

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

(Contributed by "M.A." Oxon.)

MR. AUBERON HERBERT ON MR. HUXLEY.

The *Pall Mall Gazette* has recently contained a criticism by Mr. Herbert of Mr. Huxley's utterances on Spiritualism, which space alone prevents me from reproducing in its entirety. Able (it goes without saying), perfectly candid and wholly fair, it is chiefly remarkable for the breadth of view which it displays, and for the foresight shown by the writer. The flippant and contemptuous tone of the man of science is in marked contrast to Mr. Herbert's cautious estimate of what is, in his view as in mine, a very serious question with infinite possibilities of influence on all that most concerns man. To present any fair and complete view of the argument is very difficult, but the attempt must be made. The chief points made by Mr. Auberon Herbert may be stated as follows:—

Has Mr. Huxley Taken any Proper Pains to Qualify Himself as a Critic?

Has he "made himself acquainted with the mass of facts—let me say alleged facts—bearing on the case?" "I venture to believe that, if we asked him, he would be the first to say that he neither had informed, nor had cared to inform, himself." That, indeed, appears on the surface of his remarks. He even casts aside with scorn the evidence of men "justly esteemed in science or in literature," men as eminent as himself.

Every Great Advance in Knowledge has been Condemned at First.

And on this Mr. Herbert pertinently asks the philosopher whether this is a safe course even for one so eminent as Mr. Huxley:—

"Has not generation after generation of the scornful received its own sharp lessons for so acting? Has it not almost passed into a proverb that every great extension of knowledge, every new insight into Nature's laws, every moral advance, is fated to receive its baptism of ridicule from the ablest men of the day who have not studied it? Are we not all of us too much like our own celebrated philosopher in an earlier part of the century, who demonstrated that no steamship could ever carry its own coal and cross the Atlantic; or the learned body in France who once and for ever dismissed the idea of falling meteorites, because, as they most convincingly said, there being no stones in the air, there could be none to fall? And to-day is it not equally rash to speak confidently of these manifestations of abnormal force—I use this expression in order that I may completely guard myself from appearing to accept the explanations of any school as regards these manifestations—when our ground for rejecting them is our knowledge of other forces, which by the very nature of the case are distinct from these forces in question? Is there not a great probability of error—if we are to make it a matter of probabilities—when we decide upon a question of the forces A B upon knowledge, not of them, but of the forces C, D, E, and F?"

The "A Priori Method per se" is not to be Trusted.

The *a priori* method is of the highest value, "as necessary to the discovery of truth as the *a posteriori*," but "Professor Huxley will not be unwilling to admit that no person can afford in any great matter to rely solely on the one method or the other." Can we then pronounce on abnormal from what we know of normal forces? Is it not *a priori* possible that the unknown in nature may be at least as extensive as the known? "Many an intellectual impiety has been committed under the sanction of the *a priori* method, but none more daring than the scornful rejection of such possibilities absolutely apart from the evidence on which they rest." Yet this is what so cautious a man as Mr. Huxley is doing. He is "plunging into the country of an enemy without first putting his intelligence department in order." He has no qualification sufficient to entitle him to pronounce on this matter:—

"A few séances attended many years ago are much like the class of intelligence on the strength of which our English War Office, unless it be much changed of late, would cheerfully enter upon a great European war; but it is the first time in my life that I have ever thought of comparing the careful and clear-minded Professor and our War Office together. One is tempted to ask where is the Professor Huxley whom we all know so well in science? Is he, like the rest of us, in possession of two selves? There is the Professor who, when dealing with his own subjects, has grudged neither time nor labour, who has taken no single step without full forethought and preparation; and there is the other, who writes in the pleasant, easy way that we all enjoy, without deserting his armchair, his slippers, or his dressing-gown, on a subject that he has given himself no opportunity of knowing. It is from the second self that I appeal to the former self."

The Weight of Evidence.

Yet the weight of evidence is tremendous, and is not to be estimated fairly by giving attention to one small group of facts. Spiritualism is "but a fragment of a much larger whole, which must be studied with it." Newton would not have "found his apple the most fruitful of fruits, had his mind been filled simply with what happens to apples." So the raps and tiltings do not stand alone, and must not be judged alone. Evidence of abnormal force comes from all sides and through all time:—

"The magic of Africa and India, and I believe also, with very slight knowledge of it, of China; the appearances seen by sane and trustworthy persons—I suppose I myself know personally nearly twenty such persons who under ordinary circumstances have seen or heard or felt that which is normally supersensuous—the recorded cases of 'the double'; the apparitions at death; the phenomena of certain dreams, of clairvoyance, of séances, some of which (apart from a question of evidence and judged solely from the point of view of common-sense) defy the explanation of conjuring, since conjurers, like violinists, are only manufactured at a cost of great labour and time, and conjuring of such high order, as in certain cases it would necessarily be, could, as conjuring, nearly command its own price in the market, the apparent possession or control of human beings by other beings; the persistent legend from almost every country and every period, often connected by certain subtle relations existing through their differences; the impression made in some cases by these abnormal phenomena upon the philosophical thought of the country; and other things, only seen as yet in the dimmest of twilights, and of which only the outline can be traced—it is the consensus of all these things—some of them apparently different in kind from the others, and not to be confused together as necessarily having their origin in one cause—that makes the

belief in abnormal forces or abnormal faculties so irresistible to those who take some trouble to know the materials of which the problem to be solved is made up."

This evidence, "sufficient to startle the most complacent believer in to-day's gospel of final knowledge," is open to all.

Read First : Experiment After.

When Mr. Herbert turns from the general consideration of the professorial too, his advice to inquirers is full of sagacity. Most people think it necessary to rush *in medias res*. They want to see something, the more portentous the better—a materialisation preferably. Mr. Herbert advises wide reading first, so as to get some idea of the wide ramifications of the subject, and its infinitely varying phases. By that means a fair mind will soon get a conviction of the reality of the facts, unless it is preferred to believe that if men are such liars and so little in possession of their own perceptions, that no convicted person ought to be sent to gaol on the evidence of his fellow-men." "My own belief is that large bodies of men, especially when composed of many different classes of individuals, trained and educated in different ideas, do not lie wholesale about facts." That is so : and to that statement may be added that these same facts are not affairs of yesterday.

The New Swing of the Pendulum : Dangers Ahead.

The pendulum of pure materialism is losing the force of its first swing : and when this is realised, when people awake to a sense of the truth of these facts, "there will pretty certainly be another unsteady swing of the pendulum in the opposite direction." Both good and evil are likely to come out of it, and none can look ahead without anxiety :—

"It looks as if religion would be strongly affected by it, and in some form or another—no living man, I think, can say in what form—would renew her hold upon the world ; as if physical science would take a new development, as great in its way as the development of the last fifty years—such new material for extending knowledge being brought within its grasp ; as if questions of crime, questions of medicine, and even possibly questions touching the material existence of masses of men, might be directly affected by it."

Materialism must favour pessimism, the choice of violent remedies, the sacrifice of the higher part of the being to material comfort—the strongly marked characteristics of State Socialism :—

"As regards the final overthrow of State Socialism—whatever the instrument may be—I never doubt. It is to me essentially an untrue thing. Whatever may be the devotion it commands from its friends, whatever may be its momentary success, it carries in itself the seeds of its own destruction, and only grows to fall. But if the future does not belong to it, the present seemingly does. I frankly confess that I look round at the opposing forces, and see none able to bar its way. Religion, as it is, property, trade, society, modern science, political parties, even the free methods of individualism which can hardly escape from governing the world in the future—Anarchism, none of these things seems to me able at this moment to stay the silent movement of those slow-grinding wheels which move on towards us like a destiny. Only in the direction of these new forces do I see signs of a movement strong enough to oppose the impulse to which we are all yielding."

This Spiritualism, Mr. Herbert thinks, is a big thing fraught with big issues.

Persecution and Panic.

It is conceivable that it may have a very dangerous side :—

"Under its half-light, under the intoxication of new knowledge, powers will be abused, both follies and crimes will be committed, and probably the mass of unsteady-minded people, who at the slightest provocation revel in panic, those who to-day disbelieve in the whole thing, will to-morrow be clamouring for protection at any cost and by any available penalties, and for bitter persecution of all of whom they are afraid. I am venturing on the unsafe ground of prophecy, but I suspect that this panic is one of the greatest dangers in front of us, and that it will require all the nerve and resolution of those who have realised the deep mischief of every form of persecution—who have realised how often it is necessary patiently to bear the evil that accompanies the good, when some new great movement is being evolved, without resisting the movement itself—to stand in the path of the storm when it comes. At present too many of the ignorant are the contemptuous ;

they may soon be amongst the most demoralised in the army of panic."

Some concluding remarks, full of wisdom, warn would-be amateur detectives that their "mania is nearly as barren as the heart of Sahara." Time and temper are lost in discussing whether such and such persons are frauds or not, "and, in the end, those who wish to find them guilty do so ; and those who wish to acquit them do so . . . The question which is paramount is, are there any real manifestations of abnormal force, and, if so, what is the interpretation to be placed on them?" Mr. Herbert very unnecessarily apologises for writing at length on a subject so big, covering so many fields. I, for one, thank him sincerely for his sagacious utterance. It will reach many whom the professed Spiritualist cannot touch. He says rightly that those who think with me, and possess a similar conviction are "the least anxious to press their belief on an outside and indifferent world. They feel, I presume," (he adds) "with much reason that they can afford to let those come who will, and those stay away who will." That is so. Since I became acquainted with these far-reaching truths I have not sought to force them on a single human being. I have been content to devote such time and energy as I am master of to recording and elucidating them. I am as sure as I can be of anything that the time is not far distant when what seem the unappreciated and all unrequited labours of the best years of my life will bear their fruit. Mr. Herbert has earned the gratitude of all Spiritualists by his powerful appeal to the public for a candid consideration of one of the most important subjects that can engage attention.

INFORMATION GIVEN AT A SEANCE

OF MATTERS UNKNOWN TO ANY OF THE SITTERS.

During the last twelvemonth I have often sat at private séances in the house of my friend, Mr. C. Blackburn (34, Ladbroke-grove), for the most part with the members of his household only, namely, Mrs. Cook, and her two daughters, Miss K. Cook (whose mediumship is widely known), and Miss E. Cook ; but occasionally one or two other friends would join.

On January 18th, in addition to Mr. B.'s family we had Mr. Rita and a friend, Mr. C., long known to us all. In the course of the sitting a familiar voice, known to us as that of the spirit "Lillie," Miss K. Cook's control, said to Mr. B., "There is a spirit here who knows you, but I don't know him." Upon this Mr. B. took a plain card from a little packet on the table, and asked "Lillie" to get the strange spirit to write his name on it, when the card was immediately returned with the letters "J. B. D. to C. B.," written on it. Mr. B. said he did not remember anyone with those initials. My deafness prevented my hearing the voice, which was clearly heard by the other sitters, but Mr. B. showed me the card at the conclusion of the sitting.

Previous to our next sitting on January 25th, Mr. B. had thought over the subject, and supposed that the person intended might be a Mr. J. B. Dancer, whom he had employed to make a weighing-machine for the use of the British National Association of Spiritualists, *ten years ago*, but he had never known what the Christian names were that were indicated by those initials, and they were equally unknown to the medium, Miss K. Cook, as well as to everyone else in the room. None of the gentlemen except Mr. B. had ever heard mention of the maker of the machine.

At the sitting on the 25th, Mr. B. laid another card on the table, requesting that the spirit would write his three names in full on it, and on striking a light the name "John Benjamin Dancer" was found written on the card. The following evening Mr. B. had another short sitting, when in answer to a request for the date of Mr. Dancer's death the words "November, 1887" were immediately written on a third card.

Mr. B. was aware that Mr. Dancer was dead, but he had never heard the date or any particulars of his death ; so the following day he wrote to the son of Mr. Dancer at Manchester to ascertain how far the foregoing information was correct, and in answer received a mourning card " In loving memory of John Benjamin Dancer, F.R.A.S., who died 24th November, 1887."

H. WEDGWOOD.

[With the sanction of all the witnesses above-mentioned.]

BAD SPIRITS AND REPENTANCE.

SPIRIT COMMUNICATON THROUGH W. R. ROSE.

TRANSLATED FROM THE DUTCH AND ABRIDGED.

[PART II.]

(Continued from p. 45.)

Repentance in all truth and meekness is a moral act that cannot be expected of the wicked. Many such, who have got themselves into this trouble, try to persuade themselves that they have been too indulgent, too communicative, or too officious ; that they have placed too much confidence in others, and have regarded their own worth too little ; but that is the repentance of self-love, of the selfishness of pride, and is but grieving that one has not pushed one's vices further.

Such repentance is naturally of no value. Repentance from fear is of as little use as yielding from compulsion. It comes not from the heart, and is often made with repugnance, or even in a malicious and revengeful state of mind. This is so true, that immediately the suffering is relieved, not only does the penitence vanish also, but the wicked heart will do a double wrong merely to revenge itself for the fear and anxiety it has passed through.

So long as enmity exists towards good, and hatred towards all the demands of virtue, does enmity towards God and our Lord exist. In this state, not only is true repentance impossible, but it costs the bad heart an amazing amount of exertion to overcome that hostility. This hatred is a lively source of opposition and resistance ; it takes pleasure in slandering and undermining the good ; it rejoices in the evil that is thereby done, and in the increase of sin ; it favours and guards the sinner, in order through him to sow more evil. This hatred becomes a Satanic passion, and by natural development turns itself against God Himself, the cause and lawgiver of all morality ; and in the increasing wickedness of the corrupted man, this hostility becomes the motive of his every action ; he defends and promotes evil deeds for the mere purpose of withstanding God's will, and he actually flatters himself that in many cases he succeeds.

It is not the sensual, the idle, the covetous, the proud, or the selfish sinner that manifests the most corrupt nature, but the arrogant person who hates God for His perfection. In that heart dwells love for nothing and no one. All the attributes of such a soul are perverted in their action, they are all morbid or suppressed, and that which could make it better is smothered. Such a soul rarely comes to repentance in one lifetime ; frequently even do they die without a single sign of penitence, while during their lives they cursed God.

But in the spirit world the condition entirely alters. Often punishment does not follow at once ; they are allowed frequently to collect their remembrances, in order that by the use of their spiritual senses they may the better judge of their past, and observe and consider the results of their presumptuous deeds. Thus do they come to witness all the miseries they have caused, which by itself may have a powerful effect on them. To behold the suffering of persons whom they did not intend to injure, but who became the victims of their plots, has brought many a villain to reflect ; the evil they committed was without use to themselves, and without pleasure, because the persons it affected stood beyond the sphere of their revenge. They had not intended it so, and if they could, they would now manage it otherwise.

This is a regret for not having acted more intelligently, or more cunningly. It is not so much the misfortune of others, as their own shortsightedness and clumsiness that stings them. They have to confess that they were less sagacious than they imagined themselves to be. That they thus fall in their own estimation does not make them better, but distrustful, and they begin to fear lest other actions may have had similar results, which they will likewise have to witness.

When they have had repeated proofs of their untruthfulness, and have acquired a deeper insight into things, they begin to doubt their own intellect, of which they had always had so high an opinion. They begin to perceive that these unintended misfortunes were by no means due to their insufficient knowledge alone, but also to defective judgment, because they estimated each of their actions at a wrong value. All the points had not been considered ; they had wrongly conjectured the effect of their acts on all the attributes of the human soul, and some of these attributes had been entirely overlooked.

More especially had morality been valued too low, or entirely neglected. But now his senses are sharpened, and his powers work more truly ; and the first discovery he makes is that the moral sense can achieve much more than intellect, and has a much larger share in our real happiness ; that intellect indeed, by itself, can give no happiness.

That is the beginning of better things ; an awakening of conscience ; it is the recognition that it exists, that it must exist, because without it no justice, truth, happiness, in a word, nothing essential can have its being. All the sophisms he brought against it during his lifetime now fall away. And he arrives by degrees nearer to the naked truth.

It is not the same for every bad spirit. The ignorant, grossly sensual, rough and uncultured rogue has much more difficulty in arriving at this stage, and can only succeed in so doing after one or two rebirths. And none of such are able to advance without having undergone severe punishment.

However degenerate a man may be, he still possesses some idea of right and wrong ; and the sight of the fearful consequences of their evil actions makes them come to the opinion that they will have to be punished for them, that justice demands it.

These punishments consist in solitude in which they are continually confronted by representations of their crimes ; they see their victims always before them. Then follows darkness, while anxiety, weariness, and long-continued monotony increase their pains tenfold.

This always becomes unendurable even for the most obstinate, they give in and accept any conditions to be freed from it. And so they accept any penance imposed.

Bad spirits ask to be allowed to reincarnate because the penance is thus of shorter duration, not because it is less heavy. On the contrary, for on earth bodily pain and oppression become possible. What they have to pass through as man is much worse, but is sooner over.

Penances are exactly proportioned to the crime, in difficulty as well as in duration. Many spirits, however, choose to perform their penance in the spirit world, especially those who remember the unbearable sufferings of their last life. It happens that many of these do not complete their penance, and so have to make up the difference.

One cannot exactly say that a sinner who, after having suffered, admits the justice of his punishment, and submits to penance, is urged thereto by moral repentance. Because in the hardened culprit it is very rarely the case. With such a one it is purely intellectual repentance ; he blames himself for the stupidity that has brought him such unpleasant consequences. His repentance is a sort of rancour and offence with himself ; of envy towards others who are better off, and of hatred and revenge against those whom he looks upon as the authors of his misfortune ; and he sharpens his wits to excuse and defend himself as much as possible. He pleads his case, and tries to represent it in the most favourable light, and comparing himself with others he thinks he is hardly done by, because he sees others who have done the same crime less severely dealt with. But he overlooks the fact that the crime which with him was habitual was the exception with them.

This pleading indicates improvement in its early stages ; it is the first yielding to conscience, the first homage to virtue. For by hunting up all the good of his life, and making the most of it, he admits virtue to be the measure of judgment, and accepts love as the law of action. But as yet this love is but a means, not an aim. That love as a disposition already makes the heart happy, is a truth that is as yet far beyond his grasp. He has not yet the capacity for true love, and therefore is incapable of true moral repentance.

True moral repentance, that can free a man from further punishment, begins as soon as he is convinced that it is beyond the power of intellect to make us happy. But it is not more than a beginning. It develops when we perceive that intellect and morality must work together. When the man begins to

see the worth of morality, he desires that the conduct of others towards himself shall be moral, but does not scruple to sacrifice the welfare of others for his own interests.

In the recognition of this lies his own condemnation, for as soon as the worth of moral law is recognised, it needs only a step to apply it to oneself. This law may be transgressed in secret; but in public it must be upheld, for immorality is not capable of general application.

The recognition of moral law as the sole measure of judgment is merely an intellectual process; and one then no longer has one's own affairs solely in view, but admits the general welfare as the only rule for moral action.

But this is not possible without in some way restraining and sacrificing our own desires; in that sacrifice is the commencement of love; and although this is a virtue sprung from intellectual processes and selfishness, yet now it amalgamates our own interests with those of others, the man becomes just, reasonable, and humane, and tastes the satisfaction of this pure feeling. No longer does he desire happiness for himself alone; he becomes involved in a bond of mutual obligation; he begins to live as one of a whole, and feels it his duty to defend and protect others. Instead of taking and demanding, he has learnt to give and devote. If a man develop himself on these lines, and has learned to enjoy the satisfaction of this expansion of his feelings and judgment, of this relation to the life-interests of his fellow men, and is so initiated into a new system of duties and ideas, he is on the high road to learn true human nobility. The character becomes gentler, nobler, and purer; it becomes more and more a necessity to devote himself to others; in short, he has entered a higher period of moral development.

But even yet the man is not a moral man in the absolute sense of the word, but only on the way to become such. For all those good inclinations and attributes have not yet the requisite stability, are not as yet equilibrated nor illumined by a capacious and clear judgment; and, further, they are still often coupled with vehement passions, and great defects, so that one may be subject to all sorts of weakness, and stumble or fall short in one's duties; or may even in the trials of temptation, and the pressure of life's struggle, be guilty of crime. This is the condition of the majority of good men on earth.

In order to be a really moral man, the first and foremost necessity is a conviction that the worth of man is placed in virtue; that is, the moral performance of duty; that religion is our support in so doing, because it teaches us to know God, because it presents perfection as the goal for which to live, and fills us with the feeling of our responsibility to regulate our lives according to the will of God. Religion offers us her help, and encourages us in the conflict we have to wage with our passions and desires.

God's will is our law; Him we must know, and that knowledge depends on that which our Lord has taught us of Him. That doctrine is pure and sufficient; it contains so much indeed that we men are as yet unable to fully grasp it, so beautiful and exalted is it.

Alas! Man is still far removed from the Holy Spirit of Christ. He spake of God as a son speaks of a father. He felt His spirit in all His works, and heard His voice in the depths of His heart.

To many men, even to many who are highly developed in intellect, is God a strange being, whose existence must yet be proved. That proof is not to be given, they say, and as if this were the last dictum of science they rest in uncertainty, so that to them God really does not exist, and they live their lives cut off from Him.

A severe judgment must, however, by no means be passed upon them; their doubt must rather be excused on account of their defective insight into the being of nature, of the human soul, and into the true sense of history. It must be recognised, too, that, up to the present, human science has not been in a position to throw the true light upon such matters. Hence the incomparable importance of Spiritism, because it casts an entirely new light on all these subjects, and internally convinces one of the limitless wisdom and love that could contrive such a scheme as the nature of the Universe.

1ST M. B. (LOND.)

SUNDAY EVENING GATHERINGS FOR THE PEOPLE.—Mr. John Page Hopps (of Leicester), will, by request, conduct three special gatherings in London, at the Royal Foresters' Palace, 93, Cambridge-road, Mile End, on Sundays, February 10th, 17th, and 24th. Commence at seven. All seats free.

JOTTINGS.

It is a little late to mention that the *Religio-Philosophical Journal's* closing number of 1888 was rich in varied communications specially contributed. One of these was by Dr. Coues, and another by Dr. Purdon. The latter we shall reproduce.

Dr. Coues is as incisive as usual. Writing of the rapidly passing public opinion that terrorised freedom of expression, and prevented people from coming boldly forth with their truest and best sentiments, he adds:—

"The mushy messes which are continually cooked up in the pulpits of the Protestant churches sap vitality of thought, and the venomous virus which infects the Catholic portion of the community induces paralysis of will-power; yet we may hope in time to see such evils cured if the course the *Journal* has consistently taken be any real index of our rate of progress."

Dr. Coues shares with us the opinion that this age has its plain analogies with the epoch of the Christ. The wave then generated has spent its force with magnificent results, and already another is gathering. "That it is upon us is witnessed by the public disquietude and uneasiness along every line of mental and moral evolution."

He adds:—

"I firmly believe we are at one of the turning-points or rounding-up periods in the evolution of our race. Such epochs have always been marked with the apparent disorder and confusion which is inseparable from all times of transition. Europe and America are to-day in a turmoil like that which marked the Messianic age in countries whose centres were Jerusalem, Alexandria, Athens, and Rome, when the Jewish Jehovah, the Egyptian Osiris, the Greek Zeus, and the Latin Jove were fighting for supremacy against one another and against the new light of Theosophists like St. Paul, and the older light of Gnostics like Valentinus and Basilides. Only, the conflict is to-day on a vastly larger scale, and the opposing forces are millions instead of thousands."

It is perhaps worth a passing word of remark that though Mr. Huxley thought it not incompatible with his dignity to send to the Press some surpassingly silly letters which a nobody had favoured him with, he has not, up to the present time, taken any notice of the very powerful comments of Mr. Auberon Herbert (noticed in another column), nor has he condescended to notice the editorial comments of "LIGHT."

The days are gone by when the facts of Spiritualism can be sneered out of acceptance by any man even as eminent as Mr. Huxley, or disposed of by any body of persons who may choose to ignore or explain them away by arguments that make more demand on belief than the facts themselves. It is a waste of time to argue with such.

Our "Danger Signals" are reproduced in both the *Religio-Philosophical Journal* and the *Carrier Dove*.

Mr. Page Hopps's February sermons are called "Jacob's Bargain with Jehovah" and "One Heaven—Many Homes." The first is a powerful exposure of the sort of record which most people never think about at all, but accept as worthy of all esteem and reverence. And the application to modern ideas of religion is not less powerful. "Lower forms of religion have their origin in the instinct of self-preservation or in fear." And, we may add, most modern forms of religion, even as the older, "regard God as moved by the angry passions of a man. He is a 'jealous God'—'angry,' 'repenting' of this and that. He 'remembers transgressions' against offenders. He is 'self-assertive, egotistic, impatient, terrible.' So the notion of 'appeasing' this angry task-master crept in. 'We cannot make bargains with God.'"

In the next sermon, "In My Father's house are many mansions," Mr. Page Hopps is in a less militant mood. The words of Christ are, he says, "the sweetest sermon ever preached to sorrow-laden men." In them is a clue to the great mystery of the spirit-world:—a place for all. A beautiful and touching discourse, which we hope will be widely read.

Mr. G. Redway (15, York-street, Covent Garden) announces *The Indian Religions; or, Results of the Mysterious Buddhism*, by Hargrave Jennings (10s. 6d.); *Problems of the Hidden Life*, by "Pilgrim"; *The Influence of the Stars*, by Rosa Baughan (5s.); and Vol. I. of the Esoteric Series, *The Magical Writings of Thos. Vaughan* (Eugenius Philalethes) (10s. 6d.), edited by Mr. A. E. Waite; also *The Key of Solomon*

the King (Clavicula Solomonis), edited by Mr. S. L. M. Mathers (25s.), an original work on practical magic.

Psychic Notes (Brisbane, N.Z.) announces its cessation at the sixth number. The present number (5) gives an account of tying knots on an endless string similar to the experiment made famous by Zöllner. The conditions seem to have excluded possibility of deception.

There has been brought under our notice an article signed "Josephus F. T. S." in the December number of the *Theosophist*, which has stirred some of our correspondents to wrath. There is no call for anger. The writer evidently does not in the least degree understand the position and belief of the intelligent Spiritualist, perhaps not any more than we Westerns understand Eastern forms of thought.

But a writer who deals with an unfamiliar subject should be guarded in expression. When he says of Spiritualists that their belief is "that a life of some seventy years of more or less virtue passed on this planet entitles them, after some purgation in their first heaven, to an eternity of bliss in higher heavens, without the drawback of a return to earth," we are compelled to tell him that he is writing nonsense. We believe nothing of the kind, and we never conversed with a Spiritualist who did.

Not less wide of the mark is it for the same most happy-go-lucky writer to talk of us as knowing nothing of Karma. We don't call it by an Eastern name, it is true. But all Spiritualists know that a man makes his own future and goes hence to his own place. They do not believe, however, that that place is necessarily this earth.

One point more. This writer accuses the Editor of "LIGHT" of closing a discussion on Re-incarnation because a "Spiritualist organ could not well admit articles subversive of the preconceived opinions of many of the supporters of it." That will, perhaps, stamp the writer for what he is. As matter of fact space was given to the discussion, with a perfectly fair hearing to all sides, until readers grew impatient, and crowded-out matter had to be considered. And this in a journal read by people who did not take the view of the Re-incarnationist! We express some pained surprise that the Editor of the *Theosophist* should have allowed this contributor to ventilate such ideas. They are quite beneath reply.

But the mischievous part of the thing is that such foolish and ignorant remarks make it ten times more hard to hasten on the day when all of us who are students of these occult matters can patiently study side by side instead of dealing in irritating vituperation and misrepresentation. To that end it is very desirable that Josephus and Company should fly into space and be no more heard of.

At South-place Institute there have been since October a series of free lectures on Sunday afternoons, on "Phases of Religious Development." These are to be continued, we do not know how long. In the past year the programme has certainly been sufficiently varied.

Dadabhai Naroji on the Parsees; Mr. Macdonald on Old Indian Religion; Mr. Pincott on Sikhism; M. A. Terrien de Lacouperie on Tibet; Mr. Legge on China; Mr. F. H. Balfour on Taoism; Mr. Sam Beal on Chinese Buddhism; Mr. St. Chad Boscawen on Babylonish Religion; Mr. And. Lang on Greece; Dr. Zerffi on Rome; Canon Rawlinson on Assyria; Dr. Bethell on Christmastide Myths; Mr. Oscar Browning on the Religion of Dante. This is pretty well.

And we hear that the store of our knowledge is to be enriched by the publication of these addresses at no distant date. Let us be thankful! The more we know about other folks' faith, the better we are likely to estimate our own.

A communication comes to us from Puebla (Mexico) from M. Miguel Pino, informing us, and desiring us to acquaint our readers, that the Barcelona Conference of Spiritists has appointed him to look after Spiritualists here, in America, and in other English-speaking countries, as well as in Germany. He will have enough to do. But what does he propose to do? We are getting on pretty well, and do not need any particular interference.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, FEBRUARY 9th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

SECOND SIGHT.

No. III.

Having shown the objective nature of the vision or audible communication, we proceed to show:—

II. The great variety of the visions presented.

It is noteworthy how many of these are concerned with the supreme crisis—Death. We have already cited one such from the *Folk-lore Journal* (No. 3).

1. "Another instance related by the said gentlewoman [Mary Campbell of Scalpa.] of the said Evander, [Evander MacMhaoldonich, "a domestic in the family."] is that her mother observing him discomposed, as usual with him when he had a Second Sight, demanded what troubled him at that time: Upon which he told, That he was greatly surprised at what he had seen, not only then, but often before, viz. The bust of a man, or a body without a head, carried to the house, particularising its apparel, being a jacket with white buttons, which, as it entered at the door, seemed to fall in a part close by it, and then vanished from his sight. Thereafter, the gentlewoman's son, strolling thro' the island, found a body on the shore, as before described, and returning home, ordered the servants to carry it to a fit place of interment; accordingly they went, taking with them some spokes from the back of the door where the body seemed to fall, which they employed to carry the body to the grave."

2. "He [Murdoch MacLeod of Claiggew] related also, that when Alexander Macleod, of Losgander, lived at Uinnish (he himself being then a married man, having wife and children) being at Uinnish, and on the shore, when Losgander was sending a boat and crew, to ferry cows from the small isles of Uinnish, one Murdoch MacFarlane, obtained leave from his master not to go as one of the crew; and when he had left the boat, and came to the place where the declarant stood, he said, he repented not to have gone with the rest; the relater said to him he might go yet, at which he ran as fast as he could, and, as the boat was just going from the rock, he gave a spring to get into her; got his breast on the gunwale of the boat, but his feet sunk into the sea a little above the ankles, and as he was heaving up his feet to get them into the boat, the declarant saw his two soles as red as blood, and said to the by-standers, that some accident would happen before their return by what he had seen, which he told publicly. John MacLeod, one of the crew, in their way home from the isles said day, was wounded by one of the cows horns in the boat: The Seer, when they came on shore, saw this man now covered over with real blood. He fevered and died of said wound in a very short time. And this was the second and last time that he saw

the Second Sight: Which had its completion the same day it appeared to his imagination."

3. "Patrick MacCaskill, an honest farmer of distinguished good morals among his neighbours, informed me, That, when he was a young man living with his father in Verkasaig, upon a certain day, as he was left in the house alone, he heard very audibly, as if it had been at no great distance, the noise of a wright sawing timber, and hewing with an adze, which he could distinguish from a hatchet; whereupon he left the house, to find who was so employed; but observing no person, he returned again to the house, and had no sooner taken his seat than he heard the same noise, so that he went out the second time, without being able to satisfy himself of the noise; the day being fair, he staid out a long time, still in hopes to discover the noise, but without succeeding, and then returned to the house, which he had no sooner entered, than he heard the noise as formerly: and now having gone out a third time, he went to a cottage hard by, in case the wright he had heard had gone in thither, but found no person except an old woman in bed, who that night was seized with a violent fit of sickness, of which she died before day, and a wright being called to make her coffin, the declarant, as he sat in his father's house, heard him really at work, as he had the preceding day in imagination."

4. "The second instance is after this manner: I was resolved to pay a visit to an English gentleman, Sir William Sacheverel, who had a commission from the English court of Admiralty, to give his best trial to find out gold or money, or anything of note in one of the ships of the Spanish Armada, that was blown up in the Bay of Topper-mory, in the Sound of Mull: and having condescended upon the number of men that were to go with me, one of the number was a handsome boy that waited upon my own person, and about an hour before I made sail, a woman that was also one of my own servants, spoke to one of the seamen, and bade him to dissuade me to take that boy along with me, or if I did, I should not bring him back alive: the seaman answered, He had not confidence to tell me such unwarrantable trifles. I took my voyage, and sailed the length of Topper-mory, and having staid two or three nights with that literate and ingenious gentleman, who himself had collected many observations of the Second Sight in the Isle of Man, and compared his notes and mine together: in end, I took leave of him. In the meantime my boy grew sick of a vehement bloody flux: the winds turned cross, that I could neither sail nor row: the boy died with me the eleventh night from his decumbiture: the next morning the winds made fair, and the seaman to whom the matter was foretold, related the whole story when he saw it verified. I carried the boy's corpse aboard with me, and, after my arrival and his burial, I called suddenly for the woman, and asked her, what warrant she had to foretell the boy's death? She said, that she had no other warrant, but that she saw, two days before I took my voyage, the boy walking with me in the fields, sewed up in his winding sheets, from top to toe: and that she had never seen this in others, but she found that they shortly thereafter died: and therefore concluded, that he would too, and that shortly. In the Isle of Man, the inhabitants, under night, before burials, see lights or a number of candles moving from ships that are at anchor on the coast, or from houses in their cities, to the churchyards, which is a forerunner of interment the next day. I had this account from a modest person that was on the island when some of these amazing scenes were observed."

["The above is quoted by T. I., from 'a small posthumous pamphlet on the Second Sight, writ by Mr. John Fraser, dean of the Western Islands, and minister of Tiree and Coll.'"]

5. "Mr. James Grant, present schoolmaster at Glenelg, a modest young man, who studies divinity to qualify himself for the ministry, informed me that he was intimately acquainted with a young man of fifteen years of age, or thereby, living in Banffshire, who frequently had the Second Sight, in broad daylight; and that upon a day as they walked together in the fields, his companion asked him, If he saw a company at some distance, carrying a corpse on a bier, on a path that leads to a churchyard? Which, tho' declarant looked never so much that way, he could not perceive. But the next day, in conjunction with the Seer, he saw really a gathering of men, carrying a corpse that way to be interred: and moreover declares, the same young man had often seen visions of that kind, which were punctually accomplished."

6. "The first instance is by a servant of my own, who had the trust of my barn, and nightly lay in the same: One day he told me, He would not any longer lye there, because nightly he had seen a dead corpse in his winding sheet, straighted beside him, particularly at the south-side of the barn. About an half year thereafter, a young man that had been formerly my servant, fell dangerously sick, and expecting death, would needs be carried near my house, and shortly thereafter he died and was laid up a night before he was buried, in the same individual barn and place that was foretold: and immediately the Servant that foretold this, came to me, and minded me of the prediction, which was clearly out of my mind, till he spoke of it."

[“The above is quoted by T. I. from ‘a small posthumous pamphlet on the Second Sight, writ by Mr. John Fraser, dean of the Western Islands, and minister of Tiree and Coll.’”]

III. Sometimes these warnings are visual only.

Here again we illustrate by our quoted cases of last century the recent cases published in the *Folk-lore Journal* (Nos. 1 and 2); and here once again all are concerned with Death. In one case, it will be seen, two observers testify:—

1. "Donald MacKinnon, an honest man, residing in Glendale, informed me, that when living in South-Uist, he had a servant woman remarkable for the Second Sight: who upon a night as she was grinding at the quern, saw a corpse stretched to a loose dale in the partition, in his winding sheet, which only came down to his knees: this she immediately told publickly to all that were present: she had the same representation twice or thrice thereafter, which made the wife of the house apprehensive it concerned herself, or some of her children: In a short time thereafter, one John MacKinnon, a neighbouring tenant, sickened, of which he soon died: John Oag MacKinnon, brother to the defunct, who had the charge to provide for his interment, applied to the declarant for timber to make his coffin, who gave him the dale to which the said Seer had seen a corps stretched at four different times: and as they could get no linen for a winding sheet the said John Oag was obliged to make use of one of his own wearing shirts, which when it was put on the corps, reached but to his knees: thereby fulfilling the Second Sight in all its circumstances."

2. "Florence MacLeod, spouse to the present minister of St. Kilda, informed me lately, that her mother Elizabeth MacLeod, a gentlewoman distinguished from sevrals for piety and good morals, having come out of her house at Pabtay in the Harris, with a clear moon-shining night, and having sat down to enjoy the pleasure of a calm serene air, and the beautiful prospect of a glittering starry firmament; both of them observed a domestic girl, who had been a native of St. Kilda (they had left the house), issuing from it, covered with a shroud of a darkish colour, and stalking across the distance betwixt them and the house as if she intended to frighten them, and after continuing in this manner for some time, disappeared. Upon their return to the house, the said Elizabeth, challenged the girl for her frolick, who affirmed, with many asseverations, she had not left the house all the time her mistress and daughter were absent: to which the other servants gave testimony. In a short time thereafter, the same girl died of a fever, and as there was no linen in the place but what was unbleached it was made use of for her sowe, which answered the representation exhibited to her mistress and the declarant as above."

3. "There lived at Glenelg, a person commonly known by the name of Serjeant, a most remarkable Seer, of whom I had many stories, from very good authors, of his prophetic talent: I will only mention one, which may serve as a sample of all the rest, and was delivered to me by Ensign McLeod, who, as he was travelling home under-night, accompanied by the serjeant, this Seer, on the sudden, desired him to keep to a side, as there was a throng gathering of people coming on the direct path of the road, carrying a corpse on a litter. The ensign having told him he had no faith in such discoveries, the Seer replied, The vision in a short time would be fulfilled, and that the ensign himself would be one of the company: and then named sevrals from the neighbouring countries, distinguishing them by their names, arms, and cloathing, who were to assist at the interment: and pointed at particular passes, where such and such men were to relieve those who carried the bier. In some short time thereafter, a gentlewoman that was sister to the Ensign, departed this life, at Myle in Glenmore: All the persons foretold, were called and assisted at

the interment, without the least variation from the scene as above described, from the declarant's observation, who took notice of the particular circumstances communicated to him by the Seer. And if any of the curious should wish for more instances of his predictions, he may apply to the Reverend Mr. Donald MacLeod, minister of Glenelg, who may furnish him with sevrals, as he has a throng collection of surprising narrations, delivered him by the serjeant."

SECOND ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

The meeting was held at 2, Duke-street, on Tuesday evening last, and was very successful in all ways: the attendance good, the opening address and subsequent discussion excellent. We shall have a full report in our next issue.

"AT HOME" AT 2, DUKE STREET, ADELPHI.

At the first Social Meeting of the London Spiritualist Alliance, on Tuesday evening next, Mrs. and the Misses Dawson Rogers will be "At Home," at 7 p.m., to receive members, and friends whom they may introduce. It is hoped that any visitors to London who wish to be present will communicate their desire to some member of the Council. The meeting will be of a perfectly informal character as to its arrangements, devoted chiefly to introductions and conversation.

PROFESSOR HUXLEY'S TOE.

"My respect is so real and so great for Professor Huxley, that I should like, if possible, to extend it even to the extreme region of his second toe. But we shall both agree that the day of infallible toes is over and gone, and neither of us will expect that this *ultima ratio* of a philosopher during his moments of relaxation will—however peaceably applied—settle the Spiritualistic dispute, any more than another famous toe has composed the strifes of Christendom."—AUBERON HERBERT.

Tell me, ye who 'mid your spirit-circles sit at home in ease,
Or who list to Spirit-mediums dark as heathenest of Chinese,
Did you 'mong the thaumaturgists such an expert ever know,
As the great Professor Huxley with his vocal second toe?

I have seen the tables pirouette, I have heard the spirits sing,
Heard the whispered voice of Katie, the stentorian John King;
Heard the treble note of Peter, and the feeble pipe of Joe,—
But never anything to match this professorial toe.

Tell me, ye who've probed this matter right down to its very roots,
Do you know the grand arcanum of those ventriloquial boots?
Do you practise this toe-twiddling? If you know the secret, Oh
Satisfy my aspirations for a crepitating toe!

True I am not a philosopher, I'm not dubbed an F.R.S.,
If I were, I'd not experiment, I'd theorise and guess,
Upon all who differed from me philosophic mud I'd throw,
But alas, I'm not a savant, and I can't talk with my toe.

Being such a humble person it will cause you no surprise
That I'm forced to look at subjects ere I dare to dogmatize;
But my *a posteriori* method, I'm aware, is slow
Matched with the *a priori* system of a Delphic toe!

Of course I'm but a heretic. I've never been to Rome,
Have never kissed the papal toe or seen St. Peter's dome,
In fact 'twas news to me infallibility could flow
Through the unanointed medium of an omniscient toe.

But I'm older now and wiser, and my very soul is sick
To see the great professor do his transcendental trick.
Down with Psycho, then; and room for Messrs. Maskelyne & "Co."
Who will boom the town next season with the "Grand Huxleian
Toe." M. D.

THE following story is more than a joke. How many excellent people are there who, if deprived of the most full flavoured portion of their belief, would "feel as though they had not any religion at all"? Which, indeed, they have not and never had.

"A story is told of an excellent old lady who lived in Concord, Mass., at the time of the great prevalence of Transcendentalism; and she was very much bewildered by the freedom and audacity with which many of her articles of faith were treated. But finally she came to this conclusion: I don't care so much about predestination and free will and all them sort of things; but, if they take away my total depravity, I shall feel as though I hadn't any religion at all."

THE PHENOMENA OF SPIRITUALISM.

A paper was recently read by Mr. A. P. Sinnett before a private Discussion Society in support of the proposition "That Disbelief in the Reality of the Phenomena of Spiritualism can only be due to Ignorance." The author spoke as follows:—

The pursuits and inquiries embraced by the term "Spiritualism" in England and America, have to do with some of the most serious aspirations of which the human mind is capable. No matter how completely anyone out of touch with these pursuits may suppose the persons concerned with them to be under a delusion, it must be obvious that anyone who believes that at a spiritual séance he is communing with the souls of his deceased relatives and friends will be under the influence of an emotion which every other person of right feeling is bound to treat with tenderness and consideration. But on the other hand the unbeliever may see much that we consider contemptible and fraudulent in the external phenomena by means of which, in the first instance, the Spiritualist's faith is ensnared, and may claim the privilege of denouncing these in vigorous language. With hard hitting in this department of the subject I have no fault to find. I propose to deal entirely with the alleged objective phenomena of Spiritual Séances, and therefore, in regard to anything I may say, I am quite willing that any opponent should exercise his wit, or his powers of invective as freely as he thinks fit. The only possibility that I would deprecate at the outset is this: Perhaps without realising what he was doing if I gave no such warning as this, some speaker might travel entirely off the track, broad as it is, of the subject defined in my proposition, and by ridiculing the idea of intercourse being carried on between those who have quitted the earth-life and those who are still living in the flesh, give a very painful shock to the most sacred feelings of some people who may be present in this room.

To raise any questions, moreover, as to the belief of certain Spiritualists that they have conversed with deceased friends in another state of life is altogether premature for us unless the whole room is prepared, in the first instance, to concede my position. Of course the higher beliefs of Spiritualism are built up in most cases on some variety or other of objective manifestation. If we do not admit such manifestation to be genuine—if we suppose it due to commonplace imposture on the physical plane—it is not worth while beginning to consider what it means. By that hypothesis it would mean nothing. Again, in another region of thought and inquiry which, though really lying in a great measure apart, is often confused in the public mind with Spiritualism—in connection, that is to say, with the conclusions concerning the higher spiritual evolution of mankind which are reached by occult science, the recognition of certain objective phenomena unfamiliar to, and unexplainable by, popular or profane science—lies at the threshold of the research. So it would be premature to talk to people about the superior mysteries of occult science, until we have come to an understanding about the humbler manifestations thereof. In regard to these Spiritualism and Occultism join hands; in their more truly spiritual conclusions they diverge, in a manner which it will be no part of my business this evening to discuss. In their more spiritual conclusions, moreover, they both touch and intimately concern themselves with questions of a profoundly sacred character, but by either theory of nature the world at large remains shut out from the immense moral and ethical advantages of Spiritual or Theosophical research as long as it is doggedly incredulous concerning the elementary phenomena which first introduce it to the conception that other states of existence, imperceptible to the ordinary senses, may be brought into intelligible relations with our own.

And though Spiritualists may be numbered by hundreds of thousands in this country and by millions in America, we must recognise that the world at large does remain incredulous—by reason, as I am going to show, of its dense ignorance—of the elementary phenomena to which I refer. Therefore it is all-important to hammer with these at the public understanding till people all round are forced to recognise them, just as they have now, late in the day, begun to recognise the elementary phenomena of mesmerism, or what is now known as the hypnotic state.

The external or objective phenomena of Spiritualism are, first of all, interesting in so far as they challenge conventional

views concerning the limits of material causation. In a celebrated case of modern persecution, when the medium Slade was summoned at the Bow-street Police-court, at the instance of Professor Ray Lankester and Dr. Donkin, the magistrate admitted that the evidence for the defence was "overwhelming," but was stupid enough to give judgment on the theory that his decision should be based on "inferences drawn from the known course of nature." The assumption that *his knowledge* of the course of nature summed up its possibilities, is the same ghastly blunder which runs through the whole treatment of this subject by commonplace thinkers. A great man of science, Sir John Herschell, declared that at the end of his life he still felt, in respect to the phenomena of nature, like a child picking up shells on the shore of the ocean,—the unexplored ocean of Truth. We can only expand our knowledge of truth by patient watchfulness of new unfamiliar facts as they arise, and where any such facts conflict with our previous generalisations they are all the more worthy of watchfulness. The facts reported by observers of Spiritualism are, of course, at startling variance with old established views. Then it is clear that *if they are facts* they are profoundly important in their bearing on our knowledge of the laws of matter generally. Among foolish and incoherent criticisms of Spiritualism frequently put forward, we often hear the objection that the alleged phenomena are trivial. What do we learn, it is asked, from the fact that a table can hop about the room? Even if it does, who is any the forwarder if raps are heard upon it without being caused by any material knocking? The answer is—we learn that laws affecting matter, of which popular science knows nothing, are in operation round us: we get a clue which may lead to a vast development of human knowledge. Electricity as a science took its rise in observation of the twitching of a dead frog's leg. If Galvani had been as foolish as modern sneerers at Spiritualism the growth of that science might have been postponed for a long while. What is the use, it is sometimes asked, of table turning and rapping, of accordions that play of themselves, and bells that are rung in the air with no hands or physical appliances to move them? Will these phenomena tell us what horse is going to win the next Derby? There are many phases of mind that are familiar to students of this subject on the part of their opponents, and this grovelling, idiotic remark about the next Derby is constantly being put forward. No sensible man should ever ask himself what is the use of any new discovery. If it is the manifestation of a new and previously unknown law of nature, it is boundlessly important as such. Furthermore, at the very outset in regard to the phenomena of Spiritualism we are confronted with this allegation. The phenomena, however indifferent to their dignity, so to speak, have almost always an intelligible signification. They are not blind material forces like those which crystallise a salt out of a solution, or magnetise a bar of iron in presence of certain conditions. They are generally in the nature of signals, betokening an intelligent consciousness at the other end of the line—but a consciousness external to those of the incarnate human beings present.

The discussion of this last attribute of Spiritualistic phenomena, let me point out at once, will not take us beyond the limits I have proposed for this discussion. We need not consider at first whether the intelligences that direct phenomena are ex-human, sub-human, or super-human. Enough that they *are* intelligences—if the allegations concerning Spiritual phenomena are true. That is enough to render the inquiry into the circumstances under which they present themselves profoundly important,—before we begin to touch any questions as to whether they are linked with the future existence of human beings after this life. Just imagine if a chemist found that some new compound of organic molecules exhibited change of behaviour,—as some performing dogs do,—according to whether you mentioned the name of Lord Salisbury or Mr. Gladstone. Supposing it was found to be soluble in water when a Conservative held the bottle, and to give a precipitate when in the hands of a Radical. Would any educated man be goose enough to argue that this discovery was unimportant, just because it might lend itself to jokes? We should all feel, on the contrary, that chemistry was taking a new and most interesting departure.

Well, then, first let us all vote ourselves to be ashamed of the utter folly of our fellow creatures in so far as they think the alleged phenomena of Spiritualism unimportant, and come next to the question, Do they really occur?

The facts which establish, for all persons who have the honesty and capacity to face them fairly, that phenomena occur at Spiritual séances which exhibit matter controlled by intelligent consciousness external to that of any living person concerned, are recorded in overwhelming abundance in the literature of Spiritualism, and certified by observers as fully entitled to our respect as any of those on whose observations the conclusions of popular material science are built up. For the purposes of this evening's discussion I shall be content to bring to your notice four books, which supply us with a mass of thoroughly scientific testimony in presence of which I maintain that the proposition I have put before you is amply substantiated. These are Mr. Crookes's *Phenomena of Spiritualism*, Zöllner's *Transcendental Physics*, the *Report of the Dialectical Society*, and *Psychography*, by "M.A. (Oxon.)"

Mr. Crookes took up this investigation about the year 1870, having then the advantage of Mr. David Home's mediumship to experiment upon. He constructed various pieces of apparatus to test with mechanical precision the question whether a force was exerted in Mr. Home's presence which was something over and above those which could be assigned to the ordinary laws of physics.

Mr. Sinnett here proceeded to quote at considerable length from Mr. Crookes's *Phenomena of Spiritualism*, Zöllner's *Transcendental Physics*, "M. A. (Oxon's.)" *Psychography*, and the *Report of the Dialectical Society*. He then went on as follows :—

In presence of facts and observations like these, the foolishness of some eminent persons, who have from time to time expressed disbelief in the reality of Spiritual phenomena, affords us a curious problem in psychology. We have an example of this in a letter addressed to the Dialectical Committee, during its researches, by the late Dr. Carpenter, and only within the last few days another example of this has been afforded us in the shape of a profoundly silly article by Professor Huxley in the *Pall Mall Gazette*. In this the writer exhibits, to begin with, in a glaring fashion, that ignorance of the current history of the subject he deals with, which, according to the terms of my proposition, must always be at the bottom of disbelief. He quotes from his own experience the grounds of his conclusion that mediums all round are impostors.

His experience of Spiritual inquiry is on a level with the biological knowledge of a child of six who might once have caught a tadpole with a crooked pin. Indeed, if the child, having failed in his attempt, should, "five and thirty years afterwards," have declared anglers to be "each and all utter impostors," and the whole pretence about catching fish with hooks an absurdity, he would more exactly parallel Professor Huxley's state of mind about Spiritualism than if he had been able to assure us that, at all events, tadpoles were sometimes caught, and that there was so much truth in fishing. Professor Huxley says, in his letter: "The majority of us are taught nothing which will help us to observe accurately and to interpret observations with due caution." Clearly meaning that *his* powers of observation and interpretation entirely transcend those of the people who have borne evidence to the reality of the phenomena of Spiritualism. However great in some special departments of intelligence the man may be who presents us with this argument, there is something pitiable in a vanity so profound, in a blindness of imagination concerning the capacity for observation possessed by others, so complete and so ignominious. Mr. Crookes, Professor Zöllner, and Lord Crawford, and Dr. Huggins are men of science whose reputations and achievements are such that Professor Huxley's sneer, aimed at *them*, recoils upon himself with painful force. And these are not the only trained observers whose testimony in favour of Spiritualism renders Professor Huxley's criticism ridiculous.

Mr. Sinnett then quoted from the list frequently published in "LIGHT," and proceeded as follows :—

But lists of names are merely required in this connection by people who have never taken the trouble to acquire personal experience for themselves. If they had done this they would stand in the position of being able to say, I do not "believe," I "know"! Sometimes people have said to me "I wish I could see something genuine, but I never have had any experience myself that was really convincing." My answer always is "In that case you have not wished much." To see for oneself involves taking trouble, at least as much

trouble, let us say, as to see the so-called canals of Mars or the sun's corona. You want good telescopes in the one case and exceptional opportunities in the other; but if you will take adequate trouble and incur adequate expense you may certainly see both, and so with the phenomena of Spiritualism. And among other results—if this trouble be taken—persons who thus pass over into the ranks of those who know that this present physical life of ours is linked by subtle forces and means of communication with other planes of consciousness and existence, will be surely led to discern in this condition of things larger possibilities of knowledge concerning the future existence of man—even though in that enormous field of inquiry they may often go astray. These problems of the Spiritualistic threshold, with which I have specially been engaged this evening, are soon left far in the rear by people who are qualified to appreciate the realm of knowledge towards which they beckon the intelligent explorer. But for the doggedly incredulous majority they constitute a barrier which keeps most of the present generation unhappily out of that region altogether. This is why it is the duty of all who have passed the barrier to show others the way to the best of their ability, and by all available means to encourage their companions in life to seek, even in the unattractive society of the much abused "mediums," if they cannot get it in any other way, the first glimmerings of that knowledge which, when it illuminates the world in a fuller degree, will dwarf those branches of science that have to do merely with the physical plane of life, until our successors will look back on the intellectual triumphs of the 19th century with the same kind of feeling that we now bestow on the ingenuity of our ancestors in fashioning flint implements in the palæolithic age.

A CURIOUS COINCIDENCE.

A valued correspondent sends this clipping :—

"A curious coincidence is related by our Topsham correspondent. He says: When the late S. Hooper (just deceased) was dying he told his wife that a neighbour's child had appeared at his bedside three nights in succession, and that he (the child) was going to Heaven with him. This child died within half an hour of the deceased, and they will be both buried on the same day."

And adds :—

"The man in this story was father-in-law of a servant of mine some eighteen years ago, and when my present housemaid went to Topsham a fortnight ago, just after this cutting had appeared, I asked her to find out if it was exactly true. It was true in every particular. The child and the man had both been ill some time. I thought the fact might possibly interest you. Both sufferers were bedridden for some time before death."

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither preclude nor promises further notice.]

The Buddhist. Nos. 1, 2, 3. Colombo, Ceylon.

Louis Lambert (HONORE DE BALSAC). Translated by KATHARINE PRESCOTT WONNELLY, with an introduction by G. FREDERICK PARSONS. (Roberts Bros., Boston, U.S.A., 1889.)

TO CORRESPONDENTS.

TAU.—We do not desire to pursue the subject further.

F.A.M.—It is, in our judgment, well that scandal or slander should be scotched as soon as may be, and as completely as possible. The course we have pursued has had that effect, and we have the approval of those most intimately concerned.

G.A.L.—Perfect freedom of opinion as to the topics you mention is claimed by and conceded to all our contributors. The theological and religious opinions of Spiritualists vary greatly, but the general tendency is to breadth rather than narrowness of thought. The communications received from spirits on the subject also vary greatly, in proportion, naturally, to the knowledge and progressed state of the spirit who instructs. The opinion held by any person, whether in the body or out of the body, has nothing to do with facility or difficulty of communication. Sympathy, however, is a great help. The books you name would probably be of more service to you than anything we can find time to write.

CORRESPONDENCE.

"A Modern Faust."

To the Editor of "LIGHT."

SIR,—May I be allowed to thank your reviewer for his long, careful, kind, and intelligent review of my *Modern Faust*, at the same time venturing upon one or two explanations?

I did not at all mean to set my face against "sound-music in poetry," when I made the minor poet, Wordsworth's *Schmetterling*, say that "style" was the one important thing in poetry. On the contrary, I think "style" a very important thing; though not an end, but a means. As for rhythmical effects, it is of course a question of ear. I have always tried in verse to produce such rhythmical effects as satisfied my own ear, and seemed germane to the particular subject-matter, so that sound might be an echo to sense. (Note the rhythm of the sea pieces in this poem, for instance, which are regular in their structure.) Against the monotony of invariably exact assonances in rhyme, rightly or wrongly, I set my face. None of our poets before Tennyson, so far as I know, submitted to a purist bondage that cramps range and scope of signification—not even Pope or Dryden—although Mrs. Browning claimed a greater license in this respect than I would claim. Again, the song animadverted on by your reviewer is precisely one singled out as peculiarly melodious by some whose ear is admitted to be delicate, and who have themselves written exquisite verbal melodies. Such verse needs to be read airily, and without emphasis; slight variations in accent are adapted to its peculiar character. In our best old Gothic, no two arches or pillars are precise repetitions of one another, the general effect being a richer harmony than had it been otherwise. In fact, a poet, however great a fool he may be in other respects, can usually justify his technique—his metre and manner! But I am not responsible for the measure of the line quoted as "A silent curse in their wretched hearts." The word here is "wrecked." Again, the line quoted as "I know now whence or whither" should be read "I know not," &c.

It may interest Spiritualists to know that the description of Satan's personal apparition in Book V., Canto III., was suggested to me by certain phenomena of so-called "Materialisation." Again, that in the prose part there is a satirical representation of the shifts to which learned men resort in their endeavour to explain away occult phenomena, and the inspiration of Sacred Books or Revelations.

The solution which had been vainly sought by mere intellect in its pride is revealed at length to a regenerated heart, led and taught by the loving and humble Child-Spirit of Wisdom. In this final reply of the angel to Satan there are also many references to occult lore, and the latent potentialities in the soul.

Lastly, may I correct one misapprehension—that my *Faust* is intended for a contemplator only, and not a man of action also? In the narrative of his youth he is shown mixing with men, and travelling through many lands. In the second part, where he himself narrates the salient points of his subsequent experience in guise of vision or dream, he not only thinks, but tastes the pleasures of sense, and mingles with the world, also, while the final solution of his difficulties and conflicts is found by him in work, vivified and heartened by faith. But I may not have made this point so clear as it should have been made, since your reviewer has misunderstood my meaning. Into the political question raised by him, I prefer not to enter.

February 2nd, 1889.

RODEN NOEL.

"Everlasting Punishment."

To the Editor of "LIGHT."

SIR,—There is much said by Spiritualists about the horrors of "Everlasting Punishment" and about "a dreadful religion" as such, especially in your numbers of January 12th and 26th. Of course the assumption of the everlasting agony of the same individual would be so atrocious that a man would be a fool indeed to believe it, were it not dinned into his ears without cessation and without ground by "theologians." But I protest against the Bible being made answerable for it, or, indeed, any being while living in the flesh as having originated it. Jesus teaches the life and death of the soul as the only alternatives. He desireth not the death of a sinner but rather that he may turn from his wickedness and live. He teaches this in twenty-nine texts or more. He says, for instance, "If thou wilt enter into life, keep the commandments." He is evidently speaking of eternal life, because we have entered into this life, there is no "if" about it; just as St. Paul says: "This mortal must put on immortality," assuming that as immortality is not our natural state but a

"gift," we must put it on if we are to live for ever. As he says elsewhere: "The wages of sin is death, but the gift of God is eternal life." Jesus says: "Broad is the gate that leadeth to destruction; strait is the way that leadeth unto life." He says: "I give unto them eternal life, and they shall never die." He says: "Fear Him who is able to destroy both soul and body (spiritual body) in hell." He says: "He that loveth his soul (psyche) shall lose it, and he that hateth his soul (psyche) in this life shall keep it unto life eternal." That is the proper translation of the Greek text. And if it be true, as St. Paul says, that "The end of the servants of sin is death," then the term, "everlasting punishment," in the one doubtful text, (Matt. xxv. 46) must mean the punishment of everlasting death, not everlasting misery; punishment eternal in result but not in action (I seek not to destroy Christ's words but to fulfil them). It must be so, to make the teaching of Jesus, in this text, consistent with all the rest of His teaching. I am not here writing of what I may think or what others may think, but I am writing of what the Bible says, and Jesus especially, concerning rewards and punishments; and I have not come to the conclusion of "Leo," that, as regards rewards and punishments, "surely Christians should be above such considerations," though I do not say that I do not heartily wish that I could feel myself above them; but I have not got to that yet, so I feel I have to stick to my texts still.

Nevertheless, I believe, as I said, that it is theologians who make a "dreadful religion" out of the Bible, chiefly by interpreting Matt. xxv. 46 contrary to all the rest of the teaching of Jesus, and by also backing it up by a single dictum of pure ancient Spiritualism which tells us: "The smoke of men's torment goeth up for ever and ever, and they have no rest day nor night." (Rev. xiv. 11.) I know of no categorical assertion of eternal torment of individuals elsewhere in the Bible, and that text from the Revelation must surely be put down to the unreliableness of spiritual communion, concerning which we have learned so much in the present day. If any can give me a categorical assertion of everlasting misery elsewhere in the Bible, I will regretfully thank them; for even the text from St. Jude is shown by the New Version to mean that it is the blackness of darkness which is eternal, not the fate of those subject to it: "For whom the blackness of darkness has been reserved for ever." That is, has always existed. We know that where the sun or light does not penetrate it must always be dark, and must always have been dark, and will be reserved dark for ever. Moreover, we have excellent reason for believing that in coal pits, for instance, spirits do dwell, whose actions are not impeded by want of light; but we have no proof, no reason for believing, that the same spirits will dwell there for ever. Spirits we know now see perhaps best in the dark. Professor Tyndall has shown us that all stellar space is dark, for that the light of heavenly bodies cannot be seen unless it have matter to strike upon. He showed, in a lecture of January 28th, 1870, that "light itself is an utterly invisible thing."

I will only add here that if Jesus does not give, as far as I can find, progress and ultimate perfection to all, He does not seem to withhold from any the advantage of many lives to attain them in, so that they may finally obtain everlasting life, as shown by His answer to a question put to Him concerning a man who was born blind.

The Bible begins its psychological lore by a great contrast. On the one side it is said that the man was driven out of Eden, "lest he take of the tree of life and eat and live for ever." On the other side, the woman was told: "Thou shalt not surely die." Though the rift in the veil which displays futurity was afterwards rarely torn asunder and the altars of religion were turned into shambles for centuries, without any high hope of future life (which is now given to the human victims even at Dahomey), King David, at length, once more, opened up the grand problem which seems, perhaps, the only thing worth living here for—future life. Like Darwin, in later days, as regards the physical life, the King of Israel astonished the Jews of his day by opening up the postulate of the survival of the fittest in soul life, arrogating, however, to himself the seat of honour; that whereas death would gnaw others, God would, nevertheless, receive him. (Psalms xvi. and xlix.)

King Solomon, as befitting "the wise man," takes a nobler view of the situation. He says: "In the way of righteousness is life, and in the pathway thereof there is no death." (Prov. xii. 28.) This is what is called "Conditional Immortality"

and, thenceforth, this grand apothegm is the key-note of the rest of the Bible throughout. And the postulates: "The soul that sinneth it shall die"; "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," taught in the Old Testament, receive their fullest confirmation and approval from the lips of Jesus and His Apostles. I have a few more words to say on this subject if allowed.

T. W.

Astrology.

To the Editor of "LIGHT."

SIR,—I am grateful for the answers to my letter, and they both afford help by way of suggestive hints, but neither answer is a *flat lux* to me. Granting that the planets do not cause, but simply "indicate," events, the difficulty of understanding how a constant and mechanical movement can coincide with a variable and unfated one is as great as ever. If every event is predetermined the case is different. There may be (as Mr. Tindall suggests) occult, as well as overt causes, and the hands of the celestial clock may, for some occult reason, move in unison with events—but whatever the efficient cause of human actions may be we must attribute to it intelligence and will. This is my point. Events which can be predicted with certainty must be fated; but whether predicable or not, and whether fated or not, any controlling power there may be behind the human will (which is the apparent moulder of circumstances) must, like it, be possessed of intelligence.

This in no way confutes the truth of astrology, and it is because I cannot help believing there is much truth (as well as much error) in it that I wish to prepare a place in my mind to receive its facts when duly attested. Your able correspondent, C. C. Massey, has often insisted on the need of a proper frame of theory to enable one to bestow one's facts therein, and I am sure he has some *rationale* of the science of astrology in his own mind which would be of the greatest value to students, if he would but expound it in your columns. The great need of all, however, seems to be for verification of the alleged facts and rules. This can only be effected by continuous observation and registration of phenomena which are beyond the reach of the individual student. If an "Astrological Society" were formed, each member could furnish data which would only need to be classified and arranged to form a valuable mass of evidence. For example, take the 43rd Aphorism of Cardan—

"Whoever is born on the day of the Vernal Equinox
At noon, shall by that testimony alone become
Great in the world."

Now I challenge any living astrologer to give me twenty well-attested instances of this. But surely the births at the Vernal Equinox at noon every year must be numerous, and nothing easier than for a properly constituted scientific body to verify or disprove Cardan's aphorism. In addition to the doubt which attaches to the rules, I must say that I find them most difficult of application from their number and complexity, and I venture to assert that no two judgments on the same figure (even after "well-poising of the various aspects and several mixtures" as recommended by Lilly) would quite agree.

In conclusion, I would ask some fellow student kindly to inform me which is the cheapest reliable Ephemeris for 1800 and subsequent years and where it can be obtained—I have tried in vain to get copies of Zadkiel's from the publishers.

LIBRA.

Bishop Colenso and "Levitation."

To the Editor of "LIGHT."

SIR,—When Colenso, Bishop of Natal, was in England for the last time he said in public that we had advanced beyond mediæval beliefs in levitation, &c.

As I had the honour of becoming personally acquainted with him on his previous visit to this country, I thought I should be right in sending him a letter in which I begged him to reconsider his words on the subject of levitation; and telling him that in 1868 I had myself witnessed the levitation of Mr. D. D. Home, under circumstances and tests entirely satisfactory to me as an investigator; and that this particular levitation had been witnessed and tested in conjunction with myself by the present Earl of Crawford. I also drew his attention to the fact that Mr. Wm. Crookes, F.R.S., had described in the *Quarterly Journal of Science* a series of experiments in his own house, under as strict test conditions as he could devise; and that he had satisfied himself on the question of the levitation of human beings, without contact with any person or the use of mechanism.

Although my letter reached him only a few hours before he set sail, I received from him a note, cordially thanking me for bringing to his notice facts which he should feel himself bound in honour to study carefully if laid before him in detail. As he had left this country, I did not go further into the matter.

I send you these few lines because it is possible that a similar appeal made now to Professor Huxley might secure his candid investigation as a matter of history into such questions as, levitation of human beings, as was often seen with the late D. D. Home; the placing of hot coals on the head of Mr. S. C. Hall and others, as witnessed to by the late Mr. Serjeant Cox in a letter to myself; leaving out of consideration for the time the ordinary manifestations connected with furniture and dark séances.

Corfe Castle, Wareham.

J. HAWKINS SIMPSON.

January 29th.

Swedenborg and Spiritualism.

To the Editor of "LIGHT."

SIR,—It may be news to some of your readers, as it certainly was to me a few days ago, that Emmanuel Swedenborg 140 years ago made known to the world the fact of spirit communion, so that the importance attached to the Rochester rappings is after all misplaced. In a pamphlet written in 1874, by Rev. Dr. Tafel, who is still a leading member of the New Church, I believe, the following statements appear:—

"A rational explanation of the phenomena of Spiritism, and a rational exhibition of its dangers, are a great desideratum at the present time, and as the whole subject of Spiritism, and consequently the relation of the spiritual to the natural world, and of departed souls to men upon earth, is clearly taught in the doctrines of the New Church, which were revealed from God out of Heaven by the instrumentality of Emmanuel Swedenborg, it becomes a special duty for the New Church, which is founded upon these doctrines, to give a rational explanation of the whole subject. The New Church firmly believes that when the body dies the soul leaves the body and enters into the spiritual world, and the New Church also believes in the possibility of men in this world holding conversations with the spirits of the departed, however strange and incredible this may appear to those who have no knowledge of the spiritual world, and who deny its existence."

Dr. Tafel then declares on the same authority that

"Those only can see the spirits of the departed and converse with them whose spiritual eyes are opened by the Lord, and who are introduced by the Lord Himself, as to their spirits, into the spiritual world."

"That there are appointed over man spirits and angels through whom man receives life from the Lord. That the angels instil true thoughts and good affections into the soul of man, and the evil spirits false thoughts and evil affections. That this is accomplished through a particular influx, which reaches only as far as man's affections and thoughts, and no angel or spirit is allowed to flow into man's body, and thus determine man's acts and words. That the effect of Spiritism is to draw the evil spirits down from man's affections and thought into his actions and speech, and thus into his very body, and thereby to put an end to man's freedom and rationality, which constitute his human principle. While the Lord, therefore, by all the means in His power tries to preserve man's freedom and rationality, the Spiritists (not the spirits be it noticed), by all the means in their power, try to subvert these two attributes of man, and they try to make him the slave of evil spirits."

There can be no question that these opinions put forward by Dr. Tafel are in strict accordance with the teaching of Swedenborg, as shown by various quotations from his writings, from which I take the following:—

"When spirits begin to talk with men they must not be believed, because they deceive and seduce him in many ways; for this reason it is most dangerous for men in this world to talk with spirits, unless they are in true faith." (The italics are mine.)

Now, sir, surely man's words and actions are governed by his thoughts and affections, and if the Lord has appointed over every man angels and spirits who control the latter, it cannot matter much whether our bodies come into more direct contact with them or not, so far, that is, as sinfulness is concerned. That there is considerable danger in allowing spirits to control our bodies, as in the case of certain mediums, I have long felt convinced, but even here the old saying holds true, viz., "birds of a feather flock together," and did not Jesus assure His disciples that if they would love Him and keep His words, the great Spirit of all would "come unto them, and make His abode with them"? There is a control of good spirits as well as bad ones to a certainty, let Swedenborg say what he may.

It will be said by some that the words used by Jesus are to be understood in a different way to that which I have represented, but in what way, I ask? Surely Jesus could not have meant to mislead or deceive His disciples, and unless He intended these words to be taken literally, I cannot see the use

of giving them utterance. "Make His abode with them" implies far more than simply influencing their thoughts and affections, and if God Himself is thus willing to hold intercourse with humanity, is there anything sinful in our spirit-friends doing so likewise? I think not, and I believe that if the clergy were to encourage the holding of séances amongst their congregations, under proper precautions, they would have far less occasion to complain of infidelity and agnosticism than they now have. Shall we abandon the telegraph and telephone because the electric current sometimes strikes us dead? One would suppose that the "pouring out of God's Spirit upon all flesh, when our young men shall see visions, and our old men dream dreams" was a thing to be deprecated rather than wished for!

The Apostle John, writing to his disciples, said, "Beloved, believe not every spirit, but try the spirits whether they are of God," proving conclusively to my mind that he sanctioned spirit-intercourse, otherwise he would have said have nothing to do with this thing, as the New Church and all other Churches do; and to declare that such a work is evil (apart from those who make it so) is not only a reflection upon us as Spiritists, but a condemnation of the Apostle and of Jesus also, for did not Moses and Elias appear to the latter and His three disciples on the Mount? To make that evil in man which is good in Jesus is a strange way of teaching us to follow in His footsteps. I venture to call the attention of all such persons to the following passage from Scripture: "Now there are diversities of gifts but the same spirit. For to one is given by the Spirit the word of wisdom; to another discerning of spirits." Would it not be wise in the various Churches to reconsider their teaching in regard to this subject? But will their leaders have the courage to do so? "Aye, there's the rub." T. L. HENLY.

THE SMILE OF ALL-WISDOM.

We reproduce from the *Universal Review* a poem, the moral of which we do not point, and the illustrations to which we cannot print. We wish we could. The *Universal Review* is rapidly excelling all rivals.

"Seeking the smile of All-Wisdom, one wandered afar,
(He that first fashioned the Sphinx in the dusk of the past)
Looked on the faces of Sages, of heroes of war,
Looked on the lips of the lords of the uttermost star,
Magi and kings of the earth:—nor had found it at last,
Save for the word of a slave, hoary-headed and weak,
Trembling that clung to the hem of his garment and said,
'Master, the least of your servants has found what you seek
(Pardon, oh master! if all without wisdom I speak)
Sculpture the smile of your Sphinx from the lips of the Dead.'
Rising, he followed the slave to a hovel anear,
Lifted the mat from the doorway and looked at the bed:
'Nay, thou hast spoken aright, thou hast nothing to fear,
That which I sought thou hast found, friend, and lo! it is here;
Surely the Smile of the Sphinx is the Smile of the Dead.'
Aye on the stone lips of old, on the clay of to-day,
Tranquil, inscrutable, sweet with a quiet disdain,
Lingers the Smile of All-Wisdom, still seeming to say,
'Fret not, oh friend, at the turmoil,—it passeth away—
'Waste not the Now in the search of a Then that is vain;
'Hushed in the infinite dusk at the end shall ye be,
Feverish, questioning spirits that travail and yearn!
Quenched in the fulness of knowledge, and peaceful as we:
Lo! we have lifted the Veil:—there was nothing to see!
Lo! we have looked on the Scroll:—there was nothing to learn!'"

GRAHAM R. TOMSON.

"WHAT constitutes the difficulty of receiving new opinions is man's unwillingness to give up those opinions which are wisest and best. It is so now as ever; in every advance men have had to abandon opinions sanctified by devoutest feelings, confirmed by vigorous inquiry, founded on the best evidence; than which no other opinions were possible. We may be taught to see this, and so be prepared in the future. We may be taught that our opinions may be right for us, and yet not absolute rightness. There may be opinions which it may be quite right and necessary for us to hold to-day, but which we ought not to hold to-morrow. The demand ever is to us to give up, not that which we have thought doubtful or bad, but that which has been best and dearest (always excepting that which we morally know). Because a new view runs counter to the best established and most valuable views, it is not therefore to be rejected, but this may be demanded that it be *inclusive*, not *exclusive*."—HINTON'S *Philosophy of Religion*, p. 140.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

5, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday evening a paper was read by Mr. Ivor McDonnell, which drew forth several interesting questions from the audience. The meeting was well attended. On Sunday next a lecture at seven o'clock by Mr. Harper.—A. GIFFORD, 8, Manor-road.

THE HAMPSHIRE PSYCHICAL SOCIETY will hold its general meeting at Portsmouth on February 8th, at the Grosvenor Hotel, Southsea, at 7 p.m. Papers to be read:—1. "On the Characteristics of some Alleged Writing by 'Materialised Forms,'" by E. Westlake. 2. "Notes on some of the Dangers in the Practice of Hypnotism," by H. Venman.

LONDON SPIRITUALIST FEDERATION.—It is particularly requested that all members of the Council will be present on Sunday next, February 10th, at the anniversary service to be held at 24, Harcourt-street, Marylebone, and assist the friends there in the formation of a society. Tea meeting 5 p.m. Public meeting 7 p.m.—J. VEITCH, Sec., 44, Coleman-road, Peckham.

KING'S CROSS SPIRITUALISTIC CHURCH, 184, COPENHAGEN-STREET, N.—On Sunday morning we held an harmonious spiritual meeting at which we had an instructive discourse on "Development," followed by good sound argument. In the evening Mr. Yeates answered questions by the audience in a very masterly manner. Next Sunday morning at 10.45, Inquiry meeting; at 6.45, Mr. Paine, "Psychometry." We hope to have a full hall.—W. H. SMITH, Secretary.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—About 150 members and friends attended the anniversary tea and entertainment, which were a decided success. We shall be pleased to receive any help which friends can give us to enable us to carry on the work in this neighbourhood. On Sunday we had good results at the morning circle with Mr. Vango. The subject in the evening was "New Thoughts for the New Year on Spiritual Reform." Next Sunday Mr. R. Harper at 11 a.m. Mrs. Wilkinson, "Psychometry," at 7 p.m.—W. S. LONG, Hon. Sec.

CAVENDISH ROOMS, MORTIMER-STREET.—Mr. T. H. Hunt has for the last few weeks been lecturing on subjects chosen by the audience. He seems to be able to speak with more confidence, and with greater ability, when he does not know or feel what he is going to say. He gave several poems on "The Soul," "Reason," and "Natural Laws," all of which were given with expression. Our meetings on the whole are well attended, and a growing feeling for "organisation" is prevalent in our midst. Considering the high price of the Cavendish Rooms, and the limited attendance, it is no easy matter to keep these meetings going, and it is only through the persistent efforts of our friends that we can hope to succeed.—C. H. BRADLEY.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (CLOSE TO BAKER-STREET STATION, in a line with York-place).—Last Sunday we were all interested in Mr. Everitt's narrative of his wonderful experiences. Next Sunday at seven we shall have a lecture entitled "Mysticism in the Far East" by a gentleman who has had much experience in the Orient, and seen many of the marvels we hear talked about. He will also have something to say concerning the origin and development of the Theosophical Society. On the following Sunday, February 17th, Mr. Smetton will speak on "The Spiritual Faculties of Man," and on February 24th, Mr. T. B. Dale will speak on "Astrology." We trust that all who possibly can will attend these important lectures.—A. F. TINDALL, A.Mus. T.C.L., President, 30, Wyndham-street, W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE, W.—On Sunday morning last, a paper was read by the secretary, on "Salvation." Comments were made by Mr. Collins and Mr. J. Hopcroft, and several members thought it desirable that the discussion should be adjourned, which was ultimately agreed to. In the afternoon we had a committee meeting and some good work is being done. Mr. Willis was elected assistant secretary. In the evening, there was an excellent audience. Mr. R. Lees gave an able lecture on "Our Spirit Homes." Mr. Goddard gave several clairvoyant descriptions which were mostly recognised, and Miss Edith West favoured us with some excellent singing. Next Sunday at 11 a.m., Mr. J. Hopcroft, address; healing, Mr. Goddard; at three, members' séance; at seven, Miss Reeves, trance address. On Tuesday, at eight, members' séance, at Mrs. Noyce's, 10, Mall, Kensington. Friday, at eight, public séance, at Mr. Milligan's, 16, Dartmoor-street, Notting Hill Gate; medium, Mrs. Wilkins.—W. O. DRAKE, Hon. Sec.

"THIS world is simply the threshold of our vast life, the first stepping-stone from nonentity into the boundless expanse of possibility. It is the infant-school of the soul. The physical universe spread out before us, and the spiritual trials and mysteries of our discipline, are simply our primer, our grammar, our spelling-dictionary, to teach us something of the language we are to use in our maturity."—STARR KING.