

Light:

A Journal of Psychical, Occult, and Mystical Research

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A (Oxon.)"

"The roaring loom of time."—RUSSELL LOWELL.

"The terrible problem of the poor."—ARCHBISHOP OF YORK.

Mr. Russell Lowell has recently made a very suggestive remark. He was speaking at a dinner, held to celebrate the establishment of an international copyright between England and America, and he had alluded to London as the centre of English-speaking peoples. Much of his speech is suggestive, but the *Pall Mall* has fastened on the best passage, and—no slight honour—has added to it some not unworthy remarks.

"I never think" (said Mr. Lowell) "of London, which I love, without thinking of that palace which David built for Bathsheba, sitting in hearing of one hundred streams—streams of thought, of intelligence, of activity. One other thing about London impresses me beyond any other sound I have ever heard, and that is the low, unceasing roar one hears always in the air; it is not a mere accident, like a tempest or a cataract, but it is impressive, because it always indicates human will, and impulse, and conscious movement; and I confess that when I hear it I almost fear as if I were listening to the roaring loom of time." "That comparison" (says the *Pall Mall*) "of the hum of the streets of London to the roaring loom of life in which the Earth Spirit weaves the garment whereby the Eternal is made manifest to man, is a figure which, sinking into the memory, will tend to elevate the imagination and nourish the soul of the citizen of our English Rome."

It is an impressive simile, and those of us who live the strenuous intellectual life of London know that day by day the period of repose becomes shorter and shorter, until it is the young and vigorous only who can suffice for it. The saddening thought is that this toil that knows no ending, however great its results may be, is jostled by a more hopeless toil that has no sweetness or light to relieve it, and whose dominant note is a hopeless sadness, where it is not an exceeding bitterness. And almost worse it is to think that there is another quarter of our vast city where the prevalent idea is to kill time: to run the recurrent round of gaiety; to squander money on pleasure that palls—money that would go far to speed noble purposes, or to relieve oppressive distress. What with the quest of pleasure and the grinding agony of toil it may well be questioned whether in this crowning outcome of the highest civilisation there be not risk that high ideals, real spiritual life, may be crushed to death. The remedy? I know none but an ever-present sense that the body is not all, this life not everything, but that the inner, truer self also needs its nourishment and its repose. Yet, terrible to reflect, what is the use of talking to the average West End pleasure seeker of the things of spirit? Almost as little as to discourse of them to the ordinary dweller in the New Cut. Amid the strife for mere existence and the butterfly

pursuit of fashionable enjoyment, the still small voice of spirit has little chance of a hearing. It is lost in the ceaseless hum.

It is here that it seems to me, and has always seemed, that we touch the very core and kernel of the question, what our Spiritualism is to us. I am not about to lay on our national system of religion a burden that it ought not to bear when I inquire what it has done to grapple with this outcome of our most advanced civilisation. I am not maligning it when I express an opinion that it has done very little. The profession of religion has become a matter of formalism, an affair of fashion and respectability. The rough corners have been worn away, and the smooth stone makes little impression now. That which the Christ did for Judaism, that which Wesley in his day did for the Church of England, wants doing for us, only in a broader way. It is not the Church, or any special sect that needs to be reached now; it is the nation, and especially that portion of it, the most intellectual and the least religious, that dwells in large towns. To put aside in this consideration for the moment the question of direct influence from the world of spirit—from the Most High, if it may be so said—in the revelation of religious truth and the evolution of religion, there is little doubt that a man's religion is his consciousness of a spiritual life, of duties entailed upon him by that consciousness, and of a present responsibility eventuating in accountability for his acts in a future existence. The faith in that future has been weakened by the lapse of time till the most intellectual products of this age have ceased to treat it as a factor in their consideration. Spiritualism claims to lift that future life from the domain of faith to the higher level of a proven fact. It tells man that his future is in his own hands and that he will be what he makes himself now. Here then is the answer to the question, Is Spiritualism a religion? Here is a plain indication of our duty as Spiritualists. We do not perform it. But if we did, we should soon be a power in the land. Till we do, "sounding brass and a tinkling cymbal" may be set up as our outward and visible sign.

I had written so much when I lighted on the report of the remarkable sermon that the Archbishop of York addressed to the assembled Prelates at the close of the Lambeth Conference. Gathered from the four corners of the world, these rulers of the Church had come together for counsel in times that they felt and admitted to be troublous, and even perilous. As they were about to separate, Archbishop Thomson was selected to address to them some words which they might carry back with them to their scattered dioceses. And the burden of his discourse was this—"the terrible problem of the poor"—that has intruded itself on me. There are passages in that remarkable discourse that strangely corroborate views which have emanated chiefly from thinkers outside of the pale of the Establishment. Almost at the outset of his argument he quoted these notable words, characterising them as the cry of the hopeless, who would wait no longer for deliverance since "the power of Christ was no more seen":—

"When the Hebrews were on their way to the promised land

they perceived that God was with them. God had spoken and had said, 'It lies before you'; and by night a cloud of fire kindled and marched in their van. Now the celestial light is extinct. We are not quite sure that we have God over our heads. We possess no other light but our understanding, and with this glimmering guidance we must direct ourselves through the night. Oh! that we could still be sure that there was a promised land, that others besides us would reach it, that this desert would end in something! This certainty is taken from us, and yet we advance continually, pushed forward by an indefatigable hope."

Naturally the Archbishop combated this lack of faith. He was viewing the matter from within. And yet he was driven to say of the voice of religion, as he looked down on that great assembly representing one of its utterances, that "the complaint was not that it was no longer heard: but rather that *the voices of jarring creeds were too many*." And then there might, perhaps, have passed through his Grace's mind some words which tell the fate of a "house divided against itself." He might pause for a moment to ponder on the note of discord which went up from a divided Christendom. And, if he had pursued his line of thought, he might have endeavoured to appraise the influence of dogma in fostering this lack of harmony, and in separating the modern Christian from the teaching of Christ. But another point struck the preacher. Not only was there discord, but there was also lukewarmness. And again, as he formulated this new charge his Grace might have thought of the Church of the Laodiceans. He contrasted this languor with the splendid activity of Science, and drew the conclusion, not that there was no longer any guidance from above,

"but that men who professed to be Christian showed a languid and intermittent life, a hypothetical belief, instead of the Apostle's categorical conviction; a perpetual compromise with modern views; an eyesight made false and double by the endeavour to work for double ends."

What is this but to say, as I do, that a faith which has become "hypothetical" is no longer living, active, fruitful of good works? What but, to put it in other words, an indictment that has often been launched against the walls of Zion from besieging forces without, and an indictment that is now heard from one of the chief commanders within?

The Archbishop passed then to consider more directly the fruits of our highest civilisation, and the picture drawn is extremely striking. I quote it, and leave to my readers to trace the parallel between it and what they have lately read in these columns:—

"The sins and miseries which yet remained could not be overcome by mere civilisation. The tools she could use suited not this work; the results she arrived at intensified the evils. Turn their thoughts to London or New York; think of a single day in either city; how human creatures groaned and travailed, knowing, as yet, no redemption, by Divine or by any love, from sin and sorrow. The night closed over the day of struggle, but rest came not with the dark. Men watched round death-beds, and while they sorrowed felt that death at least was rest. Houseless wanderers were fortunate who could sleep unobserved under a tree. Some of them, he knew it, had learned to sleep upon their feet, to whom the doorstep was forbidden, who were only allowed such sleep as could consist with moving on. The servants of pleasure were still astir—the pleasure that was made up of drink and shameless appetite, which must not be called brutal in justice to the brute. Under cover of night loves that were worse than hatreds worked themselves out. Between the loud roar of day and the dull throbbing of night there was a difference; but sin never ceased. Consider, too, the poverty as well as the sin. Wealth was never greater, poverty was never more stark and grinding. Westward there were streets and squares of palaces, charged to the full with every contrivance of luxury such as no mediæval Queen could have dreamed of. Eastward there were dwellings far more numerous upon which none of those luxurious inventions had lighted. In many of them a few helpless women tried to keep continuous the miserable meals which barely staved off starvation by the few daily pence which their work was judged to be worth. Their boasted progress had made both the wealth and the poverty. If the progress became more rapid they did not see why the riches might not grow greater and the poverty more

deadly." . . . "The terrible element of this question was that our present progress aggravated both extremes, doubling the pile of the rich and halving the wages of the poor." . . . "They could not always shut their eyes to this terrible problem of the poor. They might not fear that they would ever destroy society; they were too weak and helpless for that; but still even the most flaccid conscience must be uneasy. They might sleep in their beds, because starving hands could brandish no weapon and kindle no torch; but still their sleep could not be so sound if they knew that brothers and sisters were starving around them."

Finally the Archbishop pointed with justifiable pride to some of the great deeds of love that Christianity had made possible in the past.

"The power of Christ which had wrought such wonders in the past, ennobling the family life, affirming the equal rights of all redeemed men, building the hospital, freeing the slave, organising the care of the poor, existed still; and if it seemed weaker, it was owing to the weaker faith of His followers. Let them more actively affirm the doctrine of love to others; let them apply it to thoughtless marriages, to intemperance, to want of thrift—the chief causes of the helplessness of the people."

But even then the note of sadness intruded. *If the power of Christ seemed weaker it was because of the weaker faith of His followers.* And so the discord and division, the languor and the lukewarmness, remained even to the end of this fine discourse, irrepressible at a moment when harmony, if ever, should have prevailed. Will our existing faith ever gain power to grapple with this vast duty that it now so ill discharges? The verdict of history is against the hope, unless as in olden time it be purified and revived as Judaism was: unless it be adapted more to modern wants, its claims re-stated in terms of modern thought: unless, in fine, we get demonstration in place of belief and hope, a proof of the immortality of the race, a belief in which its noblest sons are losing if they have not lost it already: a union of religion and science, of man's aspirations with a revelation of God's answer to his cry.

CALLED HOME.

(FROM THE PAPERS OF MRS. HOWITT WATTS.)

The following narrative was written in 1865 from the account given me of the incident by Major H——d, a gentleman then residing in Gloucestershire:—

The Major was on board a man-of-war, bound for India, and approaching the end of the voyage. The captain and officers were on deck and a general sense of gaiety prevailed in anticipation of the voyage being so nearly accomplished. Suddenly, unsummoned, a very little sailor boy made his appearance in the presence of the captain, and with unheard-of audacity presumed to address him unspoken to by him.

"'Oh! sir,' cried the lad, 'send me home to my mother! Please, please, sir, send me home, she wants me.' The captain, astonished by the utter hopelessness of the child's request, not only forgot to express displeasure at this flagrant breach of discipline, but replied with a kindly manner expressive of compassion, 'Why, my boy! I could do no such thing. How could I turn the ship back for you? and how else could you get to your mother?' 'But oh! sir,' still pleaded the child with even more eagerness, 'I must, I must go home! I have just seen my mother, she has been here and called me!'

"'Take that lad to the doctor,' said the captain. 'He is not well. Let him be seen to.'

"The doctor saw him. Within an hour or two the child was dead. He had an affection of the heart. This was his first voyage and he had suffered greatly from home-sickness. An account of this incident was entered by the doctor in his journal."

A. M. H. W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—Mrs. Yeeles gave addresses at both meetings on Sunday last, to good audiences. Mr. Rodger and Mr. W. O. Drake on Sunday next at 11 a.m. and 7 p.m. respectively.—W. E. LONG, Hon. Sec.

JOTTINGS.

The August Sermons for our Day of the Rev. J. Page Hopps are on "Am I my Brother's Keeper?" and "The Death of a Little Child."

On the "murderer's question" Mr. Hopps delivers a homily very necessary for these times, and full of that sound sense and straight talk which is his speciality. "One of the most hopeful features of modern society is that we are beginning to feel and accept the solemn and sacred truth that we are inevitably dependent on one another; and that society not only runs terrible risks, but neglects urgent duties and misses innumerable blessings by forgetting this, and by exaggerating the principle of Individualism, or every man for himself." Yes: also by fussiness, which is a danger of the age.

Another extract:—

"There are many whom the old fear of hell cannot influence: we would fain try the influence of the rational teaching that the life to come is an orderly outcome and continuation of the life that now is. There are many who are repelled from religion and the Church by the unreasonable doctrine of salvation by imputed righteousness, and sufferings not their own: we would fain try the effect of the great doctrine of the Bible and of common-sense—that 'whatsoever a man soweth that shall he also reap.' There are many who see far more to attract and satisfy them in the verities of science than in the mere assertions of the creeds, or the declarations of divines: we would fain try to find for these a basis for religion on the rock of nature, and a place for faith even apart from every accepted creed."

The sermon on the death of a little child is tender and touching to the last degree. We can but recommend its perusal throughout, and give one sample:—

"Her sun has gone down while it was yet day"—the bright life of one who never knew a stain on earth and is now so fair in Heaven. Yes! 'gone down' but only to rise again. This daily miracle of sunrise, O how it speaks to the heart of man of ever-renewed and ever-reviving life! The sunlight leaves us, but it still shines on the other side. We are in the dark, but the songs of birds are being awakened and the flowers uplifted elsewhere, by the sunbeams that we miss. We can hardly realise it—it is so great a mystery—that the flood of golden light which made our summer beautiful is covering 10,000 fields with glory on the other side, when we are trembling in the winter's night. And yet we know that it is so. We see the kindly light when it ripens our harvests and clothes our fields, and then we believe in it. We do not see it when God's children in other lands rejoice in it; and yet we know that our cold winter's night is their bright summer's day. It is so with our human life and these touching sunsets here. We see the life and believe in the light while they are with us; but when the dead leaves lie round us, and the sunlight is gone, and the beauty is past, we tremble as though God had blotted all the glory out. It is not blotted out; thank God, it is not blotted out. Though it is winter here, it is summer elsewhere. To-day the dead leaves are ours, but other lands, beneath a fairer sky, possess the flowers. And it will all come back to us again. Spring will return, and dear life will be renewed, and the desert will rejoice and blossom as the rose. So will it be with those who pass into the Unseen."

And a few lines, from the same sermon, of verse, which is anonymous, but which has its beauty:—

"We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheeks so pale and chill;
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.
We know not what it means, dear, this desolate heart pain,—
This dread to take our daily way, and walk in it again.
We know not to what other sphere the loved who leave us go;
Nor why we're left to wonder still; nor why we do not know.
But this we know: our loved and dead, if they should come this day,—
Should come and ask us, 'What is life?'—not one of us could say.
Life is a mystery as deep as ever death can be;
Yet, O, how sweet it is to us, this life we live and see!
Then might they say,—these vanished ones,—and blessed is the thought!—
So death is sweet to us, beloved, though we may tell you nought;
We may not tell it to the quick—this mystery of death,—
Ye may not tell us if ye would, the mystery of breath.
The child who enters life comes not with knowledge or intent,
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And, as life is to the living, so death is to the dead."

Testimony of Lord Amberley to the value of our evidence. *Valent quantum.* His lordship at any rate knew something of the value of the evidence on the other side:—

"Not only is the testimony offered by Spiritualists immeasurably stronger both in kind and in amount than that on which the orthodox repose, but it conforms far more closely to scientific conditions,

being offered in order to prove, not exceptional prodigies wrought by exceptional men in opposition to the laws of nature, but phenomena of every-day occurrence, subject to their own laws, which, if not fully ascertained, are no less constant than those of the material world."

Genius and prevision:—

"Hogarth, conscious that his hand was about to lose its cunning, was asked by a friend the nature of his next design. 'The end of all things!' replied the painter. With unremitting diligence he wrought, and when he had given it the last touch, he seized his palette, broke it in pieces, and said, 'I have finished!' In a few months his spirit had passed to the society of the sublime artists of the immortal galleries."

A very old clipping. The Count was an intimate of Baron Guldenstübbe's:—

"About the 1st of May there died in Paris an octogenarian, Count d'Ourche, who for the latter part of his long life was a solitary and a reputed sorcerer. Remarkable stories are told by those who sometimes dined with him of invisible hands performing admirably the service of valets or playing tricks with the guests at table. He was the medium who presided at the first manifestation of table-tipping in Paris, and by his help some who placed papers on the tombstones of the dead got, as they believed, direct communications in writing. Neither this nor other eccentricities which preceded and followed it, his aversion to the bald and passion for long hair, or his making a pet of a tame lioness, would entitle him to mention here. But he had, on the authority of M. H. de Pène, a formidable library, of which the world has no second, composed exclusively of the works of all ages and in all languages relating to magic, oracles, sorcerers. Voluminous it was yet he never would arrange it, saying that the spirits were his librarians. The tombstone correspondence brought also and perhaps chiefly into notoriety the Baron de Guldenstübbe, concerning whom and his sister one may consult Mr. Robert Dale Owen's *Footfalls on the Boundary of Another World*, and, by way of a corrective, *The Invisibles*, a remarkable work published by Lippincott."—*New York Nation*.

Mr. W. M. Wilkinson, in the now ancient letter from which we have already quoted, adds to the list of celebrities who were Spiritualists:—

"If any of your readers are on sufficiently intimate terms with the Queen of Holland, the Emperor of Russia, or the King of Bavaria, I can affirm, with truth, that they will each testify to the phenomena which have repeatedly occurred in their presence through Mr. Home. Prince Adalbert of Bavaria is himself a medium: so is Prince Luigi, the uncle of the [then] King of Naples."

We do not know the exact place in which Victor Hugo made the statement of which this is a translation:—

"Table-turning or speaking has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant and has not the right to laugh. A *savant* who laughs at the possible is not far from an idiot."—VICTOR HUGO.

The evidence of Tertullian as to a belief in table-turning. There is nothing new under the sun.

"In the twenty-third chapter of the *Tertulliani Apologeticus* are the words 'Si et somnia immittunt habentes semel invitatorum angelorum et demonum assistentem sibi potestatem, per quos et caprae et mensae divinare consueverunt.' They are thus rendered in the translation of the Rev. Temple Chevallier:—'If they inspire dreams, too, by having the powerful assistance of the angels and demons once invited to attend them, by whose means even kids and tables have been made the instruments of divination.' A little further on in the same chapter occur the following words:—'Let any one who is confessedly under the influence of demoniacal possession be brought out here before your tribunal. If the spirit be commanded by any Christian to speak, he shall as truly confess himself to be a demon, as in other places he falsely professes himself to be a god. If they do not confess themselves to be demons, not daring to lie to a Christian, then shed the blood of that most impudent Christian upon the spot. What can be diviner than such an appeal to facts?'"

Dr. Lockhart Robertson, speaking, now many years ago, at a meeting of Spiritualists, said that he inclined to the witchcraft or divination theory as explanatory of Spiritualistic phenomena.

"If I have a theory" (he said) "that is my theory, and I would quote to this meeting the name of Dr. Maitland. He is known to be one of the most learned men who have written in our generation, and in a very curious pamphlet of his, *Some Inquiries into Mesmerism*—as the subject was then called—he very much dwells upon this idea. His pamphlet is rather a rare one now, and I think it might very fairly be the subject of a reprint. However, referring to Dr. Maitland's essay, he points out, in a very learned argument, the possibility of the phenomena of clairvoyance being very similar to the soothsaying of the damsel who followed Paul, and he also refers to the exorcists that the Apostle speaks of."

The theory is not important, and few would broach it now. But do any of our readers know Dr. Maitland's pamphlet? It is not in the L.S.A. library.

HELLENBACH.

THE CHAMPION OF TRUTH AND HUMANITY.

BY DR. HÜBBE-SCHLEIDEN.

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

(Continued from page 384.)

II.—THE LAST PERIOD OF HIS LIFE.

6. Nine years of spiritual fruition and mastership.
1878—1887.

In this truly important period of his rich and varied life all the germs of his mind developed and brought forth splendid blossoms, which ripened into fruit of lasting worth.

A description of all that Hellenbach has done for the development of culture both for the present and the future must be, for the most part, an account of the researches and literary works to which he devoted the last nine years of his life. But as I shall dedicate the concluding portion of his memoir to this task, I shall here limit myself to giving a brief sketch of the outer circumstances attending this period of his life.

This is especially distinguished by the publication of his two most important works, *Individualism in the Light of Biology*, and *The Philosophy of the Present Time*, and *The Prejudices of Mankind*. But as these works were preceded by the *Philosophy of Sound Common Sense* as a natural forerunner, so three later works, *The Diary of a Philosopher*, *The Magic of Numbers* as a basis of all varieties and apparent fate, and *Birth and Death as a Change of Form of Perception, or the Double Nature of Man*,† may be looked upon as a welcome and necessary completion.

. . . . The publication of his first great work, *Individualism*, took place at the beginning of this last period of his life, in 1878; and in the same year Hellenbach commenced to write the *Prejudices*, the first volume of which he brought out in the following year. In the winter of 1878 he likewise published his short pamphlet, *Mr. Slade's Residence in Vienna; an Open Letter to my Friends*. The reason which led to this publication is given in true Hellenbach style at the beginning of the pamphlet:

"The questions put to me by my friends, both by word of mouth and in writing, relative to Mr. Slade's visit to Vienna, have reached such dimensions as to force me to take refuge in print, with thankful remembrance of Gutenberg. Therefore!—"

This leads us at once to those experiences in the department of the supersensual for which Hellenbach had such a strong predilection, in which he led the way, and on account of which he had so much to suffer from the prejudices of his contemporaries. Notwithstanding the part he took in political and other matters, it was principally the study of mystical and occult facts which determined the bent of his mind and actions, and it is therefore not unimportant to give a short account of the long years which he devoted to his researches and observations on this many-sided subject. It cannot be a useless task to place these facts before my readers as far as they are given us in his own works; but I must limit myself here to merely giving the proofs and leave it to my readers to confirm them themselves. I do not, however, think I can too sufficiently recommend Hellenbach's seven principle works to those who have either not themselves had opportunities of witnessing similar occurrences, or have not come to satisfactory conclusions as to the intellectual and moral results to be derived from them. We have hitherto no works in the German language better adapted to conduct the uninitiated into the realms of the supersensual than these of Hellenbach; and Du Prel's writings likewise will be much more easily comprehended by persons who have read Hellenbach, or better still, have studied him.

In the first published opinion he gave about supersensual facts, in his *Philosophy of Sound Common Sense* (in 1876) Hellenbach proceeded with both care and caution. He writes:

"It was in the year 1854 that I first personally stumbled upon a fact which was not to be reconciled with natural laws. I followed up the subject, read and learnt. Without neglecting the study of natural science, especially that of astronomy, chemistry, and biology, I turned with preference to those

* 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.

† An English translation of *Birth and Death*, price 3s. 6d., may be obtained at 16, Craven-street, Strand.—Ed.

philosophers whom I think I understand, and can only say that during the last ten years of my life I have studied and still study with diligence, even to the point of physical exhaustion."

I imagine that this first acquaintance with supersensual facts was due to his intercourse with "a very young lady" which is mentioned in his *Magic of Numbers*, and through whom the number nine was given him as the ruling number of his life. The next event, which he describes in the most graphic manner, was his extraordinary and very convincing mediumistic experience at the Countess D.'s castle in Croatia, in January, 1857. During the years between 1860 and 1870 he employed as a medium for six years, a "young married woman," evidently living in poor circumstances, as well as "another, belonging to the educated classes," whom indeed he had known for a long time, but with whom he had less intercourse. "Through the first of these two mediums he communicated with Schopenhauer after his death. When he asked him if he still maintained, as he did in lifetime, that individual existence was limited to earthly life, he received for answer: 'Yes, but I individualise myself now because you wish it.'"

From the beginning of the year 1870 he became acquainted with the Baroness Adelma von Vay, known in all Spiritistic circles of the world as an authoress, seeress and medium. Through her Kant likewise purported to communicate with him. Questioned as to space and motion, the unconscious medium wrote in Kant's name:—

"The celerity of thought surpasses that of light; as you think, so are you at the same moment at the place thought of. This is the quickness of some beings. Space is a human idea. I know neither hours, days, nor space in the realm in which I find myself. To think, to will, and to do are all one," &c. To the question what Kant thought of Schopenhauer's will as the world-soul (*Weltseele*), the answer ran: "The good Schopenhauer's *Weltseele* is all nonsense; ask him yourself if he is part of the *Weltseele*." This was done, but with no result.

In 1875 Hellenbach became acquainted, through the Baroness von Vay, with Miss Lottie Fowler, who is at the present time acting as a medium in London, and on the 25th of June, in company with a physician and a professor of philosophy, he had his first séance with her, at which he witnessed the most extraordinary physical manifestations. From 1877 to 1882 he sat frequently with an Austrian officer, who was a writing medium, and through whose hand interesting questions were answered very appositely, and in a manner which showed it to be impossible for the answers to be due to the supernormal consciousness of the medium. In January, 1878, Hellenbach began to experiment with Henry Slade, about whom he wrote the afore-mentioned pamphlet. It was on his account, too, that he went to Leipzig in May, 1878, where he became more intimately acquainted with Zollner, who had returned home from a journey on the 27th of April and was then in Leipzig.

When the hypnotiser Karl Hansen made his first tour in Germany, Hellenbach visited Leipzig in order to see him, in April, 1879. It was through this preliminary acquaintance with Hansen's phenomenal manifestations that he was the better able to become the latter's champion, when, in February, 1880, Hansen visited Vienna; and he did so in his widely-read pamphlet, *Is Hansen a Swindler? A Study of Animal Magnetism*. Not long afterwards, on the 2nd of April, 1880, William Eglinton came for the first time to Vienna, principally at Hellenbach's invitation. Upon the very wonderful manifestations through his mediumship, which, according to Hellenbach's account of them, took place under strict test conditions, followed the ominous so-called exposure of Eglinton at Munich, about which Hellenbach speaks very decidedly as an ill-judged mistake founded on ignorance.

Before speaking of further mediumistic experiments, I may here mention that Hellenbach at this time carried on during two years (from 1880 to 1882) some practical alchemistic studies and experiments. For this purpose he had a chemical laboratory fitted up in the kitchen of his abode, which was not used for other purposes. Two very well-known and celebrated chemists who are still living took part in these experiments Whether any lasting or valuable results arose from them is indeed doubtful. In the summer of 1882 Hellenbach had to change his residence, as, on account of intrigues among the priests, he was given notice to quit his former apartments, being looked upon as an "invoker of spirits." He had no laboratory erected in his new abode and after that time only pursued his studies in this department theoretically.

Of all the Spiritualistic mediums with whom Hellenbach had to do, none was the cause of so much unpleasantness to him as Harry Bastian, who, in February, 1884, was said to be exposed by two members of the Imperial family. It was in May of 1880 that Bastian came for the first time to Vienna, as the third foreign professional medium, after Lottie Fowler and W. Eglinton. Hellenbach's pamphlet, *The Latest Communications from the 'Intelligible' World*, is principally devoted to an account of this visit, and it was on Hellenbach's invitation that this first visit was paid; the second and third (in 1882 and 1884) he sent for him at the request of third persons. . . . Before Bastian's third unfortunate visit to Vienna, in the winter of 1884, Hellenbach invited three more mediums, whom, as he says, he entertained at his own expense "for several months." These were: Frau Valeska Töpfer from Leipzig, Weber Schrapf from Mülsen in Saxony, and first and foremost, Frau Margaretha Morgenstern from Budapest, who came to Vienna with her husband in the spring of 1884.

Bastian came for the third time to Vienna in January, 1884, and on the 11th of February took place the so-called exposure in the palace of the Archduke John. Hellenbach wrote an account of this for the *Süddeutsche Presse*, of which, likewise, a separate edition was issued in the form of a pamphlet, and he replied to the well-known brochure of Archduke John on the subject of the "exposure," entitled, *A Glimpse into Spiritism*, by his pamphlet, *The Logic of Facts*. I shall refer more fully to this occurrence later on in connection with other circumstances.

Although Hellenbach in this discussion only lost ground with those of the public who were totally ignorant of the subject, and gained the universal sympathy of the higher society of Vienna, who almost without exception took his side, either publicly or in private, and overwhelmed him with marks of sympathy, yet this occurrence was the hardest blow which he ever encountered in his exertions in connection with supersensual matters. Inexhaustible as was his fund of humour and his freshness of mind, so was he not to be shaken in any matter when he had once decided that it was right and good. This was the reason that he acceded to the persuasion of many of his friends, and in the spring of 1885 again invited William Eglinton to come to Vienna. At the séances which then took place, Baron du Prel likewise assisted and, as is well known, gave several accounts of them, more particularly in his article, "A Problem for Conjurors," which appeared in the August number of *North and South*. Hellenbach himself only mentions a remarkably successful experiment which he made with Eglinton, in the August number of the *Sphinx*—1887,—when, on passing the Italian frontier, Eglinton's "spirits" telegraphed mediumistically to Vienna.

In the summer of 1885 Hellenbach gave up his residence in the Austrian capital and returned to his second home in Croatia, which, as in former years, he only left during the years which followed to visit his son in Carinthia and his daughter, Countess Papadopoli, in her palace in Venice or at her estates of St. Polo and Sabian in Northern Italy. During these last years of his life he lived in such a retired manner, being even cut off from intercourse by letter from the outer world—as from time to time had been the case during former periods—that a report became circulated that he had disappeared, being killed by a fall from a precipice, or had gone on a distant journey. It was mostly by inquiries made by William Eglinton and published in the London "LIGHT" as to Hellenbach's whereabouts that these ideas were encouraged and made public, not only in Spiritualistic journals but also in the daily Press. During this time Hellenbach was actively occupied on a new work at Bistrica, of which the principal preliminary portion was a series of essays published in the *Sphinx* entitled "Ether as a Solution of the Mystic Problem." From Bistrica, too, he sent me those last essays, of which his masterly response to Dr. Eduard von Hartmann's "Hallucination-Hypothesis" was the last of his writings which he himself saw in print.

Of the illustrations here given,* one is a representation of the Castle at his Croatian estate of Bistrica, at which Hellenbach resided during the prime of his life and of his political usefulness, as well as during his last years. This shows the terrace, of which he speaks in his posthumous essay on the definition of the "Soul," and from where he watched the swallows. The other represents a fishing lodge, which he built on the shore of the lake and which was his favourite spot.

* In the original are two full-page illustrations, besides a portrait of Baron Hellenbach, as well as many foot-notes, quoting the sources from which the information concerning him is derived.—Tr.

Hellenbach indeed did not give up travelling during these last years of his life, but he did not climb mountains, or travel in search of pleasure, although he visited Switzerland in 1886 and went twice to Paris, the last time being in the spring of 1887; it was while on another journey thither that he met with his death and—as he himself once expressed it—for him "the veil of Maja was torn aside." Besides these journeys, as I have already said, he went from Bistrica to visit his married daughter in North Italy and Croatia, but he spent the last years of his life almost exclusively with his family. It may here, however, be said that in his earlier days he travelled much and far. He says concerning this:

"My readers, no doubt, have likewise travelled; so I need not tell them of the impressions made upon me by the ancient residence of the Caliphs, the Acropolis at Athens, the Palace of the Doges at Venice, the Lake of Lucerne, the Town Hall of Frankfort, or the old palace of Versailles."

He likewise visited both Holland and England several times. It was his intention during the winter of 1887-88 to take a journey to India; if, however, he was not able to carry out this plan, he had signified his intention to us of spending the winter in Munich. But instead of this, a far longer and most distant journey was in store for him to that other world, from which, if he ever returns to our earthly sphere it will be as another personality and a new incarnation.

On the 3rd of October, 1887, he left Bistrica and stayed till the 20th with his eldest daughter, the Countess Papadopoli, at San Polo di Piave in Northern Italy, where he took leave of his children and grandchildren and set out in good spirits for Nice, on his way to Paris, intending to arrange there for a translation of his works. On the 23rd he conversed with friends in the neighbourhood of Nice in his usual genial and cheerful manner; but on the morning of the 24th he was found in the room of his hotel at Nice, fully dressed, lying as though asleep on the sofa. His face wore the same peaceful and cheerful expression which made him so attractive at this period of his life. A book had fallen from his hand, the light by his side on the table had burnt out—extinguished with the light of his life. The peaceful stillness of death embraced him, the restless and active worker; his soul had for ever left the form allotted to our earthly being.

A letter which I had written to him shortly before, and had directed to him on his last journey at San Polo di Piave, was answered by his wife, now his widow, when she communicated to me the sad news of his death in the following words:

"Your letter never reached my husband; on the 24th October, seized by a sudden stroke and without pain, he passed away to that world the secrets of which in life he strove to explore. The noble mind of him who is too early taken from us can accomplish nothing more on earth. May God give him eternal peace!"

His remains were later on removed to Bistrica and buried there on the 26th of November. Honour to his memory! May the seed sown by him blossom to new life in the coming generation! May the ideals which hovered before his eyes become more and more realised by us, and take living and harmonious forms!

THE IMMORTAL WORD.

BY HELEN GRAY CONE.

One soiled and shamed and foiled in this world's fight,
Deserter from the host of God, that here
Still darkly struggles,—waked from death in fear,
And strove to screen his forehead from the white
And blinding glory of the awful Light,
The revelation and reproach austere.
Then with strong hand outstretched a Shape drew near,
Bright-browed, majestic, armoured like a knight.

"Great Angel, servant of the Highest, why
Stoop'st thou to me?" although his lips were mute,
His eyes inquired. The Shining One replied:
"Thy Book, thy birth, life of thy life am I,
Son of thy soul, thy youth's forgotten fruit.
We two go up to judgment side by side."

—Scribner's Magazine, August, 1888.

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Light:

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

SATURDAY, AUGUST 11th, 1888.

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

TRICKS OF THE MEDIUM TRADE.

Mr. A. E. Carpenter has some remarks on tricky mediumship, reproduced in another column from the *Religio-Philosophical Journal*, that bear thinking over. The best-informed writers on the subject leave on our mind a suspicion that (in the United States of America especially) a widespread system of imposture exists, by which not only do rogues thrive, but honest inquirers are cheated, and often driven from a further consideration of the subject in disgust. And not this only. People who have not studied the matter in its varied ramifications, take this vulgar show as representative of Spiritualism, and wonder what refined and cultured minds can see in it to attract them. Even if it were all true, all *bonâ fide* and genuine, instead of being wholly or partially clumsy trickery it would be but a miserable exhibition. Why do Spiritualists support such exhibitions? Why do they seem to pose as apologists for fraud?

The answer is that many Spiritualists have obtained their own convictions by such sure processes that they are not shaken by any amount of trickery. They will say that it is very difficult to discern truth from falsehood, and that the credulous will always find knaves to fool them. They will add that it is easy to jump at conclusions which, as often as not, are wrong: and that some minds are so constituted as to be for ever sniffing fraud. They aver that they would not condone or apologise for trickery, but they demand some better proof than is usually given when mediums are denounced bag and baggage as a race of fraudulent impostors.

The question has been so talked round by advocates of two opposite factions that a good deal of temper has been needlessly imported into the discussion. It is very remarkable to observe how easily a perfectly plain and simple issue gets confused and befogged when it is discussed by interested persons from opposite points of view. When the temper of the partisan is imported into a discussion, especially on an obscure and little understood subject, it is marvellous how it may be darkened and befogged. That this is not more frequently the case in affairs of daily life is attributable to the merciful absence of heat that prevails in respect to ordinary matters.

So it has come about that in Spiritualism, the party that feels keenly the risks and dangers and temptations that beset the practice of professional mediumship, together with the benefits that we have reaped from it at the hands of miserably underpaid, despised, and often persecuted

persons, chiefly women, is on the side of the medium with an often unreasoning partisanship. It will not believe that any gift so noble can be prostituted. It shuts the eyes to the patent fact that the highest graces, if only they have a mercantile value, can be imitated: and that public mediumistic exhibitions lend themselves with extreme facility to the purposes of the impostor.

The other party is not less zealous for the defence of mediumship, but takes another line. Its eye is filled with the shame of this perversion of spiritual gifts to base purposes, or to the counterfeiting of them for gain. It can see only the vileness of that fraud which trifles with the most sacred feelings of our inmost hearts, and intrudes a vulgar deception into the very chamber of death. It sees Spiritualism degraded in the minds of men by these impostures. It chafes at the thought that men whose opinion is held worthy of respect should take the measure of the faith that Spiritualists profess from this degraded show, with its noisy tomfoolery and its tenth-rate twaddle. It is driven to fury by the thought that Spiritualism, in the hands of professional pretenders, is too often made the disguise for hardly veiled immorality, and so it runs amuck against public mediumship altogether.

Now it is not necessary to take sides in the discussion of this vexed question. As in so many other cases, there is a good deal of truth in the contention of each party. It ought not to be necessary, in the face of reiterated exposure, to state that allegations of fraud are sustained in many cases. Nor should it be, therefore, logical or rational to assume guilt in every case. Spiritualists who desire that their faith should be respected, and their cause of good repute—and who does not?—should be very rigorous, not in a general raid on mediums, but in the extirpation of fraud.

To this end it is no use to decry public mediumship. It will exist as long as inquiry lasts. It will be abused as long as there are knaves to prey on fools. It is to the pursuance of a course such as that which we supported and carried into effect in England some years ago that we must look for the extirpation of this pest. The conditions under which public circles are held must be such as to preclude the possibility of fraud. Then, and then only, can any reliance be placed on the genuineness of the phenomena which the observer has gone to witness. If he forms one of a group of people of whom he knows nothing, in the rooms of a professional medium, under conditions not adapted to exact observation, of what use, we wonder, is his investigation? What can he hope to gain beyond the gratification of a morbid curiosity by occurrences of which he does not even take the pains to secure the genuineness?

It is the prevalence of persons of this regrettable type of mind, the credulous man, the man of preconceived convictions, the half-psychologised weakling in mind, that keeps alive the viper brood of traders in imposture. Both observers and conditions of observation require looking to.

"NATURAL sense and imagination are not subject to absurdity. Nature itself cannot err; and as men abound in copiousness of language so they become more wise or more mad than ordinary. Nor is it possible without letters for any man to become either excellently wise, or (unless his memory be hurt by disease or ill constitution of organs) excellently foolish."

"This privilege (of reason) is allayed by another; and that is by the privilege of absurdity; to which no living creature is subject but men only. And of men those are of all most subject to it that profess philosophy." . . . "Men vehemently in love with their own new opinions (though never so absurd), and obstinately bent to maintain them, gave those their opinions also that reverend name of conscience, as if they would have it seem unlawful to change or speak against them; so pretend to know they are true, when they know at most but that they think so." . . . "Men give different names to one and the same thing from the difference of their own passions; as they that approve a private opinion call it opinion; but they that dislike it heresy: and yet heresy signifies no more than private opinion, but has only a greater tincture of choler."—Hobbes's *Leviathan*.

"LOOK ON THIS PICTURE AND ON THAT!"

A. E. CARPENTER IN THE *Religio-Philosophical Journal*.

These quotations speak for themselves:—

The first Picture.

"Credulous old gentlemen have been continuously robbed, and some of them utterly ruined by the most shamefaced imposition practised upon them in the name of mediumship. It is a pretty hard condition of things that compels an old-time worker in the field of Spiritualism like myself to make this statement; but it is unfortunately true. The worst of it all is that these bad people force themselves to the front and are supposed by outsiders to be genuine representatives of the Spiritualistic movement, while it is true, as I have said, that they do not believe in Spiritualism, know nothing of its philosophy, and many of them are on too low a spiritual and intellectual plane to learn anything about it. It is a notable fact that these people never seem to be impressed by the phenomena that occur in their presence, showing no interest in them, while others work on in a perfect maze of wonder. This is because they know how cheap and ridiculous a trick they have played, and they naturally want to say as little about it as possible. The fact is that they and their tricks have nothing to do with Spiritualism, *per se*, and no one outside can have the perfect contempt for them that fills the mind of the philosophical Spiritualist. Every *exposé* that is made by such men as Kellar and others is an unmixed blessing to the cause, and should be applauded by every sincere and honest believer in spirit intercourse. The true man has no cause to defend except in the interests of truth, and if there is no foundation to our belief in spirit communion except that which rests upon trickery, collusion, and delusion, let it go by the board, and the sooner the better. For myself, I am a believer in the possibility and reality of spirit communion, based upon facts in my own experience, which were of such a character as to convince the most sceptical person living. These *exposés* of fraud do not disturb my convictions in the least. The true Spiritualist does not base his faith upon public exhibitions of phenomena, however wonderful they may seem to be. He depends upon his own observation of facts occurring among his personal friends and acquaintances, or with mediums that he has every reason to believe are honest. The phenomena that he relies upon are of such a nature as to put all possibility of deception out of the question. The honest mediums are anxious to make every condition possible to relieve the mind of the investigator from suspicion of themselves. The manifestations that occur in their presence may happen at any time, and are often as unexpected to themselves as to others who may witness them. Their mediumship is not confined to the paraphernalia and equipment of the séance-room or cabinet, nor their communications to a stock company of spirits in constant attendance."

* * * * *

The other Picture.

"Some of the best things I ever saw came unexpected and unsought. I have had occasion to mention some of these in my communications to the *Journal*. Many years ago I was visiting at the house of Walter Currier, of Haverhill, Mass. His daughter Mary, then a slight girl eighteen years old, had been developed as a musical medium, and the demonstrations in her presence were of a marked and positive nature. Her father had fitted up a séance-room, for the better accommodation of the friends who wished to see the phenomena. In it there were a piano and various musical instruments. Heavy blinds, when closed, caused a deep twilight to pervade the room even in the daytime. Mary was a natural musician and a fine player on the piano. She spent much of her time in playing, and often went into the séance-room for that purpose. It not unfrequently happened that while she thus amused herself the other musical instruments that were lying about would be taken up and played upon by invisible performers, keeping perfect time with the music she was making. One day while she was thus engaged, and the other instruments had joined in, I quietly approached the door, which was standing ajar, and looked in. I saw several bells and a tambourine at one end of the piano moving about, and marking time to the tune that was being played. It was a curious sight, full of interest to the observer. I had a chance to see the effect of different degrees of light upon the manipulation of the instru-

ments by the unseen operators. Occasionally the bells would be brought out from the shadows of the piano where the light was stronger, and when it became too strong the bell would drop to the floor. Then it would be pushed back again into the gloom and directly be lifted up and go on ringing as before. The medium went on playing without appearing to notice the efforts of her invisible aids. In this case our attention is called to the necessity of a certain amount of darkness or absence of light that was required for the handling of the instruments. In the presence of this medium I have often seen one end of the piano rise up and down and mark time to the tune she was playing upon the keys. Here we have the genuine phenomena, which the impostor fraudulently advertises to draw a crowd to his Sunday-night exhibition in some theatre or hall: 'The piano will be lifted and float in the air. Spirit flowers will be brought. Forms of spirit friends will be seen and plainly recognised in full view of the audience,' &c. The crowd gathers, too often enhanced by numerous Spiritualists, but what they see is a few cheap rope-tying tricks done in a cabinet. The impostor escapes through the back door and gathers up his ill-gotten gains, and leaves town on the night train. He waits a year and goes back and does the same thing over again."

We have referred to the matter elsewhere.

KARMA AND RE-INCARNATION.

To speculate upon the doctrine of Re-incarnation without considering the law of Karma is like trying to read the dial-plate of a watch without the hands or indicator. It is Karma, the sum total of the effects of a life, which brings a soul back again to take up the burthens as well as the pleasures of a physical life. It is Karma which indicates, as imperatively as the hands of a watch indicate the hour, the status or position of the returned individuality, and explains many of the problems of heredity. A man does inherit from ancestors many of his physical peculiarities, but the psychical or spiritual *nuances* of character are continued along the line of his own individuality, reasserting themselves with increasing or decreasing intensity as they, by spiritual evolution, become strengthened, if good, in the unfoldment of his perfection; or *vice versa*, become weakened, if evil, as he repudiates and flings them off. The more perfect a man becomes the less evil Karma does he generate, until at length the good so preponderates in the perfection of the spiritual individuality thus formed that the soul requires to return no more, unless, from love of humanity, he should decide to wear again a mortal body for the sole purpose of aiding in the uplifting of his fellow creatures into higher spiritual life. Such returned souls would be Avatars.

Any mind once convinced of the necessity and fact of *spiritual* evolution, which is as scientifically certain as the fact of *physical* evolution, can no longer cavil at the doctrine of Re-incarnation, nor dream of consulting "spirits" as to its truth, any more than he would think of consulting them as to whether it is true a baby develops into a man or woman. It depends solely upon the status of the beings we consult whether they can unfold truths or not. The astral entities, who more frequently than any other kind, respond to our call, are unable to teach us deep or abstruse truths; and indeed we shall find by long experience that we become their teachers, if our efforts lift us to the higher planes of mentality. We require no such props to intellect, or the ability to decide whether a thing be true or not, as the verdict thereupon of any spirit whatever. If we are to believe a thing merely after consulting the spirits as to its truth, and to accept or reject it merely from what they say, we have arrived at a condition of deplorable mental decrepitude which would relegate us back to the crawling period of infancy, when our nurses decided for us the moot points of life's uncertainties. A man holds within *himself* the ability to decide between truth and falsehood, and needs no other mind, whether embodied or disembodied. But is equally as certain

that the higher he ascends spiritually, and this by evolution from within himself, the more perfectly is he qualified to cognise truth.

The doctrine of Karma, and arising out of it as an effect from a cause the doctrine of Re-incarnation, are both spreading rapidly throughout the length and breadth of America; because these subjects are being studied in the light of Theosophical teachings. They are thus presented in a manner logically satisfactory to the cultivated American, who usually possesses a freedom from old standard European ideas which, to say the least of it, offers no bar to progress. America possesses a mental soil in which new truths more speedily germinate than in the countries of the Eastern hemisphere; hence Americans are already in many respects, though not in all, the leaders of humanity. And they will become more and more so, because they are a newer race, with all the vigour of youth to push them into the vanguard of nations; and because they possess facilities towards new unfoldments which are no longer possessed by the stiffening capacities of races which have passed their climacteric. One proof of their freedom from the hampering conventional restraints imposed upon the expression of opinion in England is the way in which some of the current magazines and journals take up the subjects of Karma and Re-incarnation.

From *Harper's Magazine*, out of a rather long disquisition upon "Heredity," I extract the following sentences which are pertinent to my foregoing remarks:—

"We were making some progress in ascertaining limited cause and effect, if not general law, when there comes in a new element in human speculation. This is the law of Karma. If this law were recognised only in Boston, we might surround it and study it. But the recognition has become, to some extent, continental."

The *New York Herald* of April 29th, gives a long and lucid exposition of the doctrine of Karma, from which I extract the following, for the benefit of those inquirers upon the subject of Re-incarnation who have not yet studied it from the Theosophical standpoint:—

"That Theosophists talk interestingly upon subjects which few others know anything about must be conceded. Perhaps two terms most often heard among them are 'Karma' and 'the astral.' The former has two meanings. It means the law according to which a man beginning a re-incarnation enters upon a condition of life into which the sum of his good deeds and bad deeds during his previous incarnation—or incarnations—inevitably impels him. It also means the influences themselves which a man stores up according as his good or his bad predominates, and which determine the condition of life whereon he shall enter at the dawn of his next earthly career. Thus, Theosophists talk of 'making good Karma,' or 'making bad Karma,' as though it were a tangible manufacture. But it is considered immoral by them to be good and to do good for any other purpose than that of being and doing good. It is not admirable to be good for the sake of securing more favourable or happier conditions in the next life than one has here. In fact, such a motive vitiates the action, and the reward aimed at would not be gained. Selflessness and not selfishness is to be cultivated. The word 'Karma' necessarily includes the order of re-incarnation, and re-incarnation simply means that the highest ultimate principle within man, known as the spirit, returns to earth after a man's death (but by no means immediately after, the interval often being over one thousand years), is clad with another human body, and leads another human life, and that this process is repeated, in many cases hundreds of times, until the whole cycle of a spirit's slowly perfecting human existence is complete. If the entire number of incarnations be assumed as eight hundred, the average duration of each thirty years, and the average interval between every two incarnations one thousand years, then we shall have a period of nearly a quarter of a million years as elapsing ere the individual ushers upon the final—or the next to final—condition called *Nirvana*. But calculation in this matter is necessarily fantastic, and this one is given here as only indicative of what a novice in Theosophy might indulge in."

"The *Herald*," says a commentator, "is a paper which

trims its sails to the passing breeze of public opinion," therefore here is good proof that the conception—with approval and acceptance—of the doctrines of Karma and Re-incarnation is gaining ground in America. Indeed the day will come when this solution of the problems of human existence will be generally conceded to be the only logical cause for the effects which daily puzzle the mere surface-scanning intellect; and when the spiritual evolution of the perfected man by repeated returns into the temporary encasement of mortal flesh, will be universally acknowledged to be as incontrovertible a fact, and as capable of scientific demonstration, as the Darwinian doctrine of physical evolution. For the purposes of physical evolution the souls of animals must return repeatedly in their upward march, and the souls of plants as well. We must remember that evolution proceeds with equal pace upon the spiritual as upon the physical plane. It is the spiritual monad slowly making its way upward from the lowest incarnations in dense matter upon the mineral plane to the highest; and that at every step of the progress matter becomes less dense, or *spiritualised*, in the subject incarnating, by the expanding efforts of the soul within. How else is evolution to be achieved? The *psychic link* for these repeated appearances on the physical plane is ever maintained. The spiritual *individuality* of a man is never changed, but the *personality* is a mere garment of the day, or present life. As we forget the garments laid aside, so forget we the old personalities; but

"When through heredity raised and perfected,
Faculties now in the germ shall have bloomed,
All the forgotten shall be recollected,
All that is buried shall be disinterred."

NIZIDA.

MUSICAL MANIFESTATIONS.

By G. B. STEBBINS.

Many years ago, Mr. Giles B. Stebbins gave in the *Spiritual Republic* the following account of a remarkable experience. We have not the date, but we hope that our republication may bring us some particulars, especially of the subsequent history of Miss Brooks. Mr. G. B. Stebbins is well known as a writer on Spiritualism, and we are happy to find him (as the above extract shows) still at work:—

"At the home of J. M. Chaplin, Hartland, Niagara Co., New York, I witnessed a musical manifestation of singular beauty, a few days since. Miss Brooks, of Buffalo, was the medium.

"Some seven or eight persons sat in a circle, in a darkened room, with joined hands. Miss Brooks sat near the end of the piano, near the circle, and the piano-keys were turned toward the wall.

"The music was not by the keys at all, however, but by some invisible power sweeping the strings with wonderful skill; not once were the keys touched.

"After a few songs, to get the needed concord, there came the faint sound of sweet melody filling the air; then the music of the winds strangely like the rustle of the orchard leaves outside, as the evening breeze stirred them, yet far more musical. A variety of music, mostly low and of such sort as seemed to float and thrill through the room, followed, and at last came 'The Shipwreck,' the roar of waves, their heavy beating against the ship's sides, the cracking of masts, the crash of bulwarks, the screams of sailors, all most startling, and marked by a skill and power wondrous indeed.

"At times it seemed that the iron strings must be torn in pieces by the force of the blows.

"The circumstances were such as to make collusion or fraud impossible; and were it used, the question still comes up, 'Whence the skill, such as few of the best players could equal, and the rich beauty which excels them all?'

"I think it must be set down as one of the proofs of the intercourse and influence of those 'not lost, but gone before'; and surely one of those proofs of a highly artistic and most touching character. By those who know Miss Brooks best, her transparent sincerity would be held as above the possibility of pretence or deceit from her."

CORRESPONDENCE.

Re-incarnation Problems.

To the Editor of "LIGHT."

SIR,—In further reply to the "Three Students" I would remark briefly—being much occupied—that "that which has proceeded far in perfecting itself in the special masculine qualities of vigour and intellect" cannot "suddenly manifest itself as feminine grace, tenderness, and modesty." Nor are the "higher sex characteristics of emotion and intellect physical attributes merely, originating and ceasing with the bodily existence." But "each human spirit is dual in nature, possessing in itself" the potentialities of both sexes, but requiring the experiences of both sexes many times repeated, and hence has to be re-incarnated over and over again, both as man and as woman, in order to develop those potentialities. And it is because of the lack of a sufficient number of re-incarnations in one or the other sex that persons are found who, while masculine in form, are feminine in character, or, while feminine in form, are masculine in character. For the spirit learns by experience, and there is no such excellent way for it of obtaining experience as by the adoption of a form specially fitted for procuring that of the kind required. For myself, I frequently meet with persons who force me to think that, though outwardly masculine they are inwardly feminine; or, though outwardly feminine they are inwardly masculine, and my experience must be common to all observers.

To make more clear what I said on the point raised by "1st M.B. (Lond.)," it will be sufficient to remark that I by no means intended to limit the products of an "astral" control to the capacities of such entity. The knowledge possessed and the ideas held by the person controlled, or those about him, form a very important element in the matter. Nor does it follow that the astral part should have been "cast off" by the soul for it to operate independently of the soul. For it is with the astral as with the physical man. The external personality, whether "fluidic" or "fixed," whether astral or material, is only too ready to manifest its independence of its higher principle. Nothing is more common than to be what is called "absent-minded," while manifesting all the characteristics of a sentient being ^{perhaps} except to be *absent-souled*, as when acting entirely from the lower nature, as if that alone ^{were} ~~was~~ possessed. And then, whether the intercourse held be with persons embodied, or persons disembodied, the rule holds good for both, that in order to evoke the higher principles in them we must hold our communion through the higher principles in ourselves. For as body can hold converse only with body, so astral with astral, and soul with soul. All goes by affinity.

"Guides" do not always claim to be "spirits" of the departed. "We are not souls, but flames," I have known some to say, implying elementals of a certain order. But there are other and higher teachers than either of these, who belong to the *within* of the Divine kingdom, and being direct emanations from the Supreme do not enter the sphere of manifestation or creation, or ever become incarnate. Such are the "gods" and "archangels" who represent Divine principles, and whose function it is to build up the man in the Divine image, until wholly regenerate, when they become functions of his own soul. In such degree as the man is thus built up and made regenerate he has and is "Christ-Jesus"; that is, he attains the point of junction between the human and the Divine, and is indissolubly united with Divinity. Being thus, he "knows all things, and needs not that any should teach him." For All is within himself.

Such is the process—a process wholly spiritual—referred to in the text cited by Mr. T. H. Low. It is true that Nicodemus is represented as comprehending the "new birth" only in a gross physical sense; but then he is but a type of the crass ignorance of things spiritual which characterises the perfunctory ecclesiastic in all ages. But, although the "new birth" intended by Jesus is a spiritual one, it really involves the doctrine of physical re-births, seeing that regeneration is possible only to a soul already far on in its course; that it must occur—at least in great part—while still in the body (as Swedenborg admitted); and that only by means of a plurality of earth-lives is opportunity afforded for attaining it. Wherefore to deny Re-incarnation is to deny the means of regeneration, and, therefore, of salvation. We "must be born again," spiritually; but, to get the requisite opportunity, we must be born again physically also.

Mr. Low's letter, short as it is, affords striking proof of the

backwardness of Spiritualists generally to master the points of the doctrine in question, even after all that has been published concerning it in perfectly simple and practical language. Why, the terms in which Mr. Low speaks of his hypothetical son might have come from the pen of the merest materialist, so entirely does he ignore all but the physical nature of the entity specified. That which a parent procreates is not the soul, but only the body of his child. The true person has a prior and independent existence; and all that parents do is to supply conditions for his incarnation. And "what the son would become who had seventeen or eighteen fathers" (and mothers) is only what the actor becomes who has played so many different parts. That is, he himself remains one and the same through all, saving only for his advance in knowledge and skill through the multiplication of his experiences. The personal characteristics of the individual may indeed, and are, derived from the parents; but being of the body physical and astral, these perish with the body. But the *character*—a very different thing from characteristics—is of the soul, or permanent part, and this remains, whatever the parents may have been. "1st M.B. (Lond.)" seems to me quite right in declining to accept the definition of mind as thought and feeling, since it confounds *organ* with *function*.

And if I may venture to offer a suggestion to experts on their own special subject, I think that those of your correspondents who are discussing the nature and relations of matter and force will find the problem greatly simplified for them if, instead of identifying the two things, they regard matter as but a manifestation of force, and force itself as having a prior and independent subsistence, namely, as the Divine will. For myself I am unable to conceive of force at all same as will-force, or of physics as subsisting at all apart from metaphysics.

EDWARD MAITLAND.

To the Editor of "LIGHT."

SIR,—We notice your suggestions at the end of our letter in "LIGHT" of August 4th, but we have, to some extent, already anticipated them and, unhappily, are still unsatisfied.

Spirit Teachings and *Visions* are very largely accountable for our dilemma respecting "guides" or "controls."

For we have been so much struck with the beauty and forcible bearings of the revelations they record that we have not been able, in our own minds, to refer them to spirits of the departed. If they were really from the latter we thought they must be of those who were seers on earth, such, for instance, as Swedenborg, and then, as far as we know, there have been few such seers or spiritually intelligent men. But we were struck by an intimation given in *Visions* that the angel "Harmony" had never been incarnated on earth, while we also understood that she was one of the "guides" of the writer of the book. This intimation and other noticeable features in the two books, as well as Mr. Maitland's allusion to the "controls" of himself and Mrs. Kingsford, originated in our minds the query as to who "controls" or "guides" really are. It appears to us very unsatisfactory to have any indefiniteness upon this important point.

May we again refer to the Re-incarnation doctrine, especially as touched upon by Mr. Lowe in his letter, which also appears in the last number of "LIGHT"?

Mr. Lowe's view of a problem suggested by the doctrine seems to imply that a father is the creator or designer of his son, and that his son's individuality and character rest chiefly upon the filial relationship; it also assumes that a sort of permanent ownership is established, indicated by the emphatic use of the words "my son."

But all the facts of life teach us to look merely upon the parents of a child as its introducers into this sphere of existence, and its instructors and guardians until it has obtained independent personal touch with its new environment.

Is not far too much stress unthinkingly laid upon the permanency of the parental tie, and its nature and width greatly exaggerated in wrong directions?

In its essential nature is it anything more than a physical tie, involving heavy duties and responsibilities on the part of parents, but still, *primarily*, only physical?

Children frequently exhibit the physical characteristics of their parents, but they as frequently show opposite mental and spiritual features. These latter agree more or less with the general characteristics of the race or age, but, within the limit so defined, the mental and spiritual features of parents and children differ widely. Again, if emphatic stress is to be laid

upon the permanency of the parental tie, how are we to interpret many of the contingencies and eventualities of life which bear upon this relationship?

If the father's tie to his son is permanent and co-extensive with the whole being, with the immortal essence as well as with the mortal frame, so must also the mother's be.

And how can this triangular arrangement maintain its harmonious form in the face of the many examples of complete marital alienation and of fortuitous sexual relationships?

There are other aspects of the matter which present equal difficulties, and the inference is that it is an error to lay stress upon the natural permanency of the parental tie, and assume it to be a fundamental truth of life.

The tie is primarily a physical one only; the child derives its body from its parents, and its soul from the Unseen, and of that Unseen it is the spiritual child.

If the parental bond is to pass into a spiritual one, it surely can only be by the weaving of an inner mutual sympathy and knowledge by means of perfect parental service. Many observations in *Scientific Religion* bear upon this development of spiritual affinity and relationship.

If we, therefore, admit that the primary tie between parents and their offspring is physical only (though in this we should include some emotional activities), and that this is the means adopted by the Great Unseen for the introduction into earth-life of the individual, independent spirit, and for its instruction and guardianship until it is sufficiently developed to assume its own responsibilities of existence, some of the difficulty expressed by Mr. Lowe may disappear.

As regards further elucidation of the subject, exponents of the Re-incarnation theory may be able to explain more fully.—We are, sir, yours faithfully,

THREE STUDENTS.

To the Editor of "LIGHT."

SIR,—It seems to me that Re-incarnation is a word of very circumscribed significance to a great many so-called Re-incarnationists: hence, perhaps, the lack of force and dignity displayed in their arguments—one or two of which are comically makeshift and vague.

The answer given to us by Mrs. Britten's guides show them to possess a far loftier, truer, and more spiritual conception of Re-incarnation than its Spiritualistic adherents on this earth. Re-incarnationists may be divided into two classes, those who hold the doctrine in a truly progressive, broad-minded sense, and those holding it in a really unprogressive and narrow-minded sense. The latter are usually dogmatic, and cling so tenaciously to the small piece of ground they have created for themselves that they cannot move beyond it.

Take as examples of the first class, Mrs. Britten's inspirers. They spoke of "evolution through mineral, vegetable, and animal kingdom until man's estate." We may call this Re-incarnation, of course, but a truly progressive and evolutionary process. The spirit is re-incarnated each time into matter,* but matter of an improved and different form, one affording greater scope for the growth of the spirit.

This world- (upon which our friends of the second class rely so entirely as to believe, so says Mr. Tindall, that without it the mighty "spirit-world" could not exist, because all cause for its existence is gone!) life in this world is but a mere introduction, in the opinion of many, obtained once, and once only, to the next and greater phase of life, which affords wide scope for the development of those faculties and organs that but a slight contact with the matter of this world is sufficient to bestow.

I do not know why our friends of the second class should commiserate the spirit whose earth-existence was limited to one moment perhaps, seeing that a longer acquaintance removes the acquisition of a "bundle of passions." The latter, we are told, by-the-bye, is worked off in the spirit-world, and when the spiritual being has become clean, pure, regenerated, and able to rejoice in its state and surroundings, lo! it has to return to an organism and world which must inevitably contaminate it again, and which to the spirit must be as loathsome and terrible as would the return into the form of an animal be to man.

The spirit who has but peeped into this world and flown on to the next is freed from the above-named appendage, and it also "gains in purity what it lost in knowledge." (Vide *Spirit Teachings*, p. 25.) And here I would humbly recommend to the

* This is development by process of evolution, not Re-incarnation.
—ED. "LIGHT."

perusal of the second class three works—George Combe's *Constitution of Man*, *The Alpha*, by Edward Denny, and *Spirit Teachings*. These may help them to solve certain problems to them so dark. Those whose earth-life has seemed hard and unjust will doubtless receive in their next onward re-incarnation with matter (sublimated) the compensation they feel entitled to: probably they will see then what they fail to do now, that their suffering was the very experience for which our second class friends clamour so loudly, and for which they paradoxically require recompense.

We are accustomed to gaze at night in awe at the brilliantly-spangled space overhead, where countless systems revolve, teeming in all probability with life. And though unperceived by our material senses, we know that the very space in which they live and move and have their being is also filled with life; life in every spiritual and phenomenal phase; life progressive and evolutionary; life so great, so grand, so illimitable, that well may Mrs. Britten's inspirers exclaim, "Oh, narrow not down your thoughts to this little planet!" Yet to embrace the theory of our second class friends is to determine that you shall remain earth-bound for countless years, as we express time. Again, if their belief is a true one, then one-half of this world's population at least are in their second, fourth, fifth re-incarnation and possibly many more. They have returned to earth, each time cleansed and purified from sin during their sojourn in the spirit-world. Why, inherently laden as they are (even if memory be temporarily lost) with the experience of so many lives, material and spiritual—why, then, is not the world strewn thicker with saints instead of sinners? Why so few heroes, spiritual teachers, sages among us? Why so many disbelievers in that future existence they have a dozen times or more penetrated? Why is not spiritual and intellectual knowledge greater? Why are millions here still so oblivious to the commonest laws of humanity and virtue? Why so unreceptive to spirit influence?

Taking it as a whole, we cannot but say that the world disgraces the truth of the second class Re-incarnationist. We are told that the spirit about to be re-incarnated a second time gravitates to the organism and condition fitted to receive it. But can the spirit foresee the future tenor of his earth-life? Is he aware of the hundreds of circumstances which may arise and hinder his desired progress? He may be forced by sudden poverty and starvation to steal and thenceforth to become a thief. He may have to work in an office all day long and thus have but little room for spiritual improvement! He may be thrown amidst the material and worldly, and have to partake of pleasures he had better have abstained from. He may be subjected to the evil influences of this earth, and, therefore, to like influences of the astral world. Indeed, one could not enumerate the many unhappy and evil conditions with which circumstance may surround him. How is it possible that all re-incarnated ones should overcome such and return to the spirit-world strengthened and benefited? Far more probable that they die miserable and degraded—pitiable specimens of the truth of the doctrine issued by our second class friends. Re-incarnation as understood by the latter, is a paradox, and one which is doomed until its death to carry a trail of questions with it; for no sooner is one of these replied to than fifty more attach themselves in its place.

MARIE GIFFORD.

August 2nd, 1888.

Reincarnation Theory.

To the Editor of "LIGHT."

SIR,—Having been a reader of your valuable journal for some years, and at present being deeply interested in the discussion relating to the above subject, and in last week's issue seeing a reply of Mr. Read's, I should thank that gentleman to answer the following questions:—

1. To go back to prehistoric times when man, through various evolutionary stages and developments, first came into being, whether it was some animal spirit or soul antecedent to that of man that was re-incarnated in him? If so, how does he account for man being in a higher stage of perfection than lower animals, seeing that they were the first to exist and would be the first to develop, considering also that like attracts like?

2. If animals inferior were incarnated in man superior, what benefit would man receive from such incarnation? He would have to be the first to move, think, &c., and necessarily would be the teacher of the inferior spirit if progress was attained. I, on the other hand, consider that it is the man alone

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who, after lapse of time and gradual development of his higher nature and faculties, comprehends his position, recalls his prior experiences, judges between good and evil, overcomes the one by cultivating and strengthening his will power, as by doing good he perceives he must be doing right.

3. Mr. Read states in his reply to Mr. Haughton that these incarnated spirits or souls forget their past lives. If so, they forget their experiences, memory is lost, and of what use, then, are these spirits, for it is by experiences that man is developed. I maintain that all rational beings retain in memory up to their dying hour, if conscious, any grave fault or sin that they have committed: but admit that we forget things which are not noticeable on account of their trivial nature.

4. I should like further to ask Mr. Read as to the whereabouts of the spirits of mammoths, &c., who lived in prehistoric times. Have they power to create fresh life, or do they in course of time become extinct, giving way to higher forms of life? If so, I do not see any great change in the animal kingdom during the same time as compared with man, and I consider the same law applicable to them.

5. As statistics prove that there are more births than deaths, consequently to meet this deficiency inferior spirits will be incarnated, and we shall, in course of time, retrogress, commencing life anew, and meet with the same success as heretofore. Where, then, will be the gratification for work done?

I shall be greatly obliged if Mr. Read or any of your correspondents can throw light on these problems.

WILLIAM SHEE.

Pointlessness.

To the Editor of "LIGHT."

SIR,—I confess my utter inability to answer Mr. Baynes Thompson. In my present state of development I cannot compass the fact of the Edinburgh express going at the rate of 2,500 miles an hour when it appears to be only going fifty. I am willing to believe that in some states of existence two and two make five, yet I cannot appreciate such a state of things as I am now constituted. I will do what I can with a good English dictionary, to me a new, though doubtless valuable instrument of scientific research, and I will hope for better things for myself.

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Clairvoyance.

To the Editor of "LIGHT."

SIR,—This little proof of clairvoyance occurred while I was at Gonobitz, Styria.

One evening the Countess Adelina looked in the *Wasserglas*, but, as was very unusual, in vain. "No," she said, "I can see nothing to-night. I believe it is for you, Carrie, passing the glass to me. Before it reached me, and certainly before the water was still, I saw distinctly therein a town, a beautiful bay, with sea more blue than any I had seen before, and two harbours, with many vessels and boats. "I seem to be looking down on it all from a great height," I went on to describe, giving more particulars, in the midst of which Baron Vay entered the room with a paper in his hand.

"It is Trieste you are seeing," he remarked; then when I had finished, "Now listen," and he began to tell of a driving tour he had been planning as a joyous surprise to his wife and myself, Trieste being the *ne plus ultra*. When carrying out this delightful project, on nearing Trieste, from the lofty height of the *Opchina* the view burst upon us identical with that of the vision, the two harbours which had puzzled me rather being afterwards explained by one being reserved for British ships.

Now the question occurs, how came the vision there? Was it a brain-wave from the Baron, who in the next room was thinking of Trieste? But I doubt his having such an accurate picture in his mind, for it was years since he had been there, and the vision was so detailed. Then another intelligence must have put it there, for I had never till then seen Trieste, nor even a view of it.—Faithfully yours,

CAROLINE CORNER.

P.S.—In answer to my query respecting those poor *crétins* I have had two communications, one explanation (that of T. L. Harris) being that they are animal souls too precipitately attracted to earth and clothed in the human form; the other that they are the souls of wicked people whose progress is for the time arrested.

A Reply to a "Note" of "M.A. (Oxon.)."

To the Editor of "LIGHT."

SIR,—As, judging from the first "Note by the Way" this week (on "Commissions") of your able and invaluable contributor, "M.A. (Oxon.)," it would appear that the most overt expressions of political opinion are not excluded from "LIGHT," I presume I may be permitted to observe that it is not only "Mr. Parnell and his friends" who object to the sphere of inquiry, and partly to the constitution, of the tribunal to be erected by a measure which has with exact propriety been described as "*The Times Protection Bill*." The whole Parliamentary Liberal party, with the exception of a section which there is the strongest evidence for saying has ceased to be representative, concur in denouncing a legislative fraud which, since the speech of the Home Secretary in the House of Commons on Wednesday, August 1st, has ceased to be even in professed accordance with the pretence by which it was at first recommended to the public. The Seybert Commission may be prejudiced and incompetent, but its members were not all deliberately selected from notorious opponents to Spiritualism, though one of them, I think, had been conspicuous in this way (and in this latter respect the parallel holds); nor was it expressly directed to widen, and thus put out of view, specific and direct investigation, by an examination of the whole history of frauds in connection with Spiritualism. Mr. Parnell's reasons for objecting to a Commission nominated, and whose duties are prescribed, by those who are in reality hardly at all less interested in the issue than the *Times* itself, are not only "known to himself"; he has distinctly declared them in Parliament, and their force is apparent to everyone who keeps in view the first principles of justice and the conditions of all definite and *bonâ fide* inquiry.

C. C. M.

[Our contributor ought to have known that politics are tabooed in these columns. Now that we have had the counterblast, we will exclude even side allusions that could by any possibility offend. The "able and invaluable" one shall be kept in order.—ED. "LIGHT."]

THE editor requests correspondents to be kind enough to shorten their letters. This week many communications are crowded out from the extreme length of some. In this way a discussion, which many follow with interest, is maimed, and important letters delayed. Letters from "Wm. Oxley," "G. D. Haughton," "Isabel de Steiger," "T. W.," "1st M.B. (Lond.)," "W. S. P." and others are unavoidably postponed owing to pressure on space. The editor begs to inform writers that he cannot guarantee the return of rejected MSS. If accompanied by stamps to pay postage in case of being deemed unsuitable he will use reasonable care in reposting.

TO CORRESPONDENTS.

F. J. T.—Thank you. We keep for use. Much on hand just now.

QUERIST.—No good end can be served by discussing difficulties on which we have no common ground.

C.—We want some definitions, but most of our correspondents on Re-incarnation seem to shirk that part. Hence confusion. Your letter only repeats what has been already said.

SUNDAY, August 12th, Mr. Swatridge will give his farewell address at the rooms, 24, Harcourt-street, Marylebone-road, W.

PROGRESSIVE ASSOCIATION, 24, HARCOURT-STREET (August 5th).—A lady medium prophesied strangely concerning the greater lights approaching as controls in the near future.—Next Wednesday and Sunday, 3.30.

GARDEN HALL, 309, ESSEX-ROAD, ISLINGTON, N.—Illness prevented Mrs. Cannon being present, but Mr. Cannon filled her place to the satisfaction of all present, with an eloquent trance address, followed by expressions of opinion from the friends present.—Next Sunday evening Mr. U. W. Goddard will read a paper prepared for the occasion, and Mrs. Wilkins, "Trance and Clairvoyant Medium," at 6.30. Séances on Tuesday and Friday evenings at 7.30 by Mrs. Wilkinson.—J. H. J., Hon. Sec.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of some eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstäube, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . I then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”