

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by the Editor.

The "Religio-Philosophical Journal" of July 2nd contains an article, which is quoted in another column, from the pen of Professor Elliott Coues, a man who holds in America an almost unique position as a most distinguished man of science, a man who has applied his mind to that which will be the engaging feature of the future, and who has the faculty of language, which all people have not. There are one or two points, if I may leave myself out of the question, on which I should like to remark in Professor Coues's article. First of all, I am a Spiritualist, and I never tire of saying so. My friend says that he is not. It is the difference in our bringings up. Darwin used to talk of a man "adequately adapted to his environment." He said of him that he produced results which he could not otherwise by any possibility have reached. Professor Coues will understand me, being an eminent light in the scientific world, when I say, as he says himself in other words, that a man at a seance is usually adequately adapted to his own surroundings, and that the world is waking up to psychical science. There have been the dark ages—the days not of enlightenment, of negation and of belief, of negation of those things that are true and belief in those things that are false. There are coming the days of rational interpretation of facts that have hitherto missed their significance, of that which is born of study, and not of blind belief, of an accurate appraisalment of the mental food which one is expected to swallow, and about which we should surely take as much care as we do about the food which we put into our bodies, for one nourishes the soul and the other the body.

Perhaps the person with whom one may best compare Professor Elliott Coues is Mr. Crookes. He occupies a position analogous to that once occupied by Professor Tyndall at the Royal Institution and now occupied by Lord Rayleigh. He is a well-known authority on Ornithology, and he has devoted his attention to souls as well as to birds. Whatever he does is done with a thoroughness that I could wish Spiritualists would imitate. It would not be easy to imitate the grace of the language in which he states what he has to say. He is right from his own point of view as a scientist in exhausting all the possibilities with which he is acquainted before he "flies to other things that he knows not of." I, however, who have spent twenty and more years in the personal acquaintance with the facts of Spiritualism, and, later on, of their interpretation, must be excused for saying that I am a Spiritualist. I know that that word is much abused. "I wear my rue with a difference," but

I claim for myself an unflinching adhesion to that which I call by the name of Spiritualist. In this matter, I venture to differ, with great respect, from my friend Professor Coues. Physics are not Psychics. One deals with what comes under notice, whether it be a bird or anything else. Professor Coues, by the whole result of his training, is disposed to narrow his views to what he can see rather than what may be beyond his present vision. The whole situation has changed when I can see what he cannot. I know that Faraday thought that he had exploded the belief in floating tables—a fact in which everybody, who is not prejudiced to the exclusion of reason, now believes. I know that Dr. Maudsley thinks that every Spiritualist should be an inmate of a Lunatic Asylum. But I also know that what has occurred in past times is occurring now. The intellectual force of the world has begun to recognise facts, and they are becoming, or indeed have become, factors in the National Life. They killed the witches, and there were no more mediums: they are now endeavouring to discover them.

The points that I wish to draw attention to with reference to Dr. Coues's comments are these: No theory of "unconscious muscular actions" or "subliminal consciousness" will cover the facts, and a theory that will not cover the facts is self-exposed. Therefore we must search for something better. Is it so strange that that which has been a matter of common and universal belief in all ages of the world should continue to be believed? Is materialism, then, sapping the faith which has been universal among men, and substituting for it that pale abortion which is known by the name of Agnosticism? There has been invented, chiefly by the devices of the Society for Psychical Research, a method of approaching the investigation of these subjects which any real student of psychical science knows to be fatal to success. In the last "Proceedings of the Society for Psychical Research" Mr. Richard Hodgson has an article of insufferable length dealing with the mediumship of a lady in whom he has come to believe, though he starts in this frame of mind in his investigations: "I need hardly say that in estimating the value of my own and all other sittings I was compelled to assume, in the first instance, that Mrs. Piper was fraudulent and obtained her information previously, by ordinary means, such as inquiries by confederates, &c." A man who starts on the investigation of psychical matters in that spirit will be apt to find what he brings with him. It is interesting, however, to find that, as the result of his inquiries, Mr. Hodgson states enough evidence to show that fraud on the part of Mrs. Piper is very far from being an adequate explanation of what he himself observed.

What does my friend Mr. Elliott Coues say to the case which I publish in my little book, "Spirit Identity"? In the month of August, in the year 1874, I was staying with Dr. Stanhope Speer, at Shanklin, in the Isle of Wight. We had usually a sitting each evening, and at one there came a spirit who said that he had passed

away from this world on August 5th at the age of eighty-three years one month and seventeen days. He gave the address of Brooklyn, U.S.A. I do not dwell on the method by which this information was communicated, though it was very remarkable. The deportment—I suppose I may use the word with regard to a table since Professor Tyndall has used it in regard to the weather—was very remarkable. Hands not touching it, the table rose in the air, quivering with excitement as we called the alphabet, until the required letter came. Then the table came down with a crash which would have seriously hurt the foot of anybody who had been under one of its legs. The message given was that he had been a soldier in the War of 1812, and had passed away; dates and facts absolutely true. He gave, for instance, the date of his departure as August 5th. Now, these are precise facts. Neither I nor my two friends had ever heard of such a person as Abraham Florentine. I put into the "Spiritualist" a request that inquiries should be made in America, and the result communicated to me. To make my story short, I may state that the "Claim Agent, Wilson Millar," who writes from Washington on December 13th, 1874, certifies that, "being in the possession of all the claims for service in that war, in those records appears the name of Abraham Florentine, of Brooklyn, New York." I may add also this:—

GENERAL HEADQUARTERS, STATE OF NEW YORK.

Adjutant-General's Office, Albany,

January 25th, 1875.

SIRS,—In reply to your communication, dated January 22nd, I have to furnish you the following information from the records of this office:—Abraham Florentine, private in Captain Nicole's Company, 1st Regiment New York Militia (Colonel Dodge), volunteered at New York on or about the 2nd of September, 1814, served three months, and was honourably discharged. He received Land Warrant No. 63,365 for forty acres. The above is taken from the soldier's sworn statement, and not from official records.

Very respectfully,

Colby and Rich, FRANKLIN TOWNSEND, Adjt.-Gen.
No. 9, Montgomery-place, Boston.

Now, I want to know, as Professor Coues wants to know, what that means. There seems to me to be no possible escape from the intrusion of an external spirit, for I cannot see any theory which explains the facts other than that the spirit of Abraham Florentine appeared to me that night. None of us knew him or ever heard of him, and surely the hypothesis that any vagrant spirit went and got up all the facts about *his* life, or that I evolved it out of my inner consciousness, is too silly even to be written in a newspaper.

FAREWELL TO MRS. WALLACE.

Any appreciation of Mrs. Wallace that we have heard precludes any words of ours. We print a letter from Mrs. Everitt which tells its own tale. It has been due solely to illness that we have not hitherto been able to see her. That disability gone, we had, before she goes, a pleasant word with her:—

A few ladies have formed themselves into a committee to engage the Portman Rooms, Baker-street, to give Mrs. Wallace, an American inspirational speaker, a farewell soirée on her leaving England for her native land. We should like Mrs. Wallace to take back to America pleasant recollections of the mother country. I have always found my friend willing to respond very readily to any request of mine, and, as the many can do what the few cannot, I shall be glad to receive any aid from those friends who feel inclined to help us in this matter. We wish the tickets to be free, so that no charge will be made, and many will have the opportunity of spending a social evening together. I wish Mrs. Wallace had been more known, for she is a truly good inspirational speaker. Contributions will be received by Mrs. Everitt, Lilian Villa, Hendon, N.W.

SILENCE and attention are evidences of wisdom. For only the wise listen.

THE WORLD'S FAIR AND PSYCHISM.

We are enabled to give authoritative announcement of the last arrangements for Spiritualism at the "World's Fair." We quote from the "Washington Sunday Herald" of July 3rd, a paper which has attained the respectable age of ninety-two. We make all acknowledgments to our contemporary, and wish it a long and useful life:—

There is one portion of the great World's Fair about which very little is known by people in general. This is the World's Congress Auxiliary to the Fair. It will really consist of about one hundred Congresses, each one devoted to the discussion of important questions of the day. The greatest specialists from all parts of the world have been invited to attend, and their responses have been most cordial and enthusiastic.

One of the most important of these Congresses will be that of inquiry into psychical science, of which Dr. Elliott Coues, the eminent scientist, is vice-chairman. To a "Herald" reporter Dr. Coues said: This Congress will mark an epoch in the scientific world. We have chosen for our motto, "Not things, but men," and that will give you some insight to what we shall do. In our particular Congress it is proposed to treat the phenomena historically, analytically, and experimentally. Our work is at present divided into two classes. Under the first head we will discuss the general history of psychical phenomena, the value of human testimony concerning these phenomena, the results of individual effort in the collection of psychical data, and the origin and growth of societies for psychical research. Under a second head we shall discuss thought-transference or telepathy, hypnotism or mesmerism, hallucinations, that are the causes of ghost seeing and other optical delusions, clairvoyance, so-called Spiritualism, and the relations of these groups one with another.

We intend to go to the bottom of these subjects by scientific research, conducted by the most renowned scientists from all quarters of the globe. I have spent months of hard labour in correspondence with these men, and my labours have been richly rewarded by the cordial and enthusiastic replies I have received. Among the members who have promised either to be present or to contribute books to the Congress are to be found the following well-known names: From England we hope to have Professor Henry Sidgwick, President of the London Society for Psychical Research; Mr. F. W. H. Myers, Honorary Secretary of that Society; Professor William F. Barrett, founder of the American Branch of the Society; Mr. Stainton-Moses, Editor of London "LIGHT"; Mr. C. C. Massey, of London, Dr. Walter Leaf, and many others. From France we hope to have Camille Flammarion, the Astronomer Royal of France; Professor Beaunis, Professor Pierre Janet, Professor Charles Richet, Professor A. Binet, Professor Ribot, and others.

From Germany we expect Baron Carl Du Prel, Countess Von Spreiti, and Dr. J. U. Hübner-Schleiden. Prominent among the American members are Mr. Richard Hodgson, LL.D., Secretary of the American Society for Psychical Research; Professor William James, of Harvard College; Professor Henry Wade Rogers, Rev. Robert Collier, Rev. Minot J. Savage, of Boston; Professor E. D. Cope, of Philadelphia; Rev. Lyman Abbott, Hon. William T. Harris, of the United States Bureau of Education; Hon. John Hooker, of Hartford, Conn.; Mrs. Mary A. Livermore, Mrs. S. E. Hibbert; Mrs. J. M. Flower, of Chicago; Mrs. E. A. Connor, of New York; Miss Frances Willard, of Evanston. Lady Henry Somerset, of England, who has lately returned to her home, will also come.

It is very gratifying to us to obtain such high authorities as these for the discussion of the interesting subject we contemplate. It is possible that Camille Flammarion will not be able to be present. In his letter he says: "I may not be able to be present, as I am very much occupied at present, especially by the planet Mars, but I will do all that I can, possibly contribute a book."

The Congress will be in session all the time during the exhibition, and will represent the intellectual side of the Fair, and among the multitude of Congresses projected by the accomplished President of the Auxiliary there is perhaps none more far-reaching in its human interests or appealing more strongly to our common nature than that which regards

the phenomena of life and death from the standpoint of the psychical researcher. It touches all alike in that all are under like psychical laws; yet each one of us differently, in that the same general principles are specifically modified in their application to individual cases. Persons in every actual walk in life, of whatever inherited tendencies and acquired cast of character, may be found to agree that psychical science is a true science, whose principles and phenomena can be and have been subject to investigation by the scientific method. In one sense every such person is a psychical researcher, who only needs to have the subject fairly presented to him to become actively interested. In their correspondence thus far the Executive Committee have found a magic wand to wield—the very word “psychics” has proven “a name to conjure with.” The idea of this Congress is contagious; it takes with a subtle potency and energies with marked effect. It is a living force whose action, if occasionally arousing counteraction, proceeds from cause to result along lines of orderly evolution.

CHRISTIAN SOCIALISM.

EXTRACTS FROM A PAPER READ BY THE BISHOP OF DURHAM,
AT THE CHURCH CONGRESS, HULL, OCTOBER, 1890.

Individualism and Socialism correspond with opposite views of humanity. Individualism regards humanity as made up of disconnected or warring atoms; Socialism regards it as an organic whole, a vital unity formed by the combination of contributory members mutually independent.

It follows that Socialism differs from Individualism both in method and in aim. The method of Socialism is co-operation, the method of Individualism is competition. The one regards man as working with man for a common end; the other regards man as working against man for private gain. The aim of Socialism is the fulfilment of service; the aim of Individualism is the attainment of some personal advantage, riches, or place, or fame. Socialism seeks such an organisation of life as shall secure for everyone the most complete development of his powers; Individualism seeks primarily the satisfaction of the particular wants of each one, in the hope that the pursuit of private interest will in the end secure public welfare.

Socialism, as I have defined it, is not, I repeat, committed to any one line of action, but everyone who accepts its central thought will recognise certain objects for immediate effort. He will seek to secure that labour shall be acknowledged in its proper dignity as the test of manhood, and that its reward shall be measured, not by the necessities of the indigent, but by its actual value as contributing to the wealth of the community. He will strive to place masses of men who have no reserve of means in a position of stability, and to quicken them by generous ideas. He will be bold to proclaim that the evils of luxury and penury cannot be met by palliatives. He will claim that all should confess in action that every power, every endowment, every possession, is not of private use, but a trust to be administered in the name of the Father for their fellow-men.

Nothing has impressed me more during my years of work than the rapidity and power with which the thoughts of dependence and solidarity and brotherhood, of our debt to the past and our responsibility for the future have spread among our countrymen. Men have grown familiar with the principle of combination for limited objects. Such unions are a discipline for a larger fellowship. There is, indeed, enough to sadden us in the selfishness which too often degrades rich and poor alike, but self-respect has grown widely among those who are poor in material wealth. The consciousness of a high calling has quickened to self-denial and a noble activity many who are oppressed with great possessions. There is on all sides an increasingly glad recognition of duties answering to opportunities, and if education has created or deepened the desire for reasonable leisure, it has opened springs of enjoyment which riches cannot make more healthy or more satisfying.

Here, then, lies the duty of the Christian teacher. The thoughts of a true Socialism—the thoughts that men are “one man” in Christ, sons of God and brethren, suffering and rejoicing together, that each touches all and all touch each with an inevitable influence, that as we live by others we can find no rest till we live for others, are fundamental thoughts of the Law and the Prophets, of the Gospels and

the Epistles which he is empowered and bound to make effective under the conditions of modern life.

The result is that reflection and experience have at length made them intelligible. To interpret and embody them in a practical form is the office of believers now. They must show that Christianity, which has dealt hitherto with the individual, deals also with the State, with classes, with social conditions, and not only with personal character. . . . We are required to bring the doctrine of the Incarnation to bear upon the dealings of man with man and of nation with nation. As we strive to do this we shall come to understand the force of the loftiest truths of theology.

We shall find that that which is transcendental is, indeed, practical as a motive, and an inspiration. We alone—I do not scruple to affirm it—we alone, who believe that “The Word became flesh,” can keep hope fresh in the face of the sorrows of the world, for we alone know that evil is intrusive and remediable; we alone know that the victory over the world has been won, and that we have to gather with patience the fruits of the victory. Violence can destroy, but it cannot construct. Love destroys the evil when it replaces the evil by the good.

But while we affirm the absolute supremacy of the spiritual and the universal sovereignty of Christ reigning from the Cross, we remember that our work must be done under the conditions of earth, and that it is here on the sordid field of selfish conflicts that we must prepare the kingdom of God.

I ask, then—I ask myself not without sorrowful perplexity—whether we have, in view of the teaching of present facts, considered what God’s counsel for men in creation and redemption is? Whether the state of things in our towns and in our villages either answers or tends to answer the Divine idea? Whether the present distribution of wealth is not perilous alike to those who have and to those who want? Whether we have not accepted the laws of the material order as the laws of all nature? Whether we have pondered over the moral significance of the poor, and whether we have reflected on the wider application of that principle which it is the glory of medicine to have guarded, that every discovery affecting men’s well-being is the property of the race, and not of the finder?

I do not enter now on any questions of detail. I desire simply to direct attention to questions which go to the very heart of the Gospel; and I beg the younger clergy, with whatever strength of persuasion I can command, to think over these things; to discuss them with one another reverently and patiently; to seek to understand and not to silence their adversaries; to win for themselves the truth which gives to error what permanence it has; to remember that bold and sweeping statements come more commonly from doubt or ignorance than from just conviction. But I beg them not to improvise hasty judgments. The personal value of an opinion depends for the most part upon the pains which have been spent in forming it. Zeal, enthusiasm, devotion, are not enough to guide us in the perplexity of conduct; we need above all things knowledge as the basis of action. We have not yet mastered the elements of the problems of society. Theories have been formed from the examination of groups of isolated phenomena: but life is complex. We must, indeed, see our end before we begin our work; but it may be that different ways will be found to lead to it, and as far as I can judge, the social question of our day will finally receive not one answer, but many. But in one respect all the answers will agree: all will be religious.

Meanwhile, our office as Christian teachers is to proclaim the ideal of the Gospel, and to form opinion. And if we do this, if we confess that our mission is to hasten a kingdom of God on earth, and if we ourselves move resolutely forward as the Spirit guides us, I believe that we shall find through the common offices of our daily intercourse that peace which springs out of the consciousness of common sacrifice made for one end, and that assurance of strength which comes through new victories of faith.

We cannot doubt that God is calling us in this age, through the characteristic teachings of science and of history, to seek a new social application of the Gospel. We cannot doubt, therefore, that it is through our obedience to the call that we shall realise its Divine power. The proof of Christianity which is prepared by God, as I believe, for our times, is a Christian society filled with one spirit in two forms—righteousness and love.—“Christian Links.”

¶ GOODNESS comes from within—from thoughts, feelings, and desires, resulting in life and actions. Greatness is the consequence of bold actions, great energy, ambition, enterprise, and perseverance.

SPIRIT MANIFESTATIONS.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

In the course of a correspondence with Mr. Hodgson, secretary of the American branch of the Society for Psychical Research, concerning accounts given by Mr. A. B. Plimpton, of automatic writing (see "Religio Philosophical Journal" for January 16th, 1892), Mr. Plimpton writes as follows:—

In those early days of the history of the phenomena that occurred in our presence most of us were humble people, and what we witnessed were spontaneous, taking place in our families around our firesides. We did not make any very specific preparations for the interviews that we thought came from the other side of the mystic river. We did not keep any special records of them, for we did not ever expect to appear before the public as exponents of any specific philosophy of life or its issue; therefore the most that can be restored will be by memory.

I have not seen Mr. Yeaton since he enlisted for the war. I have received letters from him occasionally but not often. Whether he has in his possession the reply of the persons that answered his inquiries of the life and residence of Freeman Knowles I know not. At that time we were satisfied of what appeared to be the fact, and after that we did not question the fact of your own existence, although I have never met you to my knowledge. That point being established in our minds, when Mr. Yeaton was in the trance in any of our family gatherings, and the peculiar characteristics appeared that indicated the presence of friend Knowles as we called him, we cordially questioned him as we would a familiar friend who would meet us in the body.

Mr. Yeaton was what we denominated an unconscious, independent instrument being used by a power outside of himself and we the persons who were with him; we watched him carefully while in the trance and out of it and when being released from it. He was not what was then and is now known as a "test medium." There were two other personalities that always gave distinct evidence of themselves, his mother and a physician giving his name as Dr. Sawyer; they were always recognised unmistakably. I do not think that any person by the name of Freeman Knowles was ever in Lowell. I had been in Lowell since 1842, and my associates with Mr. Yeaton, many of them, had been residents of Lowell for many years before me, and they never had any knowledge of such a person. As to whether Mr. Yeaton or any of his friends had ever seen or heard of him I cannot tell other than his own statement. I do not think that he would misstate or play any tricks upon us, for all his acts and conduct for the many years I was intimate with him were above all suspicion of anything of the kind.

With myself, our interviews more especially drifted into the philosophical and speculative. I received a very clear statement of the theory of evolution, and all the latest announcements of the apostles of that mode of the manifestations of nature are not yet up to the level of his intimations, for he took me into the occult realms of the spiritual in the midst of which he was an inhabitant. I have been reading and watching the development of that thought by Spencer, Wallace, Darwin, and especially Professor Morse, who I think the most popular of all the teachers of that theory.

I was familiar with the "Vestiges of Creation," and it seemed to me then and after these many years of study and observation that was the basis in my mind, and on that was built what has now become the settled conviction of my mind.

But these suggestions are not what you want. For many of the wise ones of to-day think they can account for all of this without the intervention of any superhuman force. But here was a mechanic who was not read up in any of these subjects, even had not heard of them, was able from his daily toil, his lathe and anvil, to hold a conversation with me for three hours at a time while I was plying him with questions and always was ready with an answer, and they containing hints far beyond my own thought, and not only with myself but others who tested his strength in similar ways. Indeed, a neighbour of mine called on me a few days ago, after reading my article in the journal, and made some inquiries about Mr. Yeaton, and said the article recalled to his mind an evening at his house when myself and others who were then well read, attempted to corner and defeat the power claimed to be Freeman Knowles, and he was ahead of us every time.

I was so much impressed with my experiences in the early days of the phenomena that I have continued to study them until now, and the subject grows wider, deeper, higher and more important every day. No one feels the difficult, intricate and subtle ways of the phenomena more than one who has studied it for nearly a half century in all of its phases.

As you observe, there is great difficulty in drawing the exact line between what is strictly mundane and supermundane. From my experience and observation, setting aside that which is pure fraud, that which is mere trick and put forth as psychic, I am inclined to believe that there is no line distinct between the two. There is such a delicate and subtle blending of the forces of the two spheres that no event however trivial even, minute or widespread, but what is produced or influenced by both; therefore we are directed by these phenomena into all the realms of nature, and by this we behold the results of the present hour.

The great questions of inspiration, revelation, the real problems of life everywhere in all realms where the mind of man can traverse, and we begin to feel that there are no limitations to what the soul-life of all things or manifestations we behold may aspire. As I heard one of our trance speakers once declare, that in the past history of the race we have been looking on that which has been painted on the curtain, but now the curtain is being drawn aside and behold the real persons living and acting their real parts in the drama of life. I am inclined to think that my friend Knowles was the real speaker on that occasion. . . . All along the lines of the past we see attempts to solve the problems of human life, its origin and destiny; strange theories resulting from deductive assumptions have flooded the entire history. We have had placed before our mental visions, angels, archangels, seraphs, seraphims, devils of all shapes, and in these modern days, worn out shells floating around in the atmosphere, impinging upon the sensitives, &c.—the varied phenomena of the past four decades—I have studied very many of them in the midst of my own family and entire strangers, and I am convinced that we are dealing with human beings incarnated and decarnated of all grades of growth and development in connection with the great forces of nature both physical and psychical.

When Saxton was asked his opinion of the contrabands under his charge, in answer he said they were very human. William Denton once asked my opinion of the spirits who communicate by the phenomena we have. I took the hint from General Saxton and made answer that they are very human. Right here lies the gist of the whole matter. If they are not human they have no relation to the destiny of man. The theory of the Christian doctors about their Saviour and His mission as proof of the destiny of man is valueless. He cannot be considered a human being in any sense. His conception and nature, according to the Book, is wholly unlike man. We cannot predict the result of a potato by the character of a lemon.

But I am not giving you in the above the facts of observation but the results of them upon my being. They are secondary to all other persons; they must have personal contact with similar facts, and then the result will be with them in accord with their special development and growth.

One suggestion which occurs to my mind just now in regard to the theory of evolution, and I have been watching the thought of scientists to see if they have caught sight of the main principle, which I have said was illustrated many years ago. I will state briefly. All forms of manifestations of life so far as the human mind can conceive are the modes of action natural of all forces to produce results. One of these results is the human structure, that structure containing the inherent potentiality of continuous progressive existence. Each manifestation of life in every form in the physical and psychic realms is throwing off germs which are prepared to enter new (to it) combinations, and I repeat this process obtains throughout all realms of existence, whether in the mundane or supermundane.

REAL foresight consists in reserving our own forces. If we labour with anxiety about the future we destroy that strength which will enable us to meet the future. If we take more in hand now than we can do well, we break up, and the work is broken up with us.

Don't live your life alone, without forming friendships and love; your nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you like live a hermit. Therefore go out into God's world and live your life for others.

A WONDERFUL PARROT.

FROM THE "PROGRESSIVE THINKER."

TO THE EDITOR,—Are animals immortal? is a question that has been asked thousands of times, and yet not answered to the satisfaction of all. A Paris letter to the Chicago "Inter-Ocean," while it throws no positive light on the subject, contains a fund of information in reference to the intelligences of an animal that is invaluable. The writer says that "before this bird became mine she was in Paris, in a house which contained a great many tenants. She imitated to deceive you the language of the sparrows which haunted the roofs and the yard of the house, their spring-time struggles for the possession of a nest, and all their daily quarrels.

"She also imitates the street cries of Paris, especially that of the old-clothes man. How many times has she not deceived the inmates of the house by her faithful reproduction of this call!" The writer continues:—

After my brother-in-law had given me the bird, during the war of 1870, I sent her to the country while I took my place in the army of Paris. Her repertory then became enriched by all the sounds of nature, the quail, the owl, the magpie, the cock and the hen, in all their vocal manifestations.

She excels in the phonetic reproduction of the killing of a pig, at which she has certainly been present. She first repeats the interrupted cries, grave or sharp, uttering the impatience or fright of the animal as it is being dragged to the place of execution; then comes the agonised squeal of the throat-cutting and the death agony, and all this is given with the same shading, gradation and power as if by the animal itself. Although she has not heard these sounds for twenty-two years, this funeral phantasy still passes occasionally through her brain, and she makes the windows of my house rattle with it till we are obliged to silence her.

My parrot observes every movement made in preparing for an action which is itself accompanied by a sound, and she makes the sound beforehand. If she sees me approach an open window and make ready to close it, she immediately makes the sound that will be occasioned by the window before I have yet touched it, and the same sort of manifestation is made if I go to open a window. If I produce my handkerchief she blows her nose. If she sees me take my overcoat, she instantly make in advance, with her wings, the motion which I must make with my arms in putting on the garment.

She imitates the sound of dropping water. If she sees me with a glass containing a liquid, or only sees me approach one, she imitates immediately, and in advance, the sound of deglutition, and of the descent of a liquid into the throat. If she sees a cat, or if anybody calls a cat, she instantly imitates the various forms of cat language, and the same with dogs, horses and donkeys. Into all these imitations, frequently interrupted by her own bursts of laughter, my parrot throws a meaning, a mischief, a will, that are completely intelligent.

But the most important thing to notice in the case of this bird is her ability to understand what is taking place about her, and to take part in everything by her language and actions.

When we talk in her presence she takes part in the conversation by "ohs!" and "ahs!" of astonishment, or of approbation interjected at the appropriate moment. She almost faints away with laughter if we say something amusing and wear an expression of gaiety.

If she needs anything she calls her mistress by her Christian name, Marie, and if the reply is long in coming, her voice gradually grows impatient and imperious.

One winter day she was put in her cage, near the fire. A log rolled forward and sprinkled her with ashes and sparks. Her mistress, busy in another room, heard her crying, and calling "Marie! Marie!" like a person in danger or in violent terror. She ran to her aid.

When her noon meal, composed of three or four dainties, is set before her, my parrot sets aside every day a little jam tart for her supper.

She does not like men. They cannot touch her without being attacked by beak and sharp claws. All her caresses are devoted to women, and especially to little girls. One need only to be of the feminine sex to touch and caress her without danger. She loves her mistress devotedly. She obeys her words, and when she corrects her by a few little

taps on the beak or the head, the bird licks the finger which strikes her and utters little cries to beg for pardon.

When I have been away from home, and am returning toward my house, my parrot feels me through the wall, and, although she cannot see me, she warns her mistress of my return by singing two notes, "do-do," the second an octave above the first. She does this in the case of no other person in the house. She bids me good-day in the same manner whenever I enter the room where she is. If I give her something she thanks me by voice and gesture, raising her wings.

But my parrot shines, above all, in her extraordinary gifts as musician and composer. If she sees a polka sung and danced she utters an accompaniment of notes delicately picked and in time, with the same certainty as a player on a trombone or a bass violin. She improvises veritable passages of music which she whistles with endless variations, never repeating herself in her improvisations. She gives them with a taste, a style, an ardour to be envied by a pupil of the Conservatoire. She ends her pieces on the key-note. She improvises before any chance hearer when her mistress asks her to sing. When several persons are listening she interrupts her strains from time to time to utter a peal of laughter mingled with "ch's!" to indicate that she is pleased to be heard.

Before improvising she often preludes with trilled runs and vocalises similar to those practised by a singer to bring out her voice before going on the stage. From time to time she pauses to clear her throat, to swallow saliva, a movement accompanied by a dry click of the tongue against the palate, so that the note of the life may issue more clearly—I should rather say, the note of the flute, for we seem to hear a flute, large, flexible, and clear toned. The low notes of this instrument are truly remarkable.

When my parrot sings in faithful imitation of the human voice, she often passes from a deep bass to the purest soprano, continuing the same air.

She loves to open her cage and wander through the rooms, creep under the furniture, and lacerate the legs of chairs and tables with her beak, which breaks oak wood with the same facility as white pine.

After studying with care and patience every system of latches used to close her cage she has succeeded in opening them all. We then fastened the door with a carbine swivel. She studied and came to an understanding of its mechanism, and she opened this swivel by pressing with one foot on the inner spring, while she opened the hinges with her beak. For several months we have kept her door closed by lock and key. She has spent long hours in studying this new apparatus, turning the key in all directions. She has not yet succeeded in opening it, because the spring is too stiff.

I should not have dared to relate phenomena of intelligence so surprising in this bird, had not hundreds of persons witnessed them during twenty-three years; and even yet, when placed outside an open window in fine weather, overlooking the street, my parrot assembles the passers-by of all ages, amazed at the music she offers them.

Children come purposely to play in front of this window, which looks on a wide pavement. The bird participates in their play, running rapidly from one end to the other of her cage, as well as a parrot can on a long perch, and speaking, with joyous cries and laughter, the same words as the children.

I have passed deeply interested moments in studying this bird, whose intelligence brings a new element to the solution of the problem which my friend M. the Marquis of Nardailac, in the remarkable study entitled "Intelligence and Instinct," has expressed in the following words: "The reader may thus determine whether intelligence is the real characteristic of man; whether it digs an abyss between him and the animal, and whether there exists between different creatures only a difference in degree; in other words, whether human intelligence differs in kind or only in quantity from that of the other beings."

AUGUSTE NICAISE,

Member of the Anthropological Society, Correspondent of the Ministry of Public Instruction.

THE true and grand idea of a church is a society for the purpose of making men like Christ—earth like Heaven—the kingdoms of the world the Kingdom of Christ.—ARNOLD.

THAT truth which might make our life deeper, purer, and better is the truth which is valuable, which should be sought with diligence, and which carries with it the sanction of responsibility.

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

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Light:

EDITED BY W. STANTON-MOSES.

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

SATURDAY, JULY 23rd, 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. II.

We continue our notice of Colonel Olcott's letters, to which we have previously adverted. They do not require much comment. They sufficiently explain themselves. Subsequently we may add some remarks:—

I have delayed my letter for the appearance of the communication I had sent to the "Tribune," as it answers some of the questions in your recent favour. Now let me run it over and take up your points *seriatim*.

The Occultist authors, of course, intended to write in such a way as that, while concealing the truth from superficial readers, they should nevertheless preserve it for the earnest, diligent student who might come after them. The main points of their philosophy relate: (1) To the nature and attributes of the First Cause—the Eu-Soph; (2) to the evolution of spirit and matter—their progressive changes, combinations, relations, attributes or properties, and destiny; (3) to the evolution of intelligences, moral faculties, and spiritual capabilities, and their embodiment in the elementary spirits, in man, in angels, seraphs, and other entities. In this department are included, of course, all that relates to the domination of the human spirit over the lower races of spirits and the forces of nature, in the microcosm; and also to our gradual evolution and progression from lower to higher conditions, from the bottom to the top of the ladder that reaches from earth to Heaven, from base matter to pure spirit, from us to God.

The bearing of this philosophy upon the question of Spiritualism is most important. It shows us, what I for one at least never suspected, that there are such things as elementary spirits, which we may define simply as beings possessed of intelligence and craft, but not of immortal souls; that these beings are able to and do produce a majority of the physical phenomena of mediumship; that each of us was, once upon a time, an elementary, and each of those we left behind is sure to become, like us, immortal men by having the breath of the Eu-Soph breathed into him at birth; and that by reason of our share of that Immortal Breath, that portion of the Deity possessing all the attributes of Himself, in degree, we may subjugate these elementaries and make them do our will. It defines to us the nature of the forces of the "Unseen Universe," and shows us how to command them; displaying before our astonished eyes a whole world of causes of which the most lucid of our seers had only given us the vaguest glimpses, and of the laws of which we have been utterly ignorant. It shows us how absolute is the analogy between man and the Universe, he being animated by a spark of the Divine Soul, and it by the Great Soul itself. It presents to us the sight of globes surrounded by a common luminous atmosphere of their own emanations, or their distilled essences, as we might say, as our bodies are enveloped in odic "spheres" peculiar to ourselves, which mix and combine when we gather together,

and make a multitude of individual, perhaps discordant, entities merge into a whole, whose ultimate effect may be for good or evil as one or the other tendency may predominate. This common emanation of the Universe is technically termed the Astral Light, and the life-principle of man, which is itself only a reflection of the pure spirit (Immortal Breath) which exists in and never leaves the highest (seventh) sphere (or the immediate vicinity of the Eu-Soph, of whom it is a part), is a part of this Astral Light, and is called ATMA.

It defines the nature of clairvoyance, showing it to be simply the seeing of what exists in the Astral Light by the human spirit which can free itself for the moment from the "cloud of sense."

It offers nothing to conflict with the discoveries of science, but goes hand in hand with our *sarans* into the "Fire Mist," and then when they stop, unable to face what Herbert Spencer calls the Incomprehensible, leads the courageous explorer into the penetralia of nature where he can discover the soul of things, and read all the riddles of creation.

The records of its adepts have preserved, for coming generations, the archives of all past time and the record of every discovery that has blessed the world, whether seemingly "lost" or not.

One of its most startling developments is the awful potency of the human WILL, by which the adept can control not only his own existence but also that of his fellows, and summon to his help the most hidden powers of nature.

Yes, as you say, Spiritualism is "only one part of a vast subject," and I leave it to your high intelligence and clear intuition to answer your own question whether "the profit equals the risk" of pursuing the study. Occultism is, as Madame de Blavatsky says, a two-edged sword, but it wounds the wielder only when his purpose is ignoble, his courage feeble, and his perseverance weak. For my part, I can conceive of no greater reward than the knowledge of my own immortal soul's powers, and for its acquisition I esteem no labour too hard, no danger of moment, no sacrifice of earthly advantage too great. Of what moment to the enlightened philosopher are the mean vanities and preferments of this life of a span's length? What to him the enjoyments of peace, or wealth, or temporal power? True, he owes it to his race to benefit them as far as lies in his power, and he should never be deaf to the call of duty; but he sees the whole field of his destiny spread before him, as one sees the path from a mountain-top, and applies his powers as the case demands. The eye of his spirit penetrates the future before which the materialistic scientist sees a thick curtain drawn, and in his vocabulary the word Incomprehensible is used only when he speaks of God.

You are quite right about our "spoiling our mediums by taking no care of them"—suffering them to sit in "mixed circles of foolish gapers," and having "so low a tone of thought pervade them." For this reason the mediums in private families are better—more trustworthy—than those who follow mediumship as an occupation. A time must come when, as you suggested in a former letter, we will isolate our mediums as they did of old, and when, I may add, we will know enough to discriminate between the sybillic utterances of the wise departed, and the jabbering and falsehoods of the "elementaries" who walk into, occupy, and control the open bodily houses of the mediums, and give us as oracles the memories, theories, and desires they see in our own minds. You remark how apt to this point is that verse of Tom Moore's:—

"I soon could trace each thought that lay
Gleaming within her heart, as clear
As pebbles within brooks appear."

Apply this test to your own mediumship as well as that of others and learn to be wise.

I have already warned you against spending time or money on pseudo Occultist societies and adepts. You will not need them, for the order has gone out from the genuine brothers to communicate with you, and all will come right in time.

Try to get private talk with "John King"—he is an initiate, and his frivolities of speech and action are meant to cover serious business. You can see him at Herne's or Williams's, and privately arrange with him to come and talk to you and bring others. Remember the advances must always be made by ourselves. We must *desire* strongly, or as Jesus—that most spiritual-minded of our initiates—puts it, "Knock and it shall be opened to you." When you have made yourself familiar with Occultism you will do well to re-peruse the Bible, for you will be astounded to find its pages swarming with precepts from the Chaldean Kabbala, and all through the Gospels the most irrefragable evidences of Christ's initiation into the Mysteries.

The only words I would change in my report of the Holmes' affair are in the second paragraph of my summary on p. 478. I would now write them thus: "The phenomena described by me as having occurred in the presence of the Holmeses were genuine spirit manifestations; but I have reason to suspect that I should not have witnessed them if Madame de Blavatsky had not been present and assisted to produce them by the exercise of her powers as an Occultist. While, therefore, the issue of my experiments does not relieve the Holmeses from the imputation of fraud, any more

than the testimony of Mrs. White and Dr. Child convicts them, it does most clearly demonstrate the occurrence of real spiritual phenomena, including the materialisation of the spirit-form.

Now you see that the main question is not affected as our enemies desired and intended, for that I saw real manifestations is no more doubtful than that I write you these lines. I did not then know what I have since learnt about Madame de Blavatsky's powers, and she will have to answer for letting me credit her doings to the Holmeses. She did it out of blind devotion to the Cause, which she feared might be mortally wounded if I did not report real phenomena as being seen by me in the Holmeses' presence.

There is no doubt about Mrs. Compton's transfiguration whatever. Why, my plain, unvarnished story shows that! You ask me what becomes of her body. Madame de Blavatsky will answer you in an article she is now preparing under order from headquarters.

My Miracle Club is in *statu quo*, but will be organised in due time. Meanwhile I am making isolated experiments and reporting the results to the daily papers. I can do more good thus than by giving everything to the Spiritualist Press. I have sent you some lately.

Good-bye; God bless you. This letter is too long already. Let me call myself your sincere friend and brother,

H. S. OLCOTT.

I shall just write a line to save the mail, deferring a suitable reply to your friendly letter of the 10th inst. for a few days, as I want to send you a letter I have prepared for the "New York Tribune," which in some measure answers your questions.

Meanwhile, let me advise you to join no society whatever for the present. The European Rosicrucians bear about the same relation to the Oriental Occultists that the other degrees of Free Masonry do to practical architecture. The fraternity, as a working branch of the real Order, died out with Cagliostro, as Free Masonry did with Wren. What is left is a mere husk.

Again, keep clear of Eliphaz Levi's adept. Levi was a schismatic, and his work bears the ear-marks of the Jesuits. He says such preposterous things as that prayer offered in a church is more efficacious than when offered in one's own room.

Again; depend upon it, that nine-tenths of spiritual communications—oral, trance, and written—are not from ascended spirits, but from the elementaries whom Madame Blavatsky described in the "Scientist" so well. I totally disbelieve in the current theory of "guides," "controls," and "bands," as well as in the identity of most of the "spirits," who not only claim to be the former denizens of this sphere, but by their Protean powers can assume their shapes and clothe themselves with their magnetic effulgence.

In pointing out the existence of these elementary spirits, Madame Blavatsky has given us a clue to most of what has hitherto been mysterious and tantalising in spiritual phenomena.

Depend upon it, that those who are true adepts of the Orient write no letters, make no boasts, and display their powers only under very exceptional circumstances. You will encounter them—I know it; for to you the Brotherhood looks to lead the English public towards the light, as they do to me in this country to perform the same office. Read, mark, and digest. You will soon hear the truth.

H. S. OLCOTT.

Called out of town by the news that my old father had suffered a paralytic stroke, I hasten upon my return to reply to your long and welcome letter of 16th ult., which I have just read.

I sincerely hope that Madame Blavatsky and her letters will not give you chronic dyspepsia, since you say that you are "digesting" the latter. They must be tough indeed if they tax your gastric juice. Wait until we have time to finish her book, and you will then find Occultism done into "plain English." Many, many mysteries of Fludd and Philalethes, of Paracelsus and Agrippa are interpreted so that he who runs may read. She has had permission to write plainly (up to a certain point, of course, and no further), and has obeyed orders. I am the gainer first, as I sit up night after night with her, helping to polish the diamonds of wisdom. In this way I have learned more of magic than otherwise I could have done in months—perhaps years. I have learnt—not from the book, but from her orally about the Brotherhood—their general government, habitat, the names and personalities of some of the chiefs, the nature of the power they exert and how, the assignment of duty, some of the requirements of membership, the pains, penalties, trials and rewards of novitiate. Moreover, I have long been in personal intercourse with them by correspondence—which comes to me at times and in ways which preclude all possibility of her agency in the matter. They have written me certain things about her—her disposition, mental condition, merits and demerits—which she does not even suspect I know, for they have prevented her from seeing or knowing about them. But other things that they have told me they have allowed her to discover. It is very curious; is it not? I

am regularly entered as a novice, and am diligently trying to open my intuitions, and by self-development and self-purification to fit myself to attain the inestimable blessing of full membership—which, despising as I long have all earthly honours and advantages, I consider more precious than rubies. Her admonitions and example have made me a better, a wiser, and a purer man, and never in the remotest degree the reverse.

And yet with all that I have learnt—so much more than you or any other person—how little do I know of what lies beyond! By comparison with the erudition, the power, the experience of some of these embodied and disembodied men who are counselling and teaching me, I regard myself as the most ignorant of ignoramus! All that I have learnt in books is dross, all the distinction I ever gained for any thing I ever did is as valueless as the rust on the rapier—the mould on the vine. You speak of being tortured with doubts, I have none. Your mind is beclouded with suspicion—mine as clear as a drop of dew. For the first time in my life death has no mystery for me, life no remediless sorrow, the future no uncertainty. Light comes into my intellect, little by little, and the scheme and purpose of the Creation are becoming plain. For thirty years I have groped in darkness; now a guide leads me by the hand towards the quarter where morning breaks. That guide is the woman whom you have heard calumniated, whom you half suspect of criminality. She is my sister. She has shown me the documentary record of her past life. I know it all, from girlhood until now. I have seen the letters from her kinsfolk—some of her orders from the Brotherhood—the letters from persons of high social position, for whose offences she has silently borne calumny and reproach. They confess her beneficence and fidelity, and "their" own unworthiness. I tell you, my brother "Oxon," that this woman is a heroine; and that is about all I can tell you. What she has shown me, as to a tried and trusty brother, is not mine to repeat. If my word is of weight—if I have proven by my conduct the right to have it respected by honest people—that must suffice. She is blameless of evil conduct, and she is worthy of your full confidence and respect. If you will tell me just what stories you have heard about her, instead of giving me hints which only perplex without enabling me to answer, I will let you know all that is necessary to set her right in your eyes and Massey's.

I have stated facts about the "substratum of fact" I have found "beneath Occultism" in letters to the papers and you have read them; but still you ask, "Does anybody know anything about it except Madame Blavatsky?" How the deuce can you be satisfied? It's impossible, "Oxon," until you see things for yourself. So wait patiently, and talk to the Brother whom you think one of your "Band." Get the Elementaries down and sit on them; that's half the battle. The other half is in learning to exercise your will-power. I wish you would get from Paris Jacolliot's "Spiritisme dans le Monde," and read what the Hindoo Brothers do. Perty has not printed half that Wagner quotes in his Russian pamphlet which he has just sent me. Read Jacolliot, and be wise.

Mind you, I'm forty-three, not twenty-three—and so neither a callow enthusiast nor a credulous simpleton. Why, during the four years of our war, I examined some fifteen hundred witnesses (I and my few subordinates, I revising their work always) a year, and Secretary Stanton entrusted me—as he said—with as much power and discretion as he himself enjoyed. He constantly issued orders, ordered trials, changed officers, established regulations upon my simple report and recommendation. Do you think I am to be made a dupe by a woman about a matter of scientific and philosophical truth? Do you suppose I don't know this woman—whom I have known as intimately as a brother a sister for over a year, so as to be able to discover if she is a strumpet, a liar, or a cheat? Now, my lad, tell me of what is she accused. Do you want to know how she is regarded by excellent people here? Read the enclosed notes from Dr. Ditson and Mrs. Amer (a very refined and wealthy lady of Philadelphia) which I have "cabbaged" for you from her topsy-turvy table, the piles of papers and books upon which make it look as if a stationer's shop had been struck by lightning.

What you mean about "Madame Blavatsky and Paris" I can't imagine, and she can't tell me. If you want to know how she lived there with her brother, at 10, Rue du Palais, write to Leymaire or Madame Leymaire, both of whom knew her. There is a Canadian lady here, a Madame Marquette, who took her medical degree here and in Paris and is practising, who saw Madame Blavatsky every day, and is perfectly ready to give me any certificate I desire as to her perfectly correct life.

At the last meeting of the Theosophical Society we had a test of Mrs. Thayer, the Boston flower and bird medium. I put her in a bag, and no one was present at the table but our members. We got lots of flowers and plants and a pair of pretty ring-doves.

OLCOTT.

It's just as our "Jack" (J.K., alias Sir H. M.) told me: he marked your copy of my photo, and the Elementaries are

masquerading in his lovely form all over the world. They are at it in Boston very profusely—every devilish humbug of a materialiser shows up a J.K.; while Mrs. Holmes keeps hers in the bosom of her dress with its nose broken and its beard half pulled out. John is a very busy spirit, and has been working in Spiritualism ever since the Salem witchcraft days of 1694. In fact, upon a photograph of a witchcraft trial scene that I gave him, and that hangs in Madame Blavatsky's library, he has written in his own quaint characters this legend: "Johnny's doings. His work!"

The inscription upon your copy of my photo is identical with what he has put upon a whole dozen of them. I put them in the drawer of Madame Blavatsky's tale for a little time; looked for them and found them gone; looked again, and there they were again with the Cabalistic, . . . (J.K.) on each.

The . . . is the mark of the lodge (of which John is a member; having taken one degree before his death). He has been often in London—in fact, I met him there myself in 1870; but he says that for each time he has really appeared, twenty Elementaries have personated him. His visitation to you is not so remarkable as the prank he played with Epes Sargent, from whose library he took away in a twinkling a photo or a card about eight by ten inches, or longer, in size, because Madame Blavatsky blew him up for making the picture of which the photo was a copy, in part from an old plate in a German magazine, and then pretending that it was all his original composition. The picture was a most remarkable one, a central scene surrounded with separate panels, in each of which was a scene. It was done beneath the table, by himself, in a few minutes time, and it was not until a year or more afterwards that Madame Blavatsky discovered that one of the panels was, as I say, a copy of an old engraving. Beyond bringing us some pears and grapes two or three times when we were thirsty and requested them, and bringing Madame Blavatsky a genuine or counterfeit Jewish medal of the time of Moses, with Hebrew inscriptions, he has not done much of late. We have been too busy to bother with tricks.

Now a word about "bands" and "controls" which seems to perplex you. What I mean to say is that a man's best band is his intuition, conscience and reason; his best "controls" his own purified and exalted soul. No man has the right to submit himself to abject slavery, as most mediums do. But a medium or seer should no more reject the advice and brotherly or paternal counsel of spirits wiser and better than himself than he should neglect to read what better, wiser, and purer men put into their books or sermons. The "Spirit Teachings" given to you bear their own endorsement. Your Imperator is a wise and good man—rather fixed in his earth-life notions, the result of his study, but still a wise man. If he wanted you to do anything wrong; or if he wished you to yield servile obedience to his dictates; or if he tried to prevent your studying all you should study; and getting all the light you needed, then I should rebel, and assert the supremacy of my own royal spirit—my *Augoeides*. This is what I mean by my strictures about bands and controls. I am sick of hearing mediums talk about them and parading the badges of their servitude upon their sleeves—a servitude to ignorant Indians, Africans or other Diakka, and to Elementaries. My blows are for manhood and against slavery.

I have seen the spirits of all four of the elements. I told the story in my lecture, but the papers bungled it awfully. It was not Felt who showed them, but a Hindoo adept who accidentally (?) met me at a restaurant. His performance was very much like that of Jaccoliot's Covendasary.

Like rain upon the parched ground are your letters to me. I esteem other correspondents—they write me interesting letters—some of them flatter my vanity (the Baronne Von Vay, for instance, who feeds me on the honey of applause—and who is manifestly destined to come into our ring some day), but they are correspondents only; while you two boys seem to me like my chums, my class-mates, studying with me out of the same books, up to the same larks, and cramming for the same degree. So keep on writing, old chap; whenever you have a half-hour fling it into an envelope and send it here with a three penny stamp. I'll do the same by you.

I did read your article on Soul and Spirit, and a right, sagacious, and brave one it is, too. You write manfully, and thus show out your own manful nature. Don't pitch in, *per saltum*, like me. I am not a Professor—I've no situation to lose. I can say and do what I please, and it's my own business. We are situated differently here from you. If I were in England I might be quite a Conservative. Here I have the whole field to myself—like a young ass in the middle of a wide pasture—and I bray to attract people's attention. I'm not headstrong and impulsive, as one might think from my writing: not a bit of it. A cooler, more deliberate madman there never was. I had a new idea to formulate—an important, a revolutionary one. I had to draw the eyes of some millions of self-deluded people who were taking counsels of a swarm of bogus "Aunt Sally's," and "Indian Guides," and "Professor Webster's." I had to

break through a twenty-seven years' crust, twenty-seven feet thick, under which common-sense and the Truth was suffocating. I had to put the enemy upon the defensive the moment I opened my mouth, and keep him thus, or be swept away. This accounts for all my skirmishing, my badinage, my tilts at persons and things. If I had regarded only my own preferences, or interest, I should never have noticed one of these infuriated gentlemen and ladies. You have no such necessity; so go along in peace, cultivate your will-power, filter yourself through your shell, and lead your public by easy stages up to the high levels where you and I already stand. And remember that for at least seven years you nor I can count upon one day or one hour when we will not be liable to some test of our faith—in each other, in ourselves, in our belief, our courage, our persistence. This secret of secrets is so awful a possession; it so raises its possessor above the dead level of his kind—placing him in Olympus itself, a demi-god—that he would be a fool who should expect to attain it before proving himself above and beyond everything that could prove him to be unworthy to be its keeper. I have been a year at this study, and already my faith has been tried in a thousand ways. With the evidence of Madame Blavatsky's learning, relationships and powers piled up mountain high, I have had sometimes to just put down my foot and swear by my soul to depend upon it and its intuitions despite all and through all. And it has happened that every time after doing this something has happened to make me respect, confide in, and trust her more than before, and my faith has conquered. How many spirits and mortals have lied to me about her! But having seen her past life, not only through the lens of the present, but also as reflected in her documentary evidence, I have always come out "right side up." I am in great anxiety about her now, though.

I wish you would ask Imperator, with my compliments, if he can't do something, in the psychological way, to prevent Madame Blavatsky from going to India. I am very anxious upon this point. I can do nothing myself. She is a changed woman these past few weeks. She is moody, reserved, and apparently desperate. The calumnies circulated in Europe and here have cut her so deeply; she feels such a disgust with our world; she so longs for her sacred Ganges, and the society of her Brethren, that I am afraid we will lose her. It may be a small matter to Spiritualists, but it is a great one for us three. She will give me no answers to my questions as she used to, when these phenomena occur—as they do now almost daily. I have seen some new and very interesting ones since I wrote you. Baron de Palm was here the other evening, and we all heard the most dulcet sounds as of a silver bell in the air—there, it sounds this instant: fifteen or twenty times. And yet it is not quite like a bell, for there is no metallic vibration: it is a musical note. This is the usual signal they give Madame Blavatsky when they wish to attract her attention. Baron F. and I were sitting at the end of the room, and the sounds came at the other end, twenty feet away from Madame Blavatsky. The Baron heard it as distinctly as myself. I was explaining the Astral Light to him, and the sounds seemed to express endorsement of my statements. I received a letter from one of the noblest of the living Brothers—an Indian; it suddenly appeared sticking in one of the ornaments of the bronze clock, and in it was a lock of his hair. It was powerfully perfumed with sandal wood and other Oriental scents. (I'll tear off a corner and enclose it, so that you may hereafter recognise a genuine letter from the Lodge.) She has also repeated three times the phenomenon of invisibility that I allude to (do I not? or do I?) in my book. We are sitting in her room writing—she at one side of the long table, I at the other—when *presto!* she is gone! I say nothing, but keep on writing, and again *presto!* there she is. She has been to India or some "jumping off place," but not a word will she tell me. Fancy how exasperating to be thus befooled when it is so important for one to learn. Well, that is novitiate, my boy, and you will have your fill of it. Do ask your Imperator what I suggest. I should not have answered your letter so soon but for my anxiety upon this point. He seems a wise spirit, and perhaps he is a powerful one. Ask him if he can't help us, and if he won't. And yet, if he should say—well, let us see what he will say. There is a Mrs. Thompson here—a widow lady—worth seven millions (of dollars), who worships the ground Madame Blavatsky walks upon, and she offers her money and everything if she will only go to India and give her a chance to study and see for herself. She has been a whole year trying to make her acquaintance, but Madame Blavatsky wouldn't make an advance of an inch, and it was only a few nights ago that Mrs. Thompson succeeded in meeting her. If she were an adventuress, surely woman never had a better chance to feather her nest!

I note what you say about the bringing to you of the sapphire stone and the promise of the pink crystal. Do you know the significance of the former? See Exodus xxiv. 10; xxviii., 18, 30, concerning the occult virtues of stones; see also Eliphaz Levi's books, and the "Spiritual Scientist" for March 2nd, chap. xiii. of Agrippa's book. I have things of all sorts brought to me, too; the neatest of which was a deposit of 500dol. in my bank last summer, when I was hard

A stranger, they told me, called and made the deposit in my name. That was objective, anyhow.

That was a curious letter I had from the Baronne Von Vay. She says she had "an irresistible impulse to write me"; that for years she has seen the Elementary, who "call themselves Beroeger der Natur"; that she likes them "very much"; that she is much interested in Madame Blavatsky—her "cousin, Prince Wittgenstein," telling her that he has known her many years, and "she is full of talent." She invites me to visit her, &c., &c. I have answered her to-day, and given her a chance to show her hand a little farther. If she wants to come in with us she can (but she must scrape off her Re-incarnation shoes at the door; there's no room for that in our Philosophy).

Don't forget Imperator.

H. S. O.

MR. STEAD ON AUTOMATIC WRITING.

We clip from the latest issue of the "Review of Reviews," what the Editor says to his half million readers:—

I wonder how many of the half million readers whose eyes may fall upon this page are aware that if you take a sheet of paper and spread it before you and then let your mind be quite passive, your hand will in a great number of cases begin to write of itself? If you doubt it, try the experiment. Give half an hour to it quietly, and see if what I say is not true.

A Congregational minister in the North of England wrote to me the other day saying that after having read "Real Ghost Stories" he thought he would make the experiment, and found, to his surprise, that his hand would not only write but draw with great rapidity, and that without any exercise of thought or will on the part of the brain. This writing is often rubbish, but it is sometimes very extraordinary. My correspondent found after a time that not only could one hand write automatically, but that both hands, if furnished with pencils, would write intelligently at the same time about different subjects and in different handwritings, all the time that his mind was intent upon some other object, or entirely passive. This is unusual, but the gift of the power of automatic handwriting is very much more generally diffused than people imagine. The Spiritualist theory is that the hand is taken possession of or controlled by a disembodied spirit, which is delighted to have this opportunity of communicating once more with the world which it has left. In many cases, especially those in which the person writing is susceptible to these outside influences, the handwriting bears a curious resemblance to that of the alleged control when it was on this world, and frequently the writing will contain information not known to the writer or to any person present.

Mr. Stainton Moses ("M.A. (Oxon.)," the Editor of "LIGHT," who I am glad to say is now recovering slowly from his severe illness, has for years had a regular tête-à-tête with the unseen intelligences which dominated his hand and wrote out the substance of his "Spirit Teaching." I have seen Mr. Stainton Moses's automatic handwriting. It is very clear and legible, and quite distinct from that of his ordinary hand. Mr. Stainton Moses assures me that it was not necessary for his mind to be passive for his hand to write of itself. His mind would be quite intent upon reading a novel or newspaper, or even a work of Aristotle, and the mental absorption in the book which he was reading would not in the least impair the accuracy of the handwriting. This is a very advanced stage of automatic handwriting, but it holds out promise of immense usefulness. Imagine the delight of a newspaper editor if he could hold a newspaper in his left hand while his right hand is writing down the elucidatory intelligence necessary to enable him to see the news of the day in its true light! By the time the editor had finished reading his paper he would find the notes and comments already written for him. We have not come to that yet, but judging from what has already been attained, it seems not impossible that something like this may come to pass.

All this, however, is a preamble to a paper by Mr. B. F. Underwood in the "Arena" for June. Mr. Underwood confirms the accuracy of those statements which I have made above. He discusses the question of sub-consciousness, and thinks that the writing is not properly called automatic. I agree with Mr. Underwood in saying that no one who has had experience of automatic handwriting will deny that the hand does move by itself. I have frequently carried on conversations with the unknown and mysterious intelligences which control the hand of an automatic writer, and the answers were

quite as intelligent as those of an ordinary human being, and often related to information which was quite beyond the knowledge of the person whose hand was used. As Mr. Underwood says, a few words are often written, then erased, and a new sentence begun. Mr. Underwood has the good fortune to have a wife who has had great experience in automatic handwriting. The writing does not tire Mrs. Underwood, but it does take it out of her husband, although he is merely sitting at her side and does not touch the pen himself. Mr. Underwood's attempts to explain how the writing is produced are no more satisfactory than those of other people.

Mr. Underwood says:—

One claim, to which there has never been exception in any writing purporting to be a message, is that a "spirit," a disembodied human being, moves the hand that holds the pen. Generally names and dates are not given; and when they are, they are as liable to be wrong as correct. In answer to questions as to the reason of this, it has been said substantially that memories and reminiscences are only gathered up as the departed are able to come in contact with persons and objects of earth.

It is only possible to avoid the Spiritistic hypothesis by setting up theories of personality which, if logically applied to the common actions of life, would land us in a condition of inextricable confusion. The following is the concluding passage of Mr. Underwood's article:—

I do not accept the Spiritistic hypothesis, but I know of no other hypothesis that is satisfactory in helping us to explain the facts. Automatic writing belongs to a class of phenomena, the investigation of which may show that personality is larger and more inclusive than we have believed. "I entirely agree with you," says a well-known man of science in a private letter, "that there are latent powers in the human personality more profoundly significant, more vastly comprehensive, than are expressed in the common run of life by our discursive thought and action." The significance and comprehensiveness of these powers can be understood only by a study of all the facts of that class to which automatic writing belongs. I believe that automatic writing has been an important factor in the world's religious thought and history; that in Egypt, India, and Judea it was believed to be communications divinely dictated or inspired; and that in modern times it has led to belief in special revelations and to the inauguration of great religious movements. The phenomenon should be no longer ignored; it should be made the subject of the most careful and thorough scientific examination.

PSYCHICAL SCIENCE CONGRESS OF THE "WORLD'S FAIR"

The following letter, which we clip from the "Religio-Philosophical Journal," will need no words from us. The Advisory Council of the Psychical Science Congress of the "World's Fair" have done Mr. C. C. Massey the honour of adding him to their body, and have thereby enriched themselves:—

124, VICTORIA-STREET, LONDON, S.W.,

May 26th, 1892.

DEAR PROFESSOR COUES,—I have to acknowledge receipt of your letter, and to thank you for the compliment of the invitation to join the Advisory Council of the Psychical Science Congress at Chicago next year. I feel much honoured by this invitation, though I fear I may not be able to be of much use. But the subject cannot be in better hands than yours and Colonel Bundy's—and it is a special satisfaction to me that we shall be thus represented. —With all respect and regard, I remain, yours very sincerely,

C. C. MASSEY.

DEATH DEFIED.

There dwells one bright immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the House of Life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With Heavenly eyes half sorrowful, and then
Smiled, and passed by. And who art thou, he cried,
That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?

But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on thro' the enamoured air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

—THOMAS BAILEY ALDRICH, in the "Century."

THE FUTURE OF SPIRITUALISM.

We commend to the attentive perusal of our readers the following article, which appears in the "Religio-Philosophical Journal" of June 18th. This we do, not as desiring to endorse its contents or even to discuss them, but for the reason that we are of opinion that any attempt to forecast the future of Spiritualism is worth consideration, if it proceed from a worthy source:—

Theodore Parker in 1856 wrote in his private journal as follows: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian population. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a *punctum stans*, but a *punctum fluens*. 4. It admits all the truths of morality and religion in all the world's sects."

In 1873, in an address before the Free Religious Association, O. B. Frothingham said: "Spiritualism is rapidly becoming a distinct religion. It is not all of a piece. There are different schools of it—a school of necromancy and a school that is devoted to truth. It has different philosophies—a philosophy of instinct which legitimates passion, sanctifies appetite and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature, and a philosophy of faith which lays stress on the moral and spiritual intuitions, and indulges the brightest hopes for man on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem and declining in influence. The higher is gaining in strength and dignity. The older Spiritualism grows, the calmer and more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a noble character and exerts a wide influence through the upper classes of society. Its existence is a fact in the religious world and a fact of vast moment is unquestionable." Mr. Frothingham goes on to show that Spiritualism, while it takes a new departure and follows a new path, while it rejects the popular scheme of redemption and has a horror of priestcraft, teaches the essential truths of religion—the divine rule of the world, the immortality of the soul, the supremacy of moral law and the oneness of the race. Its progress is in the churches as well as outside of them. For multitudes it has broken down the wall of separation between this world and the next. It has revealed the fact that peace between heaven and earth is not something to be effected, but something established in the constitution of things and that communication between is possible. Special authoritative revelations are not recognised, creeds and confession take their place with other party manifestoes, and mediation is dispensed with as being outworn machinery that cumbers the engine-room; and the priest is an impertinence. "Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first and perhaps drops helpless to the ground. The air and space bewilder it, but the wings in a little time will recover their strength and then the creature will revel in the width that appals it and fly towards the sun it fears."

Since Mr. Frothingham delivered the address here referred to and quoted from, the "lower school" of Spiritualism, though not extinct, has ceased to have any recognised representation or influence in the world of thought. Its most prominent exponents have come out publicly and repudiated the "low kind of individualism" which their advocacy made prominent, and they have sought unsuccessfully to secure reinstatement by protests and denials respecting their championship of animalism. Now the distinction between the higher and lower phases and expressions of Spiritualism has come to be pretty well defined and understood. Mediumship it is seen does not necessarily imply spirituality, and a true Spiritualist is not one in virtue of his credulity and his unquestioning acceptance of improbable or unverified statements in regard to the doings of spirits.

Meanwhile Spiritualism is now finding expression in literature; its phenomena are being made a subject of study

by men who are leading authorities in the scientific world; it is modifying popular theological conceptions and making its influence felt among thinkers of every school of thought, and among multitudes in every class of society. Spiritualism in its highest and best form will some day be the religion of the civilised world.

SPIRIT IDENTITY.

THE REV. J. G. WOOD'S CASE.

BY "EDINA."

I must crave space to deal briefly with this case, in view of the remarks in your article in issue of the 2nd instant. It has always appeared to me to be one of the strongest on the question of identity among the many I have sent.

To recapitulate. You have (1) entire ignorance on your part regarding this communicator while in earth life. For thirty years, owing to the engrossing nature of my profession, I had little time to devote to literature, and J. G. Wood, the naturalist, was to me an unknown personage till his first communication came; while my daughter was in the same condition of ignorance.

Then you have (2) in the two messages received while at the seaside, in August, 1891, a coherent account of his life, including (a) date of birth and death, (b) sketch of college career (c) parentage, (d) ordination by Bishop Wilberforce, of Oxford, and ministry at Boatmen's Chapel, (e) list of works published by him, (f) names of his publishers. All these and other items in the messages were verified on our return to town, and followed up by an identification of the communicator's photograph under test conditions, and in presence of two neutral witnesses. Since that time the medium has frequently seen this communicator and had conversations with him, and before the message for Mr. Stainton Moses was received we had three several communications emanating from the same source (handwriting, &c., as formerly), all of which in our judgment continued the chain of evidence tending to prove identity. These were not sent, because I deemed it unnecessary to dwell too much on one case; but I may mention that in the first one the communicator thanks me for sending a notice of his case to "LIGHT," and promises to write a message regarding the spirit world the day following. This second "Letter" when it came extended to three pages, is entitled "Reunion in Heaven," appears to me to be a reproduction of a sermon delivered by the deceased on this subject, when in earth-life, but with a slight addendum to the effect that the communicator has not "the power" to give the medium the "names of the places in heaven." As regards the third message it contains a kindly reference to Mr. Stainton Moses, his bad state of health, &c., and prefers a request to communicate with him through the medium, which, after obtaining his consent, was done in the form of the Letter partially quoted in your leader of July 2nd, and which last is, for the reasons assigned by its recipient, extremely unsatisfactory, disclosing nothing of personality and making erroneous statements.

Taking a broad survey of the case, I am still convinced identity is proved, and that, chiefly because the weight of evidence on the one side contained in five separate messages counterbalances the misstatements in the sixth, addressed to Mr. Stainton Moses. I am no stranger to mistakes in messages received from the other side, but one line "going to identity" is worth many errors in fact; because (1) we do not know how many spiritual factors good or bad, are at work in the production of these communications; (2) I hold the opinion that memory is often as defective on the other side as it is here. I could give many instances of this, but one must suffice. A member of the Scottish bar, *facile princeps* in one branch of his profession, who was well known to me for thirty years, dies suddenly. Within three weeks of his demise he writes me a message disclosing individuality and identity in the clearest manner. I could also account for its coming, because of a communication from another source which preceded. And yet, two serious defects are in it. (1) He writes his name John instead of Robert, and (2) he refers to a former *confrère* at the bar as Mr.—, while he should have designated him as Lord —, he having got a judgeship some time previously, and while the communicator was in earth-life. This is one of very many instances which

occur to me, and in my judgment tends to prove that memory is often as defective on the other side as it is here.

The whole subject is still very mysterious, and we stand on the threshold. The duty of any investigator is to sift each case as it occurs with an open mind; to apply his reasoning faculties to the task in a judicial manner; and if that is done, a great deal of "wheat" can be winnowed from the "chaff." Dealing in this spirit with J. G. Wood's case, I am still of opinion identity is proved.

I have only to correct one misapprehension. In the beginning of these articles I think it was clearly stated my daughter was "deaf," not "deaf and dumb." Since the age of nine she has been deprived of hearing, but still retains the faculty of speech. I know all the literature she reads, and her circle of friends is entirely composed of persons similarly afflicted, but all of whom either have lost, or never had, the faculty of hearing and speaking.

THE CASE OF SIR MORELL MACKENZIE.

This is an interesting and yet, in many aspects of it, a disappointing case, as the proof of identity, beyond the medium's own testimony, is not very satisfactory. Our daughter was quite familiar, before his demise, with the face of this well-known throat specialist, having seen his photograph more than once. She always told us that Sir Morell bore a strong resemblance to her spirit control, who designs himself as Professor Sandringham; but who, when in earth-life, admittedly bore another name. This is clearly borne out by the spirit photograph of the control now in our possession, and to which allusion has lately been made in the columns of "LIGHT." The Professor has frequently stated to the medium that when "here" he knew and had frequently come into contact with Sir Morell, both in Germany and this country. Since the eminent specialist joined the "great majority" he has, our medium informs us, been a frequent visitor to our home, often coming alone and at other times being accompanied by the Professor. His first appearance was five days after his demise. On one occasion he gave the medium a verbal message, as to a gargle which he desired one of the family to use for a bad throat affection, which, on being applied, cured the malady in a night. Two messages have come, which are now before me. They do not disclose identity, and cannot be reproduced, because they largely relate to the medium's own state of health, which was at the time most unsatisfactory, owing to a prolonged gastric affection. I note all the points of interest.

1. His delight at getting his first power to come and write.
2. A statement that when he studied in Germany he saw and prescribed for a great many cases of dyspepsia, due in a great measure to the use of animal food in a raw or partially cooked condition.
3. He prescribes to the medium a medicine for gastric disturbance (Lamplough's Pyretic Saline), which he says was largely used by his "friend, Dr. Sparks, of London," whom he designs as having held an appointment as "inspector of emigrant vessels," and who, he also states, has had large experience in such cases. This specific, the message says, can be had at 113, Holborn, E.C. N.B.—This medicine is freely advertised, but has never been in use with us, and as to the address given, I am not at this moment aware whether it is or is not correct.
4. Each of the messages is signed "Morell Mackenzie." The handwriting is pretty distinct; but whether like or unlike that of Sir Morell Mackenzie, I cannot say.
5. There is in both messages the use of medical terminology, clear evidence of professional skill, and force of character. In short, the writer must have both studied and practised as a physician when in earth-life.
6. Nothing is given in the way of information as to date of birth, death, parentage, medical training, and professional practice; the communicator simply prefixes his name and plunges at once in *medias res*—the alleviation of the trouble from which my daughter was suffering, and the remedies for its cure.

I have only to add that Professor Sandringham, with whom our medium is almost daily in contact, again and again refers to Sir Morell as being in close companionship with him on the "other side." One feature, common to both of these communicators, who, when in earth-life, must have belonged to the medical profession, is that they never write a prescription which we could hand to a chemist to make up; but either make a verbal suggestion, or in writing recommend the use of a patent medicine such as is mentioned

above. This is probably because the prescription requires to bear the initials or signature of a practising physician. Sandringham has again and again informed the medium that he could write a prescription; but no chemist would make it up unless he knew its author.

Your readers have now all the facts of this somewhat perplexing case before them, and the only real evidence of identity is the positive and reiterated statement of the medium that this communicator is the original of the photograph by Elliot and Fry, which was recently reproduced in the "Strand Magazine," only the features are not quite so thin and "pinched looking" as they appear in the columns of the magazine.

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.]

The Gate's Alar: The Evil and the Good.

SIR,—Many of your readers besides myself must have read with profoundest interest the communication of "Records of Private Seances," No. XXI., given in your last issue. It emboldens me to ask information on a matter which causes frequent distress to all minds—viz., how to account for intense anguish or bodily suffering in the case of the apparently innocent. I have in my mind especially a sad instance just known to me of a young boy, liked by all who knew him, who died a shocking death from an accident under peculiarly harrowing circumstances. May I ask those who are not Re-incarnationists whether it may possibly be that in cases like this the forces of evil are at the moment, and temporarily, predominant, the beneficent influences not being sufficiently strong to overpower? And if this is so, whether the earnest effort to fix the attention on desire for the good of the world, and on co-operation with the beneficent forces, could affect—perhaps only slightly—such conditions, and tend to avert terrible calamities? It has appeared to me sometimes as if just that moment when persons of very cheerful and buoyant temperament are, from rebound, inclined to forget for the time the suffering around them, is perhaps the very moment when they should seek, hopefully and trustingly, to draw down and co-operate with the spirit of good. It is very helpful to hear the opinions of others. I am not aware that I am mediumistic, but I have been led by strong intuition to accept many of the teachings of Spiritualism.

H.

Spirit Photographs.

SIR,—In "LIGHT" you state that Mr. Haweis sent you a photograph of himself taken by Mr. Parkes, which he (Mr. Haweis) states to be fraudulent, as he has seen the same ghost produced on other negatives, with other sitters. You add, "It is extremely probable; nothing is easier than to trick in this way." I fail to apprehend how it is extremely probable that the picture is fraudulent. The only reason assigned in proof of fraud is that the same ghostly appearance which is on Mr. Haweis's picture has been produced on other negatives, with other sitters. The picture may be a fraudulent one; as to that I know nothing. But the reason assigned by Mr. Haweis for his conclusion, and which seems to have led you to consider it extremely probable that his conclusion is correct, is not by any means a satisfactory reason. Your partial endorsement of the charge of fraud made by Mr. Haweis against Mr. Parkes, with respect to the picture in question, seems hastily made. We cannot now hear Mr. Parkes in his own defence, but we can extend to him that which every person is entitled to, viz., some measure of fair play. If in a journal we brand a man for having committed a fraud, we should give some reason for our belief that a fraud has been perpetrated. In this case the reason given seems to me not to be good. At all events, taken alone, it is not evidence.

I have two pictures, taken on different days, with different sitters, on each of which there is the same spirit form. Yet both photographs were taken under strict test conditions. I have also other four pictures, taken with four sitters, two of them on one day and two on another; on all four plates there is the same spirit form; these also were taken under test conditions: such as an experienced photographer (Editor of a Photographic Journal) has written, "You have adopted all the precautions I can think of as

being necessary." I merely mention these facts here and now to emphasise my protest against publicly condemning a man without sufficient reason. G.

July 16th, 1892.

[We had no intention of imputing fraud to Mr. Parkes, but when the same ghost appears on various pictures, most people would say that some possible fraud entered into the question of evidence. It may be, as is always possible in dealing with psychical matters, there was no fraud at all, but surely that is a question we should make sure.—Ed. "LIGHT."]

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service each Sunday, at 7 p.m. Speaker for Sunday next, Mr. Bradley.—J. RAINBOW, Hon. Sec.

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

NEW HALL AT NOTTING HILL.—The Victoria Hall, Archer-street, will be opened for meetings on the first Sunday in August under the auspices of the London Spiritualist Federation.—PERCY SMYTH, Organiser.

CARDIFF PSYCHOLOGICAL SOCIETY.—A grand reception will be held at the Assembly Room, Town Hall, on Wednesday, July 27th, at 8 p.m. prompt, consisting of addresses of welcome to Mr. George Spriggs, of Melbourne, songs, games, social intercourse, and supper from 9.30 p.m. to 10.30 p.m. Admission: Members by invitation ticket (covered by private subscription); non-members, 3s. 6d.—E. A.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—On Sunday last Mr. Norton and Mrs. Mason's guides delivered a good spiritual address to a large audience, followed by clairvoyance, nearly all being recognised. On Sunday, at 7 p.m., Messrs. Darby and Brooks. Tuesdays, at 8 p.m., seance, Mrs. Mason, tickets only, of secretary. July 31st, Mr. J. M. Dale; August 7th, open meeting. 14th, Mr. W. E. Walker.—J.H.B., Hon. Sec.

LONDON SPIRITUALIST FEDERATION: OPEN AIR WORK.—"Field Day." Owing to the bad weather last Sunday the "Field Day" meeting will be held in Finsbury Park on Sunday next, 24th inst., at 3.30 p.m. A number of speakers are expected, and a good meeting, it is hoped, will result. Friends give us your support. Success remains with you. No meeting will be held in Hyde Park next Sunday, the workers giving their support to the above.—PERCY SMYTH, Organiser to London Spiritualist Federation.

86, HIGH-STREET, MARYLEBONE.—On Sunday evening last Mr. Towns interested a full audience by his experiences as a spirit-medium, &c., conclusively showing that if mediums would only use their gifts properly, what a benefit to mankind would result. Many were the illustrations he gave of how spirit friends had brought comfort and solace to those afflicted, putting forth the uses of Spiritualism in a very practical manner. Sunday morning, at 11 a.m., friendly meeting; evening, at 7 p.m., Mr. Veitch. Thursday, 7.45 p.m., Mrs. Spring, seance; Saturday, 7.45 p.m., Mrs. Whittaker, seance.—C. I. H.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last an interesting lecture from Mr. Dale, upon "The Mediumship of Christ," showing the humble manner in which He gave His teachings to the world, asking all to follow in His footsteps, after which a committee meeting was held, Mr. Blackman resigning secretaryship, and Mr. Elphick being accepted, who will in future carry on the duties of secretary, our friend, Mrs. Gunn, taking the duties of vice-president. All members who were not present please rally round us and help in our work. On Sunday next, 24th, Mrs. Wilmot, 7 p.m. On Thursday, 28th, at 8 p.m., Mr. Coothe, test medium. August 4th, at 8 p.m. Mrs. Bliss.—J. ELPHICK, Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—The summer outing to Keston was largely attended, and afforded a day of real enjoyment to all. The drive through the beautiful country was thoroughly appreciated, and the fine weather permitted some open-air services, in which the large gathering heartily joined. Friends from Forest Hill and other parts of London joined us during the day. On Sunday a good meeting with the spirit friends of our members assembled, who gave some good spiritual thoughts. Next Sunday, at 11.30 a.m., public seance; at 3 p.m., Lyceum; at 7 p.m., spiritual communion. Wednesday, at 8.30 p.m., seance (strangers invited).—W. G. COOTE, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, 33, HIGH-STREET.—The Rev. Rowland Young took for his text, "For with the heart man believeth unto righteousness." He said: "We must will to do right before we can do it, knowledge will not of itself bring forth a righteous man; it is one thing to

write a poem full of grand sentiments, it is another to live the poem. He urged upon us to reverence the pure and the beautiful, and faithfully discharge present obedience to the duty you know. Do not suppose because you are cultured, because you have the power to heal, &c., that that sums up righteousness: gifts are not graces; there is no proof that man is righteous only by his daily actions." On Sunday next at 11 a.m., Mr. Veitch; at 7 p.m. sharp, Mrs. M. E. Wallace, of New York, Inspirational address.—J. T. AUBR.

CARDIFF.—On Sunday last Mr. R. Phillips gave a very interesting continuation of his experiences in Queensland, chiefly relating to customs and modes of living of the native races. Following this he gave a very lucid and comprehensive address upon "The Lawfulness of Spiritualism," in which he met the common objection of orthodox people that intercourse with "familiar spirits," &c., is unlawful and prohibited in the Scriptures, by saying that in the days when the prohibitions were made the practice of what we now know as "black magic" had become a real and tangible evil, being practised for purely selfish ends, and that nothing analagous to our "spirit circle" in which motives of a far different character form the incentive then existed. The members' seance after the service was led by Mrs. Billingsley in an interesting manner, several good clairvoyant descriptions being given, of which most were recognised. Mr. J. J. Morse, of Liverpool, will be with us on Sunday next.—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, Ade, 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.

MR. BUNDY'S ILLNESS.

We learn with great regret that Mr. Bundy has been ill: we learn with great pleasure that he is better: the next news we hope to hear is that he is well. During the last fortnight and more Mr. Bundy has been severely ill with an attack of pleurisy. This fact will explain to his personal and business correspondents why their letters during this time have remained unanswered. At the time when the "Religio-Philosophical Journal" went to press there was a decided improvement in his symptoms.

LIFE.

I asked of Life what pleasant gifts he brought;
He said he offered naught.

I asked him if the way were long and drear;
He said "The goal's not near."

"A key," I cried, "I'll need when reached the goal";
He said, "The key's thy soul."

I questioned of the joys to cheer the way;
He said, "Work day by day."

I begged of him a friend—yea, only one;
He said, "Each walks alone."

I prayed him for some guidance from above;
He said, "Strive well to love."

I asked him whence he came and whither going;
He whispered, "Watch the seed growing."

I wrestled with him, seeking "how" and "why"?
His answer was a sigh.

Fainting, I cried, "And when the journey's o'er?"
"Tis but a stage along the road," he said,
"Question no more."

DORA B. MONTEFIORE

TO CORRESPONDENTS.

G. H. B.—We have no concern with what is called "religious instruction" in Board schools, and have no desire to meddle with what they do.

A. T. T.—No good end can be served by such a discussion as you raise in your letter. We decline to enter into it, and regretfully refuse to print your letter.