

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by the Editor.

Steel-clamped in the silly fashion of the day, so that to read it is a misery, and to keep its pages open an impossibility, the "Arena" arrives, an irritating cause of discomfort in this torrid weather. Why should it be deemed a virtue to prevent me from reading in comfort the excellent articles provided for my instruction? These wire clamps are nothing short of a pest, and war should be waged on them till they are abandoned. The "Idler" gave them up after very short trial. Will the "Arena" follow the good example? With a violent tug which fails to split the horrid device, I turn, as well as I can, to the article that chiefly concerns me and my readers—the Editor on "Hypnotism and Mental Suggestion." Mr. Flower draws attention at starting to the marked change that has come over educated opinion, especially amongst men of science, and more especially medical practitioners in respect to Hypnotism. There has been a general abandonment of prejudice and bigotry, as he considers, in favour of a willingness to examine critically alleged phenomena which would have received no sincere attention a few years ago. If phenomena so remarkable as those which are now familiar to us were neglected in the past, it was partly because of scientific prejudice, inherited from old bad times, and partly because the subject had fallen generally into the hands of charlatans and platform performers, who were quite unfit to present any fair view of it, even had they cared to do so. In truth, they did not care for anything beyond the possible gain to be got out of it, and the whole subject was degraded and vulgarised by the treatment it received. It is among the best signs that this *régime* is passing, that there is visible a strong inclination to introduce something like order into public platform exhibitions of hypnotic phenomena, to regulate them at least, if not to discountenance them altogether.

Mr. Flower, having defined the difference between Hypnotism and Mental Suggestion, the one not necessarily involving the other—for Hypnotism is not curative without Suggestion, and the latter may be, and frequently is, used by physicians without the former—proceeds to give some account of experiments made by Dr. Osgood at the Ashmont Home for Incurables, as witnessed by himself. Twelve patients were hypnotised with perfect success. "There was (he says) something thrilling, startling, and terrible in this spectacle of a human mind instantly yielding to a will more royal than his own: becoming a

willing vassal, with ears attuned to no voice save the regal master's, whose slightest wish becomes absolute law." This is a view of the matter which, in my opinion, it is well to keep fresh in the mind. It is an awful responsibility which a man accepts when he uses a power which can reduce to a nonentity that most sacred possession of another, his power of will. For it each is and must be responsible, and no intrusion into the citadel which each must and ought to guard with the most jealous care is to be justified by anything short of imperative reasons and considerations of purely beneficent purpose. To make a plaything of such a power, to exhibit its effects for gain, to show its operation for the amusement of an audience which seeks only to pass away an idle hour—this would seem impossible were it not that it is habitually done. To state the case is to write its condemnation. It cannot be wondered that some continental countries have taken steps to check these unseemly exhibitions. It cannot be reasonable cause for surprise that there should be a growing desire that the use of this potent engine of possible mischief should be, as far as possible, safeguarded and confined to suitable operators, not necessarily medical practitioners, who are experts by study and practice, and may be depended on to employ their powers with ability and discretion. These, the conclusions of the Editor of the "Arena," in substance, though it is fair to say also that he thinks that "the public mind has greatly exaggerated the possibilities of evil," are also those which I myself have arrived at.

I am fully possessed of the conviction that great, and at present incalculable, blessings may come to mankind from the right use of Hypnotism. It is because of that conviction, and not so much from a dread of possible evil, that I desire to see safeguards insisted upon, and this potent force directed aright by competent and instructed operators. Mr. Flower's final conclusions in this matter are important enough to be cited at length:—

While, like electricity, steam, and other subtle but potent forces for good, hypnotism, in the hands of ignorance or evil, may become an engine of injury and destruction, I am satisfied, from my conversation with those who, through careful study and wide practice of hypnotism, are competent to safely express their views, that the public mind has greatly exaggerated the possibilities of evil; for I am assured that where persons are thoroughly acquainted with the possible power of hypnotism, no one can injure them through its employment *against their will*. In the past, doubtless many persons have been fascinated and ruined by this power, because in each case the mind of the victim was ignorant of the existence of this subtle influence. When, however, general information is diffused, there is little or nothing to be feared from persons being hypnotised against their will; while the beneficent results following its use in the practice of surgery and medicine are becoming more and more marked every day. Moreover, the marvellous demonstrations made by the flower of European scientists during the past decade in this department of research have brought to light undreamed-of powers of the human mind, while they have directed the attention of many scholars to the hitherto tabooed field of psychic science, an unexplored realm whose possibilities we are only beginning to dream of, but whose revelations will, I believe, prove as rich in vital truth as the splendid discoveries which have marked the past century in physical science,

Of the beneficial use of Hypnotism I may quote a case recorded in the article under notice. Dr. Osgood is operating at the Home for Incurables:—

In another ward, a boy of about fourteen or fifteen years of age, afflicted with double hip-joint disease, complained of great suffering. One foot was so painful and drawn up that he could not touch the floor with it. He walked on two crutches. He had never been hypnotised, although he had on various occasions seen a number of patients so treated. He was requested to retire to an adjoining room, which he did with great pain and considerable effort. After seeing that he was comfortably placed upon a couch or bed, the doctor said in a kindly yet very positive tone: "Look me in the eyes. Now do not think of me; turn your thoughts inward. Think of sleep. No! Do not allow your eyes to wander from me; look at me steadily, but do not think of me; think of SLEEP!" You know how delightful the sensation is when you are conscious that you are drifting into a restful sleep. "Yes," said the patient languidly, and I saw that the spell was already upon him. "Well, think about it; think how lovely it is—that passing away into sleep." Here the doctor touched the forehead between the eyes. "Now you are going to sleep. Your eyes are heavy. You are feeling very sleepy. You are going to sleep. YOU CANNOT OPEN YOUR EYES. (The eyelids partially opened.) NOW! you cannot open your eyes. NOW YOU ARE ASLEEP. Then he gently rubbed the hip, placed his hand over the heart, and said: "Your circulation is being stimulated. There is a warm sensation passing down the hip. Your muscles are becoming relaxed. All pain will have left your hip when you wake up. You will feel greatly relieved in every way. Now sleep on until I waken you." When, half an hour later, we entered the room in which this boy lay sleeping, the doctor said, kindly: "You may wake up now." Immediately the boy awoke. He then reached his crutches, and began to follow us out of the room. "Why, doctor," he exclaimed "see! I can put my foot on the ground, and all the pain is gone." Something like tears glistened in his beaming eyes, and his voice was tremulous with excitement.

A very curious instance of the employment of the hypnotic power on wild creatures must close my notice of a very interesting article. It will be seen that its exercise destroyed life. It was, I suppose, impossible to remove the influence, and death ensued:—

"I tried my power," writes this friend, "on chickens, and succeeded without any trouble, but thought little of it as they were gentle; but a week or two ago there were two mice running around my room. I began to make a monotonous sound with my voice, while willing the animals to come to me. After a while one of them came directly in front of me. I put my hand over him, continuing to say, 'Come, come.' He made a slight effort to get away; I immediately raised my hand, as I wished it to be done entirely by will force. The third time I covered him with my hand, he was perfectly quiet. I put him on my knee, stroked him down a few times, found him so under the influence that I laid him on the table, while I got the other one, merely willing he should stay there. I tried twenty times to make the last mouse keep still enough for me to touch. I treated him as I did the first, returned to the table, took up my other mouse, placing one on each knee, rubbed them both down a few minutes, and then they were truly 'as still as mice.' After about twenty minutes I grew tired of them and pushed them from my lap, but found they staggered like drunken things. I picked them up and put them in another room, but the one easiest influenced followed me across the room. I took him back; and when I rose up an hour afterwards, he was crouched at my feet. I took him up and willed him to eat, and he would make the motion, but seemed to have no strength to bite with. After dinner I found them together; I stooped to pick them up and the wild one ran away, and I found him dead in a little while. The other one seemed to revive after some time of effort on my part to restore him, but next morning I found him dead."

In addition to the article on which I have commented, the "Arena" contains an account of the exploration of Lake Chala by Mrs. French-Sheldon, the African traveller; a "Briton's Impressions of America," by J. F. Muirhead; an opening chapter of what promises to be an exhaustive statement, *pro* and *con*, of the great Shakspeare-Bacon controversy; a remarkable unsigned article called "Confessions of a Theologian"; and other thoroughly good articles. The following testimony to the actuality of automatic writing I transfer to this column:—

Below I give a letter just received from Charles Whedon, Esq., of the law firm of Whedon and Ryan, of Medina,

N.Y. It is valuable as furnishing additional evidence as to the verity of a most interesting and little understood psychical phenomenon. Not that those who have thoughtfully or earnestly investigated psychical problems doubt the reality of automatic writing, but because this whole psychical realm, as a field for scientific investigation, is comparatively new to the majority of people. Says Mr. Whedon:—

I desire to add a word or two, by way of emphasis, to the last sentence in B. P. Underwood's article on automatic writing in your June "Arena." As I have had nearly 25 years' experience as a psychic and write so-called automatically, I feel that I may be permitted to urge the importance of a fair and scientific investigation of the phenomenon. I can say, as said by Mr. Underwood in quoting Mr. Stanton-Moses, that "I have written automatically precise statements of facts, subsequently verified and found to be exact, such facts being demonstrably outside of my own knowledge."

My own experience has greatly impressed me with the importance, the possibilities, and the magnitude of the writing. As I am able to write without the presence of anyone, and at pleasure, I have not been hampered in experimenting, as Mr. Underwood and some others have.

I came into the study of this subject thoroughly imbued with the teachings of "Synthetic Philosophy," as I had made a study of, and had read the whole of, Mr. Spencer's works. To state that I am an evolutionist is but to state the natural outcome of a study of his works. By this you may know about what my bias would be; but I wish to assure you of the genuineness of the phenomenon, be the cause what it may.

CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

This Congress, we remind our readers, will meet in London, at University College, on Monday, August 1st, and the following days. There will be a special section devoted to Hypnotism and kindred subjects. Papers will be contributed by Professor Bernheim, of Nancy, Professor Delboeuf, Dr. Berillon, Editor of the "Revue de l'Hypnotisme," Mr. F. W. H. Myers, Mrs. Sidgwick, and others. Professor Sidgwick will preside. The fee for attendance is ten shillings; communications to be addressed to Mr. F. W. H. Myers, Leckhampton House, Cambridge.

DECEASE OF KATE FOX.

A Dalziel telegram records the demise of Mrs. Kate Fox Jencken, from a complication of diseases. She is associated in the minds of Spiritualists with the Rochester rappings of the early days of the movement. Later in life she married Mr. Jencken, a barrister, who devoted much attention to psychical subjects. A son of this marriage is said to have inherited his mother's undoubted mediumship. Poor Kate Fox! Hers was a chequered life. Sinned against, and alas! sometimes sinning, she has passed from a turbulent existence to "where, beyond these voices, there is peace." May she find the rest that this world denied her!

ANOTHER PLANCHETTE STORY.

Apropos of predictions made by the planchette board, the Rev. H. St. Maur Willoughby, assistant-curate of St. Luke's, Camberwell, writes to the "Daily Telegraph" to mention a remarkable circumstance of which he was a witness. In a country house in the Midlands planchette was being exhibited, and a gentleman who was entirely sceptical as to its powers was asked by Mr. Willoughby whether he would believe in it if it would answer some question passing through his mind, which he would not reveal to the company. "Certainly," said he; "then, and not till then, I will believe that there is no hoax or humbug." Immediately the mystic board rushed off and spelt the two words, "French joke." "Is that a satisfactory reply?" was asked. As it was not, planchette was requested to explain itself. Whereupon it instantly wrote, "What is joke in French?" None of the party remembered, and the French dictionary had to be consulted, when the sceptic, jumping up with an exclamation of surprise, exclaimed, "I asked the question in my own mind, and not a soul in the room could know it. 'What horse is going to win the Cambridgeshire?' and here is the answer"—as he handed the dictionary to the others—"Plaisanterie!" This happened to be one of the foremost competitors for that year's race. Whether anybody present won anything as a result of the information so mysteriously furnished is not stated.

CONQUEST of self, and wisdom to love our enemies, are the highest attainment of man.

SPIRITUALISTS' CONFERENCE AT BURNLEY.

The third of the present series of Conferences, originated at Manchester in 1890, and the first under the constitution of the National Spiritualists' Federation, as formed at Bradford, in 1891, was held on Sunday last at Burnley. The proceedings occupied two days in all, Saturday being devoted to a procession through the principal streets of the town, a tea party in the rooms of the Hammerton-street Society, and a conversazione in the Mechanics' Hall. It was computed that upwards of seven hundred and fifty persons were included in the procession, which was headed by the handsome silk Stars and Stripes of the United States, presented to Mr. J. J. Morse, followed by the beautifully painted banners of the Burnley and Colne Spiritualist Societies, and numbers of smaller flags and banners used by the Lyceums. Immediately behind was the Federation Executive, followed by the excellent Burnley Temperance band, after which came the Lyceum children dressed in white, with pretty sashes of ribbons, and bouquets of flowers, many wearing floral garlands also, the remainder being Spiritualists of the town and district.

The route taken through the principal streets was thronged with sightseers all the way, but the chief of police and his assistants maintained excellent order for the passage of the friends, and all passed off successfully. The children were regaled with coffee and buns on their return, and some five hundred adults attended the tea meeting. The conversazione was very largely patronised, upwards of eleven hundred people being present. An excellent programme—musical, vocal and elocutionary—was presented, the executives being the Misses Boys, French, Coles, Kaye, Smith, and Mrs. Smith, with Messrs. Hartley, Simkin, Sudall, F. Hepworth, and E. W. Wallis. During the evening Mr. Councillor Boys, of Pendleton, made a capital and interesting speech, which was most cordially received.

The business of the Conference proper was opened on Sunday morning by an invocation from Mrs. M. H. Wallis, and the singing of the hymn, "Welcome angels," by the congregation, after which

The President, Mr. S. S. Chiswell, of Liverpool, delivered the opening address. It was, he said, a meeting for work. The Executive came to the Conference to give an account of its stewardship. This was the first meeting under their constitution. That constitution was not perfect, few things human are. But Spiritualists desired to act out its spirit, without quibblings as to the letter. Amendments were needful. As progressive people they were not ashamed to improve upon previous efforts, or change their opinions. This Federation had for its keynote, Union is Strength. They were there for work, not glory. Let them put side all personal piques; true, they were most of them strongly individualised, but let them remember that their own liberties were endangered when they attempted to override the liberties of others.

Letters of regret at unavoidable absence were then read from Mr. H. A. Kersey, and Mrs. Hammarbom, of Newcastle-on-Tyne; Mr. J. H. Boardman, of Openshaw; Mr. T. F. Charlton, of Middlesbrough; Mr. J. Robertson, of Glasgow; and Mr. V. Wyldes, of Birmingham.

The committee for the reception of delegates reported that the following delegates were present, and the societies represented were:—Mr. J. Worswick, Nelson; Mr. and Mrs. J. Moulding, Pendleton; Messrs. Coles and Sugden, Colne; Messrs. Tatham, Mason, Eastwood, and Varley, Burnley; Mr. W. H. Wheeler, Oldham; Mr. Peters, Bolton; Messrs. Sudall and Holgate, Darwen; Messrs. Butterworth and Holmes, Accrington; Messrs. W. Wallis and Smith, Nottingham; Mr. Haigh, Mr. Craven, Leeds; Messrs. Dabbs and Simkin, Manchester; Messrs. Tyrell and Robinson, Blackburn; Mr. and Miss Thorpe, Sowerby Bridge; Mr. Ibbeson, Huddersfield; Messrs. Parker, Birchall; and Mr. and Mrs. Marchbank, Bradford; Mr. Smith, West Vale; Mr. Bamford, Slaithwaite; Messrs. Aked and Weatherhead, Keighley; Mr. Armitage, Batley; Mr. Colbeck, Ashton; and Mr. Devonport, Bolton—thirty-seven delegates, representing twenty-four towns in all.

The usual reports were then presented, that of the secretary being quite satisfactory, as to work done, and showing that the Federation is steadily and surely gaining ground. A propaganda committee had been at work, and had held meetings at Ashton, Armley, Macclesfield, Bolton, Slaith-

waite, and elsewhere. It was calculated that nearly three thousand persons attended these special meetings, and the net cost per speaker per meeting was 10³d., as the speakers only received railway expenses. Fifty-two associates had joined, and the affiliated societies now enrolled represented a membership of two thousand two hundred and twenty-three. The report was adopted.

The treasurer's report showed after all expenses had been paid a balance in hand of £13 5s. 4d. for the past year's working. It was suggested by various delegates that in future these reports should be printed and published prior to the conference, and this was agreed to. The following resolutions were then considered:—

Moved by Mr. J. Swindlehurst, seconded by Mr. J. S. Gibson: "To add to Article VI. of Constitution, 'That no society shall have more than one member on the General Executive Committee, and not more than one person of a household shall be eligible from the associated members at one time.'"—Carried.

Moved by Mr. J. J. Morse, seconded by Mr. J. Swindlehurst: "Amendment to Article III. of Constitution, last sentence of clause, from the word 'thereof' to read as follows, instead of as now printed: 'Said delegates in conjunction with the associate members shall elect the officers and conduct the business of the Conference.'"—Carried.

Moved by Mr. J. Swindlehurst, seconded by Mr. Councillor Boys: "Article VII. of Constitution, Finance: 'That the last words of second clause, viz., 'of five shillings' be left out, and the words 'half a crown' be substituted.'"—Carried.

Resolutions establishing an "open council" as part of the Conference business, moved by Mr. J. J. Morse, seconded by Mr. Peter Lee; and extending the time in which associates, fees could be paid until the day of the Conference, moved by Mr. Swindlehurst, and seconded by Mr. F. Hepworth, were then passed.

Moved by Mr. W. H. Wheeler, seconded by Mr. R. Fitton: "That the secretary of the Spiritualists' National Federation in future be paid a fixed salary for work required."—After considerable discussion this resolution was voted "to lie on the table for twelve months."

Moved by Mr. Swindlehurst, seconded by Mr. Hepworth, and supported by Messrs. R. Fitton, P. Lee, E. W. Wallis and J. Simkin, and unanimously adopted: "That the present secretary of the National Spiritualists' Federation receive some remuneration for his past services."

Moved by Mr. Simkin, and seconded by Mr. Fitton, and, after quite a prolonged debate, and the discussion of an amendment, and a rider, carried by the delegates: "That each Conference shall elect a speaker or speakers for the evening meeting on Conference day for each ensuing annual Conference, and pay them their usual fee and expenses."

On the motion of Mr. Hepworth, seconded by Mr. Lee, it was resolved: "That the Federation shall hold a tea party and social evening on the Saturday preceding Conference day each year, and auditors, sub-committees, &c., be requested to perform as much of their duties as possible on that day, so as to expedite the business on Sunday."

It was moved by Mr. White: "That it is desirable some suitable means of recognition should be adopted by Spiritualists, which might be nationally and internationally applicable and acknowledged by them," but on the motion of Mr. Swindlehurst the matter was tabled.

On the motion of Mr. E. W. Wallis, it was resolved: "That a new hymn-book be compiled for our Sunday services, and Mr. Kersey be asked to co-operate and agree to have the words of his 'Songster' incorporated therein. That a publishing committee be formed from the Executive of the Federation, and Mr. Kersey be requested to become one of that body."

The election of officers resulted in the selection for president of Mr. Jas. Robertson, of Glasgow; Mr. James B. Tetlow was re-elected as secretary; and Mr. F. Tomlinson was re-elected as treasurer. The following are the Executive Committee for the ensuing year: Mr. Boardman, Openshaw; Messrs. Chiswell and Morse, Liverpool; Mr. Coles, Colne; Mr. Henningway, Huddersfield; Mr. Lee, Rochdale; Mr. Pemberton, Warrington; Mr. Swindlehurst, Preston; Mrs. Wallis, Mr. Fitton, Mr. Simkin, and Mr. Brown, Manchester; Mrs. Craven and Mr. F. Hepworth, Leeds; and Mr. A. Kitson, Leeds. After a very close contest the Conference decided to accept the invitation from Sowerby Bridge to hold its meeting there next year. Mrs. Craven, of Leeds;

and Mrs. Green, of Heywood, were elected as the paid speakers for the evening meeting of next year's conference. A very cordial and hearty vote of thanks was unanimously accorded to the retiring president, Mr. S. S. Chiswell, for his services, and it was the universal opinion that he had discharged a delicate and difficult duty with discretion, judgment and tact.

A largely attended demonstration meeting was held at night, the retiring president in the chair. The opening invocation was given by Mrs. Craven, of Leeds, and excellent speeches were delivered by Mesdames Wallis, Stansfield, and Smith, and by Messrs. Hepworth, White, Tetlow, Armitage, Morse, Kitson, Marchbank, and Wheeler. Miss Boys sang "Angels ever bright and fair" with great acceptance, and the local choir rendered several pieces on Saturday and Sunday with great credit.

The usual votes of thanks to Burnley and other friends, for their efforts to promote the success of the gathering, were accorded, and after the final hymn, the Conference of 1892, a thorough success in every respect, came to an end.

J. J. MORSE.

A REMINISCENCE OF CHARLES H. FOSTER.

We extract the material part of a very interesting letter contributed to the "Banner of Light" on the character and mediumship of the late Charles H. Foster:—

The publication of the book entitled "The Salem Seer," written by Mr. George C. Bartlett of this city (which book I have carefully perused), calls forth an avalanche of reminiscences relating to Mr. Foster, which I am sure the readers of "The Banner" will enjoy. I first became acquainted with Charles H. Foster, the grand medium, while attending a seance at his rooms, in company with Olé Bull, Professor Vincenzo Botta, Mrs. Botta, and Olé Bull's son, Mr. Alexander Bull. Mr. Foster's wife was also present at the seance referred to. After a few moments' pleasant conversation, the most marvellous demonstrations of Mr. Foster's wonderful powers began, and before the seance was brought to a close every person present must have been satisfied of an invisible human intelligence surrounding us, which the most confirmed sceptic could not deny. Many of your readers are undoubtedly aware that Olé Bull was a native of Norway. The great violinist was born in the city of Bergen on February 5th, 1810, and, long before the Rochester rappings had been heard of, Olé Bull had been a firm believer in the power of spirit-return. As a composer of music Mozart was his *beau idéal*. He frequently remarked that Mozart's spirit was his guide, and had been constantly by his side when he was playing the violin from the twenty-fourth year of his age. He often used to remark that "Mozart was his religion."

During the evening wonderful tests were given to Olé Bull and his son through Mr. Foster, at times causing no little excitement. These tests, for the most part, were given, I think, in foreign languages, and about matters connected with Olé Bull and his family, of which it was quite impossible for Mr. Foster to have had any previous knowledge. On one occasion during the evening, Olé Bull's son became so much affected by the many strange tests that we were obliged, with some difficulty, to induce him to keep his seat. Olé Bull himself was also intensely interested. During these developments Professor Botta and his wife remained quiet spectators, when suddenly Mr. Foster turned towards Mr. Botta, remarking: "There is a lady spirit present for you, sir, who tells me she is an aunt of yours. She carries in her hand a beautiful flower, which she calls 'Marguerite.'" Professor Botta made no reply, and Mr. Foster continued: "The lady tells me that her name is Marguerite," and then, suddenly placing his hand to his forehead, Mr. Foster said: "How strange! Why, she tells me that she was born and died in the village of Marguerite." Here were the names of three Maguerites, each one representing a distinct entity, and each one explaining itself clearly. For a moment Professor Botta seemed staggered with astonishment, and the learned gentleman unhesitatingly and at once confirmed the facts as they have been presented. Said the Professor to me "Yes, it is true. I had an aunt by the name of Marguerite; it is also true that she was excessively fond of flowers, and that the daisy (which in our language is called Marguerite) was her favourite flower, and during the season of flowers a Marguerite was almost constantly pinned upon

her dress. It is also true," continued the Professor, "that my Aunt Marguerite was born in the little Italian village of Marguerite, and her spirit passed out in that same little village; and," said he, "the most astonishing part of this is that the village of 'Marguerite' is in an isolated spot among the mountains of Italy, and few Italians are aware of the existence of such a village, or of its locality." Professor Botta was formerly a member of the Italian Parliament, and for many years has occupied a prominent position as a teacher, scientist, and philosopher in one of our foremost New York institutions of learning. He is a man who stands very high as a profound scholar and deep thinker.

Several days after the extraordinary experience with Foster I met Professor Botta in a Broadway stage. Our conversation immediately turned upon the events of the evening with Foster, the medium. Professor Botta fully endorsed his previous statement.

One afternoon Mr. Foster called at our Musical Institution, and invited myself and family to drop in upon him at any time that suited our convenience; adding that it would give him great pleasure to sit for us "without money and without price." Knowing something about Mr. Foster's generous nature, I invited a friend of ours—a very prominent New York lawyer, and one of the most astute masters of the modern languages whom I have ever met—to accompany us. The gentleman was no less a personage than the Hon. James D. Reymert, who for a long time sat in the House of Representatives at Washington as a member from Wisconsin. Hon. Warren Chase, our dear and recently departed friend, was also present. Judge Reymert is still living in Los Angeles, Cal., and is ready to attest this statement. Anticipating writing this letter for the columns of "The Banner," I sent a letter to Mr. Reymert, requesting him to refer to the tablets of memory and call up, if possible, our mutual experience with Charles H. Foster. Judge Reymert immediately answered my letter, confirming my recollections of our sitting with the medium. The Judge wrote some fifteen questions in various languages on bits of paper. These questions were written and folded while Mr. Foster was engaged in mending a kid glove. I watched him closely while the judge was writing the questions, and he (Foster) did not even look up from his work, and seemingly paid not the slightest attention to what the judge was about; the questions were placed upon the table, and, as the judge remarked, in a moment after he could not have distinctly recalled any particular question which he had written. Placing each one of the little pellets of paper to his forehead, Foster answered them all with surprising rapidity.

I will simply specify one, which will give an idea of correct replies to them all. Mr. Reymert had a brother, a seafaring man, who lost his life by being wrecked on the coast of Norway in 1842. The particulars of this sad incident were graphically described by the wonderful medium, and signed most unmistakably in the own handwriting of Mr. Reymert's spiritual brother. All the other questions were also satisfactorily answered. It is only a few days ago that I received an autograph letter from Judge Reymert, affirming in the strongest language the above statement. One more remarkable example of Foster's occult powers, and I will close this already long letter.

A dear little relative of mine named Benjamin Franklin Parsons, one of the sweetest, the most loving and gentle creatures I ever knew, was accidentally drowned in the harbour of Gloucester, Mass. Mr. Foster gave a most minute description of dear little "Bennie's" death. It happened in this wise: The little fellow was out with his father in a small boat. A sudden squall of wind upset the frail bark, and father and son were thrown into the water. The father was saved, but dear little "Bennie's" pure spirit passed to the spirit-life. All the particulars of the sad accident were as clearly and graphically described by the medium as if he had been present during the terrible scene.

I have received a letter a few days since from Professor James, of Harvard University, who is connected with the Society for Psychical Research. He writes me that he had some experience with Foster, which was, as a whole, unsatisfactory. I am sure if Professor James, or any other investigator, could have had my experience with Charles H. Foster, as well as that of mutual friends who were present, he would not be disposed to deny the facts of positive yet unseen human intelligence, which, as Dr. Johnson remarked, "If no mortal can comprehend or explain,

it must be the power of something more than a mortal." It seems to me that there is entirely too much prejudice existing in the minds of so-called intelligent investigators, and that their verdict is too often a foregone conclusion; and it also seems to me that the old French saying, "*Iloni est qui mal y pense*" (Evil to him who evil thinks) is especially applicable to the majority of so-called scientific investigators as to the phenomena of Modern Spiritualism.

As Mr. Bartlett, in his interesting book, remarks: "Life is short, and we are passing away, and a man like Foster should not have been allowed to die so little understood, or his power been so lightly treated by scientific men"; and Mr. Bartlett adds: "As there is no one who has ever seen the century plant bloom the second time, so no one has ever known but one Charles H. Foster." "Foster stood apart from all men distinct and alone. It is true, to a great extent, that humanity is alike, but I wish to convey the idea that while he was like others, he was peculiarly unlike all others. He was extravagantly dual. He was not only Dr. Jekyll and Mr. Hyde, but he represented half a dozen Jekylls and Hydes. He was strangely gifted; and, on the other hand, he was woefully eccentric. He had a heart so large indeed that it took in the world: Tears for the afflicted, money for the poor—the chords of his heart were touched by every sigh. Like a child, he seemed to have no forethought. He seemed to live for to-day, caring nothing for the morrow. He would take no one's advice, simply because he could not." The last time I saw him he was in the Danvers Asylum, where I gave a musical entertainment to some five or six hundred patients. He in conversation with me seemed as rational as ever, but he was not, although he evidently enjoyed the music. He was in the asylum but a brief period, when he was taken out and cared for by Colby and Rich of "The Banner," and other friends, at the home of his aunt, until his final demise.

Mr. Foster passed to the better land on December 15th, 1885, aged fifty-two years two months and twenty days.

255, West 43rd-street,

J. JAY WATSON.

SPIRIT IDENTITY.

SELECTED CASES BY "EDINA."

I.—DR. KITTO.

On the same day on which the third message which purported to come from Dr. Livingstone was written, and which I have previously dealt with in the columns of "LIGHT," another message was written in different caligraphy, stated to be from Dr. Kitto. My daughter brought it me, asking, "Who was Dr. Kitto?" I, of course, had heard of the Biblical writer of that name, but that was the extent of my knowledge; as I had never read his biography. On examining the message I found nothing in it to stamp "individuality," as it chiefly contained a narrative of a conversation he had with an aged Turk on the shores of the Bosphorus, and one or two other sentences of little import. I, however, note some points in the message: (1) That the writer was in Constantinople and spent some part of his time there. (2) That he lived in a village called "Orta Kloo" (or Klori), on the Bosphorus, six miles from Constantinople. (3) That he was deaf when in earth-life.

On looking up the biography of Dr. Kitto in my encyclopedia, I find it stated (1) that he had lost the sense of hearing at an early period of his life through a bad fall, and (2) that he had visited Constantinople during a protracted visit he paid to the East.

I may add that the communicator who represented himself as "Dr. Livingstone," and who wrote his message after the one above mentioned, stated to the medium that it was Dr. Kitto who had written before him and that when in earth-life the doctor was noted for always carrying an umbrella when he went out of doors. Singularly enough, the message bears a reference to a conversation he had on the shores of the Bosphorus with an aged Turk on the subject of umbrellas.

All I can say regarding this case is that the message seems unworthy of the well-known Biblical writer of a bygone era, and yet two facts in it have been verified, viz. (1) That Dr. Kitto was in Constantinople for a time; and (2) that he was deaf. The name of the village on the Bosphorus is given as nearly as I can decipher it, but I am unable to say if there is any place of that name, or

resembling it in any way, within six miles of Constantinople. Perhaps some of your readers can clear this up.

II.—MARY B.

In the end of March last (I did not check the date) there was written on the top lines of one of the blank pages in the Notebook, "Mary B. will come on Tuesday night; a message will be given you.—(Signed) MENIROM, a helper."

Now, this was the name of a young girl of sixteen who met her death by accident in January last under very sad and shocking circumstances. We did not know her personally, but three of her sisters attended the same school as that at which three members of my family were being educated. Tuesday night brought a message purporting to be written by Mary B. I wish I could give it to her sorrowing parents, but that is impossible. It bears all the internal evidence of being genuine, and of having been written by a girl who had met her death under such tragic circumstances. I note the salient points:—

1. Her explanation of the cause of her accident, due largely to her own impulsiveness and want of thought.
2. Her perfect happiness in her new sphere.
3. She states that she did not know us personally, but correctly names our three girls who were at school with her.
4. She expresses a wish that some of the nurses at — Hospital were Spiritualists, that she could write them "a thousand thanks for their kindness to me."
- N.B.—On inquiry I find she was immediately taken to this hospital from the scene of the accident, and remained there till death ensued a few hours later.
5. She is in great sorrow for the grief her parents are suffering for their untimely loss by her demise.
6. The handwriting is just that of a school girl, and the composition such as a person of the age of sixteen would be likely to write.

I have given this case just because it is a fair sample of a very large number in my possession where the internal evidence is to us most convincing, and yet nothing specially comes out to disclose identity. The signature appended is Mary M. B. We only knew her name as Mary, but on inquiry find the signature is correct.

The only way in which I can account for this message is that Mr. G. D., a former music teacher in the ladies' academy above referred to, has written us during the last two years many messages clearly disclosing identity and has also given us some pretty poems (whether earthly or spiritual I cannot at present say), and my theory is that he has met this pupil of his former school on her arrival on the other side and got her to write the message we have received.

I had intended to deal with the case of Sir Morell Mackenzie, which presents some interesting points, but will defer any notice of it till my next article.

BOOKS AND MAGAZINES RECEIVED.

- "Unseen Universe." No. IV. By MRS. BRITTEN.
 "Natural Food." (L. N. FOWLER: Ludgate-circus.)
 "The Coming Day." By J. PAGE HOPPS. (Williams and Norgate, Henrietta-street, Covent Garden.)
 "Proceedings of the Society for Psychical Research." June, 1892. Price 2s. 6d. [Entirely concerned with Mr. Hodgson's report on the trance mediumship of Mrs. Piper.]
 "Shelley's Principles: Has Time Refuted or Confirmed Them?" By HENRY S. SALT. (Reeves: 185, Fleet-street.) [An address delivered before the Shelley Society. Able from the writer's point of view; but not within our scope.]
 "The New Review." (Longmans.) [The article is an elaborate estimate of the character of Lord Salisbury: a very minute piece of psychological analysis, which is attributed, rightly or wrongly, to Mr. Greenwood. It is certainly the most conspicuous article in the July magazines, which are, on the whole, heavy and rather dreary reading. Other notable articles in "The New Review" are "The First Step," by Count Tolstoi, an eloquent plea for plain living and high thinking, a laudation of vegetarian diet as against the prevalent luxury of modern life:—Dr. Robson Roose on "Alcohol," in which he pleads for rigid abstinence in the use of a dangerous article of diet. He closes with a word of warning to rabid teetotallers that there is such a thing as intemperance of thought and word as well as intemperance in alcohol:—Mr. J. Addington Symonds on "Culture," "not an end in itself":—Mr. H. D. Traill on "Literature" of the month, a model survey of a wide field. On the whole, this is the best number we have seen for some time past.]

EVERY human being sits in judgment over himself: as he wills, so will he be.

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

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Light:

EDITED BY W. STANTON-MOSES.

["M. A. (OXON.) "]

SATURDAY, JULY 24th, 1892.

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.

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THE

EARLY STORY OF THE THEOSOPHICAL SOCIETY.

A CHAPTER OF HISTORY.

No. I.

Colonel Olcott is engaged in writing the early history of his acquaintance with Madame Blavatsky, which immediately preceded the formation of the Theosophical Society. It is a work that needs doing. He will also give, as only he now can, his reminiscences of the growth and vicissitudes of the Society of which he was the President-Founder. Such a chapter of history cannot but contain matter of great interest to the readers of "LIGHT," and I propose to give them from time to time some account of what is set forth, having due regard to the request that a *verbatim* transcript may not be made, in view of the possible collection of the papers in the form of a volume.

During the time which Colonel Olcott covers in his early chapters ("Theosophist," March, May, and June, 1892), I was in regular correspondence with Madame Blavatsky and himself, and have preserved many of the voluminous letters then addressed to me by them. So far as these are appropriate and can be published without infringing the privacy that belongs rightly to letters not written for publication, I shall quote freely from what will throw light from an independent source on what is published by Colonel Olcott. I find in the mass of letters before me many records of occult phenomena which occurred in profusion during the years 1875 to 1878 in the presence of Madame Blavatsky. My own doubts as to the existence of persons possessing the powers claimed for them, the "Brothers," as they were then called, were freely expressed, and much of the correspondence I received from Madame Blavatsky is occupied with attempts to remove my doubts. The letters will hardly be intelligible to an outside reader, especially as I have no copies of my own replies, but some quotations may be made as occasion serves.

Colonel Olcott commences his narrative with the meeting between himself and Madame Blavatsky at the Eddy farmhouse at Chittenden. Full details are given in his work, "People from the Other World," which will be known to most readers of "LIGHT." The material of the book was originally contributed in the form of letters

to the "New York Daily Graphic," and it was the perusal of them that drew Madame Blavatsky to Chittenden. Here is a description of the lady as she first burst on Olcott's astonished eyes:—

The dinner hour at Eddy's was noon, and it was from the entrance door of the bare and comfortless dining-room that Kappes* and I first saw H.P.B. She had arrived shortly before noon with a French Canadian lady, and they were at table as we entered. My eye was first attracted by a scarlet Garibaldian shirt the former wore, as being in vivid contrast with the dull colours around. Her hair was then a thick blonde mop, worn shorter than the shoulders, and it stood out from her head, silken-soft and crinkled to the roots, like the fleece of a Cotswold ewe. This and the shirt were what struck my attention before I took in the picture of her features. It was a massive Calmuck face, contrasting in its suggestion of power, culture, and imperiousness, as strangely with the commonplace visages about the room as her red garment did with the grey and white tones of the walls and woodwork and the dull costumes of the rest of the guests. All sorts of cranky people were continually coming and going at Eddy's to see the mediumistic phenomena, and it only struck me on seeing this eccentric lady that this was but one more of the sort.

This was in September, 1874. The acquaintance that Colonel Olcott took opportunity of making with this eccentric lady soon ripened into familiar intercourse, and continued uninterrupted till death severed it. She was a person respecting whom no idea of sex could ever be entertained by anyone who knew her. She was an impersonal creature, who had seen much of the world, and had had experience of the occult in many lands. "It was not as an Eastern mystic, but rather as a refined Spiritualist she talked." She was very reticent, and it was not till long after that Olcott discovered that she had come to Chittenden with a purpose.

It is well to have a clear view of the conditions under which the Chittenden seances were held, and of the effect of the presence of this remarkable woman upon the manifestations. Colonel Olcott thus describes these matters:—

The seances of William Eddy, the chief medium of the family, were held every evening in a large upstairs hall, in a wing of the house, over the dining-room and kitchen. He and a brother, Horatio, were hard-working farmers, Horatio attending to the outdoor duties, and William, since visitors came pouring in upon them from all parts of the United States, doing the cooking for the household. They were poor, ill-educated, and prejudiced—sometimes surly to their unbidden guests. At the further end of the seance-hall the deep chimney from the kitchen below passed through to the roof. Between it and the north wall was a narrow closet of the same width as the depth of the chimney, two feet seven inches, in which William Eddy would seat himself to wait for the phenomena. He had no seeming control over them, but merely sat and waited for them to sporadically occur. A blanket being hung across the doorway, the closet would be in perfect darkness. Shortly after William had entered the cabinet, the blanket would be pulled aside and forth would step some figure of a dead man, woman, or child—an animate statue so to say—temporarily solid and substantial, but the next minute resolved back into nothingness or invisibility. They would occasionally dissolve away while in full view of the spectators.

Up to the time of H.P.B.'s appearance on the scene, the figures which had shown themselves were either Red Indians or Americans, or Europeans akin to visitors. But on the first evening of her stay spooks of other nationalities came before us. There was a Georgian servant boy from the Caucasus; a Mussulman merchant from Tiflis; a Russian peasant girl, and others. Another evening there appeared a Koordic cavalier armed with scimitar, pistols, and lance; a hideously ugly and devilish-looking negro sorcerer from Africa, wearing a coronet composed of four horns of the oryx with bells at their tips, attached to an embroidered, highly-coloured fillet which was tied around his head; and a European gentleman wearing the cross and collar of St. Anne, who was recognised by Madame Blavatsky as her uncle. The advent of such figures in the seance-room of those poor, almost illiterate Vermont farmers, who had neither the money to buy theatrical properties, the experience to employ such if they had had them, nor the room where they could have availed of them, was to every eye-witness a convincing proof that the apparitions were genuine. At the same time they show that a strange attraction to call out these images from what Asiatics call the Kama-loca attended Madame Blavatsky. It was long afterwards that I learnt that she had evoked them by her own developed and masterful power.

* The artist sent to illustrate Olcott's letters.

She seems very early to have set to work to demolish in Olcott's mind a belief that the Eddy phenomena were due to the intervention of the spirits of departed human beings. He as warmly defended it, knowing, it is important to note, nothing of the various Eastern theories which he has since come to accept. He was a Spiritualist then, and Madame Blavatsky tempered the wind to the shorn lamb. She was a Spiritualist too, though hinting other things. She had even that wisdom of the serpent which made her all things to all men if she might, perchance, win some. When she left Chittenden she and Olcott were good friends, looking forward to a renewal of pleasant intercourse in New York.

There, in November, 1874, Olcott called on her at her lodgings, 16, Irving-place, and had various seances for table-tipping, rapping, and so forth, "John King" being the communicating intelligence. Olcott then accepted in good faith his history of himself as "the earth-haunting soul of Sir Henry Morgan." Now he is rude enough to call him a "humbugging elemental." Whatever he was or was not, "the phenomena were real." But John King was not. "He was first, John King an independent personality, then John King messenger and servant—never the equal—of living adepts, and, finally, an elemental pure and simple." How are the mighty fallen! There may, however, be some pardonable hesitation in giving a perfect assent to these propositions.

It is, however, historically important to note the following passage, containing Olcott's impressions and Madame Blavatsky's own statement of her then position:—

It is useless to deny that, throughout the early part of her American residence, she called herself a Spiritualist and warmly defended Spiritualism and its mediums from their sciolistic and other bitter traducers. Her letters and articles in various American and English journals contain many evidences of her occupying that position. Among other examples I will simply quote the following:—

"As it is, I have only done my duty: first, towards Spiritualism, that I have defended as well as I could from the attacks of imposture under the too transparent mask of science; then towards two helpless, slandered mediums. . . . But I am obliged to confess that I really do not believe in having done any good—to Spiritualism itself. . . . It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth; have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilised society, and have become a wanderer upon the face of the earth. I had already seen my hopes realised, beyond my most sanguine expectations, when my unlucky star brought me to America. Knowing this country to be the cradle of Modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birth-place of his Prophet," &c., &c. (Letter of H.P.B. to the "Spiritualist" of December 13th, 1874.)

The two "helpless mediums" alluded to were the Holmeses, of whose moral quality I have always had the poorest opinion. Yet, in H.P.B.'s presence I [H.S.O.] witnessed, under my own test conditions, along with the late Hon. Robert Dale Owen and General Lippitt, a series of most convincing and satisfactory mediumistic phenomena. I half suspected then that the power that produced them came from H.P.B., and that if the Holmeses alone had been concerned I should either have seen tricks or nothing. Now in hunting over the old scrap-books I find in H.P.B.'s MSS. the following memorandum, which she evidently meant to be published after her death:—

"IMPORTANT NOTE."

"Yes, I am sorry to say that I had to identify myself, during that shameful exposure of the Holmes mediums, with the Spiritualists. I had to save the situation, for I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the Spiritualistic theory of spirits." But how could I do it best? I did not want people at large to know that I could produce the same things AT WILL. I had received orders to the contrary, and yet I had to keep alive the reality, the genuineness and possibility of such phenomena, in the hearts of those who from Materialists had turned Spiritualists, but now, owing to the exposure of several mediums, fell back again, returned to their scepticism. This is why, selecting a few of the faithful,

I went to the Holmeses and, helped by M. and his power, brought out the faces of John King and Katie King from the Astral Light, produced the phenomena of materialisation, and allowed the Spiritualists at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Science; let them first assure themselves that there are beings in an invisible world, whether 'Spirits' of the dead or elementals; and that there are hidden powers in man which are capable of making a god of him on earth.

I pass on, merely quoting, for the amusement of those who are interested in phenomena, a pretty piece of psychical jugglery:—

Among her callers was an Italian artist, a Signor B., formerly a Carbonaro. I was sitting alone with her in her drawing-room when he made his first visit. They talked of Italian affairs and he suddenly pronounced the name of one of the greatest of the Adepts. She started as if she had received an electric shock; looked him straight in the eyes, and said (in Italian), "What is it? I am ready." He passed it off carelessly, but thenceforward the talk was all about Magic, Magicians, and Adepts. It was a cold, snowy winter evening, but Signor B. went and opened one of the French windows, made some beckoning passes towards the outer air, and presently a pure white butterfly came into the room and went flying about near the ceiling. H.P.B. laughed in a cheerful way, and said, "That is pretty, but I can also do it!" She, too, opened the window, made similar beckoning passes, and presently a second white butterfly came fluttering in. It mounted to the ceiling, chased the other around the room, played with it now and then, with it flew to a corner, and, presto! both disappeared at once while we were looking at them. "What does that mean?" I asked. "Only this, that Signor B. can make an elemental turn itself into a butterfly, and so can I." The fact that it happened on a biting cold night when no butterfly could possibly be flying about in the frost-laden air will be noticed by the Western reader as convincing proof that the insects were not real but illusionary ones.

I can do no more than notice briefly Olcott's unquestioning statement of his continued intercourse with those whom he calls the "Masters," elsewhere the "Brothers," and yet again the "Adepts." He tells us how, having been under "the African section of the Occult Brotherhood," later on he was "transferred to the Indian section and a different group of Masters," "when a certain wonderful thing of a psycho-physiological nature happened to H. P. B., that I am not at liberty to speak about, and that nobody has up to the present suspected, although enjoying her intimacy and confidence, as they fancy." There can be no doubt—as there never has been any in my mind—of Olcott's perfect conviction on this point. Some remarks of his on p. 332 of this March number of the "Theosophical" are conclusive, if there were any previous room for doubt.

I have left Madame Blavatsky in the early days of 1875, when she had come to New York from her mission to make Olcott's acquaintance at Chittenden. Olcott gives some facts in her history between 1873, when she was ordered at a day's notice to leave Paris for New York "in the interest of Spiritualism," and states categorically that during this time "she had attended seances and consorted with mediums, but never came under public notice." Into this antecedent history I do not enter. My own acquaintance with Olcott was formed when his Eddy book was published. I wrote to my friend, Epes Sargent, offering to introduce it to English Spiritualists. He wrote to Olcott, who in turn addressed me on April 10th, 1875, from the Lotos Club, 2, Irving-place, New York. In the course of his letter he writes:—

I would be glad to know that enlightened investigators like yourself were giving attention to the writers who are alone, in my opinion, able to account for these Spiritualistic phenomena. Whatever we see of marvels in our day are merely duplicates of what happened generations ago; and, unless a multitude of persons combined in successive epochs to cheat mankind, there is no apparent reason why we may not have such manifestations as we choose, when we like, where we like, and gather about us at will good spirits or bad. I believe that the Universe was made for man, that man partakes of Divine powers and attributes, and that it is within his reach to exercise those powers over the spiritual

as over the material world. If his nature is debased he may, by the help of evil spirits, injure and destroy; if the contrary, he may elevate and bless himself and his fellow-men. I did not know this when my book was being written, but I know it now, for I have recently been furnished abundant proof through a lady whom I mention in my book—Madame de Blavatsky.

I called my work "People from the Other World," because I wished to convey just the idea that the so-called spirits are nothing more or less than people—people like ourselves, people just as they were before they passed beyond our view. I dedicated it to Wallace and Crookes because I felt that I owed that much to their manliness and the example of honesty they have set us all.

It is a curious literary production, in truth—five hundred pages of descriptions of personal encounters with materialised spirits, embellished with many sketched portraits from life.

H. S. OLcott.

In the course of a subsequent letter, dated May 18th, I find some passages that show Olcott's position at that time:

The rule of law, "*Patens in uno, &c.*," most emphatically does not apply to mediums, for I think there are few who do not gladly give genuine manifestations when they can. When I first went to Chittenden I thought the Eddys were impostors, but just at that point, when the friend who accompanied me left in disgust, I determined to begin my investigation; and, that I might not do the people injustice, as they and their elementary spirits refused me facilities for close contact, I stayed at my post, in the most disagreeable surroundings to a man of my habits, for three months, until my notebook was crammed with facts sufficient to make up my case. I proved the Eddys' mediumship in their own despite, and now they regard me with unfriendly feelings, when you would say that they ought to consider me their benefactor. William Eddy I consider a good, pure man, and his materialisations I believe to be genuine. Horatio is also a great medium, but he is one of those whom I should watch constantly. Some things that occur in his presence are truly marvellous, and one of his spirits, "Mayflower," is a most attractive and interesting child. Her musical performances are extremely beautiful.

I sincerely hope you are able to visit me in the spirit now that I have laid a cable of my *Odic* force across the water. I am no medium myself, but I have reason to believe that my spirit sometimes does a little travelling on its own account, at night when my body is asleep. Come to me if you can, and let us take counsel together.

The time has come, in my opinion, for us leaders in this movement to go back to the only and true sources of knowledge about these spiritual phenomena. Just see how they have been occurring for twenty-seven years and nobody teaching the people how they occur, how to control their occurrence, how to "try the spirits if they be of God!" Is it not strange that, with hundreds of ancient books within reach of our spiritual scholars, which teach us everything we desire to know, no volume has been consulted, but we have been taking the crude speculation of elementary spirits, the turgid vaticinations of ignorant mediums, and actually swallowing the lies of living spirits, who, with a brave show of words that fill our minds as the East wind might the belly of the fool, have made us do their bidding and assist in their pranks? Turn to Fludd, and Apollonius, to Eliphas Levi, and a hundred other such authorities, and you will find every single phase of "Modern Spiritualism" anticipated and explained. One phenomenon, the instantaneous disappearance of spirit-writing from a paper, I thought unique, but on turning back I found that when Apollonius was cited before Nero upon a charge of philosophising in the streets, and his accuser was asked to hand the Emperor the indictment, lo! the writing had vanished, and the parchment was as clean as if it had never been soiled with ink! Consult the authors quoted in my book, and you will find your every question answered, your every doubt removed. For a most interesting compilation of magical facts I refer you to the works of Des Mousseaux, who, although a blind Catholic and an implicit believer in Diabolism, has collated a host of valuable facts, that your more enlightened and emancipated mind will value as they deserve. You will also find advantage in reading up works upon the Oriental sects and priestly orders; and some interesting particulars are in Lane's "Modern Egyptians," from which I quote in my work.

Take yourself, I make no pretensions whatever to scientific training. If I did, I should not assume so humble and deferential a tone to the Academicians as I have, to the dissatisfaction of Wallace, who writes to censure me for undervaluing the results of my labours, which he is pleased to pronounce conclusive and valuable.

Is not it time for us to admit that in the successive destructions of manuscript collections by Diocletian, Censor, and Iambucus, science may have sustained a loss so gigantic that it has required all these subsequent centuries to get our scientific students as far along as the re-discovery of the most elementary facts of nature, whose secrets the ancients had mastered? Oh! the presumptuous conceit of our modern

associations and academicians, to which we Spiritualists explore pay such tribute of deference! I have done with this. I shall write no more books in such a spirit. If I can discover a new law, or demonstrate a new fact, I shall have no hesitation in enunciating it. They have sneered at me for a quarter of a century, now let you and me and our truly colleagues turn the tables on them, and look them in the respect for Truth at all costs.

My theory of materialisation is yet too crude to warrant my communicating it; but I hope before long to be better instructed. One thing is sure: it indicates the activity of a new force, acting upon a new (to us) form of matter, under the control of Will Power. My realisation of the boundless potency of this latter is growing daily clearer. I think, from what little I have read of your own mediumship, that you are an excellent example of what its exercises may do; and, if I were you, I would consult the *Reminiscences* authors and see what they say of it and how it may be advantageously applied. I have seen it marvellously effective in the production of spirit lights, hands, direct writing and full forms. I don't mean to enter into details, for I have chatted with you almost an hour, but I give you a glimpse of what I mean in what I say of Madame Blavatsky in Part II.

H. S. OLcott.

One more extract from a letter dated from the *Isis* Club, June 22nd, 1875, in acknowledgment of my review of his book, must close my present instalment:—

I have just finished a second reading of your charming review of my book, in the copy of "*Human Nature*" which you were kind enough to send me, and I feel as if I ought not to await your answer to my last letter before making my hearty acknowledgments.

Mr. Huxley said once that if a man obtained the approval of about a dozen men for his work he need not care what all the others might say; and I am so much of his opinion that I unhesitatingly declare that, since Mr. Wallace and yourself and a few others think that I have made the most of such opportunities as were afforded me in the matter of the materialisations, I am indifferent to any other criticisms that may be made upon my labours.

But you cannot imagine the extent of my own dissatisfaction with what I did when I think of how vastly more I might have done but for the obstacles placed in my way. The scrutiny of four or five hundred spirits, rich as it was in results, only whets my appetite for more study and experiments, and I shall not rest contented until I have gone further towards the bottom in my deep-sea soundings in this ocean of Psychology. I have been an observer of Spiritualistic phenomena for twenty-five years, and have been waiting all that time to find the philosophy which should satisfactorily account for them. It is this which makes me, after failing in every other direction, turn with so much interest and hope towards the ancient masters of Occult Science. I have discovered enough already to make me pretty confident that if the key to the mystery does not lie within their writings it cannot be found at all; and as the scent grows stronger, the interest is constantly on the increase.

A very learned spirit friend and correspondent (who writes to me without the intervention of any medium, and writes his letters on parchment) recently gave me the titles of three books he wished me to read. They are: "*L'Elixir Flamboyant*," par le Baron Tschoudy; "*Magia Adamica*," by "Eugenius Philalthes"; and "*The Key to the Concealed Things Since the Beginning of the World*." The first two I have found and read; the third is not attainable. The former contain the essence of the Hermetic Philosophy, and I strongly recommend them to your favour. Setting aside the questions of the Elixir of Life and the Universal Alkahest, what these authors say of the philosophy of creation—the birth of spirit and matter, the foundation of the latter by the former, and the possibilities within the reach of man's soul—afford me more satisfaction and comfort than anything I have met with elsewhere. You speak in your review of my "spiritual insight," and I can assure you that the intuitions which have been awakened in me by my studies of the past year enable me to see, beyond the printed pages of these philosophers of two centuries ago, the dawning day of that spiritual light for which I have so long and so vainly sought. For the first time in my life the plan of Creation seems to unfold itself before my inner sight, and I begin to get glimpses—and I fancy that finite man can never get more than a glimpse—of the boundless glory of the Infinite God—of the method by which the forces of the Universe are balanced and directed.

H. S. OLcott.

COLONEL OLcott's "OLD DIARY LEAVES."—In view of the task which he has set himself Colonel Olcott desires to borrow any letters or documents that may assist him. All newspaper cuttings and records of phenomena or letters about them written during the years 1875 to 1878 will be welcome. Great care will be taken of them, and they will be punctually returned, cost of transmission being paid if desired. Reminiscences by eye-witnesses of occult phenomena shown by Madame Blavatsky are desired.

THE "NEW GOSPEL OF INTERPRETATION." *

This is a book of seventy-six pages, containing an abstract of the doctrine and a statement of the objects of the Esoteric Christian Union. This society, of which Mr. Edward Maitland is the President Founder, is the "outcome of the desire of numerous devoted students at once of spiritual religion and spiritual science—dwellers in various lands, inheritors of various tongues, and members of various communions—to render universally known and accessible that which they themselves have recognised as being beyond all question the new gospel of interpretation, so long and so positively promised, and so sorely needed." "No new gospel," we are told, "is that which it is thus sought to promulgate." But its purpose being to restore and unfold the Esoteric, or inferior sense of the Bible and Christianity, in substitution for the ecclesiastical and literal sense hitherto in vogue, it is rightly called a gospel only of interpretation.

Such a gospel of interpretation, which it finds in the "Perfect Way," "Clothed with the Sun," and other products of the collaboration of its President with the late Dr. Anna Kingsford, the Esoteric Christian Union regards as the crowning outcome of the great spiritual outpouring of the last half century, being obtained by means of the faculty which has always been recognised as that of divine revelation, namely, the intuition exercised under control of the Church invisible and celestial. And one of the cardinal points of the teaching of this society is this recognition of that faculty of the mind whereby, after going forth as intellect into the outer and lower world of matter and phenomenon, man returns inwards to spirit and reality, and becomes thus intuitionally cognisant of the perceptions and recollections of his permanent and divine part, the soul. The two modes, intellect and intuition, are thus as centrifugal and centripetal to each other, and their co-operation and equilibrium are as indispensable to the mental system as those of the centrifugal and centripetal modes of force to the solar system. Representing the mind's projective and force mode the intellect is of masculine potency; representing its attractive and love mode the intuition is of feminine potency. They are the mystic "man" and "woman" of the Bible, and when fully unfolded and equilibrated are referred to by St. Paul in the expression: "The man is not without the woman, nor the woman without the man in the Lord," or Man Perfect. This is a doctrine which, although found in many parts of the Bible, has been overlooked and even denied by orthodox exponents of religious truth, and its value as a re-discovery cannot be too highly estimated. For by virtue of his possession of a mind thus dually constituted man has, and is, an organon of understanding, competent for the comprehension of all truth. Hence the appeal all through the Bible to the "understanding"; the loss of it, which occurs through the corruption of the intuition, being the true meaning of the "Fall." For the Edenic state denotes man perfect through the equilibrium of the mind's two modes, which state is lost by the fall of the woman, or corruption of the intuition, the feminine principle of the mind. Consequent upon this fall is the loss of the understanding and the inability of man to recognise and to realise his divine potentialities. These potentialities it is the mission of the Christ to demonstrate to men, the Christ, as representative and product of the full intuition, being called the "son of the woman." The Bible throughout foretells the time when, by the restoration of the "woman," intuition, man shall recover his lost faculty of understanding, and shall triumph over the serpent of sense and his brood. The intrusion of these and their materialising influence into the Church is the abomination of desolation, the recognition of which denotes and accomplishes the time of the end. "When ye shall see, then is the end near," the end being that of materiality in the interpretation of things spiritual, due to the restoration of the power rightly to understand them. Such event the new interpretation regards as now in process, and as constituting that second coming of Christ which was to be in the "clouds of heaven," namely, man's restored understanding. Thus will be accomplished the new birth or regeneration of the Church, to the complete overthrow of ecclesiasticism, which is identified as the Apocalyptic "beast which rises out of the sea," and after receiving a deadly wound through the work of Christ, whom it had slain, recovers to utter great blasphemies and work great horrors on the earth.

A great light is here thrown upon the age, and a reason shown for its materialism, its pessimism, its negation of all things divine. The spirit of ecclesiasticism, or false dogmatism has been too long ruler of the world, and we are shown in this lucid, though deep, interpretative statement how terribly the intuition has been corrupted, the intellect suppressed, and authority exalted by ecclesiasticism. To it we are indebted for the substitution of vicarious sacrifice, as a means of salvation, for regeneration; for the exaltation of a blood-loving deity to the place of the God of Mercy and Love; for the systematic persecution and slaughter of those who, following the intuition, professed the pure doctrine of Christ. But equally clear with the denunciation of ecclesiasticism is the promise of its ultimate fall, and the description of the means by which this shall be accomplished. For the Apocalypse, which is now made intelligible, so far as we are aware, for the first time, and shown to be the prospective history of the Church, denounces ecclesiasticism as the woman who, arrayed in scarlet and purple, holds impure intercourse with the "kings of the earth"—man's lower motives—wears on her forehead the inscription, "Mystery, Babylon the Great, and Mother of Abominations," and is finally overthrown and destroyed; while the "woman," "intuition," who represents the pure soul, is exalted and clothed with the sun and carried to the throne of God, and her sons, the sons of intuition, make war with the dragon of the pit and its creature, ecclesiasticism, and get the victory over them.

So that, to quote the "new gospel," "intuition, pure and a virgin, is to become mother and redemptress of her fallen sons, whom she bore under bondage to her husband, the intellectual force." Thus will the Church be regenerated, and "A regenerated Church means a regenerated world." All these positions are supported by numerous citations from Scripture, many of them being passages which have baffled the commentators. Anti-Christ and the blasphemy against the Holy Ghost are explained as consisting in the denial either directly or by inference of the divinity of the substance of existence, and therein of that feminine principle in Deity, in virtue of which God is both Father and Mother; and creation and redemption, which are by generation and regeneration, occur, and intuition is possible and man has divine potentialities. Ecclesiasticism is explained as the "beast which rises up out of the sea" of the lower astral, or depraved spiritual consciousness, the Apocalyptic sea being always the astral, which the soul must surmount to attain the celestial, where there is for her "no more sea" of troubles. And the "beast which comes up out of the earth" and allies itself with the other beast is the occult influence of the infernal, which sustains ecclesiasticism by the power of its sorceries. The Bible reiterates the charge of sorcery against ecclesiasticism, and declares that "that wicked one," the "man of sin" and "mystery of iniquity," "who letteth and will let until he be taken out of the way," and "sitteth in the temple of God as if he were God," namely, the diabolical influence behind ecclesiasticism—shall be revealed and destroyed by means of a new gospel of interpretation, explaining the Christ, due to the restoration of the intuition. It is the divinity of substance, of which the soul is the individuation, that is implied in the Church's crowning dogma now awaiting promulgation, the "assumption of the Blessed Virgin"—a dogma misunderstood by the masses because materialised by the priesthoods. The knowledge that man is by virtue of his constituent principles entitled to divinity will be the means of the world's regeneration. Concerning the doctrine of the divine incarnation it is said, "As God is pure spirit so is pure spirit God, and they are none the less so because individuated in a human soul, or because when thus individuated such soul is invested with a human body." "No personage unique, abnormal, unthinkable, of hybrid constitution and disorderly generation, then, is the Christ of the Bible, of God, of Nature, and of the Gnosis, such as is that of ecclesiasticism. Counterpart in man of the Logos in the Godhead, he is the perfect reason of God in manifestation; the fulfilment, not the subversion, of the divine-natural order; the realisation, alike for the individual and for the universal of the divine potentialities proper and common to all by the indefeasible law of heredity. And in Him, as thus defined, is restored to man the "Saviour" of which his priests have defrauded him.

The spiritual outpouring of which the new gospel of interpretation is claimed as the crowning product is declared to be the fulfilment of numerous prophecies, all pointing to

* Lamley and Co., 1 and 3, Exhibition-road, S.W. Price, 1s. nett.

precisely such an event at precisely this time and under the precise conditions now existing of the world and the Church. Signs manifold indicate as imminent the dissolution of the existing order and the words of Christ resound with new hope in our awakened ears, "Behold I make all things new."

Such is the end to the accomplishment of which the Esoteric Christian Union is dedicated, in accordance with the mottoes on the title-page of its statement, "Not to destroy, but to construct, or rather, to destroy by construction; to conquer error by the full presentment of truth" (S. Dionysius the Areopagite), and "We mean you to lay bare the secrets of the world's sacrificial system" (a charge to the recipients of the new gospel of interpretation).

Although the Esoteric Christian Union stands pledged against the spirit of ecclesiasticism, it must be borne in mind that ecclesiastics themselves are not necessarily implied in the indictment. But to quote the words of the statement, "There is no class to which this society appeals with deeper sympathy, or with keener anticipation of joy and thankfulness on their part, for being the means of bringing before them the teaching which it represents; since it enables them, while retaining all that they prize as really valuable, to cast off all that has hitherto been but an outrage to the reason and an offence to the conscience, and a burden, therefore, grievous to be borne. For from all this the truth, as at length unveiled and disclosed, will set them wholly free, demonstrating the Christ to be in very deed, and in a sense far transcending any hitherto imagined, that which His name of Jesus implies, the Liberator."

This notice is restricted to an abstract of the contents of this publication, leaving it to readers to form their own judgment. The society proposes to work through the post and the press, and by means of oral expositions, private and public, and to include all Christendom in its scope. And such further information as may be desired may be obtained of its hon. secretary, Miss Ethel Forsyth, 37, Chelsea-gardens, S. W.
DOROTHY LEIGHTON.

"THE UNSEEN UNIVERSE."

The fourth number of Mrs. Hardinge Britten's new venture contains a further instalment of the second volume of "Ghostland," illustrated by a reduced sketch of a spirit-drawing mentioned in the narrative. Unfortunately the impression is indistinct, and it is difficult to follow the minutiae of the elaborate composition. For the rest we have an article on Psychometry, a chapter of "Historical Spiritualism," and a continuation of a serial story. The magazine wants considerable stiffening if it is to stand the racket of the future.

THE ASTRAL BODY: A SPECULATION.

The structure of the inner astral man is definite and coherent. Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. This is not the case with the inner form. It lasts only from life to life, being constructed at the time of Reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.—W. Q. JUDGE.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XX.

FROM THE RECORDS OF MRS. S.

May 23rd. This evening Mrs. De Morgan and Mr. and Miss Percival joined the circle. We sat in subdued light. Rector manifested freely, shaking the floor, table, and our chairs, walking round the circle with a stately tread, and shaking each chair in turn. Raps came on the table, and we were told to darken the room. A. came, making many musical sounds round Mr. S. M. Columns of cool scented air passed round the room several times, stopping by each member of the circle, and wafting the perfumed air on them. After a time we were told the power was weakened on account of one of the sitters being unwell (Dr. S. had suffered all day from pain in the head). They requested he would leave the circle. After he had left scented air was blown over us again, and we were then told to change the room. On returning after a few minutes' absence raps were heard round Mr. S. M. He became partly entranced and clairvoyant, described the room as full of bright spirits, and the little Catherine standing by her brother (Dr. S.) who had rejoined the circle. The medium called her to come to him, which she did, rapping on the table between him and myself. Mr. S. M. then described two female spirits standing behind Mr. Percival's chair. Imperator then controlled, speaking in a very low voice. He said he found difficulty in controlling to-night, but he was very pleased to meet the circle again; he had been absent organising a plan of action against large bands of undeveloped spirits, who had banded themselves together, simulating true manifestations, and bringing discredit upon the signs and wonders God was allowing to attend this revelation of truth. They greatly injured the cause through their false and trivial information, and caused people to say and think that spiritual manifestations came from the powers of evil. He also said that our wars had let loose in the spheres many bloodthirsty spirits, full of the worst passions, who had joined powerful spirits of evil, and they connected themselves together to fight against and retard all light, truth, and goodness. Mrs. De Morgan then asked whether it was right to pray to Jesus Christ. "It is quite right to pray to Him, unless you can realise God the Father, the Eternal Spirit dwelling in unsullied light. If you can do this then pray direct to Him, but if unable to grasp this idea of God, then pray to any intermediary agency you can realise, and your prayers will ascend to the Great Father through such agency. Pray for us in our work. Pray, pray, pray." "Can our prayers help great spirits like you?" "Yes, they can help to comfort, and strengthen us in our work, by assuring us of your sympathy, and helping us to understand your natures." Imperator then concluded with the following blessing: "May the Almighty Father bless and keep you, granting you all you may need now and evermore."

May 25th. Musical sounds came clear and beautiful, quantities of liquid scent were thrown over each member of the circle. Columns of light passed round the table, and globe-shaped lights floated about the room.

26th. This evening the manifestations were similar to the preceding one. Scent, musical sounds, also the table was lifted and a materialised hand touched me, and passed over my face.

June 5. This evening our circle met after a break of ten days. The raps at first were quiet, but became much louder, as the power increased. Table moved about, tilted from side to side, and rose from the floor, without contact of our hands. A. manifested on his lyre in an extraordinary manner, and answered questions by striking a note three times for yes and once for no. He told us affinity to Mr. S. M. had first attracted him to the circle, and the musical influence of the house had kept him to us, as he loved music when on earth, and the taste still continued. The music of the spheres was far more lovely than our earth-music. The room was filled with spirit-light, and Mr. S. M. was touched several times, and partly controlled. He saw Mentor distinctly, and described him. Mr. S. M. rose from his chair and moved towards him. Mentor then approached the table and touched me on my head. Imperator spoke faintly. He said the atmosphere was so against them he was surprised the spirits had been able to do as much as they had done for us, as everything was against them, except the composition of

the circle. He then mentioned changes in the band that had been made, also that a very progressive spirit had joined it, whom we know by the name of Mentor; he was standing to the right of Mr. S. M. now. In our life he was an Arabian philosopher, and since he had left the body he had made spiritual subjects his study; the information and manifestations he could give and produce would be most interesting. Dr. S. remarked that our former beliefs did not agree with Imperator's teaching. He spoke long in answering, and said that the teaching we received from the spirits were not bound to receive, unless our reason approved, but from the intimate knowledge spirits had of those they surrounded, no instruction was given unless the minds were likely to receive it. Even in the spheres they did not know which creed was the best for a man to hold. Honesty of purpose was the chief and most important requisite for man's progress. "You have in the band surrounding you spirits who belonged to your Church in its purest form, in the primitive times. Then again, you have spirits who lived just before your Reformation, also spirits of ancient philosophers, spirits, angels of light all around you, offering up solemn worship to the great God through you. Whenever you assemble yourselves together in your great congregations, 'angels of light' are around you, wafting your prayers to the great Father, so when ye assemble as now, two or three together, to put yourselves into communion with us, ye also do a solemn act of worship. It is the angel ministry, and through that alone ye can hold communion with the great Father. Spiritualism, as ye call it, has always been, and will last as long as God (who is a Spirit) remains, and feels a loving tender interest in the great family on earth. Angels of light are surrounding you, if you could but see them, offering up their prayers to the Almighty Father, and others again outside of them, mingling their prayers also. We are glad to have been able to speak to you to-night, to tell you of changes in the band. We did wish to show you spirit-lights, but the atmosphere prevents; we will do so at another time, possibly the medium will have to be isolated for this manifestation. D. has progressed, and left you. John Dee is here standing by. I cannot speak longer. May the Almighty Father bless you." At this moment John Dee came down upon the table with so tremendous a blow that it ought to have been shattered. Mr. S. M. then awoke, ignorant of everything that had occurred during the seance. Neither did he like hearing of anything that passed at our meetings until the next day.

We met June 7th and 8th. The usual manifestations occurred. Many musical sounds were made, liquid scent showered on us, as if falling from above. Many beautiful spirit-lights floated about the circle and room, and an ornament was brought from the drawing-room while all hands were held.

"THE COMING DAY."

Mr. Page Hopps prints his Croydon sermon on the text, "Show us the Father and it sufficeth us"—a very good and suggestive discourse. An article on "Ancient and Modern Ideas of Miracle" is suggestive. The ancient Eastern mind was approached through the imagination. The modern scientific mind is of a wholly different order, albeit there is, according to Mr. Tyndall, a "scientific use of the imagination." There is much freshness and vigour in all that Mr. Hopps puts forth.

For must dismiss from your mind the thought that your eyes were given to increase your powers of seeing, or your ears to extend your hearing powers. They are given to limit those powers; to prevent your being overwhelmed with the multiplicity of sights and sounds, from being distracted with the workings of the Universe, and from being stunned and crushed with the din and turmoil of myriads of other created beings. These restrict your attention to that which is around you, and which concerns yourself. We should be careful, therefore, how we try to escape from the limits mercifully drawn around us.—SCHEFFER.

A NOBLE PURPOSE.—I do not know much; but what I do know that is worth knowing, I am determined that the world shall know. This should be the aim of all enlightened men. To gather and retain without scattering is a sin, not only against God, but against humanity. The truths I have so near my heart, I want them to be graven on the hearts of my fellow-countrymen. Give me to know this—give me to know even less than this—that I have been instrumental in guiding the poor soul across life's tempestuous sea, and I ask for no inscription on marble tablet, for no honoured sepulchre, and for no stone to tell where I may lie.—H. HART.

LETTERS TO THE EDITOR.

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

Photographic Experiments.

SIR,—Your correspondent "G.W., M.D.," suggests some very interesting psychological experiments which might be made with photography.

But it seems to me that the methods he would adopt are dangerous to the welfare of our sick and our children. Of all others these should be tenderly protected from experiments of all kinds, because they are so helpless and so dependent on our good faith.

Once we give in to the principle that our children and invalids may be experimented with, we hardly know where it may lead to. The psychological enthusiast, like every other, is led at times to be careless of the means, in his desire to accomplish an end, and the temptation would be great to proceed from one step to another. If the sleep were not profound enough, a few passes would make it deeper, and a partial success would lead to further experiments not intended by "G.W., M.D."

Experiment by all means, if we must, but why not use the ordinary adult sleeper in good health, whose previous consent could readily be obtained?

We had better remain in ignorance of the whereabouts of our spirits during sleep than take one step in a direction that might lead to our little ones and our invalids being used as "material" for psychological experiments.

June 28th, 1892.

E.C.C.S.

Mediumship and Health.

SIR,—Permit me to respond to the inquiry as to mediumship affecting health. I would say most decidedly that I feel it ensures health in every way. I do not hold that those only who are delicate have these peculiar gifts, for I am one of thirteen children (all gone but one, besides myself) and have been a medium from birth, though not knowing it. I was the only one who was never troubled by having to take medicine, though my father always sent for the physician in all our ailments. I had a brother a doctor, too, and I was a younger member of the family.

I believe it is the work of the spirit-world, impressing individuals to set such questions afloat to bring out reliable evidence in favour of mediumship. Therefore, I respond to the solicitations of friends, who have known me intimately for many years, to give my evidence, and I can positively affirm that my personal experience teaches me that a medium possesses the healthiest organism, especially when the great gifts are used unselfishly and discriminatingly, for the uplifting and benefiting of others. My son and self, both very mediumistic, are always well, and have been so for twenty years, never having cause to take the simplest remedies. My husband, non-mediumistic, is always ailing, and has often been brought near to the end, and then I have, through the instruction given me from the guides, brought him to health again.

I may also add that I know many mediums who, I think, are healthy, though they are great workers in the cause, and yet seem the better for the use of their gifts. I met three of these last Tuesday, June 22nd, all healthy, earnest workers, Mrs. Nelson, of Bristol, Mrs. Ashton Bingham, and Mrs. Spring. They and two others met in my home, and all were refreshed and invigorated (body and soul), and we had another testimony added to others of the presence of the unseen, in perceiving Mrs. Nelson transformed, the identity or personality, as far as form is concerned, entirely changed into the unmistakable form of an Egyptian, a dark curly-haired man, whilst Mrs. Nelson is very fair, and her outline altogether different. This was seen by us, not clairvoyantly, but as really as our outer senses may be relied on. I write this because I think it ought to be known, and I am quite sure that I always feel happier and better when I have used the glorious gifts God has given me. I certainly feel tired, and sleep better after a seance harmoniously surrounded, and the rest is recuperative. So I think we may cast out all fear of the mediumistic organism troubling us, if we will use it wisely and well, as all our gifts should be used, and dedicated to that supreme will and power, from Whom all our mercies flow, and Whose we are, and not our own.

S. J. WHITAKER.

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. No notice received later than the first post on Tuesday is sure of admission.

WANDSWORTH SPIRITUAL HALL, 132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Sunday next, at 7 p.m., Thursday, at 8 p.m., Mrs. Ashton Bingham.—E. A. B.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service every Sunday, at 7 p.m. Speaker for Sunday next, Mr. G. D. Wyndoo. Committee meeting at 8.30 p.m. The various speakers are also thanked for their services during the past month.—J. RAINBOW, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday evening Mr. Dale delivered an excellent discourse upon "The True Work of Spiritualism." Sunday next, at 7 p.m., Rev. G. W. Allen, on "The Secret of Power to Help"; Monday, at 8 p.m., study; Thursday, at 8 p.m., healing; 17th, Rev. F. R. Young.—S. T. AUDY.

86, HIGH-STREET, MARYLEBONE.—At our annual meeting on Sunday last the officers were re-elected. The financial statement was satisfactory. Sunday next, at 11 a.m., meeting of friends; at 7 p.m., Mrs. Wallace (from America), "Thoughts for Freethinkers." Thursday, at 7.40 p.m., seance, Mrs. Spring. Saturday, at 7.40 p.m., seance, Mrs. Whittaker.—C. H.

LONDON SPIRITUALIST FEDERATION: OPEN AIR WORK. HYDE PARK (NEAR MARBLE-ARCH).—Last Sunday evening we had a good meeting. The writer occupied the chair, and after opening with some explanatory remarks on "Spiritualism," Mr. T. Emms took the platform and spoke upon "its relation to the moral teachings of to-day," introducing mesmerism by way of illustration to the arguments brought forward. Some discussion took place, and many questions were promptly replied to. A keen interest was displayed by the listeners, who denounced an opponent who, not satisfied with giving away tracts, "Beware of Spiritualism," uncourtously kept interrupting the speakers and listeners alike. A quantity of literature was distributed. Next Sunday Messrs. F. Dever-Summers, and Percy Smyth, at 3.30 p.m., weather permitting.—PERCY SMYTH, Organiser of Open Air Work for London Federation.

CARDIFF.—The service on Sunday last was conducted by Mr. Richard Phillips, who gave a brief but interesting *résumé* of his experiences while in Queensland. His concise and pithy statement of the physique, habits, and customs of the native races leads us to hope that he will shortly favour us with a lecture upon this most interesting subject. In the second portion of the service he illustrated in a most striking way, from the Old Testament record of Balaam and his ass, the great antiquity of the phenomena of Spiritualism and of the fact of intercommunion between embodied and disembodied beings. The members' seance at the close was led by Mr. J. W. Buckle. The Cardiff Psychological Society will hold a social reunion on Wednesday, July 27th, to welcome Mr. George Spriggs, of Melbourne, upon his visit to Cardiff. Further details will be announced later on. We expect also to be favoured with the presence of Mr. J. J. Morse on that occasion, his next engagement with us being on July 24th and 25th.—E. A.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratten, Middel-laan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Adm. Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers; Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; and at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., reception for inquirers; Tuesday, at 8.15 p.m., inquirers' meeting.—J. A.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—On Sunday evening Mr. Swatridge's guides answered questions put by the audience, the replies given being much appreciated. The half-yearly general meeting followed, and a satisfactory report of the work done during the past half-year was given. The following officers were elected:—Secretary, Mr. Coote; assistant-secretary, Mr. Beaton; treasurer, Mr. Kommish; Lyceum conductor, Mr. Coleman; secretary Piano Fund, Mrs. Long; secretary of the Help-Myself Branch, Miss Morrill; and the following committee: Mr. W. E. Long, Mr. East, Mr. Perry, Mr. Warden,

Mr. Jerry, Mrs. Kommish, Mrs. Perry, Miss Perry, Mr. Jerry, and Miss West. We hope to extend our work during the coming half-year, and trust that all our workers will put their shoulders to the wheel. On Sunday next, public seance, at 11.30 a.m.; Lyceum, at 3 p.m.; spirit communion at 7 p.m. Wednesday, seance (strangers invited), at 8.30 p.m. The summer outing to Keston, Kent, will be held on Monday, July 11th, at 9 a.m.—W. G. COOTE, Hon. Sec.

TO CORRESPONDENTS.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

SEVERAL letters which have come to hand too late for the present issue, are held over.

DEN HEERE, C. G. CORPORAL.—We have received a circular from you which we are unfortunately unable to read. A paragraph in English, if you desire publication, will meet with all attention.

J.M.W. (Boston).—The work you mention has been very favorably noticed in this journal. We shall be glad to consider anything you send. Are not all these portraits and pictures purely ideal?

"PER IO SPIRITISMO."—We much regret that we have no means of noticing or reviewing books published in Italian. If any of our readers can help us in this matter we shall be indebted. The same remark applies to books published in Spanish, Swedish, and Russian.

W. P.—Thank you. "Edina" corrects our misapprehension in a communication just received. The discussion of the question raised in the article to which you refer should throw light on subjects respecting which there are many difficulties on both sides. We have much to learn as to what constitutes identity and what is proof of it.

E. W. (San José).—Illness alone has prevented reply to you. I cannot use my eyes for more than a very brief time, and that is more than occupied by the necessary work of the journal. Indeed, most of my articles are dictated. I shall bear you in mind. Thanks for good wishes. I have perused your argument with interest, but the matter is too abstruse for present treatment. It seems to me that the system of which you speak is wholly theoretical, and I know too much of its evolution to attach importance to details.

HEALING IN THE CATHOLIC CHURCH.—In the "Month" the late Earl of Denbigh describes how his wife was cured of sciatica of the worst kind by a peasant near Foligno, whose family possessed a miraculous power of curing such diseases received direct from St. Peter and St. Paul. The family was named Cancelli. They had entertained the Apostles one stormy night, and as a recompense received the power, by invocation and the sign of the Cross, of curing all rheumatic diseases to the end of time. The power was only granted to male descendants in a direct line, residents in that place. Lord Denbigh knew another case, within the last three years, of an instantaneous cure being wrought by the same means.

SWEDENBORG SOCIETY.—The annual meeting of this society was held at 36, Bloomsbury-street, London, W.C., on Tuesday, June 21st, 1892. J. Clowes Bayley, Esq., occupied the chair. The committee's report states that the subscriptions, donations and dividends for the year amount to £645 7s. 4d. Of the 2,901 volumes delivered, 309 copies have been presented to clergymen and theological students, 272 to public libraries, 176 to other institutions, &c., and 518 to subscribers; 6,480 volumes have been reprinted, and 100,000 "Gem" leaflets issued. An edition of the "Heaven and Hell" in the Dutch language, and the same work in Hindi, are in preparation. An interesting feature of the meeting was the presence of Dr. Blyden, an African, and at the present time Minister Plenipotentiary from the Liberian Republic to the Court of St. James. He gave an address on "The Effect of the New Church Doctrines upon the African Race," which was of a specially interesting character. The following resolution was passed unanimously:—"That this meeting, recognising the wide and deep changes now taking place in religious opinion, and regretting their frequently negative and destructive character, especially in relation to the essential truths of the supreme Divinity of our Lord Jesus Christ and the plenary inspiration of His Holy Word—pledges itself to sustain and extend the efforts of the Swedenborg Society to translate and publish the works containing the affirmative and constructive doctrine which the Church and world so sorely need."

WHEN people have once got into the habit of neglecting any particular thing, the habit of neglect becomes fixed, even when it is attended with great inconvenience.—HAMERTON'S "French and English."