attaching tags to them. . . . Let the phenomena speak for themselves; observe attentively, sympathetically, and draw logical conclusions."

MRS. BARBARA MCKENZIE spoke of the need for self-control and self-development. She had come in contact with large numbers of inquirers, and had observed their varying reactions on obtaining proof of psychic realities. To many it gave illumination, self-realization, but with a few the results were not so satisfactory; people of shallow or unbalanced character sometimes showed a tendency to become unstable or even vain when brought into touch with the psychic side of life. Our movement needed to beware of these pitfalls.

There was need also to maintain an attitude of sympathetic curiosity towards all new truths. She had once seen the particulars of sale of a property belonging to a Church organisation; it contained a proviso that the property must not be conveyed to anyone who would use the premises for the sale of intoxicating liquor, or for socialist or Spiritualist schools! That indicated a spirit of narrow intolerance, and it was a pitfall into which Spiritualists might stumble. "We, too, might fall into the same error of hugging our own truths too tightly, and trying to fight those who came along with a little more truth. Let us be patient with all new-comers. They must prove their truth by experience, as we have done."

Mrs. McKenzie touched upon some of the activities of the British College of Psychic Science; she and her fellow-workers had been called in to deal with disturbances and evil influences in an old house; they had been successful, but there was much work yet to be done in dispelling these "layers of influence" and "clearing out foul spots".

During the evening a song, "Beyond the Dawn", was finely rendered by an accomplished vocalist, Miss Tiffin, who received an ovation. Mr. Whitmarsh conveyed the right note of quiet authority as chairman. All three meetings were fully attended, and Mr. Barbanell and his co-operators may be justly congratulated upon the result.

LORD BORTHWICK'S DREAM WARNING.

Lord Borthwick dreamed that he was lunching at his office in the city. On the table was an ordinary jam-tart. His sister, Miss Gabrielle Borthwick, stood by his side and said, emphatically, "Be careful. Don't eat that tart. Danger in it." This dream was regarded as a good joke, a "dream", in fact, and freely discussed in the family. A little later, when lunching at his office one day, Lord Borthwick was reminded of the dream by the actual appearance of an identical jam-tart. His sister's words came into his mind, "Don't eat that tart. Danger in it." Curious now to see if there was anything in the dream, he cut open the pastry and carefully examined the contents, and he found, concealed in the jam, a dangerously jagged piece of glass, small enough to have been swallowed unwittingly, and dangerous enough to have had a disastrous effect.

—From *A Book of True Dreams* by Mary E. Monteith.

CURLING AND CLAIRVOYANCE.

BY LADY MOONEY.

A few years ago I was staying at Grindelwald for the winter sports. All of us in the hotel were keenly interested in the forthcoming Jackson Cup event. This is, of course, one of the most important sporting events in the Alpine district, and is looked forward to with almost as much enthusiasm as—let us say—the Derby or the Grand National. All the principal Alpine towns send curling teams to compete for the Jackson Cup, which is retained by the winners for one year and played off at the town of the holders.

Well, the Jackson Cup was "very much in the air", and we were all agog with excitement over the match. One night I retired to bed in my hotel and while lying in a half-waking state I had one of my clairvoyant moments. Right in front of me an unseen hand seemed to scribble the words "St. Moritz" in gigantic letters.

Next day, while I was in the lounge, Mr. MacMillan, "skip" of the St. Moritz Curling Team, a tall, clean-shaven, handsome Scot, passed through. I hailed him. "Mac!" I called. "Your team is going to win the Jackson."

"How do you know?" he said.

"Saw it in one of my visions last night!" I replied.

He laughed incredulously, but I knew I was right, because a short time previously the winning team in the Newsum and Polhill event had been correctly revealed to me in the same manner. I must tell you about that.

The Newsum and Polhill Cup—colloquially known as the "Polly and Newsum"—is another popular event in Alpine circles, but ranking far less in importance than the Jackson. I was a member of one of the competing teams, "skipped" by Hargreaves, who was considered at that time quite the best player in Grindelwald. The other two players were a man, whose name I have forgotten—practically a novice—and a lady who, like myself, was just an average player: Our form was not good and our chance of winning the Cup considered almost negligible. Our "skip", Hargreaves, thought we had not the faintest chance. However, the night before the event was played off I saw the word *Hargreaves* "written" across my bedroom wall. So next morning I was able to predict with every confidence that Hargreaves's team would win. Much polite incredulity on the part of everybody! However, my clairvoyant "tip" was correct—our team won four heats and the final, to the astonishment of everybody.

To get back to the Jackson Cup, when I told "Mac" that St. Moritz would carry off the Cup he laughed incredulously, and there was a general feeling everywhere that I had made a "bloomer". Then people began to remember my successful prediction about the "Polly and Newsum", and one or two of my friends admitted that "there might be something in it"; in fact a number of bets were made on my Jackson Cup forecast.

My vision was right, again, for the St. Moritz team won.

MR. AARON WILKINSON.

At a meeting of members of the British College of Psychic Science on May 15th, Mr. Aaron Wilkinson, the Yorkshire medium, recounted some of his unusual psychical experiences—clairvoyant, clairaudient, trance-control, and direct-voice. Another phase is physical mediumship with occasional apports, and instances of these were given. The lecture was followed by delineations and messages, all of which were clearly recognised. Mrs. Hewat McKenzie presided, and in conclusion thanked the lecturer and extended to him a hearty invitation to visit the College on some future occasion.

THE RETURN OF THE PILGRIMS.

MEETING OF WELCOME TO SIR ARTHUR AND LADY CONAN DOYLE.

A reception to Sir Arthur and Lady Conan Doyle on their return from South Africa was given at Queen's Gate Hall, South Kensington, on Thursday, the 23rd ult., under the auspices of the London Spiritualist Alliance and with the participation of the British College of Psychic Science, the Marylebone Spiritualist Association, the London District Council of the S.N.U., the Spiritualist Community Services and the W. T. Stead Bureau. Notwithstanding the intense heat, the occasion drew together a very large concourse, including many people prominent in the Spiritualist movement, and was marked by great enthusiasm. Sir Arthur and Lady Conan Doyle were accompanied by their family, including Miss Doyle, Denis and Malcolm Doyle and Miss Jean Doyle. During the evening songs were rendered by Miss Joan Twitchen, the pianist being Miss Carson.

The REV. DR. LAMOND presided, and in the course of his opening address of welcome he said that the history of Spiritualism was the history of the supernatural. He illustrated this point by reference to recent remarkable developments in connection with Spiritualistic societies. But he thought the most extraordinary instance in the history of the subject was the advent of Sir Arthur Conan Doyle as a protagonist of Spiritualism. He well remembered the strong impression on the popular mind it had made in Edinburgh. That the creator of Sherlock Holmes should come out as a champion of Spiritualism induced the man-in-the-street to think that there must be something in it. Sir Arthur had carried the message through the length and breadth of England and Scotland, but he had done far more than that—in itself a gigantic task—he had visited Australia, New Zealand, the Eastern and Western States of America, and he had just returned from a pilgrimage to South Africa. They were there that evening to thank him for the great work which he had been able to accomplish. Sir Arthur had fought many battles, but he had also gained many blessings. It was only the brave fighter who could appreciate the blessings of life. One of the many blessings of life that had been granted to him had been the companionship of Lady Conan Doyle, and they welcomed her and the family with gratitude and affection.

SIR ARTHUR CONAN DOYLE then addressed the audience. He said he found it difficult to express the indebtedness he felt to all the friends assembled for their great welcome. He had looked forward to doing work in South Africa, and his highest hopes had been exceeded. He did not think he could imagine anything more successful. He had found fruitful soil in that country, for the minds of the people had been prepared by what they had heard of the activities in England. Wherever he and his family went they found interest flame up.

He desired to express deep gratitude to Mr. and Mrs. Ashton Jonson, whose services had been invaluable. On a tour of this kind the actual public speaking was only part of the matter. In addition to the public addresses it was necessary to handle the gigantic correspondence and to give personal interviews to numerous inquirers. In this direction Mr. and Mrs. Ashton Jonson had taken a great part of the burden from his shoulders.

He proposed to tell the whole story in a new volume, *Our African Winter*, which would shortly be published. Every town of consequence between Cape Town and Nairobi had been visited. Although the tour was an unqualified success, Sir Arthur disclaimed any personal merit. He himself had played only a humble part as the mouthpiece of that great knowledge which Spiritualists possessed.

"And now," said Sir Arthur, "I want to turn to something else. When you see in the newspapers that I am in the wrong just wait until I am able to

tell you the real facts." A good deal of publicity had been given to a trifling incident that occurred in Nairobi where he had given his usual lantern lecture. Among the slides was a plate showing a ghost in a manor house. This had been given to Sir Arthur by Mr. Melton, who said it was a photo taken in a haunted house in the year 1906. In showing this to his audience, Sir Arthur had briefly mentioned these circumstances, making it clear that he did not vouch for the genuineness of the photo but merely showed it as a matter of interest. At that point an individual in the audience, whom he now suspected to be a crazy person, got up and said: "I am that ghost." This person was invited to come on the platform to justify his statement which, in effect, was that in 1909 he had rigged up this ghost himself. "When he left the platform, I said: 'Did you see the ghost that night?' He replied that he had seen the ghost and that 'it terrified me so much that I could not take any more photos.'

"Considering that I was dealing with ghosts, it seems to me by his own statement he had supported my position," said Sir Arthur, who added that he had again communicated with Mr. Melton who had confirmed his statement as to how the photo was taken, and reiterated that the plate he had handed to Sir Arthur was a photograph taken in 1906, not 1909.

Sir Arthur reflected on the newspapers which took no notice of the great meetings he was holding in South Africa but only reported this episode which was regarded as indicating his want of care in preparing his evidences. He wished to make it clear, however, that from the outset of his work for Spiritualism he had always exercised the most punctilious care, and no one had been able to bring home to him a single instance of inaccuracy in the particulars he had given of various cases dealt with in his books, articles, and addresses.

Turning now to the political situation, Sir Arthur said he had received letters from the Prime Minister, Mr. Winston Churchill, and a number of other leading men of the various parties. The Prime Minister's reply, in effect, was that if the Spiritualists prepared a Bill to go through Parliament this would be received with sympathetic consideration by the Government. Mr. Ramsay MacDonald had also replied sympathetically, saying: "I think mediumship should be protected when used for religious purposes," and had expressed the opinion that the matter could be quickly settled without the delay entailed in an inquiry.

The most favourable replies came from the Liberal party. Mr. Lloyd George in his letter said: "If the Liberals are returned to power they would be prepared to take prompt steps to investigate the present conditions in regard to any injustice and unnecessary hardships which the existing law may be found to have imposed on bona fide Spiritualists and psychic investigators." Another reply was from Sir Herbert Samuel, who wrote: "You ask that there shall be a special inquiry by an authoritative and impartial body as to the constitution of which you would be consulted in the ordinary course. I feel no doubt that the Liberal party would support such an investigation, and if the case is established would favour any amending legislation that might be necessary."

"The Liberal party," said Sir Arthur, "is our best friend." He personally inclined strongly towards Conservatism and had twice contested Unionist constituencies. But in view of the vital principle involved he had no hesitation in pointing out that the Liberals were entitled to the support of all who valued religious freedom. This was his own personal view; he had no desire to put pressure on others who thought differently, but to those voters who were not committed to one party and whose political views were fluid and elastic he desired to point out these facts.

After some more remarks by the chairman expressive of feelings of happiness and satisfaction, the gathering resolved itself into a general *Conversazione*, refreshments being served.

The proceedings, which were throughout animated and harmonious, then came to a gradual and reluctant finish.

LETTERS TO THE EDITOR.

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

THE INVESTIGATION OF MEDIUMSHIP.

Sir,—In your issue of April 20th, I note that the Rev. C. Drayton Thomas takes exception to the statement in my article in *Psychic Research* (Feb., p. 68), regarding the number of seances per day given by Mrs. Leonard. My authority for the maximum number of seances in one day (not average) was taken in part from *Raymond* (p. 128), where Sir Oliver writes as follows: "I also spoke to her [Mrs. Leonard] about not having too many sittings and straining her power. She said she 'preferred not to have more than two or three a day, though sometimes she could not avoid it, and some days she had to take a complete rest'. But she admitted that she was going to have another one that day at two o'clock. I told her that three a day was rather much."

The specific question under consideration is not the number of sittings per day or week, but whether the maximum number of seances results in an increased subliminal content and if the output is more characteristic of non-mediumistic clairvoyance than is the case when the number is reduced to a minimum. If the results under both schedules could be carefully checked, preferably through other mediums of the non-telepathic type, we might find an explanation of the marked variation in the evidential content of the messages received by different sitters.

There was no implied criticism of the number of sittings (a personal matter), but merely a desire to arouse interest in investigating the effect of frequent seances and long-continued trance on the energetic and evidential content of subjective mediumship.—Yours, etc.,

E. E. DUDLEY.

34, Worcester Square,
Boston, Mass.
May 8th, 1929.

"TERAR DUM PROSIM."

Sir,—In my recently-published book, *Psychical Science and Religious Belief*, I described a sitting at which a man named Thomas was said to be present, wearing a college cap and holding a lighted candle in his hand. Connected with him were the words "Terar dum prosim", which the medium—my friend Mr. Aaron Wilkinson—got by automatic writing. This was pretty clearly my old schoolmaster, who has appeared before, with full name given. On a former occasion I had asked him to get some Latin or Greek through, in order to prove beyond question that the medium's mind could not be furnishing the matter given, and I took this "Terar dum prosim" to be a response to that request. The meaning seemed to be "May I be wasted so that I be of service". But the candle was unexplained. There was also a sentence "The name is a clue to the motto", but this was later on, after a reference to Mazzini, which sent me off on a wrong track. Mazzini's motto was "For God and the People". I asked several scholarly friends if "Terar dum prosim" was known to them, and all answered in the negative; apparently it was not a classical tag. And there the matter remained for three years.

But in a review of my book in the *Times Literary Supplement* the bit of Latin happened to be mentioned,

and in the next issue were two letters from readers, one of them saying that the motto was used long ago by an Amsterdam firm of publishers, with the device of a whetstone, their name being Wettstein or something like that, and the other letter saying that Thomas Carlyle used a seal made from a drawing of his own representing a lighted candle, with the motto "Terar dum prosim". I inquired about the source, and have now obtained the book *The Carlyles' Chelsea Home*, in which I duly find a representation of the seal. So the name that was a clue to the motto was the "Thomas", which applies both to Carlyle and to the schoolmaster. Apparently the latter thought he would give me a bit of Latin which would have special interest, for I was—and more or less am—an enthusiastic disciple of the Chelsea sage. But I do not remember that this motto was ever known to me. I am now wondering what the original source of the motto is; probably it is from some ancient author. With the idea that some reader of LIGHT may know, and that anyhow the foregoing facts may be interesting to readers, I write the above.—Yours, etc.,

J. ARTHUR HILL.

Bradford.

THE TESTIMONY OF SHAW DESMOND.

MR. SHAW DESMOND, the widely-known writer and publicist, has an arresting article in the June number of the *London Magazine*, under the provocative title, "No Human Being Has Ever 'Died'." This forthright statement, he remarks, can now be made "without any fear of effective contradiction".

It can be made (he asserts) because it is only within the last few years that the proof of life after "death" has been reduced to a science. Before that time, men and women "hoped" that they survived or "had faith" that they survived. Now they *know* they survive.

With this vigorous opening Mr. Desmond goes on to describe several psychic experiments, in some of which he took a personal part. He relates experiences told him by friends and acquaintances, all bearing out the truth for which LIGHT has steadily fought for nearly fifty years: that man survives death; that the "dead" can communicate with those still in the flesh. Many of the cases cited are already sufficiently well known to psychic students, though they will be new to many readers of the *London Magazine*.

Here is a little incident told by Mr. Shaw Desmond that is worth repeating. "After a recent lecture in a Northern city upon a subject quite other than Spiritualism, a lady who turned out to be the wife of the leading doctor of the city, came up to me. She said, quietly, as though she was stating an ordinary fact: 'My husband and I have always been sceptics about survival. Our two boys were killed at Mons. From that day until the present, the spirits of these boys spend at least an hour or two each week with us. It is as though they had never left us. They speak of the things familiar to us. *They are living and waiting for us to come to them.*'"

The article is illustrated with reproductions from photographs, some of them showing seance-room experiments at the British College of Psychic Science, and in a brief introductory note the Editor of the *London Magazine*, referring to an experiment in which he himself took part (it was his first experience) remarks: "I left the Psychic College with curiously mixed feelings. To say that I was 'converted' is perhaps going rather far, but I was certainly amazed. There are now in this country roughly a million supporters of Spiritualism, and their numbers are growing daily."

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

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FROM THE OTHER SIDE.

It was said of a supposed spirit-communication by one who desired to show its importance, "This comes from the Other Side". Doubtless some such remark has often been made regarding psychic messages. But putting aside the consideration that some of these things bear no particular trace of a supernormal origin, it is as well to remember that everything we see or know in this world also comes into it from the "Other Side", that is to say, the Unseen. Nothing whatever finds its point of origin in the earth, which simply receives, reflects, transforms, and develops the energies which play upon it from elsewhere. We term that "elsewhere" the Spiritual World, but as the scientific thinker, or intellectual logician, regards this as a kind of unwarranted assumption we can leave that point—without surrendering it—and simply say the Other Side. He could hardly dispute that unless he disputes the proposition that everything must have two sides to it—which would indeed be a "one-sided" argument.

It would seem, then, that as everything of which we have knowledge comes, like the baby in George Macdonald's poem, from "out of the Everywhere into Here", it is not easy to draw a hard-and-fast line in the matter of psychical manifestations, and say that these come from the Other Side—the Unseen World—as distinguished from other things which do not.

Taking this larger view of things, we find, if we look clearly and closely into the matter, that some of our difficulties disappear. Those difficulties arise largely from the bad habit of drawing artificial lines of separation, divisions which do not exist in reality; and the fact that something comes from the "Other Side"—whether in a natural or psychical way—is in itself no guarantee of its value or excellence. Gold and diamonds come to us from the Unseen—so do quartz and pebbles. They existed somewhere in some form before they became visible to our senses. The inspired lines of Wordsworth came out of the Unseen equally with his doggerel.

In our explorations into that world which lies beyond the confines of Matter we are supposed to be dealing with an Unknown World. So we are, but only in a relative sense, because we can see no sharp division between the Unknown World and the world we are supposed to know. It seems clear enough that even as regards this world the wisest of us know very little as to its true nature, and yet we take it as a kind of test and touchstone of the reality of worlds unknown or unseen.

We read of materialisations, levitations, apports, and luminosities of the seance room as *phenomena*. But the materialisations which are involved in the coming of children into this world, the "levitations" in the way of flying aeroplanes, the "apports" as, for instance, a ball thrown from one garden into another, and the luminosities of glow-worms, and fen-fires, and fireflies—these also are *phenomena*. They are all natural. There is no real difference between the one class and the other; it is simply that one set of phenomena are rather rarer than the other; and they all come from an Unseen World. If they were both equally common there would be no scepticism. They would all be taken for granted.

If there were any line of division that might safely be drawn at all, we should draw it between the people who know and the people who don't know. But, it might be argued, some people may be deceived. They are, indeed, but the deception exists both as regards the known world and the world unknown. People are being deceived every day in every department of life. They are deceived by spurious gold and by bogus diamonds; but the expert is not. They are deceived over psychic phenomena, taking the false for the true; but the expert—the man who knows—is not. There is nothing in that argument. It is just another example of the fallacy that life can be separated into two regions, one to be labelled as "known", the other as "unknown". There can be no such fixity, for there is no real line of division. If there is a spiritual world, this world cannot escape from being a province of it. Even the term the "Other Side" is a shifting quantity. It simply depends on the place on which you stand, not merely physically, but mentally. And the Unknown World is simply the world unknown to you. But it may be well known to others.

LIGHT AND DARKNESS IN PSYCHIC PHENOMENA.

Most seances—the great majority—are held in the light. It is necessary to repeat this, because however well known it may be to Spiritualists, very few discussions of Spiritualism amongst the uninformed are complete until someone has raised the venerable question: "Why are seances always held in the dark?" This subject of light and darkness, however, is a vexed one even amongst Spiritualists. We know that in delicate experiments light may have a deleterious effect. Even the wallpaper and the window-curtains suffer from its action, as every housewife knows! But it is equally certain that, in good conditions, with strong mediumship, physical manifestations may be obtained in a clear light—daylight or artificial light. Some authorities assert, rather drastically, that all dark seances should be abolished. That is certainly the case where it is a question of scientific-testing, or of convincing inquirers of the reality of psycho-physical manifestations. But even so, no rule can be laid down for people who would claim their right to conduct seances in their own way, without interference. But it can at least be pointed out that objective phenomena can be obtained in the light by care and pains and patience—which would be well expended in clearing the matter from the scandal and suspicion that have arisen from the holding of dark seances. It is true that the manifestations elicited in light are seldom so good as where that rather trying element is absent—we can take an instance from wireless "reception", which is better in the dark hours, although it may go on even in the brightest sunshine. Having seen many of the marvels of physical phenomena in daylight or in a brightly-lighted room, we know the possibility. Even if the manifestations are not so strong in the light, they are at least obtainable, and that is the main point.

THE RETURN OF PROFESSOR J. H. HYSLOP.

BY H. A. DALLAS.

A fitting memorial to Dr. James H. Hyslop has just been published.* The author, his friend and colleague, has produced a book entirely in line with the work to which Dr. Hyslop devoted so many years of his life. The volume consists of a collection of communications which claim to have come from him since he passed to the Other Side. These are recorded with full details, so that the reader can form his own estimate of the justice of the claim. For the author, and for many who read her book, there will be no doubt as to the conclusion to which this mass of experiences points. She says truly that those who try to account for the material presented by theories of the "sub-conscious", ought to explain "why the communications so clearly disclose individual intelligence and personal character" when these were totally unknown to the human instrument through whom they were manifested.

The object of the cross-references and details recorded in this volume is one and the same with that which inspired all Dr. James Hyslop's research work and his voluminous writings. "To him, position, recognition, income, were as dust in the balance", by comparison with the end he sought to achieve, namely, to establish the fact of survival, with all the enlarged concept of science, religion and life which this truth involves, on a basis of irrefutable evidence.

Of Dr. Hyslop, Sir William Barrett has said: "He was for some years the Professor of Ethics and Logic in Columbia University. . . . He was at first a sceptic and severe critic of Psychical Research, but afterwards became convinced of the importance of the subject and resigned his University chair and all its emoluments to devote the rest of his life to the investigation of psychical phenomena. His zeal, energy and acumen were remarkable." (*Death-bed. Visions*, p. 17.)

It is impossible to deal adequately with this weighty record in a small space. I propose to refer to two sections only.

One chapter is devoted to communications to which the same sign was attached. The symbol X came through twenty-one different channels in connection with Dr. Hyslop. Sometimes in automatic writing, at other times in vision or trance. There is nothing to indicate that Dr. Hyslop had intended before his death to give this sign; perhaps he only decided to do so after that event. The fact that no one had been told of his intention precludes expectancy on the part of his friends as an explanation. There can be no doubt in the mind of the reader that the repetition of the sign is deliberate, and not due to chance. It is in accordance with what might be expected of Dr. Hyslop that some such device should be selected in order to draw attention to his identity. The recipients were in many cases puzzled by the sign and hesitated to mention what seemed to them trivial and meaningless. Miss Tubby, a trained psychical researcher, protected the evidential value of this detail with jealous care. When Dr. Bull and his wife had spontaneously received the sign he asked her by telephone if she would tell him what sign Dr. Hyslop had given, for although they had guessed that the X which had been given to them *might* be his symbol, they had no knowledge to justify this guess. With wise caution Miss Tubby asked him what he had received before replying to his inquiry. Only when he told her of the repeated appearance of X did she admit that this was the sign.

* "James H. Hyslop—X His Book." By Gertrude Ogden Tubby. (The York Printing Co., York, Pa., U.S.A.)

The other section to which I would like to refer is not of equal importance, but has, for me, a personal interest. In the autumn of 1923 Miss Tubby asked me if I could obtain a sitting with Mrs. Osborne Leonard. She told me that a sign had been repeatedly given in connection with Dr. James H. Hyslop; she did not, of course, give me any hint as to what it might be. She thought it possible that he might communicate and repeat it through "Feda". Miss Tubby was then in the States. As it is difficult to secure an appointment at short notice, I wrote to Sir Oliver Lodge saying that I wanted an interview and that the reason was an important one. He kindly allowed me to have one of the dates reserved for him in October.

In the course of the interview "Feda" murmured "Chubby—Cobby—Tubby", and then indicated the presence of "a man". I had brought a letter written to me some years ago by Dr. Hyslop, which I handed to the medium when she had said this. Communication followed referring to circumstances which the communicator seemed to know about, but which in many details I was ignorant of; these proved to be correct. At the close the name "Prince" was spelt out, which I recognised, of course, as applicable to Dr. Walter Prince of the American S.P.R. There may have been an attempt to draw the sign, but the light was too dim for me to discern clearly the movement of the medium's hand.

At a later date Miss Tubby had a personal interview with Mrs. Leonard, being introduced anonymously. (May 29th, 1925.) On this occasion Dr. Hyslop claimed to have already sent her a message through "H.D." and to have mentioned "Walter". Miss Tubby did not recognise the significance of this until she went over her notes later. Then she realised that "H.D." indicated myself, and that although the name "Walter" was not given to me, the name "Prince" was clearly spelled.

This cursory notice will suffice, I hope, to show students that this work will repay careful study and that it affords further important testimony to the fact that "the Dead are *not* dead, but alive".

SIDELIGHTS.

The *Sunday Dispatch*, May 19th, discussing the Vagrancy Act and its effect on the psychic movement, in connection with which that journal interviewed Mr. Ernest Oaten, as representing the Spiritualists' National Union, says:

The viewpoint of the political parties, Mr. Oaten added, might be summarised as follows:

Conservative.—The Prime Minister and Solicitor-General do not admit that Spiritualists suffer disabilities.

Mr. Baldwin has promised that if the Spiritualists draft a Bill defining mediumship and laying down regulations, he will give it sympathetic consideration. But it is simply shirking the issue.

Liberals.—In agreement with the principles of religious liberty, and willing to set up an impartial inquiry.

Socialist.—Mr. Ramsay MacDonald thinks genuine mediumship should be protected.

The *People*, May 19th, tells of a "rapping ghost" that replies to inquirers by slowly tapping on the walls of a Cheltenham house. There is a legendary figure identified with these manifestations, a certain Maude Bowen, who lived in the Middle Ages, and is described as a young and beautiful girl, who was found drowned in a local brook in circumstances that were interpreted (apparently incorrectly) as pointing to suicide. She was buried at a cross-roads, with a stake driven through her body, according to the unlovely custom of the period, and over the grave an elm tree, afterwards known as Maude's Elm, grew and flourished.

A GREEK EDITION OF "SPIRIT TEACHINGS".

SIR OLIVER LODGE'S INTRODUCTION.

[As everything which Sir Oliver Lodge has to say on the subject of Spiritualism is of interest to our readers, we are glad to be able to reproduce, by permission, the Introduction he has written to the Greek edition of *Spirit Teachings*.]

The bare fact that communications are possible from the other side of the veil—that veil which enshrouds future existence and separates it from the more familiar material aspect of existence—has now been established by a multiplicity of evidence. To some the fact to be established is so incredible that the evidence is not even yet conclusive; but to many others the evidence seems cogent and cumulative, so that they desire no more, but think it is time to receive information about existence on that side and to gain the advantage of enlightened testimony regarding many outstanding problems. If the power of communication is a fact, it is only reasonable to hope that thereby we may be able to get into touch with intelligence older and wiser than ourselves, with more power of perception, a broader outlook, and perhaps more immediate contact with transcendental and permanent reality.

The demand for instruction is reasonable, and many efforts have been made to supply the teaching sought. We cannot take it as infallible; we have to be on our guard against assuming that any of it is correct; we must use our judgement in deciding whether the information given sounds plausible, and to what degree it is acceptable. Information can only be received through human channels, and these, even though honest and well-meaning, are proverbially liable to err. People can only listen to what they have to say, and judge for themselves.

Many books have been published, from Swedenborg downwards, indeed we might venture to say from the Book of Revelation downwards, which aim at supplying information about ultra-mundane things. Some of them are poetical and mystical, while others are homely and prosaic. Among this latter class, of all such recent books, the record of his own automatic writings and supernormal conversation, recorded in note-books for many years by William Stainton Moses—at first a clergyman in the Isle of Man and afterwards a schoolmaster in London—stands high, indeed to some extent pre-eminent: for this automatic writer was a cultivated man who led a studious and quiet life, gave up a good deal of time to the subject, and was favoured by remarkable physical phenomena to testify to his powers as a very strong medium. In his normal life he was one of the founders of the London Spiritualist Alliance, and was its President from 1884 till his death in 1892; he edited for some time the journal called *LIGHT*, and under the pen-name of "M.A., Oxon" exercised a wide influence as a writer. He sought no publicity; few people in his life-time, outside a special circle, were aware of his psychic gifts; he kept his note-books private and only published anonymously a selection of what he considered the most valuable of the teachings. Afterwards a memorial volume was issued by his many friends, and this is now going to be introduced, by translation, to a wider public among the friendly Grecian nation: and at this I think he will rejoice.

It must be understood that many of the teachings ran counter to the automatist's own predilections at the time; he did not feel responsible for them, but he felt that he was in touch with high spirits who were

doing their best to teach him the truth, and so he allowed their utterances to be published, in the hope that they would be helpful to those who, like himself, were puzzling over many of the problems of existence and who might value the assistance which such communications could afford. The early part of the book contains matter intended to be evidential, some of the phenomena being what are often called miraculous, but a reader may find it advisable to skip this portion and attend first to the information given about such problems as Revelation, Inspiration, Difficulties of communication, Comparative religions, Mediumship, Criticism of society, Criminology, Philanthropy, together with injunctions about Prayer and Aspiration and other Theological problems, including the essential truths of Christianity. The writer's own queries and objections were likewise recorded (as will be seen in italics), and were answered patiently and as he thought helpfully. The whole book is a striking example of help from the Unseen, and is to be commended as a serious effort to bring to the world from ultra-mundane sources such information and guidance as the automatic writer was ready and able to receive. May it fulfil this aim and be a blessing and consolation to perturbed souls.

OLIVER LODGE.

FEARFUL SOULS.

BY CLAUDE TREVOR.

I have lately been reading Flammarion's book, *The Unknown (L'Inconnu)*, and a passage therein which I copy appears to me to echo the opinion of a large number of people interested in psychic phenomena, dreams, etc. The passage referred to is as follows, page 184: "And I have never been able to understand—never shall understand—why anyone has not the courage of his opinions, and why, if a person has in his possession an interesting observation that may serve to increase our knowledge (be it ever so little) he dare not sign an account of it, for fear of compromising himself, or of displeasing influential friends, or in dread of ridicule, or for any other reason whatever."

In my humble opinion I cannot help thinking that unsigned personal experiences, or experiences of friends, interest but slightly—if at all—the majority of the public who seriously study psychic matters. This may be the case of judging others by oneself!

A London paper, a short while ago, every day for quite a good while produced its short "Ghost Story" without even initials, introducing often the story with simply "a lady" or "a gentleman writes us", etc. At this time of day surely those really interested in the above subject would pass over such contributions without troubling to read them, or in any case without attaching any importance to them. I cannot help thinking that a step (and a good one) in the right direction would be made if all contributors of psychic experiences would have the moral courage to sign their full names to whatever of the kind they submit for publication.

MR. BRADLEY'S NEW PLAY.

MR. H. DENNIS BRADLEY'S new play, "The Sybarites", will be produced at the Arts Theatre Club, London, W.C.2, on Saturday, June 1st, at 8.30 sharp. Nine performances will be given, the last being on June 9th. Members of the Arts Theatre Club are advised to book early. A strong cast has been engaged, including such well-known artistes as Miss Jessie Winter, Dame May Whitty, Miss Mary Merrill, Miss Barbara Hoffe, Mr. George Relf, Mr. Ernest Thesiger, Mr. Stanley Lathbury, Mr. Edmund Gwenn, and others. Mr. Athole Stewart is the producer.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE PERSONAL SIDE.

RAYS AND REFLECTIONS.

MISS CONSTANCE ELIZABETH MAUD.

Miss Maud, whose decease is recorded on another page, was a lady of strong individuality and brilliant talents. She was the author of several books, some of them delightful studies of French life, which won for her a large circle of readers. Amongst these may be mentioned *Angélique*, *Felicity in France*, *My French Friends*, and *An English Girl in Paris*. Her last book, *Sparks Among the Stubble*, consisted of character sketches of some famous people, including her friends W. T. Stead, Archdeacon Wilberforce, and Agnes Weston. It was well described as "a record of noble souls", and by its fine spiritual and literary quality called forth tributes of affection from all parts of the world. She was also a distinguished pianist, and a friend of César Franck, who greatly admired her musical and literary gifts. Her character combined great breadth of mind, exquisite taste, and a keen sense of humour. She was full of the spirit of service, and did much humanitarian work, especially in connection with Miss Octavia Hill's settlement in Southwark. Long before her death, she had gained convincing proofs of survival. With her clear and capable mind and great powers of sympathy and appreciation, her life was one rich in experience and achievement, and although towards the close she suffered much from pain and weakness, her passing was peaceful, even joyous, for she had realized that death meant liberation, reunion, and the glory of going on.

ROBERT BLATCHFORD.

When Mr. Blatchford (almost equally famous under his *nom de guerre* "Nunquam") first identified himself with Spiritualism it came as a great surprise to the general public, especially to that large section of it to whom he was a leader, and who knew him best, through his books, and his writings in the *Clarion*, as Socialist and Secularist with strong leanings towards Determinism. Primarily a journalist, he wielded perhaps as much influence as that other great journalist, W. T. Stead, as reformer and teacher. At Stead's association with Spiritualism doubtless Robert Blatchford looked askance at the time, little dreaming that it was written in the rolls of Fate that he likewise in later years would take the same road. The life of Robert Blatchford has yet to be written—a life heroic, strenuous and purposeful, the history of a great soul. For the present it may be set down here that he was born in 1851, that he entered the Army, serving in the Dublin Fusiliers, which he left with the rank of Sergeant in 1878; that he then turned Pressman as a member of the staff of *Bell's Life*. In 1885 he joined the *Sunday Chronicle* (Manchester) on the editorial side. He surrendered that position when he founded the *Clarion* and, renouncing what the world esteems the chief prizes of life, entered on a long struggle to mould the career of that little journal devoted to human betterment. Under his direction the *Clarion* became the centre of a great fraternity of advanced and thoughtful men and women, mainly of the industrial classes. He is the author of several books, notably *Merrie England* and *Britain for the British*. His strong vigorous writing gained him wide recognition, and in a series of articles in the *Daily Mail* seventeen years ago he warned Britain of the inevitable coming of the Great War just as Lord Roberts had done. A great force in the life of his time, Robert Blatchford, humanist and reformer, has well served his day and generation. He is a Spiritualist because he is an honest man. It meant a tremendous wrench for him to surrender some of his old convictions regarding human life. But he did it. He is not a great Spiritualist; he is rather more—he is a great man.

I was lately reading a treatise by a literary psychical researcher who refers to Spiritualists in a tone of patronising superiority. It is such a cheap superiority that we need not be offended. To be able to look down on somebody else is an inexpensive form of enjoyment, and for some natures one of the few pleasures they are capable of truly enjoying.

* * * * *

It is a pleasant thing to know that the memory of F. W. H. Myers is to be perpetuated by an annual memorial Lecture. This will help to keep in living remembrance a man who not only produced a classical work on Psychical Research, but who was a distinguished poet and classical scholar. I could wish that his poetry were only half as well known as his book, *Human Personality*.

* * * * *

In estimating the value of criticism there are three matters to be taken into account: (1) the subject criticised, (2) the criticism, (3) the competence of the critic. It is really remarkable how often the third consideration is left out of account in this subject of ours. For, surely, the value of any criticism must depend on the knowledge and experience of the critic in the subject on which he passes judgment. We may not agree with it, always, but if there is knowledge and experience behind it, then we must needs listen respectfully. But to the twaddle of ignorance, such as our subject has been deluged with for years, it is paying too high a compliment either to listen or to reply. If the shallow critic shows himself wanting in modesty the victims of his attacks should not prove themselves deficient in dignity.

* * * * *

I have just listened to an amusing story related by a veteran Spiritualist, a man of substance and standing. He had hired a large hall owned by a Nonconformist body, for a Spiritualist service, which was duly held. But on the next occasion the Nonconformists demurred on the ground of their objection to Spiritualism. However, after considering the point, they finally consented on the understanding that he should pay so many pounds extra! This was funny enough. It reminded one of the Scots boatman who charged double for his boat on Sunday because he would not profane the "Sawbath" for nothing. But, funnier still was the Nonconformists' dismay, when they learned that our friend, having left them a substantial sum in his will, intended to mark his sense of their meanness by striking out that particular legacy. Bigotry and intolerance are always absurd; they may sometimes prove unprofitable also.

* * * * *

Many years ago I talked to an old Chelsea Pensioner who had fought in the Indian Mutiny. He had been one of the gunners who had taken part in blowing the mutinous sepoy's from the mouths of cannon. He said that the reason the wretches were treated in that fashion was because, although they might have no particular fear of death, they had a horror of the blowing to pieces of their bodies lest the soul might not survive the ordeal. It was a terrible punishment, but in face of the devilish atrocities of which the mutineers were guilty, it did not strike the old soldier as any worse than they deserved. I found it a little difficult, however, to reconcile his story with the usual Indian method of disposing of the dead by burning or (as in the case of the Parsees) by exposing the corpse to be eaten by vultures. But this fear that the fate of the spirit may be affected by what happens to the body is very widespread, although, as we know, it is a quite needless fear.

D. G.

THE WILFULNESS OF ZOU.

MADAME CARITA BORDERIEUX, director of the Paris occult journal *Psychica*, tells a humorous little anecdote in that journal of May 15th. It concerns the dog Zou, who has developed super-canine faculties, and is able to count, and express simple thoughts by code. It had been arranged that the animal should demonstrate these powers before a large assembly, and Zou was told of the coming demonstration. And then Madame Borderieux took Zou for a walk, calling upon a lady who keeps a dyeing establishment for the purpose of collecting a garment that had been left there.

The shopkeeper knew of Zou's reputation, and interrogated the animal; so also did two customers who were present, a lady and her daughter. Zou refused to respond. Madame Borderieux tried. Zou was obdurate. "How old are you, Zou?" "Tell us your age!" "What is the number of the house in which you live?"

To all these queries the animal remained strangely mute. On returning home the little creature was taken to task by her mistress, who said: "Zou, you are going to count to-night before a large assembly of people. Would you like to do that?" Suddenly the little paw began to tap: yes, she would do it gladly.

Madame Borderieux explains. Zou had looked forward to demonstrating before a large crowd of people—she therefore disdained to show her powers before an insignificant group of only three persons.

MARYLEBONE SPIRITUALIST ASSOCIATION.

The Annual General Meeting of the Association was held at 4, Tavistock Square, W.C.1 on Monday, May 13th. The Annual Report for the past year was read by the President, Mr. Tom Groom, who emphasised many points including the following: The total membership on March 31st, 1929, was 965, showing an increase of 214 over that of the previous year. Since the new regulations came into force in September, 1928, there have been 755 Associates enrolled.

The regular Sunday Services at the Aeolian Hall have attracted nearly 24,000 people and on several occasions many have been turned away. The Council take this opportunity of expressing the thanks of the Association to those speakers and clairvoyants who have made these services possible.

The Armistice Day Services in the Royal Albert Hall and in the Queen's Hall are memorable both on account of the large attendances and for the deeply impressive nature of the services. Both halls have been engaged for Sunday, November 10th, this year.

The purchase of a half-share of the Leslie Curnow Library has added 1,200 books to those already at the service of the M.S.A. members.

The M.S.A. Leaflet became a Magazine, *Service*, and this has now doubled its pages and increased its usefulness.

It is regrettable that work should be hampered for want of more extensive accommodation, but despite unceasing efforts new premises have not yet been secured.

Owing to unavoidable absence from England, Mr. Groom resigned from his position as President, to the very great regret of the Council and members. His successor, Mr. George Craze, was welcomed by all as a tried and loyal friend of the Association.

V. L. K.

DECEASE OF MISS CONSTANCE MAUD.—We record with deep regret the passing of Miss Constance Elizabeth Maud on the 11th inst., after a long illness. Well known as an author, she took a great interest in psychical research and had many interesting experiences—some of them in association with her friend, Miss Felicia Scatcherd, with whom she gained some striking results through Mr. Hope and Mrs. Buxton, the mediums for psychic photography. A fuller account of Miss Maud's career is given under "The Personal Side" in this issue.

NOTES ON NEW BOOKS.

"LA SCIENCE SECRETE DES INITIES, ET LA PRATIQUE DE LA VIE." By Serge Marcotoune. Translated from Russian to French by E. and M. Semenov. (Delpeuch, Paris; 30 francs.)

Aiming at a comprehensive plan of life, M. Marcotoune sets out here a formidable system which requires close examination for its full comprehension. Written partly in allegorical vein, the book deals with the mystic growth of life in the world, its development through various arcana, and its struggle towards divinity. The author sees life as an expression of the Universal Will, and postulates a scale of life-development, divided into twenty-two phases, ending with a Divine Kingdom on earth. The system set out is complex, and for the general reader, is not made clearer by the use of mystic terms and symbols, but the underlying teaching is directed towards the evolution of a superior humanity through aspiration, constant effort, and esoteric knowledge.

J.

"JAMES H. HYSLOP—X HIS BOOK." By Gertrude Ogden Tubby. (York Printing Company, York, Pa., U.S.A. Price 3 dols. 75 cents, by post 4 dols.)

Miss Tubby sets down here a closely-detailed record of her twenty-nine sittings, with various mediums, in America, France and England. A large number of descriptions and messages ascribed to the late Professor Hyslop (one of the chief founders of the American S.P.R.) were received, and the evidential features are striking. Fortunately, Miss Tubby possesses an analytical mind, and a capacity for painstaking research; verbatim notes were taken at the time of the sittings, and afterwards submitted to a weighing-up process; details were checked, after the expenditure of much time and labour, and the final results are set out in an index of cross-references, the items totalling 96. Many of these items, the authoress tells us, were meaningless when first received, and their value could only be assessed after a mass of family data had been patiently examined. Out of twenty-nine readings, twenty-one had a common feature, a description of the letter X as being a symbol peculiarly associated with the communicator. This is conspicuously interesting because it came through a number of different mediums; among the psychics consulted by Miss Tubby were Mrs. Annie Brittain, Mr. Glover Botham, Mrs. Osborne Leonard, Mr. Vout Peters, Mrs. Travers-Smith, and others well known to London inquirers.

Quite apart from its evidential values, this record makes good reading for the thoughtful student, and much of the conversation between sitter and disincarnate intelligence is instructive, and at times amusing. The volume is a mine in which some profitable quarrying may be done.

H.G.A.

"LEONARD AND SOULE EXPERIMENTS." By Lydia W. Allison. (Boston Society for Psychical Research, Boston, Mass., U.S.A.)

This volume is devoted to a number of sittings undertaken by Mrs. Allison and others, the principal mediums being (as the title indicates) Mrs. Osborne Leonard of London, and Mrs. Soule of Boston. Other experiments were with Mrs. C. G. Sanders, the American psychic, and three London mediums, Mrs. Annie Brittain, Mrs. Hester Dowden and Mr. A. V. Peters. Verbatim notes were taken, and the whole mass of material obtained is subjected to a meticulous analysis. An example of the manner in which the cases are "vetted" is given on pages 47 to 49; a piece of evidential information correctly given by Mrs. Brittain while under control was submitted to an expert mathematician, Mr. A. S. Hawksworth, who worked out on a basis of probabilities that the medium's chance of hitting upon this result by guesswork was 1 in 427. Taking into account another correct statement also given by the medium, the odds against two lucky guesses were 1 in 155, 8552. The summing-up of this seance concludes with the words: "Will it be credited that such a number of true statements . . . resulted from chance?"

On page 72 there is reproduced a letter to Mrs. Allison from Sir Oliver Lodge who says, in reference to Mrs. Osborne Leonard: "I have absolute confidence in her complete and transparent honesty."

Among the many arresting portions of the book are the sections relating to sances with Mrs. Hester Dowden and Mrs. Brittain in which a high degree of evidence was obtained, Mrs. Dowden giving, by means of the ouija board, a number of correct names. The volume is close-packed with interesting matter.

H.G.A.

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Camberwell.—The Central Hall, High Street.—June 2nd, 11, Service; 6.30, Mrs. Redfern. Wednesday, 7.30, Public Meeting at 55, Station Road, Mr. Bosisto.

Richmond Spiritualist Church, Ormond Road.—June 2nd, 7, Miss J. Proud, address and clairvoyance. June 5th, 7.30, Mrs. Florence Lane, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—June 2nd, 3, Lyceum; 6.30, Mr. Frank Whitmarsh, address.

Cricklewood.—Ashford Hall, 41 Ashford Road.—June 2nd, 6.30, Mrs. N. Harrington. June 5th, 3, Circle; 8, Mrs. Redfern.

Brixton.—17 Ashmere Grove, Acre Lane.—June 2nd, 11.15; Discussion: "An Opponent's Viewpoint". Mr. Page, opener. Tuesday, development (few vacancies). Friday, 8, clairvoyance.

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