

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## NOTES BY THE WAY.

THE sky was a dome of crystal bright,  
The fountain of vision and fountain of light.  
— JAMES HOGG.

### A VISION AND ITS SEQUEL.

There is nothing like practical experience for driving home the reality of spirit communication, especially when the experience comes unsought. Mr. John Long, of Eastney, Portsmouth, tells us in a simple homely story how he was converted, being previously a strong Materialist. He was engaged to assist in the erection of a large grain elevator at Waterford, and just before his departure for Ireland to carry out the work his little daughter fell out of her go-cart and sustained injuries to the head that made her condition serious. He naturally left home in great anxiety, relying on the assurance of the doctor that the patient would be in good hands, and while away he was kept constantly advised of her condition. Now, on the work on which he was engaged the workmen took advantage of an endless wire pulley for getting up and down from the jetty thirty feet below and Mr. Long was amongst those who adopted this method as saving time and trouble as compared with using the ladder. One day he was about to descend by the pulley-rope when of a sudden he had a vision of his daughter pointing to the ladder. The spectacle astounded and unnerved him; but he managed to get down the ladder. This strange experience was followed (1) by a telegram telling him of the death of the little girl; (2) by the breaking of the rope on the next occasion of its use for carrying up a comparatively light load of materials.

\* \* \* \*

### HOW THE EXPERIENCE BORE FRUIT.

The correspondent whose letter contains the story given above gives us his full name and address and relates his experience with much detail. We have only given the gist of it; but sufficiently for our purpose here. We have heard many stories of supernormal experiences but it is not often that they have, as in this case, a two-fold result. For here the father's life was saved by the warning and at the same time his whole outlook on the world has changed. Here we may quote from the closing passages of his letter:—

I was a Materialist who believed that the grave ended everything so far as human life is concerned,

but when I saw for myself the vision of my own child can you wonder if, like Robert Blatchford, I had stumbled on a plane of life which no Materialist can argue away. I am now a confirmed Spiritualist, happier in mind and more contented at heart.

Something depends on the man in such cases. We have met persons who have been saved and guided by interpositions from the Unseen World, but it has not left any deep impression on their minds. They have either forgotten the experience in the course of time or argued it away as it is possible to argue almost anything away. We are "fearfully and wonderfully made" in these matters.

\* \* \* \*

### THE JUDICIAL ATTITUDE.

On the subject of clairvoyance we find the writer of a review in the "Times Literary Supplement" lately pungently sums up the position of the two parties, the believers and the sceptics. After remarking that to admit telepathy and clairvoyance is for some people "equivalent to abandoning their whole outlook on the world," and alluding to others who find telepathy and clairvoyance perfectly natural, the writer says:—

The ardent believer merely convinces us that he would accept anything as evidence; the ardent opponent merely convinces us that he would accept nothing as evidence. Yet at the present day a judicial attitude is possible.

To our thinking a judicial attitude has been possible at any time during, let us say, the last fifty years. Only, to-day, a judicial attitude is much easier of attainment than it was. And this result has been largely attained by the efforts of the "ardent believer" who is now found to have had very solid grounds for some of his beliefs. The fallacy is to condemn anything as untrue merely because the evidence for its existence is considered to be insufficient. That is the initial state of things in the case of nearly all new discoveries. But the judicial attitude needs the judicial mind, and that is not common. Nor does it advance things very much. Progress is achieved by the more violent whether amongst the believers or the unbelievers.

### EASTER DAY.

O Days of days! shall hearts set free  
No "minstrel rapture" find for thee?  
Thou art the sun of other days,  
They shine by giving back thy rays;  
Enthroned in thy sovereign sphere,  
Thou shedd'st thy light on all the year;  
Sundays by thee more glorious break—  
An Easter-day in every week;  
And week-days following in their train  
The fulness of thy blessing gain,  
Till all, both resting and employ,  
Be one Lord's day of holy joy.

—KEBLE.

## THE EDDY BROTHERS, THE HOLMES, AND THE AMERICAN KATIE KING.

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 159.)

There can be no doubt that the interest aroused by the Press accounts of the Eddy phenomena might have caused a more serious treatment of psychic science, and possibly advanced the cause of truth by a generation. Unhappily, at the very moment when the public attention was strongly drawn to the subject, there came the real of imaginary scandal of the Holmes at Philadelphia, which was vigorously exploited by the materialists, helped by the exaggerated honesty of Robert Dale Owen. The facts were as follows:—

Two mediums in Philadelphia, Mr. and Mrs. Nelson Holmes, had given a series of séances at which an alleged spirit had continually appeared which took the name of Katie King, and professed to be the same as that with which Professor Crookes had experimented in London. On the face of it the assertion seemed most doubtful since the original Katie King had clearly stated that her mission was ended. However, apart from the identity of the spirit there seemed to be good evidence that the phenomenon was genuine and not fraudulent, for it was most fully endorsed by Mr. Dale Owen, General Lippitt, and a number of other observers, who quoted personal experiences which were entirely beyond the reach of imposture.

There was in Philadelphia at the time a Dr. Child, who plays a very ambiguous part in the obscure events which followed. Child had vouched for the genuine character of these phenomena in the most pronounced way. He had gone so far as to state in a pamphlet published in 1874 that the same John and Katie King whom he had seen in the séance room had come to him in his own private offices and had there dictated particulars of their earth life, which he duly published. Such a statement must raise grave doubts in the mind of any psychic student, for a spirit form can only manifest from a medium, and there is no indication that Child was one. In any case, one would imagine that after such an assertion Child was the last man in the world who could declare that the séances were fraudulent.

Great public interest had been aroused in the séances by an article by General Lippitt in the "Galaxy" of December, 1874, and another by Dale Owen in the "Atlantic Monthly" of January, 1875. Then suddenly came the crash. It was heralded by a notice from Dale Owen, dated January 5th, to the effect that evidence had been laid before him, which compelled him to withdraw his previous expressions of confidence in the Holmes. A similar card was issued by Dr. Child. Writing to Olcott, who after his Eddy investigation was recognised as an authority, Dale Owen said, "I believe they have latterly been playing us false, which *may* be only supplementing the genuine with the spurious, but it does cast a doubt on last summer's manifestations, so that I shall probably not use them in my book. It is a loss, but you and Mr. Crookes have amply made it up."

Dale Owen's position is clear enough, since he was a man of sensitive honour, who was horrified at the idea that he could for one instant have certified an imposture to be a truth. His error seems to have lain in acting upon the first breath of suspicion instead of waiting until the facts were clear. Dr. Child's position is, however, more questionable, for if the manifestations were indeed fraudulent, how could he

possibly have had interviews with the same spirits alone in his own private room?

It was asserted now that a woman, whose name was not given, had been impersonating Katie King at these séances, that she had allowed her photograph to be taken and sold as Katie King, that she could produce the robes and ornaments worn by Katie King at the séances, and that she was prepared to make a full confession. Nothing could appear to be more damning and more complete. It was at this point that Olcott took up the investigation, and he seems to have been quite prepared to find that the general verdict was correct.

His investigation soon revealed some facts, however, which threw fresh lights upon the matter and proved that psychic research in order to be accurate should examine "exposures" with the same critical care that it does phenomena. The name of the person who confessed that she had personated Katie King was revealed as Eliza White. In an account of the matter which she published without giving the name she declared that she had been born in 1851, which would make her twenty-three years of age. She had married at fifteen and had one child eight years old. Her husband had died in 1872 and she had to keep herself and child. The Holmes had come to lodge with her in March, 1874. In May they engaged her to personate a spirit. The cabinet had a false panel at the back, through which she could slip clad in a muslin robe. Mr. Dale Owen was invited to the séances and was completely taken in. All this caused violent twinges of her own conscience which did not prevent her from going to greater lengths and learning to fade away or re-form by the help of black cloths, and finally, of being photographed as Katie King.

One day, according to her account, there came to her performance a man named Leslie, a railroad contractor. This gentleman showed his suspicions, and at a subsequent interview taxed her with her deceit, offering her pecuniary aid if she would confess to it. This she accepted, and then showed Leslie the methods of her impersonation. On December 5th a mock séance was held at which she rehearsed her part as played in the real séances, and this so impressed Dale Owen and also Dr. Child, both of whom were present, that they issued the notices in which they recanted their former belief—a recantation which was a staggering blow to those who had accepted Dale Owen's previous assurances, and who now claimed that he should have made some thorough investigation before issuing such a document. It was the more painful as Dale Owen was seventy-three years of age, and had been one of the most eloquent and painstaking of all the disciples of the new dispensation.

Olcott's first task was to sift the record already given, and to get past the anonymity of the authors. He soon discovered that she was, as already stated, Mrs. Eliza White, and that, though in Philadelphia, she refused to see him. The Holmes, on the other hand, acted in a very open manner towards him and offered him every facility for examining their phenomena with such reasonable test conditions as he might desire. An examination of the past life of Eliza White showed that her statement so far as it concerned her own story was a tissue of lies. She was very much older than stated—not less than thirty-five—and it was doubtful whether she had ever been married to White at all. For years she had been a vocalist in a travelling show. White was still alive so there was no question of widowhood. Olcott pub-

ished the certificate of the Chief of the Police to that effect.

Among other documents put forward by Colonel Cleott was one from a Mr. Allen, Justice of the Peace of New Jersey, given under oath. Eliza White, according to this witness, was "so untruthful that those to whom she spoke never knew when to believe her, and her moral reputation was as bad as bad could be." Judge Allen was able, however, to give some testimony which bore more directly upon the matter under discussion. He deposed that he had visited the Holmes in Philadelphia, and had assisted Dr. Child to put up the cabinet, that it was solidly constructed, and that there was no possibility of any entrance being effected from behind, as alleged by Mrs. White. Further, that he was at a séance at which Katie King appeared, and that the proceedings had been disturbed by the singing of Mrs. White in another room, so that it was quite impossible that Mrs. White could, as she claimed, have acted an impersonation of the spirit. This being a sworn deposition by a Justice of the Peace would seem to be a weighty piece of evidence.

This cabinet seems to have been made in June, for General Lippitt, an excellent witness, described quite another arrangement on the occasion when he experimented. He says that two doors folded backwards, so as to touch each other, and the cabinet was simply the recess between these doors with a board over the top. "The first two or three evenings I made a careful examination, and once with a professional magician, who was perfectly satisfied that there was no chance of any trick." This was in May, so the two descriptions are not contradictory—save to Eliza White's claim that she could pass into the cabinet.

In addition to these reasons for caution in forming an opinion, the Holmes were able to produce letters written to them from Mrs. White in August, 1874, which were quite incompatible with there being any guilty secret between them. On the other hand, one of these letters did relate that efforts had been made to bribe her into a confession that she had been Katie King. Later in the year, Mrs. White seems to have assumed a more threatening tone, as is sworn by the Holmes in a formal affidavit, when she declared that unless they paid a rent which she claimed, there were a number of gentlemen of wealth, including members of the Young Men's Christian Association, who were ready to pay her a large sum of money and she need not trouble the Holmes any more. A thousand dollars was the exact sum which Eliza White was to get if she would consent to admit that she impersonated Katie King. It must surely be conceded that this statement taken in conjunction with the woman's record, makes it very essential to demand corroboration for every assertion she might make.

(To be continued.)

#### MEDIUMSHIP AND SELF-DEVELOPMENT.

The path of mediumship is not an easy one to tread. Do not foolishly imagine that it will lead to the acquisition of knowledge without effort and experience. It is not "spiritual attainment made easy," whereby the indolent can, by a species of substitution, wear the robes of righteousness and display the graces of exalted "guides" in lieu of their own. It is not to be expected that the great and good souls of the higher life will have fellowship with the ignorant and frivolous, and be content to express their ideas through instruments who do not make earnest and persistent endeavours to render themselves fit for the service of such sweet and enlightened souls. . . . Mediums should remember that self-dissection, intense anxiety, desire for success, are bad conditions, and induce morbid self-consciousness; . . . forget self, and for the time, at least, be regardless of success or failure—neither anxious nor afraid, but absorbed in the process of receiving and transmitting the message. . . . True mediumship leads to the development of a strong character. . . . Be good, so as to get good, with which to do good.

—From "A Guide to Mediumship." By E. W. and M. H. WALLIS.

#### LIFE AND HOPE,

THE MESSAGE OF EASTER.

By C. V. W. TARR.

"He is not here: He is risen." Once more as Eastertide returns with the glad spirit of Spring, there seems to return with it the voice of the angels at the tomb of Jesus—proclaiming the triumphant message of immortality. It is a strange thing that men with the miracle of nature's resurrection ever before them should be so doubtful of their own spiritual rising. Even the apostles, we are told, thought the story of Jesus' resurrection "mere nonsense." Were they already thinking that the great Drama of His Life and Love and Teaching was closed in a stark winter scene from which there could be no uprising of a spiritual springtide? But there comes the spirit voice, "He is risen!" The mighty loving Teacher is still here; His heart still beats in sympathy with struggling, suffering humanity, His voice is still heard, His form still seen by those with ears and eyes attuned to spiritual things. Well might St. Paul mightily argue that if He is not risen there can be no hope for us. Neither for any that ever lived and loved in the world before. So if we knew of nothing else, we know a divine yet human spirit, a mighty yet tender spirit, has arisen in the invisible spheres of space. And if man ever and ever sees deeper into the mysteries of nature, seeking eternal truth, shall he not also see into the greater mysteries of the human spirit? Ah! that same Power which paints the almond trees' lovely blush each passing spring, which mantles nature in living green and out of the dead dust of worlds renews star-spangled space is not at a loss to resurrect the spirit of man. There is nature before us, eternally advancing, eternally being resurrected from the sleep of death. Are these myriad voices we hear the voices of sirens? Why do we answer saying, "Who or what is that Divine Presence there?" Do we not know that the Beauty and Power which nature reveals are not vanity and a snare but a divine and inexhaustible symbol to the mind and soul of man. Grand and mightier still than the message which is declared to us by the resurrection of nature's visible body is the message of the glorifying and perfecting of her spiritual being. The voices from space declare to us the eternity of Life and Love. It is Life guided by Love that makes all this wondrous play of things; for so it must be since man rises in the spirit.

Somehow, somewhere, in some form, nature will respond to man's spiritual craving for Beauty, Goodness and Truth. Nor shall the precious sweetness of human love, the bright wisdom of human souls, the upward flaming spirit of man be lost in an infinite void. Love and wisdom descend from the spirit-spheres uniting with the struggling, aspiring soul of humanity. There is eternal hope shining from the principle and facts of spirit-communion. For so it is made plain to the humble and the great, the foolish and the wise, that the spirit of life cares for every human soul, that life and hope are held out to every heart that burns with desire for spiritual achievement.

#### THE HIGHER BIRTH.

We give ourselves much trouble lest to die  
Should be to lose this conscious life and pass  
Impersonally into earth and sky—  
Lost in the general mass.

And yet it is our deepest ecstasy  
To pass through love into another's life—  
To yield this rooted self all up, and be  
All husband or all wife.

And deeper still the joy of a rapt soul,  
Whose self is sunk in earth, dead as the sod,  
Whose will has passed into divine control,  
And being into God.

If thus to lose self be ecstatic gain,  
Wherefore this trouble for the loss of breath?  
Ay, ay, but will the ecstasy remain  
An ecstasy in death?

So leans the argument; the more we die  
To the restraining earth, the more we rise  
Into the rapt beatitudes that lie  
Hidden to mortal eyes.

At last death is the severing of all  
Entanglement or tie that binds to earth—  
The cutting of the cord umbilical  
That frees the higher birth.

—ROBERT LEIGHTON,

## NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

### THE INAUGURAL MEETING.

[COMMUNICATED.]

An organisation, with the above title, was inaugurated at a meeting held at the Royal Societies Club, St. James's street, on the 25th ult.

The following gentlemen will form the nucleus of the Council and permanent Research Group: Mr. H. Dennis Bradley; Captain C. E. Briggs; Mr. Robert Fielding-Ould, M.D., M.R.C.P., M.A., Barrister-at-Law; Mr. J. Arthur Findlay, J.P., M.B.E.; Lt.-Col. W. W. Hardwick; Mr. Harry Price, F.R.N.S.; Major W. Tudor-Pole; Mr. A. L. Urquhart, M.B., Ch.B., D.P.H. The President and Vice-Presidents and other officers will be elected at a future meeting.

Mr. E. F. Briggs will act as Honorary Solicitor to the Laboratory. Mr. A. E. Munday, M.I.E.E., will act in an honorary consultative capacity. M. René Sudre, Editor of the "Revue Métapsychique," Paris, was elected an honorary corresponding member. Mr. Fritz Grunewald, Berlin, will be asked to act as corresponding member, and other gentlemen in various parts of the world will be invited to become corresponding members for their respective countries.

### AIMS OF THE ORGANISATION.

The function of the Laboratory will be to investigate in a dispassionate manner, and by purely scientific means, every phase of psychic or alleged psychic phenomena. Starting with no preconceived theories—scientific, philosophical, or religious—the Council of the National Laboratory of Psychical Research will endeavour to ascertain and demonstrate the laws underlying psychic manifestations. There is no permanent body of psychical research workers in this country (like there is in Paris at the Institut Métapsychique), and the Laboratory will strike a new note in this connection.

The Laboratory will consist of séance rooms, chemical and physical laboratories, dark-room, studio, library, workshop, etc. The principal séance room will be a comfortable apartment where the medium will feel thoroughly at home. Scientific instruments will be used in experiments capable of exact measurement, but only with the consent and co-operation of the medium, *who will be the first consideration* in every séance conducted by the Council. A Dictaphone will be employed in recording those sittings which, by their nature, are held in total darkness; and one day the Council hope to possess a Yelland-Harper installation which records in an adjoining compartment the faintest whisper in the séance room. For trumpet and similar phenomena this apparatus should prove invaluable.

### THE TRANSMITTING THERMOGRAPH.

For taking the temperatures of the séance room, Messrs. Negretti and Zambra are constructing, from Mr. Harry Price's specifications, a transmitting thermograph of specially sensitive design. On a revolving 3-hour clock-drum will be recorded the temperature so that readings to a tenth of a degree Fahrenheit can be taken, with an accuracy within .25 of one per cent. With ten feet of capillary it will be possible to record the temperatures in positions contiguous to the medium, and in various parts of the room, etc. Special charts are being prepared for use with this instrument. The séance room will be illuminated in various ways and in several colours by means of Wratten filters.

The dark-room will be fully equipped for every ordinary photographic process. By means of the enlarging apparatus it will be possible to produce an enlargement within fifteen minutes of taking the original photograph. Five cameras, batteries of lenses, flashlight apparatus, instruments for photo-micrography, stereoscopic pictures, etc., will be included in the photographic section.

For the construction of special or experimental apparatus, the workshop attached to the Laboratory will contain everything needed from a 4½ inch lathe, driven by power, to the smallest British Association screw used in scientific instruments. Micrometer and other gauges, taps and dies, and metal-working tools of every description will enable the experimenter to construct much of the apparatus used in scientific research.

### LIGHT ON ABRAMS'S "MAGIC BOX"?

The combined chemical and physical laboratory will contain everything thought necessary for the detection and recording of phenomena. Electroscopes, galvanometers, three microscopes (one a research model, fitted with Zeiss apochromatic objectives), mounting cabinet, optical lantern and lantern-slide requisites, chemicals, etc. A quantity of radio-active (radium bromide) phosphorescent sulphide of zinc (for luminous paint) has already been obtained from Paris.

An early concern of the Laboratory will be to continue the experiments conducted by a member of the Council who made the curious discovery that certain substances, placed in the aerial circuit of a powerful wireless installation, gave off reactions which were experienced by suitable

subjects (psychic subjects?) who were also placed in the circuit. Sir William Barrett, F.R.S., who has examined the records of the early experiments, thinks that perhaps they may throw some light on the phenomenon of Abrams's "Magic Box." There is at least a year's research work to be done in investigating these curious etheric reactions.

### INVITATION TO THE PUBLIC.

Although the National Laboratory of Psychical Research has been founded primarily in order that a permanent group of research workers shall be able to investigate psychic phenomena under perfect conditions, and with all the aids that science can provide, it is fully realised that many members of the public are interested in the scientific aspect of psychical research. The Council therefore invite applications for membership to the organisation from those persons who are interested in the serious and experimental—rather than in the emotional—side of metapsychics. Only a limited number (to be determined later) of members can be taken. It is proposed that for the sum of one guinea per annum, the following privileges shall be granted:—

### ADVANTAGES OF MEMBERSHIP.

1. Use of fully-equipped séance room for private experiments.
2. Use of dark-room, enlarging apparatus, equipment, etc.
3. Use of physical and chemical laboratory, with equipment, scientific instruments, etc., for experimental purposes.
4. Use of studio, cameras, flashlight apparatus, etc.
5. Use of fully-equipped workshop, with lathes, etc., for the construction of experimental apparatus.
6. Facilities for consulting a research library.
7. Facilities for borrowing works from a technical and photographic research library.
8. The privilege of attending demonstration séances with physical and mental mediums upon the payment of a fee which will vary according to the medium.
9. Loan of lantern lectures, complete with manuscripts and slides.
10. Expert advice on matters pertaining to mediumship, research work, manufacture of apparatus, chemical, photographic or electrical queries.
11. Use of reading room, where scientific works, current periodical literature, Societies' "Proceedings," etc., connected with psychical research can be consulted, and where refreshments can be obtained.
12. Admission to periodical lectures, discussions, etc., connected with research work in psychic science; and opportunities for joining private research circles for experimental work.

The housing of the National Laboratory of Psychical Research has been solved by the Council of the London Spiritualist Alliance very generously placing at the disposal of the Laboratory accommodation in their new premises. The L.S.A. realise that there is a need for an organisation like the Laboratory, and have offered it a home. Although the two institutions will be in the same building, it must be understood that the two bodies will be entirely distinct and separate. In return for the accommodation offered the Laboratory, and as the running expenses will be less in regard to existing and future members of the L.S.A., it is proposed that the Council of the Laboratory shall agree to take members of the former institution at half the ordinary fee, *i.e.*, for 10/6.

### "MARGERIE."

It seems extraordinary that it has to be stated that all mediums offering themselves to the Laboratory will be treated in a kind and courteous manner. But as some psychical researchers appear to have acquired a reputation for brusqueness, duplicity and general tactlessness, the Council desire it to be known that all psychics who come under their care will be treated with consideration and respect. Nothing will be done without their consent. No experiment will be tried without the knowledge of the subject, and no device will be employed surreptitiously. In other words, the Council realise that mediums have minds as well as bodies.

The Council is fortunate in having the promise of Dr. L. R. G. Crandon, of Boston, U.S.A., that "Margery," the famous medium (through whom the most amazing and varied phenomena have been witnessed), will visit the Laboratory and give sittings. Miss Stella C. will be asked to place her gifts once more at the disposal of science, and other psychics have promised their aid. Mr. H. Dennis Bradley has promised to use his influence in securing the services of Valantine, the famous trumpet medium, for work in the Laboratory. It is possible that certificates may be awarded to those mediums whose work is satisfactory.

The Council of the Laboratory wish it to be understood that they are in no sense competing with any other organisation. The niche in the psychic order of things which they will fill has not been previously occupied in this country, though the Institut Métapsychique in Paris functions in a similar manner for France. The Council hope that the most cordial relations will exist between the Laboratory and every other institution—British and foreign—which is helping to promote psychic knowledge or

is attempting to elucidate those deep mysteries the correct interpretation of which means so much to mankind. Assistance will be freely given, and asked for, when needed.

## PUBLICATION.

The Council are trying to arrange with a well-known psychic journal for publication of the results of the work of the Laboratory. The "Journal" of the American Society for Psychical Research will—thanks to the Editor—publish the records of the Laboratory in the United States, and Mr. Malcolm Bird, Research Officer, American S.P.R., has promised to co-operate. LIGHT will, of course, publish the current news concerning the organisation.

All the Council and Officers of the Laboratory have not yet been elected, but it is hoped to fill the gaps in the course of a week or so. Miss Mercy Phillimore, 5, Queen Square, London, W.C.1, has kindly undertaken to answer all communications *re* membership, and letters should be addressed to her. Requests for membership application forms are invited, and forms will be allotted in strict rotation. A stamped addressed envelope should be enclosed for reply. *Upon no account should money be sent at this stage.* The Laboratory cannot function until the new premises are ready, but active preparation is being made for a start. Practically the whole of the necessary fittings, apparatus, etc., has been secured. Readers of LIGHT will be kept fully informed as to the course of events.

## THE SUBCONSCIOUS OR TELEPATHY?

On October 14th, 1908, my son, a boy of sixteen, sailed from Philadelphia, Pa., U.S.A., on the s.s. "Carthaginian" for Glasgow, intending to stay six months in Great Britain, and to return home in March, 1909.

Captain Edward Pitts, who commanded the "Carthaginian," had been a friend of mine for more than twenty years, and had been with the Allan Line for over thirty years at the time of his death in 1910.

After a visit at the home of Captain Pitts in Glasgow, my son went to London to remain in England until the following March, when he was to return with Captain Pitts.

I received a letter each week from H—, and during the second week in December he wrote that in two weeks' time he was planning to cross to Paris with an elderly gentleman who was making the trip. This letter I received on December 21st, and answered it immediately.

Not having heard from my son as usual, on January 1st, 1909, at a psychic sitting with a friend at which our messages were received by distinct taps upon the wall of the room, I asked why I had had no letter from H— that week. The reply was the word, "Coming." I said, "You mean that the letter has been delayed and is on the way." The tapping became very emphatic with the words, "No, H— is coming," to which I replied, "You are quite mistaken. There may be a letter, but H— is not coming for three months." The tapping became very loud and persistent, spelling repeatedly, "H— coming now, coming now, coming now," until finding that we could get nothing but this we ended the sitting. The following morning I received a cablegram from my son saying that he had sailed the day before, and allowing for the five hours difference in time between the two countries, he must have been several hours out from England when I received the message.

I did not know until he reached home and told me that Capt. Pitts, who was a Lieut. R.N.R., had been unexpectedly ordered to the Mediterranean, and his last trip to America before going to the Levant was as Commander of the Allan Line s.s. "Praetorian," which sailed on January 1st, 1909. The captain had telegraphed my son at his London address and he had just time to reach the ship before sailing time, and in fact was obliged to get a stranger to send the cable to me. H— know nothing of my interest in or experiences in psychic matters. Can this be explained in any normal way? A. L. S.

## EASTER IN THE VALE OWEN SCRIPT.

Speaking of Church Festivals under the heading of "Festival Leaders," Zabdriel said:—

Here, then, in this colony are curious ministers who seek to weigh your festivals on earth as they come round year by year; and these add their own offering to that of those who attend your worship to strengthen them in their helping of you as to that particular bent of mind which directs your thoughts and aspirations at the greater festivals of your cycle.

This is not of my own special work, so that I do not speak expertly. But I know that all those ideas which with you do cluster about such as Christmas and Epiphany and Easter and Whitsun, and the like, are reinforced from such colonies as these.

Thus it is that you will note at such times an added fervour in the worshippers at their shrines of grace, and much of it, I believe, is the result of streams of spiritual power directed from these schools, and flowing into the hearts of the congregations on earth united in praise and worshipping of God.

## LETTERS TO THE EDITOR.

## ANIMAL SURVIVAL.

SIR,—I had a rough-haired terrier named "Tramp," the most intelligent and faithful dog I ever owned.

"Tramp" died at a good old age; about six months afterwards I was in the house alone, when I distinctly heard his shrill warning bark. I thought "it cannot be," then again I heard it, louder than before. I came out of my room and saw a man coming very quietly up the stairs. I was frightened and called my husband's name and said, "Come here; there is a strange man in the house." The man turned and ran out. There was a burglary a few doors off that night.

Did the spirit of my faithful "Tramp" protect me? It was undoubtedly his bark.—Yours, etc.,

MARY BARNARD.

89, Ormiston-road, W.12.

SIR,—I note that several letters on the subject of Animal Survival have appeared in the pages of your valuable paper LIGHT, to which I should like to add one or two instances of the appearance of pet animals after death, which may, I hope, go to swell the evidence already collected in proof of their continued existence after they leave the earth-plane.

While living in Cyprus, I had a dog, a mongrel setter, to which I was as greatly attached as he was to me, perhaps because I had nursed him through several severe illnesses, which had left him so unfitted for work as a shooting dog that he was handed over to me as a pet, a position he took to very kindly, speedily becoming my constant companion on walks and rides.

On returning one morning from a visit to some friends in another part of the island, I was greeted with the distressing news that during my absence my poor old "Fluff" had been taken seriously ill and there was little chance of his recovery.

I found the sad news to be only too true, and instead of allowing the poor old fellow to suffer any longer, I sent him over the border by means of a sniff of chloroform.

The old dog took it quite quietly, wagging his tail feebly in farewell. In the afternoon I went up to a practice of the Ladies' Rifle Club at Government House, a mile or so out of the town, where we had our rifle range. Needless to say, the grounds of Government House were strictly private, no trespassers, either human or animal, being allowed inside the boundary.

I drove up to the house and left the pony and cart in charge of the groom at a turn of the drive well above, but within sight of, the rifle range.

When the practice was over and we were preparing to leave, the sister of the Chaplain of the English Church in Nicosia, Miss S. looked up towards the drive where the pony was standing, and said, "I see your dog has followed you." I asked, "Which dog?" She replied, "The old dog, the brown and white one, old Fluff." So my friend and I had not parted, after all!

Evidently it "runs in families" to have discarnate pets remain near them, for years ago my grandfather had a bull-terrier called Rose who used to accompany him on his walks which he usually took late in the evening.

My grandfather being something of a boxer and well able to hold his own against the "roughs" of the town in which he lived, had on one or two occasions administered a well-deserved chastisement. The result of this was that the opposition party made up their minds to way-lay him on one of his nightly walks, and "get a bit of their own back."

A day or two after this concerted attack had been arranged, my grandfather met a friend who described to him in detail the plan, the time and place when it should have happened.

"But," concluded the friend, "you see, it didn't come off! They saw Rose walking close by your side, and they didn't dare to touch you!"

He did not know that Rose had passed on to her next life weeks before!—Yours, etc.,

FLORENCE NICOLS.

5, Clarence-terrace, Grimsby.

MR. STANLEY DE BRATH delivered an instructive address entitled "Dr. Geley's Work on Ectoplasm and Clairvoyance" to the London Spiritualist Alliance at Queen Square, on Thursday, 2nd inst. Miss F. R. Scatcherd presided. We hope to publish an account in our next issue.

MISS F. R. SCATCHERD is leaving on the 11th inst. for the United States, and therefore is reluctantly compelled to cancel all her engagements until her return in the middle of June. Her address until the end of May will be c/o International Town Planning and Garden City Association, Hotel Pennsylvania, New York.

## LIGHT,

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

## THE LIVING PRESENT.

Easter is more essentially the Spiritualist festival than any other, since it specifically commemorates the idea of the renewal of life from the dead. One idea, however, is difficult to realise. We can believe in the continued existence of our own dear ones whose every tone and glance we can recall; we can believe in those of the unknown who were familiar to us perhaps by hearsay, or by renown, such as Dickens and Mr. Gladstone, and our men who fell in the war; but the further back we go the more difficult it is to realise that all the historical personages of the past, and the statesmen, authors, kings and pages who are mentioned in little crowded footnotes to obscure chapters of history, are really living now, somewhere. And when it comes to the shadowy hosts of ancient Chaldea or pre-Christian India, to say nothing of pre-Aryan races, they melt into a blue distance of unreality. Now and then some discovery such as that of Tutankhamen makes some figure start into reality, and the dim tapestry glows with momentary life for it; but who, for instance, thinks of the owner of the Taungs skull, or the Neanderthal one, as anything but a bit of grim dark skeleton fragment? Yet that man was human.

The habit of thus thinking needs systematic checking and changing. What thoughts had our great Puritan poet, for instance, when he watched Wordsworth writing the sonnet, "Milton, thou should'st be living at this hour," while all the time he *was* living and working furiously for England? With what sadness, in his turn, did Wordsworth see William Watson composing his poem, "Wordsworth's Grave," with the piteous tentative appeal to Nature:—

And here, at home, still bides he; but he sleeps;

Not to be wakened even at thy word;

Though we, vague dreamers, dream he somewhere keeps

An ear still open to thy voice still heard.

No one who looks attentively at the distinctive utterances of the nineteenth century can fail to be struck with the agonised starvation of spirit which they reveal; it was an arctic night of faith, and is even now but a shivering dawn to vast numbers of

our fellows. But we who stand in the comforting warmth and brightness, for whom half the sorrow and sighing of life is fled away, let us remember the others; let us at this season of the resurrection send out thoughts that shall unawares cheer and strengthen and gladden some unknown lonely spirit and bring it into the fold.

## THE DOOR THAT WOULD NOT OPEN.

A PARABLE.

Now there was once a gathering of Kirkists known amongst their brethren in the land in which they dwelt as the Kirkists' Union. It was of exceeding orthodoxy and narrow views, striving sore to bar out all such as seemed unto them not meet for them to hold nor for the rest of the brethren over whom they were as rulers, nor for any who dwelt in that land.

Now the light of certain gentiles waxed exceeding strong in those days and the truth thereof spread abroad with great quickness, for it came from a region called Souful Scrutiny, wherein did many labour but of whom few were of the brethren. But those who dwelt within the Kirkists' Union marvelled greatly when they came to know of it, and were exceeding wrath, for they said amongst themselves, "Behold it must be of the devil and therefore evil, and the truth abideth not in it." This they said knowing nought of the matter, neither did they care to enquire as to the truth thereof.

Now it chanced that the Temple of the brethren was built nigh unto a gloomy, dark, and dismal dene into which the light of the gentiles came not, for the trees of knowledge of good and evil which grew therein were so thick that none could enter. Nor were any found strong enough to remove them by reason of the depths of the roots thereof.

But it came to pass that the door of the Temple waxed old so that a new one must be gotten to take the place thereof if peradventure one could be found. For through the door only could light enter, and the Temple was dark within by reason of the greatness of the dirt upon the few windows thereof.

Now there were amongst the brethren of the Temple certain who liked not the darkness of the gloomy dene over against which they dwelt, for they loved the light which maketh manifest whether it be of the gentiles or not. So they communed amongst themselves and said, "Go ye, yea go more! Let us get unto ourselves a door through which light may enter, for we would know whether it be of good report such as men say of it, that if so we may take it unto ourselves and our hearts may rejoice. Let us even write unto the scribe who controlleth the records of the Temple so that he may place before our rulers this our hearts' desire." And they did so.

But the rulers of the brethren took counsel amongst themselves and with the scribe, but would have none of it, neither would they allow the letters which the brethren had written to be shown unto any man, for they said, "If perchance we allow the light to enter through the door we may see where we are, and the darkness of this our Temple and of the dene over against which we dwell may become known unto all men even as it hath unto some of these our brethren. Let us therefore take heed lest evil befall us."

So they chose unto their Temple a door that was offered them from a mighty Temple of that land called Pauline Sanctodome that was known unto all men by reason of the weakness of certain of its walls. Now this Temple likewise overlooked the dismal dene even as they did, but they said unto themselves, "Behold a door that cometh therefrom should indeed be worthy of being the door to this our Temple seeing that it hath a great renown as such although of a dark and sombre hue. Peradventure it will serve as a trusty guardian against the coming in of what we should not know. Let us take it unto ourselves," and they did so.

But those of the brethren who loved not darkness were exceeding wrath when they found that the door was hung on a rusty and stubborn hinge which would not open to let in the light or anything whatsoever that might come from the region of Souful Scrutiny. Therefore were they sad and sorrowful, saying amongst themselves, "Behold, this door which our elders have set up is even worse than the old one, for it neither openeth nor shutteth properly by reason of its rusty and stubborn hinge, and maketh us to become a bye-word amongst our neighbours. Go to, let us strive together so that we burst it open if perchance it will not let in the light we seek."

And it came to pass that in time they did even as they had said so that the light entered and made glad the hearts of all the brethren of the Temple of the Kirkists' Union.

J. K. D. M.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

With reference to the recent Archer-Murry correspondence, the current "Literary Guide" says:—

In view of the attempts which are being made to interpret Mr. Archer's letter to Mr. Middleton Murry as indicating a change in his opinions inconsistent with his position as a Rationalist, we are permitted to print a brief account of his attitude towards so-called spiritualistic phenomena which we have received from an authoritative source.

From a letter by Mr. Archer to the Editor of the "Literary Guide" we take the following:—

While I do not accept the spiritualistic interpretation of the phenomena, and while I admit that the whole affair is muddled up with fraud and folly, I am absolutely convinced of the reality of an immense mass of phenomena of very various kinds which point, if not to the existence of spirits, then to extraordinary powers of the human mind which science will one day (and the sooner the better) have to admit and account for. [The] simple hypothesis of fraud and gullibility all round is incredibly foolish to anyone who has really looked into the matter. . . . My mind is so constituted that it cannot reject evidence merely because the facts to which the evidence points are *a priori* improbable, inconvenient, and even distasteful.

The "Morning Post," in an article on Psycho-Analysis, says:—

Without ourselves venturing to pronounce an opinion upon so abstruse a matter, we would say that the truth of the Freudian theory has been denied, and the practice of the Freudian methods condemned by high medical authority in this country. It is clear, moreover, that so intangible a realm of science offers temptations to the charlatan, who may inflict greater injury upon the infinitely delicate and little understood constitution of the mental faculties, than the ordinary quack inflicts upon the physical constitution. There is at present no law to prevent the practice of what is called psycho-analysis by persons who possess no medical qualification, and who, therefore, so long as they do not call themselves qualified doctors, are permitted to deal with the most complicated cases of mental and bodily ill.

In the "Glasgow Weekly Herald" discussion on the question, "Do the Dead Return?" the Rev. H. Thurston, S.J., says:—

In a certain limited sense no Church is more spiritualistic than the Church of Rome. By the recent canonisation of St. Joan of Arc she has equivalently affirmed her belief in the reality of the "voices." And St. Joan is only one of quite a multitude who are believed to have had real visions and to have received true communications from the world of spirit. But while strongly affirming that revelations may be made to man through the ministry of angels, saints, or even demons, the Catholic Church has always viewed such manifestations with considerable suspicion. She distrusts the competence of the most privileged mystic to pronounce unaided upon their true origin.

We take the following from the "Boston Globe" of the 13th ulto.:—

Rev. Dr. Samuel W. Beaven, pastor emeritus of Lake Avenue Baptist Church here, awoke to life after his family believed him dead, and for days thereafter, before death actually occurred on February 26th, "lived in another world," it was said to-day by his son, Rev. Dr. Albert W. Beaven.

Moved to awe by the spiritual experiences which he communicated to them, his wife and sons preserved a record of all Dr. Beaven said during the time the conviction that he was in another world remained with them. They would not reveal the record, however.

Whether death in the physical sense had occurred a week before is a question that is puzzling his relatives to-day.

"We do not believe he did actually die at that time," said his son to-day. "But we knew that he had a firm conviction that he was going to die, and that he fell into a sleep, after what appeared to be a period of suspended animation from which he awoke in the belief that he was in another world.

"The fact that death occurred or did not occur, as I see it, does not alter the profound spiritual experience that he undoubtedly underwent, nor does it lessen the spiritual significance of the message he conveyed to us."

The "Daily Chronicle" of the 21st ult. gives a prominent account of the Mazdaznan movement, of which a Canadian Colonel is "chief Mazdaznan of the British Empire." Founded by Dr. Otoman Zar-Adusht Ha-nish of Los Angeles, it has now in Regent Street "a temple of cream and gold, in which titled people, professional men, and those in humbler walks of life congregate." The teaching is all directed to the evolution of a "New Race." The founder is said to be master of forty-two trades, and has translated Omar Khayyam, revealing the spiritual Omar. Here is a verse of one of the hymns sung at the Sunday Service of Song:—

Ev'ry inhaled breath brings life, exhalation ends all strife.  
Keep your nostrils wide and clear, tongue relaxed; God's name revere.  
Inhale gladly, inhale long, exhale slowly, exhale strong.  
Then with ev'ry indrawn breath, realise, there is no death;  
Keep your chest out, chin drawn in, set your thoughts on God within.

We take the following paragraph from an article on "Lucky and Unlucky Treasures," by one of our contributors, Sir Kenneth Mackenzie, in the "Daily Express" recently:—

Around the neck of the Holy Virgin of Almudena, the patron saint of Madrid, hangs a golden chain from which is suspended an opal with a tragic history. Five members of the Spanish royal family of Alfonso XII., who one after the other had owned and worn it, died within the space of a few years.

In a long obituary in the "Northern Daily Telegraph," of the late Mr. R. Wolstenholme, of Blackburn, who, as reported in LIGHT recently, passed away at the age of 83, reference is made to the fact that he began to delve into Spiritualism at the age of 10. The article deals with some of Mr. Wolstenholme's experiments in psychic photography and with the fact that Mr. Wolstenholme claimed to be the only living person in England who had been associated with Spiritualism so far back as the year 1852.

Under the arresting caption "Magnetism from the Eyes," the "Daily Express" gives us the following:—

Dr. Russ, after a series of experiments, states that the human eye emits a magnetic ray that can move a sensitive electrical instrument at a considerable distance. This movement, which is almost instantaneous, may amount to thirty degrees of the compass.

The human body, states Dr. Russ, is not magnetic, but an electrical force is apparently generated in the brain, and escapes through the eyes during sight.

Here we have presumably the scientific explanation of the supposedly occult force which is associated with the eye, especially in the case of those people who have what is known as a "compelling gaze," and it will be interesting to watch further developments of the discovery.

"John o' London's Weekly" gives the following story of a weird coincidence taken from Admiral Bacon's "A Naval Scrapbook" (Hutchinson). The story concerns the loss of the "Victoria," which was rammed and sunk by the "Camperdown":—

On the day that she was rammed and sunk by the "Camperdown," a number of torpedo officers, myself included, were lunching at the works of Messrs. Whitehead, of Weymouth, where we had gone to witness some important torpedo trials. After lunch we were discussing the morning's work, when a wine-glass that was standing on the table broke through the stem without warning or anyone touching it. Someone, I forget now who, remarked: "That should mean a big naval disaster."

Allowing for the difference in time owing to longitude, the glass broke just about the time that the "Victoria" was rammed.

Dr. Arthur Lynch, in an article entitled, "The Man who Taught Freud" in "T. P.'s and Cassell's Weekly," relates that Freud was a pupil of the renowned Dr. Charcot: "Once in conversation with him the great neurologist had pointed out how often these neurotic conditions were related to questions of sex. Freud was greatly struck by the remark, so much so that he went off at a tangent, and with a completely inadequate research for the scientific bases of his work gradually developed the amazing system compounded of scientific observation and unwarranted hypothesis that has made such a noise in these latter days."

W. B. P.

## A SPONTANEOUS BOOK TEST.

BY LADY GREY OF FALLODON.

I received last Monday what I feel sure is a message from my son Bim, who has been, since he died, in constant touch with his family in one way or another. While I was having regular sittings with Mrs. Leonard, this contact took the form of book tests, verified either in our Library here, or in the one at Glen, Peebleshire. Since I have now far fewer sittings with Mrs. Leonard than formerly, Bim has contrived to send us messages continuously, either through the sittings of others, or by "spontaneous book tests," or various intimations of his presence occurring in his own home, with no other mediumship than our own.

On this latest occasion this is what occurred. It happened on Monday evening, March 23rd, but to make the significance fully clear I must relate how I spent the Sunday evening previously, for it is to this that I think the message refers.

We had a week end party in the house, and our guests spent the day in walking in the morning and in golfing in the afternoon, but because I was suffering from neuritis, and it was bitterly cold, I stayed at home.

At tea-time one of our guests expressed a wish to see Stonehenge, which is in the neighbourhood; and as the others had taken all the exercise they wanted, this obligation naturally fell on me. So, wrapping myself warmly, and never averse to visiting Stonehenge, a place that securely holds my devotion, I went; obliged, it is true, but most willingly. On the way there my companion remarked on the low horizon, characteristic of this Down country, and I said there was a consequent wealth of sky; then we compared Holland and Switzerland in this respect, and I said: "I would always prefer the landscape of Holland to that of Switzerland for this very reason: I like to have more sky than ground in scenery."

Then we entered the vast ruined circle of Stonehenge, and so home.

On Monday evening I was sitting in the library when a book fell out of the shelves. It fell from a shelf low down behind a drawing-table, and I had the impression there would be a message from my son. I found the book was by Matthew Arnold on Education on the Continent, and on the title page, printed large and clear, I read "Holland and Switzerland." There is a green silk marker to the book, I looked at the page that it opened, and in a footnote I found a passage contained the words: "*ce cercle, qui est encore assez vaste . . .*" and in the same sentence the word "obligatory" in italics.

There will be some who will say that any book, taken out at random, from any shelf might be found to supply some sentence that one could apply, somehow, to one's activities of the previous day. It may be so; but do they find books fall out of their shelves, apparently causelessly, and when examined present appropriate text? I do not remember our books doing this previously; and there are now three separate occasions in late years when this has happened. I should like to know the experiences of others in this respect.

Perhaps your readers may like to know the particulars of the previous occasion? During a sitting with Mrs. Leonard, Feda told me, "Bim says he is sending you a message shortly. A particular message, he says. It will have reference to his family; he says you must look out for it." I thought the message would come in the course of the trance sitting. However, it was not followed up, and except that these preparatory sentences were recorded in my notes, I had nothing more that related to it.

About a fortnight later, however, I was alone in the drawing room at home reading, when a book fell out of the shelves. I had been reading, undisturbed for some time, and the effect in the silence was startling. I went to pick it up, and saw that it was the second volume of the Letters of my brother, George Wyndham (at the time privately published). Then I remembered the notes in my previous sitting. Perhaps these two occasions taken together fortify each other?

"PREMIER'S SON AT A SEANCE" is the title of Mr. Hannen Swaffer's weekly article in the last issue of the "Sunday Express," describing the Valiantine séances at Mr. Dennis Bradley's house. Amongst the sitters mentioned as being present at the séances recorded in the article were Mr. Oliver Baldwin, son of the Prime Minister, Vladimir Cernikoff, the Russian pianist, Miss Margaret Bannerman, the actress, Mr. Donald Calthrop, the actor-manager, Miss Rebecca West, the novelist, Susan, Countess of Malmesbury, and Mrs. Gordon Craig. All of them appear to have had interesting experiences, and some of the messages were evidential. During the sitting Lady Malmesbury gave an account of a remarkable psychic photograph of her father obtained through the much maligned photographic medium, Mr. Hope, of Crewe.

## RAYS AND REFLECTIONS.

Evidently clairvoyance, like the independent voice, is increasing in our midst. Lord Hewart is reported to have said recently of anonymous letters: "My practice with these letters is to put them in the fire *unopened*."

A Hindu journal publishes an advertisement of a special method of training the breath so that one may gain amazing powers in the way of achieving fame and fortune. It is only four rupees for the four courses of lessons. Amongst the other advantages, it is stated that "the power of breath kills enemies." That must be a very bad breath indeed!

On the subject of numerology, Mr. Claude Trevor, of Florence remarks that not only was President Wilson associated with the number thirteen, but thirteen was a powerful number in the case of Richard Wagner, and he instances the fact that the name "Richard Wagner" is composed of thirteen letters; that he was born in 1813, that "Tannhauser" was completed on April 13th, and was performed for the first time in Paris on March 13th (1861), that "Parsifal" was completed at Palermo on January 13th (1882) and that Wagner died on February 13th.

It is worth remembering that "The Outlook" in a recent issue of which appeared the article on "Spiritualism: An Inside View," was founded (in 1898) by the Right Hon. George Wyndham, who was the brother of Lady Grey of Falldon. Their father, the Hon. Percy Wyndham, was closely associated with the founding of the London Spiritualist Alliance. It was Mr. Percy Wyndham who, with Alderman Barkas and Mr. Joseph Cowen, M.P., in the earlier 'eighties, drew public attention to the mediumship of Mme. D'Esperance, who at that time resided in Newcastle, and although without scholarship, answered questions on the most abstruse scientific subjects under the control of Humnar Stafford, who claimed to have been when in earth-life a science student.

Mr. E. V. Lucas, in the "Sunday Times," recently observed, "For the most part people have Christian names and surnames that assort with their character and their occupations." A good deal has been written on this question from the occult standpoint. The name, according to some, is an omen and a sign, having an influence on the life and marking the character and destiny of the bearer. If a man bears a name that does not fit him he is ultimately led to change it or his friends change it for him. I once knew a nice boy named Horatius, who was so very unlike his name that he was known amongst his friends as "Bill," and as "Bill" he afterwards trod the path of destiny. But I could see nothing particularly "occult" about it. And when one considers the multitude of Johns totally different from one another, who never change their names from birth to death, the occult theories seem a little difficult. But in these matters it is well to avoid dogmatism. There may be something in a name, notwithstanding the Shakespearean dictum. It may be by occult law that the rose bears that name, just as in the story where one child wondered how the elephant got its name when Adam named the beasts. A wiser child explained that Adam knew it was an elephant when he saw it. Anybody would have known it!

D.G.

## "UNTIL THE DAY BREAK AND THE SHADOWS FLEE AWAY."

BY SUSAN, COUNTESS OF MALMESBURY.

High up betwixt the clouds and me,  
When I am gazing at the sky,  
Dark shapes of questing birds I see  
Riding the ether, sailing by.

Across the azure and the white  
They pass like shadows, ebon-black;  
A strong wind bears them out of sight,  
But others follow in their track.

So when, in sleep, the sleepless brain,  
Half free, half fettered, toils its way,  
Sees without eyes nor sees in vain,  
Strange portents of a future day;

Hears without ears and feels without  
The touch of any mortal hand,  
Until the dawn has put to rout  
All visions of the slumberland;

They fly like birds before the gale  
On rapid wing to fields afar  
Return at night; with morning fail  
And vanish like the evening star.

## CRITICS OF THE CHRIST—ANSWERED BY SPIRITUALISM : THE RESURRECTION.

BY I. TOYE WARNER STAPLES, F.R.A.S. (Société  
Astronomique de France, etc.).

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If I were asked to draft out a scheme for the religious instruction of the coming generation, I would suggest that, first of all, and during their childhood, they should be taught the simple narratives contained in the Gospels and Acts, without any theological "explanations." Then I would give them a good grounding in the actual facts of psychic science—so that the spiritual and unseen forces in the Universe might seem as natural and familiar as the seen and material. And then at the age of eighteen, or thereabouts, I would let them read as many of the anti-religious works of the Rationalists (so-called) and "Higher Critics" as they could be persuaded to study!

I should know that not one of the seemingly irrefutable and entirely destructive statements contained therein could have the slightest disturbing effect on the immature mind of a young person trained as I have suggested!

On the other hand, without such familiarity with modern psychic investigations, the more serious and thoughtful suffer keenly when the first shock of learned criticism sweeps away many cherished beliefs of their early orthodox religious training, and they find that there are no arguments supplied by their instructors which can refute those of the critics!

It is then of no use to appeal to the *authority* of the Church, for they acknowledge no such authority and ask, "Who gave thee this authority?" They argue that if the incidents on which this Church is founded had no existence in the realm of *fact*, then of what use is it to appeal to such a broken reed?

It is just in such cases—which are increasingly common—that the facts observed down through the ages and among every race of men in the world, but only comparatively recently investigated by scientists—are so necessary to-day.

It is the height of folly on the part of the Church to ignore them and, worse still, to be actively hostile!

It is to all who have suffered spiritually and mentally through the failure of cherished beliefs and the torture of doubt, that I would speak in this and other articles.

Let us now see what the critics have to say on the resurrection of the Christ, and also how Spiritualism answers them. Of all the critics, Strauss was the most formidable, so I take him first! In his summing up of the appearances of the Christ after the resurrection Strauss is terribly hampered by his complete ignorance of modern materialisation phenomena, which so perfectly explains all the Gospel narratives of that supreme event—the very foundation stone of Christianity, as St. Paul well knew.

### "CONTRADICTIONS" ARE RECONCILED.

Despite this critic's well-known hostility we gain some interesting information through a study of his difficulties and destructive criticisms. He tells us that the New Testament narrative "contains particulars which favour the idea of the corporeality of Jesus after the resurrection" and hence advocates of the theory of His body being a natural human one must try and reconcile "these contradictions." These so-called "contradictions" are reconciled, or rather I should say need no such reconciliation, since they have never existed for the student of psychic science!

Strauss thinks it impossible (p. 732, "Life of Jesus") for a solid body to pass through matter—appear and disappear—as the Christ was reported to have done, and he argues that by no effort can we get rid of the fact that the narrators of the accounts of the resurrection meant that the Christ actually stood in the midst of the room, when the doors were really and truly fastened and remained so! That they intended to report what they held to be a miracle in connection with His appearances thus.

How terribly destructive and entirely upsetting his criticisms must have been to the orthodox theological teachings of his day! How subversive of all merely credulous belief they still are to-day! But how wonderfully and perfectly they play into the hands of those of us who are enlightened by the new science of the soul! For us there is both perfect harmony and reason in the spiritual and physical phenomena, and we know the Christ could—and believe He did—"appear in their midst, the doors being shut," and also was touched and handled and "did eat and drink" before them as a solid human being! We know this because we have like occurrences ourselves and if it happens to-day, why not yesterday, or over two thousand years ago?

So the long fruitless controversy as to whether John the Apostle wrote the Gospel called by his name, or whether Luke was an eye-witness, or how, when or where

any of the Gospel writers gained their information—all these things, regarded as so fundamental by the critics, are quite beside the mark and of merely secondary literary interest so far as we are concerned.

We believe the records are true and record facts, because they give just such details as could not have been invented by people who had no knowledge of modern investigations, and who simply flew in the face of the incredulous scoffers of their own day, as they did when they preached the resurrection of the Christ, at which we are told "some mocked!" How very modern it all sounds.

It has thus come to pass that just those details which were regarded as the chief weakness of the Gospel accounts of the resurrection have in these days become its greatest support! The "discrepancies" and "contradictions" have actually become proofs of the inherent truth of the records, to all who have studied the same class of phenomena at first hand.

### BLIND FAITH REPLACED BY KNOWLEDGE.

Every earnest seeker can gain this same assurance, and is it not worth while to have all one's doubts laid to rest for ever, and in place of blind credulity to have a scientific basis for one's faith? There is no virtue in wilful ignorance, and faith means far more than mere belief in unproven assertions. In this connection I quote Strauss himself: "To all belief, not built on demonstration, doubt is inherent, though it may not be developed, the most firmly believing Christian has within him the elements of criticism as a latent deposit of unbelief, or rather a negative germ of knowledge, and only by its constant repression can he maintain the predominance of his faith which is thus essentially a re-established faith." But we who have our faith founded on demonstration and knowledge have nothing to fear from the critics, past, present, or future.

Strauss says there has been no explanation of the meaning of the injunction of the Christ—"Touch me not," or more correctly, "Take not hold on me," to Mary, after His resurrection. If this be so, psychic scientists can supply a very good reason. The Christ had but newly arisen, it was His first attempt at materialisation, and was therefore not nearly so perfect as it became later when Thomas was allowed to handle Him; also her agitation made the stability of His form uncertain and had she grasped Him the probability is that He would have "vanished," or "melted," at once—there is no irreverence in saying this for the Christ used, and acted, and manifested through, and by means of, natural laws, and because He knew those laws so much more perfectly than anyone else before that time, He was able to give the most wonderful demonstration of them ever recorded in history.

Strauss rightly points out that the attempted "explanation" of some critics will not hold, that the Christ was unable to allow Himself to be touched because the wounds of the cross were still too painful! Of course, half these critics believed that He did not actually die at all, but merely swooned or was rendered unconscious upon the cross and revived later in the tomb! Once hold that the same flesh body arose and there is room for all these erroneous guesses.

(To be concluded.)

### EASTERTIDE MESSAGES.

Amongst the vast number of spirit communications received by the late Rev. Stainton Moses there are two from which the following extracts are taken as they directly refer to Eastertide:—

(1) "We have told you that we always celebrate anniversaries, and Easter is with us a festival as well as with you: though we celebrate it from other reasons, and with a higher knowledge. Easter is to us the Festival of Resurrection, but not of the body. To us it symbolises not Resurrection of matter, but Resurrection from matter, the Resurrection of Spirit; and not this alone, but Resurrection of Spirit from material beliefs and surroundings: the emancipation of the soul from the earthly and material, even as the spirit rises from the dead body with which it has done for ever. . . . The festival to us is one of joy over the partial recognition of a truth divinely seen by men: and of still greater rejoicing over the mighty work consummated on this day. It is not that death was vanquished, as you say, but that man began dimly to see a vision of eternal life."

(2) "This is our Easter message to you. Awake and arise from the dead. Cast aside the gross cares of your lower world. Throw off the material bonds that bind and clog your spirit. Rise from dead matter to living spirit; from earthly care to spiritual love; from earth to heaven. Emancipate your spirit from earthly cares which are earth-born and unspiritual. Cast aside the material and the physical which have been the necessary aids to your progress, and rise from engrossing interest in the worldly to a due appreciation of Spiritual truth. As the Master said to His friends, 'Be in the world, but not of the world.'"

## PSYCHIC PHENOMENA AT THE MOMENT OF DEATH.

BY STANLEY DE BRATH.

"Phénomènes Psychiques au Moment de la Mort." By Professor Bozzano. Translated into French by M. de Vesme (Editions of Spiritualist Philosophy, 8, Rue de Copernic, Paris, 5 fr.).

Few persons in this country are aware of the excellent work done in Italy on psychic matters, and those who read French will be grateful to M. de Vesme for having made Bozzano's little volume available.

It is in three parts: (1) Apparitions to the dying; (2) Telekinetic monitions connected with death, and (3) Transcendental Music. Professor Bozzano has collected from many sources, American, English, French and Italian, carefully verified examples under each of these heads. He analyses them, taking (1) Telepathy and thought transference, and (2) hallucination, as working hypotheses, and is led by the inadequacy of each to an unhesitating acceptance of "the spirit-hypothesis."

He gives fifty-four cases of vision by dying persons of predeceased relatives; and he points out that on the hypothesis of hallucination, such visions should naturally include absent relatives to whom the dying person is specially attached, rather than the defunct with whom the bond of affection is slight or (in some cases) non-existent, for some of these visions are of persons normally forgotten. In point of fact, however, he says, no such hallucinations of living persons are known at death beds; the visions are invariably of deceased friends, and sometimes of those whom bystanders thought to be living, but who had actually passed over.

The most remarkable of Bozzano's cases are visions of playmates by dying children, and the most striking of these is taken from the Journal of the American S.P.R., 1918, pp. 375-391. (This reference is given by a misprint as 1919; the pages referred to are correct.)

This child of ten years old remained in a lucid condition for three days before her passing, and her words are certified by several witnesses. Her lucidity was first noticed from her remark, "I will ask Allie," this being a younger brother who had died seven months before. The account from which Bozzano quotes is written by the child's mother, and is so extraordinarily interesting that it deserves a much longer notice than space here allows. I will give a few extracts:—

The Sunday School teacher, who visited her and to whom she spoke of her approaching transition, said, "Well, Daisy, you will soon be over the dark river." When he had gone, she asked her father, a clergyman of the Methodist Episcopal Church, what "the dark river" meant. He tried to explain, and she replied, "It is all a mistake; there is no river; there is no curtain; there is not even a line that separates this life from the other life," and stretching out her little hands she said, "it is here and it is there; I know it is so, for I can see you all, and I see them there at the same time."

To another lady she said, "Your two children are here." Now she had never heard of these children, and there were no pictures of them; they had died some years previously. She described them as grown up and the mother said, "How can that be? They were children when they died." Daisy replied, "Allie says, children do not stay children, they grow up as they do in this life."

During these last days her sister Lulu used to sing to her, and after a hymn alluding to the angels and their "snowy wings," she said, "Oh, Lulu, isn't it strange? We always thought the angels had wings, but it is a mistake, they don't have any." Lulu replied, "But they must have wings, else how could they fly down from Heaven?" She answered, "Oh, but they don't fly, they just come; when I think of Allie he is here."

Once I enquired, "How do you see the angels?" she answered, "I don't see them all the time; but when I do, the walls seem to go away, and I can see ever so far."

Then, wondering how she could be conversing with her brother when I saw not the least sign of conversation, I said, "Daisy, how do you speak to Allie? I do not hear you, nor see your lips move." She smilingly replied, "We just talk with our think."

For my own part, this simple, but most touching and artless, narrative is more evidential than all the disqui-

tions of philosophers and the arguments of divines. I do not envy those who can read it unmoved and fail to see, independently of the obvious honesty of the mother's account, the internal evidence of the child's real and actual sight, contradicting the accustomed imagery of winged angels, her rejection of the "river" and the "city," etc., all so concordant with what we have from other sources.

Another most interesting case of clairvoyance is taken from the Journal of the S.P.R. (1908, pp. 308-311). The husband who writes, says he was no believer in Spiritualism and averse to all its theories, but that as he sat holding the hand of his dying wife, he saw a mist over her, and a glorious form standing at her side. Then above her, horizontally, a small white nude replica of the dying woman, connected to her head by a white cord. This form contracted to a length of about eighteen inches, but keeping its exact lineaments, then, with efforts to be free, expanded again several times. Finally the cord broke and the woman died, the form then disappearing. The account is a long one and is given in great detail. It may be compared with that given to Mrs. De Morgan ("Matter to Spirit," p. 122), with which it agrees in all essential points.

Dr. Renz, a specialist in nervous disorders, was present at this deathbed and certifies that the husband, during the whole time showed no symptom of hallucinatory disturbance.

Bozzano's analysis of these cases is peculiarly interesting and the book is one which every student should read.

## CURRENT ITEMS.

A spirited reply to Captain Clive Maskelyne appeared in "The Sheffield Independent" of the 25th ult.

With a trenchant pen Sir Arthur Conan Doyle enters the arena of the "Hackney Spectator" in the conflict: "Spiritualism v. Christianity."

"The Spectator" of the 28th ult. prints the first of two articles by C. E. M. Joad under the title "Vitalism Restated." In the second article he will give a sketch of the kind of Universe to which his non-Bergsonian view leads him.

From the "Hampshire Telegraph" we learn that new churches have during the past year been affiliated to the Spiritualists' National Union, and that the numerical returns of membership show a steady increase. In many centres larger buildings have been found necessary.

Dr. Bernard Hollander, in the course of his recent lecture on "The Supernormal Psychic Powers of Man" at the London College of Physiology, is reported as saying that "Ghosts resulted from a powerful impression of emotional energy on any given surroundings." So now we know!

"The Yarmouth Independent" and the "Eastern Daily Press" report a lantern lecture delivered at Norwich by Mr. H. J. Osborn under the auspices of the local Christian Spiritualist Church. Mr. Osborn spoke on "Picture Marvels from the Spirit World," illustrating his remarks by a succession of lantern slides of spirit photographs. Such accounts afford further evidence of the interest which the Press at large are taking in the proofs of survival.

Mr. Ernest Oaten, in an admirable article in "The Two Worlds" of the 27th ult. entitled "Seventy-seven not out," has many apposite comments upon the growth of Modern Spiritualism since 1848, amongst which is an eloquent tribute to the early workers "who sacrificed peace of mind, comfort and loss of friends," and "made possible the peace and victory of to-day." Speaking of mediumship, Mr. Oaten pertinently remarks, "There is a call for deeper development of the psychic faculties and higher intellectual attainments on the part of those who unfold them."

The Rev. Charles Green, of Eastbourne, recently delivered a lengthy address on Spiritualism before the Eastbourne Clerical Society. Added interest is given to what he said by the fact that his experiences, some of which were reported in the "Eastbourne Chronicle," cover some forty or fifty years. Mr. Green closed his address with the following words:—"Let us be assured, therefore, that God's universe transcends to an infinite degree our very highest present conceptions; innumerable secrets are yet to be disclosed if we have the wisdom and patience to search and wait for them."

ANSWERS TO CORRESPONDENTS.

L. J. SERIN (Brussels).—Many thanks for your letter with the translation from "La Nation Belge," but as you will have seen we had already dealt with the case.

O. M.—No one knows where the shoe pinches so well as the man who wears it. But the ordeal will pass and you will come out strengthened by it.

G. T. S.—Thanks for your letter. Doubtless Dean Inge has his limitations like the rest of us, but he is to our mind one of the leading thinkers in England so far as intellectual clarity is concerned. We should remember that when he *does* see the light he will enable many others to do so.

H. A. ROELVINK (Holland).—We have your letter. We do not expect to please everybody, and some of the difficulties are not at all apparent to those who observe from the outside.

SYMBOLISM AND SEX.

"LIFE SYMBOLS AS RELATED TO SEX SYMBOLISM."—By Elizabeth E. Goldsmith: Putnam's Sons. (Price 35s.).

With more than a hundred illustrations and a forty-page Glossary, this large octavo volume of four-hundred-and-fifty pages forms a valuable reference book. It is mainly a condensed account of research into the origin and meaning of symbols that have been current in all civilisations, such as the cross, the circle, the serpent, the triangle, the tree of life, the swastika, and other solar emblems, disclosing the simplicity and unity of thought underlying their use as religious symbols. Of sex there is nothing for the prurient, nor anything of it in the different modes of its universal manifestation. As we have now entered the era of world-unification, this work appears in the natural order of things, although its appeal is especially to minds of an archaeological disposition. Not to these only, nor in particular, does the following passage (one of many such) apply:—

Since the Armistice that left us so far from peace, we have been drifting, appalled by our own complexity, reduced to confessing that so far, as Santayana puts it, mankind has found "no way of uttering the ideal meaning of life."

The ancient Greeks, perhaps, came the nearest. No race has equalled them in joyousness of living, nor left such imperishable records of beauty in drama, art, literature. No race more fully lived. The Greeks developed the whole man. They had such a healthy conception of life, such balance, that everything they did was done intelligently and beautifully. They believed that all was good—soul, mind, body. In time, however, as their power as a nation weakened, their poetic conceptions of life became dulled and gross; they lost their sense of balance, of just proportion, and yielding to man's besetting sin, they concentrated upon a part instead of the whole, ended by exalting the human body as the highest and most beautiful of all things—and the Greek civilisation passed out with so many others.

Now, however important may be the multitudinous details of this book to students of symbols, myths, and superstitions, its able author should not forget that to the general cultured reader most of it is too museum-like. Only in the last chapter but one, "The Triangle," will such a reader feel as in a sort of spacious passage leading from a museum to the outer world of insurgent human life, the door to which opens with the concluding chapter. A condensation of the preceding twenty chapters into a few, with the whole of the "Triangle" and the brilliant Conclusion, would form a little book of vastly greater humanitarian influence than the volume under notice. Unable, in the reviewing space available at present, to quote from it according to its merits, excerpts are reserved for reproduction as opportunity may offer.

W. B. P.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Times Grove.—April 12th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Abethell. Wednesday, April 15th, 8, Mrs. Fidler.

Croydon.—Harewood Hall, 96, High-street.—April 12th, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Camberwell.—The Central Hall, High-street, Peckham.—April 12th, 11 and 6.30, Service. Wednesday, 7.30, at 55, Station-road, Miss J. B. Proud.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 12th, 7, Mr. Brailey. April 16th, 8, Mr. Boddington.

Shepherd's Bush.—73, Becklow-road.—April 12th, 11, public circle; 6.30, Mr. Albert. Thursday, April 16th, 8, Mrs. Stephen.

Peckham.—Lausanne-road.—April 12th, 7, Mrs. B. Stevenson. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—April 12th, 11, Miss Joan Proud; 7, Mme. Clare O. Hadley.

Central.—144, High Holborn, W.C. 1.—April 10th, no meeting. April 11th, 7.30, Mr. B. Carter. April 12th, 7, Mrs. Marriott.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. April 12th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., April 15th, 7 p.m.

ERRATUM.—By an annoying misprint in A. H. H.'s Sonnet, page 162 in last week's issue, "Pucks" was printed "Packs."

Mrs. ALICE JAMBACH, on behalf of The Little Ilford Distress Fund, desires to acknowledge the receipt of two parcels of clothing from Mrs. Hudson (Huddersfield), and "Anonymous," with grateful thanks.

THE Centro Espiritualista "Luz e Amor" desires us to record its full address, which is Rua do Caminho de Baixo da Penha, No. 5, R/C. E.do, Lisbon, Portugal.

LYCEUM SOCIAL AND DANCE.—The fifth annual social and dance of the London Lyceum District Council was held on Saturday, April 4th, at St. Bride Institute. There was a large gathering representing many Lyceums, and an enjoyable evening was spent. The President, Mrs. Barnard, and other officers of the Council were among those present. Songs by Mrs. Donaldson and Mr. Ellis, and recitations by Mr. W. W. Drinkwater added to the pleasure of the evening.

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By the kindness of Mr. J. S. Jensen, the President of the Society for the Promotion of Psychic Knowledge, Copenhagen, the Successful Exhibition recently held in that city is being transported *en bloc* to London. Thousands of objects of psychic interest, including plaster casts of materialised hands, autograph letters, rare books, supernormal photographs, pictures, apports, automatic scripts, personal relics, and other articles illustrating the literature, history and development of Spiritualism and Psychical Research—from the period of the Fox sisters to the present day—will be on view.

### AN APPEAL.

It is realised that a great many interesting objects of psychic interest must be in the hands of private individuals or societies, and the Council would be grateful if anyone possessing such objects would

**loan them to the Committee who are organising the Bazaar and Exhibition.**

Each article should be accompanied by a simple statement of facts relating to its origin, production or associations, and the signatures of those able to testify to its genuineness. All articles loaned will be well looked after and returned to the owners immediately after the Exhibition has closed. A DESCRIPTIVE CATALOGUE is in preparation, and it will be necessary for particulars from intending exhibitors to reach 5, Queen Square, not later than **April 21st** for inclusion in the Catalogue.

Please address all communications to the General Secretary, London Spiritualist Alliance, Ltd., 5, Queen Square, W.C. 1.

The Library and Offices of the Society will be closed for the Easter Vacation from the evening of Thursday, April 9th, to the morning of Wednesday, April 15th.

### BOOKS THAT WILL HELP YOU

- Death and Its Mystery Series: Before Death, Vol. 1. At the Moment of Death, Vol. 2. After Death, Vol. 3.—By Camille Flammarion. Post Free, 11/- each.
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- Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.
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