

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

After his adventure with the fairies, Bottom the weaver, in 'A Midsummer Night's Dream,' declared, 'The eye of man hath not heard, the ear of man hath not seen . . . what my dream was.' This comical transposition of the functions of ear and eye loses some of its absurdity since the advent of Mr. Fournier D'Albe's remarkable invention, the Optophone, to which we referred in 'LIGHT' of the 29th ult. (p. 305), for, by means of this device, light is converted into sound, and the blind man is enabled, in a sense, to see with his ears. The invention gives a new and extended meaning to that co-operation of the faculties to which Mr. Fournier D'Albe referred on the occasion of his lecture to the London Spiritualist Alliance in April last. While fully recognising the value of the new discovery to the blind, we are not without hope that it may have its uses also in connection with the work of psychical research. Most of us are psychically blind, that is to say we lack the clairvoyant faculty. Will the optophone, we wonder, prove efficacious in detecting the approach, in certain conditions, of unseen agencies?

From Stead's Publishing House we have received 'Hymns That Have Helped' (price 6d. net), a timely new issue of a book that first appeared in 1895. The many friends and admirers of the late Mr. Stead will, doubtless, have a warm welcome for the work. Mr. Stead's favourite hymn, as he has recorded in the Preface, was 'Begone, Unbelief,' a production of no poetical merit whatever, but with many homely associations.

I can remember my mother singing it when I was a tiny boy, barely able to see over the book ledge in the minister's pew; and to this day, whenever I am in doleful dumps and the stars in their courses appear to be fighting against me, that one doggerel verse comes back clear as a blackbird's note through the morning mist:—

His love in time past
Forbids me to think
He'll leave me at last
In trouble to sink.
Each sweet Ebenezer
I have in review,
Confirms His good pleasure
To help me quite through.

So wrote Mr. Stead some seventeen years ago. To-day it need hardly be said that the hymn most closely associated with his memory is 'Nearer, my God, to Thee,' which, as we learn from the book, was written by a Unitarian, and was, as most people know, the favourite hymn of the late King Edward,

It is probable that even the archangel Gabriel would have a cool reception in some so-called spirit circles unless he were prepared to enact the part of Punchinello or Simon Magus. It is, of course, very human to wish for entertainment and to prefer pecuniary profit to the less tangible advantages of spiritual advancement. It is the fashion amongst serious students of the subject to denounce these tendencies vigorously, but although we are sometimes sorely irritated by their results, the matter has its compensations. In a word, we would rather see the invisible world sought for personal ends than denied altogether. Even the vendor of the trashy 'good luck' amulet who sends you a circular containing the bare-faced assertion that your name has been mentioned to him by a mutual friend, has his uses, if only to excite mirth. Spiritualism, like commerce, has its 'wooden nutmegs,' the recipient of which is often tempted to persevere with the task of obtaining real ones. It is better that the sham should lead to the reality than that the reality gained at first should, from lack of experience on the part of the seeker, pave the way for spurious imitations.

It has long been our conviction that organisations of a religious or morally educative character produce powerful effects upon the community at large. They are, as it were, centres of force, each radiating an influence for good in ways not always discernible but none the less real. The members of such associations draw from them a store of moral energy which they diffuse in the outer world, but, apart from this, the corporate soul—as we may call it—of each community acts in a subtle way on the nation in which it exists. An American judge recently gave expression to somewhat similar views, maintaining that the presence of a church in a town was a curb on crime. That is so without doubt, but the social as well as the religious factor must be taken into account. Crime is notoriously anti-social. The civic virtues flourish by human companionship. 'If all the people in the world ate at one great table no one would ever starve,' said Robert Louis Stevenson, who saw the humanising effect of social relationship. Isolation is folly in any good work. Let those who feel an interest in psychical matters join the London Spiritualist Alliance, or some other body devoted to such subjects. They will receive benefits at least as great as those they confer.

'Addresses and Essays on Vegetarianism' (John M. Watkins, 2s. net) has an interest for us apart from its subject, for it contains a lengthy biographical sketch of the authors, Dr. Anna Kingsford and Edward Maitland, whose names are so well known in connection with their mystical works, notably 'The Perfect Way' and 'Clothed with the Sun.' The various lectures and essays comprised in the volume present a powerful argument in favour of a non-flesh diet. They cover a wide range, taking in the social, physiological, historical, psychic and mystical aspects of the question, 'LIGHT,' of course, can only take an indirect

interest in the question as one not entirely within its purview. Nevertheless, we certainly agree with the main contention of the book that a non-flesh diet would immensely promote the well-being of civilised humanity. That there are geographical limits to such a diet goes without saying. The conditions of very cold countries are, of course, not favourable to this kind of fare. And on general principles we would shrink from laying down a law to any person as to his or her regimen. Men are as various as the lower animals in their dietetic needs. We may and probably shall reach a stage in moral and spiritual evolution when the slaughter of animals for food will be abhorrent to humanity, but that time is not yet.

'Cheiro' and others have performed such marvels in palmistry that even many sceptics have been impressed, although continuing to scoff at the idea that the markings on the hand have any real significance. Indeed, many students of psychical science stoutly maintain that the whole question is one of psychometry or clairvoyance. 'Characteristic Hands' by Ina Oxenford (L. N. Fowler and Co., 1s. net) is an interesting contribution to the subject. In her foreword the author writes:—

The lines, like hieroglyphics of old, lie in apparent confusion on the palm of the hand. Each line is traced by individual effort or series of efforts, and these skin markings, once created by mental (or thought) action, develop a line of their own and respond to stimuli forced on their attention by incidents affecting the personality. These stimuli set up currents which constantly alter and deepen the lines, and as the mental life becomes more concrete, these currents dig deeper channels, and the more intense and single the emotion, the more marked are the lines.

Such is the case, in brief, for the theory that hand-markings possess a spiritual significance. But we imagine that a large treatise on the subject would still leave much to be explained. The book—literally a 'hand book'—gives a great deal of practical information regarding chiromancy, and contains some fourteen illustrations.

SPIRITUAL PRAYERS.

(From many Shrines.)

O Thou who art the Life of all life, Giver of every good and perfect gift! We praise Thee for the night and the day; for all seasons of rest and change; for the spring and the summer, the autumn and the winter. We praise Thee for that life with which Thou hast endowed the human spirit, making it triumph over time and all outward circumstances, causing it to surmount each obstacle to its upward progress, and become one with Thee. We would learn to thank Thee for sorrow which, in the mask and disguise of suffering, brings us nearer and nearer to Thee by the pathway of tears; even for death, which we rejoice to know is the gateway to immortal life, opening to us the far-reaching vistas of eternity. O God, we praise Thee for that higher life which unites us to Thee, and wherein the soul is consciously transported to the spheres of progress in the realms of perfect Being. We pray that we may truly repent of our past follies and misdeeds, knowing that our thoughts and actions are fraught with eternal import; that the seed that is sown on earth is harvested in eternity; that the reaper whose name is Death stands by the portals of the spirit world. When we grieve for those we have 'loved long since and lost awhile' let us not miss the vision of angels at the tomb. May we be strengthened and sustained by the daily inflowing of love from the spiritual world. Let us not despair of the earth, nor of the things that are therein; for Thou art with us and canst enable us to contend with sin, and suffering, and crime. May we realise that each soul contains something of the divine light of Thy being, and seeking Thy truth and striving to do Thy will on earth, let us rest in Thy perfect love, with the sweet and satisfying assurance that Thou art indeed our Father. Amen.

ANTI-SPIRITUALISTIC THEORIES CRITICALLY EXAMINED.

By G. S. COWIE.

(Continued from page 316.)

After alluding to the objections on *a priori* grounds to our imagining that traces of all the most trivial circumstances necessitated for obtaining proof of the identity of deceased persons are likely to have been left on the objects once possessed by them, more especially in view of the fact that often such circumstances do not directly relate to the deceased who are communicating, 'but to third persons who were known by them,' Signor Bozzano goes on to mention two other facts which tend to confirm the probable correctness of his conclusions as to the inadequacy of the psychometric hypothesis to furnish a satisfactory explanation of these phenomena.

In the first place, he points out that 'in no case has it been proved that a presentation of objects to the medium is necessary: if they are presented, the task of the mediumistic personalities appears in the majority of such instances to be facilitated; but if they are not presented, the object is equally attained—a circumstance which from the theoretical point of view assumes a deep significance, and suffices of itself to invalidate the psychometric hypothesis as a possible explanation of Mrs. Piper's phenomena.'

In the second place, he refers to the fact that on many occasions the communicating entities have asserted themselves to be deceased persons who were never known to any of the sitters, and have furnished satisfactory proof of their identity; and he qualifies this as 'another circumstance that is irreconcilable either with the psychometric hypothesis proper, or with the variant of it proposed by James, according to which the sitters would themselves fulfil the functions of "psychometrisable objects."' He continues:—

In fact, it appears evident that when a mediumistic personality affirming himself to be the spirit of a deceased person corroborates his own assertion in the absence of objects which concerned him or of persons who knew him, that is to say, even when the medium is without the coefficients which serve to put him in touch with the initial activity of that given deceased person and thereby to re-establish and re-activate the whole system of physical traces left impressed by him on the 'cosmic media,' or on the 'astral plane,' or on the 'universal unconscious,' in such a case it is neither legitimate nor logical to have recourse to the psychometric hypothesis for a solution of this difficult problem.

Further, the use of psychometry as an explanation must encounter the same objections as make themselves felt in the case of telepathy. For on the assumption of its correctness it is incomprehensible, for instance, that Mrs. Piper should never have succeeded in communicating the contents of the sealed packet left by Myers after it had been opened, particularly as many objects formerly belonging to Myers, including the famous packet itself, passed through her hands, and two persons conversant with its contents were among her sitters. Thus the Italian critic finds, as a result of detailed analysis, that neither the telepathic nor the psychometric hypothesis suffices to give a comprehensive explanation of the communications received in the case of Mrs. Piper.

Moreover, in demonstrating the interpretative inadequacy of the psychometric hypothesis Signor Bozzano points out that he has also disproved the applicability to the present case of those vague explanations based on the conception of an unconscious source of unlimited knowledge which appear to meet with such consideration in certain quarters. Quoting a passage from a recently published work, where allusion is made to the possibilities of such a conception, he says:—

These are the opinions of Professor Flournoy. As the readers will have observed, although he does not explicitly mention the psychometric hypothesis, nevertheless he leaves it to be understood, if it is taken into consideration that mediums could not attain the facts necessary for the construction of the personalities of the deceased from the 'astral plane,' or from the 'cosmic memory,' or from the 'universal Unconscious,' without having previously come in contact with an object that had

formerly belonged for some length of time to a given deceased person, or without having found themselves in the presence of a personal friend of the same so as to put themselves in touch—as James expresses it—with the initial activity of the dead person, and thereby re-establish and re-activate the whole system of physical traces left impressed by him on the cosmic media.

In so far, then, as the views of Professor Flournoy regarding the source of these phenomena are dependent upon an unreserved acceptance of the psychometric explanation, they must be taken as sharing in the fate of that hypothesis.

Should they, on the other hand, be understood to imply a process whereby, without any limiting conditions whatsoever, the medium's subconscious mind is able at will to tap such infinite sources of knowledge as have been indicated, it seems obviously impossible to apply any useful criticism to a supposition of so intangible and transcendental a character, beyond what has been already said when discussing the proposed hypothesis of a telepathic reading of the subconscious thought of known and unknown persons at a distance on the part of the medium.

As a result, then, of the whole discussion, Signor Bozzano finds that none of the various theories that have been put forward, with the exception of the spirit hypothesis, are capable of furnishing a rational explanation of the whole of the Piper communications. A careful analysis suffices to eliminate each in turn. But whereas there do not appear to be any grounds for considering that telepathy plays a part in the production of these messages, there do seem to be substantial reasons for believing that psychometry is an instrument largely utilised by the mediumistic personalities for the purpose of procuring correct information of a *general* character. As regards the furnishing of specific details, however, the logical exclusion of the other theories and the tendency of the facts themselves would appear to concur in rendering it probable that the residual hypothesis—namely, that of spirit intervention—is the only one calculated to furnish a satisfactory and comprehensive explanation of the phenomena in question.

Such being the conclusions to which we are led by a critical examination of the facts in this particular case, Signor Bozzano points out another consideration of a general character which should militate in favour of the spirit theory. As he says:—

It is a deeply suggestive circumstance that whatever conditions *a priori* reasoning teaches us to expect in order to meet the requirements of scientific certainty with regard to the existence and survival of the soul, all appear to find gradual realisation in the manifestations of psychic phenomena.

Thus, if on the one hand both inductive science and introspective philosophy postulate the existence in man of a substantial entity capable of being exteriorised, in order to fulfil the conditions of survival, we are on the other hand confronted with objective phenomena which tend to prove that something analogous to a 'fluidic body' is actually projected from the human organism.

Similarly in the case of the other types of phenomena. Instances of 'bilocation' arise to show that the faculties of sense and consciousness unite in the 'fluidic body,' as they would be expected to do if this latter is to be considered the envelope of the soul. As though to meet the objection that the 'fluidic body' may have no independent existence apart from the ordinary physical body, we get the phenomena of 'duplication' and consecutive 'materialisations' of phantoms, showing that this 'fluidic body' possesses an 'organising force.' Again, in conformity with the natural presumption that a spiritual existence must imply the possession of spiritual faculties, pre-formed and lying latent in the depths of the soul, and exhibiting complete independence of the laws of natural selection, we are met by the various manifestations of supernormal faculties in man, faculties absolutely incompatible as regards their genesis with the laws of organic evolution.

Science and philosophy agree in declining to attach evidential value to the appearance of apparitions of deceased persons unless a certain period of time has intervened since their death, and the records of investigation include an ever-increasing number of cases which fulfil this last-mentioned condition.

Again, if the apparitions are really objective in character, it is to be expected that they would leave an impression upon the sensitive plate; and in conformity with this inference a growing collection of photographic records bears witness to the substantial reality of the phenomena.

Finally, if logic demands that in order to secure the elimination of the telepathic and psychometric theories as explanations of mediumistic communications it is essential that among the manifesting personalities there should be those of deceased persons unknown to either medium or sitters, we find that the published reports include numerous examples of cases which comply with these requirements.

HOW GENERAL GORDON COMMUNICATED WITH MR. STEAD.

In her contribution to 'Nash's' magazine for July, Miss Estelle Stead gives an interesting quotation from an article written by her father entitled, 'Bridging the River of Death,' in which Mr. Stead related how General Gordon manifested, and established his identity, through the mediumship of Mr. A. V. Peters. Mr. Stead wrote:—

In the year 1884 it was my good fortune to meet General Gordon at his sister's house at Southampton. The interview which took place led directly to his throwing up his appointment on the Congo and accepting the commission to go to Khartoum to extricate the garrisons from the Soudan. It was an historic interview which made an abiding impression on my mind. There was with me a brother officer, a great personal friend of General Gordon. Nineteen years after Gordon had met his death, when Khartoum was captured, in company with the same officer I was sitting with a medium, well known on the Continent, of the name of Mr. Alfred Peters. Towards the close of the séance, greatly to my astonishment, without the slightest expectation either on the part of my friend or myself, Mr. Peters was controlled by an intelligence whose identity neither of us could for a moment doubt. It was exactly as if General Gordon himself had taken a seat in the chair. His mannerism, which was very marked, his quick, brusque, humorous mode of speech was exactly reproduced. He took up our old conversation at Southampton twenty years ago, asked me if I remembered about matters some of which I did remember and some of which I had forgotten, and none of which the medium could possibly have known. He talked away with the same keen intelligence, political acumen, and dogmatic assurance which distinguished him during his physical life. He recognised us both, spoke to us both in the same friendly fashion, and poured out a stream of conversation that was a mixture of theology, mysticism, and high politics, and his personal reminiscences bore in every sentence the true Gordon stamp. I have had many remarkable sittings in my life, but I do not remember any séance in which the control was more absolutely perfect. The character of General Gordon was strongly marked. He was intensely original, full of personality, and at the same time he had been dead so long that the medium, Mr. Peters, who was a mere boy when Gordon died, could not possibly have acquired his habits of speech, his mode of thought, or his recollection of the topics which he discussed with me twenty years before.

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As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

In 'The Progressive Thinker' Mrs. Cadwallader says: 'Little did the author of "Nearer, my God, to Thee" think when she penned the lines of that hymn that it would be immortalised and in such a tragic manner. When the assassin's bullet gave President McKinley his death wound, his dying lips framed the words of the beautiful hymn, and now through a fearful ocean horror, those doomed to lose their lives heard the familiar strain, while those who were in the life boats will ever remember the song as a funeral dirge of those they loved and left behind. It will always be associated with the keenest anguish in the minds of the survivors, yet it seems almost incredible that little more than fifty years ago it was not deemed worthy a place in the hymn-books of the day.'

SPRINGS OF HEALING.

BY W. H. EVANS.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

Not everyone is aware of the power of a strong, clear thought. Buoyancy of body is frequently allied to exaltation of mind. We all of us at times live in worlds other than the three-dimensional walls of flesh. There is not a phenomenon in the outer world which has not an analogue in the inner, or mental world. There are worlds within us, with pastures fresh and green; with arid deserts; with wells of living water, and with barren, tractless wastes in which we wander, seeking comfort. These are all ours, mainly our own creation. We have marched through fields smitten with the blight of indifference or the heat of feverish desires. We have crossed deserts and longed, with the longing of Dives in torment, for a drop of cooling water. And we have been led 'through green pastures and beside still waters.' We often complain of the narrowness of our environment, of the bitterness of enforced toil, of hope deferred, and of continual disappointment. We murmur and repine, and grow rebellious. To what purpose? Do we not often find, when the road has been traversed, that it was the right way after all? If we carefully examine our experiences to see what lessons they convey, our clear, searching glance will reveal that the sorrow and disappointment have been mainly self-caused and that they have tended to awaken us to an understanding of life's true purposes.

We are all more or less the victims of early training. We have been reared to regard certain ideas as God-revealed truths. One of these has been the doctrine of the sinfulness of human nature. The suggestion was dinned into us until it was accepted and acted upon. We believe in being good, but somehow, that undercurrent of false theology affects our sub-consciousness, and we feel painfully doubtful of our own goodness. We have been bent in a direction away from the unseen, and having *grown* that way, find it hard to keep our faces turned towards the light. Possibly we realised the foolishness of the old theological ideas, and in reactionary protest became either blatantly atheistical, or tolerantly agnostic. We talked loudly of heredity and environment, and formed the habit of blaming either or both of these two factors for all the ills of our life. 'How can it be otherwise,' we asked, 'since we live in a limited universe, controlled by cast-iron laws?' We thought we traced everything to its source. True, some things escaped us, but we confidently expected to catch them later. With our ions and electrons, and ether whorls, we grew very wise. And having endowed organic matter with memory, which we called heredity, and discovered the interaction of forces and named it environment, we imagined we had found out the secret. We destroyed limitations of one kind, and erected barriers of another. Matter and force became the sum of being; consciousness was the effect of their interaction; and just as when the candle burns out the flame is gone, so, we decided, 'our little life is rounded with a sleep'—a sleep from which we awake nevermore.

But is it so? We now know that consciousness persists after the physical form has vanished. And despite the conclusions of some scientists, we have found other worlds than our own. We have found that, whereas, when we look without, all is diversity, on turning our gaze inwards, all is one. The thought is forced upon us that if the universe is infinite, it is but an expression of an infinite idea, and although we may have given up thinking of God as a major self, we still feel that, if God exists, He must be infinite, and infinite in an infinite variety of ways.

The spiritual thinker discovers that the great secret of his personal progression is the attitude he assumes to all other things. That if he desires happiness he must radiate happiness—he must cultivate the capability of being happy. That if he wishes to gain good, he must *be* good—that mere intellectual assent is not enough, he must become these things. In order to do this he must have clear ideals, and these ideals must have a solid base upon which to rest. He cannot hope to make progress unless he has some stable foundation, and one of the main prerequisites is to have faith in his own powers. Possessing this, and a spiritual perception of the base of all

material expression, he will have a foundation of rock upon which to build. Apart from questions of faith, the existence of God is an intellectual necessity.

We are all more or less conditioned by the body we inhabit. We get a great deal out of our bodies, but we may get more if we try. We must put aside all pessimistic whimpering against circumstances. If God is the creator of all, then He is our Father. In us are God-like powers and attributes. Not only so; we can by our mental attitude so place ourselves *en rapport* with the energy of the universe that we can draw upon the infinite source of healthfulness and gain a larger share of its life-giving radiance. Strictly speaking, no child of an infinite God ought to be poor, or diseased, or unhappy. It is an anomaly that he is so. The fact that so many of us are poor, diseased, or unhappy is plain proof of infringement of law somewhere. The fault lies in lifting up the little self and worshipping it, instead of putting it in its rightful place and making it a worker. We let our self-importance overrule us to such an extent that we fail to see where it overlaps the domain of our fellows, with the result that there is constant friction and irritability. May we not alter this? Do we expect God to do it for us? Then we shall have to wait indefinitely. We can alter these things ourselves, and only by our own effort can they be altered.

Another point is this. We must not imagine or believe that heredity or environment are almighty. We must realise that the point of control for us is the God point. Either we are greater than these two factors, or they are more powerful than we are. If we are greater, then we must use them, and not let them control us. We must extract from them the last ounce of energy it is possible to get in order to develop ourselves. We shall then find that the seat of power is within. Having reached thus far, we shall have found the springs of healing. Life is then seen in its true perspective. Everything falls into its rightful place and becomes adjusted to the moral governance of the universe. It is here we discover that the intellectual man is only a part of us. The spiritual man has a clearer vision and larger outlook than the naturally sceptical intellectual man. The summation of all knowledge finds its synthesis in the moral law, and the moral law should rule every thought and motive. Actions will then be right. But until the moral law is obeyed in the consciousness of mankind, we shall still be subject to evils, to social unrest, industrial disturbances, and all the disorders arising from a lack of balance in the spiritual organism. For it must be remembered that all outward forms of social life are but symbols of inner realities. All life is spiritual life. And whatever be its mode of manifestation, whatever be the ideas that find expression in civilised existence, it is the spiritual vitality in them which gives them the cohesiveness necessary to hold peoples together. By thus going behind the phenomenal aspects of our civilisation we realise its underlying unity. The continual interaction of spiritual forces and their abundant circulation are essential to health in the nation. And wherever the circulation is restricted, or thrown out of balance, disease manifests. All the real, vital things of life are invisible, and, because of this, man depends upon the invisible Being for all that he is, and for all that he possesses. Hence he does not live by bread alone, but by the spoken word of creative thought, and he, too, can speak into existence new powers, new ideals, new beauties, and from the springs of energy within draw the healing waters that are for the cleansing of the nations.

One life throughout all being flows,
One beauty in all nature glows.
The flaming sunsets gleaming red,
The golden leaves in autumn shed,
And all the glories of the earth
From Beauty's soul have had their birth.
Gaze where we will her light divine
Doth everywhere around us shine.

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THE 'AFTER LIFE': ANCIENT AND MODERN VIEWS.

BY HORACE LEAF.

Great as is the difference between the minds of savage and civilised races they are not separated by an unbridgeable gulf. Their points of agreement are surprising. We find, indeed, that in the distinctions we have drawn between some of their most important beliefs we have been deceived. Those distinctions seemed to be vital but in reality are not so. The savage's conception of a spirit world, corresponding in all its details with this world, is contrasted with a conception among civilised people of an abstract spiritual state which does not convey any idea of the conditions of the existence to be pursued after death. But when such explanation is made, the general agreement with savage ideas is remarkable.

Perhaps the greatest point of difference is reached in the civilised belief that the soul's condition in the after life is based upon justice, and is a state of reward, or of punishment, for conduct while on earth, as no such belief is entertained by less advanced peoples. The spirit world is thought by them to resemble this world so closely that its denizens retain their earthly appearances and pursue their former occupations, such as hunting, bartering, fighting, building huts and dwelling in them, with social distinctions the same as those prevailing in this world.

That these beliefs are very ancient there can be no doubt, whilst the revival of some of them in modern civilisation, and their rapid growth, modified according to the customs and culture of the time and place, indicate that, in all probability, they will again flourish with more than the old-time vigour.

Prehistoric man's testimony to belief in continued personal existence is found in the implements and weapons buried with his dead. Sometimes they were burnt and broken—practices which continue to this day among some primitive races, who give us the key to their meaning. The spirit man in the spirit world must needs have the spirits of these things to enable him to obtain in his new home the means of subsistence, and to guard himself against his spirit foes should they attack him. Good and evil count for little or nothing in the matter. He and the other one-time earthly members of his tribe alone are good; the members of other tribes are evil spirits. This is firmly believed by his earthly friends. Their gods are the spirits of their departed tribesmen, the devils are those of other tribes, especially those to whom they are antagonistic, just as the gods of the ancient Hebrews, in whose henotheism Jahweh held supreme place, were considered virtuous as against the gods of the Philistines, Amalekites, and other races.

Morality at this lowly state of culture generally counts for so little that not only the same degrees of social status exist in the spirit world, but the same individuals hold them there as here. The chief is still a chief, the slave a slave. The spirits most capable of influencing the 'god boxes' (those individuals who are believed to be specially qualified to be the channels through which the disembodied work when helping their tribesmen) are the deceased medicine men, and according to the medicine man's power when on earth will probably be his power in the land of spirits.

The West African chiefs reign still in the spirit world, and must be acquainted with and consulted about matters on earth. One method of informing them is to give the message to a slave, instructing him as to the chief to whom it must be delivered, and then decapitating him. If by chance a part of the message should have been omitted, then another slave must take it over, in a similar manner, as a postscript. The custom varies with localities. In Dahome, 'whatever action, however trivial, is performed by the King, it must dutifully be reported to his sire in the shadowy realm. A victim, almost always a war captive, is chosen, the message is delivered to him, an intoxicating draught of rum follows it, and he is despatched to Hades in the best of humours.'

This belief has led to a terrible waste of human life. The ancient and widespread custom of killing and burying the wives with the body of their deceased husband, that they may accompany him and attend to his wants in the spirit world,

extends considerably as the status of the individual improves, until at last no sacrifice is too great for the great soul, even though it endangers the lives of the entire community. The King of Dahome must enter Deadland with a retinue of hundreds of ghostly attendants: wives, eunuchs, singers, drummers, and soldiers; while periodically others must be sacrificed to supply the departed monarch with fresh attendants.

Curiously, this custom is not always a despised one even by those who are doomed to suffer its penalty. They no more desire to avoid it than they desire to incur the displeasure of their fellow tribesmen or their gods. This may arise from fear of the treatment they would be subjected to from their fellows if any dissatisfaction were shown. But the fact remains that, even when such death can be avoided or is not demanded, they will immolate themselves, voluntarily, to follow the departed chief.

Like most other religious customs, this one dies hard. Even India, with its high metaphysical and religious teachings, endeavoured to retain it against powerful opposition, and at times relapses still occur.

Animals have escaped the effects of this belief little less than their masters. The animism of lower culture ascribes souls to animals, plants, and even inanimate objects. In their new home, the departed need still the useful horse, the oxen, and the faithful dog, just as much as the spear, the axe, the knife, or, among some higher races, the hut, kettle, saucepan, &c. Just as over the graves of ancient Greek and Norse warriors their favourite horses were slaughtered that they might be used in the land of the dead, so the Pawnee warrior's horse is slain on his grave that he may again mount it, and the Comanche's best horses are killed that he may use them in the spiritual hunting grounds. To such an extent may such practices be carried that practically nothing of the deceased's earthly belongings, except an impoverished family, remains. The locality from which the dead departed may be quitted as no longer fit for habitation, thus inhibiting progression indefinitely. A striking example of the tardiness with which such practices decay is found in the record of how, when a cavalry general, Count Frederick Kasimir von Waldeck, was buried at Trevesin, in 1781, according to the forms of the Teutonic Order, 'His horse was led in the procession, and the coffin having been lowered into the grave, the horse was killed and thrown in upon it.'

The belief of the ancient Egyptians that the next world was the exact counterpart of this, was accompanied, at least in the earlier periods, by the belief that the social status there was the same as here. It was essential to the dead that they should eat and drink; and, to enjoy themselves, they would sail on the celestial Nile, or indulge in some other more or less sensuous pleasure.

So universal are the laws which govern the development of ideas, that there is every probability that in the earlier times it was the custom to slay human beings and animals to serve the superior souls, who otherwise, left to their own resources, would have had to work for themselves, till the spiritual soil, and earn their own living. Such enforced labour must have been very uncongenial to the Egyptian upper classes, who believed that a certain portion of mankind was set apart to serve the rest through all eternity, and some way out must have been found.

In later times the difficulty was thought to be overcome by the peculiar device of making images in human likeness, of clay or wood or stone, inscribed with a certain formula and placed in the tomb in the pious hope that in some way they would come to life and serve faithfully the blessed dead. Thousands of these curious images have been found, showing that those departed to the spirit world were hopeful of ample comfort there at the expense of others.

(To be continued.)

'LE JOURNAL DU MAGNETISME ET DU PSYCHISME EXPERIMENTAL,' of 23, Rue St. Merri, Paris, appeals for first-hand narratives of facts, scientifically verified, tending to prove the possibility of predicting the future. Our contemporary does not trouble about the method employed, whether it be psychometry, clairvoyance, graphology, chiromancy, cartomancy, or any other, so long as the cases sent afford clear evidence that the power to foretell events is no superstition, but an actuality.

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ENVY, HATRED AND MALICE.

It is a somewhat intimidating title we have chosen for our discourse this week, but the reader need be under no apprehension. We never felt in a less aggressive mood. Nor are we at all minded to produce anything in the nature of a jeremiad. On the contrary, ever in quest of that 'soul of goodness' that proverbially resides in things evil, we propose to enter on a suggestive inquiry into the nature and meaning of those unworthy passions which make the moralists shake their heads sorrowfully over 'poor humanity.'

Jealousy, spite, malignity—they are woefully ugly manifestations, and it may seem startling, perhaps, to suggest that they are, in their own fashion, evidences of the life of the soul. The moralist is apt to regard them as so diabolical that, instead of demanding the exercise of the opposing virtues, he would almost be content with conduct that displayed simply the absence of passions either good or bad. And in this respect, we are glad to think, it would be difficult to satisfy him, for the purely neutral types of character are rare.

They exist, of course, and may be roughly divided into two classes—the feeble and timid—aptly branded by the world as 'spiritless'—who fear to display emotions either high or low, and the strong, selfish and cold-hearted who regard all passion as profitless, and who lose or win in the game of life with equal imperturbability. Such ardour as they may show is the cold, relentless energy of the intellect. If they figure in the public eye, it is useless to think of rousing them by attacks in the Press. They smile calmly at the most embittered onslaughts of righteous indignation—these things merely mean cheap advertisement for them. Such adulation as they may gain is received with equal coolness—they have a cynical contempt for those who are duped into thinking them heroes. 'Never lose your temper,' they say, 'it does not pay.' And in that maxim the mainspring of their lives is exposed to the eye of discernment. Like their feeble brethren they are 'spiritless,' but in another sense—the energies of their souls are repressed, while those of the craven type are not yet awake.

After contemplating each type, self-repressed either from fear or from policy, it is a positive relief to turn not merely to the 'strong man in his wrath,' but to everyday humanity with its little spites and bickerings. 'Envy, hatred and malice' are then seen to have a significance far

less sinister than is generally supposed. They show that the soul is active—in the wrong way, of course, but still not stifled or dormant. For, after all, the evil passions are merely the good ones inverted. History is full of instances of noble deeds performed by men of strong passions mainly devoted to bad ends. Now and again it has happened in such cases that the better side of the nature was touched, and then the strong emotion acting normally expressed itself in a great radiant deed—as strong for good as the ordinary deeds of the individual were potent for evil.

To the enlightened observer of human things the passionless type of man seldom makes a sustained appeal. He sees that although quietude of mind has a certain attractiveness it is seldom the outcome of complete balance of character. For the most part it is the result of apathy, or of cunning self-restraint for personal ends. The man who is never moved himself can never move others.

Who was it who wept over the death of a friend, who denounced the Pharisees in stinging phrases, and who with a 'scourge of small cords' drove the money-changers out of the Temple? No Exemplar of the Peace-at-any-price school, whether it be peace for fear or peace for policy. No Pattern here of cold and stony stoicism or tame submission to wrong.

All the great forces of life have behind them the Universal principle of Love. Rightly directed it expresses itself in everything that makes for human welfare and progress, the directing faculty being governed by its twin-principle Wisdom. In their lower manifestations we may term them Energy and Intelligence. Sometimes we see them manifested in a pale and puny form—a dim self-regardful intelligence controlling a feeble stream of energy; or it may be the strong intelligence turning the strong energy into the narrow channel of its own purposes. Rarely are the two rightly related, working in harmonious combination, for the world is yet in the making. But wherever we see energy, however full of turbulence and discord, however mischievous to itself and its fellows, we may know it to be a manifestation of soul-force.

And so, to return to our text, wherever we behold those 'bad passions,' we need not deplore their existence in themselves—we have only to regret the form they have taken as 'inverted loves,' and to console ourselves with the reflection that it is better that they should take even a forbidding expression than have failed to manifest their existence at all. In a word, our concern should be not with energy but with its misdirection. Reverse the operation of envy and it becomes kindly emulation, of hatred and it becomes love no less warm and vigorous, of malice and it becomes active benevolence. It needs but the guiding and shaping of the Wisdom principle, itself perverted at times into the ugly shapes of craft and low cunning, and needing in their turn the inspirations of Love. But the world is growing all the time, and from the clash and tumult of things the two great principles are slowly emerging and coming into harmonious relationship. There is no lack of power—wars and strikes and the strife of creeds are evidence enough of that. There is no dearth of intelligence—the torrents of new philosophies and sciences tell the story. By and by they will unite their forces; order will emerge from the disorder which must always precede it. And in the fulness of time all humanity will have its 'place in the sun.'

'CONQUER your foe by force and you add to his enmity—by love and you reap no after-sorrow.'

THE TRANSCENDENT IMPORTANCE OF RESEARCH IN SPIRITUALISM.

By H. A. DALLAS.

The May issue of 'Annales Psychiques' contains much valuable matter for serious students; and it is *serious* students that this subject most deeply needs. The superficial person who is interested, but not prepared to take any trouble, is rather a hindrance than a help to those who realise the great issues involved in this research and are prepared to devote all their energy to the solution of its problems. The first article is a study of the mediumship of Carancini. That he has been discredited in certain circles of investigation has not deterred energetic investigators in Italy from pursuing their inquiries and experiments. The Société d'Etudes Psychiques in Rome, with wise reticence, abstained from publishing a report on experiments with this medium until it had completed the investigation which was being made. A preliminary article appeared in March, however, in 'Luce e Ombra' (as stated in 'LIGHT' of June 22nd page 293), in which M. Bruers, who evidently is speaking on behalf of the committee of the Society, pronounces in favour of the genuineness of the supernormal phenomena which they have observed to occur with Carancini. M. Bruers concludes with the following wise suggestion:—

Instead of devoting so much time to the easy occupation of discovering frauds and of disqualifying mediums it would be infinitely more useful if investigators would concentrate their efforts on the study of the causes which may lead psychics, under certain circumstances, to simulate, a phenomenon which perhaps, even in the same séance, has occurred in an incontestably genuine way.

Dr. Ochorowicz continues in this number his series of articles on experiments with his medium in the production of etheric hands and thought-photography. He dwells at some length on a very curious detail in the photography of the etheric hands, namely, the appearance on the film of an egg-shaped luminosity. In a series of photographs this object changed place and moved from right to left of the hand. He remarks that the luminous egg seems to pass into the body of the etheric hand and that in doing so it appears to lose its light. He reminds us that light in the form of an egg was also observed by Sir William Crookes, and asks what is the relation of this object to the materialised hand, and what is its real significance? In reply he suggests the following hypothesis:—

It may be that it is not merely a concentration of light for photographic purposes, nor a mass of ordinary matter—a kind of reservoir for materialisation—it may be something intermediary between the two, the elements of matter and light at the same time, a mass of *pra-energy* capable of being transformed either into luminous force or into matter. But this is only a mere suggestion and no more importance must be attached to it than that of being a working hypothesis.

There is nothing in this issue of 'Annales Psychiques' about the photography of thought except a statement that whereas the invisible light, by means of which the etheric hands are photographed, does not traverse opaque substances, certain rays which produce a photographic impression of thought—that is to say, which make it possible to fix on a photographic plate an image of that which has been thought—are more subtle and can act through wood, &c., like the X rays. We shall await with great interest the account of these experiments, which is to follow.

Another article of interest is an address on 'The Problem of Personality in Psychic Phenomena,' given to the Société d'Etudes Psychiques by M. Alfred Bénézech, pastor at Montauban. On the occasion of the delivery of this address, M. de Vesme pointed out that during the course of the year the Society had listened to a Roman Catholic priest, a Spiritist pastor, and savants who were Positivists. It is certainly one of the happy omens of this study that it brings together those who are of such different opinions on many points.

M. Bénézech discusses the Spiritistic theory and the animistic theory and states the *pros* and *cons* which may lead to the adoption of either. His recent experiences have led him to a better understanding of the difficulties of the problem and to an attitude of greater tolerance towards those who are unconvinced as to the spirit hypothesis, of which, before this set of experiences,

he was an enthusiastic adherent. He has not abandoned that hypothesis, but he has learned to realise how greatly the medium may affect the manifestations; and thus he is disposed to believe that 'the truth lies in Spiritism modified by animism.' Conscious of the greatness of the work which lies before men of science and of the tremendous issues involved, he is fully alive to the necessity for making sure of the first premisses. He therefore recognises, as perhaps few ministers of religion are ready to do, that incontestable proof of the occurrence of supernormal facts, even of the most trivial and material kind, is of first importance and that this spade work is an indispensable preliminary to the attainment of the goal which he, in common with many, so earnestly desires—namely, the scientific proof of the survival of bodily death; which is, as Myers has said, the preamble of all religious beliefs.

Many who are interested in these studies in a general way are impatient of details which seem to them to establish nothing of *immediate* spiritual value for mankind. They will treat with something like contempt any display of interest in movements of objects without contact, the materialisation of hands or rappings on tables. Such an attitude really shows that they are short-sighted, that they have not grasped the cosmic value of this study, which is larger every way than are the motives which, generally, at first prompt men to pursue it. Those motives are legitimate, but they must grow and be enlarged until the student at last is satisfied with nothing short of the highest, namely, the search for truths in every department of existence and the realisation of the unity which embraces all the universe and all the truths which it contains; a unity which does not consist in a sameness of material atoms but in the directive wisdom of a living Spirit, who is in all and through all, and by whom and in whom all subsist. When we see the evidence for supernormal phenomena as a factor in the discovery of ultimate truth concerning God and man and the universe, nothing, however trivial, appears unimportant, and we grudge no expenditure of time which leads to the establishment of the supremacy of Life and Mind over material things.

THE HIGHER CONSCIOUSNESS.

Knowledge, the Naturalistic school affirm, is wholly dependent upon, and derived in the first place from, the senses. What a narrow, prejudiced and short-sighted philosophy! The thousands of hypnotic experiments by French and German savants, as well as duly attested experiments in this country, have proved beyond a shadow of doubt that powers are latent in the mind by which knowledge can be acquired of outside events, which powers prove the existence of a range of consciousness independent of the five senses. . . . Whatever theory is held respecting the function of the brain, it is not the store-house of memory, neither is it the whole mechanism through which memory and consciousness are expressed. . . . Our objective consciousness is not the whole of mentation, it is only a spark struck off at intervals from the glowing centre, or it is like a discontinuous stream which flows from the unplumbed infinite ocean of life. . . . In the evolution of life, consciousness has manifested a dual nature. On the one hand, it has developed intellect, which is wholly concerned with matter and death; whilst on the other, it has produced instinct and intuition, which are of the very essence of life and existence. What shall guide us in our search for the key to unlock the door leading us into the full-orbed day of life and consciousness? Shall instinct and intuition, or reasoned logic, be our guide? I, for one, shall listen to the voice of intuition, which arises spontaneous and direct from the central fires of my deeper self. We shall know more of the essence of life and consciousness in one moment of spiritual illumination than by all the intellectual strivings of centuries. The world is feeling the birth-pangs of the Newton of psychology. He will achieve for spiritual science in the future what he accomplished centuries ago for physical science. The light of pure truth is dawning upon minds in every department of human thought. Men are demanding a fuller and freer opportunity for the development of life. Religion is being dissociated from the fetters of dogmatic creeds and obsolete shibboleths; and its true mission in the future will be to awaken into life the dawn of a God-consciousness which will be as far removed from self-consciousness as self-consciousness is from consciousness. On the morrow the verdicts of past ages will be repealed, and life and consciousness will spring direct from hearts that are attuned to the symphonies of higher states.—MR. LEWIS FIRTH, in 'The Messenger and Monthly Plan.'

THE PROBLEM OF EVIL LOOKED AT IN MANY LIGHTS.

BY GERALDINE DE ROBECK.

Is the mystery of evil in truth insolvable? Must we, of necessity, in order to explain it, postulate the existence of a personal Devil, or Supreme Spirit of Evil, and allow that the good, personified by a likewise Supreme God, or Spirit of Good, has to fight a hard battle in the hearts of men in order to triumph over the inclinations of their 'evil nature,' acquired, against their Maker's will, as the result of eating fruits created by the Supreme Good Itself, with a view apparently to 'setting temptation' before them? Our great poet, Milton, has so entirely persuaded the orthodox English-speaking world of the truth of his version of the Fall that it is hard, even in these days of advanced thought, to get men to reason for themselves on the subject, and make use of the logical powers with which they are all so well endowed, in order to decide whether they can continue to believe in personal Devils and anthropomorphic Gods, or in such illogical theories as those of a Good, called Supreme, which can yet reign side by side with an equally Supreme Evil! No doubt a great part of the difficulty proceeds from the fact—by few allowed for—that men have not yet entirely settled the question as to what they mean (in the abstract) by evil, or, on the other hand, what they regard as pure good. It is probably because of this lack of scientific thought that men continue to call that 'good' which merely conforms to the law of their own need, and that 'evil' which shocks or controverts that law of their so-called moral nature, whose main root lies in the duty to self, which in reality has made religion and all the gods. The search for God has always been, and must always be, of necessity (because of the relationship existing between God and man in mind), a search for the cause of being, and man, recognising, as he advanced in power of reasoning, that he had to deal, in his choice of motives for conduct, with two absolutely opposed selves (one that desired life in the material world, and the other that strove for the mastery and claimed to have part in an heritage not of this world), called *that* 'duty' which bound, or called him to another mode of being (religious or binding), and called the will of the flesh 'evil' which caused him to fall, and prefer spiritual death.

Let us examine, in as clear a light as possible, the orthodox belief in evil, as a power, and see in what lies its main achievement.

In the first place, I recognise that I am expected, in order to do right (good), to avoid offending my neighbours, and this, I learn, is the Law of God. But why? If my real self is not concerned in this world at all, and it is my duty to serve it alone, I can have no duty to a neighbour whose invisible and higher self is never apparent to me, and cannot be hurt by what I do to the carnal man! I become, then, aware of the fact that the carnal man made this Law of God as it concerns me, in order that what he calls good (expediency for him) should be a fact in his life, as he lives it here, without troubling about a higher and better world. The will to survive in this very world (which the higher self has no part in), has made a law of good in it, for transgressing which I must atone by forfeiting my right to survive—hence the law, 'Thou shalt die,' which takes effect in capital punishment. A good man, according to men, is one who does not strive for existence, or for the right to survive in this world, because he has another inheritance—which he is welcome to so long as he does not interfere (in this world) with the rights of his fellow-men! Hence, also, the secret contempt of the successful man of the world for the 'visionary,' the pious and religious generally. We are reminded of those worldlings who, in order not to have to be civil to poor relations, palm them off on some far-away foreign connections, saying to themselves, 'They will be quite happy thinking themselves in the "swim" there; we had no use for them here, they were in the way.' Reduce evil to as abstract a form as you please, you will always find that it is, fundamentally, a something which, if I do it, I or another must suffer materially in this world. It is the same with good. Pleasure is good, use is good, expediency is good, beauty is good, love is good,

but only because human beings are benefited or gratified thereby, not (until the true moral sense awakens in man) the spiritual self. I am aware that all will cry out at this: 'Not so! Not so! God gave the law to man, and beauty, love, truth are the "good things" which the invisible man is to inherit.' But primitive man slowly evolved the laws of beauty—he was not created knowing a beautiful and an ugly any more than, at first, he knew a good and an evil; when his eye is offended he calls that which he looks on 'ugly,' but he is not yet aware of what beauty (or perfection) is. He could not bear the sight of it yet!

What, now, is evil in itself? First and foremost is it not something which can hurt a man—as carnal man? With the exception of the law against blasphemy (which anthropologists tell us is based on the idea, entertained by all primitive peoples, that a man's name was a living part of himself and that by using his name in any but the permissible degrees, it was possible to injure him severely), not one of the Commandments refers to evil as anything but some deed, or thought capable of bearing fruit in deeds, whereby one man may hurt another, or one being live at the expense of another. The law of God, therefore, is an 'ought,' determining the conduct of man to his brother, and there is no promise to the man who has obeyed the said law, that he shall be rewarded in another and better world, where his higher self may reap the fruits of its good acts in the spiritual state.

Now, the moral law, in the heart of the 'higher-self' man, knows nothing of murder, adultery, stealing, coveting, blasphemy, slander; none of these sins against the neighbour are possible in a world where the man-made law of property does not exist. Where life is not material, and no man stands in the way of his brother's survival, murder is without purpose, it achieves nothing. Where there is no marrying and giving in marriage (above all no proprietary rights in the state of union between male and female), adultery is an impossible offence; and the mystical sense of adultery, which implies the giving of that which is God's to fleshly lust, is also impossible once the material body has perished. Theft and covetousness could not be but for the division of property, which can then be taken from one man by another, and desired by those who have no right to it. The spiritual man knows that with his breath man cannot hurt the invisible God. Therefore, the speaking of His name by carnal man cannot injure Him in His Heaven. In like manner, but for the 'struggle for supremacy' in the world, slander could not hurt a man. His good name is a man's passport in a world where 'all are against all,' and to take away his good name is to deprive him of his arms and leave him wounded in the midst of foes. See, therefore, how materialistic, how man-made and man-serving are the so-called 'Laws of God.' God's true laws man is only just beginning to learn to decipher in the great Book of the Heart.

But I must not be misunderstood to mean that murder, adultery, theft, evil-speaking, &c., are not sinful, for all that is not of love is sin. Sin, however, is only possible to the man who still seeks something in this world, whether it be pleasure in the flesh, the possessions of another, power, first place, or any other material thing. The man who lives in spirit, on the other hand, is always stripping off temptations to sin—to covet, to steal, to take life, to defile—until he stands, in all senses of the word, pure and undefiled himself, in a world where sin and evil are not.

I know many to whom the thought of the eternal perdition of the fallen angels, the Christian's idea of the ultimate fate of Satan, is insufferable; they cannot bear to think of a soul, whether guilty or not guilty, which was once angelic (a Spirit of God) cast out for ever from the face of mercy and doomed to wallow in perpetuity in the 'sense of sin' (of having transgressed) far from the all-loving Father. Of course the 'worm' idea is illogical in a metaphysical sense, but, to these gentle beings, the prospect of looking down from Heaven upon a host of lost souls enduring everlasting torments, is more than repugnant; they would ask to be permitted to share those torments at least to save one soul from one hour of misery by suffering in its stead. They cannot see how God can be good and yet do evil—and to punish is to torment. True lovers of God, to begin with, cannot bear to hear Him charged with the responsibility

of having invented those tortures wherewith the 'enemies of God' (sinners and sinful souls) are plied in order that their transgressions may be atoned for in a future state. God cannot be loving and merciful if capable of creating a place of punishment such as the Hell of the orthodox Christian is described as being, where the most refined tortures are inflicted 'for ever.' Hell may be the world which the lovers of evil themselves created, but not a place designed and laid out by the Heavenly Architect as a dungeon especially fitted up for the reception of the 'damned.' Knowing no evil, the Spirit of God must be understood to be ignorant of the methods of punishment familiar to man, who himself invented them in order to 'repay.' Every one of these tortures, or punishments, has revenge for its object, and a basis, as idea, in suffering personally experienced. How can we believe that 'Hell fires' were ordained of God for the chastening of His ignorant creatures? It would take a fiendish thought to conceive 'Hell fires'! And yet this hideous doctrine was held by the gentlest of divines once, because these could not 'think for themselves,' of course, and the school of thought in which they had been educated was one of primitive barbarity. Early man discovered that no pain was equal to that of burning, and therefore, to teach another not to dare to molest him, he invented burning as a punishment and a threat of punishment—consequently so did his God! To this day our Gods are not much more highly evolved, or rather, our conceptions of them, for they still punish, *i.e.*, retaliate; they still threaten, they still shape us one way and then expect us to be other than ourselves. But the man who strives daily and hourly to be greater than his fellows is a creator of a much higher order, for out of savage instincts he makes moral principles, and out of an animal nature he makes an angelic nature by self-culture.

(To be continued.)

MORE ABOUT THE DYNAMISTOGRAPH.

Our readers will recall that three months ago (in 'LIGHT' for April 6th, p. 160), we published some particulars in regard to the 'Dynamistograph,' an instrument invented by two Dutch gentlemen, Messrs. Zaalberg van Zelst and J. Matla, by which, it was claimed, they were able to receive direct messages from the unseen without the aid of a medium. Though we have felt bound to comment on the extraordinary character of some of the messages reported to have been received, such a claim naturally has excited and continues to excite very great interest, and we are therefore glad to see that the matter is not overlooked in the report furnished to the International Bureau of Spiritualism by its Dutch delegate, Mr. H. N. de Fremery, and which appears in the Bureau's Official Bulletin for June. Mr. de Fremery says:—

As to the Dynamistograph, it cannot be denied that it is constructed very ingeniously. But it is so sensible to the least differences in temperature that the inventors have not yet succeeded in performing irreproachable experiments. They experimented with it before a committee of members of the Spiritualistic Society 'Harmonia,' at The Hague, in circumstances that were far from satisfactory. The results have been poor. Two physicians observed some backings [reverse motions], which seemed to take place on demand, but we are not sure that these phenomena are not caused by differences of temperature, and that the consequent results are not simple coincidences. In order to avoid all these causes of error, the machine should be perfectly isolated, but this would be very expensive and as nobody is convinced of the reality of the facts, the inventors can hardly find the necessary money for the purpose.

MR. A. VOUT PETERS paid us a welcome visit on the 4th inst. and handed us from the office of 'Rebus' the icon (representing St. George and the dragon) referred to in his letter in 'LIGHT' of June 15th (page 286). We have written to Madame Bobrowa, the editor of our Russian contemporary, acknowledging the gift in the following terms: 'Dear Madame,—Our mutual friend, Mr. A. V. Peters, has just called, bringing with him the icon which you have so kindly sent us for our rooms. We esteem very highly this token of your good will and friendly regard, and shall have much pleasure in giving it a prominent position. We trust that it may be an omen of the future success of our work in our efforts to overcome the dragon of ignorance, superstition, and fear, and let in the light of truth to bring blessing and happiness to mankind. With all fraternal good wishes for the success of your work.'

INTERNATIONAL CONGRESS AT LIVERPOOL.

'The occasion is a unique one,' said Mr. J. J. Morse at Liverpool on Saturday evening last, in his capacity of President of the Congress, 'for it is the first international gathering of Spiritualists held under the auspices of the British Spiritualists' National Union. Further, it is the coming of age of the Union itself, and we have invited these friends from afar to be with us at this celebration of the attaining of its majority by our Union.'

The meeting, which was held in Daulby Hall, Daulby-street, was a 'Welcome' reception to the delegates from abroad, *viz.*, Mrs. Ida Hazard, pastor of the Spiritualist Church of Kalamazoo, U.S.A.; the Chevalier Clement de St. Marcq, Liège, president of the Belgian Federation; Herr Hermann Brinkmann, of Düsseldorf, Germany; M. Torstenson, of Norway, Editor of a paper called, in English, 'The Morning Dawn'; Mr. A. V. Peters, who represented Russia and Denmark, and wore a Russian peasant's costume; and Mr. C. H. Bull, of Durban, Natal, South Africa.

The hall was crowded and the people accorded the visitors a very hearty welcome.

This meeting was preceded, in the afternoon, by the Annual General Meeting of the Union, at which the business connected with its work was transacted. Twenty-three letters of regret at inability to be present had been received, among others from Mr. G. P. Young (late President of the Union), from Canada; Mr. J. A. Maclaren, president of the Durban Spiritualist Society; Mrs. Annie Bright, Editor of 'The Harbinger of Light,' Melbourne, Australia; and Mr. W. C. Nation, president of the New Zealand Association of Spiritualists.

A stranger visiting these meetings must have been impressed, especially when he learned that the two hundred men and women present, most of them representing district unions and Spiritualist societies, had travelled from all over the country—from Dundee and Glasgow in the North, Newcastle and Hull in the East, Cardiff and the Isle of Man in the West, and Brighton, Eastbourne Plymouth, Bournemouth, and Paignton in the South. Ranging from twenty to eighty years of age, it was evident that Spiritualism was to them an important fact and a living faith. Earnest, intelligent, happy, and enthusiastic, they took an active interest in all the proceedings, and discussed the various points which arose in a capable and good-humoured fashion.

The progressive and humanitarian spirit of Spiritualism was displayed by Mr. R. Latham, the chairman, in the afternoon, in his happy references to the presence of continental friends and the fact that Spiritualism brought Spiritualists of all nationalities as near together as if they were next-door neighbours, and in his expression of his belief that the general adoption of Spiritualism would lead to the dethronement of the selfish fear which now too often divides the peoples of the earth, and bring them together in brotherhood and good-will. Indirectly referring to his unfortunate accident last year, whereby he lost his left arm, he said that he had found that Spiritualism helped us to take trouble lightly. He had been astonished at himself, and the calmness and cheer with which he had been able to accept and make the best of his painful experience.

Mr. G. Tayler Gwinn, of the London Union of Spiritualists, was elected president for next year; Mr. J. J. Morse, vice-president; Mr. H. Wright, of Sowerby Bridge, treasurer; and Mr. Hanson G. Hey, secretary, and it was decided to hold the meetings next year at Birmingham.

The thought that seemed uppermost was a desire for unity, activity, progress in spiritual unfoldment, and peace.

With reference to the National Fund of Benevolence, the question was asked whether it was the policy of the Union to save up the benevolent fund and count it as an asset, or whether it was intended to use it. The questioner had observed that the balance in hand was higher each year, and he could not understand why—unless the object in view was to hold a large reserve in case of emergency. In reply it was explained that most societies had benevolent funds of their own to deal with the immediate needs of members in urgent cases, and therefore the National Fund had resolved itself mainly into a fund to supply the needs of the aged and infirm, and provide them with small pensions to keep them out of the workhouse; and to maintain these payments, and if possible add to the number of pensioners, it was advisable to keep a good reserve in case of need.

The proceedings on Sunday were carried on in two sections—the first at Hope Hall, and the second at Daulby Hall, the meetings at both places being well attended. At Hope Hall, after the general opening, presided over by Mr. J. J. Morse, Mr. G. Tayler Gwinn, the president elect, took the chair, and a paper by Mrs. Cora L. V. Richmond, on 'Inclusive Spiritualism,' was read by Mrs. Greenwood, of Hebden Bridge. The paper was a fine one; its tone was pure and lofty, the treatment of the subject lucid and thorough, and it left an indelible

impression on the hearers. Then followed a paper by Mr. Oscar Busch, of Stockholm, on 'The Mystery of Suffering,' which was read by Mr. F. T. Blake, of Bournemouth. It was an interesting presentation of the Continental view of Karmic retribution following, as Nemesis, the evil doer through life after life on earth.

In the afternoon a paper by Madame Ann Nording, of Copenhagen, on 'The True Mission of Spiritualism' was read by Mr. J. Henley, of Manchester. The sentiments expressed gave much pleasure to the listeners, which pleasure was added to by a paper from Mr. G. P. Young, late of Glasgow, now of Canada, read by Mr. E. A. Keeling, of Liverpool.

At section two, in the morning, Mr. E. W. Wallis presiding, an instructive and suggestive paper on 'The Development of Physical Mediumship' was presented by the Chevalier Clement de St. Marcq, of Liège, who, finding that it could not be translated paragraph by paragraph, kindly gave a *resumé* of it in English. He said that Spiritualism could be divided into two parts—philosophy and phenomena. Of the two, philosophy was the more important, but it depended upon the phenomena, which were the foundation. Old Spiritualists were, he thought, too much inclined to underestimate the value of physical phenomena, of which the most easily obtained, and yet the most rare, were table movements. These were too frequently neglected by Spiritualists because of the liability that existed to mistakes and misunderstandings. He then gave instances of how errors crept into the messages: such as the stopping of the table at the letter before the one required, or its going one or two letters beyond it; the tendency of the medium, unconsciously, to influence the message; the confusion created by the medium, or the sitters, who, when a word had been partially spelled out, endeavoured to shorten the process by guessing at the remainder or jumping to a conclusion. He urged that schools for mediums should be formed, and that efforts should be made to obtain movements under strict test conditions, for the purposes of scientific observation and study, so as to secure accuracy and perfect test communications. Mr. A. E. Button then read a valuable paper which had been contributed by Dr. J. M. Peebles, in which the doctor covered the whole ground of the work of Spiritualism in the past, dealt with its present position and outlined the work before Spiritualists on broad and comprehensive lines of progressive and humanitarian effort.

In the afternoon, Herr Hermann Brinkmann, in a lucid and comprehensive paper on 'The Position of Spiritualism in Germany,' gave a detailed account of the work that had been done in that country on behalf of Spiritualism and showed that, owing to caste distinctions there, it is practically impossible to form Spiritualist societies such as exist in England. However, a central organisation had been formed, literature published (many of the best English books being translated and printed), and investigation carried on by prominent persons with several good mediums. There are good prospects of developments which should make for the spread of the knowledge of spirit communion in the future. Mr. Brinkmann conveyed greetings and good wishes to the Congress from his society, 'The German Spiritualistic Association.' A paper was then read by Mr. E. W. Wallis, in which he urged the *application* of the truths of Spiritualism in daily life, in the affairs of societies, and in progressive work for humanity.

At night a large and enthusiastic audience almost filled Hope Hall, about twelve hundred persons being present, Mr. J. J. Morse presiding in his usual genial and fraternal manner. Addresses were delivered by Herr Brinkmann, Chevalier Clement de St. Marcq (efficiently translated by Mr. G. Tayler Gwinn), Mr. Torstenson, Mr. C. H. Bull, Mr. A. V. Peters (on behalf of Russian and Danish Spiritualists), Mrs. Stair, Mr. Hanson G. Hey and Mrs. Ida Hazard. Mr. A. V. Peters also gave some clairvoyant descriptions, all of which were recognised. The various visiting friends gave cordial fraternal greetings and good wishes from their respective societies, and Mrs. Stair made an earnest appeal on behalf of the National Fund of Benevolence. A congratulatory telegram from Germany was read.

On Monday morning the two sections were combined and Daulby Hall was well filled to listen to Mr. C. H. Bull's extremely interesting paper on 'Spiritualism as Practised by the Zulu, and his Evidence for a Future Life,' and a thoughtful and well-reasoned paper by Mr. J. J. Morse on 'Physical Phenomena as a Basis for a Spiritual Religion.' In the afternoon a short paper by Mrs. Cadwallader, Editor of 'The Progressive Thinker,' Chicago, was read by Mr. G. Brown, of London; also a paper by Mr. G. W. Kates, secretary of the National Spiritualists' Association of America, on 'Methods of Propaganda,' read by Mr. J. M. Stewart, of Glasgow; and one by Mr. W. C. Nation, president of the New Zealand Association of Spiritualists, on the position of Spiritualism in that country, read by Mr. F. Clarke, of Brighton.

The Congress adopted resolutions to the effect that, viewing with abhorrence the growing militarism of the day, and regard-

ing it as a barbaric survival, inconsistent with the intelligence, the civilisation, and the ethical level of the twentieth century, it pledges itself anew to propaganda for universal peace by advocating the principle of the brotherhood of man, and by insisting on the truth that the good of each is the good of all, thus helping to break down the barriers of race, speech, caste, creed, colour, and sex.

It was resolved that the cordial greetings of the Congress should be sent to all national associations and foreign societies through the representatives from abroad, together with assurances of its heartfelt desire for their development, numerically and spiritually, and the secretary was instructed to send letters of greeting and of appreciation of their good wishes to all the associations and societies that had written to him.

An 'omnibus vote of thanks' to all those who had in any way helped to secure the success of the Congress and the comfort of the visitors was passed with acclamation.

At night the proceedings of the Congress were brought to a happy conclusion with an enjoyable social gathering, leaving Tuesday free for sight-seeing by those delegates who could remain so long.

The readers of the various papers, at both sections, are to be congratulated on the success with which they fulfilled their task. Their clearness of expression and accuracy of emphasis showed careful study and full appreciation of the points raised by the writers. All the papers were followed by questions and discussions. No time was lost, and the interest was maintained at a high level throughout. The introduction of the doctrine of reincarnation by Major Busch called forth some critical comments and the opinion was freely expressed that, while contesting the validity of that doctrine, it might be regarded as *one* of the avenues of thought by which students arrived at the desired end—*viz.*, a belief in continued existence. The paper by Mr. C. H. Bull on 'The Spiritualism of the Zulu' aroused great interest, and Mr. Bull's statements were confirmed by several persons in the audience; while that by Mr. Morse was a fine constructive, logical and convincing presentation of his theme.

Considerable disappointment was felt that Mrs. Richmond, Princess Karadja, Dr. Peebles, Mr. G. P. Young, M. Gabriel Delanne, Professor Falcomer, and others, were absent. Although most of them sent papers, and were with us in spirit, still it was felt that their physical presence would have added materially to the pleasure of the delegates and visitors.

It was inspiring to look at the large and enthusiastic audience at the mass meeting on Sunday evening, yet one could not help wondering whether the opportunity was made the most of. Doubtless there were hundreds of non-Spiritualists present, and while the interchanges of compliments and congratulations were all very pleasant, the question naturally arose why were not some speakers forthcoming who could have given, in brief, bright, eloquent and forcible speeches, such expositions of the main points of the Spiritualistic position as would have sent those people away with a clearer conception of what the gospel of Spiritualism really is. Many Spiritualists felt that this was lacking. True, the facts and the philosophy were ably expounded in the various papers that were read, but there must have been many present on Sunday evening who had not attended the other meetings.

The Liverpool friends, so ably led by Mr. E. A. Keeling, president of the Daulby Hall Society, deserve the highest praise and the warmest thanks of all concerned for their whole-hearted and well-ordered efforts to secure the comfort of their visitors and the success of the Congress.

There were seventeen foreign visitors (representing nine National Associations), who were all much impressed by the large number of delegates present, the keen interest displayed and the enthusiastic spirit which prevailed. Special features of the Congress were the large number of delegates and visitors from London, also the presence of a great many mediums and speakers.

It is one of the pleasantest features of gatherings such as these that they enable Spiritualists from all parts to meet, to make or renew friendships. The 'sort of freemasonry' which always exists among us soon puts strangers at their ease. By the interchange of ideas and experiences the spirit of fraternity and fellowship grows stronger, and at the close the delegates return to their homes feeling encouraged and strengthened, knowing that they do not stand alone, but are supported in their efforts by comrades in all parts of the world who are animated by similar ideals and principles.

The alertness and intelligence of the hearers of the various papers were clearly revealed in the readiness with which they caught and responded to the best points advanced, their preparedness to avail themselves of all opportunities for discussion, and the ability they showed in condensing their remarks so as to make their own points in the few minutes allotted to them. Any unprejudiced listener who heard the sane, reasonable and temperate speeches delivered by both men and women at these meetings must have been struck with the ability not only of the

platform advocates, but of those on the floor, and by the good humour and sound sense which they displayed. Not only so, he must have felt that these men and women had deep convictions, knew what they were talking about, and were in earnest in the direction of improvement, and consequently were a power in the land for good. The spirit of progress was predominant, and Spiritualists are clearly becoming a body to be reckoned on by workers for human betterment, and to be reckoned with by opponents of truth, light, purity and righteousness.

A strong word of praise and commendation ought to be said in recognition of the arduous toil of the indefatigable secretary of the Union, Mr. Hanson G. Hey, and we heartily congratulate him on the success of his labours.

A hearty vote of thanks was accorded to the local papers, which had devoted considerable space to reports of the meetings. These reports, as far as they went, were fair and kindly, and a great advance on the notices deemed sufficient on former occasions. The 'Manchester Dispatch,' referring to the Sunday evening meeting, noted 'a curious ceremony' performed by Mr. J. J. Morse, the chairman, who after remarking that 'their bank balance stood at £500 Os. ½d., added that when an appeal had been made on behalf of the Benevolent Fund, someone put a farthing in the plate. This farthing was put up for auction and realised a considerable sum. It was then given back to the Council of the Union. They had it gilded and mounted, and it had become a badge of office for the president of the year. Mr. Morse thereupon pinned the badge on the breast of the new president, Mr. Tayler Gwinn. In replying, Mr. Gwinn said he supposed the reason he had received the honour was that the spirit world had deemed him worthy.' By the way, as the £500 referred to includes the £150 in hand belonging to the Benevolent Fund, it hardly seems correct to include that amount as if it were an asset.

We shall give most of the papers read at the Congress *in extenso* in 'LIGHT,' beginning with that by Mrs. Cora L. V. Richmond, which will appear in our issue for the 27th inst.

'NEARER, MY GOD, TO THEE.'

LITTLE KNOWN FACTS REGARDING THE AUTHOR.

The following facts respecting the author of the hymn 'Nearer, my God, to Thee,' which we glean from an article in 'The Progressive Thinker,' will doubtless be of much interest to many of our readers:—

There are but few who know of the gifted author of this immortal song—few who know it was written by a woman more than sixty years ago. While her glorious words live on, she is forgotten. Her humble grave lies hidden in a village churchyard, unmarked by any monument or token of the world's recognition of her genius.

Her name was Sarah Flower Adams. She was an English woman, born in the little village of Harlow, in the year 1805. She won no small amount of fame as a poet and writer during her life, and for many years after her memory was cherished by the literary world of London. She was Robert Browning's first love. It was to her alone of all his friends that he showed his first volume, and it was through her efforts that his poems were published and given to the world. She recognised the genius of the young poet. Had she failed to give him encouragement, who knows but that the name of Robert Browning might never have adorned the world of literature?

She was a Unitarian and a member of the congregation of William Johnson Fox, the noted Unitarian preacher of London. Because of the fact that he belonged to this denomination there were a number of churches, especially the Methodists and Baptists, that refused for many years to include 'Nearer, my God, to Thee' in their hymnals. The hymn was written in the year 1840, and set to music by Ella Flower, an elder sister of the author.

In addition to his religious work, the Rev. Mr. Fox also edited a literary magazine, to which Sarah was a frequent contributor, together with John Stuart Mill, Harriet Martineau, Charles Dickens, Leigh Hunt, Robert Browning, and others equally famous in the realm of letters. She became much interested in the writings of a contributor who signed himself 'Junius Redivivus.' She did not know who he was, but she took occasion to address a note to him in care of the magazine, expressing her admiration of his work. She signed this with her *nom de plume*, 'S. Y.,' which represented her pet name of Sally. Without revealing his identity, 'Junius Redivivus' replied acknowledging her courtesy and returning the compliment with some commendatory criticism of the work of 'S. Y.' This led to further correspondence on topics of mutual literary interest, until there was established between the two unknown writers a cordial friendship and understanding, while Miss

Flower's admiration for her masked charmer found added justification in his delightful and scholarly letters.

This was in the year 1833. Miss Flower was then twenty-eight years old, and it was during that year that she met Mr. Adams, her future husband. He was a civil engineer, and a man of eminent attainments as a scientist and scholar. An instant attachment sprang up between him and Miss Flower, and during the engagement which speedily followed she was surprised and more than delighted to discover that the choice of her heart was none other than 'Junius Redivivus.'

They were married within a year after their engagement, and the marriage proved to be, in its joys and its comradeship, all that their fond hearts had anticipated.

For many years it had been Mrs. Adams' ambition to go upon the stage. With the encouragement and approval of her husband, she now found the first opportunity of realising her great ambition, and she prepared herself for the task. Her first appearance was at a small theatre in Richmond, in the rôle of Lady Macbeth. It was a decided success, and was followed at once by a flattering offer from a theatrical manager.

But on the very threshold of what promised to be a famous career, her health compelled her to relinquish the cherished dream of her life. It was a sad and cruel blow. Yet she bore it with a cheerfulness and a fortitude that ever characterised her lovable disposition.

Her nature was remarkably religious and devotional. As a girl and young woman she accepted without question all that her parents had taught her in their strict religious training. But as she grew older her heart was many times troubled with doubts and misgivings. She felt that she was drifting from the cherished traditions of childhood. And yet with it all came the realisation that she was drawing nearer to God. She was but casting from her the dogmas, the traditions that were trammelling her soul in its attitude to the Almighty. And out of the heartaches and the pangs of many years of spiritual suffering was born at last, in the year 1840, this most inspiring and most comforting of the world's greatest hymns, 'Nearer, my God, to Thee.'

It is doubtful, however, whether the hymn would ever have become known had it not been for the composer who set its words to the present familiar tune. It was in 1860 that Dr. Lowell Mason, of New York, composed for the hymn the tune that is now so well known. It remained for him to unfold the beauties and the power of the hymn. Through the spirit of his sympathetic music it was quickened into glorious life, and within a few years it spread throughout the Christian world, and was brought within the reach of every heart and every voice.

But by the time its beautiful lines had become known to the world, its sweet author had long ago passed away. She died with no thought, no expectation of fame. Her tombstone bears the simple inscription:—

SARAH FLOWER ADAMS,
BORN FEBRUARY 22ND, 1805.
DIED AUGUST 14TH, 1848.

That is all that marks the resting place of her to whom the world owes so large a debt of gratitude.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

'Automatic Writing Experiences.'

SIR,—I was much interested in the letter from your Irish correspondent, 'F. B.,' on the subject of automatic writing and drawing, published in 'LIGHT' of June 29th. May I ask 'F. B.' kindly to communicate with me? I can promise a sympathetic and careful inquiry into the experience which your correspondent narrates. 'F. B.' may be glad to know there is a local section of the Society for Psychical Research in Dublin, of which I happen to be chairman, and we should welcome a paper from 'F. B.'—Yours, &c.,

W. F. BARRETT.

Carriguna, Bray, County Wicklow.

Jocular Spirits.

SIR,—So much has been said and written disparagingly respecting the jocularly of manifesting spirits, that one is tempted to ask, 'Why should fun in connection with the people of the next world be incongruous? Does not all the ludicrous signify an actual truth?' Being in touch with the actual, spirit people may at times indulge in intellectual frolic, sometimes even at

our expense; and why not? Perhaps they are seeking joyful co-operators. If 'wise words gain force by fun,' then the result of their sportive actions must be inestimable. Funereal gloom is not the outcome of that wisdom in which the angels excel.—Yours, &c.,

E. P. PRENTICE.

Sutton.

Spiritualists' National Fund of Benevolence.

SIR,—Kindly permit me to thank those friends who have subscribed to the National Fund of Benevolence during June, viz., Mr. F. Ash, 5s.; Mr. A. Osborn, 2s. 6d.; Mrs. A. Webb, 2s. 9½d.; A. Friend (Madras), 2s. 6d.; and pamphlets, per Mr. H. Oaten, 9s. 6d. I have also sold pamphlets to the value of 10s. 6d., which makes the total amount received £1 12s. 9½d.—Yours, &c.,

(Mrs.) M. A. STAIR.

14, North-street, Keighley.

PROGRESS IN THE NORTH OF SCOTLAND.

BY JAMES LAWRENCE.

For the third year in succession I have combined holidays with propaganda work in Aberdeen and Banff shires, and cheerfully admit that the experiment has not been in vain. True, there are few signs of an early embracing of our tenets by 'crowds,' but that there are at work agencies making for a recasting of the Northern Scot's spiritual outlook, I do claim. And, although his way may not be the general one, it is a way not to be despised. The Celt insists on definite apprehensions, so that a convert means an asset of value, dignity and permanence. Aberdeen has led the way by forming a society worthy of its geographical, educational, and theological pretensions. The members share, with the Theosophical body, a large, well-appointed room at No. 220, Union-street, the leading thoroughfare in the City.

I spent the most of three evenings and two days amongst them, consequently had ample opportunity by conversations, discussions, meetings, &c., to observe how far they have travelled since first I foregathered with them. Numerically, they are not ant-like, but in tireless activity they emulate that busy insect.

The secretary, Mr. John Stevenson, stands well with the rank and file, while such co-workers as Mr. Elder, Mr. Duncan, Mr. Page, Mr. Bain, and others strengthen his hands admirably. I met an enthusiast from Peterhead, who told me that there are a few investigators in that town, and had a chat with Mr. Fowlie, a knight of the needle who punctuates stitches with good philosophy and logic which makes one pause. I left the Granite City reluctantly, but full of confidence that its would-be Spiritualists are just coming to their own, and that ere we again meet face to face a great work will have been accomplished.

Further North, organised meetings are, as yet, out of the question, but many indications strengthen the impression that a little more tending and a little longer waiting will assist progress very materially.

At Portsoy I had a long conversation with a prominent journalist, who has in the past devoted much space to a presentation of our gospel, and he promised me other assistance at a future time. At Banff, and Macduff, too, slowly, but surely, the foundations are being laid. More than once the dawn of a new day was visible ere I could tear myself away from eager, interested querists and comfort-seekers. But I did not grudge either the time or the trouble: the coming harvest will be ample reward. Nor did my spirit companions forget me in these distant regions. One evening, as I sat at a window watching the sun setting behind the North Sea, then smooth as a mirror, I distinctly felt the presence of someone, and heard the words—

'O'er the earth the dawn is breaking,
Angels whisper through the gloom.'

TO CORRESPONDENTS.—We regret that we have had to hold over until next week several letters that were intended for this issue of 'LIGHT.'

A VALUED correspondent writes: 'A neighbour of mine, a vicar, the Rev. Mr. Lovejoy, obtains reams of spirit communications through his wife, but not one of them would stand printers' type. We must give the suggestion to our mediums not to encourage messages that are devoid of ideas, and consequently are of little or no utility.' We commend the suggestion to the attention of automatists—and others,

SOCIETY WORK ON SUNDAY, JULY 7th, &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, 231, Tottenham Court-road, W.*—Mrs. Mary Seaton delivered an instructive and interesting lecture on 'The Three Planes of Consciousness, Subconscious, Conscious, and Super-conscious.'—15, *Mortimer-street, W.*—On the 1st inst., Mrs. Cannock gave some interesting clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK. Mr. A. H. Sarfas gave address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. J. Gambriel Nicholson on 'Peniel.' SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mr. Fielder gave an inspiring address. Sunday next, 11 a.m., circle; 6.45 p.m., Mr. Burton; Thursdays at 8, Mr. Eveleigh.—M. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore gave addresses and good clairvoyant descriptions. Morning subject, 'Who are our Guides?' Evening, 'The Need of the Age.' Large audiences. Sunday next, Mr. E. W. Wallis.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. W. E. Long gave an interesting and instructive address on 'The Mystic and the Medium.' Sunday next, Mrs. M. H. Wallis; usual morning service at 11.15; evening service at 7.

BRIXTON.—8, MAYALL-ROAD.—Mr. Symons gave an address. Sunday next, at 7 p.m., Mrs. Miles Ord; at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies' public; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mrs. Beaurepaire's teachings and clairvoyant descriptions were appreciated. Sunday next, at 11 a.m., Mr. W. E. Long on 'Suggestions,' and at 6.30 p.m. on 'The Spiritual Aspect of the Women's Movement.'

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. D. J. Davis gave an address on 'A Plea for a Rational Religion' and ably answered questions. Sunday next, at 7 p.m., Mr. Otto Kottnitz will give an address. 21st, Mrs. A. Jamrach. Monday, at 8 p.m., members' circle.—N. R.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, short address and psychometry by Mr. Stebbens. Evening, questions answered, and clairvoyant descriptions by Mme. M. Zaidia. July 3rd, Mrs. E. Webster. Sunday next, Mr. A. Graham. Wednesday, Mr. A. J. McLellan.—H. R. M.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Mary Davies gave helpful addresses and convincing clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Snowdon Hall, addresses. Tuesday, at 3 p.m., working party; at 8, also Wednesday at 3, clairvoyance.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mrs. Neville gave good addresses and psychometric delineations. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. L. M. Sturgess, illustrated lecture, 'The Scroll of the Embodied Soul.' Weekly meetings as usual.—A. C.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mr. A. Hitchcock gave an address on 'Brotherhood.' On the 2nd Miss Violet Burton spoke on 'Things that Matter.' Sunday next, at 7 p.m., Mrs. Webster. Tuesday, at 8 p.m., Mr. Sarfas. 21st, Mr. and Mrs. Rush. 23rd, Mr. Horace Leaf.—C. E. S.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Horace Leaf gave a scholarly address on 'Tolerance and Intolerance,' and convincing clairvoyant descriptions to a large and appreciative audience. Sunday next, Mrs. Annie Hitchcock, address and clairvoyance.—W. H. S.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Successful meetings; 3 p.m., Mrs. Frost distributed prizes for essays offered by Nurse Sketchley and Messrs. Todd, Clegg, and Underwood; at 7 p.m., address by Mr. Karl Reynolds. Sunday next, at 11 a.m. and 3 p.m. 17th, Mr. Stebbens, psychometry, 18th, at 8 p.m. 21st, Mr. G. Symonds.—W. U.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on Mrs. Gilling's address on 'Spiritualism.' Evening, Mr. John Lobb gave a stirring address on 'Self-Abnegation.' 4th, Messrs. Cuthbert, Connor and Wilmot, short addresses; Mr. Wrench, clairvoyance. Sunday next, at 11.30 a.m., discussion on 'Pioneer Work'; at 7 p.m., Mr. and Mrs. Connor. 18th, Mr. Wrench. 22nd and 23rd, Bazaar. 24th, Social.—C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Afternoon, Lyceum met as usual. More workers needed. Evening, Mr. T. O. Todd delivered first lecture of series, 'The Temple not made with Hands.' Sunday next, morning, Mr. Abethell, clairvoyance; evening, Mr. T. O. Todd. Tuesday, at 8.15, healing circle. Thursday, at 8.15, public circle. Monday, 22nd, at 3, Mrs. Podmore.—A. C. S.