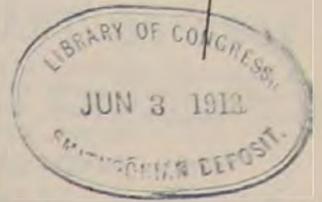


# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,689—VOL. XXXIII. [Registered as] SATURDAY, MAY 24, 1913. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

We were reading lately Sir Thomas Browne's 'Religio Medici,' attracted to the study by the fact that it was chiefly upon this classical author that Charles Lamb founded his own exquisite literary style. But in the course of our reading we lighted upon several striking allusions to subjects which we have especially at heart. Thus it was pleasing to find Sir Thomas Browne confessing his wonder that 'so many learned heads should so far forget their metaphysics and destroy the ladder and scale of creatures as to question the existence of spirits.' That was a puzzle to the great writer in 1643: it remains a puzzle to many of us in 1913. Elsewhere he writes of sleep and the soul:—

And surely it is not a melancholy conceit to think we are all asleep in this world, and that the conceits of this life are as mere dreams to those of the next, as the phantasms of the night to the conceits of the day. There is an equal delusion in both, and the one doth but seem to be the emblem or picture of the other. We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul.

Those of our friends who have studied the philosophy of sleep will know that the author of 'Religio Medici' saw truly.

In other passages in the book we found references to palmistry and astrology, a belief in which Sir Thomas Browne appears to have found quite consistent with his position as a good Christian. Of chiromancy he writes:—

Now, there are besides these characters in our faces [this follows a reference to physiognomy] certain mystical figures in our hands which I dare not call mere dashes, strokes *a la volée*, or at random, because delineated by a pencil that never works in vain, and therefore I take more particular notice because I carry that in mine own hand which I could never read nor discover in another.

And here is a testimony to his belief in the intervention of spirit-agencies:—

I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard to their fellow-nature on earth.

It was indeed pleasant when looking only for literary excellences to find these and many other such confessions of faith in the reality of an unseen world.

'The Divine Life,' the March issue of which has reached us, is an American periodical of a Theosophical character, but showing a certain hostility to Theosophical leaders. Thus we find allusions to the 'crystallised Anna Besant Theosophical Society,' and the editress appears to represent a section of Theosophists who hold by Mme. Blavatsky and Mr. W. Q. Judge to the exclusion of Mrs.

Besant and Mr. Leadbeater, who are attacked in articles and letters. We found the several references to the President of the Theosophical Society as *Anna Besant* a little puzzling. It suggested the methods of a certain literary journal which used to find a malicious pleasure in mis-spelling the names of any distinguished persons against whom it bore a grudge. Perhaps, however, in this instance, it arises from mere carelessness. Anyway the acrimonious spirit is not edifying, particularly in a magazine calling itself 'The Divine Life'! We are all very human and prone to errors, and a frank recognition of the fact would be more conducive to the spirit of brotherhood than rancorous criticism of one party by another. Or if censoriousness *must* be displayed, let us try and temper it with a little humour. America should take example by her Mark Twain.

We have received the April number of 'Brotherhood,' the little magazine so ably edited by Mr. J. Bruce Wallace, M.A. The periodical is now in its 26th year, having been founded in April, 1887, at Limavady. It opens with a needed denunciation of the 'militarist madness' which has possessed Europe of late, and the infection of which has invaded our own country. As the editor remarks:—

The situation is a challenge to all lovers of peace to bear their testimony strongly and persistently against the folly and criminality of war.

One thing is certain: if lovers of peace fail in this respect, war will effectually bear that testimony for them, for there is no corrective of an evil so potent as the evil itself. Dr. Winslow Hall contributes an excellent article on 'Hebrew Illumination.' The following passage (quoted from a book under review in the magazine) bears significantly on the place of Roman Catholicism in the spiritual development of the race:—

The Roman Catholic Church has a great work to do in keeping the link between the living and the dead, between spirits on earth and in the spirit world. Until men feel that they can and ought to pray for those in the other world, as those in the other world pray for and help those on earth, its place will be kept. It also holds the truth, though in a veiled form, of the Motherhood of God, and until woman comes to be regarded as co-equal with man in all lands, the work of the Roman Catholic Church has a place.

'The Adyar Bulletin' for March (Theosophical Publishing House, Adyar, Madras) contains a report of two speeches, one by Mrs. Besant and the other by Lord Pentland, the Governor of Madras, on the Protection of Children, from which it would seem that the salvation of the young folks in India from oppression is as insistent a necessity in India as in the West. There are in addition a number of interesting sketches and articles. A writer signing herself 'Aglovale' tells how she passed from orthodoxy into atheism, becoming a frequent visitor at 'a horrible little Hall of Science.' Then, rendered desolate by the loss of her husband, she appealed to Sir Oliver Lodge, who responded with a charming letter referring her to psychic phenomena. So she studied Myers' 'Human

Personality,' 'The Annals of the Society for Psychological Research,' and 'the works of "Oxon, M.A." (sic), and investigated Spiritualism. But she was revolted by the narrowness of view shown by the 'spooks' from the 'other side.' 'It seemed merely another dogmatic theology.' We found this confession distinctly refreshing. We commend it to the attention of those of our clerical opponents who are for ever descanting on the heterodox teachings of spirit communicators. Eventually the lady appears to have found rest in Theosophy, although even in this direction we found a note of doubt. 'Is the long search over?' she asks. We fear the 'long search' is not over for any of us. There is no final perception of truth.

'The Other Great Illusion,' by J. W. Petavel, R.E. (Ret.), (George Allen & Co., 6s. net) is a reprint of the substance of a series of articles in 'The Westminster Gazette,' designed to expose the folly of class war. It deals thoughtfully with the problem of social reform, and while combating extreme and revolutionary methods, offers some useful suggestions towards reform by moderate measures. The book, of course, lies somewhat outside the scope of our immediate interests, but we are fully with the author in recognising the essential unity of mankind and the fact that no section of it can injure another section without the injury recoiling upon itself. That is a spiritual as well as a social law, and when the lesson is thoroughly learned, the task of the social reformer will be immensely lightened. A vast amount of the struggle and strain arises from the idea that, this being the only world, we are to make the most of it at any cost. When that false idea is dispelled the tension will be relaxed and things will fall into more perfect adjustment. There will be a truer perspective.

We have small liking for controversial literature, and our feelings in favour of such productions are by no means strengthened by our perusal of a book entitled 'Religious Beliefs of Scientists,' by Arthur H. Tabrum (Messrs. Hunter and Longhurst, 58 and 59, Paternoster-row, E.C., price 2s. 6d. net). Apparently it is a 'Christian Evidence' production, and it consists mainly of letters written by men of science in reply to questions from Mr. Tabrum, together with quotations from the lectures and published works of some of them.

When we read 'I entirely agree with you that there is no real antagonism between the facts of Science and Religion as properly understood,' the questions naturally arise, 'What facts of Science?' and 'What is meant by "religion, properly understood"?' The questions put by the author were, 'Is there any real conflict between the facts of Science and the fundamentals of Christianity?' and 'Has it been your experience to find men of science "irreligious and anti-Christian"?' But, before those questions could be properly answered a definition ought to have been given of what the writer meant by 'the fundamentals of Christianity,' for without this explanation nothing really definite or satisfactory can be obtained. As it is, the letters printed and the quotations given indicate that there are wide divergences of opinion.

Dr. A. R. Wallace is quoted by Mr. Tabrum, as also is Sir Oliver Lodge, but so far as we can discover, their Spiritualistic studies and convictions are never mentioned. But Sir Oliver Lodge indicates them in the following passage (page 63):—

There are parts of the structure of religion which may safely be underpinned by physical science: the theory of death and of *continued personal existence* is one of them [italics ours]. . . . But there are and always will be vast religious regions for which

that kind of scientific foundation would be an impertinence though a scientific contribution is appropriate.

That there is no antagonism between real science and real religion goes without saying, but the opinions of scientific men about religion constitute quite another matter. Apparently, however, a dispute between certain 'Christian Evidence' men and 'Rationalists' is the cause of the appearance of this book. There seems to be a market for it, as the present issue is a 'new and enlarged edition.' We agree with Professor C. Lloyd Morgan, when he says that 'sweeping assertions are of little value in the absence of statistical evidence.' We are also inclined to his opinion that the number of men of science who 'accept Materialism as a philosophy, or substitute for a philosophy,' is decreasing, and we think that the strenuous fight made by Spiritualists during the past sixty years has had a decided influence in bringing about that decrease.

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#### A SOCIAL RECEPTION TO THE

#### AMERICAN DELEGATES TO THE GENEVA CONGRESS

Will be held on Wednesday next, the 28th, at 3 p.m., in the rooms at 110, St. Martin's-lane. It is expected that Mrs. Laura Fixen, the Rev. Thomas Grimshaw, and others will be present. Tea will be provided.

Admission: Members and Associates free. Visitors 2s. each. No tickets required.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, May 30th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

#### THE JOYOUSNESS OF LIFE.

In a recent article Mr. James Douglas said:—

It is good to look into the crystal of your soul and to see in it all the loveliness of the earth and the sky reflected in the shapes of adoring moods. There is room in it for the over-arching sky with its joyous white and blue of purity and hope and spacious peace. There is room in it for the beneficent songs of the little birds and for the healing colours of the little flowers. There is room in it for the kindly green charity of the starry grass. Surely if earth is so sweet and so fair the soul of man may create for herself a similar sweetness and fairness, and may rid herself of all the cold and cruel creatures that lurk in her precincts. Surely she may fill her abode with the health and the wholesomeness of the reviving earth.

Too long and too tamely have we endured the tyranny of the ugly, the bondage of the vile. The cry of spring comes to us like an evangel, bidding us renew ourselves once more with a gesture of faith in the holiness and the joyousness of life.

Whatever is ugly is untrue, and whatever is beautiful is true. Let us hold fast to that shining Credo. Let us destroy the literature and the art that defaces and deforms the spirit of man. Decadence takes many forms and masquerades under many names. Post-Impressionism in poetry and in drama and in painting is but the old devil of Aestheticism writ large, the old snake with a new vile skin, the old foul toad with a new jewel of corruption in its loathsome head. Let our young men crush it under their heels, and go forth to sing the deathless goodness and joyousness of life.

## SPIRITUALISM, A PHILOSOPHY OF LIFE.

BY W. H. EVANS.

The soul, secured in her existence, smiles  
 At the drawn dagger, and defies its point.  
 The stars may fade away, the sun himself  
 Grow dim with age, and nature sink in years,  
 But thou shalt flourish in immortal youth  
 Unhurt amidst the war of elements,  
 The wrecks of matter, and the crush of worlds.  
 —ADDISON'S 'CATO.'

## INTRODUCTORY.

In presenting my thoughts on the philosophic aspects of Spiritualism, I wish it to be distinctly understood that I speak for myself alone. Each individual who comes into what is known as 'the Spiritualist Movement' brings with him something from the particular school of thought which he has left. Each assimilates that which appeals to him, and while all agree on the basic facts of man's survival of bodily death and the communion of spirit people with the folk of this realm, there is yet a wide divergence of opinion on many other matters. Such opinion ranges from an atheistic Spiritualism on the one hand, to a pantheistic or a theistic Spiritualism on the other; and while none are, perhaps, perfectly right, it cannot be said that all are wrong. The great difficulty with many persons is to keep an even mind, and to recognise that the other side has often as much logic and reason for its position as they have. 'In things essential, unity; in things doubtful, liberty; in all things charity,' is the golden rule of intellectual life—a rule full obedience to which, though at times difficult, becomes with advancing thought and rising spirituality easier of achievement every day.

To the deep thinker and student all dogma is anathema. Yet he himself will quite unconsciously speak and write dogmatically. He cannot escape from it, save by adopting a boneless attitude. We all feel some things more keenly than others. We all hold some thoughts more closely and more dearly than others; and on everything that we feel keenly about and hold dearly we dogmatise. We do it with all good feeling, but the very tenacity with which we hold an opinion often prevents us from seeing the reasons that may be urged on behalf of the views of our fellow-man. That being so, I shall doubtless commit the sin of dogmatizing many times before I have finished my task. I shall not apologise for what is unavoidable. One may well be amiably anxious to please all parties, but as my sole desire is to write what appeals to me as truth—though doubtless much of it will be considered mere opinion—I shall go straight on with my task and face all issues frankly and honestly.

## THE EVER PRESENT GOD.

God is Spirit: and they that worship Him must worship Him *in spirit and in truth*.

The trend of science is toward the invisible. Atheism is bankrupt. Materialism has forced the doors of what was hitherto the unseen, and talks freely of electrons, ions, vortices of force, centres of strain, &c., in a hypothetical ether. The 'solid' realm of everyday life is in a state of constant flux. From invisibility to visibility, and from visibility to invisibility again, is the law of being. From this continuous circulation of substance the phenomena of the universe arise. In the realm of terrestrial phenomena we find the law of transformation continually operative, while underneath the permutations of matter there is permanency of Being. This Being whose existence all religions affirm and to whom various names are given, but whom Western people call God, is the source of all things that are—the primal substance from whom all things are made. It is, indeed, impossible to rear a philosophic structure unless it is founded upon this permanency of Being. All intellectual life which goes beyond the phenomenal demands it, and unless we have a foundation that is permanent our building is erected on sand and is liable to collapse. And while we speak of this Being in terms of gender, and seem by so doing to limit our conception, every philosophic thinker knows that, owing to the exigencies of language we cannot speak of Deity in any other way. For God must be conscious. He must—if we rise from the neuter to the positive gender—have an individuality of His own. A God who has no distinct individuality is no God at all, but a nebulous abstraction. We cannot approach a non-entity in consciousness, and our spiritual nature demands a Being who can be appealed to, and from whom we can feel a response. To the mystic, indeed, this response is continuous, for he feels at the

centre of his being that God is. Content with this, his ideal is to be God-like. And while it may be said he can only become what he conceives God to be, yet ideals rise from ideals, and realisation is only a step to loftier heights, opening the door to yet grander vistas. So the ideal of God is ever becoming: is ever being realised, and is a continuous revelation. We cannot escape it, we must press on, and he whose soul is aflame with the divine fire of love and whose intellect is alight with the sacred wisdom of God will always hold to that central thought—that the dwelling of God is not in temples, not even among the starry flowers of the purple night, but is within the sacred precincts of the heart of man.

God is spirit. Spirit is substance, the great Reality from which there is no escape. Spirit is infinite; infinite in essence and in attributes. Eternal, changeless; yet ever throwing on the screen of matter an infinite variety of changes. Unity at the heart, but not uniformity of expression. But the man who longs to dwell in thought with God for evermore will still read in all around him the visible writing of God. The stars will sing to him the music of the spheres, and as the planets go 'spinning down the halls of time,' and flaming suns roar in prismatic splendour, he will hear only the celestial harmony of the indwelling spirit of all. Evermore will he clasp to his heart the immortal thought of God's unchanging goodness and eternal love. Nay, though life's trials come thick upon him, and sorrow lacerates his soul as with teeth of steel, and despair endeavours to seize him in its iron grip, he will still hold on in faith, believing that all is well. Such are the pure in heart and those trusting child-like souls who in spirit know God.

In the infinite vastness of the universe there is room for all souls and all manner of thoughts. All men draw unto themselves that which they ardently desire. And as we open the many doors of life that lead to the various chambers of being, each of us strikes his own note, each assumes his own colour, each finds his own place in the grand scheme of existence. For all are necessary to the mighty unfolding of the cosmos, and the insect which is trodden under foot fulfils its task in the grand economy even as do we, and we are kin with all.

In the ceaseless changes of eternity we ever find the spirit of God manifesting in great outpourings of His divine self. At such epochs men arise who are as spiritual giants towering above their fellows, throwing out beacon flashes of illumination that pierce the night of ages and help humanity along the thorny path of evolution. Such grand, tender souls, filled with the love-light of God and trained in His divine wisdom, are the natural leaders of the race. Each one brings just the needed measure of revelation, and emphasises just those truths necessary for humanity to live up to. So shall every man reach at last the grand standard of the Christ. So shall each find in his own soul the sacred message: 'He that loveth his fellow man, loves God. He that serveth his fellow man, serves God. And he that lighteth the soul of another takes a torch from the altar of the universe.'

God is one, but in manifestation manifold. Religious thinkers have spoken of God in trinitarian terms, and the three aspects of Deity are found in nearly all religious systems. The Hindoo speaks of God as Maker, Preserver and Transformer; the Egyptian as Horus, Isis and the Child; the Christian as Father, Son and Word; Swedenborg as Truth, Wisdom and Love; A. J. Davis speaks of the tripartite aspects of Deity as the laws of association, progression and development.

In the far away past, spoken of in the Pentateuch as 'in the beginning,' God brooded over the vast abyss, and out of the expansion—love—of His nature, the present universe was born. God is continually becoming, and the universe is continually expressing Him. Every new revelation of Him signals an advance in the consciousness of mankind. What is God apart from the universe? We know not. But in that state of Pure Being, which the human mind cannot even endeavour to contemplate without reeling in its effort, there is an absolute stillness that is pregnant with life and power. The outbreathing, or breath of God, animating the sea of unorganised matter, causes it to tremble with a responsiveness that holds in it the promise of worlds to be. This Divine Breath takes form in the spoken word, is embodied in sun and star and wayside flower.

It is the infinite language spoken, and each new-born day brings a new revelation of God to the universe. The outbreathing of God, which is supreme Order, Will and Law, marshals all into position amidst the celestial music of creation. And the mighty expressions of the past in their huge crudity were but the echoes of that divine music which even now quivers on the air and is heard by him whose soul is attuned to catch the celestial harmonies.

Science has found the Bible of God writ on tables of stone, His law revealed in grand epochs of time, the slow accretions of ages working out the sublime will of Him who faltereth not. The fire-mist, rushing through space, its shrill note toning down to a prolonged musical hum as it cooled, contracted, solidified, marked the birth of our planet earth. Out of the mists of the past it flashed, a fiery steed, until the invisible rein drew tight and held it in its place.

Mighty upheaval succeeded upheaval. Minute motions in the oozy bed of the sea, proclaimed in softest whisper, tremulous with a hitherto unknown joy, that life was there and had manifested. Those protoplasmic stirrings, how great was the promise they held! With what wonder and awe we should have gazed, had we been there with our developed consciousness to see the first beginnings of life in time. Yet the work went on, and on a thousand rocky anvils were beaten and shaped the forms of life to march the eternal future. With what rejoicing would the lords of Being view the approach of life to the sea-shore and upon the dry land! How each fresh outpouring of the Divine Breath would manifest in some further advancement, and the directive will bring all energies at last into one grand centralising point, till, after the process of ages, man stood upright upon the earth, crude, uncultured, but with the golden germ of immortality within.

'And God breathed into man's nostrils the breath of life, and man became a living soul.' I am constrained to think that this is more than poetry, that it holds a scientific truth of value the greater if we can feel that this breathing is continuous. For just as there is a point, if we could discover it, where the mineral merges into the vegetable, and the vegetable merges into the animal, so there is a point where man ceases to be a mere animal and becomes a living soul. There is something in man more than in his brother the brute, and while it may be true that man comes up through all kingdoms and wins by patient labour his right to manhood, it must mean that he is only fitting himself for a fuller measure of that divine life which can at last manifest as a self-conscious being. At each new departure from the different kingdoms, there has been an inbreathing from the Infinite, a true and sacred inspiration, and each step marks an epoch in man's evolutionary advance. So that the Hebrew poet, whoever he was, in his recognition of the six stages of creation and the crowning effort, the making of man from the dust—that being the symbol of the material world—enunciated a profound truth when he affirmed that 'God breathed into man.' This is the spoken word, and every man is a thought of God, alive with the divine potency that renders it possible for him to rethink the thoughts of God and find his kinship with the divine.

O man, what a march has been thine! Stretched over the past are the landmarks of thy progress. From the rude stone circles of prehistoric man to Egypt's pyramids and India's rocky temples, wrought out of the fervour of religious awe and worship, we see the efforts of man to reach into the great unknown. Man has always felt himself greater, grander and fuller than the flesh would have him believe. Even when as a savage he bowed to wood and stone, when he dreamed of heaven as a place where he could hunt and fish and have all the sensual enjoyments, we find him reaching out for something more perfect, more lasting, more real, than that which was his portion on this terrestrial plane. We view the past with that just admiration born of the knowledge that it was the expression of man's advance up to then. But if the past was great, the future is mighty, and there lie before us greater wonders than ever the past could reveal. For we are in God, and, living and moving in Him whom we call by the sacred name of Father, we must feel that in His immeasurable Being there is enough and to spare to satisfy the keenest intellect and the most aspiring soul.

Upon this bedrock I rest. I may not have proven that God exists. The hypercritical may even accuse me of rhapsody. I may even be guilty of it. But the wonder of this universe—and it does not cease to be wonderful even though we see it every day—leads me to put the questions, how and whence? Order and law bespeak a mind capable of formulating such principles. The mechanical argument demands a mind that can think in mechanical expressions. As you and I can take matter and mould it, and as we know we could never make the simplest machine without first formulating in thought our desire and taking matter to *clothe our thought*, so we feel that the vastness of the universe is no argument to advance as showing that mind is not necessary to produce it. True, we cannot take God and put Him on the dissecting table, and, with knife and scalpel, discover His anatomy and physiology; but that is so of many other things. Thought itself is not seen, and the unseen things of life are by far the greatest and most potent. Such attributes as love, honour, truth, fidelity, no one has seen. But we have seen a state of being known as loving, honourable, truthful and faithful. We fail to understand the meaning of life apart from the conception of God as the underlying Reality. And every expression of the universe but reveals something more of that sacred Being who is God. Intellectually we may deny that God exists, but so long as man has within him the sacred emotion of love, that emotion will express itself as religion in some shape or form. And every act that makes for human betterment is an act of true worship, whether it be performed in the mart or beneath the arching dome of the lofty cathedral.

God is spirit. As such He is not an immaterial, refined nothing; He is substance, the permanent reality of which matter is but a vehicle of expression; this being so, we approach Him with that awakened consciousness which reveals Him to us—God the Father of all. Expressed in terms of religion, such revelation brings Him near to our souls, and we feel that in true worship there is indeed life eternal. Without it we are as strangers in a far country, and know not that God awaits our return with patient and loving forbearance for all our adventures.

(To be continued.)

#### TRANSITION OF MRS. OHLMUTZ.

We regret to learn of the transition of Mrs. Ohlmutz (*née* Corner), who passed away on Whit Monday, after three weeks' illness. In compliance with her expressed wish her remains were cremated on the 14th at the Golder's Green Crematorium, in the presence of her sister, Miss Nina Corner, her cousin Dr. Edred Corner, Mr. Edwin Dotteridge, and other friends, a preliminary service having been held at St. Cuthbert's Church, Earl's Court. Possessed of considerable literary talent, Mrs. Ohlmutz (better known, perhaps, as Caroline Corner) was the author of some clever novels and an interesting account of her experiences in Ceylon, entitled 'Ceylon: the Paradise of Adam.' A lady of striking presence, she was, with her sister, at one time a familiar figure at many of the Spiritualist gatherings in London. Alluding to these gatherings Miss Nina Corner, in apprising us of the particulars of her sister's illness, makes a very kindly reference to the late president of the London Spiritualist Alliance, adding: 'It seems only a short time since Mr. and Mrs. Dawson Rogers were with us and we used to have such happy meetings at the old British National Association of Spiritualists. What many changes have taken place since then, and what a number of our friends have passed on to the happier world! Certainly to us Spiritualists death has lost its sting.' We are glad to think that Miss Corner finds consolation in the assurance of reunion which Spiritualism gives, but the sense of temporary bereavement must still remain, and in this she and all the sorrowing friends have our sincere sympathy.

We also hear with regret of the transition of Mrs. Dunham Massy, an old and faithful supporter of 'LIGHT' and of the London Spiritualist Alliance. Mrs. Massy was taken suddenly ill on April 30th and passed away on May 1st.

MR. JAMES L. MACBETH BAIN writes: 'I think it might interest some of your readers to know that I have for some weeks been busy in Hope-street Spiritual Church, Liverpool, where the work of healing is very actively pursued. I speak there on Sundays.' Both Mr. Bain and the work in which he takes such interest have our heartiest good wishes.

## NOTES FROM ABROAD.

In reference to the lamentable death of the late King of Greece, 'L'Echo du Merveilleux' claims good authority for the statement that his late Majesty knew he would fall by the hand of an assassin, his tragic end having been predicted to him long ago by a Thessalonian soothsayer.

The same paper, together with many other French journals, contains a long discussion on the divining-rod. The French Academy of Science has taken up this interesting question, and has nominated a commission of three competent gentlemen to investigate it thoroughly. Amongst the various persons who claim to be water-finders, we come across the names of M. Salignac, the celebrated tenor of the Paris Opéra Comique, and the Norwegian landscape painter Diriks. We are also informed that metal can be discovered by the use of a hazel rod quite as readily as water, and that miners employed it formerly in their search for rich veins. Moreover, in 'L'Echo du Merveilleux' of May 1st, 1898, appeared the following curious notice: 'Jacques Aymar, shepherd, of St. Marcelin, has traced in a most surprising manner, yet only by the aid of his divining-rod, the assassins of a Lyonnese wine merchant.'

Some of our readers will, perhaps, remember that last year we related in this column a legend concerning a mysterious light which appears nightly in Busso, Corsica. 'Les Annales des Sciences Psychiques' published in its February number a lecture on the same subject which M. Edmond Duchatel delivered before the Société Universelle d'Etudes Psychiques. According to the lecturer, such luminous appearances are also witnessed, among other places, at Vo, near Padua, and Quargento, in Piedmont, but notwithstanding close and scientific observations, their real origin has not yet been discovered.

In Brittany the belief exists that these lights appear shortly before a death takes place in the neighbouring district, and they are consequently called by the Bretons the 'Death Flame.' A gentleman reports that one evening in June, 1899, towards nine o'clock, whilst standing at an open window, he suddenly saw a flame of this character hover above his head, and afterwards glide along a wall and several houses near by. Regardless of any obstruction in its course, it travelled on to the roofs. Following its movements attentively for a quarter of an hour he observed that it finally settled over a certain house, where it slowly vanished. The house which had thus apparently fallen under the spell of the 'Death Flame' belonged to a friend whom he had seen early in the day in perfect health and about to start on a journey. Being somewhat sceptical and believing himself the victim of some illusion, the gentleman did not mention the occurrence to anyone before retiring to bed, but he could not sleep that night, the vision having strangely disturbed him. The following morning he called as soon as possible at his friend's house. To his utter astonishment the wife of the latter received him in tears, telling him that her husband had met with a fatal accident the day before. He had been thrown from his carriage and had sustained such severe injuries that after lingering till that morning he had passed away without recovering consciousness. The gentleman who is responsible for the above narrative adds that he was not the only one to see this mysterious flame; several of his neighbours had observed it under exactly the same conditions as himself.

In bringing his article on 'Spiritualism and Prejudice' to a conclusion, M. de Montreynaud writes in 'La Revue Spiritiste': 'The veil in which prejudice has been enshrouding truth for centuries back is now being boldly lifted by Spiritualism, regardless of sarcasm, hate, or malice. In making war on prejudice, Spiritualism does not face it as a bitter enemy, but, with arms outstretched in pity, is trying to conquer it by logic, reason, and fraternal love.'

We have received a specimen number of the 'Okkultistische Rundschau,' the monthly organ of the German Confederation of Spiritualists. The paper contains a leading article by E. Klaus, on 'Spiritualism, a Bridge between Faith and Science,' and smaller contributions of considerable psychic interest, such as 'The Sleeper of Oknö' and 'The Blacksmith of Tiefenfurt, Somnambulist and Visionary.'

Alois Kaindl, a frequent contributor to the 'Uebersinnliche Welt,' has forwarded to that journal a newspaper cutting from a Linz daily paper, dated January 3rd last. The paragraph, which bears the inscription, 'The Dream as Detective,' runs as follows: 'A few weeks ago the house of the photographer, Franz Boydau, was entered by burglars. The police made strict but fruitless endeavours to discover the culprits. The day before yesterday the photographer dreamt that a baker's apprentice, Peter Ince by name, appeared before him and accused himself of being the thief. Boydau told his dream to the police. They in turn questioned the apprentice, who finally confessed that he had

committed the burglary.' 'This dream,' remarks Alois Kaindl, 'must be classed in the category of double dreams, wherein one dreamer acts as an involuntary agent and another as percipient.'  
F. D.

## THE COMBAT WITH MATERIALISM.

The May number of 'The Seeker,' the quarterly magazine of Christian Mysticism founded by the Rev. G. W. Allen, whose transition we recorded on page 177, contains a speaking portrait of Mr. Allen and eloquent tributes to his memory by Mr. W. L. Wilmshurst, Archdeacon Wilberforce, Sir Richard Stapley, Mr. F. Hildyard and the Rev. R. W. Corbet. They dwell on the many-sided charms of the man, intellectual and social, his high aims and the ready sympathy and generosity of his nature. 'During these last years,' says Mr. Wilmshurst, 'his character mellowed; its richness deepened, its strength was put forth with greater and greater tenderness.' Something of this tenderness we trace in the second article in the magazine. It is entitled 'The Sword of the Spirit,' and was found on Mr. Allen's desk after his death. Alluding to recent instances of oppression on the part of the medical faculty, he begs his readers to consider, in the great combat that lies before us, whether the materialists are utterly and entirely to blame *alone*, and whether we, of the spiritual side, are to fight them with their own weapons and in their own spirit, and says that he should personally despair of the issue if he thought these questions would be answered in the affirmative.

In the last analysis the real power by which materialism stands strong is rather something lacking in us than a positive evil in the materialists; however clearly we see the argument for 'spirit' as the basis of 'matter,' we have no right to assert that those who do not see this are wilfully closing their eyes to the truth. I do not think we realise how we weaken our appeal by throwing about such imputations as these. . . I am persuaded that it is because we of the spiritual side understand so feebly the real distinction between materialism and spirituality that we find so little success in our warfare, and are, like the Jews of old, fighting—not for a universal divine principle, but for our special rights and privileges.

Other striking contributions are 'The Mountain of Myrrh,' by M. Cope; 'The Hegemonics of Christ,' by F. W. Orde Ward; and 'Margery Kempe of Lynn,' by M. F. Howard. In a note at the close, Mr. Wilmshurst explains that, in compliance with a wish expressed by Mr. Allen some months ago, he has accepted the editorship of the magazine, Mr. Percy Lund having generously offered to undertake the business management.

## A POINTED PROTEST.

The 'Rochdale Observer' of the 10th has some stinging editorial comments on the recent action of the Bolton county magistrates in imposing a fine of 20s. and costs on two Farnworth women, mother and daughter, for the offences of using and aiding and abetting in using 'certain subtle craft, means and devices called Spiritualism to deceive and impose on people at Farnworth.' The 'Observer' says:—

The younger woman was alleged to have 'forecasted events in the lives of those present' at a 'kind of service' which consisted otherwise of hymn, prayer, and collection. . . We cannot understand how the Bolton magistrates came to support police action of this kind, which is bound to impress a large number of people as nothing less than religious persecution. The convictions were obtained on the evidence of the wives of police constables, who attended the Spiritualist service as spies—another odious feature of the case. It is time even that prosecutions for fortune-telling were abolished; in these days of compulsory national schooling nobody can be deceived who does not wish to be deceived. But the penetration of police spies into what are *bona-fide* gatherings of Spiritualists assembled for the practice of their doctrines is worse than the harassing of poor gipsy women. If Spiritualism be a superstition that is no concern of the police. There are other superstitions also requiring contributions from their adherents for their support and propagation.

BELFAST ASSOCIATION OF SPIRITUALISTS.—We are requested to state that the new secretary of this association, to whom all communications relating thereto should henceforth be addressed, is Mr. James P. Skelton, of 156, Lisburn-road, Belfast.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.,  
SATURDAY, MAY 24th, 1913.

## Light:

A Journal of Psychical, Occult, and Mystical Research.  
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pf.

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### SCIENCE AND SPIRIT.

Mind and matter, spirit and substance—these are subjects on which controversialists have for generations expended their eloquence. Sometimes the theme has provoked wit, as in the well-known example: 'What is Mind? No matter! What is Matter? Never mind!'

It was a scientist of the old dogmatic days who remarked: 'Spirit is the last thing I will give in to.' He has passed away now, and doubtless he has 'given in' to what he deemed a superstition. But what a superstition his attitude represented! Had he ventured the same remark in regard to Matter the saying would at this hour be speculatively up to date. For it was not so long ago that Sir William Crookes stated in 'LIGHT': 'I do not at all see my way to define matter. I am not quite sure if there is any such thing.' And has not Poincaré, the famous French mathematician, discussed whether there is such a thing as Matter and attempted to describe it hypothetically as 'something like holes in the ether'? Thus in the view of a scientist, who is not alone in his verdict, we are asked to regard Matter as no longer the only reality but only holes in something with which none of our senses can bring us into contact! From the sense-sphere which is to scholastic science the only world of reality, the stuff of which mountains and seas, brains and books, battleships and bayonets are made, may be described as mere transformations of holes in nothing! For is it not written in the Bible of Science that what is non-existent to sense has no real existence? For that is what it amounts to when all is said. Only by inference does the scientist know of the ether. Its existence as a concept was, in short, a necessity of pure scientific thinking, leading to cumulative knowledge of it through its effects. And this is precisely the case with the concept of Spirit, which is equally a necessity of pure philosophical and religious thought, and which, like the ether, is known by its effects. Moreover, we have to recognise that religious and philosophical thought is as natural to the human mind as scientific thought, each equally valid in its proper realm. They are alike forms of 'mind stuff' (to employ Professor Clifford's phrase). True, they differ in grade, but not to the glorification of the scientific form which, according to the most positive test of native rank, is essentially the lowest of the three types. Spirit is not acknowledged by scientists (except in a few distinguished instances) because it is intangible and defies the test of weight and measurement. Yet that by which even physical things are weighed

and measured is itself beyond all weighing and measuring—and that is Intelligence. What scientist ever weighed in his most delicate scales a single thought or a simple emotion? Or if that were a difficulty to be classed with the weighing of a theoretic unit of matter—an atom or an electron—let us instance the unitary thought of a Newton or a Kelvin, or even that of the ordinary man.

According to Comte, 'Science is measurement,' but where now is the scientific criterion of knowledge even in regard to Matter? The ether, then, being a necessary, if unknown, quantity in scientific thinking, is regarded as an unquestionable datum of physics. Similarly, and with a like validity of thought, is knowledge of spirit attained as the supreme datum of universal Science.

The intangible, ultra-sensory and immeasurable, whether ether or spirit, is only to be known by its effects. To the physical expression of ether-motion, as in light, colour, electricity, and matter generally, it is not necessary to refer now. And should a critical reader object that another question of vital importance, *viz.*, Motion, has just been introduced without elucidation, he is asked to remember that an exposition of Spirit, Matter and Motion is impossible in the limits of a short article. It is sufficient, for the present, to observe that no form whatever, physical or spiritual, comes into being except by Motion of some sort.

As for the characteristic effects of Spirit, we are so familiar with them that they are accepted without reflection like the air we breathe. Their significance is usually ignored.

Let us think of the materialists' notion of Man—so much water, carbon, lime, silica, iron, phosphorus, &c. The constituents are identical and the quantities very much the same whether he be creating an immortal poem, a great symphony or picture, or constructing a device to destroy his fellow creatures. Even when he is dead in his coffin the analysis remains the same. Nevertheless the difference between the 'man' living and the 'man' dead is abysmal, infinite. How are we to define it? We know how absurd is the meaning commonly ascribed to the word 'death,' and we know that definitions of life, however scientific, have hitherto been proved to be failures. Without clear and correct concepts true thinking is impossible. The way to correct and stable thought calls for a thorough overhauling of the mental machinery, and in this direction the Harmonial Philosophy of Andrew Jackson Davis is peculiarly illuminating.

Now the attribute peculiar to Spirit is *creativity* ('Creative Evolution' is essentially of the Spirit). Every creation in the physical world takes form first in the Spirit, being in every case a materialisation of that which is beyond scientific weighing and measuring. Before it can possibly exist it must first have that interior being for which no school of Science has yet found an adequate term. Whether it is a statue or a tree, a poem, a flower or a diamond, we must look to Spirit as the cause of its existence. In brief, then—and we have to be brief, however fertile our subject—of everything manifested in the Universe, Matter is Effect, Spirit the Primal Cause.

A PERTINENT QUESTION.—'We speak about the "instructibility of matter." How do we know that it is instructible? What is matter?—is it anything more than force? But then what we call force is transmutable; how do we know that there may not be a time when a spiritual force manifests itself as a physical force, and then after some millions of years may cease as a physical force? If matter is a series of vibrations, suppose these vibrations cease, then what will happen?'—  
DR. I. K. FUNK.

## UNIVERSAL SPIRITUALIST CONGRESS.

The second Universal Spiritualist Congress, organised by the International Bureau of Spiritualism, which was held at Geneva on the 9th, 10th, 11th and 12th inst., was a noteworthy success. Twelve countries were represented by thirty-six delegates, and twenty-five associations also sent representatives.

On Saturday, at 3 p.m., about two hundred and fifty persons assembled in the schoolroom in the Rue Des Eaux-Vives. Mr. Charles Piguet, President of the Geneva Society for Psychological Studies, in welcoming the assembly, said that Geneva was always happy in receiving with hospitality all who were working for scientific progress. He observed with satisfaction that Spiritualism reckoned among its adherents the names of many eminent students of both physical and psychological science. He greeted with especial warmth M. Léon Denis, the writer and lecturer so well known in France, to whom he yielded the presidential chair for the day. The meeting then heard a fine discourse from M. Denis. He said that not only had Spiritism upset modern scientists by materialisations of spirits and ideas of radio activity, but through William James it had caused both philosophy and literature to give it much attention. It had done even more than this—it had descended into the soul of the people, thus making life desirable, and consoling those in need of comfort. Its pure and lofty morality would make it the regenerator of society, now devastated by materialism, which hesitates to recognise God alike in the physical world and in the progress of humanity.

Madame Darel then read a carefully-prepared paper dealing with the questions: Is Spiritism a religion, scientific and universal? What is the relation between Spiritism and other religions? Can Spiritism become a form of worship? She thought that Spiritism ought to keep its scientific character and follow closely the methods of modern science. In work for the spiritual development of humanity harmony was the first essential. Spiritualists needed to set aside their petty rivalries and jealousies and work unitedly for the grand cause of proving the immortality of the soul. Other papers were read, and generally all the speakers agreed in their admiration for the person and work of Jesus the Christ, and for primitive Christianity, a religion of love and sincerity, full of spiritual phenomena. That religion, however, was soon spoilt by the introduction of theology and priestcraft; the result being that strenuous efforts had been and were still being made to stifle the manifestations of the spirit and to reserve to the Church the monopoly of miracles. It was here that Spiritualism had its greatest work to perform—to redeem religion from those who perverted it.

There was great divergence of opinion as to whether Spiritualism was a religion. It contained elements of a high order which would vivify the Christian religion, said Pastor Benezech, of Montauban, in an impassioned exposition, 'because it gave scientific proof of life beyond.' This was also the point of view taken by M. Valabregue. He urged with great talent that it was a science, its mission being to find and prove the facts of spiritual life. It had only to spread itself and it would replace the faith of the dying churches by its own faith, full of the essence of religion.

The uninitiated, says the reporter of the 'Journal de Geneve'—

were now and then surprised by hearing about haunted houses, and materialised hands of the dead, perceived even by the sceptic; but in spite of that, all that was said was of a nature to impress one with the existence of an intense desire for the discovery of the true and the good. On all hands superstition, materialism and religious dogmatism were condemned.

Commandant Darget's lecture on Saturday evening on 'The V Rays' was well attended. You may doubt the results obtained by the magnetic or vital emanations, but the intensity of a man's anger can be measured by the impressions obtained by placing a sensitive plate on his head during a fit of passion. If you centre all your thoughts upon an object and at the same time place yourself in contact with a photographic plate, the object of which you are thinking will impress its image upon the plate. In the same way spirits from the beyond can give their pictures.

This address, which was illustrated by lantern reproductions

of a number of very interesting photographs, was frequently applauded.

On Sunday morning Professor Piguet presided over a large audience. The discussion was continued as to the place of Spiritualism in the religious evolution of humanity. M. Philippe, solicitor, of Paris, maintained that we do not know real religion. The soul by its own efforts lifts itself towards the God of whom it can form a conception. To do this it was not necessary that an experimental science should be transformed into a religion. M. Valabregue opposed M. Philippe, and M. Léon Denis, of Tours, France, reconciled the two views by showing that the origin of religion should be sought in the worship of the dead. In the life of Jesus many spiritual facts, such as materialisation and luminous phenomena, were recorded, and modern phenomena helped to put these on an acceptable scientific basis.

Mr. Hanson Hey, Secretary of the British Spiritualists' National Union, then read a paper on 'The Ideals of Spiritualism.' After pointing out that every movement is judged by the ideals that inspire it, he claimed that

Spiritualism gave us a lofty conception of the scheme of things, of ourselves and of our place in the cosmos. It helped us to realise that we could not be lost to God (the All-Father-Mother). However crooked our path and spiral-like our advance we should ultimately draw nearer to Him—not by movement through space but in likeness. It sanctified our very sorrows, and we all knew that mellowness and sympathy came through trial and suffering. By teaching us that our ideas of separateness are false, by substituting therefor the knowledge of Unity, and by showing us the far-reaching effects of our most seemingly trivial actions it helped us to idealise our every action and realise that we were all members one of another. We could not injure another without injuring ourselves; equally we helped ourselves in helping others. The need of the hour was affirmation—for affirmation was life, and negation was stagnation. Each man had to find the way to God, and by building on the knowledge gained from experience, form a character spotless, selfless and love-diffusing, and thus come into his heritage. God loved all His children irrespective of creed or colour, caste or sex, and Spiritualists adopted as an ideal in earthly life the same inclusive spirit, freely according to others all that they claimed for themselves. Man and woman constituted the complete human being, and woman should be raised to a position where her sweetness and grace would assist man to rise to nobler living. Spiritualists regarded the child as more than 'a necessary evil'; it was a repository of infinite possibilities, and they sought to instil into its young mind those principles of right living which alone could make the coming generations more spiritual than our own.

The ideal of Divine Immanence given us by the earliest spirit teachers implied that God is in all—believers and non-believers alike—and that fundamentally we are one. The spiritual idealist asked, 'What can I do to better the race?' It was for all to live purely, think gently, and act nobly, to pay less regard to ancient story and more to present motives and deeds. People needed idealistic principles if they were to be spiritualised and rise above the idea of mere possession to that of service. Each happy or suffering child was ours to tend and bless; each bent old man and careworn woman should be regarded as our father and our mother, for they toilsomely sowed the seed, the fruits of which we now enjoyed. Until we could collectively see and feel our responsibilities to the helpless child and the no less helpless aged, we ought to cease to pray 'Thy Kingdom Come.' As man rose above the sensual and evolved the spiritual he, by slow degrees, realised that the source of his strength and the true inner secret of his own joy could alone be found in loving service to his fellows.

At the special request of Dr. J. M. Peebles, of Los Angeles, who was unavoidably absent, Mr. E. W. Wallis read his paper on 'The Origin and Purpose of Spiritualism,' a report of which will appear in 'LIGHT' of the 31st inst.

In the afternoon, speaking on 'The Practice of Mediumship,' M. Pillault, an absolute determinist, stoutly maintained, in an impassioned speech, that man has no free will, but acts under the influence of psychic compulsion. M. Delanne and M. Léon Denis picked up the glove thrown down by M. Pillault, and spoke with much energy in favour of the free will of man and his responsibility, claiming that Spiritualism taught us to control the animal nature and rise in the scale of evolution by our own efforts to a position which would enable us to become the agents of the Deity in carrying on the work of creation. In order to effect this, free will was an absolute necessity. These

sentiments were received with such enthusiastic applause that it was evident the members of the Congress approved of them.

M. Béziat, a less uncompromising determinist, held out his hand to the partisans of free will, and invited all present to unite in brotherly love, which would raise them above all differences of opinion. Addresses were then given on mediumship and schools for mediums by M. Vilni, of Brussels; Mesdames Darel and Rosen-Dufaure, of Geneva; M. Solan, of Lyons; and Mrs. M. E. Cadwallader, Editor of 'The Progressive Thinker,' of Chicago, U.S.A. Madame Darel opened the discussion as to the advisability of having schools for mediums, and whether mediumship should be regarded from the point of view of abnormality, or from the standpoint of an advance in human evolution. She held that mediumship was due to the evolution of the nervous system, about which, however, very little was known. The general characteristic of mediumship was an extreme impressionability. All those persons who possessed nervous systems which were in continual rapport with the phenomena of life, which responded to the higher and finer vibratory forces surrounding us, she regarded as mediums, and, in this sense, all great geniuses, thinkers, poets, orators, artists, all specially endowed persons were sensitives, or mediums, through whom the world-forces could express themselves. Considered from this point of view, mediums might be regarded as transmitters of vibrations between the two worlds, and they should be carefully studied, trained and protected. M. Zellwegger, of Uster, asked for laws to protect mediums in the rightful exercise of their powers, and was heartily supported by Mr. Hanson Hey. The English papers, as they were read, were ably translated by Miss Felicia Scatcherd, one of the first members of the Julia's Bureau, founded by the late Mr. W. T. Stead.

The Geneva Society kindly entertained the visiting delegates to a sumptuous banquet on Sunday evening, upwards of two hundred persons sitting down. It was a great success. Eloquent speeches were made by MM. Louis Gardy, Léon Denis, Gabriel Delanne, Pillault, Béziat, Pastor Benezech, the Rev. Susanna Harris, and others. The proceedings lasted for five hours.

Monday, May 12th. M. Delanne presided. M. Torstenson, of Norway, presented greetings from that country. Mr. E. W. Wallis, Editor of 'Light,' London, after presenting the fraternal greetings and good wishes of the London Spiritualist Alliance, said that Spiritualism might not be considered religious in the conventional sense, but religion *per se* had been defined as 'the love of all that is true, good, pure, and beautiful,' and morality as 'the application of these grand principles to daily life,' and in that sense Spiritualism was truly a religion. As regards 'the Spiritualist press,' the speaker said that the great desideratum was that Spiritualists should give better support to their papers, and in that way enable them to reach a larger public and institute improvements which were now practically out of the question. M. Philippe thought that the ideal Spiritualist paper should give, side by side with philosophical dissertations, records of well-attested phenomena, as these were read by the public with avidity. M. Fraikin, of Liège, thought that politics should be excluded, while M. Béziat, Editor of the 'Fraterniste,' thought that politics might serve to establish even a Spiritualist journal. He differed from M. Fraikin's idea that each circle should have an organ of its own. He thought this would hinder the progress of the movement, and that it was better to have one or two strong, influential and successful papers.

Mrs. Cadwallader, Editor of 'The Progressive Thinker,' of Chicago, Ill., U.S.A., was of the opinion that there was no need for a new International organ, as people wanted early news. Some readers cared only for reports of phenomena, others wanted philosophy, others wished for something for children, and still others looked for spirit messages, and it was the function of the Press to give the people what they desired. But she advocated that at each Congress there should be a press committee to transmit reports to all Spiritualist journals.

On Monday evening Pastor Benezech, of Montauban, lectured on 'The Combined Actions of Spirits and Mediums in Psychical Phenomena,' and urged that truth might be given, even though at times this admixture existed.

The Congress terminated on Tuesday morning, when speeches

were delivered by Mr. E. W. Wallis, Mr. Hanson Hey, M. Salom, M. Béziat, and others.

In the afternoon some two hundred friends had an enjoyable excursion to the Salève by mountain railway, where they were kindly entertained to tea by Madame Honegger-Cuchet, after which several speeches were made. An interesting incident was the presentation to the president of the Geneva Society of an American flag by Mrs. M. E. Cadwallader, in memory of Captain Keffler, a native of Switzerland, who had been for over sixty years a member of the First Spiritualist Society in Philadelphia. Mrs. Laura Fixen, who followed, had the honour of making the last speech in connection with this memorable Congress. Her bright and happy comments, which were enthusiastically received, made a very appropriate finish to the proceedings.

### CONGRESS NOTES.

Owing to the late arrival of the train, the English visitors were unable to do more on the Saturday than attend the evening meeting. They did not miss much, however, for the addresses were all in French, and an Englishman who was present at the opening in the afternoon, said: 'I sat for four mortal hours and did not understand a single word.' On the Sunday, Miss Scatcherd kindly translated Dr. Peebles' paper into French, as Mr. Wallis read it, and did the same with Mr. Hey's address, and on Monday and Tuesday she gave not only the French translation of the English papers, but brief summaries in English of the addresses of some of the French speeches. She won the hearts of all the people by her readiness, resourcefulness, and general willingness to be of service, and the English-speaking visitors accorded her a very sincere vote of thanks.

Surely it is a good thing for brethren to meet together in unity to strengthen and inspire one another in every good work, and to help to open still wider the avenues of intercourse with the unseen! Perhaps the most profitable, as it certainly is the pleasantest, feature of these International foregatherings is the opportunities they afford to co-workers in the same cause to meet together, to form friendships, and to learn by actual experience that men and women of other nations, brothers and sisters in the great human family, are engaged in the same work, animated by the same motives, and striving to bring about the same results—the abolition of evil, warfare and crime, by instituting the reign of spiritual science which will make possible peace, righteousness, brotherhood and joy.

One fact which an observant onlooker could hardly fail to appreciate was the manifest earnestness and intelligence of the audiences. Their close attention and quick response to or dissent from the opinions expressed by the speakers clearly indicated that they were thinkers, and had ideas of their own.

We were pleased to meet again M. Gabriel Delanne after the lapse of fifteen years, and to find that, although he is a sufferer physically, he is mentally even more alert, capable and devoted than of yore. To him Spiritualism is evidently of the utmost importance, and his whole heart is given to its promulgation on the highest level.

By his side was M. Léon Denis, equally active and ardent, and his impassioned oratory, like that of M. Delanne, roused the audience to enthusiastic applause. It is not without significance, surely, that this Congress, which symbolised the world's uprising against theological darkness and the despotism of gloomy Calvinism, should have been held at Geneva! At last the spirit world has broken through the barriers, and, despite the anathema of the churches and the sneers of materialistic thinkers, the gospel of joyous, progressive, immortal life has been proclaimed to hundreds of persons in this city by representatives of twelve different countries. Thus the religion of the spirit wins its way and truth triumphs.

In the much-regretted absence of Dr. Peebles, the veteran M. Louis Gardy was the hon. president of the Congress, and Madame Rosen-Dufaure, eighty-five years of age, the hon. vice-president, both of Geneva. The International Bureau, which organised the Congress, is without a permanent head. The meetings were ably presided over in turn by M. Léon Denis, of Tours, France; Ch. E. Piguët, of Geneva; and Gabriel Delanne, of Paris, the vice-presidents being M. Testuz, Geneva; M. Torstenson, Norway; M. Philippe, Paris; the Rev. T. Grimshaw, U.S.A.; Pastor Benezech, Montauban; and Mr. Hanson Hey, England.

It made one feel glad and proud to see so many bright, happy, healthy-looking men and women devoting themselves to

discussing the religious, moral, philosophical and scientific aspects of Spiritualism. And, too, dealing with the value and importance of mediumship, and the best methods of improving the conditions for the phenomena on which the whole movement rests.

During an all too brief visit to the home of Madame Hélène Smith, we inspected the curious paintings for which she has been the medium. Judged by ordinary art standards, her pictures would hardly win a place in the Academy, but when they are considered from the point of view of the evidence which they afford of the knowledge possessed by the controlling intelligence which is outside the range of the medium's normal information, and of the peculiar conditions under which the medium works, they are truly 'remarkable.' We have been promised, for an early issue of 'LIGHT,' full details of the most striking features connected with this lady's work.

The English-speaking delegates and visitors who stayed at the fine Hotel Metropole were truly a 'happy family.' The party consisted of Mrs. M. E. Cadwallader, Mrs. Laura Fixen, U.S.A.; Mrs. Ida Rolleston, Ireland; Mrs. Little and Mrs. Severn, Brighton, and Miss F. Scatcherd, London; the Rev. Thos. Grimshaw, U.S.A.; Messrs. Hanson Hey and G. Horsfall, Halifax; J. Wadsworth, Keighley; F. Bessant, Leicester; and E. W. Wallis, London. They were made very comfortable by the attentive hotel officials, and our readers who contemplate a visit to Geneva cannot do better than make a note of this fact.

Eloquent tributes were paid by several speakers, especially by M. Gabriel Delanne and M. Léon Denis, to the pioneer workers for Spiritualism in America and Great Britain, and to Allan Kardec in France. The spirit of fraternity and goodwill which prevailed, and the hearty applause which followed every allusion to the desire for universal unity and concord, were surely indicative of the desire for peace and brotherhood which exists among all thoughtful and spiritually unfolded people, of whatever nationality.

There was in an ante-room an exhibition of a considerable number of mediumistic drawings and paintings. Distinctly original in design, rich in colouring and of symbolical significance, many of these productions were of such a curious character as to arouse considerable interest. Some were the work of a Hungarian working man, and others had been given through the mediumship of a lady in Geneva; in all cases the mediums had not had any prior training. There is a noteworthy similarity in drawings and paintings of this nature, whether they are produced on the Continent, in England or America.

We were especially interested in the evident similarity, perhaps we should say unity, of thought and purpose expressed by the delegates from the various countries represented. The same problems are uppermost in all lands, and the fundamental affirmations of Spiritualism are recognised the world over. The tendency of the Congress was to claim and to recognise: 1. Unity of aspiration with freedom of thought; 2. Unity of purpose with variety of method; 3. Unity of spirit with diversity of expression; and so long as this attitude is maintained there is hope for the future of our movement, and Spiritualists may well take courage to continue to fight against ignorance, materialism, and the hostility of sectarists, and in favour of the highest morality, the purest religion and the sweetest spirituality.

On the Tuesday, speaking on behalf of his English-speaking friends, Mr. Wallis said: 'I wish to tender our hearty congratulations and thanks to the officers of the Congress and of the Geneva Society for all their kindly courtesies. I trust that we shall all feel that we have been privileged in having taken part in these proceedings, and that we have been instrumental in doing something towards establishing the truth of spirit communion, in helping to spread the light and to assist in the betterment of the conditions of life in this world in preparation for the life to come.' Mr. Hanson Hey, in concluding his speech, associated himself with what had been said by Mr. Wallis, and felicitated everyone concerned on their arrangements for the Congress and the signal success of their efforts.

While in Paris, on the return journey, we were pleased to have a brief interview with Professor Ch. Richet and to know that he is making a good recovery from his recent illness, but we were extremely sorry to learn that he has been losing interest in psychical research owing to the difficulty of ascertaining the exact conditions under which phenomena once obtained can be successfully repeated and verified, and the further difficulty of

obtaining the co-operation of satisfactory agents, or mediums for physical and materialisation phenomena. But surely, since each branch of science must be studied under its own laws, so spirit manifestations must be sought in accordance with the conditions by which alone they are possible. While sympathising with Professor Richet's desires and recognising the difficulties, we hope that he will yet obtain satisfactory evidence.

#### THE ENGLISH DELEGATES SEEN THROUGH AMERICAN GLASSES.

'The English will be here this evening,' was the slogan on the opening day of the Congress. This was expressed with a tone of expectancy—as they used to say when I was a child, 'The pudding will be ready in an hour.' I prepared for the feast, and was more than pleased. If all the English are anything like the genial, clever representatives who attended the Congress, I do not wonder they are so much admired by Americans.

Mr. E. W. Wallis lent much dignity to the meetings. When he spoke he commanded the undivided attention of all his hearers. Whether they understood English or not, the impression he left will never be forgotten, and when the interpreter translated his address into French, it received applause and well-deserved approbation. You receive as much information listening to Mr. Wallis for twenty minutes as you would in reading a book of —ty pages.

Mr. Hey is an entirely different type of man and speaker. As powerful, as earnest, he has an eloquence all his own—a magnetism which he exerts over his hearers. You simply have to feel cheerful when he speaks, and are compelled to listen whether you like it or no. He would pour oil on any troubled waters; then, when all was peace, burn the oil and convert the water into steam, to help push the good ship of Spiritualism a few knots ahead. Whenever I hear 'England' again, it will not mean King George or Sheffield steel, not suffrage or pure wool steamer rugs, but 'Wallis and Hey'—after all, the two greatest English 'items' I know.

All the rest of the delegates reflected glory on these two 'suns.' Miss Scatcherd was the friendly star. It did me good to meet her, good to talk to her, and good to listen to her—always ready to help, to do and to be, just so she can help you. Mrs. Severn and Mrs. Little made many friends for themselves, while Messrs. Wadsworth, Bessant and Horsfall were worthy representatives of all that is worthy and good in Spiritualism.

Mrs. Ida Rolleston, an Irish visitor and ardent Spiritualist, added much to the comfort and pleasure of the English-speaking visitors, as she was well acquainted with Geneva and the surrounding district. She was our cheerful companion and faithful guide, aiding us in seeing the most beautiful spots and explaining points of interest. Mrs. Rolleston returned to London with the rest of the party.

No one could help feeling great respect for the English delegates, and when not one of them touched any of the wine or champagne offered at the banquet, they gave silent testimony to the fact that they lived up to the ethics they taught.

I learned to admire the French, have great respect for the Swiss, and was interested in the Germans, but I learned to love the English—I couldn't help it if I would, and I wouldn't if I could.

Laura G. Fixen.

1313, Carmen Avenue, Chicago, Ill., U.S.A.

#### IMPRESSIONS OF THE CONGRESS.

The English and American delegates spent a happy although busy time at Geneva, each one doing what he or she could for the rest. Miss Scatcherd was an invaluable ally, assisting us by translating, and thus enabling us to take a more active part in the Congress than would have been possible without her.

There is a tendency on the Continent to make of Spiritualism a scientific study purely: against this we English-speaking people set our face, and spoke up for a Spiritualism which shall be a scientific, philosophical religion.

A fine paper was read by Madame Hélène Kordou, an Austrian delegate, on 'The Spiritual Education of Children,' in

which she emphasised the importance of training the young to understand the responsibilities which these higher truths impose upon them.

The Rev. T. Grimshaw was well received when he spoke as the official delegate of the N.S.A. of America, and his gentle, unassuming manner commended him to all.

I was most deeply impressed by the *bonhomie* which prevailed; everyone was cordiality itself, and if our ignorance of the French language limited our intercourse, it made the hand-grip firmer and more kindly and the language of the soul more eloquent.

Those of our opponents who laugh at Spiritualism as a negligible force, ought to have seen these representatives of a dozen different races, each animated by a single thought, each seeking not his own, but others' good. It was a sight worth going to Geneva to behold. Verily, the motto over the proscenium, 'Each for all and all for each,' was the watchword of the Congress.

The kindness of the delegates to one another was only surpassed by the generosity of the Geneva Society, which, in addition to entertaining us at the official banquet, took us by a funicular railway to the top of Mount Salève (about 4,250ft.), whence we had a magnificent view. We were then kindly entertained by Madame Honegger-Cuchet, a lady whose labours for our welfare came only second to those of the secretaries, Messrs. Pauchard and Wolfurm.

This successful Congress gave us all new heart, new hope, new zeal. It showed us that our struggles were common, forced home the lesson of solidarity, and made us see that our surest line of advance lay in the sinking of the personal and the cultivation of the communal idea.

Reaching Paris on the return journey, we were warmly welcomed by Mr. H. Hawkins, formerly of London, who accompanied our party the next day on a drive, and very kindly acted as guide for us. In the evening we had the pleasure of according him a hearty vote of thanks.

The next Congress is to be held in Paris in 1916. We were sixteen strong at Geneva; we must be sixty strong at Paris. We were invited to America for 1915 to an international gathering there. Tennyson's dream is nearing fulfilment, and the federation of the world looms clearer.

HANSON G. HEY.

#### THE INDIAN SUIT AGAINST MRS. BESANT.

'The Vahan' for May states that—

In the suit brought by Mr. J. Naraniah against Mrs. Besant the serious allegations of the plaintiff have been disproved, and the judge has condemned him in all costs. The judge, however, holds that the father cannot alienate his right to the custody of his children. Mrs. Besant has entirely vindicated her position, the charges brought against her guardianship are shown to be false, and on the technical ground of the father's right to custody of the children an appeal is at once being lodged.

There are some statements made by the judge which, in our opinion, constitute a very telling victory for Mrs. Besant, but we are informed by our legal advisers that to print them here might be held libellous to the plaintiff, inasmuch as it might be superimposing punishment on adverse points of judgment.

For the same reason we are unable to print the reports which have been forwarded to us.

BLESS GOD FOR DEATH.—'Some day we shall reach the point where, for us, the next thing will be a step into the invisible. So simple, yet so great a thing! In that hour we shall have nothing to do, but everything to experience. Nature will take us by the hand and lead us through the great portal. She will deal with us, be sure, as gently as when she brought us, a little child, into this world—where she brought us into the centre of a home, into a circle of those who loved us. We like that saying of old Walton in his life of Donne: "In the last hour of his last day, as his body melted down and vapoured into spirit." Dying should be our last, best act of faith. It calls for faith, but the faith has such good reasons. We have experienced too much of God's goodness in this life to anticipate aught else in any other. Said Kant once in his later days to a circle of his friends: "Gentlemen, I do not fear to die. I assure you, as in the presence of God, that if, on this very night, suddenly, the summons to death were to reach me, I should hear it with calmness, should raise my hands to heaven and say, Blessed be God!" Why not? We bless God for our life, which is His gift. Shall we not also bless Him for death, which, be sure, is no lesser gift!'—J. B., in 'The Christian World.'

#### SPIRITUALISM AN AID TO GROWTH.

It is commonly supposed that persons over forty years of age seldom change their minds, except to become more rigid and more conservative. Consequently it is worth while recording an instance of the mental and spiritual growth experienced by a man of trained intelligence after he had passed threescore years and ten, and, as he supposed, had gathered and 'bound up his sheaf.'

The Rev. Alexander Macdougall, in December, 1908, in an autobiographical letter which he addressed to the Principal of the Presbyterian College, Carmarthen, extracts from which were published in 'The Christian Life' at the time, referred to the fact that in a book which he had published in 1900, when he was seventy years of age, he had represented a future life 'merely as a hope; was content to leave its reality in doubt, and to acquiesce with resignation in death as the end-all for us, if such proved to be the divine decree.' However, eight years later he arrived at other conclusions, and in the letter above referred to he expressed a wish to unbind his sheaf that he might 'remove some tares and add some golden ears, the produce of after-gleaning.'

The fact was, he had, in the interim, become convinced that 'communication has actually been opened up between our living selves and our brethren of the so-called dead,' and thus, he says, 'a future life has become to me not a vague "perhaps," or even "a lively hope," but a demonstrated certainty. To this solemn fact I desire to bear emphatic testimony.'

Modern unbelief, Mr. Macdougall shrewdly observes, is not so much unbelief in God as 'unbelief in the soul and spirit of man,' and this 'unbelief in the spiritual side of ourselves is the very blackness of darkness, and makes the most disastrous difference to our whole outlook on Nature and human nature.'

The Spiritualist, says Mr. MacDougall,

seeks for causation in and through man, and originally, above man in God. The physicist 'gets everything out of next to nothing,' and to him the universe is a machine and man an automaton. The Spiritualist derives everything from the Omnipotent and Omniscient One, and to him the universe is an organism, and God, angels and man its great causative intelligences. In them, and in them alone, may the true substance of the universe be sought and found.

As a result of his knowledge of Spiritualism and psychical research Mr. Macdougall is 'a less pronounced necessitarian' than formerly and he realises that

belief in free will and moral responsibility has not only been eminently livable but has been richly productive of noble living—of grand and beautiful lives, while absolute determinism, on the contrary, has lowered and deadened personal moral ideals and manly endeavours and tended to social disintegration. Its effect is to take spontaneity from life, and to destroy our intuitive feeling of moral responsibility; therefore, as a constructive social principle it does not beneficially work, and I am so far a Pragmatist as to claim that what does not work for good cannot be true.

While recognising that effects must have adequate causes, he is of opinion that our moral responsibility involves no infraction of natural law:—

Where the will adopts the higher motive we are usually determined from within, not from without, by our spirit, not by impulse or passion, not by heredity or environment. In choosing the higher motive and obeying conscience we affirm and save our spiritual personality. The spirit possesses the essential power of modifying events and our will is free because we are essentially one with that from which all things originate: the will is a pledge and proof of our divine nature.

Formerly regarding sectarianism as wholly an evil, Mr. Macdougall has now come to recognise that the formation of a sect is primarily due to a desire to unite the like-minded round a common truth or ideal, not a desire to exclude or separate from others. In this sense 'a sect is a brotherhood, not a schism, and its members have a banner to uplift, around which loyally and devotedly to rally.' At the same time, he thinks that 'the true use of sect is to transcend sects.'

'Have I now, at seventy-eight,' he asks, 'bound my sheaf at last?' and, like a true progressive Spiritualist, he answers: 'I

may begin unbinding again to-morrow, and go on binding and unbinding to the very end.' 'Normal change,' he says, is a kind of mental hospitality and capacity for progress; for surely there is nothing in the heart of man more significant of his immortal destiny than his ability constantly to outgrow himself in continual spiritual discovery and unfoldment till death, through death, and, as I have very good reason to believe, after death also. To-morrow to fresh fields and pastures new!'

Truly, here is a growing soul, a true Spiritualist, a brave and loyal old man with a heart that is ever young.

### ITEMS OF INTEREST.

It is said that when John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who took his trembling hand, and said, 'Good morning, and how is John Quincy Adams to-day?' 'Thank you,' was the ex-President's answer. 'John Quincy Adams, himself, is well, sir—quite well, I thank you—but the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir—quite well!'

In her 'Editorial Notes' in 'The Harbinger of Light' for April Mrs. Annie Bright says: 'It is because religion—real religion—is the need of the time that I am doing my utmost to show its beauty and simplicity, and that it must be acquired by the individual soul. This consists in a realisation of the unseen world around us and the ethereal realms, towards which we are all hastening. But the crowning point of all is to recognise that we are all parts of the Infinite Intelligence, the Divine Spirit, or by whatever name called does not matter, in which we live and move and have our being, and from which mighty reservoir comes all our strength and inspiration. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is the key to the true religious life. . . Numbers of people have no belief in another life; do not know that this world is just a seed-time and a place for the formation of character. Should it not be a clarion call to each one of us to proclaim as never before the deathlessness of life, the reality of the world beyond the grave, and the truth of spirit communication?'

Mr. James Robertson thoughtfully writes: 'Death to the student of Spiritualism is a step onward. If we start from here interiorly clean we shall arrive at the next state in a corresponding condition, but if we set out from here foolish and blind, the slaves of passion or conceit, we shall find ourselves in that state in the Beyond. No one can be transformed by miracle into an angel of light. Whoso is intelligent here will be intelligent there, and whoso is ignorant here will have no sudden or miraculous revelation, for the simple reason that he could not make use of it. The law of evolution holds good in all spheres. "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation," both here and in the hereafter. Some who have been in that other world for years are still prayerfully expecting that the great day of judgment will come and that they will either be caught up to a higher glory or cast down to a lower depth. Some of these coming in contact with sensitives speak forth their old sentiments, mixed up with notions which they may have gathered. But such inspirings frequently have as much of the sensitives' mentality as of the spirits' thought, and are of little value beyond the fact that they make clear that there is an outside power manifesting. Those nearest to the earth and the most ignorant seem able to come into touch with many undeveloped sensitives, who, quickened by their influence, produce only a very blurred mixture of facts and fancies. Swedenborg has said that in the spirit world the different nationalities, tribes and religions remain unimpressible, that sects continue.'

TO CORRESPONDENTS.—A number of letters in reply to 'A Belfast Lawyer,' &c., are unavoidably held over till next week.

CONVERSAZIONE.—A representative gathering of students of the occult arts and sciences attended a Conversazione on Wednesday, the 14th inst., under the auspices of the 'College of Psychologists.' An interesting feature of the evening was a song in Hindustani by Princess Ashoka, a Hindu lady who possesses an unusually fine voice. Piano solos were ably rendered by Miss Alice Lazelle, R.A.M.

### FRIENDS IN COUNCIL.

*Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.*

#### 'The Riddle of the Universe.'

SIR,—In answer to Mr. Arthur L. Howard's query on page 238, I would recommend Sir Oliver Lodge's 'Life and Matter: a Criticism of Professor Haeckel's "Riddle of the Universe"' (published by Williams and Norgate, London, 1905). He will find it one of the best books for dealing with Haeckel's fallacies.—Yours, &c.,

M. BOWLEY.

#### The League of Defence.

SIR,—Since my letter of the 2nd inst., embodying the Manchester resolutions, appeared, several district union secretaries, society secretaries, and others have written to me requesting to be placed on the roll as being prepared to carry out the purposes of the League in their various centres. There are, however, still many places not represented, and I therefore trust that those who are willing to form part of an endless chain of workers pledged to refute calumnious statements and present our case lucidly and convincingly, will communicate with me early. The League of Defence is not a local, spasmodic enterprise; it is designed to be a national (international, if found practicable) organisation, embracing the enthusiastic, brainy, and energetic Spiritualists from Lizard Point to Dunnet Head, from Rathlin Isle to Bantry Bay, and in distant lands as well.

My projected protest meeting a local journal will not take place just yet. I have interviewed those who have the local pulses under control, and their attitude is not sympathetic, and with only two other members in this city, success would be rather doubtful. I am surprised at the want of backbone here when I recall the great National Union gathering of 1911, and when I think of the splendid way in which the friends at Hull, York, London, Exeter, &c., have acquitted themselves. Maybe a more determined spirit will be manifested by-and-by.—Yours, &c.,

JAMES LAWRENCE, Hon. Secretary.

387, Shields-road, Newcastle-on-Tyne.

#### Mrs. Wriedt in Rothesay.

SIR,—In connection with my articles on 'The Voice Phenomena,' I wish to refer to an incident which occurred at Mrs. Wriedt's first séance on July 13th, briefly reported on p. 172. Mrs. Wriedt described a boy with a pair of skates in his hand, who appeared to her and signified that he had been drowned. She got the impression that he had been drowned somewhere not far from here. Mrs. Coates had a vision of the place, which appeared to be this end of Loch Fad Dam—a name which puzzled Mrs. Wriedt exceedingly. None of us recognised the lad; Mr. David Wright appeared to recollect the incident, but, as stated in the report, being pressed by other matters, I did not follow this up.

Now for the sequel. On Tuesday, May 13th, a lady called, saying that she was a Spiritualist, and had been reading the account about this boy in 'LIGHT,' and had also been informed by Mr. David Wright about the séance. The boy, Alexander M'Gilp, was her grand-nephew. She then introduced to us Mrs. Baird, of 'Mary Cottage,' Rothesay, her sister and the boy's grandmother, who brought the lad up from childhood. Mrs. Baird's story proved how evidential was Mrs. Wriedt's statement. The boy had not skates himself, but he was with other lads, one of whom had skates. He was out on the ice and fell through, and was drowned on the evening of January 29th, 1912, at the spot described in the vision. So much for the verification of an incident which otherwise might have passed unnoticed.

Mrs. Wriedt, who had only arrived in Rothesay on the afternoon of the sitting, could not have known about this case by normal methods, and just gave what she saw in the séance-room. The purpose to be served at the time was not clear, but now I think we have evidence that the intelligences in the invisible had both method and foresight in all this. Mr. Wright has had an active interest in the 'Glasgow Mediums' Union.' The lady whom he told of the incident, and who read the articles in 'LIGHT,' is a Spiritualist, but her sister, Mrs. Baird, of Rothesay, the boy's devoted grandmother and the only mother he ever knew, is not. She had been in deep grief over the loss of this lad, but now has had something of this grief assuaged by the knowledge that he had thus attempted to make himself known. Until these facts were put before her Mrs. Baird had thought little of the subject of Spiritualism, but this

striking incident will not only deeply affect this lady but the community in which she moves.

Mrs. Wriedt, I may say, will again visit Rothesay in July, but, as usual, none but Spiritualists and those vouched for by Spiritualists known to myself will be admitted to the sittings held here.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay.

#### 'The Great Revelation.'

SIR,—That which appears so obscure in your article on 'The Great Revelation' (page 198) is clear as the day to the reincarnationist Spiritualist. The acquired knowledge from past existences explains perfectly the divergencies which manifest themselves among different individuals. It results from the law of evolution.—Yours, &c.,

LOUIS GARDY.

#### 'Question Regarding Life after Death.'

SIR,—In answer to 'A Belfast Lawyer' (page 228), I should advise him to read: 'Spirit Life and Labour,' given through Mr. J. J. Morse, or I shall be pleased to forward to his address some conclusive reading should it be desired.—Yours, &c.,

MARIE NICHOLSON.

51, Bollo-lane, Chiswick, W.

#### 'Telepathy?'

SIR,—The letter of W. Harradence on page 238 states that the facts contained therein are 'food for thought.' They are more; they ought to be the basis of continued action.

If two individuals be so sensitive, and in such good rapport, that the writer can make the interesting assertion that 'Over a distance of some hundred and forty miles I received her thoughts as clearly as when she had stood before me,' then I suggest that they ought to make a series of experiments before a few sympathetic individuals demonstrating the transmission of certain definite ideas or sentences.

Let the results be carefully tabulated to determine the percentage of complete successes. I would willingly act on a small committee, as I did some years ago with my friend W. T. Stead, to assist in demonstrating, if possible, the truth of telepathy to the scientific world, which does not yet admit it to be a fact.—Yours, &c.,

ABRAHAM WALLACE, M.D.

#### 'Red Indian Spiritualism.'

SIR,—E. T. Seton, in his interesting book 'The Arctic Prairies,' recently published, gives some old-time experiences recounted by a Hudson Bay officer in charge of the Mackenzie River district, from which I quote the following for the benefit of your readers: 'Omegi came in and asked for a present—"a new shirt and a pair of pants." This is the usual outfit for a corpse. He explained that he was to die before Charlie came back; that he would die "when the sun rose at that island" (a week ahead). He got the clothes, though everyone laughed at him. A week later he put on the new garments and said: "To-day I die when the sun is over that island." He went out, looking at the sun from time to time, placidly smoking. When the sun got to the right place he came in, lay down by the fire and in a few minutes was dead.' Could anyone wish for a better manner of passing out?

A case of Indian clairvoyance runs thus: The winter packet boat with supplies did not arrive when expected. After waiting two weeks the officer was advised to consult the conjuring woman. 'He went and paid her some tobacco. She drummed and conjured all night. She came in the morning and told him: "The packet is at the foot of a rapid now, where there is open water; the snow is deep and the travelling heavy, but it will be here to-morrow when the sun is at that point."

Sure enough it all fell out as she had told.'

Years later she was given a pension as long as she lived, by Sir George Simpson. 'She was about seventy-five at the time of the incident and had many times given evidence of clairvoyant power. The priest said he "knew about it, and that she was helped by the devil."'

Quite a familiar explanation to-day, showing how slow is the growth of truth.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

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## SOCIETY WORK ON SUNDAY, MAY 18th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Shearn's Restaurant, 251, Tottenham Court-road, W.*—Mr. Percy R. Street's excellent address on 'Joan of Arc' was much appreciated. Mr. W. T. Cooper presided.—Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Bayswater, W.*—Miss Florence Morse was the speaker. Morning subject, 'Spiritualism the Comforter'; evening, 'The Ministry of Angels.' Miss Fricker sang two solos. For next week's services, see front page.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD, W.*—Mr. Cox gave an address. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. and Mrs. Lund. Thursday, at 8, Mrs. Neville.—M. S.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. H. Neville gave an address and Mr. Sellars played a violin solo. Sunday next, at 7 m., Mr. J. Gambriel Nicholson, address, 'The Turning Point.'—J. W. H.

CRUYDON.—ELMWOOD HALL, *ELMWOOD-ROAD, BROAD-GREEN.*—Mr. George Taylor Gwinn's inspiring address on 'Strive On' was heartily appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. Horace Leaf, address and clairvoyance.—G. S.

CLAPHAM.—HOWARD-STREET, *NEW-ROAD.*—Mrs. Miles Ord gave an address and descriptions. Sunday next, at 11.15, open circle; at 7 p.m., Mrs. Webster, address and clairvoyance. Monday, 3 p.m., ladies' circle; Thursday, 8.15, address and psychic readings by Mrs. M. Clempson.—F. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—The president, Mr. F. Grayson Clarke, gave well-reasoned addresses. Sunday next, at 11.15 a.m. and 7 p.m., addresses (speaker to be announced). Tuesday, at 3, private interviews; at 8, also Wednesday at 3, circles.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, *BRUNSWICK-STREET, WEST.*—Mrs. G. C. Curry gave clairvoyant descriptions, and Mr. T. O. Todd an excellent lecture. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. T. O. Todd, subject, 'The Prophets in the Temple.' Mrs. Curry, Tuesdays, 3 and 8; Wednesdays, 3. Circle, Thursdays, 8.15.—A. C.

STRATFORD.—WORKMAN'S HALL, 27, *ROMFORD-ROAD, E.*—Mrs. E. Harvey's interesting address on 'Life, Here and Hereafter' and recognised auric readings (with advice for health) were much appreciated. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mrs. E. Neville, address and psychometry.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Bod-dington gave an address and descriptions. Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyant descriptions. Thursday, clairvoyance; silver collection. 24th, Social Gathering; tickets 6d. each.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Morning, Mr. Reynolds read a paper on 'Swedenborg,' and Mr. R. G. Jones gave descriptions. Evening, Mrs. S. Fielder gave an address and descriptions. Sunday next, 11.15, Mr. F. A. Hawes; at 7, Mr. and Mrs. W. F. Smith. Monday, 8, circle. Thursday, 7.30, Mr. H. Bell and Mrs. Brechard, healing; 8.15, circle.—N. R.

STRATFORD.—IDMISTON-ROAD, *FOREST-LANE.*—Evening, Mrs. A. Keightley gave a good address and splendid descriptions. 15th, Mr. J. Wrench gave psychometric readings. Sunday next, at 11.45 a.m., Mr. J. Wrench, 'Phenomena.' 7 p.m., Mr. and Mrs. Hayward, address and clairvoyance. 29th, at 8 p.m., Mr. Horace Leaf, address and clairvoyance.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD.*—Morning, Mr. Stott introduced the subject of 'Reincarnation'; evening, Mrs. Clara Irwin gave an address and good descriptions. Sunday next, morning, Mr. H. Mann; evening, Mrs. Effie de Bathe will lecture on 'Psychometry.' June 1st, morning, Mr. G. Brown and Mr. Moncur; evening, Mrs. Mary Davies. June 5th, Mrs. Neville.—A. C. S.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Mr. J. Abrahall gave addresses, on 'The Evolution of Things' and 'The Breath of Life,' and psychic readings, and answered questions. 14th, address and successful descriptions by Mrs. Webster. Sunday next, at 11.15 a.m., Mrs. S. Fielder; at 3, Lyceum; at 7, Mrs. Alice Jamrach. Wednesday, Rev. Thomas Grimshaw.—J. F.

BRISTOL.—144, *GROSVENOR-ROAD.*—During the past week Mrs. Baxter has given addresses on 'The Inhabitants of Other Planets' and 'The Spirit Voice to John in Revelation'; Mr. Brunt dealt with 'Development or Progression in Spirit Land,' and Mr. W. Price spoke on 'The Sincerity and Whole-hearted Worship of Mahomet's Followers' and sang in a delightful manner. Next Monday, public service, 6.30. Special meetings Monday, Wednesday and Friday, 7.30.—J. S. B.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. Ruth Darby gave addresses, followed by descriptions.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mr. J. G. Nicholson gave an uplifting address on 'Everlasting Spring.'—N. D.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. A. Lamsley gave addresses on 'Meditation' and 'Thought and Life.'—G. M.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave personal messages in the morning and a grand address in the evening.

SOUTHPORT.—HAWKSHEAD HALL.—Lyceum anniversary services conducted by Mrs. Crookall. Clairvoyantes, Mesdames Crookall and Scholes. The latter held two meetings on Monday.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and descriptions by Mrs. Jamrach. 15th, address by Mr. D. Hartley, descriptions by Mr. F. T. Blake.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. Powell Williams. 16th, Mr. Edwards gave magnetic treatment and advice on health.—W. G.

EXETER.—MARLBOROUGH HALL.—Morning, address by Mr. Elvin Frankish. Evening, address and descriptions by Mrs. Letheren.—E. F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Symons spoke on 'The Mediumship of Elijah,' and 'Crowns.' Mr. Rundle gave recognised descriptions.—C. A. B.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Addresses and descriptions by Miss Alice Clark. 19th, ladies' tea meeting, also conducted by Miss Clark.—F. M. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Adams on 'The New Commandment.' Mrs. Joachim-Dennis gave descriptions, and Mrs. Cook a solo.—E. D.

SOUTHSEA.—LESSER VICTORIA HALL.—Morning, address by Mrs. Mitchell; evening, Mr. F. Pearce spoke on 'Spiritual Healing.'—J. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing. Evening, an address by Mr. A. H. Sarfas on 'Man' was followed by descriptions. 15th, Mrs. Podmore spoke on 'The Duty of Spiritualists' and gave descriptions.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Morning, address and descriptions by Mr. Gapper; evening service conducted by Mr. Waterfield, solos by Misses Budden and Hicks. 14th, address by Mr. Frank Pearce.—P.

EXETER.—MARKET HALL.—Morning, address and clairvoyance by Mrs. M. A. Grainger; evening, address by Mr. W. S. Williams on 'Materialisations as Proved by Science,' and descriptions by Mrs. M. A. Grainger.—H. L.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mrs. Laura Lewis, of Cardiff, spoke well on 'Is Spiritualism of God or the Devil?' and gave descriptions. Usual week-night meetings.—A. L.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Geo. T. Brown spoke on 'Spiritualism and Christianity,' and answered questions. The president gave descriptions and messages.—S. E. W.

READING.—NEW HALL, BLAGRAVE-STREET.—Morning, Mr. P. R. Street spoke on 'Claiming our Own.' Evening, Mr. Deadman's address on 'The Great Awakening' was followed by clairvoyant descriptions by Mrs. C. Street.—M. L.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, healing. Evening, Mrs. Mary Davies, address and descriptions. 14th, address by Mr. Thos. Simmons, and descriptions by Mr. W. Noyce, senr. 16th, developing circle.—T. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses by Madame Alice De Beaufort on 'The Teachings of Spiritualism' and 'Communion with Christ.' Also recognised descriptions and messages. 14th, address by Mr. Wheeler on 'After Death,' and descriptions by Mrs. Croxford.—G. McF.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Address by Mrs. Neville on 'Work in the Spirit World,' and successful descriptions. 13th, members' circle, Mr. C. J. Stockwell. 15th, paper by Mr. A. F. Clarke on 'Spiritualism and Modern Science.'—E. C. S.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Evening, Mrs. Podmore spoke on 'Faith,' and gave descriptions. Sincere thanks are due to all friends who helped to make our Social on the 14th so successful that we shall be able to treat all our Lyceum children to a free return journey in brakes to the King's Hall on the 25th. Special thanks are due to Mr. and Miss Willmott, also the other artists from Tottenham, who gave us a rare treat.—C. D.

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