

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The February number of *Lucifer* opens with a piece of powerful satire, entitled "A Paradoxical World," unsigned, but easily recognised as the work of a well-known hand. As an impeachment of the tom-fooleries of public opinion, the ineptitudes of Mrs. Grundy, and the calculated blindness of those men of science who will not see, "preferring darkness rather than light," it is extremely scathing. "In our age, in the words of Mrs. Montague, 'while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom.'" It certainly is a "sand the sugar and come into prayers" kind of age, that in which our lot is cast, in our aspect of it. In others, however, it has its redeeming points. That of which Madame Blavatsky complains is the survival of old bad times of persecution which were infinitely worse than our own. There was a time when an unorthodox opinion was held to be not only a passport to eternal fire but also to material fire at the stake as a means of getting there. We have abolished all that. We do not burn people now because we disagree with their opinions on matters of faith. Some of us may still cast a lingering glance backwards at the good old times in respect of this, and complain of modern new-fangled innovations; but it must be admitted that the voice of the majority is on the side of the new régime.

But, says *Lucifer*, if you don't torture and kill people in this pinchbeck age you boycott them. That is a fact. All unpopular opinions have been boycotted, are boycotted, and will be boycotted to the end of time. As soon as they cease to be unpopular they cease to be ostracised, which, by-the-way, is the ancient equivalent for the modern boycott. There is nothing new under the sun. The fact is as old as humanity; the methods alone differ. Aristides was boycotted because his fellow-citizens got so tired of hearing him called Just—a reason which would be regarded as inadequate, even in modern days. And not to dwell on the various methods by which this ostracism, or boycotting, has been carried out in sterner days, some of them involving death, some life-long persecution, some the social cold shoulder, some ridicule, some only a wagging of the head in contemptuous pity, I affirm that, though they all exist among us to-day, it is the milder methods only that flourish and abound. Professor Lankester, in a recent *Pall Mall*, subjected Mr. Auberon Herbert in particular, and some men of science and letters in general, to a mild boycott. The rescript was couched in foggy language suggestive of one who had just woke up to cast a wondering eye around. "What! are these fellows here still? I thought I had disposed of them long ago," he seems to say. "I will just

warn them that I boycotted Slade, and mean to boycott them all." Very well: that is better than burning us, and we do not fear the scientific boycott; even as we care less than little for what Mr. Lankester no doubt believes to be the sum total of Spiritualism.

Lucifer is concerned that Elijah's fiery chariot finds acceptance where facts occurring in our midst to-day are passed by or jeered at. But, is that quite true or fair? The miracles of the Bible are not questioned, because they are part of the mental inheritance handed down to us through long generations. Our forefathers from time immemorial received the belief and taught it to their children. It has become a part of the mental equipment of all born within a certain geographical area. It does not occur to the person who does not think to canvass in any way the received, time-honoured opinion about them. And if it does occur to any one to think about them, he soon finds that this has been provided for. It is wicked, he is told, to think about such things. They are matters of faith. The shepherd has provided beforehand for the blocking of any gap in the fence of the ecclesiastical sheepfold. Popular opinion supports him; naturally it does; for he and his predecessors have created it. But with regard to, for instance, the phenomena that attract attention nowadays, the case is very different. They have no prescription of antiquity that generation after generation has been taught to accept and revere. If they carry the popular mind back at all, it is to the persecution of the witches and such episodes in history as they have learned to refer to diabolic agency. Not only have they no prescription of antiquity handed down and fostered and preserved in the most magnificent corporation that the world has ever seen, but at first Society was not sure that the people connected with them were even decently respectable. The old cry was heard once more, "Can any good come out of Nazareth? . . . Have any of the Pharisees or Rulers believed?" Who are these people? May we know them? said Society.

It is characteristic of the methods of Society (which, and not the Church, rules opinion in these matters) that its verdict was given to suit its own pleasure. When Laurence Oliphant and other *personæ græte* in London drawing-rooms showed what a fund of after-dinner amusement Spiritualism furnished, it became fashionable at once. Great men and great dames—especially the great dames, for they had more time—worshipped the most recent fetish in material and mental darkness. They did not know what it all meant, but it was new, strange, eerie, creepy. And so the most exclusive ornaments of Society, who would not look at anyone out of their special set, though he might be one whose name would be lustrous for ages after his death, made familiar quips with the dear Peters and Irresistibles, and all their kind. Not much boycotting there. That time has practically passed, and we have entered another era, and a better. Men of capacity

and position have demonstrated the reality of the action of a force governed by an external intelligence. Many are still at work in the same direction, no man making them afraid.

This is necessary for the outside world, and for future generations. I would by no means seem to make light of its importance. But for us, who have gone through that phase of investigation, and have avoided the great danger of resting in the sphere of wonder, there is a step in advance to be taken even with regard to the phenomena themselves. We want to know exactly what they mean: what is the power at the back of them: what is the intelligence that inspires them. Into this vast range of inquiry the boycott cannot penetrate. He may prosecute and persecute public mediums, and make public inquiry impossible by invoking the aid of some musty statutes, but he can't stop us from reading, talking, speculating, learning. Only ourselves can put on the boycott there. And this is the real danger, that we boycott ourselves from a cowardly fear of what the world may say of our studies; or from a still more cowardly terror of cliques that arrogate to themselves exclusive knowledge, and seek to prevent us from lending attention to the philosophies of the past and students in the present who have reached conclusions other than ours. That is the boycott-fiend, and he is home-bred.

In the last number of *Lucifer*, Mr. Mitchener (whose name is wrongly printed) attacks the Theosophical explanation of the automatic writing, "The Dirge for the Dead," which we reprinted from *Lucifer* (see "LIGHT," January 5th). The discussion, as far as it goes, elicits the fact that the Spiritualist and the Theosophist stand on different ground; "the two theories being a matter of personal preference." A reference to *Isis Unveiled* calls forth the explanation of a mistake due to one of the literary editors, the author "knowing English more than imperfectly twelve years ago." The author proposes, as soon as time permits it, to re-edit entirely, to correct and abridge *Isis Unveiled* to one volume. For accepted recension, we are referred to later expositions of the doctrine. But they seem to us, as they do to Mr. Mitchener, not to cover the ground. None the less that may be because we do not understand them fully. Reminiscences of a postulated past life are so vague with any of us that we cannot rightly say whether they exist at all. The explanation so far is much the same as that of another school—"the sub-conscious self."

NEXT ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind our readers that on Tuesday next, March 5th, Mr. E. Dawson Rogers, Vice-President of the Alliance, will give an address on "Personal Experiences with a Sensitive." We trust there will be a large assembly, for Mr. Dawson Rogers has wide and long experience, and his voice is not often heard.

"THE greatest of all aids to good thinking is an absolute faith in the moral and spiritual; such as gives a firm conviction that nothing that can be thought can be attended with any danger to it; a faith entirely above the reach of doubt derived from things that are in time. This sets a man at liberty—not to disbelieve in the spiritual, but to avoid fancying that he has to guard religion against the assaults of science. It is essential to good thinking to be able to receive and admit and cling fast to that which is true, though it be only part, and though perceiving that there is not only another side, but much that is opposite. 'Hold fast that which is true,' and wait; being willing for the rest; but do not try to make up; do not relax and smooth down and accommodate. The opposite is exactly what you want; but before you can properly receive that, you must perceive in its full and perfect force that to which it is opposite. Truth is not between opposites, but a union of opposites; if you will not have one of them first, you will never get the other. Be bold; the timidity may be added afterwards to make up the prudence, but if you will not be bold, you will never be prudent; there cannot be prudence without the boldness of it. We must have the extremes."—HINTON'S *Philosophy and Religion*, p. 149.

THE ROSICRUCIANS AGAIN.*

When the originators of this journal were settling its title and determined on describing it as a "Journal of Psychical, Occult, and Mystical Research," they scarcely, perhaps, fully realised to what breadths and depths this comprehensive designation might come to be regarded as committing them. The object of Mr. Wigston's book, for example, is to establish a connection between the Rosicrucians and Lord Bacon; between the Rosicrucians and Shakespeare; and between the plays attributed to Shakespeare and Bacon, whom Mr. Wigston believes to have been the author of them. These propositions surely involve "occult" research of a most startling description. As respects the last of them we are quite ready to admit that, in our judgment, a very considerable body of evidence exists to support the belief that an intimate connection can be shown between Bacon and the Shakespearean dramas, and that the authorship of these plays, in this point of view, is highly deserving of much more careful and unimpassioned examination than it has hitherto received at the hands of professional criticism. Nor would we deny that a very distinct connection is traceable between Bacon and the professed object of the first Rosicrucian manifesto, viz., the amendment of the scientific methods of the age. But it is one thing to see the errors of one's time, as the promulgator of the manifesto may be credited with having done, and another to see and also to put in practice the means of remedying them, which Bacon assuredly did. Of the latter, "the most highly illuminated Father R.C." and his chronicler seem to have had no conception. Nor would we withhold from Mr. Wigston's theory any advantage which it may be supposed to derive from the circumstance that among the first six members of the so-called "Society of the Rosy Cross," admitted to membership by the founder himself, the fourth is described by the letters F.B.M.P.A., with the addition of the words *Pictor et Architectus*, which letters Mr. Wigston reads to signify Francis Bacon, Magister Pictor Architectus. This reading seeming to involve something in the nature of repetition we presume to suggest an emendation, equally probable, as we think, and more distinctive, viz., Francis Bacon, Member of Parliament, Author. Candour, however, obliges us to regard both readings as doubtful, seeing that Brother R.C., who we are told in the *Fama Fraternitatis* admitted to membership the first eight brethren, is stated in the *Confessio Fraternitatis* to have been born A.D. 1378, and to have lived 106 years, so that he must have departed this life seventy-nine years before Bacon was born, which seems to interpose a chronological difficulty. It is further admittedly curious, and we readily give Mr. Wigston the benefit of the fact, that among the "misleaders" whom the *Confessio* advises its disciples to have nothing to do with, "one of the greatest" is stated to be a "stage player, a man with sufficient ingenuity for imposition." As a description of Shakespeare, this statement must be admitted to lack definiteness, but as an arrow in the quiver of the Bacon Society it may be taken for what it is worth. In the connection in which it appears it is certainly strange. Scarcely less so, surely, is the citation by Mr. Wigston, in testimony to the truth of Rosicrucianism and the connection of Bacon therewith, of that impudent impostor, John Heydon, who had the audacity to reprint pages out of the *New Atlantis* of Bacon and publish them as his own composition under the title of *A Voyage to the Land of the Rosicrucians*. We may add to this that Sir Thomas Browne may also be claimed to have been a Rosicrucian on equally satisfactory testimony, Mr. Heydon having similarly "conveyed" and

* *Bacon, Shakespeare, and the Rosicrucians*. By W. F. C. Wigston. (George Redway, York-street, Covent-garden.)

The Temple of the Rosy Cross. The Soul, its Powers, Migrations, and Transmigrations. By F. B. Dowd, Hempstead, Texas. (Rosy Cross Publishing Company, San Francisco.)

promulgated as his own composition long passages out of the *Religio Medici*. While willingly recognising that Mr. Wigston, like Owen Glendower, is

"A worthy gentleman,

Exceedingly well read and profited in strange concealments,"

we must beg to be excused from accepting his theory that Lord Verulam was a member of the Society of the Rosy Cross, and one of its founders, upon such evidence as this, even when associated with the collateral testimony, or what is so regarded by him, by which it is sought to be supported.

We know from the *Confessio Fraternitatis*, that a man may be a Rosicrucian without knowing it, and we are led to wonder whether the converse of this proposition may be true likewise, and a man think he is a Rosicrucian without being one. We are led into this speculation by a work entitled *The Temple of the Rosy Cross*, issued by "the Rosy Cross Publishing Company, San Francisco." It contains seventeen chapters devoted to speculations on nature, life, body and spirit, faith and knowledge, will-culture, spirituality, and such like. But what they have to do with "the laudable Society of the Rosy Cross" is not disclosed, nor in the smallest degree apparent.

The writer appears to have assimilated, and presents, in a pleasant and facile manner, some of the many phases of thought floating about in the air on the foregoing subjects.

There is a concluding chapter entitled "Rosicrucia," from which we gather that the writer's Rosicrucianism is of the type of that of Mr. Hargreave Jennings. He communicates to us the astounding intelligence that the Rosicrucians "were known in history as the Essenes, the Illuminati, but since the time of Christian Rosencrantz"—a purely fabulous person, it may be noted—as the Rosicrucians. Of his "most highly illuminated Father R.C.," he appears never to have heard, confirming the proverb,—Rosicrucian probably,—that it takes a wise child to know its own father. "Our Bible," he says, "is full of Rosicrucian lore, not, however, known by that name at that or any other time." We are, indeed, led not obscurely to the proposition that the whole wide world is the temple of the Rosy Cross, and all the things that are therein, from the *Gloire de Dijon* to a hot cross bun, Rosicrucian emblems.

We can only add the expression of our regret that a little book containing much that is thoughtful and interesting in the way of suggestion for thought should be disfigured by pretensions and phantasies such as these.

"TEMPTED OF THE DEVIL."*

A STORY TOLD FROM THE GERMAN OF AUGUST BECKER.

By M. W. MACDOWALL.

Pseudo-occultism has invaded the circulating libraries to a remarkable extent of late. We are dosed *ad nauseam* with unmeaning dissertations on hypnotism, magic, and so on. It is but seldom that novel-writers have more than a superficial knowledge of the subjects to which they have taken so kindly as a fruitful source of "copy." In *Tempted of the Devil*, or, *Passages in the Life of a Kabbalist*, as its secondary title proclaims, both author and translator are in touch with their theme. A certain amount of explanation relative to the doctrines of the Kabbalah was necessary in order to render the story intelligible to the general public, and this is afforded by the translator's preface. Just enough is said to whet the curiosity of the reader, but the true charm and beauty of the Kabbalah is only to be found by the diligent student of its pages. While the purport of Herr Becker's romance is to show to the world that unknown treasures are concealed in the Kabbalistic mysteries, he is anxious to make it known that many dangers beset the path of the inexperienced wayfarer. The hero, Bergmann, is, when the story opens, a scholar at

the University of Halle, whither he has been sent by his father to study for holy orders. The young man is met at the outset of his career by the conflicting opinions prone to gather in the atmosphere of a university. The time is the last quarter of the eighteenth century. An interesting description is given of the feverish state of intellectual activity which apparently attends the close of each centennial period. A wave of "Occultism" was passing over Europe then as now, and Germany was the leader in new trains of thought. But other influences were at work too.

"Whilst the Kabbalistic movement, which had been set afloat by Sabbatai Zewi in the Levant, was quietly permeating Judaism, a Frenchman had come home from India, bringing with him the Zend Avesta, the most sacred book that contains the teaching of Zoroaster, the Persian reformer of the ancient Chaldeæ-Babylonian religion. This he had translated and made known in Europe. But a few years had elapsed since that time, and already the light of Zoroastrianism was casting its magic rays in the lodges of those secret brotherhoods who had devoted themselves to seeking after light. Freemasons, Philaleths, Rosicrucians, and finally the Illuminati, all united in worshipping it as the good principle after the fashion enjoined by Zoroaster and his faithful Parsi followers. As a natural consequence of embracing the religion of the Magi, Magic—that is to say, the art of Maja, goddess of prophecy and poetry—grew to be accepted as the highest wisdom, and Magician, Kabbalist, Chaldean were the names given to the men who demanded the greatest reverence, and gained it too. . . . Like Sabbatai and others of the same pretensions, they sought as far as possible to imitate the great Persian teacher in their personal appearance. The cultus of these secret orders was often of much Oriental pomp in its outward expression, and appears to have been a good deal modelled on an obscure conception of the ancient Egyptian Isis worship."

Young Bergmann becomes acquainted with one Ephraim Lebrecht, who plays the part of the enemy sowing the tares. They go together to a lodge of one of the above-mentioned secret societies, and Bergmann soon discovers that the *soi-disant* adepts are as far from the possession of any secret worth knowing as he is himself. "But this horrible amalgamation of superficial, half-comprehended ideas!" exclaims the youth. "These people would Zoroastrianise the Kabbalah and Christianity without a moment's hesitation." "And why not?" answers Lebrecht, for all the world like one of the Anglo-Buddhists of today. The Kabbalah, according to this man's views, was the spirit of Judaism purified in the fire of the Zoroastrian faith, or else it was Zoroastrianism sanctified in the sacred fountain of Jewish wisdom. Under the tutelage of his mentor, Bergmann becomes a sceptic, but he still retains the belief that by certain Kabbalistic methods he will be able to foresee events and discover secrets of a practical nature. He is presented to the living of Scieried, and, on entering upon his new duties, he is again overtaken by a longing to attain magical powers. The startling fulfilment of a prophecy made by a Kabbalist excites this desire almost to frenzy. Bergmann resumes his occult studies with renewed ardour, but with no success. One dark stormy night he finds an old man, the Rabbi Meier, lying in the churchyard in an epileptic fit, and saves his life by giving him shelter in the parsonage. It turns out that the Rabbi is the author of the prophecy which has had such effect upon Bergmann's mind. He is, moreover, an adept in magical knowledge. To all Bergmann's entreaties that he should communicate his secrets he turns a deaf ear. It has been a source of misery to him, the old man mournfully replies. He has misused the mysteries of the Kabbalah, and the result is that he is a homeless wanderer, from whom his own people shrink in horror. He reminds Bergmann of the legend of the Talmud:—

"Four men went to the Garden of Delight, that is to say, were deeply versed in the secret science; Benasa looked in and died, Bensoma looked around him and went mad; Acher tore the plants up by the roots, that is to say, he became a heretic. Rabbi ben Akiba alone, who lived to a very old age, went in

* *Tempted of the Devil*. (Alexander Gardner, Paisley, and Paternoster-row, London, 1888.)

and out in peace. Later on he was slain by the Romans. Yes, Acher tore out the plants, and became an heretical backslider, for he could not understand how Metatron, the Angel of the Face, sat beside the Almighty, who ruled the visible world through him. So Acher became a Manichean, and accepted the theory of the dual governance of the universe."

Bergmann, in spite of the Rabbi's warnings, persists in attempting to extract the secret. At last, wearied by his host's importunity, the old man consents to divulge the mystery. Three days after he dies. By means of the calculations of numbers taught to him by Rabbi Meier, Bergmann soon becomes an accomplished seer into futurity. His prophecies are invariably successful, and he is regarded with mingled respect and awe by the villagers. At last he prophesies not wisely but too well concerning the death of his patron. Overcome with horror, he repents having forced the fatal arcanum from the Rabbi. He then conceives the foolhardy idea of penetrating once for all the mystery of the practical Kabbalah:—

"Whether the angels had taught it to men, or some wizard of the olden time had forced the secret from the spirit-world."

He begins his calculations:—

"Who taught man this mysterious air?"

In the midst of a tempest of unusual fury Bergmann pursues his dangerous task. The answer to his question is found, but it is hidden by seven seals. One by one these yield to his determined will.

"Turn thee about—he stands behind thee!"

But *who* or *what*, Bergmann never knows, for he sinks back unconscious. When he recovers from the long illness which follows his rash act, he has forgotten the secret of the practical Kabbalah, only to return with a repentant and purified heart to its theoretical beauties. We may take leave of this extremely interesting account of a would-be occultist with the thought that a useful moral is pointed by the history of his spiritual struggles. How many in these days follow in the footsteps of Benasa, Bensoma, and Acher! How few, like Rabbi ben Akiba, enter into the Garden of Delight, to go in and out in peace! LEO.

MR. RUSKIN.

This is Mr. Ruskin's final deliverance in his "epilogue" to the new edition of *Modern Painters*. We quote from the *Pall Mall Gazette*:—

"The claim of the personal relation of God to man as the source of all human, as distinguished from brutal, virtue and art." "The religious faith," he continues, "on which my own art teaching is based has never been further defined, nor have I wished to define it further, than in the sentence beginning the theoretical part of *Modern Painters*:—'Man's use and purpose is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness.' Nothing is here said of any tradition of Fall, or of any scheme of redemption; nothing of eternal punishment, nothing of immortal life. It is assumed only that man can love and obey a living spirit; and can be happy in the presence and guidance of a personal deity, otherwise than a mollusc, a beetle, or a baboon."

After some further definitions and distinctions, and a characteristic attack upon "the horror and shame of the false Evangelical Religion in recommending souls to God, not for their humility, but for their sin," Mr. Ruskin concludes as follows:—

"And now in writing beneath the cloudless peace of the snows of Chamouni, what must be the really final words of the book which their beauty inspired and their strength guided, I am able, with yet happier and calmer heart than heretofore, to enforce its simplest assurance of Faith, that the knowledge of what is beautiful leads on, and is the first step, to the knowledge of the things which are lovely and of good report; and that the laws, the life, and the joy of beauty in the material world of God, are as eternal and sacred parts of His creation as in the world of spirits, virtue; and in the world of angels, praise."

"To-day is not yesterday; we ourselves change; how can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful, yet ever needful; and, if memory have its force and worth, so also has hope."—CARLYLE.

"THE PARSON'S TALE BY THE CHRISTMAS FIRE."

The *St. Nicholas Cole Abbey Monthly Church Magazine* is what our American friends call a "live thing." It has an excellent story, which we reproduce in its essentials. Quite apart from that, it has a wholesome, healthy tone pervading it which leads us to class it as unique among such periodicals. Among the announcements made are:—

Sunday Afternoons.—Lectures and Music.—February 3rd, Gounod's "Gallia" and Cowen's "Song of Thanksgiving"; February 10th, Rev. W. Cunningham on "Marriage and Population"; February 17th, the Rector on "Modern Novelists"; February 24th, Rev. Brooke Lambert on "Darwinism."

This is to us new, and we are thankful for it. It shows progress in the right direction. The Rev. G. W. Allen discourses on Tuesday afternoons on "Systems of Philosophy, Ancient and Modern." A "Centre of Spiritual Activity" is Mr. Shuttleworth and his coadjutors—that is clear. This is the ghost story:—

"Some years ago, two young men, college friends, were spending their summer holidays together,—they were making a walking-tour in the West, and very pleasant it was. One of them, Arthur, was going to be a clergyman; the other, Frederic by name, had intended to be ordained, but had given up the idea, and was reading law. They used to talk a great deal about Religion, the Church, and the Bible; and one evening they had a long argument on the subject of ghosts. Arthur believed what I said just now; but Frederic laughed at the whole thing, and said he should never believe in ghosts or spirits until one of them did him a good turn.

"Early the next morning they started to climb to the top of a mountain, at whose foot the inn where they were staying was built. It was a lovely summer morning, and the young men were in high spirits as they set off.

"'Pardon me, gentlemen,' said the landlord, 'but I should advise you not to go without a guide. There is only one path up the mountain, and if you missed it there would be very little chance for your lives.'

"'Oh, we're not afraid,' said Frederic, 'the path is as straight as it can be; we shall be all right.' And they went on alone.

"It was afternoon when they reached the top, and sat down to eat their sandwiches and enjoy the splendid view. They noticed that the sides of the mountain were terrific precipices, hundreds of feet in height, except where the path wound up along which they had come, and they laughingly said they should be sorry to take a false step too near the edge. But what struck them most was the sight of a bank of clouds, far below them, rolling grandly along like the march of a silent army. They had never been above the clouds before, and they watched them with the greatest interest as they came up the mountain. Presently the two young men found themselves in the midst of the clouds, the sun was hidden, and it began to grow dark and cold.

"'My dear fellow,' said Arthur, 'this is rather awkward; unless the clouds move away we shan't be able to find our way back.'

"'They told us the mist often rested here for days and weeks,' said Fred; 'we can only wait and see.'

"They sat down and waited. It grew damp, and chilly, and dark; the mist was thicker than ever, and hid everything from sight. They could hardly see each other's faces clearly; only the gray vapour as it slowly gathered and deepened round them.

"'Fred, I'm afraid we're in a bad way,' said Arthur; 'we must try somehow to find the path. There is some little chance that way; there's none in staying here.'

"Frederic was completely unmanned by the danger of death, which was so close to him. He covered his face with his hands, and burst into tears; it did seem so terrible, to die far away from all he loved, young and strong, on a lonely mountain. Arthur tried to cheer him, and at last said, 'Come, Fred, I'll try to find the path. You wait here, and we'll call to each other every minute.'

"It was a terrible risk; but it was the only chance, for poor Fred was in such a state that he would but have hindered his friend. And then the two young men knelt side by side on the wet turf, and prayed earnestly for God's help and guidance; if it might be, for life.

"Arthur went. Fred saw his figure disappear into the mist, which seemed to close like a winding-sheet around him.

But he heard his voice calling, and answered back every minute. Presently there was dead silence; Fred waited, but no voice came. 'Arthur, are you there?' he shouted; but only the echo answered. He sprang to his feet, in a cold terror; the loneliness and the awful silence were fearful indeed.

"Suddenly, loud and clear, Arthur's voice cried, 'This way, Fred! this way!' The young man started towards the sound, as full of sudden hope as he had just now been of fear.

" 'This way, Fred! this way,' called the voice again.

" 'Where are you, Arthur?' cried Fred. 'Wait a minute; I'm just behind you.' But somehow Fred could not catch his friend up; he went slowly on, guided by the voice before him, which always called when he stopped, or was in doubt about the path. But he never saw him; and at last Fred began to think Arthur must be playing him a trick. Presently the mist seemed to be less dense; it was certainly lighter, and Fred could see the path at his feet. 'I shall soon see him now,' he thought. 'I'll pay him out for his joking.'

"He was out of the mist now, and far down the mountain side. He could see the village behind and all the country round, and behind him the mountains veiled in clouds; but no Arthur. He reached the inn, and still no Arthur. He inquired; his friend had not come home. Seriously alarmed, he roused the guides; and soon a party, with lights and ropes, went in search of the missing man. Fred was nearly beside himself with bewilderment, and anxiety, and fatigue; but he insisted upon joining in the search, and with two of the guides made for the spot where he had parted from his friend. The mist had lifted, and after a while they found the place. It was not ten yards from the edge of a fearful precipice.

" 'Sir,' said a guide, 'we must look for him at the bottom.'

" 'Impossible!' said Fred; 'I tell you I heard his voice all the way down.'

"Without a word the guide pointed to the edge; Fred looked and saw a mark in the wet turf as if a foot had slipped; as if the earth and stones had been swept downwards; and caught in a cleft of rock just below was a straw hat.

" 'Is that his hat, sir?' asked the guide.

" 'Yes! God help us, it is! But—oh!' and the young man fainted away.

"They found the mangled body 400ft. below. He must have fallen when his friend called to him and no answer came. Whose voice was it, then, that saved Fred's life? God, our Heavenly Father knows. But Fred believed then, and firmly believes to this day, that Arthur's spirit came back to earth to save him, to teach him again the faith he had lost, and to recall him to the sacred office he now holds."

CORRESPONDENCE.

Biblical Criticism.

To the Editor of "LIGHT."

SIR,—When reading what you quote in "LIGHT" for February 9th, from Mr. J. Page Hopps, about expressions used in the Bible regarding God, my thoughts recurred to the following passage in St. Martin's *Tableau Naturel*. I venture to offer it to your readers as an antidote:—

"It is a certain and invariable law, that, according to the classes into which they penetrate, all *potencies*, all *actions*, all *faculties* adapt and modify themselves to the channels through which they pass, and the objects with which it is their aim to identify themselves, and such is the disordered condition of temporal things, that all the higher principles which descend cannot do so without sensuous vehicles for their preservation: whereas according to their nature they would communicate without intermediaries. Being obliged to evolve their own protective sheathings, action spent upon that work is always at the cost of their own proper mode of action." (*Tableau Naturel*, chap. 9, p. 174.)

My application of these words to Mr. J. Page Hopps' censure of inspired writers is obviously inferential. If it is true that all esser potencies must reduce their natural modes of action, and speech among them that speak, to the measures of a recipient, and every teacher knows that it is, so how can we expect any approach of Deific thought to the mind of man, in its present contracted state, without such adjustments to human folly and blindness as must disfigure the thought and veil the love which gave rise to it? To say that human passions are attributed to the High and Holy One "who humbleth Himself to behold the things that are in Heaven and earth," because the language of our passions is used to enforce Divine wisdom and portray Divine love, seems to me about as wise as it would be for a four-year old child to tell his nurse that she is wanting in grammar

and good sense, because she uses baby language. To much of Biblical criticism now current there is but one answer; and a very neat saying of Madame Blavatsky's supplies it—"One has to understand the reason of a symbol before one depreciates it." Depreciation is far easier than learning, and both writers and readers seem to find it more pleasurable. But all profit requires toil. When we cease to profit from our Bible, England's wreck begins.

A. J. PENNY.

Astrology.

To the Editor of "LIGHT."

SIR,—In continuation of my previous letter I go on to say, that there are in these days two distinct schools of astrological teaching: 1st. The old orthodox method set forth by the old authors, who treated of nativities, and of which the late Zadkiel (R. J. Morrison, R.N., who died 1874) was the expositor, and of which the present Zadkiel (Mr. A. J. Pearce) is the existing representative. 2nd. The new theory started by the present Raphael (*vide* his *Guide to Astrology*, Vol. I., 1877), is based upon the sun and moon's actual configurations with planets for ten, twenty, thirty, &c., days after birth, one day being assumed to indicate one year of life.

On the other hand, the genuine old orthodox astrologers dealt only with the planets' places in the Natal Figure of Heaven, as points not subject to Zodiacal motion, but only to the Mundane motion (that caused—apparently—by the rotation of the earth on its axis), so that the directions, in a long life of eighty to ninety years, would all be actually evolved in the heavens, by converse motion of the stars from east to west, within the brief space of six hours after the native's birth. This, of course, is very different to the new system, which extends directions (*i.e.*, measures of events) over forty, fifty, or sixty days after birth, and in which the first day (or, rather, from the natal moment to the corresponding time of next day) represents the first year of life, the second day or period the second year of life, and so on.

These latter directions are what the original Zadkiel (and all the old writers) termed "Secondary Directions," and Zadkiel affirmed that these were of inferior importance to the "primary," or old style of directions, being seldom of much effect, and then only when like primary directions were in operation.

The leading authority among astrologers is Claudius Ptolemy (A.D. 140), who was a great philosopher and astronomer of his distant day, but not exactly, as many seem to think, a practical astrologer; all he professed to do in his notable work, *Tetrabiblos* (which contains all that we really know about astrology), was to gather up and record the principal points of astrology as known by tradition or otherwise in his time, and in so doing he doubtless has included much rubbish. The conclusion I have been led to by my forty years' study of astrology is, that if ever astrology existed as a thoroughly reliable art, it certainly cannot be described as such now. Perhaps the old genuine "science" of reading the symbolic language of the stars (for it is all symbolism; there is no "influence") is a lost art; certainly modern astrology is a mass of contradictions, errors, and confusion generally.

14, Railway-street, Huddersfield.

F. WILLIS.

P.S.—In my observations regarding ephemeris, I omitted one very important matter. It is this:—Previous to 1834 all almanacks and ephemeris were computed for *apparent noon*. But mean noon was adopted by the *Nautical Almanack*, January, 1834, and by *White and Raphael*, January, 1835. Since the latter date all ephemeris and almanacks are for *mean noon*. It is highly important this should be known, as sometimes the difference between apparent and mean time is over a quarter of an hour, and even a few minutes' error seriously affects the calculation of a nativity.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

Problems of the Hidden Life; being Essays on the Ethics of Spiritual Evolution. By PILGRIM (Redway).—[A series of essays on various problems of the soul that is struggling upwards to light, treated by an accomplished Theosophical writer.]

On Sunday last Archdeacon Colley occupied the pulpit at Mr. Haweis's church, St. James's, Westmoreland-street. He preached a characteristic sermon on the "Serpent in Man."

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

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

SATURDAY, MARCH 2nd, 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.

THE THEOSOPHIST ON SPIRITUALISM.

By "M.A. (OXON.)"

The January *Theosophist* (Madras) has been passed without extended notice, not because there is not in it plenty of matter interesting to Spiritualists, but by reason of lack of time and pressure on space.

Spirits or Bhoots?

Commenting on a curious "irruption of the denizens of some other plane of existence into the material sphere of ordinary humanity," on the farm of one Peter Cure, as recorded in the *Chicago Times* of September 27th, 1888, Colonel Olcott raises the question, *Spirits or Bhoots?* The details of the case have already been referred to in "LIGHT." They are of the ordinary character caused by what we call haunting spirits, Puck-like rather than malicious, playing pranks and causing much annoyance to those on whom they fasten. Colonel Olcott detects in these goings-on a strong similarity to the acts of the persecuting *bhoots* which the Hindû is so anxious to get rid of. Colonel Olcott thinks that a Spiritualist would have welcomed them with effusion, and sought from them evidence of "immortality." That depends. No intelligent Spiritualist would imagine that any evidence of "immortality" could be got from any such source; or, for the matter of that, from any source at all that is available to mortal man. With submission, we do not use our terms so loosely. We may hope to get, we may fondly think that we have got from communicating spirits evidence of *perpetuated existence* after physical death. But that is a very different thing from proving immortality. Nor should we go to these sportive or persecuting spooks for even so much as that. We should, perhaps, be inclined to examine into their pranks, for we believe that even the silliest voice from the silent land may have its effect on a crass materialism that starts with the assumption that there is nothing, silent or otherwise, when death steps in and ends all. If we cannot get what we should prefer, we are disposed to take what we can get: and when we have proved our thesis we can consider whether we will drive off the interlopers. That seems to our uncultured mind a better plan than running in a pother to the nearest priest to bring his bell, book, and candle and drive away the frisky *bhoot*, who probably would ring the bell,

hide the book, and burn the candle, continuing his pranks as before. No doubt, in all dealings with such a class of intelligence care is needed. So it is in dissection of the dead body; so it is in the physician's beneficent work among his small-pox or cholera patients in the slums. *Distinguendum est!* If we all ran away from the unknown and hideous or uncomfortable, human knowledge would be at a standstill. It is quite a different thing to summon these poor creatures, to endeavour to evoke them, to deliberately set to work by any magical incantations (if such be operative) to place them in evidence with their poor little tricks. That I decline, as I always have declined, to consider justifiable. Indeed, I doubt whether I would ever voluntarily be, or ever have been, a party to calling back any spirit to this nether world. But I have thankfully received many messages and much instruction that have been volunteered to me.

Spiritualism is not Growing.

The remainder of the article is concerned with a consideration of mediumship and its risks, and of the general condition of Spiritualism. The writer thinks it "is weakening, losing its heart." Many Spiritualists are tiring of "perpetual phenomena with no corresponding philosophical evolution." "They join the ranks of Theosophy, because it accounts for all their phenomena, and militates against none of their real experiences." Well, we need not go back to the old bad times when we certainly did not understand, as we were not given to understand, that this latter clause was true. I have a remembrance of many years of hand-to-hand conflict before our most distinctly proven phenomena were received as even possible. But I have no desire to press that. As Ephraim does no longer vex Judah, Judah has no desire to vex Ephraim. We have arrived, faint yet pursuing, at a table-land on which we can both find common foot-hold, as we view the prospect and recount our experiences. That happy consummation causes me nothing but satisfaction. We have called a halt. But when we start again we shall find that we are at the dividing of the ways, and that the real difficulty of the situation is still urgent. In Spiritualism the phenomenal side is infinitely less prominent than it was ten years ago. In Theosophy I fancy the same may be said. It is because the prominence given to phenomena is so assigned by us no longer, that the *rapprochement* between us and other bodies is so apparent. But, when we come to discuss the *raison d'être*, to seek the explanation, to lay down the philosophy of facts the reality of which we are both prepared to admit, shall we be any nearer agreement? I worked through an exhaustive examination of the phenomenal side of Spiritualism ten years ago, and I do not feel conscious of a desire to withdraw from the position I then took up, and have ever since maintained, with regard to the facts, both as to their actuality and as to the explanation I received and adopted with regard to them. I am as far as possible from acquiescing in the foolish ideas of some enthusiasts to whom legions of angels are supposed to minister with most inadequate results. I see myself, as I always did, surrounded with difficulties. But that does not vex or shake me. *J'y suis; J'y reste.* And if Theosophy and Spiritualism are nearer to each other it has been by mutual and wise concession. The advice, long since given in America by Colonel Olcott to Spiritualists, to look after their mediums, to discourage feather-headed enthusiasm, and to sternly discountenance fraud, is the same, as he courteously reminds me in very complimentary terms, that I have never ceased, in season and out of season, to impress on my friends here. The broader our minds, the more careful our course, the more are we likely to progress.

The Evil Eye.

From the same journal I clip a curious story which bears on some facts recently printed in "LIGHT." The explanation given in the short article (signed "V.J.") is in

no way different from that which I should put forward. The whole article is too long for reproduction, but I give the narrative as translated from the Russian journal, the *Neeva* :—

"Under the Second Empire, at the Imperial Opera in Paris, a singer named Massol was a great favourite with the public. In private life he was a man of a disagreeable, morose character, and of repulsive exterior. The general opinion was that there was a disagreeable lightning in his eyes. His enemies asserted that he had the evil eye and was able to cause the greatest misfortunes by a single glance. He was, moreover, a man of very small intellect. However his musical voice produced an indisputable effect. Many ladies of the French aristocracy found something like demoniac charms in his singing.

"One of the operas of the season was *King Charles VI.*, the most celebrated of Massol's parts. His 'Curse' aria was encored every time he sang. The first time he sang it with uplifted eyes, the clamour of applause had not ceased, when the scene-shifter, who was moving the sky pieces during the aria, fell down on the stage. They hurried to help him, but he was already dead. This incident impressed the actors and the spectators so much that the opera was not put on the stage again for some time.

"The second time he sang this part Massol was reminded so vividly of his innocent victim, that he dared not again lift up his eyes, and the 'curses' were sung almost without dramatic expression. Aimlessly he gazed at Mr. Hebenet, the leader of the orchestra; before the end of the scene the latter felt himself unwell, and in spite of all the efforts of the most celebrated physicians in Paris, he did not recover, but died on the third day of his illness.

"Several months elapsed before the public of Paris heard this opera again, and the third time of its production every one wondered if the ill luck of the actor would produce a new disaster.

"Unfortunately these expectations were destined to be realized.

"Massol chose an unoccupied box to fix his eyes on during the 'Curse' scene. This box had been taken by a young merchant of Marseilles, who was late in coming on account of preparations for a journey. He entered the box just at the moment when Massol began his fatal aria.

"Several days later the curiosity of the Parisians was satisfied by hearing the news of his sudden death, long before he reached the end of his destined journey. After this event the opera was permanently excluded from the repertory, and a short time afterwards, in 1858, Massol left the stage."

SECOND SIGHT.

No. VI.

VII. Some of these visions are, so to say, allegorical, of a special and peculiar type, *e.g.*, foretelling death by the apparent shrinking or dwindling away of the apparition.

1. "On the twelfth of November at even, 1755, Lt. Keith, Lt. Habden, with several others of the country gentlemen, went from the castle of Dunvegan, to the change-house of that place, where they diverted themselves for some time, with a moderate glass of wine; and as they were to return to the castle, all on the sudden, Mr. Keith dropt in his chair, with all the symptoms of death: The company suspecting him only in a trance, employed in vain all the ordinary means for his recovery. John Martine the change-keeper, whose office obliged him to give close attendance, imagined to have seen him fall dead in his chair, about three hours before he expired. Which he told me, as well as several others; and that was the first time he had the Second Sight. The said night, Donald MacLeod, merchant in Feorlig, being of the same company, saw the said Mr. Keith shrink to the bigness of a young boy, and in the twinkling of an eye, resume his former size and posture; which he told me once and again: And both he and John Martine, are still willing to make oath to the premises."

2. "John MacLeod tacksman of Feorlig, informed me, That as he and a servant were employed about their labouring, they saw the deceased Mr. John MacLeod, late minister of Diurinish, passing by; and having followed him a piece on his way, after they returned to their work, he enquired of his servant, if he observed any remarkable circumstance about the minister? who answered he did, and that he seemed to him, to dwindle away

to the bigness of a boy of six or seven years old, and then to recover his former size: Which my informer having likewise observed, moved him to put the question to his servant. The minister some short time thereafter, sickened, of which he died. And I am told, that this kind of Second Sight, is commonly the forerunner of approaching death."

VIII. These allegorical representations are most usually predictive of death, are, in fact, intended as death portents.

For example :—

"John Wright, a young man, who lived at Ligesdale in Morvern, travelling to Strontian, on a Sunday morning, about the middle of April 1738, saw a pillar of fire ascending out of Joseph Bell's chimney, (grieve-master of the lead-mines) moving slowly in the air, and directing its course untill it fell on the deck of a ship within pistol-shot of him: And that same evening, three young women, from Mr. Bell's house, and eleven more persons went a-pleasuring to said ship; where having diverted themselves for some time, they all set out for land in the ship's yoal; when one Samuel MacLeod, who was hindmost of their company, spying the yoal setting off from the ship's side, made a leap, and lighting on the gunnal of the yoal, overset her all at once, so that the whole of their number, being sixteen including two of the ships crew, dropt into the sea, and two girls were drowned, one of which was daughter of said Mr. Bell. By which it appears, the said pillar of fire portended her fatal untimely end. And it is very observable on this occasion, before this drowning happened, cries, noise, and lamentation, were heard at sundry times, by severals about that shore, which was no more heard after the above melancholy accident."

And from the same pamphlet, written by the Dean of the Western Isles, to which we have already made reference, another case may be quoted.

"Mr. Simson, the editor of the above pamphlet" (Fraser's pamphlet on the Second Sight),—his instance, 'A noble Peer of this nation, being one morning in his bed-chamber, and attended by several persons, when his servant had put a new coat upon his lord, a gentleman standing by, presently cried out, For God's sake, my Lord, put off that coat: and being asked the reason? He replied, That he saw a whinger or poniard stick in the breast of it. The Noble Peer, esteeming this as a mere fancy, replied, This coat is honestly come by, and I see no reason why I may not wear it. The gentleman still intreated and earnestly craved that it might be put off; upon which debate the Noble Peer's lady not being far off, came in, and being informed of the whole affair, intreated her Lord to comply with the gentleman's desire; which he did; mean time one of the servants standing by, desired the lady to give it to him, and he would wear it; she granted his request; who put it on, and ere night he was stabbed by a poniard; in that very place which the gentleman had pointed to in the morning. This relation I had from a very ingenious and understanding gentleman, who was grand-child to the said Noble Peer.'

IX. This is the place to introduce a case of death-compact analogous to some well-known historical cases, such as the apparition of Sir George Villiers, of Major Sydenham to Captain Dyke (recorded by Flavel), and Baronius's instance of the appearance of Marcilius Ficinus to his friend Michael Mercatus, with whom he had a death-compact. Many others there are to the same purport, but this is new to us :—

"The Reverend Mr. Ogilvie, one of the ministers of Aberdeen relates, That Colonel Ogilvie, of his acquaintance, had given in too much to the fashionable vices of the age, and having a comrade of the same turn, who, as well as he, questioned the being of a God, and the immortality of the soul; they entered into a compact, that, if it was possible for departed souls to re-animate their bodies, whoever of them died first, should appear to the survivor. Thereafter, his friend having gone abroad and as the Colonel sat in his chamber at home, he saw him enter, and arose to salute him; but he put off the ceremony, saying, He only came to acquaint him there was a God, and that he was himself condemned; upon which he disappeared: The Colonel, having marked the day, hour, month and year, found out, that his friend dropt off the stage precisely at that time, which so reformed him, that he became and continued remarkable pious all his days. I had this relation from Mr. Niel MacLeod minister in Mull, who had it from Mr. Ogilvy minister, and he from the Colonel, who appeared ready and fond to satisfy any that inquired about it."

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

On Tuesday, February 19th, a large number of members assembled at 2, Duke-street, Adelphi, to hear from Mr. Thos. Shorter "A Little Plain Talk from an Old Spiritualist." Among those present were the President, Mr. A. A. Watts, Mr. Ed. Maitland, Mr. J. Page Hopps, Archdeacon Colley, Mr. and Miss Dawson Rogers, Mr. and Miss Withall, Mr. and Mrs. Stack, Mr. and Miss Amos, Mrs., Mr. and Miss Sainsbury, Major Jebb, Miss F. J. Theobald, Mrs. Maltby, Mr. and Mrs. J. F. Collingwood, Miss Corner, Mrs. Coates, Miss M. Gifford, Countess de Panama, Mr. S. Grove, Mr. and Mrs. Davidson, Miss Shorter, Mrs. E. M. James, Mr. C. Pearson, Mr. W. Pritchard, Madame von Slaphen, Mrs. Vigal, &c., &c.

A LITTLE PLAIN TALK FROM AN OLD SPIRITUALIST.

MR. SHORTER : I think it happens to most reflecting persons, perhaps to all of us, at some period of our life, to be confronted by what I may call the ghost of our own selfhood, to commune with the spirit of the past. As we do so, we often feel shame and regret : we feel that we have not been true to the ideals and generous enthusiasms of our youth, that we have too often been content to decline upon meaner ambitions and lower aims. But although our experience in this respect may not be always and altogether pleasant, yet we may rise the morrow morn wiser if somewhat sadder for that experience : we may, passing through the valley of Humiliation, "rise on stepping-stones of our dead selves to higher things." If something like this were possible to communities of men bound together by a common faith and hope the difference between early promise and later performance would, I think, often appear more as a contrast than a comparison. Take, for example, that greatest event in the world's history which we commemorated only a few weeks since with festivity and rejoicing and the merry peal of Christmas bells, as there was brought back to us the old familiar story, and we thought of the promise of the Heavenly chorus, "Glad tidings, peace, goodwill." How strange to many of us must have seemed the echo from the tramp of armed hosts, from the din and bustle of preparation for war and the forging of instruments of destruction, as if it were the great object of the foremost Christian peoples of the world, after eighteen centuries of Christ's Gospel, to kill each other in the greatest possible number and the shortest possible time. As we look wistfully into the future we must often wonder sadly whether indeed the time will ever come when these Christmas bells will indeed

"Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand :
Ring out the darkness of the land,
Ring in the Christ that is to be."

It is not, however, desirable, nor do I intend, to invite you to accompany me this evening to any large historical retrospect—a task which would indeed exceed my time, my province, and my ability. But as we have recently entered upon a new year of work, and as these meetings constitute what is called a new departure, it may perhaps be opportune, and certainly, I hope, may be useful, if we apply this principle of searching self-examination to ourselves—if we review briefly our position and inquire where and how we stand—if we look around and before, and see what are the stumbling blocks and hindrances in our path that we may take counsel how we may best surmount and overcome them.

Are we, then, altogether satisfied with the present position of Spiritualism? Does it correspond with what in the first flush of young conviction we had anticipated : or is it one with which, upon sober and mature reflection, we may be well content? It is true, indeed, that in some respects the progress of Spiritualism has not only equalled, but far surpassed, the most sanguine expectation. Its foot has been planted on every continent ; its voice is heard from a hundred platforms, and in every civilised land. Its sound has gone forth through all the earth, and its words unto the end of the world. And there has also been a rapid and progressive development of its phenomena from the early sounds and mysterious movements which first arrested attention to the investiture of the spirit with a temporary form, visible, palpable, and material : from the ponderously difficult alphabetical signal to direct communication by speech

and writing and vision through the sensitive human organism as its instrument. Nay, more than this : if I were speaking to a different audience, and for a different purpose, I should urge that it has already in four decades done good service, in many ways, to the world. I should point out how it has checked the arrogant assumptions of materialism : how it has softened the harsh and repellant features in current forms of popular theology : how it has given us more reasonable and more cheerful views of human destiny : how it has brought light to many a darkened mind and rest to many a weary heart, and comfort to many a sorrow-laden and bereaved spirit sitting in the valley of the shadow of death. But there is a time for all things, and there is another side of the question which we cannot regard with this complacency, but which, nevertheless, it may be very profitable to consider.

Does Spiritualism, with all these favouring credentials, command that estimation, does it possess that commanding influence, which might from these circumstances have been expected? Is it recognised by the leaders of science? Is it favoured by the pulpit? Does it command respect or even courtesy from the higher organs of the Press? Outside the church of its own true believers, has it a place of honour anywhere? These are questions, I think, which we are bound to consider, and I do not think that the answer to these questions is altogether one with which we should be content. If we go into society and it is spoken of at all, is it not almost invariably in words of contempt and scorn? Does it not still require considerable moral courage to speak a word in its behalf, and if we venture to do so is it not with bated breath and whispering humbleness? Do we not almost unconsciously fall into the language of explanation and apology? Is not this a tacit admission that there is something rotten in our State of Denmark? According to the proverb, to excuse is to accuse : it is the language, not of justification, but of extenuation ; it is not a defence, but a plea in mitigation of judgment. "This effect defective comes by cause," and we are bound to search it out, and, if possible, to remedy it, or, if we consider that it exists as a necessary evil, at least to do what we can to minimise and mitigate its evil consequences.

Fortunately, I think these causes—we must speak of them in the plural number—are not very recondite, and we need not go far to seek them. And foremost among these causes I think I may mention the faulty conditions and methods of investigation which at present prevail, and in particular I would specify three that I think are closely linked together, the public medium, the promiscuous circle, and the dark séance. Now I know that a great deal may be said and truly said on both sides of this controversy, but I am concerned with it at present only so far as it affects the immediate point at issue. And here I would premise that in all investigation, especially in the investigation of a subject like ours, we do not perhaps sufficiently appreciate how much depends, not only on right or wrong methods of investigation, but upon the spirit and temper of mind in which that investigation is conducted. If, for instance, the habitual attitude of the mind towards it is one of mistrust and suspicion, or if the mind is pre-occupied with some theory which it is very desirous to maintain in opposition to all adverse theories, we all know from recent conspicuous example in psychical research how almost impossible it is for any kind or amount of evidence to bring home conviction to a mind so utterly unprepared and unwilling to accept it. If this be so, and I think it will be generally admitted, it becomes obviously of the greatest importance that in the conduct of our public séances we should do all that is possible to assist unprejudiced observation and to disarm reasonable suspicion. Can we say that this is really so? Are the conditions to which I have referred such as to invite confidence or to repel it? Do they suggest the methods of science or the arts of the charlatan and the conjurer? The candid inquirer may, indeed, admit that they are not incompatible with honourable intention and genuine phenomena, but, if pressed, he will also frankly avow that they appear to supply the motive and to furnish the opportunity for possible deception. If, then, we have regard to the fair fame of Spiritualism, I think we should reconsider this subject and what possibly may be done to remove this considerable hindrance and stumbling block.

Moreover in this connection we ought not to overlook the perilous position in which the medium is placed, and in particular the constant temptation to which he is subjected to supply by his own unaided powers phenomena which are expected

of him, but which he is utterly unable to command, and by artificial methods to rehabilitate the nervous system which has been depleted and the vital powers that have been exhausted, and on the right condition of which successful mediumship so largely depends. If he yields to this temptation—and it is not always in human nature to resist it—we know what the fearful and inevitable consequences will be, that they lead to the utter degradation and moral ruin of the medium; that they often lead also to *fiascos* in séance rooms and to the police courts: sometimes, as a last desperate resort, to joining the ranks of the enemy, and then to confessions real or feigned, to sham public séances and bogus exposures amid the jeers of the crowd, the chuckling of the unbeliever, and the general chorus of newspaper jubilation. Need we, under these circumstances, be at all surprised if honourable men and women turn away with indignation and disgust, not only from these sorry performances, but from the investigation of a subject so discredited and dishonoured, so malodorous and tainted, that it appears to warrant the conclusion that “things rank and gross in nature possess it utterly”?

The subject of religion is one of perennial and universal interest. Especially is it so to Spiritualists, as it deals with our spiritual nature and the future that awaits us. The ranks of Spiritualism are recruited from those of all sects and from those of no sect, but especially, I think, from the varied sects of religious unbelief. As might be expected under these circumstances, there is among us a great divergence of religious opinion and belief, and these differences are freely ventilated. I make no complaint of this. I would have the utmost possible freedom of inquiry, thought, and expression on this, as on every topic, subject only to the limitation of good taste, right feeling, and due regard to the convictions of others. But when, as I am grieved to say too often happens, this obvious and fundamental condition is rudely violated, and when Spiritualists enter into open alliance with the fanatics of unbelief, with the avowed enemies of religion, in a common crusade against all forms of Christian faith, can we be at all surprised that its friends are alienated, that its enemies are multiplied, that many whose natural sympathies would have drawn them into friendly relations are repelled, and that, if they do not come to regard Spiritualism as altogether an imposture, they are apt to consider it at least as something diabolical rather than divine: and, if it approaches them, that they are disposed to mutter a prayer or an exorcism, and, gathering their garments closely around them, to pass by hastily on the other side?

There is yet another phase of the subject to which I must briefly advert, if only because it does not seem to me to have received adequate attention. When any new party associates together for the promotion of principles and aims different from those commonly held amongst men, it draws around it those who are in revolt against society. The disaffected, the come-outers of every church and creed, the Bohemians, the Ishmaelites, the iconoclasts, all gather round the new standard, and press eagerly into the new camp:—not that they have any special interest or care for the new views that are propounded, but in the hope that the new party may furnish them with new opportunities, and that from the new platform and vantage ground they may be able to work for their own particular purposes. Now this applies, I think, pre-eminently to Spiritualism:—every fad and fancy, every crank and crotchet, every wandering heresy and fantastic theory seems to fasten upon it. We have Theosophy without a God, Religion without a faith, Spiritualism devoid of spirits, and a Psychology from which the Psyche is altogether eliminated. Has a man a mission to establish a new religion, to found a new Christianity, to revive an old superstition, is he the recipient of a new revelation, or has he been favoured by the angels with a recipe for the elixir of life warranted to confer health, and beauty, and immortal youth, at the small cost of five dollars a bottle—the Spiritualist Press is the very place in which to advertise the precious boon to a much suffering and waiting world. All the old and baseless speculations of the Orient, doctrines of Metempsychosis and Transmigration, graceful conceits of the Rosicrucian—all the superstitions gathered from all the ends of the earth are revived. We have spooks and shells, Kobolds and Gnomes, Elementals and Elementaries, Sylphs, Undines, and Salamanders:—all resuscitated and proclaimed from the housetop of Modern Spiritualism. The roar and cry of all the wild beasts of the forest may be heard in our travelling caravan; creatures of every kind, clean and unclean, take refuge in our Noah's Ark, especially those who can

find no rest for the sole of their foot, either outside the ark or within it. We have had many definitions of Spiritualism; to some of these no reasonable exception can be taken, but after all, the world will judge Spiritualism very much by Spiritualists, not by what they profess, but by what they are. The world cares little about verbal definitions however accurate, it cares more for men, it cares for us in the concrete rather than in the abstract, and it will judge us by what we are and the company with whom we habitually consort. We are not at all unmindful of the obligation to entertain strangers, to dispense large and liberal hospitality to visitors, with the proviso that they do not assume the character and swell into the proportions of an invading army. But what can be thought of the motley folk who huddle together for shelter from the pitiless rain of public opinion under cover of our protecting and capacious umbrella? I daresay some of you will have read the very interesting memoirs of Benvenuto Cellini. You will call to mind a very striking incident in his life. He was about to cast a famous statue, the largest in the world. Just at the supreme moment he found that a portion of the metal he had relied upon had been abstracted. In his rage he seized upon everything in the shape of metal which came to hand, regardless of its character and value: here a massive goblet, there a golden urn or a precious work of art, together with the meanest household utensils—all were seized and flung into the melting-pot to complete the statue. Something like this is very much the case with Spiritualism; things rich and rare, and things base and mean, are all thrown into the crucible, and when the very composite statue is produced this is placed upon a pedestal to stand before the world as the image and representative of Modern Spiritualism.

You will ask me what is the practical outcome of this “plain talk.” Granted that there are morbid symptoms and deranged functions in our body politic, what is the remedy I would prescribe? I think I have to a certain extent answered that question already by implication; and I think you will agree with it. But were my answer ever so ready and complete, I should much prefer that you should answer that question for yourselves, as the best and indeed the only efficient answer that could be given. What I may point out as the first step towards the cure is the correct diagnosis of the malady, and this I have attempted in some of its leading features to present. I will make but one suggestion. What is needed in this movement, it seems to me, is not extension but depth, not volume but quality. How is this improvement to be effected? Swedenborg tells us that in the spirit-world our surroundings are but the reflection and representation of our internal state. It is measurably so even here. Ideas rule the world. The arrangements and institutions of society are but the outward and visible signs of its inward and spiritual life. The force at the centre radiates out to the circumference. If we would have our work right, we must be right in ourselves. If the tree is good, the fruit will be so too. If there be order, intelligence and harmony in ourselves, these qualities will manifest themselves in our public work. Whatever is faulty will be remedied, whatever is defective will be supplied. And how is this improvement in our spiritual education to be conducted, how can it best be carried on? I confess I know of no better means to carry on our spiritual education beyond the alphabet and horn-book of mere phenomena than by the habitual contemplation of those high themes which the study of Spiritualism presents:—our relations to the spirit world and to the Infinite Spirit, its living source and fount—life in all its manifold and infinite issues and many-sided possibilities: the habitual companionship with the gifted and good who have passed into the immortal spheres, but whose presence has consecrated our earth and made it hallowed ground, and whose life and work may still be to us an example, an incentive, and an inspiration. And as by the law of spiritual assimilation we grow more and more into the likeness of those we love, so shall we become more worthy of that exalted companionship, more worthy to be united to that invisible choir whose music is the gladness of the world, and if at any time we have to face the spirit of our own past selfhood, it will be to us not as a haunting terror, but as a radiant presence and a guiding light—we shall realise that the child is father to the man, and that our days may be linked each to each by natural piety.

The PRESIDENT was sure that he expressed the opinion all present when he said that they had listened with the greatest possible interest to the admirable address of Mr. Shorter. It was

full of that ripe wisdom which they expected from him, full of the experience which he had gained in many a conflict in the past before it was his good fortune to stand shoulder to shoulder with him in the conflict which he had waged throughout his life. He was relieved to find how entirely he agreed with what had fallen from his lips. Indeed, as his mind travelled back over his own public life in Spiritualism, he was thankful to think how much had been done that Mr. Shorter indicated as being worth doing. He remembered the time when the methods of investigation of Spiritualism were faulty to the last degree; when it was a case of huddling into a dark room a number of chance people who happened to possess the necessary five shillings, turning out the lights, and leaving them to open their mouths and shut their eyes and take what they might perchance happen to get. That was called investigation. He remembered the time, and there must be some present who remembered it too, when they struck a death-blow at that bad method of, he could not call it investigation, but these faulty methods of public mediumship and conduct of public circles. Mr. Shorter would agree with him that now faulty investigation in London, the dark public circle with its opportunities for evil practices and deception, was almost extinct. He knew it very well from personal experience, for when people wrote to him to inquire whether he could recommend them to a particular place where they could "see something" (that was the received formula)—"where they could see something for themselves," he found it difficult to advise. "Until Spiritualists are wise enough to take care of their mediums, till they will establish something which I have ventured to call a school of the prophets, and will really take care that their sensitives are protected from the evil influences of the world at large and from the concentrated influences of evil which may be brought to bear upon them from public circles, I recommend you to try your investigation in the home circle." He agreed with Mr. Shorter entirely that the three faulty conditions of investigation were those which affected the public mediums, the promiscuous circle, and the dark séance, and he claimed, in the face of history and in the face of fact, that they had done an enormous amount to do away with the faulty conditions that beset these in days of old. He did not for the first time that night express his tender sympathy with the man who, in the face of all difficulty and discouragement, placed his psychic powers at the command of anybody who desired to use them. He knew very well the difficulties and dangers that beset him; how he was the wash-pot into which all the psychic influences of the circle filtered, through whom they must pass, leaving behind them a residuum, of what nature who could rightly tell? And he hardly wondered, as Mr. Shorter said, that physical or moral degradation often came upon the medium as the result of the faulty conditions under which his powers were exercised. It had been in his mind for many years a very serious and grave question, in view of all this, whether we had a right to use a man for such a purpose, whether in doing what we had done in years past we had not been committing that which was sin. At any rate he believed that those days were past. When he went on to Mr. Shorter's second point, i.e., the attitude of Spiritualism towards religion, there was a very marked and decided improvement in recent times. He remembered the time when he first became acquainted with Spiritualism, when he regarded Spiritualists as being almost entirely and absolutely irreligious; not unorthodox but irreligious. They had many of them come out from the sects, from the land of bondage, and they were using their freedom, some of them not wisely, some of them too freely, and as a matter of fact there had been things said and things done in an attitude of almost scornful antagonism to religion which were a pain and grief to many. That was not so now. Spiritualists were beginning to find that if they really took home the teachings of that which had come to them under the name of Spiritualism, one of the first things it taught them was the religion of common life; that if a man "lives the life" here he will more or less fit himself for the life hereafter, and that as a man sows, by the acts and habits of his daily life, the seed of experience in the life on earth, he will reap the crop in the life hereafter. That he believed to be the essence and quintessence of all true religion. So he thought even in that way we had turned our face in the right direction. As to the motley crew of adherents, it was a ragged regiment, but he was prepared to march through Coventry with it. We were bound to have this bizarre aspect in all such movements. The time of upheaval must

necessarily be a time of disturbance, chaotic and unlovely to the view. We were living in the very making of the history of the future, and it was our great privilege that we were doing our little best to turn these unpromising materials into something better. He thought the intellectually maimed, halt, lame, and blind would flock to the standard of Spiritualism till time should be no more. It was our business to make the best of them, perhaps to educate them and turn them to some useful purpose. Mr. Shorter had said (and that was the only point on which he should be disposed to take a little exception) that Spiritualism had always to adopt the language of apology and extenuation in society. He did not find that to be so. He had never tried to proselytise, or bring home the convictions which had been such a blessing to himself to anybody else unless they were willing and desirous to be taught, and showed that desire beforehand. He had always waited for the knock at the door before he opened it; but when he had done so he had always found that what he had to say had been received with respectful attention: and he certainly had no cause to complain that he had ever been exposed to insult or slight on account of the beliefs that he was well known to hold. He thought the difference between the treatment of Spiritualism in the present day, in the Press, for instance, and that which Mr. Shorter remembered twenty years ago was most marked, most decisive of the progress that had been made. He thought, too, that the comparative readiness with which the books appertaining to the subject were now accepted in public libraries, even by the most exclusive of them, such as Mudie's, was a sign of the times; and the smattering of Spiritualism that permeated the whole of the fiction of the present day was an evidence of the extent to which the public reader was tolerant of that which a few years ago he would have been violently angry at having thrust under his nose. So that in his judgment, on the whole, Spiritualism had made as much progress as we could desire. It had made, as Mr. Shorter had said, more progress on the surface, more progress in extension than it had in depth, and, if he were not very much mistaken, we had just arrived at a time when men were beginning to think that it was time to dig down and see what these superficial phenomena mean: when they had arrived at a conviction that these things were objective facts and that they would try to correlate the various explanations of them and get some explanation of the philosophy which underlay them. If that were indeed so, Spiritualism had before it a great future. If it were not so, if we hungered merely after that which might amuse or astonish us, we were merely whiling away an idle hour, and the idle hour might profitably cease and be engaged in some better occupation.

MR. MAITLAND agreed with the lecturer that Spiritualists ought to go deeper in their researches, but not that they should narrow their scope. To go deeper into things spiritual is to go higher, and to go higher is to extend the range of observation. So that to follow the advice just given would have the opposite effect to that intended. For it would be to enlarge, instead of to narrow, their view, and to make them include, instead of exclude, the very knowledge which had been denounced under the terms "metempsychosis," "transmigration," "shells," and "Theosophy." For so far from these being fancies unsupported by evidence, or restricted to the East, they were,—until suppressed in the West by the priests—held in both East and West, and in both regions rested on the basis of evidence. For himself, it was solely on the strength of experience that he had accepted them, and this prior to hearing of them as held elsewhere. And he was quite confident that when Spiritualists went deep enough and high enough, without being content with superficial research, they would arrive at the same conclusions.

REV. J. PAGE HORPES, as a very old friend of Mr. Shorter's, would like to say, speaking for himself, and, he thought, for all present, that they were singularly thankful to him for his ripe and wise teaching that evening. He thought some of his complaints had been answered to a certain extent by the very meeting that he had addressed. He asked the question what we could do to improve our position and to enlighten the public, and to deepen (or it does not matter whether we say heighten, both mean the same thing) the impression and feeling with regard to the exquisite beauty and value of what we call Spiritualism. This meeting was an answer, not a very large one, but still an answer to the question. If he might contrast the meetings held in St. James's Banqueting Hall with this meeting he would say that this seemed to him to be a great deal better fitted to deepen and to broaden and to heighten

conviction than the meetings held there. He believed they need not be afraid of being serious ; of asking people to meet together for nothing but serious talk like this—that they need not beguile them by the promise of singing and music, and the like, all of which were very charming in their way—but bid them come squarely and fairly for serious meetings like this, for thoughtful converse and speech, and he believed they would find a very serious public outside waiting. He had no doubt in course of time they would come to these meetings in large numbers, not coming as to an entertainment, to see things and to be filled with wonder, but to hear the most serious things of life that mellow thinkers like Mr. Shorter could tell them. It was true, as Mr. Shorter had said, that there was a heterogeneous and curious set of people hovering around us. No one knew better than Mr. Shorter that there never had been a great movement in the history of the world concerning which the same phenomenon had not occurred. He supposed if Mr. Shorter had lived in the early Christian times, a very little time after the Apostle Paul, if not in that Apostle's day, he would have found the early Christians just as curious and heterogeneous a body as that now gathered about the camp of the Spiritualists. He had sometimes said that he thought the early Christians for the most part were a combination very much of Radical reformers and the Salvation Army, and he did not think he was very far wrong. Well, if they went right on from that day to this they would find there never had been a revolution, nor a great reform in politics or religion, without its presenting this same curious phenomenon. Mr. Shorter had pretty well indicated how it was, but it might be added that whether it be called Providence, or the angels, or the natural course of events, or accident of the time, or by whatever name it be designated, there must be in connection with all these initial revolutionary movements and great changes, all kinds of forces of disintegration. These people, however crazy and crochety and cranky they may seem to be, could not be spared. They were all wonderful forces of disintegration. With regard to their want of progress, especially in relation to the three classes of persons Mr. Shorter had spoken of, he thought that men and women who are living in the hurry and skurry and drive of a practical world can afford to be very good-tempered and patient about it. The three classes Mr. Shorter alluded to were the scientific men, the preachers—Heaven help them!—and the newspaper people. As to the scientists, those who know the scientific men best knew perfectly well that they had got into their groove, and in their groove they meant to stick, and he did not blame them. As some of them had said to him, "Well, Mr. Hopps, this is our work ; we do not know anything about what you call Spiritualism—we are scientific men, we are dealing with hard things under our nose, and we do not mean to stir from our work. We find it takes all our time to work in our own business." And he said, "God help you, go on in your own business, but do not scoff at us, and especially do not cherish Mr. Huxley's persecuting spirit": for he believed in his conscience if Mr. Huxley had the chance, he would persecute Spiritualists ; he would be as bad as any of the old Roman Catholic or Protestant persecutors who persecuted for religious opinions. Then with regard to the preachers. There was not half as much desire to know the truth as people imagined. He was not a pessimist, rather an optimist in almost everything, but he could not resist the impression more and more forced upon him that there was very little real, determined, vigorous love of truth, and especially amongst the priests. Preachers were very much pledged to creeds, articles, churches, deacons, and—salaries ; and they also moved in their grooves, and as far as they could they tried to keep the congregations together and make things pleasant ; above all things offering the prayer, "Give peace in our time, O Lord." But, beside that, there was this to be said, and everybody who heard many sermons and read many books knew it perfectly well, there was no class in the whole country that Spiritualism was so influencing as these very preachers. Take the new hymn-books. They are all saturated with Spiritualism. Take, again, the sermons of the best men, the vivid men, the broad men, and their sermons would be found to be saturated with Spiritualism. As for the third class, the newspaper men, the less said about them the better, for they were almost worse than the makers of cheap chairs and tables—they simply just make a thing to sell. Whenever they found a thing would pay they might be trusted to make and sell that thing : but those who were behind the

scenes had not very much respect for any opinions the Press might give with regard to anything that was an inch beyond the end of the writers' noses.—Mr. Hopps concluded by proposing a hearty vote of thanks to Mr. Shorter for his teaching.

ARCHDEACON COLLEY (being called upon by the President) said he hoped to have been left out of the discussion, for though he was known in the past in the ranks of Spiritualism, yet having been absent from England ten years, the most part of that time, unfortunately, spent in dealing with the dry bones of ecclesiastical polemics, he had sadly fallen out of the knowledge of the movement, which from what he heard that evening was now passing through a better phase than when he knew it. This was his first visit to the society since he returned to England, and he most thoroughly concurred in what had been said regarding the solemn aspect of Spiritualism. It was no subject for mere gaping wondermongers ; it touched the vitals of our life in continuity from this life to one higher, and therefore everything we had to consider with respect to Spiritualism had a most important bearing upon the world of the future on all the masses as on the individual. He might say that in Natal, from which he had just come, he had never hesitated, being on most intimate terms with the late revered Bishop Colenso, to express his firm belief both in the pulpit, in public, and in private, in the truths of Spiritualism. But he ought to qualify his admissions by saying that it must not be thought that his Spiritualism was that altogether of table-rapping and dark séances, and what we popularly suppose to be Spiritualism ; and so he was glad to see from the tone of the meeting that evening that he was justified in so qualifying what he maintained to be true Spiritualism. It was a matter of far deeper moment than paying five shillings to a public medium, and having our faculty of wonder excited, perhaps to the degradation of one who ought to be regarded by us as a chosen vessel, as a delicate instrument, and should not be encouraged to abuse those God-given powers that he possessed to such prostitution as too often discredited paid mediumship. Before he left England he declared, both publicly and privately, that the best way to study Spiritualism was in the home circle. It should be taught as a religion, but a religion without a creed. He was sick of creeds. Life consisted not in belief, but in practice :—

"The One who knows our deepest needs
Cares little how we count our beads
For righteousness is not in creeds
Or solemn faces,
But rather lies in kindly deeds
And Christian graces."

Spiritualism had largely affected the pulpit teaching of the clergy, especially in respect of the doctrines taught: such as the eternity of punishment with eternal torments for temporal sin. There were many ways in which Spiritualists had had great influence with the clergy in modifying the very repulsive doctrines of the past. He was sure Spiritualism had had this great effect. Even if people did not go to church, Spiritualism would teach them three things—the immortality of the soul, the existence of a future state, and rewards and punishments, according as life has been in this world. "Whatsoever a man soweth that shall he also reap."

The vote of thanks, having been put by the President, was carried by acclamation.

MR. SHORTER, in reply, said : I thank you very much for the expression of your very kind opinion, and I especially thank my friends for their very kind, flattering expressions which I wish had been better deserved. I am sure we all recognise the very valuable services which our President has rendered to our public work, and especially in his successful crusade against dark cabinets. I cannot, however, quite take the optimist views which he has done of the progress and position of Spiritualism. I think there is still much to be done. I am glad to note indeed that very great progress has been made, and had time and strength permitted I should have made it clear that I recognise fully what he has already stated. With regard to my having been rather unjust to certain Oriental doctrines which have been revived amongst us, I think I may say that I have given considerable attention to them, at all events in their modern form, and that if I cannot take the views which our friend Mr. Maitland expresses, it is because I have been utterly unable to find that indubitable evidence of which he has had experience. Much, no doubt, may be said about them, but considering that they were born in the childhood of the world, they are not on account of their antiquity specially deserving of acceptance,

because in truth, in the best sense of the word, we are the ancients of the world, we have lived longer in the world, we have had more experience than they have had. Our methods of reasoning have been different to those, if modes of reasoning indeed they may be called, which were prevalent when these doctrines were originally taught. What appears to me to be revived amongst us is the fantastic speculations which were prevalent amongst the imaginative people of the Orient rather than the more sober deductions which we now are accustomed to make from observed facts, and which constitute the strength of the conclusions at which we have arrived in regard to Modern Spiritualism.

Mr. Shorter's Reply to Mr. Maitland.
To the Editor of "LIGHT."

SIR,—Pray allow me to point out the two mistakes made by Mr. Shorter in his reply to me at the discussion on February 19th, at the assembly of the London Spiritualist Alliance. (1) So far from the doctrines he condemned belonging exclusively to the East, there was, prior to Christianity, but one system for both East and West, and everything he rejects was comprised in the Egyptian, the Greek, the Hebrew, and the Latin systems. Christianity did not disprove them, but simply ignored or suppressed them, under sacerdotal domination. (2) So far from the researches of the moderns in things spiritual surpassing and correcting those of the ancients, the moderns have become so densely over-materialised that it is with difficulty and but rarely that they can obtain any spiritual experiences at all. Whereas the ancients so far surpassed us in ability to penetrate through the veil of matter to the beyond, that it is only by de-materialising ourselves, by means of a long course of regular mental and physical training, that we can hope to emulate and interpret their experiences. And this is what Spiritualists must do if they are really to follow Mr. Shorter's advice and "go deeper." To rest where they are is to stop on the threshold. Their work will not be done until they have framed a complete system, and for that they must have a far wider range of facts to build on than is at present in their possession.

EDWARD MAITLAND.

TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses. It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately. The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS. He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

RECEIVED for "LIGHT" and London Spiritualist Alliance Fund:
J. Dewar, £2 2s.

We learn that the result of Mr. Husk's séance, generously given to raise funds for "M.K.," was £3 10s.

We understand that Miss Rosa Baughan's new book, *The Influence of the Stars* (Redway), is in the printer's hands, and may shortly be expected. It will make an 8vo. volume of about 200 pages, fully illustrated. Subscribers should remit the price (5s.) direct to the publisher.

"In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them."—HERBERT SPENCER. *First Principles*.

"THERE are those who have never realised the conception of humanity—the multitudes that have preceded, surround, and will follow after them; never thought on their own place between the past and future; on the continuity of labour that unites all the generations into one Whole; on the common end, only to be realised by the common effort; on the spiritual, post-sepulchral life, even on earth, of the individual, through the thoughts he transmits through his fellows; and, it may be, through the guardian agency he is allowed to exercise over the loved ones left on earth."—GIUSEPPE MAZZINI'S *Essay on Goethe and Byron*.

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.]

STRATFORD.—Miss Keeves will give the address at the Workman's Hall, West Ham-lane, Stratford, on Sunday next (March 3rd).—M. A. BEWLEY, Sec.

8, MANOR-ROAD, FOREST HILL, S.E.—Last Sunday Mr. W. E. Long favoured us with a "Chapter of Personal Experiences," which was listened to with deep interest. The room was crowded. Intelligent questions were asked and satisfactorily answered. Next Sunday, at 7 p.m., a lecture by Mr. Ivor McDonnell.—M. GIFFORD, Sec., 8, Manor-road, S.E.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (CLOSE TO BAKER-STREET STATION AND IN A LINE WITH YORK-PLACE).—Last Sunday we had a very good lecture on "Astrology" from Mr. Dale. Next Sunday having no lecturer we shall have no meeting. On the following Sunday, March 10th, Mr. Dale will probably give us a second lecture on Astrology; if, however, he is unable to attend, we purpose reading from *The Secret Doctrine* and holding a discussion thereon. On Wednesday, March 20th, we shall have a concert at Cavendish Rooms, at which an operetta of mine composed under spirit influence will be performed, entitled *The Village Festival*.—A. F. TINDALL, A. Mus. T.C.L., President, 30, Wyndham-street, W.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, (33, HIGH-STREET, PECKHAM).—The Committee would be thankful to receive books, however old, that could be spared by any Spiritualist for our library, books being in great request by inquirers, the demand far exceeding the supply. On Sunday last, at 11 a.m., a circle, with Miss Marsh as medium, was held, with excellent results. The descriptions of spirit friends and surroundings were very striking, and much satisfaction was expressed. In the evening, Miss Keeves gave an instructive address on "The Destiny of the Soul." Sunday next, at 11 a.m., Mr. Vango; at 7 p.m., Experience Meeting.—W. E. LONG, Hon. Sec.

MARYLEBONE, 24, HARCOURT-STREET, LONDON.—On Sunday evening last a number of friends met for the purpose of forming a society, and carrying on the work which Mr. Tomlin, through ill-health, has had to give up. The following were elected:—Treasurer, Mrs. Hawkins; Secretary, Mr. Goddard, jun.; assistant-secretary, Mr. Towns, jun.; committee, Mrs. Cooper, Miss Smythe, Mr. Tomlin, Mr. Hunt, Mr. Hawkins, Mr. Goddard, sen., Mr. Clack, and Mr. Matthews. A special meeting will be held on March 17th, at 7 p.m., when it is hoped a large number will offer themselves for membership. Subscription, 1s. per quarter. All information can be obtained of W. Goddard, jun., 14, Princes mews, Bayswater, or J. Veitch, 44, Coleman road, Peckham.

ZEPPHYR HALL, 9, BEDFORD-GARDENS, NOTTING HILL GATE.—On Sunday morning last Mr. Hoperoff gave an able address upon several topics relating to the philosophy of Spiritualism, and a very interesting discussion followed. In the afternoon the committee met to complete arrangements for the tea-meeting and other business. In the evening Mr. R. Harper gave an able address on "Women's Sphere in the Social Economy." Two courteous opponents made short speeches, and were replied to by the lecturer. Next Sunday morning, at eleven, Mr. Horstead will give the address, followed by healing by Mr. Milligan. In the evening tea at five prompt, followed by a public gathering at seven, when many well-known speakers and mediums will attend, and several vocalists will give their services. On Tuesday, at eight, members' séance at 10, The Mall, Notting Hill, Gate, and on Friday, at eight, séance, at 16, Dartmoor-street Notting Hill Gate.—W. O. DRAKE, Hon. Sec.

"As a man's knowledge increases either his opinions change or he must change. So a man who retains his opinions either refuses to learn more or does alter himself in order not to alter his opinions. This last continually happens, especially in successive generations; the men who retain the opinions of preceding generations, who uphold them, must be different men in order to do so. It is quite clear that if they had been such men they would not at that different time and different state of knowledge have had those opinions. The men alter themselves, they coerce themselves, they do violence to some feelings; that which was genuine expression of the entire man, and therefore left the man free and whole, is no longer so, and therefore distorts the man. There is nothing for it but to see that opinions are forms only, and do not touch the fact. Here is the essential and radical failure of orthodoxy; it makes faith include a certain intellectual view. Is not what is wanted a plan of thinking which should retain every old opinion as a phenomenon in its own place; never abandoning it absolutely, but seeing that in a certain state of knowledge it must appear, and ever retaining the moral elements that give it vitality? As in advancing life the lower form ever retains its place as the form of life at that stage. And do not the lower forms persist as monuments of the progress?"—HINTON'S *Philosophy of Religion*, p. 143.