

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A (Oxon.)"

General Lippitt, like the rest of us, is not content with the Seybert Commission. It seems to be the fate of commissions to please nobody. Here at home, in "another place," we have another commission that is eminently unpleasing to a party whom its existence most concerns. Mr. Parnell and his friends exhaust the vocabulary of rhetorical abuse over what they should, one would think, welcome as a means of escape from a situation not to be described as desirable. When the Dialectical Society set out to investigate this new cult of Spiritualism, nobody could agree as to the printing of their report. Undoubtedly commissions are not popular with those who know most of the subject to be investigated. I have said my say on the Seybert Commission. I like it and its sayings and doings as little as Mr. Parnell likes the Cerberus of Judges that is going to sit upon him. Mr. Parnell has his reasons, known to himself. I have my reasons, which anybody who cares may have for the asking. General Lippitt does not take the same line as I have done, but he very cogently reviews the now notorious "Preliminary Report," and, criticising its flippant spirit, its prejudice, and lack of candour, presents some evidence of his own, including what he calls "a profane expression of disapprobation" on the part of a manifesting spirit directed against this unpopular Commission.

There is a special minuteness about the General's record which shows that he took every pains to verify his facts. He is supported by the observation of others—Mr. Charles O. Pierson, of the Telegraph Office, War Department, sending a very full and interesting description of his telegraphic experiences through the mediumship of Pierre Keeler—and there is no mistaking his convictions as to the reality of what he saw. He gives *fac-similes* of the medium's ordinary handwriting, of messages in French, German, English, and the Morse Telegraphic Code respectively. I am not an expert in handwriting, and my opinion is, therefore, worth no more than that of any ordinary individual. But the special characteristics in the various specimens seem to bear out the conclusion at which I arrive after a study of the kind of evidence I am more qualified to estimate. The conditions under which the several writings were produced seem to me to warrant the belief that they are genuine specimens of Psychography. For the details of this evidence my readers must be referred to General Lippitt's little pamphlet (65 pp.), an advertisement of which will be found in this issue. It is well worth attention, especially by those who have read the Seybert Report.

The second volume of the White Cross Library (May, 1887, to May, 1888) deals with the general subject, "Your Forces, and How to Use Them." Under this wide heading Mr. Prentice Mulford ranges over a wide field, discussing some laws of health, and various conditions under which force, conservative and recuperative, may be developed. He has some good words to say about riches and the right use of them: the "religion of dress"; "the doctor within"; "co-operation of thought"; "the law of marriage"; "the healing and renewing force of spring," and so forth. I have so often drawn attention to this series that I need not now say how excellent Mr. Mulford seems to me when I agree with him, and how provocative of thought when I do not. In the latter case more pondering has not infrequently led me to believe that there is a germ of truth in what he says, though it was unfamiliar at first sight. One of his reiterated axioms that everything material is the externalisation of spirit, that a man's very dress is his spirit's selected garb, is the presentation of a little heeded truth. Even here our surroundings are what our spirits, *i.e.*, what *we* make them.

One of the most striking of these twelve tractates is that on "Co-operation of Thought." The author points out the many dangers with which in our every-day life we have to contend—"powers of darkness" that are about us day and night, whether we are aware of their presence or not. These sap our forces and weigh us down, cutting us off from perfect health. We are all far more amenable than we know to the influence of those people and things amid whom and which we live. As the race develops in sensitiveness this amenability to influence, seen or unseen, will develop too. How can we increase our own force, our power of resistance? By co-operation through the silent power of thought. This leads to a warm advocacy of the "soul-communion" which the *World's Advance Thought* has commended. Mr. Mulford carries out his own theories to their legitimate conclusion when he holds that a man may be greatly helped by the concentrated thoughts of those in sympathy with his work. This, indeed, is no new idea to me. Just as I know that a malign thought can injure, so I know that a kind thought, uttered or unexpressed, can cheer, and in similar proportion I believe that the concentrated thoughts of many friends can very materially assist an over-burdened toiler with head or hands. The fact is, we are most of us too easily content with a fossilised mental condition. We do not energise: we do not even think actively. We take in, perhaps, other people's thoughts, and then we call ourselves intellectual; or we do not even go so far as that, and then we drone through an external, unreal, shadowy existence, vexed with trifles, careful about vapouring unrealities, till we die and find that all the treasure is left behind—none laid up for the spirit's use. A true Spiritualist must be active, energetic, adding to the common stock of thought and force. Mr. Mulford is right there. The greatest of all banes is sloth.

If this be true, and I, for one, have no sort of doubt of its essential truth, it must be remembered that there may

be an energy of evil as well as of good. Just as the gloomy, the peevish, the avaricious may hurt us unconsciously in our daily association with them, so the bustling, active thinker, who is misguided or mistaken, may send broadcast his pestilent thought-missives. In the body or out of the body it matters not: he is active for ill. And when in the world of spirit he and his like congregate there is a pest-centre at once. Yet he, and such as he, has a more hopeful future than the mere sponge, flabbily absorbent of each new influence that comes across it, originating nothing and sucking in all, till the spirit sickens with the very incompatibility of its food. There is not much hope of stirring such a sleepy soul here at any rate. And what a multitude there is of such!

If this be true, once more, Spiritualism has quite as much to do with the life that now is as with that which is to come. Spiritualism is essentially a matter of daily life, and if it is not, it is so far worthless as a belief. Its far-reaching effects should be manifest in every act and habit of life; for we ought to live in ever-present consciousness that we are each hour framing the spirit that is to be ourselves in the next state. It ought to furnish us with the best means of so living as to be at our best when we die. It ought to tell us how to help one another to this end. It ought to elevate the individual, and ennoble the race. It ought to make this world a better, and the next a nearer and surer one. There is in that imperfectly-developed faith that we call Spiritualism all this and more. And then some people tell us that Spiritualism means nothing more than a profession of belief in survival of the spirit after physical death: a poverty-stricken conception that I, at least, have no commerce with.

If I must see in the phenomenal evidence of Spiritualism, as presented to an age that needs such demonstration, the proof of a truth on which it was losing hold, I will at least look forward to a generation which shall have got back its lost knowledge, and shall strive to live as that knowledge makes incumbent upon it. A man is no better, he may be worse, for the mere knowledge that replaces his lost faith. He cannot but be a better man in himself and in all his relations of life, if that knowledge is carried to its legitimate action.

A correspondent writes in reference to the quotation from Blanco White ("LIGHT," p.356), to protest against its contents in the following manner. As demand is made on fairness that the other side be heard, and mistakes corrected, I print here what is not really within the scope of this journal. Controversy on such matters is, of course, not to be thrashed out in "LIGHT," but errors must be amended.

SIR,—I have just read the paragraph by Blanco White in "LIGHT." Would you, in common fairness, kindly insert the following statements which reference to any shilling manual or Church History in England will verify.

I. The "Church" existed in Britain in the second century long before the "State" was ever thought of. This most flourishing community in 304 sent bishops, a priest, and a deacon to represent her at the Council of Arles.

II. At the time of the Heptarchy there were seven kingdoms and seven dioceses in England, the king being the temporal head of each division, and the bishop the spiritual head. The king was responsible for the founding and endowment of the parent church of each diocese, afterwards called the Cathedral, and the bishop resided on the spot at the head of a community of missionary clergy.

III. As the Church increased it became necessary to have resident clergy. Then the estates of each landlord became a parish, and he was responsible for the founding, maintenance, and endowment of a chaplain and church for his retainers' use. The landlord and parish priest worked in concert as did the king and bishop.

IV. Later on more churches were founded, restored, beautified and enlarged, some by the monastic Orders. Every monastery, of which there were very many, had its church. Also the ordinary

manner of showing gratitude to God for private benefits, such as a safe return from a journey, a happy marriage, the birth of an heir, sometimes even as the expiation for a crime, was to found, or ornament, or often to endow a church. Not long ago I saw an ancient deed, threatening with the most awful curses the descendants of a certain family, should they rob Almighty God and Holy Church of the property then given. The founding of the military Orders, the Knights of St. John and others, also gave an enormous amount of property to the Church. Never has the State given her one farthing, except when, after Waterloo, Parliament endowed a few parishes as a thankoffering to God for the victory then given. The Church has been repeatedly robbed, and probably the great bulk of her property has been taken from her; such men as Henry VIII. and William the Conqueror were not scrupulous. What is left to her is quite inadequate to meet the expenses of her, at present, gigantic parochial machinery, and often to give her clergy the necessities of life. Consequently terrible privation is daily on the increase among them. There is no profession so wretchedly paid, if paid at all. In very many cases the clergyman lives entirely on his private income, and the whole endowment, when there is one, goes to the parish.

"Y. Z."

ESOTERIC DEACONESSES.

Considerable amusement and occasional edification may be obtained by taking an orthodox work and one of an occult character on some kindred topic, and noticing the points wherein they differ, as well as their coincidences when they happen to run on the same line. Perhaps it would be found that the amusement arose out of the discrepancies and that the edification proceeded from the rare resemblances; but on this topic it would be rash to dogmatise. It is pretty certain that the resemblances would be so few and far between as to leave the occult volume hopelessly in the category of unorthodoxy to which it has been relegated by the mere enunciation of the contrast.

That contrast was recently illustrated by a perusal of Dean Howson's book on *The Diaconate of Women in the Anglican Church*, side by side with the late Dr. Anna Kingsford's *Perfect Way*, and the shilling volume entitled *How the World came to an End in 1881*. What connection in the world could there be between these volumes? the guileless reader asks. What inducement could lead the most desultory student to look upon this picture and on that? Well, the link was a very slender one at first, it must be allowed. In pleading the cause of deaconesses in the Established Church, Dean Howson cited numerous cases of female ministration from the New Testament; and the first on his list was Anna the Prophetess, mentioned in connection with Simeon in the second chapter of St. Luke's Gospel. "At the time of our Saviour's first presentation in the Temple," says the Dean, "at the moment of the uttering of the Nunc Dimittis, we find a man and a woman in readiness. Each sex is represented on equal terms." The italics are not the Dean's, but the reason of their adoption will be obvious by-and-bye. Then he goes on to add the words: "Anna was the first Christian evangelist, the first Christian missionary." It was the mere occurrence of the name "Anna" that made the reader in question glance at Dr. Anna Kingsford's book, in which the equality of the sexes, or rather the superiority of woman, is so strongly urged; and more especially to notice the dates of the respective utterances. The Dean of Chester put forward the claims of *his* Anna at Farnham Castle on July 26th, 1883; whilst *our* Anna delivered her lectures, afterwards republished as *The Perfect Way*, in 1881; and in the lesser volume (dated 1884) the following passage occurs:—"Already have some of the more enthusiastic among the faithful adopted the style indicated on our title-page by reckoning 1882 as the first year of the New Era, and calling it Anno Domine—the year of our Lady—1, considering that the reign of the masculine and force-element is past, and the reign of the feminine and love-element has begun, the turning

point of the change being 1881, from which hereafter will be dated the beginning of the removal of the 'curse of Eve,' and the rehabilitation and restoration to her true place in the Divine human system of the Woman as the representative of the soul and of the intuition."

So far the two doctors, male and female, are agreed; and the former is even more enthusiastic than the latter. "If these things were so," says Dean Howson, "the earliest ministry in the Church would be a ministry of women." "It is philanthropy," he adds, "in the midst of which the first notices of the Christian Ministry occur. And this is the case not only with regard to the deacons, but the presbyters also." He even levels up the deaconesses at the expense of the bishop: "It appears to me that if we take our stand simply on the ground of the New Testament, the argument for the recognition of deaconesses as a part of the Christian Ministry is as strong as the argument for Episcopacy"; and again, still more strongly: "It seems to me that, as to Bible authority for woman deacons among the ministries of the Church, the case for them is stronger than for the existence of bishops. I am"—he feels it necessary to add—"perfectly loyal to the Episcopate. I am not a Presbyterian or a Quaker in disguise."

But now the amusement ends, and the edification begins. Anybody who had read so far would almost expect to hear of the two doctors joining hands, and to find the Dean proposing to elevate women at once to the presbyterate and the episcopate. But no; the "inferior sex"—for it is plainly still inferior in decanal estimation—must stop short at the diaconate. There were "Presbyteræ" and "Episcopæ" in the first centuries, yes. So says Maxwell; but then Maxwell went over to what the Dean calls "the great modern Church of Rome," and these she-priests and she-bishops were, after all, only the wives of priests and bishops. A subtle distinction, too, is found between the ordination of a deacon and that of a priest which nobody would ever discover in the offices themselves.

But the most edifying part of the whole matter is found in the restrictions with which the Dean would hedge about his Annas, his Priscillas, his Phœbes. First of all, after having spoken so strongly on the subject of the superior *raison d'être* possessed by the deaconesses over the bishop, he goes on at once to add that the deaconess must be episcopally appointed—he is rather dubious about the word "ordained"—and, beyond everything, she must have no esoteric ideas. That is the one crowning stipulation of all:—"Above all, if esoteric understandings, not known to the Bishops, were to become secretly operative, that truthfulness which is an essential part of holiness would be, to say the least, in jeopardy."

Dean Howson's position is quite comprehensible even if not quite logical. His orthodoxy is beyond question; and his revival of the female diaconate under ecclesiastical restrictions and with episcopal safeguards is simply an attempt to put Mrs. Kingsford's new wine into the old decanal bottles. He seemed conscious of the impending rupture. He said in his speech before the Northern Convocation, at York (1885), in reference to this subject, that he "had prayed for rain and had received the Ganges."

That is quite true. The Dean's premises prove too much. All that he urges in favour of the female diaconate applies equally to the female presbytery, the female episcopate, nay, why not the female primacy itself? The diaconate is an accomplished fact. That was as the summer rain. Unfortunately, neither Dean Howson nor Mrs. Kingsford is alive to witness the imminent overflow of the Ganges.

ESOTERIC STUDENT.

HELLENBACH.

THE CHAMPION OF TRUTH AND HUMANITY.

BY DR. HÜBBE-SCHLEIDEN.

Translated by "V." from the "*Sphinx*."*

I.—THE SKETCH OF HIS LIFE.

Not far from Neutra, in the north of Hungary, stands the ancient castle of the lords of Paczolay, a gloomy fantastic building, with thick, solid towers, having a draw-bridge and every contrivance suited to the requirements of the ancient days of chivalry. With this castle all sorts of uncanny traditions were formerly connected; one of these being that of all the sons brought into the world by each baroness in this castle, one only would survive. And it is a fact that the family, whose ancestral seat was this castle for many generations, was only kept up by one male surviving heir. This ancient, noble Hungarian family was that of *Czech ab Hellenbach*. To the original name of Czech the German surname of Hellenbach was added in 1651, and in 1686 Baron Godfrey allowed the name of Czech to drop, and changed the family designation to that of Baro Hellenbach ab Paczolay. The lords of Paczolay ruled over eighty townships, and had the supervision of the royal gold mines of Semnitz and Kremnitz; besides being much distinguished in all branches of art and science. The last offshoot of this noble Magyar family, who was born in the old haunted castle of Paczolay, was the author, politician, and philosopher known as "L. B. Hellenbach," Lazar, Baron Hellenbach, the lately deceased Baron Hellenbach von Paczolay.

Whether or no the situation of this old family castle, in which he passed his early childhood, was calculated to develop the mental bias which characterised him as a politician no less than as a philosopher, we find in his ancestors the same turn of mind, which, especially in the last and most remarkable period of his life, distinguished him from his contemporaries. His grandfather, Baron Alexis, lived the retired life of a student at Paczolay, absorbed mostly in alchemical studies and experiments, and his grandmother, who was by birth a Baroness Falkenstein, was naturally gifted with clairvoyance or seership. She died shortly after Lazar's birth, but narratives told him of her had doubtless an early influence over her grandson.

His father, Baron Wilhelm, who married in his twenty-first year the daughter of Adamovich de Csepín, was a brilliant but restless spirit. He possessed varied talents and published original musical compositions of his own, as well as poems, both in German and Latin; but the characteristic feature of his nature was joyousness and love of pleasure. When he got tired of his residence at Paczolay, he had a yacht built, in which he visited the coasts of the Mediterranean, and then purchased the island of Sgarda, in Dalmatia, where he built a castle, which he left uncompleted; he selected an orchestra from the musical artists of Vienna, with which he travelled half through Europe, everywhere giving unremunerated concerts. . . . The family was originally of the Protestant religion, but became Catholics during the three last generations.

Lazar was born on September 3rd, 1827. We insert what he himself states concerning the circumstances attending his birth, as it shows that neither he nor his parents were influenced by "superstition."

"Accident often plays a remarkable part in nourishing superstitions. In the district of Komitat a few years back an ancient castle was still standing which for centuries had been the ancestral seat of my family. The castle consisted of two stories, had several towers, and many subterranean passages, which alone sufficed to give it the reputation of being haunted. To this building was added a hideous wing of a story higher, which in my youth I looked upon as quite incomprehensible and superfluous. I was, however, told that it had been added a long time previously, to serve as a domicile for the ladies of the house during their confinements, on account of the prevalent superstition that all male children born in the castle itself would meet with an early death.

"It will be believed that neither my father nor my mother took any heed of this gossip, in spite of the solid witness which owed its objectionable existence to this superstition; and my mother resided in the castle itself and not in the wing. None

* I regret being obliged to considerably curtail this memoir, in order to make it brief enough for the limited space available in "LIGHT," but have endeavoured to omit no facts of importance in my translation.—Tr.

GARDEN HALL, 309, ESSEX-STREET, ISLINGTON.—At a meeting a paper was read by Mr. U. W. Goddard on "Internal Harmony." Mrs. Wilkinson gave clairvoyant descriptions very successfully. Sunday next, at 6.30 p.m., Mrs. Cannon: "Personal Messages and Clairvoyance." Usual séances on Tuesday and Friday by Mrs. Wilkinson, at 7.30 p.m.—I. H. I., Hon. Sec.

the less my two elder brothers both died in early infancy.* My father had some difference with his mother, who, as a widow, likewise resided in the castle, and went to live at another house belonging to the estate, where I was born. After my birth, my grandmother died, and my father returned to the castle, where my two younger brothers were born and both died in infancy. I may here remark that I belong to no delicate race, and that my four brothers, the two eldest especially, were said to have been born very healthy children."

In order to give an account of Hellenbach's life, it is scarcely necessary to do more than arrange in proper order the numerous details concerning himself which we find scattered through his works. For other information, which I have utilised in the following memoir, I have to thank several persons who have been intimately connected with him at different periods of his life. At the same time, however, we should not omit to consider his life from the deeply-interesting point of view to which he directs our attention, and I may here say that Hellenbach is the first who has taught us to understand each man's life on a mathematical basis, and to consider it in some measure from the point of natural science. Hellenbach is the first who has endeavoured to show that a rhythmical periodicity governs the whole organic and inorganic world, and that the same numerical conditions which we find in the scale of music, in the colours of the rainbow, and the component parts of chemical elements, are equally to be found in the periodical rhythm of the life of different men, in which certain numbers recur. Those persons who are not acquainted with Hellenbach's talented little work on the *Magic of Numbers* will there find full information on this subject, and, like all that he has written, it is most interesting reading.

The number which he looked upon as governing the periods of his life is *nine*.† . . .

Space does not allow of my giving here a detailed biography of this highly and peculiarly gifted man, but I will endeavour to give a short sketch of the principal events and characteristics of the six nine-years periods of his life. After the first six years of careless childhood, which he spent at Paczolay, follow :—

1. Nine years of boyhood devoted to study.

1833—1842.

In the autumn of 1833 he went with his mother to Vienna, and there he immediately began his studies at a public school, and thus obtained the advantage of a cosmopolitan and not a national Hungarian education, which had a great influence over his whole future life. Great pains were taken with his education, and his remarkable talent for music was much cultivated. But his heart always turned to the Hungarian home of his family, and to the reminiscences of his childhood, and up to the time that his father began his travels he returned every year to Paczolay, and spent most of his holidays there with his father. After this period followed

2. Nine years of travel, of riper study and experience of life.

1842—1851.

In the year 1842 Hellenbach took an independent position, and at the age of fifteen went to the University of Prague. There he remained four years, attended lectures on legal and financial subjects, and devoted himself to classical, philosophical, historical, and scientific studies. He lived a pleasant life there, mixing in the best society, and made many friends, whom he retained in after life.

Family dissensions caused him in 1846 to take a voyage from Hamburg to Malta, and kept him for about a year on the Mediterranean and in the East. The troubled year, 1848, drew him in some measure into its vortex, and was remarkable among other things for the fact of his becoming a lieutenant in a Hungarian regiment for a short time: but, although Lazar seemed formed to be an officer, this was his only military experience.

The year 1848 was notable for several other events in his life. In this year died "the lovely Countess Adèle B—, nearly of his own age, to whom he was attached. They loved one another for years without ever speaking of their love."‡ And the same year deprived him of his early home, Paczolay passing into the possession of Count Nicolas Bérenyi. As his father was at this time on a journey, Lazar left Vienna and joined his mother at their estate of St. Helena, in Croatia, where he made his first studies and experiences in agricultural pursuits.

* Literally "in swaddling clothes."—Tr.

† In my own life the periodicity of the number *seven* is almost more sharply defined than that of *nine* with Hellenbach.—H. S.

‡ Phil. d. g. m.

3. Nine years of family life in the country.

1851—1860.

In 1851 Hellenbach undertook the independent management of the estate of St. Helena, made over to him by his mother, and was married on August 10th of the same year, when not quite four-and-twenty years of age, to Clotilda, daughter of the landed proprietor, Carl Jellachich von Buzin, and his wife the Countess Fanny Sermage. From this marriage was born the present Baron Hellenbach von Paczolay (Dionysius), as well as five daughters still living, three married and two single.

His farming operations, as we are told by his friends, were conducted with considerable ability. He himself took much interest in them, and had a decided preference for such occupations. Even as late as in 1884 he was ready to abandon his, in many respects, favourable position in Vienna, and devote himself to a thankless undertaking of this sort, which offered itself to him. This comparatively quiet and retired life of a farmer and father of a family was followed by

4. Nine years of political activity.

1860—1869.

Of this period he himself says* :—

"In 1860, not only did my political career in Austria commence, but I undertook the management of another estate, and the character of my existence was completely changed. I became another man. I led in fact a political, public life, and occupied myself with social and political questions."

At this time, besides the management of his estate of St. Helena, he undertook that of Bistrica, which belonged to his wife. But till May, 1866, he lived with his family principally at St. Helena, and had a manager at Bistrica; it was only in the spring of this year that he bought this estate and went to reside there altogether. He spent there the summer months in 1867 and 1868 with his family, but, as in former years, he always passed the winter at Agram, where he devoted himself entirely to politics and authorship. Although he only once availed himself of his position as a Magyar magnate, which gave him a seat and voice in the Hungarian Upper House—and that was in the winter of 1882—he took much interest in the years between 1860 and 1870 in the management of the Croatian Diet, and to this end he studied the Croatian dialect when fifty years old. (Here follows an account of political events in which he took part, as well as a notice of several political pamphlets which he published at this time.—Tr.)

The period of his practical efficiency in Croatia ended in the spring of 1869, and then began

5. Nine years of financial occupations.

1869—1878.

The reasons which led him to take part in these speculations are equally apparent and justifiable. He desired to establish the position and reputation of his family, to which end he had to repair the injury done to his fortunes by the costly pleasures and tastes of his father, and no one indeed can blame him for endeavouring to do this, and undertaking such a difficult task. But this period was comparatively the least happy and successful of his life. He says of the beginning of this time :—"In the year 1869 I went to Vienna, separated myself from house and home, and began a new life with other thoughts and occupations."

In the spring of 1869 Hellenbach undertook the management of the Agrar Bank, and at the beginning of 1870 he took part in the establishment of the Union Bank of Vienna, which arose out of the Agrar and three other banks, and which is now one of the most important and flourishing banks in Vienna. He continued on the management of this bank till the end of 1872. (Several other companies, principally connected with coal mines, in which he was interested, are likewise mentioned.—Tr.)

At the beginning of the year 1870 he bought the estate of Turnisch, near Pettau, in Steirmark, where he received among others the Emperor Francis Joseph as his guest during the Pettau manoeuvres in September, 1873. But he sold this estate in 1876 to Victor von Ofenheim, and up to 1885 he resided entirely in Vienna.

In the last year of this fifth period of his life he published the short pamphlet entitled *Metaphysics of Love*, which he afterwards reprinted in the first volume of his *Prejudices of Mankind*. Other preliminary works belong also to the end of this period and were like seed-corn, which, sown in the soil of his rich and highly cultivated mind, quickly sprang up and bore fruit. Such a handful of seed-corn we may call Hellenbach's *Philosophy of Sound Common-sense* (*Philosophie des Gesunden Menschenverstandes*). This work shows the bent and tendency of his mind and brings us to his last.

(To be continued.)

* *Magic*, &c., p. 138.

JOTTINGS.

"LIGHT" and the Spiritualistic weekly Press is advertised in a prominent position in the *World*. It is very desirable that a regular advertisement of "LIGHT" should appear in some of our chief journals. But advertising, to be of real service, should be copious, and that means money, and plenty of it. The *Banner of Light* is included with the *Medium* and the *Two Worlds* in the advertisement to which we allude.

The *Pall Mall Gazette*, in an outburst of unwonted frankness, confesses that Sir Edwin Arnold's essay on the Immortality of the Soul, with its firm and striking additions from his correspondents, has driven the reviewer, "who is, after all, only dust," to laughter. "The hee-haw which rises unbidden may be asinine: but it is irrepressible." *Arcades ambo* in this matter, at least, of irrepressibility—*Journal and Reviewer*. We confess we find much more in the *P. M. G.* to smile at—we do not affect the reviewer's elegant phraseology—than we do in Sir Edwin Arnold's essay. But tastes differ: and so do the causes of "hee-haws."

"C. C. M.'s" letter as to his experience of seeming to see a given card a moment before he actually did so reminds us of the number of instances in which a person fancies he sees a Mr. A. approaching to him, finds it is not Mr. A. but someone else, and meets Mr. A. when he turns the next corner. There must be many such experiences on record, and it would be interesting to learn of some good cases.

And is there evidence that persons who have such experiences are mediumistic or sensitive in any abnormal degree? We fancy not, but cases have not been sufficiently observed.

"The Blossom and the Fruit," Mabel Collins's remarkable story, is to be concluded next month. Meantime we believe it is to be very shortly published in book form. We trust that the illness of the author will not delay this.

We have to acknowledge, with thanks, receipt of a copy of the *Hawke's Bay Herald*, Napier, New Zealand (June 9th), containing a trance address delivered through Mrs. Attenborough, at the Athenæum, Napier: and a sermon by the Rev. Mr. Cornford. The journal, which is not connected with Spiritualism, devotes full space to the bane and the antidote. The medium is opposed by the clergyman, and he has little that is new or edifying to say.

The *New York Herald* on the *Religio-Philosophical Journal*. We hope that the *Herald* does not mean to class all Spiritualists as probably brainless, till we show, to its surprise, that we are not.

"About the only organ of Spiritualism in this country that has any brains is the *Religio-Philosophical Journal*—what a horrible mouthful the name is—of Chicago.

"It believes in trances, clairvoyance, table tippings and the other varieties of communication with the unseen universe, because, as it says, it has ample and well verified facts to prove its case. But it is discriminating as to what it swallows, and refuses to make a meal of the Diss De Barr viands, or of any food of a similar kind. It says with strong, honest common-sense:—

"The *Journal* knows that with the central claim of Spiritualism everybody is in sympathy. To know that life is continuous and the next world one of orderly progress is something all men seek. It is not to be wondered at that the marvellous revelations of Spiritualism should daze some minds, that fools, frauds and fanatics infest the movement. But it may be asserted with safety that Spiritualism has fewer downright fools and fanatics than any other body with a religious colouring. If it be said this scarcity is balanced by a superabundance of frauds the *Journal* will not deny it, but calls attention to the implication this casts upon the public, without whose financial encouragement they would starve, for it is a notorious fact that these frauds are wary of Spiritualists, and usually seek their prey among outsiders."

This from the July number of the *Theosophist* (Madras) will answer the inquiry put to us about the faith and whereabouts of Mohini M. Chatterji. He was reported as a convert to the Roman faith.

"The stupid hoax is still circulating that Mohini Babu has turned Christian, notwithstanding repeated denials by himself and friends. He is at home again in Calcutta after his five years' absence in Europe and America, ready to work for his country's interests as he understands them; and his learned father, Babu Lalit M. Chatterji, in communicating the fact to his old friend Colonel Olcott, is good enough to conclude his letter by saying generally: 'You have done a signal service

to the country, for which the sensible portion of my countrymen ought ever to cherish a deep sense of gratitude.'

Lucifer (July) has an onslaught on Sir Monier Williams, who has been laying unholy hands on Gautama Buddha, and (truth to tell) talking, as even great men sometimes will, great nonsense.

The Theosophists have opened publishing offices of their own at 7, Duke-street, Adelphi, and there they meet on Tuesday and Sunday evenings from 8.30 to 10.30 and on Friday afternoons from 3.30 to six.

The *Life and Letters of Lady Arabella Stuart* (Vol. II., p. 88) contains an old epistle of the year 1609, written by the lady to her uncle the Earl of Shrewsbury. In the course of it she mentions that she has seen "a pair of virginals make good music, without the help of any hand." So it would seem that D. D. Home and his accordion were anticipated by two centuries and a-half!

Hudson Tuttle in the *Carrier Dove* (San Francisco) appears in counterfeit presentment, with a biography by Jay F. Cowdery. Mr. Tuttle is fifty-two, and his writings have earned for him wide acceptance as an exponent of Spiritualism from his own point of view, such as is set forth in his *Arcana of Spiritualism*. Mr. Tuttle is a self-educated man, universally respected for his honesty and integrity of purpose. Mrs. Tuttle (Miss Emma D. Reed) is a helpmeet to him in the highest sense of the word. The face of Mr. Tuttle is that of a strong man, intuitive, yet practical, a thinker and worker with hand and brain.

The *Carrier Dove* follows up its portrait and biography of Hudson Tuttle with the same compliment to his wife. She was educated as an orthodox Methodist, and is now, needless to say, an uncompromising Spiritualist.

Amongst the many rumours that a lying spirit circulated about D. D. Home, it was repeatedly said that the Emperor Napoleon III had desired to have the eminent conjurer Houdin present at one of his séances, but that Home refused to meet him. Mr. W. M. Wilkinson set this rumour at rest many years ago.

"Having the pleasure of calling Mr. Home my friend, I wrote to him at Paris to know if there were any truth in this statement. I find that there is none. So many falsehoods have been circulated about Mr. Home that he has made a rule of never refuting any of them. Had, however, the statement been true, it would not, in my opinion, have gone for much, for I can conceive other explanations of Mr. Home's refusal than that of conscious imposture. Is it certain that a conjurer is as proper a person as a bishop to investigate spiritual phenomena? According to the etiquette of courts, an Emperor's request is a command, and I should think that Napoleon would not have brooked a refusal. I believe, further, that he has too much sense to make such a proposal.

"However, still further to satisfy 'A Barrister,' I can tell him that M. Canti, a conjurer, almost as well known in Paris as M. Houdin, was present one evening with about thirty persons, in the apartments of H.I.H. Prince Napoleon, and that he was accidentally chosen with seven others by Mr. Home, to witness the phenomena occurring in his presence. M. Canti informed the Prince 'that he could in no way account for them on the principles of his profession,' and he published a letter to that effect."

Judge Edmonds thus corrected the following statement in a *Quarterly Review* article (it is no secret who the writer was):—

"It can be necessary to notice only one other mis-statement of the *Review*. It says:

"It is equally undeniable that enormous fortunes have been speedily realised by professional mediums, who have practised on the weakness and credulity of their clients."

"Every word of this is the sheerest fabrication in the world. No such instance has ever been known in this country, as everybody here knows. But suppose it was as he states—what of it? The success of the movement has very little depended upon or been indebted to 'Professional Mediums.' It is the private mediums who have been the great instruments in the work, and they outnumber the professional ones one hundred or one thousand to one. And what think you is the explanation this very unreliable writer gives of the phenomena of Spiritualism? My mediumship is hypnotism, or mesmeric sleep, or self-induced somnambulism, and the residue is fraud and deception! It is at once a shame and a pity that a work claiming such a high position in the literary world should display such profound ignorance in its pages.

"J. W. EDMONDS,

"Judge of the Supreme Court, New York, U.S.A.

"New York, December 10th, 1865."

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Less than it ought to be, it is at least more than has been done before. Very few persons of average education and knowledge are now ignorant that the present generation has demonstrated the existence of a force which exact science has hitherto refused to recognise. Most of us are aware that this force is governed by an intelligence which, in some cases, can be differentiated from that of any individual person, or from the collective knowledge of those persons present when this intelligence manifested itself. The claim which we Spiritualists of to-day make, that the survival after death of certain beings who once lived on this earth has been proved, receives a wider recognition and a calmer attention than it ever did. For it is equally removed from the wholesale negation of the materialistic man of science, and from the unreasoning credulity of the old-time Spiritualist, who was not content without importing angels and archangels, and the spirits of the mighty dead to account for the simplest phenomena.

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MR. CROMWELL VARLEY ON CLAIRVOYANCE AND THE PHENOMENA OF SPIRITUALISM.

The following speech of Mr. Cromwell Varley's is important and not now procurable. It was delivered at the same meeting at which some remarks of Dr. Lockhart Robertson's, to which we have elsewhere referred, were spoken. Though we have no date, the meeting was probably one of those held at the Beethoven Rooms. We may, perhaps, get the time and place from one of our older readers.

MR. C. F. VARLEY, C.E., F.R.S., said:—Ladies and Gentlemen, I should like before we close to tender the thanks of this meeting to our friend, Mr. Coleman—not only for bringing us together to-night, and for the concise, but rapid statement of events which he himself has witnessed, or of which he has had evidence through other channels equally as good as his own observation; but we are also indebted to him for his long career, fighting that battle against superstition which all scientific men have to fight to introduce new discoveries. Although he declares himself not a scientific man, still he has been carrying on that fight which must always bring down upon him the respect of all men whose respect is worth having: and therefore I wish, before the evening advances too far, that we should give an expression of our thanks to him, for what he has done to advance truth not only this evening, but prior thereto. I take this opportunity to join Dr. Robertson in the remark he made: that unfortunately Spiritualism is unlucky in its advocates. All he has said upon this point I certainly agree with. There are a few sections of society, however, which stand out, free from the charge which he very properly brought against the great majority of Spiritualists. Let us see of what the world at large is constituted. Last year, when going to one of Dr. Tyndall's lectures, I drove through some of London's principal thoroughfares, and saw crowds of people going to theatres, to Mr. and Mrs. German Reed's and other similar places of mere amusement, which were open by the dozen, but there was but one place open that night for the exposition of the truths of science. Now Spiritualism is a phenomenon which has in nearly all ages broken out chiefly amongst those whose heads have not been driven into a groove by hard erroneous study; they are people who are particularly natural, who, as it were, have not yet been perverted by the teaching of the day; and, therefore, at first sight, it is not to be expected that we should find amongst Spiritualists a larger percentage of intelligent people than we find elsewhere in society. A great deal has been said about the hypothesis that these phenomena are not due to spirits, but to clairvoyance, or some action of one living brain upon another. Now, if people will admit that the phenomena called Spiritual are due to clairvoyant action, they will at once admit the greatest part of the difficulty. To me, who am well acquainted with the phenomena of Mesmerism and Spiritualism, there is nothing so incomprehensible as clairvoyance. People may say, "Oh, it is clairvoyance!" but they have to explain what clairvoyance is. Will these gentlemen explain how it is that a clairvoyant, sitting in a room, can read the mind of another person? Ordinary people in their normal state possess no such thought-reading power. One striking case of clairvoyance which arrested my attention was brought to my knowledge by Dr. Dixon. A friend of mine was unwell: he was a great sceptic as to mesmeric power, but having been strongly advised to go to Dr. Dixon and consult his clairvoyant, he asked me to accompany him, and I went. On arriving at the house the clairvoyant was brought in and was entranced by the doctor. She then described my friend's ailment and prescribed for him. After he had been prescribed for, I said, "I am not very well; I should like to see whether the clairvoyant can tell me what I am suffering from, and the nature of my ailment." I accordingly sat down. Mark this—the doctor and the clairvoyant did not know I was going to consult them, and I had no idea beforehand of so doing. She was evidently a person in a very humble situation of life. I sat down, and took her hand; she described where and why I was feeling pain. She then said, "Oh, there is something in his brain which is doing all this, and until he gets that out of it he will never be well." I could not for the life of me think what she was alluding to. She then described a machine which I had not then actually constructed, but which I had invented; it was not then even on paper. It existed only in my brain. She described that machine so clearly that I recognised it. The machine has been constructed, and is daily doing good work.

You may say, "Oh, it is clairvoyance," but I should like to know what was the power by which that person was able to know what was in my brain. Those who content themselves by saying it is simply clairvoyance have really explained nothing. I have seen much of Spiritualism and Mesmerism, and I can see no difference whatsoever between the trance produced by a man in the body, and a trance produced by a man out of the body; they are so exactly alike that to me there is no difference, and the moment you admit clairvoyance you at once admit nine-tenths of Spiritualism. The question comes, are we or are we not deluded, we who believe that our "*departed ancestors do come out of their graves to speak to us?*" as the doctor puts it in accents such as to indicate that it is so dreadful an idea as to be an impossibility. Spiritualists know that our ancestors are not in their graves, and never were. Now, I should like to put this question to any person who has a family: Suppose a father or mother to have left this life when the children were young, and the mother to retain her individuality, can that mother be happy while those children are not progressing satisfactorily? can she be happy without a knowledge of what they are about? Do you think a mother can give up all her love for her children the moment she passes out of her body? If she does, she loses her individuality, and, in fact, ceases to be the *mother* of those children. If she remains a mother still, with all her motherly instincts (quickened, it may be, by passing away), she will naturally be anxious for her children, and should she find the means and opportunity of guiding them aright would she not do so? The fact—for *fact it is*—that departed parents and friends are among us, and endeavour to help us as they did in life, seems to me exactly what we ought to expect. Now that I have gone through a training of Spiritualism and close thought on the subject for the last fourteen years, so far from it appearing to me to be unreasonable, I now see that it could not possibly be otherwise. I will mention one case which was a very remarkable one, and which has served as a sort of mile post whenever doubt has arisen in my mind upon this question. As there were three people concerned, and none expecting a communication, it is difficult to conceive a better test. In 1864, while occupied with the first Atlantic Cable—I ought to tell you I was working very hard, and did all I could to get the most rest out of the few hours left me—one night I was aroused by Mrs. Varley, who said, "There are such strange noises in this room that I am very nervous. I am really sorry to disturb you." I asked, "What is the matter, and what do you want?" She said, "I wish you would let me have a little light." I lighted the gas, and put the flame up about half an inch, as desired, and then went to sleep. I had not long been asleep before she aroused me again and said, "These noises terrify me; so I really must ask you to let me have a little more light." I put the gas full on and said, "Will that do? are you nervous now?" She said she was no longer nervous, and I went to sleep again, but was aroused for the third time by rappings at the window and the door, which I heard even while asleep. I sat up in bed and said, "Let us see what this all means," when for the first time in my life (since I have been of age at least) I had the intense satisfaction of seeing distinctly before me a *spirit*. I saw him for thirty seconds, and could see the pattern of the paper on the wall through him. He gradually vanished, and when I turned to Mrs. Varley and said, "Did you see that?" I saw that her eyes were dilated, and knew from that sight that she was being entranced. She quickly became clairvoyant, when the spirit spoke to me through her, and told me this—"I have just appeared to my brother in Birmingham, and have been able to make him understand that I have appeared to you; I could not make him understand any more. I wish to send a message to him; will you send it?" I assented, and he gave me the message, which I sent to the brother the next day by post. The spirit not only did that, but he told me that he met with his death when at school in France, and that his death was occasioned by being stabbed by a Frenchman; that his mother and brother went to Paris, and as the father was very ill at the time, they took counsel together, and fearing the shock would disturb the father to a dangerous degree, did not let him know that the death was not a natural one. The spirit added, they concealed the blood by placing oiled silk and blotting paper over the wound. The only people who knew it were his mother and eldest brother. The eldest brother came up on a visit the Saturday following, and began talking the matter over with me. When I gave him the above statement of his departed brother,

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MR. CROMWELL VARLEY ON CLAIRVOYANCE AND THE PHENOMENA OF SPIRITUALISM.

The following speech of Mr. Cromwell Varley's is important and not now procurable. It was delivered at the same meeting at which some remarks of Dr. Lockhart Robertson's, to which we have elsewhere referred, were spoken. Though we have no date, the meeting was probably one of those held at the Beethoven Rooms. We may, perhaps, get the time and place from one of our older readers.

MR. C. F. VARLEY, C.E., F.R.S., said:—Ladies and Gentlemen, I should like before we close to tender the thanks of this meeting to our friend, Mr. Coleman—not only for bringing us together to-night, and for the concise, but rapid statement of events which he himself has witnessed, or of which he has had evidence through other channels equally as good as his own observation; but we are also indebted to him for his long career, fighting that battle against superstition which all scientific men have to fight to introduce new discoveries. Although he declares himself not a scientific man, still he has been carrying on that fight which must always bring down upon him the respect of all men whose respect is worth having: and therefore I wish, before the evening advances too far, that we should give an expression of our thanks to him, for what he has done to advance truth not only this evening, but prior thereto. I take this opportunity to join Dr. Robertson in the remark he made: that unfortunately Spiritualism is unlucky in its advocates. All he has said upon this point I certainly agree with. There are a few sections of society, however, which stand out, free from the charge which he very properly brought against the great majority of Spiritualists. Let us see of what the world at large is constituted. Last year, when going to one of Dr. Tyndall's lectures, I drove through some of London's principal thoroughfares, and saw crowds of people going to theatres, to Mr. and Mrs. German Reed's and other similar places of more amusement, which were open by the dozen, but there was but one place open that night for the exposition of the truths of science. Now Spiritualism is a phenomenon which has in nearly all ages broken out chiefly amongst those whose heads have not been driven into a groove by hard erroneous study; they are people who are particularly natural, who, as it were, have not yet been perverted by the teaching of the day; and, therefore, at first sight, it is not to be expected that we should find amongst Spiritualists a larger percentage of intelligent people than we find elsewhere in society. A great deal has been said about the hypothesis that these phenomena are not due to spirits, but to clairvoyance, or some action of one living brain upon another. Now, if people will admit that the phenomena called Spiritual are due to clairvoyant action, they will at once admit the greatest part of the difficulty. To me, who am well acquainted with the phenomena of Mesmerism and Spiritualism, there is nothing so incomprehensible as clairvoyance. People may say, "Oh, it is clairvoyance!" but they have to explain what clairvoyance is. Will these gentlemen explain how it is that a clairvoyant, sitting in a room, can read the mind of another person? Ordinary people in their normal state possess no such thought-reading power. One striking case of clairvoyance which arrested my attention was brought to my knowledge by Dr. Dixon. A friend of mine was unwell: he was a great sceptic as to mesmeric power, but having been strongly advised to go to Dr. Dixon and consult his clairvoyant, he asked me to accompany him, and I went. On arriving at the house the clairvoyant was brought in and was entranced by the doctor. She then described my friend's ailment and prescribed for him. After he had been prescribed for, I said, "I am not very well; I should like to see whether the clairvoyant can tell me what I am suffering from, and the nature of my ailment." I accordingly sat down. Mark this—the doctor and the clairvoyant did not know I was going to consult them, and I had no idea beforehand of so doing. She was evidently a person in a very humble situation of life. I sat down, and took her hand; she described where and why I was feeling pain. She then said, "Oh, there is something in his brain which is doing all this, and until he gets that out of it he will never be well." I could not for the life of me think what she was alluding to. She then described a machine which I had not then actually constructed, but which I had invented; it was not then even on paper. It existed only in my brain. She described that machine so clearly that I recognised it. The machine has been constructed, and is daily doing good work.

You may say, "Oh, it is clairvoyance," but I should like to know what was the power by which that person was able to know what was in my brain. Those who content themselves by saying it is simply clairvoyance have really explained nothing. I have seen much of Spiritualism and Mesmerism, and I can see no difference whatsoever between the trance produced by a man in the body, and a trance produced by a man out of the body; they are so exactly alike that to me there is no difference, and the moment you admit clairvoyance you at once admit nine-tenths of Spiritualism. The question comes, are we or are we not deluded, we who believe that our "*departed ancestors do come out of their graves to speak to us?*" as the doctor puts it in accents such as to indicate that it is so dreadful an idea as to be an impossibility. Spiritualists know that our ancestors are not in their graves, and never were. Now, I should like to put this question to any person who has a family: Suppose a father or mother to have left this life when the children were young, and the mother to retain her individuality, can that mother be happy while those children are not progressing satisfactorily? can she be happy without a knowledge of what they are about? Do you think a mother can give up all her love for her children the moment she passes out of her body? If she does, she loses her individuality, and, in fact, ceases to be the *mother* of those children. If she remains a mother still, with all her motherly instincts (quickened, it may be, by passing away), she will naturally be anxious for her children, and should she find the means and opportunity of guiding them aright would she not do so? The fact—for *fact it is*—that departed parents and friends are among us, and endeavour to help us as they did in life, seems to me exactly what we ought to expect. Now that I have gone through a training of Spiritualism and close thought on the subject for the last fourteen years, so far from it appearing to me to be unreasonable, I now see that it could not possibly be otherwise. I will mention one case which was a very remarkable one, and which has served as a sort of mile post whenever doubt has arisen in my mind upon this question. As there were three people concerned, and none expecting a communication, it is difficult to conceive a better test. In 1864, while occupied with the first Atlantic Cable—I ought to tell you I was working very hard, and did all I could to get the most rest out of the few hours left me—one night I was aroused by Mrs. Varley, who said, "There are such strange noises in this room that I am very nervous. I am really sorry to disturb you." I asked, "What is the matter, and what do you want?" She said, "I wish you would let me have a little light." I lighted the gas, and put the flame up about half an inch, as desired, and then went to sleep. I had not long been asleep before she aroused me again and said, "These noises terrify me; so I really must ask you to let me have a little more light." I put the gas full on and said, "Will that do? are you nervous now?" She said she was no longer nervous, and I went to sleep again, but was aroused for the third time by rappings at the window and the door, which I heard even while asleep. I sat up in bed and said, "Let us see what this all means," when for the first time in my life (since I have been of age at least) I had the intense satisfaction of seeing distinctly before me a *spirit*. I saw him for thirty seconds, and could see the pattern of the paper on the wall through him. He gradually vanished, and when I turned to Mrs. Varley and said, "Did you see that?" I saw that her eyes were dilated, and knew from that sight that she was being entranced. She quickly became clairvoyant, when the spirit spoke to me through her, and told me this—"I have just appeared to my brother in Birmingham, and have been able to make him understand that I have appeared to you; I could not make him understand any more. I wish to send a message to him; will you send it?" I assented, and he gave me the message, which I sent to the brother the next day by post. The spirit not only did that, but he told me that he met with his death when at school in France, and that his death was occasioned by being stabbed by a Frenchman; that his mother and brother went to Paris, and as the father was very ill at the time, they took counsel together, and fearing the shock would disturb the father to a dangerous degree, did not let him know that the death was not a natural one. The spirit added, they concealed the blood by placing oiled silk and blotting paper over the wound. The only people who knew it were his mother and eldest brother. The eldest brother came up on a visit the Saturday following, and began talking the matter over with me. When I gave him the above statement of his departed brother,

he turned deadly pale, and said it was a thing which nobody knew of except himself and his mother. This is a case which I think that it is impossible to explain away by clairvoyance. I never saw that man in his earthly body ; I have frequently communicated with him since. I never saw him before his death, and his career was wholly unknown to me. Mrs. Varley had known him slightly when a young child. This is a very clear case ; there were three of us engaged in it, one at a distance of 120 miles, and none of us expecting any communication—things wholly unknown to Mrs. Varley and me were correctly revealed, and the identity of the communicator clearly identified by vision in the first place, and the exposition of the nature of his death in France and other details. I cannot conceive how you can explain this, excepting that you admit that this individual did retain his identity after death, and did appear to both of us—to myself at Beckenham, and to the brother at Birmingham, and communicated these facts, to me, which were unknown to anyone except the brother in Birmingham. If these phenomena are capable of being explained—as two speakers have insisted—by our own brains acting by clairvoyance upon the entranced person, how will the speakers account for the fact that the communicators declare they are the spirits of others ?

CORRESPONDENCE.

Re-incarnation Problems.

To the Editor of "LIGHT."

SIR,—Our thanks are due to you for inserting our inquiry respecting the Re-incarnation doctrine in your issue of July 21st, and we have also to express our acknowledgments to Mr. Maitland for his courteous notice of our questions.

He has answered us fully and much beyond our anticipations, and we shall profit by his direct replies to our inquiries and by his brief but weighty argument in support of the doctrine.

The more the doctrine is examined by the light of the reason in presence of the puzzling problems of life the more reasonable and sound does it appear. Mr. Maitland refers us to *The Perfect Way* for further elucidation of the doctrine ; unfortunately our copy of that work is a recent edition and does not contain his reference, but we shall look the matter up and so make the help he has given us complete.

Since we addressed our inquiries to "LIGHT" we have met with some instructive remarks upon Re-incarnation in Theosophical works.

But another problem presents itself to us, arising out of the statement that a spirit which has manifested through several incarnations in masculine bodies appears at length in a feminine physical form. It is this : How can that which has proceeded far in perfecting itself in the special masculine qualities of vigour and intellect, suddenly manifest itself as feminine grace, tenderness, and modesty ?

We cannot readily believe that the higher sex characteristics of emotion and intellect are physical attributes merely, originating and ceasing with the bodily existence. Must we, on the contrary, believe that each human spirit is dual in nature, possessing in itself all the features of each sex as known in earth-life, but so constituted that one set of features only can be present at a time in earthly consciousness, the other set being either turned inwards or held in abeyance and, in either case, being beyond consciousness ?

If Mr. Maitland can throw light upon this question, he will help us much in thinking these things out.

The Re-incarnation doctrine, if accepted, must have a tendency to deepen the sense of individual responsibility and bring home to each one the absolute need of considering the effect of the *doings* of the present physical life upon physical lives which are yet to come.

One asks sometimes why are human souls born into this world in surroundings of degradation, such as are our much-to-be-pitied fellow-creatures in the slums of London ? Perhaps the doctrine of Re-incarnation would reveal to us that these victims of degradation were, in their previous earth-life, the selfish and unspiritual devotees of fashion, luxury, and debauchery, now appearing in a physical condition correlated to their previous spiritual state. If there is truth in this suggestion, the doctrine carries with it a great warning, and calls upon mankind, as did Jesus of Nazareth, not only to determine what true spirituality is, but also, when determined, to adopt it as the basis of the whole conduct of life.

Another point which has an ambiguous aspect to us, and upon which we should value definite information, relates to the subject of "guides" or "controls." To what rank of spirits do they belong ? Are they all of one rank ? Are they believed to be the spirits of deceased persons, or is it supposed that they belong to the angelic hierarchy ? Some expressions used and statements made in *Visions* ("M.A. Oxon.") would indicate that members of the latter class of supramundane intelligences distinctly occupy themselves in instructing and guiding at least some mortals. What we desire to know is the definite rank and character of the class or classes of spirits called "guides" or "controls."

Perhaps this has already been announced, and we only betray our ignorance by introducing the subject in this manner. But your own courtesy, and that of Mr. Maitland, encourage us to make use of your columns in seeking further enlightenment.

For the light which we previously desired and have now gained, we beg yourself and Mr. Maitland to accept our thanks.

THREE STUDENTS.

[Mr. Laurence Oliphant's *Scientific Religion* may help. The Theosophical view may be got by addressing *Lucifer*, care of George Redway, York-street, Covent Garden. As to "guides" or "controls" they vary infinitely, and usually claim to be spirits of the departed. Read *Spirit Teachings*.—Ed. "LIGHT."]

To the Editor of "LIGHT."

SIR,—Allow me to thank your correspondent, E. M., for his suggestions in "LIGHT," of July 21st. I am quite aware of the existence of what he calls reflective entities, who cast back again the opinions of the medium and of the *entourage*. And I believe such beings to be souls of inferior knowledge and ability. I am quite unable to see how the astral part can act apart from the soul itself. I presume by astral part Mr. Maitland means either perispirit, or else a shell cast off by beings in the course of their development. In either case I cannot conceive of this astral part possessing intelligence enough to produce a lecture of the nature of that delivered by Mrs. Hardinge Britten.

My own belief as to the cause of the frequent denial of the theory is, that those denials are given by inferior entities who know nothing about it. There appears to be on the other side a set of spirits who consider the teaching of Re-incarnation to be at present inadvisable, for the reasons that man is not sufficiently advanced to assimilate it, and because they believe that its promulgation will cause great disturbances. This class of spirits recognises the present necessity for proving to man the truth of post-mortem existence, and in their judgment that is sufficient for us.

Believing this, they do and have done their utmost to prevent and to discredit the doctrine. And hence they are driven of necessity to equivocate, or to act in a manner they consider unwise. They are between two thorns and have to get out of it the best way they can. The simplest is to allow an inferior to answer the question for them, who then is either reflective, or answers according to the best of his knowledge. For my own part I cannot say I consider these spirits wise. I do not ; I believe them to be guilty of an error of judgment. I am willing to consider them good, for the reason that they believe themselves to be acting for the benefit of others, and that they are perfectly unselfish in their endeavours to ameliorate man's religion. This in itself constitutes a high order of excellence. But it is by no means rare to find most excellent benevolent men in the flesh who are capable of great intellectual blunders, and who are utterly wrong in the conclusions they arrive at through intellect. We well know that a man after death is very much the same as he was before that event. Why, therefore, should we be surprised to find spirits of excellent intention and motives who are at the same time not over wise. Especially does this method appear probable when we consider that a very large number of persons are educated to believe that the end or motive justifies the means.

I think I have answered everything above that requires serious answering in the extraordinary letter of Mr. Haughton. This gentleman appears to have found an answer to the puzzling questions propounded in my first article, in the doctrine of heredity.

His fixed lines of heredity are a myth to any one who is practically acquainted with the subject. Heredity refers to the body, and it is very doubtful how much influence the maternal mental state has on the offspring. I have seen many children born into the world who, in the nurses' eyes, resembled

rats, and dogs, and who cried like cats or barked. I have seen spots (mothers' marks) and have removed them. These spots were not infrequently considered by those about (more especially the old nurses and clever women) as resembling various objects. But I have never yet met with a single instance in which there was any truth in the assertions. I am far from denying that it may occasionally happen, but I have never seen it.

The quotation from Laurence Oliphant reads in plain English, to a plain man, as something like nonsense. "It is the interlocking of the atomic particles of parents with their offspring, during the process of procreation and parturition, which accounts for all the phenomena of heredity." Whatever does it all mean?

Riches and poverty are the result of the interlocking of atomic particles. A man has a legacy left him in middle age which converts his condition from poverty to wealth. Another loses a fortune through the failure of a bank, and this is due to his father and mother interlocking their atomic particles. Does Mr. Haughton know anything at all about the science of Embryology? If he does, I should be glad to know the meaning of this interlocking of atomic particles that can produce the extraordinary results, to which he unhesitatingly pins his faith.

Heredity undoubtedly determines a tendency to certain forms of disease; it also is responsible for general physical development up to a certain point. By careful selection and training certain peculiarities may, after a vast amount of trouble, be perpetuated more or less permanently, but there is always a tendency of the artificially-developed novelty to retrograde to its old form again, which it surely does unless efforts are directed to prevent it. Heredity has influence in this.

I must thank Mr. Haughton for his highly amusing letter, and am indebted to him for a half-hour's diversion. It is so very nice to hear from authority what must or must not be, and to learn what the limits of infinite wisdom and power are. It is also pleasant to know from such a source what mind is, for I must confess my ignorance as to the *fact* of mind being thought and feeling. It must be so, since Mr. Haughton says so, but whether it be or not, I don't see that it has anything to do with the question under discussion, which is how to account for the denial and assertion of the doctrine of rebirths, through different mediums.

Mr. Haughton introduces so many points that require discussion, and that have no relation to the question, that he must excuse me if I cannot go into them all.—Yours faithfully,

1ST M.B. (LOND.)

To the Editor of "LIGHT."

SIR,—I wish to set myself right on a certain point. In my last letter I wrote, "Laurence Oliphant, after explaining the origin of the doctrine of Re-incarnation, says," &c., &c. It would appear from this that I was myself satisfied with his explanation. It was not so, however; on the contrary, I thought it very weak and unreliable. I ought to have added, "as it appears to himself." I rather attribute the origin of this doctrine or phantasy to the meditations of Oriental dreamers or theorists, who, withdrawing from the practical duties of life, concerned themselves with the mysteries of ontology, and wanted to account for everything, and to form a compact theory of the Universe, and thus heedlessly rushed in, where angels fear to tread.

Buddhism is the true home of this doctrine, and a most unclean and unhappy home it is. Sir Edwin Arnold has done his utmost to embellish it with the bright rays of his poetical genius and imagination. But it is all in vain. I will cite a much better informed witness, who will tell us its true working and practical pressure. I refer to the Bishop of Colombo's sagacious and deep-thoughted article in the July number of the *Nineteenth Century*. The Bishop has had "twelve years' practical knowledge of the system, and a first-hand acquaintance with its sacred books." It is not the compact system which many suppose, but has various and widely different versions and interpretations in different countries. But nowhere can it be studied more closely than in Ceylon, and this the Bishop has done.

I have called it an "unhappy" system. It is more. It is a cry of despair. It is Pessimism reduced to its lowest terms. Every age has its Buddha. Gautama is the Buddha of this age—its Divine sage and inspired counsellor. And what kind of oracle proceeds from him? Not "airs from Heaven," for Buddhism has no God and no Heaven, but dolorous blasts from quite another quarter.

But when I say this, I do not forget certain Divine features which are inherent in it of gentleness, tenderness and humanity

—and this makes it to me so pathetic; the heart of it is human, but, alas, its atheism, its consequent absence of Hope, countervails its virtues and turns its milk to gall. Only restore to it God, Heaven and Hope, and then its good qualities would have air and space to breathe, and we might look for an efflorescence of happiness, activity, and virtue. Now all is stagnation and decay.

The Buddhist idea of Re-incarnation is the mechanical revolving of a wheel—all parts are in their turn upper and lower—but there is no progression. The same is at different times inhuman, human, and superhuman. Thus he is demon, animal, man, god, and god, man, animal, demon, in the descending scale. He ascends and then descends in countless cycles of ages, until the weary series is ended, and he is only too glad to have done with existence altogether, and to reach the blessed haven of Nirvana, which is absolute extinction. Mournful system! where extinction is longed for, because existence itself is a curse.

Other heterodox teachers spoke of such a thing as a happy future lot, but Gautama rebuked such folly. This is his doctrine: "The misery is inherent in existence itself. End all, and that is bliss." Buddhism seeks no Heaven.

Other teachers said: "This life is illusory, because there is but one true Being, from which we are separated by the illusion of personal individuality. Return to the one Being, be absorbed in it, and then there will be happiness." How slowly and reluctantly does the human soul abandon the hope of happiness. But what says Gautama—the final oracle? "There is no being at all that is not illusory. Sorrow is inherent in existence." Buddhism seeks no absorption. "Strive to attain deliverance from existence—in short Nirvana. Nirvana is the state in which there is not left any capacity for rebirth, anything which could give a handle to renewed existence. He who is in Nirvana neither sees—knows—wills—nor exists. The whole of Buddhism, from beginning to end, denies that anything can be affirmed of Nirvana which would not be false." In other words, complete cessation of existence is called the highest good. Nirvana is utter nothingness; but there is still one consolation—out of nothing, nothing can come, not even sorrow.

Such is the account which the Bishop gives of this ignorantly lauded system. I will only now advert to its practical tendency, in regard of crime and morals. The effect of the doctrine of Re-incarnation is that the believer does not view the present life as very important—he considers it only "as a trifling unit in an immense series, as incapable of resisting in any degree the consequences of the actions of past lives, and that the future life has a very shadowy and unfelt continuity with the present."

And there is logic in this—for as he has totally forgotten the past lives—long as the series of them has been—so will he also totally forget the present life, and it will be as if it had never been. In other words, his personal identity is destroyed—and he is shrewd enough to see this. Hence when a Cingalese judge says to a convicted criminal, "Will you not suffer for this in a future life?" he replies, quite off-hand, "It will not be I that will suffer; I shall be not another, and not the same." And he is quite logical in this—founding himself on his total oblivion of the past. Well may the Bishop observe that this insane conviction is "ruinous in practice."

But I must now close. Next week I propose to devote my respectful attention to your various correspondents on the other side.

G. D. HAUGHTON.

[We have thought it best to let our correspondent speak for the Bishop and himself; but we in no wise agree with the views set forth as to the meaning of Nirvana, and the tendency of Buddhism.—ED. "LIGHT."]

To the Editor of "LIGHT."

SIR,—I have been much interested in reading the discussion now going on in the columns of your journal on the above perplexing subject. Each writer appears to omit any allusion to the difficulty Nicodemus felt when he said to Christ, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" This is the point which requires to be decided: is it possible for an ascended spirit of a man to be again procreated and clothed upon, and so become a physical being again, and move about in society as though it were his first appearance? If it is possible, will some of our learned writers explain the *modus operandi*?

To me it seems impossible for my son, whom I am understood

to have begotten, to be mixed up in the composition of some other mortal, and be again procreated; and even if he could be so mixed up, it would not be the same individual identity, because the second mortal father would naturally, by the law of heredity, give his son certain characteristics of his own. And supposing my son were to have seventeen or eighteen different fathers, what or who would he become?

If Re-incarnation be a fact, let its disciples explain how it is done practically in simple language, so that the most simple may understand, and Spiritualists will not be slow in taking the matter up and making it their own.—Yours fraternally,

97, New Park-road, Salford.

THOS. H. LOWE.

July 29th, 1888.

[This letter puts in direct language what we know is a Re-incarnation problem to many.—ED. "LIGHT."]

The Point and Other Things.

To the Editor of "LIGHT."

SIR,—“ π ’s” letter on “The Point and Other Things” appears to have been written to make believe that a *point* is something, and that there can be *force* without any kind of matter. But no proof is given, or even attempted. That is a pity, seeing the tone he assumes. He states that I am confused, and do not understand what I write about, and insinuates that I am quite ignorant of scientific matters. Of course if “ π ” thinks so, I have no objection; still I think proof would have been better. He reminds me of the Old Bailey lawyer’s instructions to his counsel: *No case; abuse opponent’s counsel.*

“ π ” begins with me by stating that I am one of those Spiritualists who believe that Spiritualism and knowledge are convertible terms. Of course I am. Spiritualism is a branch of human knowledge, and therefore convertible. In fact, all knowledge has its spiritual side. If Spiritualism is not a branch of human knowledge, then it is a superstition and a fraud, like one of those mystifications called occult, the rags and potsherds collected from ancient Eastern dust heaps.

“Then” (he says) “Faraday, Huxley, or Tyndall is dragged in, and the play goes on.” Well, I never take great names in vain to assist an argument. They are generally thrown at my head, and all I have had to do with them was to show that they did not hurt. But who dragged in Huxley and Tyndall? Why “ π ,” and no one else. Then because I say that a point is nonentity, “ π ” says I assume to know what matter is. Certainly not; I only assume that a point is nonentity.

Secondly, he says I assume to know what there would be if there were nothing, nonentity. Wrong again. I only assume to know what there would not be—simply not anything. Then “ π ” asks, “Why cannot matter be made up of n centres of force?” What a pity “ π ” did not prove that a point is something, and that force can exist without any kind of matter. Let him try, and if he finds it a *reductio ad absurdum*, let him admit that a centre of force is a self-contradiction, therefore nothing. But I suspect he will not try. Then he says it is abundantly clear that I have confounded mass with matter. If “ π ” will refer to his dictionary he will find that mass means quantity of matter. Can he take the quantity away and leave the matter, or the matter away and leave the quantity? What does he mean by confounding quantity of matter with the matter? Evidently nothing; for the quantity of matter is the matter, and you cannot confound a thing with itself by merely giving it different names.

Further on, he says: “The above is like confounding density with volume.” Not in the least alike. Density is quantity of matter in unit volume. But a volume may be large and the density small, as with hydrogen, or the volume may be small and density large, as with gold. “ π ” then says: “Mr. Thompson says that force is generated by matter in motion. That being so, it is for Mr. Thompson to say how matter got into motion without force.” The very quotation answers him; but he does not see it! for as matter in motion generates force, therefore force cannot exist without matter in motion. After this he tries his hand at a bit of logic, and says, “From what goes before, force equals mass multiplied by the square of the velocity; it follows, therefore, that motion equals the square of velocity.” Of course it does. The square of velocity is still nothing but motion. “ π ” has tried to twist what I wrote into a contradiction, but he has simply made out that motion equals motion. And he confesses he does not know what he has made of it.

Then “ π ” is kind enough to recommend me to make myself acquainted with surface tension and elasticity. Much obliged, but I am already acquainted with these matters practically and almost daily.

Of course the surface tension of a drop of water is very easily measured in m.m. of mercury; but the experiment directly disproves “ π ’s” notion of force; but probably he never made that simple experiment.

Again, “ π ” kindly recommends to my notice Clerk Maxwell’s definition of force. I have Maxwell’s book before me; therefore know what he says. What “ π ” quotes is not a definition of force at all, and Clerk Maxwell does not say it is. It does not tell you what force is, it only tells you what force does. This is it: “Force is whatever changes or tends to change the motion of a body by altering either its direction or magnitude.” That is to say, Force is something, anything whatever, so long as it produces these effects. That is not a definition of force, but only of the effects produced by force. It was only the effects of force that Clerk Maxwell as a mathematician was concerned about; just as in his work on Electricity and Magnetism he gives no definition of them—it is not necessary to his work; he was a mathematician and not a physicist.

Again, “ π ” accuses me of confounding things which he thinks are different. He says I confound force with energy. I would again ask him to look into his dictionary. There he will find that energy is force. I know that Dr. Tate says that force stands for the sensation only, but it no more stands for the sensation than energy does. The muscular sense indicates resistance. That is reaction opposed to its action.

The word force used to be sufficient, but not now: its synonym now has to be used with kinetic and potential stuck to it. Kinetic energy and potential energy. Kinetic energy, moving force, but it is moving matter which produces energy. Potential energy, that is, energy having power. But power is force and energy is force; therefore, potential energy is tautology if it is not an absurdity. But, say they, potential energy means that a portion of matter is put into such a position that it can give out the energy, when released, which it took to put it there. But that has nothing to do with the energy of the thing moved. If you lift a stone ten feet against gravity, you do not put any energy into the stone. If it weighs one pound on the ground it will weigh no more ten feet above it, but if it falls through that ten feet it will strike the earth with more than a pound force; therefore, all energy is energy of motion. I have seen a great deal of cavilling about this matter, but never saw any advantage in the change. At any rate, energy and force stand for one and the same thing.

J. BAYNES THOMPSON.

[This is getting more than a trifle technical, and perhaps a little beside “the point.” We must beg the scientists to have mercy on ordinary mortals. Possibly a few words of rejoinder may suffice.—ED. “LIGHT.”]

Dr. Dee’s Speculum.

To the Editor of “LIGHT.”

SIR,—I was interested in your account of the sale of this relic as I have been in search of it for some time past, but failed to trace its hiding place.

Few antiquarian curiosities can boast so good a pedigree. In the catalogue of the effects of the Earl of Peterborough, it was thus described: “A black stone, by means of which Dr. Dee evoked spirits.”

Elias Ashmole (1650) speaks of the same mirror in these terms: “By the aid of this magic stone, we can see whatever persons we desire, no matter in what part of the world they may be, and were they hidden in the most retired apartments, or even in caverns in the bowells of the earth.”

At p. 415 of *Art Magic* an accurate account of the mirror appears, but the wood-cut states—“from the original in the British Museum.” On searching Mr. Frank’s department I found no magic mirror in the collection. What I *did* find was a crystal ball of smoky quartz labelled “Dr. Dee’s Shewstone.” Since my visit and inquiry, the words “probably an error” have been judiciously added to the descriptive label. The word *probably* may now with advantage be omitted. This crystal is from the Sloane collection (1753). I have not yet ascertained how it came to be associated with the name of Dr. Dee. Should it prove to have been his identical crystal, we shall then have both his Urim and Thummim. Marguerite, Countess of Bless-

ington, died in Paris in 1849, so we must seek elsewhere for the crystal associated with her name. There can be little doubt that the Urin and Thummim of the Hebrews were the crystal and mirror of ancient divination. —Your obedient servant,
Croydon, July 28th, 1888. J. H. MITCHNER, F.R.A.S.

Suppressed Memory.

To the Editor of "LIGHT."

SIR,—Mr. Haughton, arguing against belief in Re-incarnations, says: "Memory is a part of ourselves; erase it, and our identity disappears, and with the disappearance of our personal identity, disappears also all reason for either retribution or reward." ("LIGHT," July 21st.) That is exactly what I used to think till within the last eight months; and as there is in me the usual eagerness of a convert to convince anyone occupying a resigned position, I wish to bring under his notice, and that of other readers of "LIGHT," the sayings of Swedenborg which have convinced me that (apart from his teaching) our "received ideas" as to memory are inadequate and misleading. At No. 295, Vol. I. of the *Spiritual Diary*, after having said that "spirits think like souls after the death of the body, erroneously that they possess all the memory such as they had in the life of the body," he adds, "they have no memory of particulars or material things, but an interior memory which belongs to the nature of a spirit, on which are inscribed all things, even the minutest which have ever been thought and done in the life of the body." At No. 3962, Vol. III., he gives the reason for the suppression of earthly memories: "In the other life it is not allowed that one should use his own memory for the reason that everyone who draws his past from his own memory is not only anxious concerning the future and vexes himself from the fact that the present is not the past, but he indulges in grief in whatever state he is, and then, also, as was perceived, he wishes to live only from himself, which, for many reasons, is not allowed to a spirit, but to a man more than a spirit. As a spirit, thinking from the memory of man, thinks himself to be a man, if he were to use his own memory he would think he was not the man, but himself; wherefore for reasons of use, in order that he may be subservient to man, it is not allowed to exercise his own memory."

What a flash of light falls, through those words, on many an obscure tract of thought, explaining among other things how it is that after death—both Boehme and Swedenborg assert it—opinions are unanimous, and, therefore, stronger and more unalterable, being those of societies as necessarily united by one common affection or "cupidity," as chemical atoms are by affinity. The memory of individuals would disintegrate such combinations; while it is latent there is coalescence; for "if it were permitted to spirits to be in corporeal memory, they could not possibly be among other spirits, for then evil spirits would immediately know whatever of evil anyone had thought or done. Thus they would bring forth from his memory nothing else than evils and fables, and thus would rush upon him and continually infest and torment him. Wherefore the Lord alone knows what man thinks and does prior to his becoming a spirit." (No. 4125, Vol. III., of *Spiritual Diary*.) [Notice here Swedenborg's distinction of spirit and soul after death; he calls those who are not yet sufficiently freed from all conflicting tendencies to be comprised in a society of spirits, *souls*; when once they are thus attached—*spirits*.]

I must not trespass on the space, which so many worthy contributors to "LIGHT" would fill with original articles, by further quotations regarding memory; but it may possibly serve some who have the precious volumes to know exactly where to find in them his further reports of memory after leaving earthly life. I therefore give a few numbers for reference:—353, 1077, Vol. I.; 1662, 1983, 2755, 2989, Vol. II.; 3783, 4430, Vol. III.

But one more quotation in full, because it seems to me to be constructively a very strong sanction for expecting many lives. Reluctant as I have been to tolerate the prospect of any re-incarnations, I confess to a slowly altering belief.

"However souls are admitted into the interior and inmost Heaven, still they are not perfect, but there is always something natural adhering to them which must be amended, and which is effected when they are remitted amongst spirits. Then it instantly appears what residuum or dross they still retain from a natural root, which is then amended, and this at several intervals; so that it is a rule that an angel can never become so perfected as that he can be called perfect and holy, thus never to eternity; the Lord alone is perfect and holy, because He is perfection and

holiness itself." (*Spiritual Diary*, No. 630, Vol. I.) This saying surely admits of a very Theosophic translation, as indicating long pauses of celestial bliss in *Derachan*, with returns to states of purifying effort in a lower plane of existence. Yet I cannot see why it should be assumed that this is the *old* earthly existence. Nor will it escape the notice of a thoughtful Christian that the final sentence in the above passage justifies the hope of *one* re-birth in this life exempting us from any other. For those who can believe themselves very members of the mystical body of the Lord Jesus Christ claim a consequent measure—however infinitesimal compared to the whole—of His perfection and holiness. Having persistently died to self-will, mortifying all they can of its hydra-headed life, the life of Jesus their Head overcomes it when the *body of death* has fulfilled its purpose, and *that* life is everlasting.

Nevertheless, I think it must be admitted that we are apt to take it too much for granted that the present flesh-and-blood body is the *only* barrier to be removed between our spiritual deathliness and divine life unimpeded and beyond eclipse.

Sayings of St. Paul may be cited in support of this assumption—the staple commodity of so many consoling hymns for centuries past; but he was under as strong an impression, apparently, of the Lord's visible return to earth being close at hand; and himself testified to the imperfection of his own knowledge when saying, "We know in part, and we prophesy in part."—Yours truly,

July 28th, 1888.

A. J. PENNY.

A SONNET.

"The prayer of love is not to receive joy, nor to escape from pain only that it may give, and give for ever."

O ecstasy of loving! Life is sweet
When forth from silent mystery she springs
And wakes in dual strength, with golden wings
To soar—nor heed the earth beneath her feet!
Say! is that rapture hour when pure souls meet
And each to God so close love's treasure brings
That angels sympathise and Heaven rings
With song—the fairest and the most complete?
Hath not the soul a fuller, deeper joy
When called to "give"—e'en *suffer* exquisite pain
For *that* it loves? Shall not eternal gain
Cancel the weight of woe—its power destroy?
Such Christ-love hath nor length, nor depth, nor height,
But is as boundless as the infinite.

DUM SPIRO SPERO.

MR. R. HARPER'S FUND.

The following subscriptions have already been received:—

	£	s.	d.
The Glasgow Association of Spiritualists ...	5	0	0
A Friend (London) ...	5	0	0
N. Fabyan Dawe, Esq. ...	5	0	0
William Tebb, Esq. ...	3	0	0
Dr. G. B. Clark, M.P. ...	2	2	0
E. Dawson Rogers, Esq. ...	1	1	0
A. Glendinning, Esq. ...	1	1	0
Major-General A. Phelps ...	1	0	0
P. ...	1	0	0
Thomas Shorter, Esq. ...	0	10	0
A Friend (Liverpool) ...	0	10	0

Further contributions to this fund will be received and acknowledged by Mr. B. D. Godfrey, 16, Craven-street, W.C.

TO CORRESPONDENTS.

G. O. M.A.—Impracticable and, in our judgment, very undesirable.

SCRUTATOR.—Shall have our best consideration as soon as pressing matter is dealt with.

TO CORRESPONDING SECRETARIES OF SPIRITUALIST SOCIETIES.

—It is a pleasure to make announcements of society plans, but our space compels us to ask that such may be confined to short notices (except in case of anything special), which should reach us by first post on Mondays.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—Mr. J. Veitch, at the morning meeting, gave an address on "Spiritualism and Christianity." In the evening, Mr. Iver MacDonnell spoke on "Prayer." Sunday next, Mrs. Yeeles at 11 and 7 p.m.

On August 12th the annual outing of London Spiritualists will be held near the Robin Hood Inn, Epping Forest. Addresses at 5.30 p.m. Return tickets from Liverpool-street, One Shilling. Frequent trains. It is expected that most meetings will be closed in London on that day.

PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET (July 29th).—Discourses were delivered on social matters and miracles. Meetings next Wednesday and Sunday at 3.30. Special meeting on Wednesday, August 8th, at three for 3.30 p.m., continuing until 10 p.m. At four o'clock Mr. Dale and his friends will explain the objects of the Association. Mediums are particularly requested to attend. Light refreshments.—W. L. HULL.

BIBLIOGRAPHY OF SPIRITUALISM.

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

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete.]

July, 1888. "M.A. (OXON.)"

Footfalls on the Boundary of Another World. R. DALE OWEN, 1860.
The Debateable Land between this World and the Next. R. DALE OWEN, 1871.

[Two charming books, many years old, but always fresh and new.]

Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
[Science on Spiritualism: facts and no theories.]

Miracles and Modern Spiritualism. A. RUSSEL WALLACE.

A Defence of Spiritualism. A. RUSSEL WALLACE.
[Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]

Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.
[One of the earliest scientific works by the celebrated American Chemist.]

On Spiritualism. JUDGE EDMONDS and DEXTER.
[A record of personal experience. 2 Vols.]

Zöllner's Transcendental Physics. Translated by C. C. MASSEY.
[A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]

From Matter to Spirit. MRS. DE MORGAN.
[An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]

Planchette. EPES SARGENT.
[Perhaps the best book to read first of all by a student.]

Proof Palpable of Immortality. EPES SARGENT.
[On Materialisations. Perhaps a little out of date.]

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[Sargent's last and most elaborate work. All he says is worth attention.]

Startling Facts in Modern Spiritualism. N. B. WOLFE, M.D.
[A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]

Spirit Teachings. "M.A. (OXON.)"
[Personal evidence through automatic writing; bearing on identity, and an argument.]

Spirit Identity. "M.A. (OXON.)"
[An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]

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[A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]

Phantasms of the Living. (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.
[Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]

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[A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]

Incidents in my Life. (2 Vols.) D. D. HOME.
[Vol. I. contains facts in the life of a remarkable medium.]

D. D. Home: His Life and Mission. By his WIDOW.
[An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]

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[A history of Spiritualism in its earliest home and during its first two decades.]

Nineteenth Century Miracles. MRS. EMMA HARDINGE-BRITTEN.
[A record of the phenomena of Spiritualism in modern days.]

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[Two weird books dealing with Occultism and Magic.]

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[Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]

The Perfect Way; or the Finding of Christ.
[Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]

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[From a Theosophical plane of thought. Worth attention.]

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[A study of Theosophy as a religion by a former President of the London Theosophical Society.]

Sympneumata; or Evolutionary Forces now Active in Man. LAURENCE OLIPHANT.
[Mystical: for advanced thinkers and students.]

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[His latest work and most profound. On the lines of *Sympneumata*.]

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[Mr. Howitt's chief work on Spiritualism, a subject on which he was one of our best authorities.]

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[A historical treatise.]

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[For students only: deals with the Occult.]

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[A translation of a profound philosophical treatise by a great philosopher. For students of metaphysical bias.]

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[An exposition of the Wisdom-religion of the East.]

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[A popular setting-forth of the chief tenets of Theosophy.]

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[With an Appendix showing the popular beliefs in India respecting apparitions, &c.]

Man: Fragments of Forgotten History. By two Chelas.
[Theosophical in its point of view.]

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[A little work of great beauty.]

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[A Theosophical work of a devotional character.]

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[Mystical and beautiful.]

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Old Lady Mary.
[Two very charming books.]

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[A store-house of argument and fact.]

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