

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

In "LIGHT" of August 29th, 1885, I noticed a paper contributed by Mr. Edwin Arnold to the current number of the *Fortnightly Review*. This article is now reprinted in the form of an eighteenpenny book with some supplementary comments. (Trübner.) In my original notice; *Mors Janua Vitae*, I thus commented on the writer's rather pessimistic view of our evidence for a future life:—

"Man is not by any means yet convinced of his immortality," though all the great religions have affirmed it; though some few persons "feel quite certain that they will never cease to exist," still, "no entirely accepted voice from the farther world proclaims it"; there is still wanting that "one word from the lips of some clearly accredited herald sent by the departed" which would set at rest the difficulties of humanity and resolve its recurrent doubts.

But is this so? As I read the eloquent phrases in which Mr. Arnold clothes his not unfamiliar questionings, I seem to hear the utterance not less familiar of a higher and more authoritative voice, "Neither would they be persuaded though one rose from the dead," unless, indeed, I may add, they were prepared for it. These things are matters of development. We are passing through a transition epoch. "He that has ears to hear," does hear.

And in respect of some speculation as to the future I thought it not unwise to show how the knowledge of the Spiritualist, all too scanty as it is, gives us glimpses of that which lies before us beyond the great change, which we cannot indeed translate into adequate language, but which are none the less real and ennobling. Mr. Edwin Arnold had been meditating on the insufficiency of our human conceptions, and on the familiar idea to us Spiritualists that time and space are only provisional expressions of thought. I permit myself to reproduce the comments I made thereon.

We ought to be reassured, when we find that no one can depict for us the coming life, "for it would prove sorely inadequate if it were at present intelligible. To know that we cannot now know is an immense promise of coming enlightenment. We only meditate safely when we realise that space, time, and the phenomena of sense are provisional forms of thought."

This truth is so familiar to the Spiritualist, who has thought at all respecting the phenomena with which he is familiar, that I need not enforce it. The Heaven of orthodox Christian theology with its harps, and its crowns, and its golden glories, is but a rather childish attempt to translate into the terminology of earthly life the half-imagined, wholly indescribable perfections of the state in which the emancipated spirit finds itself when death releases it from the prison-house of the body. "Eye hath not seen, nor ear heard," or if they have, it has not entered into the head of man fully to conceive of this Elysium of the

blessed. Language, always inadequate for its best work here, is wholly unable to convey ideas which it was not framed to comprehend. But though this is plain truth, it remains also true that minute definition and adequate description of these scenes is not all that we are concerned with in our researches into these mysteries. Though we cannot aspire to all, we may yet learn much. If we cannot bring home to the listening ear the glories of that land to which we are going, we may convey in terms of our own thought, all inadequate as they must be, the fact that there is such a state of being, that in it the eternal principles, which we have learned here, find their due place and development, that we are now in embryo what we shall be there in growth, in each state adequately adapted to our environment, then and now struggling up to perfection. Mr. Edwin Arnold's argument would be satisfied by such a knowledge, leading to such results. If we can argue from the actual demonstrated existence of even a single man, after death has done its worst with him, we establish a possibility for the race. And it is not necessary that we should inquire afresh into the state of all the sons of men before we are permitted to generalise from a given number of observed cases. Nor is it any more necessary that we should have an accurate chart of that sea that we must cross, nor a map, in all respects complete, of the land to which we go; nor is it incumbent on us to feel able to translate into terms of our thought all the wonders that it contains, before we permit ourselves to learn about it all that its denizens can tell us. By all means let us bear in constant memory that our language is imperfect, that our knowledge is limited, and that there are there, as also here, glories that transcend alike conception and description, and then let us set ourselves humbly to work to learn all we can "before we go hence and be no more seen," before "the night cometh when no man can work."

When Mr. Arnold's Essay was in course of re-publication it was sent to "two very distinguished men of science" for an opinion. "One of them, renowned for his chemical investigations, returned it with expressions of pleasure and general agreement. . . . The other, whose name is famous wherever science is followed, and whose researches in Natural Philosophy confer imperishable lustre on the Victorian era," wrote a letter "which, from its nature and frank confidences," cannot be printed. It enclosed, however, some memoranda on the article from "a highly gifted friend of that illustrious correspondent" which form the chief part of the supplementary comments which the author has added to his original essay. To these I hope to recur. They are of the highest interest and value, far too important to be dealt with in the limited space at my present disposal.

Mr. Arnold's own concluding words enshrine in eloquent language some very beautiful thoughts. "We fear death, but may perhaps find it agreeable, interesting, and coming just at the right time, whenever it comes. . . . We debate with vast metaphysical periphrasis 'past, present, and future,' and shall perchance discover that there is only an eternal Now. We distress ourselves about maintaining our identity and upon remaining individual, when, quite conceivably, the lower angels laugh at our small aspirations herein, and exclaim, 'So soon made happy.' May there not be coalesced existences, as

immensely higher and better than our little Ego as that of the tree is than those of the cells which build every inch of it from rootlet to topmost twig?" It is no new speculation to me to imagine the higher beings infinitely complex. There is no terror to me in the anticipation of the loss of individuality.

SUPERNORMAL PERCEPTION.

A very interesting paper translated by "V.," and contributed to a recent number of "LIGHT," has set me musing on many incidents in my own life similar to those there recorded, and, if the opportunity is permitted me, I will select a few of the more remarkable among many verified dreams, &c., for insertion in the same journal. They occurred long before I had any acquaintance with Modern Spiritualism, and till recently it never came into my mind that there might be some connection between them and what is called mediumship. Probably it was latent mediumship in me, for many young members of my family are powerful physical mediums now.

A great many years ago I was at school in the Himalaya Mountains with a young girl, the daughter of a Colonel M., who at the time commanded a regiment at Delhi. Louisa, for that was her name, was not a friend of mine in the school-girl sense of the term. I do not remember to have seen Colonel M. more than once, but his wife, who was very handsome, interested me greatly, and they told me that she had once written to her daughter about me in a manner that was very gratifying to a child of my age. On leaving school at the age of fourteen, I went to reside with my parents at a pretty, but unhealthy, station on the borders of the desert; and Louisa, about the same time, went to her parents at Delhi. There was no communication between us, and our families were entirely unacquainted. One night, in dream, I thought that I was in a large bedroom where Colonel M. appeared to have but that moment expired, and his head and features were clearly visible on the pillow. Two native servants, I think, were moving about the room in a confused manner, and Mrs. M. was by the bed, crying bitterly. Louisa stood farther off, with a handkerchief to her eyes. I sobbed aloud, and my mother, who was in an adjoining room, asked what the matter was. "Oh," I exclaimed, "Colonel M. is dead. Louisa is crying and I am trying to comfort her." The dream was talked about at breakfast on the following morning, and as it appeared to have made an unusual impression on me, my father spoke a good deal about the folly of believing in dreams. A few mornings afterwards the *Delhi Gazette* arrived while we were at breakfast, and the announcement of the death of Colonel M. was read out to me. I was terribly frightened and long strove in vain to get the coincidence out of my mind.

In passing on to an incident of a different character, I will mention that a regiment of irregular cavalry was generally stationed at H—, the place where we resided, and one of these regiments had just been exchanged for "Christie's Horse." My father had been unwell, and was being treated by the civil surgeon, Dr. McA. This gentleman had just obtained a short leave of absence, and before his departure brought the doctor of the cavalry and introduced him to me. Dr. McA. kept up an animated conversation, and I don't think my new visitor found time to put in a word. At last, when about to take leave, the former said, "I must be off now; when may I come over and see you again?" Without hesitation, I replied, "Come on the 12th of May." In vain Dr. McA. asked why I had named that day, whether it was my birthday, &c. I had no reason to assign—the words simply rose to my lips, and were uttered. Days and weeks passed on, and I was engaged to marry Dr. N., then doing duty with Christie's Horse.

Now there was no resident chaplain at H—, but the clergyman of Delhi came about once every three months, to read the service of the Church of England, and to baptise any child that had been born since his last visit, &c. Funeral services were generally read by the commanding officer. Major C., who was in command then, wrote and informed the chaplain that there was a marriage coming off (a very unusual event in an out-of-the-way place like H—), and asked him to fix a day for his next visit. The Rev. James Becker, the chaplain, replied that he had but one available day, and he fixed Sunday, the 12th of May! On that day, then, I was married in my father's house, as there was no church, and Dr. McA., for the first time since the conversation already alluded to, paid his promised visit early, and witnessed the ceremony. He was greatly struck by what had occurred, and sent me a present afterwards, as a memento of so strange a coincidence.

Six years passed away, and I was a widow. Of my husband's death I had no premonition, but my father had. He dreamt that Dr. N., dressed in white, stood on the brink of an open grave, into which he gradually sank and disappeared. My brother also, who was living far from us, had a dream somewhat to the same effect. I need not relate it, however.

In December of the year in which my husband died, my father, then in his fiftieth year, was appointed to a more advantageous post at Agra, where the Customs House had been assigned him by the Government as a residence. He dined with me an evening or two before his departure from H—, in excellent health and spirits. Being very strict in the observance of the Sabbath, he would not commence his journey on Sunday, though the tents were already pitched on a plain before his house, and everything was in marching order. Before the introduction of railways, that marching life in India was very delightful. Servants, camels, furniture, sheep, poultry, all accompanied the camp, and our tents, which were almost luxurious, were generally pitched under magnificent trees, where monkeys gambolled all day, and pelted us with unripe fruit. In the tanks, or handsome reservoirs, which were usually adjacent, and ornamented by pretty white temples, the girls and women came to fill their pitchers and to bathe. During dinner the conversation turned upon the superstitions of the natives of India, and my father said that his treasurer and moonshees had been imploring him not to go into the Customs House at Agra, as they considered it haunted. "They have been taking a peep into the future," he added, "and say it will be fatal to me to enter that house." We were all amused, and thought it very ridiculous.

To the best of my recollection the journey was to be accomplished in nineteen marches. One of my young brothers wrote from Delhi, where they had all been very gay and happy, and promised to write again on arriving at Agra. The *dāk* (the post) would take three days to reach H—. One night, in a dream, I saw my father lying dead on a narrow bedstead. As I approached him, calling out, "Papa, papa," the form seemed to change and took the likeness of a Mr. D., the collector and magistrate of the station. Looking again, I found the face had changed once more into that of my father. Waking in fear, I rose from the bed, and going to the ayah, who was sleeping on the floor with my baby, told her of this dream. She tried hard to soothe me, but to no purpose. The dream was unlike an ordinary one, and I knew it would be fulfilled.

All night I lay by the ayah's side, fearing that something dreadful would appear, and in the morning resolved to get away quite to the opposite side of the house, where the children's playroom was, and pass the day there. But an enclosed verandah had first to be traversed, and one end of it was shut off by a glass door, behind which stood four large boxes on high stands. With a feeling of apprehen-

sion I now turned to regard this door, which was passed thoughtlessly enough at other times, and saw no longer four boxes, but a white, dome-like erection covering a tomb. I took a few steps further, when something like an inner voice whispered, "Look again, there are only four boxes." And so sure enough there were! To make certain, however, that the tomb had only been an illusion, I directed a parting glance at the door on reaching the end of the verandah, and there it was again! In due time—I don't remember how long after precisely—came the promised letter from Agra to say that my father had suddenly been attacked with dysentery in consequence of having taken a large overdose of a quack medicine then much in vogue. A bed had hurriedly been made up for him in the Customs House at Agra, and he had walked to it, with support, but the camp was still standing, and scarcely anything had been unpacked. Two or three days later I was informed of his death, and that he had been carried to the grave from that room, which was the only one in the large house that he had ever entered. The family left Agra almost immediately after the funeral, and went to Delhi.* These bereavements following each other so quickly, had a sad effect on my health, and I fell into an extraordinary state—something like what I know now to be catalepsy—but nobody seemed to understand it then. I hated the recollection of this dream, and dreaded to speak of it. Shortly afterwards, it became necessary for me to come to England. My sister, very much younger than myself, followed after fifteen years. In conversation, one day, she spoke of Agra and said they had visited it several times after my departure from India. "We used to go to see poor papa's tomb," she said, "and it is a very good one. They have built a dome over it to keep off the rain, and many people subscribed, wishing to show respect to his memory!"

It was the end of summer, 1856, and I was at Ryde. Very little correspondence passed between me and my brothers in India, and one, George, of whom I was particularly fond, never wrote at all. One night I dreamt that George lay before me, dead—dressed, with the exception of his coat. By the bed on which he appeared to lie stood two of my brothers, John and Walter, and near the door, my mother. As I looked, her voice rose like the sound of a trumpet, and addressing Walter, said, "Write to F. and tell her George is dead." The loudness of the tone, as of one speaking from a distance, woke me, and in much agitation I got up and lighted a candle, trembling excessively. After sitting an hour or so near a small table I returned to bed and fell asleep. The dream recurred, and in precisely the same manner. There was a conviction on my mind now that my brother was gone. I could not cry, but went about at times like a person in a dream.

About five or six weeks afterwards two or three Indian letters were put into my hand, and the writing of one was in a hand unknown to me, so I put off reading it to the last. It was very much crossed, and I did not understand at first the preamble, but after a time discovered that it was a communication breaking to me, in a very cautious manner, the news of George's death. The writer, Walter's wife, whom I had never seen, said that she, being at the time in Delhi, had been requested by my mother at Mussoorie to write and inform me of the sad occurrence. George had been out shooting in great heat, and after taking a cold bath on his return, had laid down to sleep for an hour or two. When they went to wake him for dinner he was found to be dead.

Now, George died on the 26th of May, and it was only in the beginning of August that I dreamt of his death. The dream must have occurred (though I did not note it particularly) about the time that my mother was

writing to Walter as already referred to. It was before the opening of the Suez Canal, when the Indian mail took much longer than now to reach. I know I got the letter rather early in September.

Not long after Walter, too, passed away in the very flower of his youth. Having become convinced of the truth of Spiritualism about ten years after his death, I was invited to attend a séance by a lady in South Audley-street, and Bastian and Taylor, almost utter strangers to me, were the mediums. While sitting in circle it was told me that a spirit was near my chair, and though the description corresponded (nearly) to the appearance of Walter, I expressed no recognition, being very loath to appear credulous. A few minutes afterwards Mr. Taylor exclaimed "Walter, does anybody know Walter? A spirit has whispered, 'Say that Walter is here.'—He's gone." I do not wish to attach any undue importance to this circumstance, but it certainly struck me as being very strange, for the mediums knew absolutely nothing of my relations or of my history.

The only respect in which Mr. Taylor's description was at fault was as regards age. Walter was about twenty-eight when he died, and the figure described was that of a man apparently between thirty-five and forty. People in India often look a good deal older than they are.

F. S.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

Astrology Theologised.

To the Editor of "LIGHT."

SIR,—I have no wish to enter into a controversy with Mr. Maitland on the subject of either Astrology or Correspondence, but his letter to "LIGHT" is so typical of a form of thought to which unhappily Occultism of all kinds seems to lend itself, that I have in all honesty no alternative but to make some few remarks on the letter, as well as on the dangerous tendency, as it seems to me, exemplified so well in that letter.

Mr. Maitland, whose courtesy I acknowledge, asserts that "the existence of any number of planets outside the orbit of Saturn does not invalidate the function astrologico-theologically assigned to Saturn, if he be regarded as the angel of the outermost sphere"! Undoubtedly; then why call him Saturn? why was he not called Mercury or Mars, or anything else? Surely, no one knows better than Mr. Maitland that he was considered the Ruler of the outermost sphere because the early astrology was ignorant of any planet outside that of the belted globe.

Again, in connection with my argument that the same ignorance of the solar system was displayed by astrologers in regard to the planetoids, and referring to the probable disruption of some planet as the origin of these fragmentary orbs as such, Mr. Maitland says, "Whatever may have been the astrological value of that planet prior to its supposed disruption, it has by the very fact lost its potency, since the influence of the scattered fragments would be no more comparable to that of the planet in its integrity than the momentum of a cannon-ball pulverised to that of a cannon-ball in its integrity." Alas! for this illustration. A very little acquaintance with the merest elements of dynamics would have taught Mr. Maitland that the momentum of the cannon-ball whole or pulverised would be the same. As to the "very fact," &c., this is assertion pure and simple, without an atom of proof.

But this last remark as to the pulverisation, &c., is interesting in connection with the next paragraph. The pulverised planet would have lost its potency because of the breaking up; this means, I suppose, that the potency varies as the mass! Now with regard to the moon, my objections are met by the assertion that the moon is a planetary body, and, from its nearness to the earth, and consequent *apparent* magnitude, exercises an influence surpassing, or at least greatly modifying, that of the planets ordinarily so-called. I have italicised the word *apparent*, because

* They never occupied the house.

by an amazing change of front the *real* magnitude of the plane-toids is used as an argument against their influence, while the *apparent* magnitude of the moon is used to support the supposed influence of that satellite. I fear, sir, that astrology must have a more consistent defender than this.

"A little knowledge is a dangerous thing," and that is the evil which seems to me to be apparent all through many developments of modern occult science. Because of the attitude of certain, not of all, scientific men, the knowledge which has been gathered together for centuries is ignored, and a pseudo-knowledge is put forward in its stead. This gratifies the vanity which seems to be the besetting sin of Spiritualism, Theosophy, and every form of Occultism, and which is doing more than anything else to hinder the progress of that deeper knowledge which we all have at heart.

I am writing in no captious spirit, but with profound regret. A stern sense of duty obliges me to protest against an attitude which Occultists have no more right to take up with regard to modern knowledge than modern science has to take up with regard to Occultism. A better acquaintance with science would destroy a good many of the fallacies of Occultism, just as a better acquaintance with abnormal phenomena is destroying a good many of the fallacies of science. It seems a pity that the arrogance should be transferred.

π.

"Who is Christ?" A Common Question.

To the Editor of "LIGHT."

SIR,—I venture to submit the following for your consideration as a Spiritualist:—The terms "Christ" and "Messiah," both meaning "*anointed*," are used to express one and the same Divine Being, containing within Himself, or Itself, the Spirit of wisdom, of love, and of truth; this is the LORD or true Ruler of Mankind. (See John xiii. 13 and 1 Cor. xii. 3.) This is the "*saving health of all nations*"—the coming man-child who shall rule all nations with a rod of iron, and shall be caught up unto God and unto His throne. (See Rev. xii. 5.)

It is convenient to use *one word* to express a Being comprised of three eternal principles—the Holy Trinity. This Being, Christ, or the Messiah, comprised of wisdom, love, and truth, is the only begotten Son of the Divine Father and Mother (*i.e.*, the *Elohim*). The Divine Father, Who with the Divine Mother is one, can be conceived of only by mortals as Supreme Intelligence, or the One Who evolves all things, both visible and invisible, and through Whom, and in Whom, we live, move, and have our being. Wisdom, love, and truth, therefore, are contained in, and proceed from, Supreme Intelligence, and it is obvious that Supreme Intelligence is contained in them. Thus the Son is in the Father, and the Father is in the Son. (See John x. 38; xiv. 10, 11, 20; and xvii. 21.) They are One—co-existent and co-eternal.

The Christ, or Messiah, is called by no less than 199 different names in the Old and New Testaments. It is absolutely necessary that these points should be spiritually considered and examined. The Jews but await the coming of that Messiah in the world which Christians profess to know and worship. In conclusion, may I call your attention to John xiv. 12-15?—Yours in the spirit of truth,

London.

WM. C. ELTON SERJEANT.

November 23rd, 1887.

A Reply to some Notes in Recent "Jottings."

To the Editor of "LIGHT."

SIR,—Under the head of "Jottings," in "LIGHT" for November 19th, I see mentioned *The World's Advance Thought*, which is the official organ of the New Dispensationists; *The Star and Cradle*, which is the organ of a small section of the universal body before alluded to; and a book, *Spirit Revealed*, shortly to be published, for the appearance of which I am responsible.

I should not have addressed you on these matters had I not this morning received several letters from subscribers to "LIGHT" and from others calling my attention to the notes in question, and strongly recommending me to write you thereon. In the interests of truth, therefore, I venture to submit a few remarks which I trust you will consider worthy of insertion.

I am quite of the opinion expressed in the "Jottings," that all who are connected with Spiritualism should abstain from advocating anything that may tend to injure the cause they may desire to advance.* The greatest of all Spiritualists, whose words were made manifest through works, said, "All things, therefore, whatsoever ye would that men should do unto you,

even so do ye unto them" (Matt. vii. 12); and, bearing this loving truth in mind, I trust you will also grant me a fair hearing for others as well as myself.

It is a matter of congratulation that the writer of the "Jottings," in common with numerous Spiritualists, is favourably impressed with the "Whole World Soul-Communion" scheme, which was undoubtedly brought prominently before the people of all nations by *The World's Advance Thought*. The good effects of this general soul-communion are too well known to those who are true Spiritualists to need discussion.

As to the exchange of thoughts "on *Inter-Planetary Soul-Communion*," it is not so improbable as the effects of that "mild astonishment," so apparently marked throughout the "Jottings" of your writer, would induce your readers to believe. The writer admits that "unity in aspiration and co-operation of thought" is useful, and he expresses a desire that it may prosper. I fail entirely to see why such unity, when directed to the exchange of thoughts on *Inter-Planetary Soul-Communion*, or indeed on any other laudable object, should not in process of time disclose many higher psychic truths, connected most intimately with true Spiritualism, which many of us do not know at present. Even a physicist will readily admit, from the very fact that we can see distant planets, that such must have a direct effect upon our consciousness, or, in other words, they must influence each one of us to a greater or lesser extent, strictly in accordance with each one's powers of perception, reflection, and reception. In the letter of Plato E. Draculi, F.T.S., however, to which the "Jottings" allude, he simply says, "Perhaps we will some day exchange thoughts on *Inter-Planetary Soul-Communion*." I hope we may. I will say more, perhaps some of us have done so already, and with good results. But whatever our experiences may be, it is clear that some of us are not sufficiently freed from worldly prejudice to discuss them in the most desirable spirit, viz., that of perfect unity, and thus, in this particular instance, the things which some of us do not know had better pass without further discussion.

The writer of the "Jottings" is undoubtedly correct in saying that "this is an age which sometimes is a little puzzling." Not only professing Spiritualists, but also statesmen, theologians, and indeed both "classes" and "masses" will cordially agree with him. I congratulate him on his spiritual perception; but were I asked to discuss this age I would say—This, sir, is the age which was pointed out in days of old as one in which "many shall run to and fro" (in search of the truth) "and knowledge shall be increased"; the age in which "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." In this age, too, some shall awake to shame and everlasting contempt. (See Dan. xii.) I am sure it is the desire of each one of us that no professing Spiritualist may be found amongst the latter class; but let him that thinketh he standeth take heed lest he fall. The writer says, "It is so manifestly an age of transition that one should not be surprised at what floats on the surface"—indeed, it is extremely difficult for any thinking individual to reconcile these words with the "mild astonishment" to which he openly confesses, the effects of which, moreover, apparent in his notes, manifestly expose him to those "disturbing influences" which he, for one, has most certainly not accurately estimated in endeavouring to "meddle with occult matters," or, at all events, such matters as are "occult" to him.

Please let me openly confess that I hold what are termed "pious beliefs" in connection with Spiritualism, but such beliefs are entirely free from all cant, hypocrisy, and imposition; these beliefs are not my own, they belong to all Christians who are true Spiritualists. Of course, my remarks have no reference to professing Christians who are not true Spiritualists. The "world" not only terms true Christians "cranky," but even professing Spiritualists also; and as to one of such "cranks" at a time being "enough," this is merely the opinion of your writer. All persons may not be inclined to agree with him, especially after reading my reply to him. At all events, I am of opinion, in common with over 150,000 others, that we had better leave the "workings of powers" to a Higher Authority, and in this all true Spiritualists will undoubtedly agree with me. The "homely embodiment of true wisdom" (which wisdom, by-the-way, proceeds from the Spirit; see 1 Cor. xii. 8), to which the writer alludes, as involved in Mr. Bright's remarks about "the difficulty of driving a number of omnibuses abreast through Temple Bar," is certainly more applicable to material than to spiritual affairs. As one

"publicly concerned with Spiritualism," who evidently professes to "recognise a definite responsibility" in his work, he will, indeed, do well in future not to mix up such grossly material things as omnibuses and Temple Bars with spiritual matters, lest he bring contempt and ridicule on the "cause" which, I trust, he desires "to advance."

The fact of the matter is this—the numerous so-called "spirit manifestations," which have hitherto been responsible to a great extent for creating a class of persons who call themselves "Spiritualists," are, more correctly speaking, psychological manifestations, and should be considered as such. The operations of the spirit are infinitely farther beyond psychological manifestations than even such last-named manifestations are beyond manifestations on the physical plane of existence. I may not be wrong in saying that many of your readers will value my opinion, knowing, as they do, that I have devoted my life to the study of these matters, and that I am blessed with more than ordinary facilities wherewith to carry on the most searching investigations.

Resting securely in the might of our work—that of God, in these latter days directly made manifest through all true Spiritualists—and knowing the Being worshipped by this frail body, should it ever be necessary—

"I dare to be like Daniel,
I dare to stand alone,
I dare to have a purpose firm,
I dare to make it known."

—Yours in the spirit of truth,
London, November 21st, 1887. W. C. ELTON SERJEANT.

[* This is not exactly what we mean. Spiritualists have the same liberty of speech as all men in this country. We desired to urge them not to abuse that liberty. An advocate in addressing a court of justice is careful not to complicate his advocacy by irrelevant matter.—ED.]

[We have printed the material portion of the above letter in the spirit to which Captain Serjeant appeals. But we cannot assent to his claims to pose as the representative of "true Spiritualism" in the pamphlet which he sent to us. Therein he expresses opinions which we do not share, and which, in our judgment, rest on no real basis. They attracted notice only as representing the view of a section of thinkers who are concerned with our subject.—ED.]

The Arch-Natural Body.
To the Editor of "LIGHT."

SIR,—According to promise ("LIGHT," p. 549), I now proceed to prove my former statements. Brief I must be, but I hope I shall be able to speak plainly.

1. The Tabernacle of Moses and the Temple of Solomon. These were erected in the midst of the twelve tribes of Israel, and were built to represent man the microcosm in the midst of Nature—comprised in the twelve signs of the zodiac. They had three courts—Outward, Inward, and the Holy of Holies. Man has body, spirit, soul. In each court were ceremonies in which the number seven predominated. Man in elaborating his Arch-natural form passes through seven degrees—in each of his three primary degrees. As the Shekinah dwells in the Holy of Holies (the soul), it must come outward into physical nature. Man must cleanse the two outer courts, or else the fire of fire, instead of preserving, will slay him. This is the key of Christianity. I do not mean the ordinary sectarianism.

2. It is contained in the secret of the Egyptian pyramids. All God's thoughts are in their first forms: human intelligences, Fays. The second form of nature is spiral, the third angular, the fourth square, the fifth circular, the sixth composite, the seventh includes all forms and degrees. This is the Law. Now stand with me in Egypt. Let us gaze on the pyramid at sunrise. On the summit (in the ancient rite) stood the priest, representative of Isis. The orb of day rises until we see it above the summit of Mycerinus. What do we see? In the glow of the solar disc stands a man (the divine man). The rays of the sun are spirals. The summit of the pyramid forms, in the spirals, a triangle. The triangle carried down to its base forms a square. The pyramid stands in a triple circle (the astringent, the bitter and the sweet qualities of nature). The cross in the division of the square (spring, summer, autumn, winter) mixes these qualities, and produces, through the planetary influences on them, all the composite forms in the kingdom of Nature. Would you elaborate the Arch-natural body? Then as you would tread the Jewish Temple, to the Holy place, so also ascend the pyramid in spirit. Overcome the planetary in-

fluences in the triple circle, enter the square, and penetrate the triangle, and enter the solar disc (the Royal Arch) in the power of the Omnific name, and as the Master Mason, the Arch Adept said, "All things are possible to him that believeth." Look down from the summit of the Temple of the Sun (no ignorant heathen idolatry here) and behold, before you lie the wondrous laws, by which the high and holy ONE creates worlds and universes. This is Spiritualism. Why dabble in the magnetic refuse of Nature, when such possibilities are open to us all?

3. Hermes Trismegistus taught the elaboration of the Arch-natural body. (Poemander, 13.)

TAT. Relate to me the mode of the Regeneration.

HERMES. What can I say, child? I have not what to speak except this. I perceive a certain unfeigned spectacle generated in me; from the mercy of God I have gone forth from myself into an immortal body, and I am not now what I was formerly, but have become generated in mind. . . . Thou lookest at me verily, O child! with eyes, when with fixed attention thou considerest with body and sight. I am not beholden with those eyes now, O child!

TAT. Thou hast cast me into no small madness and irritation of mind, O Father. For now I do not see myself.

HERMES. Would, O child, that thou wouldst come out of thyself.

TAT. Now for the rest, O Father! thou hast brought me to silence, abandoned by previous thoughts: for I behold thy magnitude the same, O Father, with its characteristics.

HERMES. And in that thou art deceived; for the form of mortals is changed day by day: for by time it is augmented or diminished as falsity.

TAT. What then is true, O Trismegistus?

HERMES. That which is not disturbed, O child, that which is not limited: the colourless, the formless, the invariable, the naked, the luminous, the above nature. . . . that is not hard, that is not moist, the unconstrainable, the not dissolved, that is understood solely in power and energy. Thou wantest mind alone able to understand the generation in God.

TAT. I am then unable, O Father.

HERMES. Let it (not) be, O child! Draw to thyself, and it will come; wish, and it becomes. Lay to rest the senses of the body, and it will be the generation of the Deity; purify thyself from the irrational avengers (the elementary spirits) of the matter, &c.

The whole of this Poemander is worthy of study. He leads us through the pyramid to the secret of the fire. The hymn of prayer and praise is superb, and teaches the microcosm how to praise God in spirit and in truth, through the investiture of the Arch-natural form. In a concluding letter I will deal with the subject further.

W. C. LOCKERBY.

"Inter-Planetary Soul Communion."
To the Editor of "LIGHT."

SIR,—In one of the "Jottings" of "LIGHT" for November 19th, about the American idea of soul-communion, I read the following:—

But these notions, good in themselves when reasonably worked, get done to death. Here now in the *Advance Thought* is one Plato E. Draculi, who wants "to exchange thoughts 'on inter-planetary soul-communion.'"

On this statement let me observe that in expressing the idea that spiritual inter-planetary soul-communion would be as possible as an international one, I have not said anything new, beyond what has been already acknowledged as quite possible. Difference in space and time, as concerns thought, need not puzzle, I think, nor astonish, nor even disturb minds claiming to realise something beyond the range of orthodox limitations, in whatever sphere. If the expression of a mere hope, resting as it does, on a scientific basis, has so much disturbed the mind of the writer as to believe every one, except himself, mad, I imagine—not without sorrow—what he will feel when he reads communications actually carried on between Mars and Earth,* and published—of course in earthly words—in the Greek magazine, *Arden* (Nos. 6-12, Vol. I.). Having a few copies of the whole volume in my possession, I would willingly send him one, and even, if required, translate for him the inter-planetary correspondence contained therein, as soon as I can spare time, for more light.—Yours fraternally,

PLATO E. DRACULI.

17, Lansdowne-road, Holland Park, W.

November 22nd, 1887.

(For remainder of Correspondence see p. 575.)

TO CORRESPONDENTS.

"NIZIDA."—Next week.

* [It would be curious to hear what evidence the writer thinks he has for this allegation.—ED.]

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
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Light :

Edited by "M.A. (OXON.)" and E. DAWSON ROGERS.

SATURDAY, DECEMBER 3rd, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. 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.

THE CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the members and friends of the London Spiritualist Alliance was held on Tuesday evening last, November 29th, in the Banqueting Hall, St. James's Hall, and was very numerous attended, the company comprising :—

Mr. and Miss Amos, Mr. and Mrs. G. P. Allan, Mr. and Mrs. Acton, Mr. W. Arbuthnot, Judge V. S. Anderson, Mr., Mrs. and Miss Applegarth.

Mr. and Mrs. W. R. Betteley, Mr. Thos. Blyton, Mr. F. Berkely, Mrs. and Miss H. E. Bell, Mr. H. T. Butterworth, Mr. R. Bradshaw, Mr. and Mrs. Baggally.

Mr. and Mrs. Collingwood, Mr. and Mrs. A. Cole, Mr. Chambers, Madame Cassal, Mr. C. E. Cassal, Mr. and Mrs. Carbury, Mr. and Mrs. Horace Carter, the Misses Coates, Miss Carati, Mr. Arthur W. Cobbold, Mr. Newton Crosland, the Misses Corner, Miss A. Collingwood, Mrs. Cummin, Mr. Henry Carter, Mrs. Crossley, Mr. P. Cathcart.

Miss Day, Mr. G. Dinnely, Mr. J. M. Dale, Mrs. R. Dorling.

Colonel and Mrs. Everitt, Mr. and Mrs. Thos. Everitt, and Mr. F. Everitt, Mr., Mrs. and Miss T. H. Edmands.

Miss Farebrother, Mrs. FitzGerald, Mr. Desmond FitzGerald, Miss Forsyth.

Miss F. Green, Miss Godfrey, Mr. and Mrs. B. D. Godfrey, Miss Jean Gifford, Mr. and the Misses A. Glendinning, Mr. B. H. Gerran, jun.

Mr. and Mrs. Hopcroft, Mr. J. Humphries, Mr. A. Henderson.

Major Jebb, Mrs. E. M. James.

Dr. A. Kennedy.

Miss Long, Mr. W. F. Littler, Rev. H. F. Limpus, Mr. and Mrs. Lovell, Mr. R. Lovell, Mrs. A. M. Lewis.

Mrs. De Morgan, Dr. J. Mummery, Mr. E. Scott Miller, Mr. and Mrs. Mitchiner, Mr. McLachlan, Mrs. Moul, Mr. A. J. Melhuish, Miss Major, Mrs. Maltby.

Mrs. Wilson Oliver.

Mr. and Miss Edith Paice, Mr. Paul Preysse, Mrs. Parrick, Mrs. Passingham, Mr. C. Pearson.

Mr. and Mrs. E. Dawson Rogers and Miss A. Rogers, Mr. Herbert Ridgway, Mrs. Rolland.

Mrs. Sainsbury, Messrs. L. and A. Sainsbury, and Miss Sainsbury, the Misses Smees, Dr. and Mrs. Stanhope T. Speer, Mr. Charlton T. Speer, Mr. G. Milner Stephen, Mr. Stanley Smith, Miss Skelton, Miss Shoults, Miss J. H. Symons, Dr. and Mrs. Von Swartwort, Mr. J. G. Speed, Mr. J. F. Stephen, Madame De Steiger, Mr. and Mrs. J. H. Stack, Mr. Harry Spurr

Mr. and Mrs. Morell Theobald and Miss Theobald, Mr. and Mrs. W. Theobald and the Misses Theobald, Miss F. J. Theobald, Mr. Mrs. and Miss Tebb, Miss A. Taylor, Mr. E. A. Tietkens, Mr. and Mrs. Towns.

Mrs. Urwood.

Mr. Herbert Worsley, Mr. and Mrs. Williams, Mr. and Mrs. M. Wilkinson, Mrs. Withall and Mr. H. and the Misses Withall, Dr. George Wyld, Mr. Alaric A. Watts, Mr. Arthur A. Wells, Miss Abney Walker, Mr. J. Walhouse, Mr. R. Wortley, Rev. J. Herbert Williams, Mr. and Mrs. J. C. Ward and Miss Ward, Miss E. S. Wing, Mr. E. Williams.

&c., &c., &c

SOME THINGS THAT I DO KNOW OF SPIRITUALISM, AND SOME THAT I DO NOT KNOW: A CHAPTER OF AUTOBIOGRAPHY.

Mr. W. Stainton Moses (President of the Alliance) had been announced to deliver the address. Though very ill he made a strenuous effort to fulfil his engagement, but, to the great disappointment of the unusually large company which had assembled, on his arrival at the hall the medical men present deemed it necessary to advise his immediate return home. Dr. Stanhope Speer accordingly occupied the chair, and the President's address was read by Mr. E. Dawson Rogers as follows :—

I have recently been endeavouring to persuade those whom I can influence to put on record their personal experiences in Spiritualism. Especially have I urged those who were privileged to observe rare phenomena in the early days of the movement to fix their impressions and to give them to us before it is too late. For there is some reason to fear that these experiences may not be repeated, at any rate in the profusion which then characterised their appearance : and the hand of the Destroyer is at work every year removing from amongst us those who can tell us most about these things.

Ebb and Flow.

There is in these manifestations of spirit-power a certain ebb and flow, a flux and reflux, which renders it eminently desirable to put on record what we are able to observe. There is a cry amongst students of these mysteries for *facts*; and there is, perhaps, too much craving for records of mere objective facts and phenomena, and too little attention to the philosophical correlation and explanation of them. Perhaps that is not the case now in the same degree that it has been, but it still seems to me that we are content with too superficial views, and perhaps also that we are too much disposed to rest in our own beliefs and explanations to the exclusion of all other views and opinions which different types of mind have set forth. And this (may I at once say?) I state as a Spiritualist who finds in the explanations of the Spiritualist that which is intellectually satisfactory, and who does not get more than side-lights from any other source.

My Records.

This, however, by the way. There is, as I have said, a cry for facts, and as I have tried to induce those who have them within their own experience to place them on record, I will emphasise my advice by personal example. It is a distasteful thing to me to talk about myself : nothing could be more distasteful. But it is necessary when one has passed through exceptional experiences to detail at first-hand what one has seen and known. I have not been unmindful of this duty in the past. The pages of the Spiritualist journals and periodicals since the year 1872 up to this day bear too abundant traces of my endeavour to record my knowledge and to give the world the benefit of my experience such as it is.

I may be permitted to refer to a series of articles which appeared in a magazine now defunct—*Human Nature*—to the records of personal experience in my books, *Psychography*, *Spirit Identity*, and *Higher Aspects of Spiritualism*, and especially to the intimate and detailed record embodied in my *Spirit Teachings*. These, however, are scattered narratives, and it is not everyone who has the will and the power, or even the time, to master them. What I propose to do now is to have a confidential and quiet informal chat with you, in the course of which I shall try to give you some gleanings from my own knowledge and experience, and to tell you some conclusions that have established themselves in my mind.

And at the outset I will say, categorically, that I shall draw my facts from the store-house of my own observation, from records made, with such care as I am capable of, immediately after the occurrences recorded, and that I shall refrain as far as may be from any repeated discussion of *pros* and *cons* in my cited cases, except where such discussion is manifestly profitable

and elucidatory of a theory. For I will say, once for all, that I have taken all the pains I can to be exact. I know what I am talking about, and I am accustomed to weigh and measure my words. I am not suffering under any delusion: I am not hallucinated: may I say humbly that I am not mad?

Delusion.

Delusion! Hallucination! A man does not change the whole course and complexion of his life, altering or modifying cherished opinions, discarding what he inherited as a faith, and held assuredly as a personal belief: he does not give up what most men would regard as an honourable position, and devote himself without hope or expectation of fee or reward to the promulgation of an unpopular truth, with the certainty of being misrepresented, and the probability of giving pain to his best friends:—a man does not do this unless there is deep down in his inner being a fixity of belief, a certainty of conviction, which goes to make up a very potent motive power, a factor in a moral force which all history shows has availed to move the world. Therefore, I shall not concern myself or trouble you with any remarks about delusions.

My Initiation into Spiritualism.

My practical acquaintance with the phenomena of Spiritualism dates back to the early days of the month of April in the year 1872. In the Appendices to my *Spirit Identity* I have given some details of my introduction to Spiritualism. (See especially App. 5.) And throughout that book is evidence, which I will not now reproduce, of facts within my experience, bearing on the establishment of the faith that I have ever since professed with unvarying conviction.

In the month of December, 1872, I set myself to record the impressions created on my mind by the preceding nine months' experience; and the opening words of the record, which extends to more than seventy closely written pages, minutely describing what I had seen and the effect produced upon me at the time, are worth quoting. They are these:—

"From the time when I began the investigation of Spiritualism I have kept an accurate record of facts and impressions. It has seemed to me that the investigation of an occult subject must necessarily be aided by the minutest record of facts and circumstances, from the peculiar nature of a rap to the state of barometrical pressure. Moreover, a register of the impressions made from day to day on the mind of a careful observer cannot but be valuable and interesting. Holding this view, I propose to write a retrospect of the past nine months, tabulating facts, recording existing opinions, and bringing up to the present moment arguments and impressions which commend themselves to my mind."

During those nine months I worked hard at my self-imposed task. I read all that I could get to read on the subject of Spiritualism: the periodicals, journals, and books that were available. I thought nothing too diffuse or strange in tone or matter for my consideration, and I availed myself of opportunities of investigation to the extent of attending 105 séances, of which I kept exact records, written, in every case, while the impressions made upon me were fresh and vivid.

State of Opinion after Nine Months' Investigation.

It is interesting to notice what I record of my opinions after this nine months' experience.

"I am groping my way (I wrote) in the dark, collating facts and drawing inferences—inferences which very frequently ten days' further experience shows to be delusive. In such a position it becomes a man to speak with modesty and reservation; not knowing whether the opinions of to-day may not be upset by the facts of to-morrow. It seems clear that there is a force which, proceeding from certain persons, has the power of so charging, e.g., a table, that it is moved, tilted, rapped upon, and even raised from the ground to the height in some cases of more than three feet. It is to me a question for investigation by scientific men whether the force that passes through the fingers of a medium and moves a table is or is not analogous to the force which, passing through a magnet, moves iron. I am not competent to offer an opinion.

"Further, it seems clear that this force is under the guidance of intelligence. Whence is the intelligence? My conviction is that it is, in some cases, demonstrably external to the medium and circle, conveying information outside of the knowledge of any person present."

You will observe by the way that I had not, at this early period of my investigation, come across the problem of the unconscious self. I have since made some vicarious acquaintance with that psychical solution of our facts, but it is still one of

the things that I do *not* know in Spiritualism. My record continues:—

"The intelligence, then, being external, whence comes it? A difficult point to settle. On my own responsibility I should feel unable to give a definite opinion. But in view of the communications I have received, and the solemn assurances that have been given me by an intelligence who impresses me and others as emphatically good and truthful: in view, moreover, of the extreme difficulty of substituting any other theory that will bear testing, I incline to accept the theory put forward by the intelligences themselves, viz., that the spirits of the departed are permitted, for wise reasons, to return to earth and to communicate with us."

After some words on the difficulty raised by frivolous and untruthful communications, I continued:—

"I decline, in my present state of knowledge, to frame any theory to meet this difficulty. I will simply wait and watch. I am as sure as a man can be of the objective reality of the phenomena: and I have great reason to incline to accept the explanation of their source put forward by the spirits themselves. For the present I am in the position of a man exploring a strange country. I will not put forward any theory."

The spirit in which I set about my Investigation.

I have quoted this extract, written fifteen years ago, because it remains on record as a standing evidence that I was not unaware of the difficulties of the subject on the investigation of which I had embarked, and also that I was not a rash meddler or an excited enthusiast. I was as careful as a man could be to pin myself down to facts. At that time I did not know what they might mean. I was also as cautious as most men are in giving way to speculation; and I think I employed in my investigations what is known as "the scientific method," i.e., I endeavoured to be sure of my facts and to appreciate their significance. Perhaps I have appreciated their significance more fully since, but I did my best always. And, if I need any excuse for dulness, you will remember what a tremendous thing it was for a man to be projected suddenly into such a mass of abnormal experience as I then had. My great desire, which I was fortunate enough to carry out, was to maintain a level head, and, while living almost more in the world of spirit than in this world of ours, to do my duty here to the best of my power and ability, without allowing the absorbing interest of my life to interfere with my work.

It would be very difficult, almost impossible, to convey in words any adequate idea of the absorbing interest of this period of my life. I could not convey to you any conception of the reality of these experiences, of their objective phenomenal reality on the one hand, and of their spiritual influence and significance on the other.

Another Year's Experience.

By the following Christmas (1873) my record of séances reaches nearly 260. My notes were invariably written whilst the impressions were fresh, and I was in the habit of recording from time to time the effect made on my mind by what I witnessed. I congratulate myself on this habit, for many facts that had quite passed from my memory are recorded there, and have so been recalled to me.

In addition to my own personal experiences at this time, I find I made an exhaustive study of the records given in the files of the various Spiritualist papers and periodicals from the earliest time up to the close of the year 1873. I considered that I was not qualified to judge of the facts under my notice without making a careful study of the experiences of other people.

Now, of what character were the phenomena that I witnessed during this year and nine months? As regards what are known as the physical phenomena, I saw nearly everything that I have seen since, and under circumstances wholly favourable to exact observation, occurring, too, with a systematic regularity that I have not found during the last five or six years. It would be beyond my scope to give any prolonged details of these phenomena now; but I may roughly enumerate these:—

Physical Phenomena.

Raps of every degree of intensity, from a peculiar soft velvety thud up to a crash on the table, which my friend, Dr. Speer, vainly attempted to rival by using a steel hammer. These raps were all distinctive, each indicative of the presence of a particular intelligence, of whom they were all as characteristic as the tone of voice is of the man. They were made in all parts of the room at request, in a closed cupboard, on walls and ceiling, on and in a box suspended in mid-air.

Perhaps the most remarkable sound was one that exactly

counterfeited the dropping of a large marble on the table and its rolling down on to the floor. The imitation was exact, the interval between impact on the table and on the floor exactly preserved, yet no trace of any object could be discovered.

These raps occurred without the contact of our hands with the table; and it was very noticeable that all our attempts to imitate them were fruitless. I quote an instance:—

“We had ventured on one occasion, contrary to direction, to add to our circle a strange member. Some trivial phenomena occurred, but the usual controlling spirit did not appear. When next we sat, he came; and probably none of us will easily forget the sledge-hammer blows with which he smote the table. The noise was distinctly audible in the room below, and gave one the idea that the table would be broken to pieces. In vain we withdrew from the table, hoping to diminish the power. The heavy blows increased in intensity, and the whole room shook with their force. The direst penalties were threatened if we again interfered with the development by bringing in new sitters. We have not ventured to do so again; and I do not think we shall easily be persuaded to risk another similar objurgation.”

I have also observed over and over again the movements of the table without contact of our hands. At request the table—one large enough to seat four people, and weighing about forty pounds—has often tilted so as to answer questions by pressure of one of the corners of its upper surface on a hand placed upon the floor: that pressure was far less than would be caused by the normal weight of the table, and the ordinary position of the table would be resumed without contact of our hands.

The table would also be raised in the air as thus described:—

“The table, a small square one before described, was raised from the floor to the height of from one to four feet. At times it would rise steadily and slowly, without contact of the hands, until it was three feet from the floor. I have preserved records of some eight or nine occasions on which we were compelled to stand up in order to touch its upper surface, and of three in which this occurred when the room was well lighted by a gas burner through a red globe. The table would remain suspended, oscillating, and entirely independent of our hands, and finally settle down quietly again to its original position on the floor of the room. At times the force would be less under control, and then the movements were rapid, jerky, and violent. But usually they were steady, slow, and gentle. The testimony of three independent observers affirms that the movements of the table were entirely uninfluenced by the sitters in these cases. Their chairs were withdrawn, and only a finger of one of the sitters was placed near the table, so as to judge accurately of its movement.”

Serjeant Cox records a case that occurred in his house in the course of the year 1873. I was in his dining-room, seated near a heavy table, six feet wide by nine feet long, which stood on a Turkey carpet. “The united efforts of two strong men were required to move it an inch.”

The light fell full under it, and no cloth was upon it. The Serjeant was opening letters: I was “turned sideways so that my legs and feet were not under the table.” “Presently the solid table moved and quivered as if with an ague fit. Then it swayed to and fro so violently as almost to dislocate the big pillar-like legs, of which there are eight. Then it moved forward about three inches.” The Serjeant suggested that we should try to get the table to move without contact. He writes:—

“We stood upright, one on each side of the table, two feet from it, and held our hands about eight inches above it. In one minute it rocked violently. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally my friend held his hands four inches above the end of the table, and asked that it would rise and touch his hand three times. It did so: and then rose to my hand, held at the other end, to the same height above it, and in the same manner.”

I cite this as a specimen of what then was of regular and systematic occurrence within my experience. It is a sample, remarkable only for the size and weight of the table moved. This is one of the elementary facts that I *do* know: but how the tiniest tick is made, how those ponderous raps were caused, how that heavy table was moved, I cannot tell you. I only know that the table at which we usually sat would follow the passes of my hands, and rise clear from the carpet to touch them, just as iron rises up to a magnet.

Levitation of Medium.

An analogous but slightly different instance of this exercise of force I had opportunity of observing under excellent conditions in the house of a scientific friend.

“We were sitting in the dark, round a table, above which was a gasalier, and our hands were linked together. The table was

slightly moved from its original position, and then in an instant the medium sitting on his chair was placed upon the table, still grasped by the hands of the sitters on either side of him. A light was struck, and it was then seen that his head was placed between two branches of the gasalier; in the original position of the table his head would have struck the central spike of the gasalier, and he must have been seriously hurt. No conceivable human agency could have accomplished such a delicate feat as this in darkness.”

Other Phenomena.

I must not stop to dwell on phenomena of which these are a type: on the abnormally produced Musical Sounds which were so remarkable, answering our questions with every variety of intonation that could be conveyed by the human voice: startling in their volume, wailing so as almost to sob and shriek as if in a burst of sadness when the conditions under which we were met were not favourable. Nor can I linger over the Perfumes and Luminous Appearances which I have already described in print, except to say once more that the method of production of these phenomena is one of the things that I do *not* know. It would seem that phosphorus enters largely into the composition of the lights seen at séances, but when they are seen by the side of a lamp of phosphorised oil the colour is perceptibly different. Moreover, I have seen a spirit-light remain in view for a period lasting over an hour. No light made by a preparation of phosphorised oil will last more than a few minutes, I believe, without renewal by contact with the air.

It is not necessary for me to do more than refer to the subject of Form-manifestation, on which subject I have recently contributed to “*LIGHT*” a long series of papers. Nor can I go into the question of Transcendental Photography, to which I devoted much attention, and published a good deal on the subject.

Automatic Writing.

I pass to that prolonged series of communications made by Automatic-writing, some of which are given in my *Spirit Teachings*. It was on March 30th, 1873, that I first got a message by this means. I had been told to get a book, to allow my hand to remain passive, and to await the messages which would be given in that way without any active or conscious volition of my own. In this way, and while my mind has been actively directed to and occupied with other work, I have had automatically written by my hand coherent messages of sustained eloquence and great beauty. It is remarkable, too, that these writings have in form and substance no flaw: *i.e.*, what is intended to be said is clearly and cogently put, and in the writing there is no erasure or correction: all flows smoothly on, the current of the argument unimpeded, the composition of the sentences perfect in their way. Never once did I receive a message that was not elevated in tone, and characterised by perfect straightforwardness and truthfulness. Whenever statements were made that were capable of being verified, they were found to be true. That is a point on which I desire to fix attention. For, on the orthodox hypothesis that Satan transforms himself into an Angel of light for the purpose of luring me to ruin, I must say he has been a very long time in revealing the cloven hoof, and meantime he and his emissaries have been very consistently truthful, pure, and good in the only sense I can attach to those terms.

As to the matter of these messages it was in a very considerable number of cases demonstrably outside of my conscious memory. At the close of the year 1873, fixing my impressions at the time, I wrote in my yearly retrospect:—

“I could pick out a hundred facts of which I was entirely ignorant till they were communicated to me in séance, or written through my hand. I have a very bad memory for dates; yet scores of them are written in my books, all accurate when capable of verification.”

How should I, on any far-fetched hypothesis of unconscious cerebration or sub-conscious memory, write out fact after fact that I was not consciously acquainted with on subjects such as music, on which I am even more ignorant than the average person, and give date after date correctly, and always correctly, when I should lamentably fail to give with anything approaching to accuracy the dates of prominent events in my own life, and in those of my friends? This is another of the things that I do *not* know.

These writings went on with much regularity to the end of the year 1876, filling twenty-one books of greater or less size. The next book, a volume of nearly 200 large 8vo. pages, encloses the communications of three years, to the end of 1879. The

succeeding volume contains seventeen communications given between December 26th, 1879, and September 8th, 1880. The following volume extends from that date to March 12th, 1883, and contains seven communications in 1880, five in 1881, none in 1882, and one in 1883, thirteen in all. The twenty-fifth volume contains less than thirty pages representing written messages from March 13th, 1883, to January 4th, 1884. Since then there has been no regular attempt at communication by this method of automatic writing.

If I am asked why this is so, I must reply that it is another of the things that I do not know. But I may, perhaps, throw some light on the cause by stating that during the series of years represented to the public by my *Spirit Teachings* I was very desirous of having a permanent record of what was told me, and that, when my mind was satisfied, I was no longer bent on this. Moreover, I became clairvoyant and clairaudient, and those were easier means of communication, and have ever since been adopted.

During the time of which I have spoken, the messages written through my hand would, if consecutively printed, fill several volumes: they purport to come from more than half a hundred sources, and in every case where a communication is given by the communicating spirit, and is not written by an amanuensis, if I may so say, the distinctive handwriting first selected is invariably employed.

A Question.

And here I will interrupt myself in order to put to you, as thinking and thoughtful persons, a question on this matter. What do you think of it as a case for opinion from the non-Spiritualist standpoints? If I had done all this elaborate writing myself it would have been sufficient occupation for a rather busy life. If I could have composed some of the messages given to me I should have been proud of the fact. But they were written, many of them, while my mind was consciously occupied with other subjects, and in the midst of a very strenuous life. The most of you know me as a busy man, with a regular occupation in life that would suffice to occupy the energies of average men; with literary claims on my time enough to occupy by itself most of one man's time; with a huge correspondence (reaching then 3,000 and more letters a year), and with various other demands upon me that my not very robust health makes it passing hard to satisfy. Looking at the production of these writings from this point of view; and, quite apart from their intrinsic value, apart from the subject matter they contain, and apart from the method of their production, they present a curious problem for consideration. Now it is not within the bounds of possibility that I should pursue this line of argument further. I have given you a chapter of autobiography, of which the compactest portion is comprised within a year and three-quarters. I do not seek, for I know I should fail, to convey to you any idea of the revulsion of opinion, the stimulus to thought, the educational influence of that experience. It must be gone through to be understood in even a small degree. But, leaving now the phenomenal evidence for the existence of a psychic force, such as is this piece of testimony—

"We had risen from the table and one of the party was near the door. A chair was close to his right hand; I was three yards from him, when suddenly, from the corner in which I had been sitting, a footstool darted across the room as though it had been violently kicked, struck the chair near the door, and knocked it down with a great clatter. I saw the occurrence, which was in fair light, and very convincing as a display of force. The footstool ran along the floor as though it had been forcibly kicked; and started from a corner near which no human being was standing."

What I have got from my Experience.

Leaving this, I pass to put as clearly as I can what I have gained from the experience that I have had: and what conclusions it has left on my mind. I need not say, for that is common experience, that the first few months found me with a ready answer to every question, a satisfactory solution of every problem. All was clear and simple. Perhaps I need not add to this confession this other—that as years went on my answers and solutions were less satisfactory, my problems and difficulties more urgent and imperative. Out of the chaos of thought came in the end order: and, as my mind, which had fastened on these new and perplexing problems and had torn them to pieces, came to its maturer conclusions, I was astonished to find what a development I had undergone, what an educational influence I had been subjected to.

The Capacities of the Incarnated Spirit.

I cannot remember any period of my life when I did not think, or at least *think that I thought*: and I have had, perhaps, exceptional means and opportunities for acquiring knowledge, and I have not been slow to avail myself of them as best I could. But nothing ever really taught me so much, so tore up the waste ground of my mind and made it fertile; nothing ever was to me such an education as this thing that we call Spiritualism. And that not merely from what it revealed to me of man's destiny and of our future life, not from the moral instruction merely that I got from the Intelligences with whom I was brought in contact, not from their elevated and ennobling views of duty, not even from the light shed on the possibility of the development and progress of the race—though all these form subjects for thankfulness—but quite as much, as I now see, from the revelation of the capacities of my own incarnated spirit. I am not likely to undervalue any of the advantages I have enumerated. I am very thankful for them. But I will recur to them presently. Just now I am anxious to press on the consideration of Spiritualists what their experiences, rightly viewed, teach them of their own selves and of the potencies locked within their own breasts. Too often these potencies lie dormant through life, and incarnation is a failure. The man is born with a future before him; he misses his opportunity, and passes from his school of training without adequate benefit. It is one, and not the least of the blessings of a rational study of our subject that it enables us in some degree to obey the ancient precept—

"Know Thyself."

If, then, "the proper study of mankind is man"; if the best study for each man is himself, I will claim for Spiritualism that it offers a noble field for this noble study. We have had in all ages those who have sought to master the mysteries of their own existence, and to penetrate the recesses of their own spirit. They have been comparatively few, and their researches have been written only for the initiated. It has been reserved for these latter days to give to the many an opportunity hitherto rare and confined to the few. There have been such in days gone by, but they have been misused and despised, and have passed unutilised. It is perhaps because I am living in the midst of it that I cannot quite believe that this strongly marked attempt of the world of spirit to act upon us will be equally inoperative. But much depends on ourselves, and it is for this reason that I place in the fore-front of the benefits that Spiritualism offers us the opportunity for self-study. It is not inopportune that attention should be directed to this point; for, in the wonder that has been created, in the emotions that have been stirred, in the infinite possibilities that have been raised, our attention has been distracted from those home interests which most deeply concern us.

"The facts of Spiritualism intertwine themselves with almost every branch of human inquiry. They strikingly illustrate the difficulties of truth in winning its way to acceptance; suggest a reconsideration of the most fundamental problems of being; reveal innumerable hidden laws of mind; throw light on the deep mystery of the use of religions; and connect themselves with the history of every age. Fresh from their study, we feel inclined to exclaim with Seneca "Nullo nobis seculo interdictum est: in omnia admittimur." They are fraught with significance to all who care to speculate on their present condition, their possible future, or the past history of their race."^{*}

Survival after Death.

Turn we now to what else there is that the study of these psychical phenomena has demonstrated for me. It has not only shown me that thought is not a secretion of the brain by proving to me the existence of intelligence apart from the brain: that in itself is a most noticeable fact: but it has shown me that some portion of the intelligence that I once knew and associated with an individual survives physical death. I have elaborated this point in my *Spirit Identity*, and I see no reason to reverse any statement there made, though I should, perhaps, be disposed to state some of my propositions more exactly now in view of recent criticism. "Intelligence is perpetuated after the body is dead. Thought is not a question of the brain only. . . . It is reasonable to propound the indestructibility of the human spirit from what we know."[†] These words remain as true to me as when I wrote them nine years ago.

Origin of Religions.

Not only this. It has thrown a flood of light on the origin of religions, and on the methods by which truth is communi-

^{*} *Attempts at Truth* (St. G. Stock), p. 150.

[†] *Spirit Identity*, p. 69.

cated to man. These are days—and there always have been persons who seek these methods of interpretation—when writings that we call sacred, and which represent an attempt on the part of the world of spirit to convey new truth to man, are referred to as inspired, as containing absolute truth. A single reference to an isolated text selected from them is supposed to be an argument, and is cited as the settlement of a difficulty. I yield to no one in respect for such writings, whether they are included within the Christian Bible, or whether they have been collected at any other time from the instructions that have been given to any other people. They are deeply instructive when properly used: but the misuse, the abuse of them, the forgetting that any citation from their pages is only the quotation of an opinion, entitled to respect and attention, but not to blind acceptance—this is dangerous and deadly. We shall miss much of the instruction that we ought to derive from a study of the methods of spirit-communication if we do not see that a mere reference to the *dicta* of any teacher, however exalted, is valuable only in proportion as it is applicable to the case under discussion, and is not to be held to be “of private interpretation.” It may be added that the value of the communication made is usually in proportion to the extent in which the recipient is urged to weigh and judge all that is said. We are receiving new developments of truth now as certainly as in olden days it was revealed to our forefathers. And a neglect to bear in mind this fact is a real bar to progress in knowledge. It throws us back on the past, breeds an undue reverence for mere words, and causes us to fail in appreciation of the truth that lies at our doors.

Blessings and Dangers.

You will see that I have said nothing of those obvious blessings that Spiritualism brings with it, in the knowledge of the future, in communion with the lost, in the assured certainty of what we have before us, in the enlightenment it brings to us in respect of our duty and our destiny. These things have been dwelt upon by others, and I have sufficiently enforced my own views in other places.

I have said nothing of the surface dangers that beset the ill-equipped, feather-headed meddler with the occult, who crosses the threshold without counting the cost. I am speaking to earnest persons who are animated in their search by some better motive than mere curiosity.

I have said nothing of what I believe to be the future of Spiritualism: it is perhaps not the time to forecast it. I have given you merely a brief record of what it has been to me, and of the influences that it has brought to bear upon my life.

My chapter of Autobiography is over. It has been more wearisome, I fear, to you to listen to it than it has been to me to tell it. For its recital has carried me back to an episode in my life which was to me of the most vital moment. What an education that has been, what a lasting effect that has produced, none but myself can know.

On the motion of Mr. J. H. Stack, seconded by Mr. A. A. Watts, a cordial vote of thanks was passed to the President for his able address, accompanied by a warm expression of sympathy with him on account of his indisposition. The meeting then became of an informal character, devoted to music and conversation, the music being under the direction of the Misses Withall, ably assisted by Miss Long, Miss F. Green, Miss Jean Gifford, Mr. E. A. Tietkens, Mr. Percy Cathcart, and Mr. Ward. Messrs. Brinsmead kindly lent one of their grand pianofortes for the occasion.

THE SHEFFIELD PSYCHOLOGICAL SOCIETY have had the pleasure of a second visit of Professor Balme, from Mirfield. He has given his mesmeric entertainments in the large Temperance Hall to good audiences, and I am pleased to say that both the Sheffield daily papers have given us very good reports. We have arranged with Professor Balme to visit us again for a week at Christmas.—W. HARDY.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, at seven o'clock, Mr. F. W. Read will read a poem entitled *The Nemesis of Evil*, after which Mr. Macdonnell will deliver his lecture, “Spiritualism a Science.” On the following Sunday Captain Eldon Serjeant will lecture on “The Nature of the First Great Cause.”—A. F. TINDALL, A. Mus., T.C.L., 30, Wyndham-street, W.

GOOD EVIDENCE FOR SPIRITUALISM.

The subjoined narrative, appearing in a paper of repute not devoted to Spiritualism, is quoted as from an exterior source and as corroborative of our standpoint as Spiritualists:—

A strange story of ghostly interference in the affairs of men comes from Miss Lena Herman, on whose authority it is offered to the readers of the *Globe Democrat*. It will form another link in the chain of evidence so fast forming from all sides that there is a spirit-world, and that spirits do still love their friends who are dwellers upon earth in the flesh, and that they do undoubtedly appear to us when there is sufficient cause for their appearance.

Miss Herman was a warm friend of the murdered Mrs. Lena Reich, who was so foully slain by her husband, Adolph Reich, at 144, Norfolk-street, in this city, on the night of April 19th last. Miss Herman had not seen Mrs. Reich for several months prior to the murder, and at the time was living in Boston. She has recently moved to Brooklyn. She says:—

When I was visiting Mrs. Reich last January, she was in a great deal of trouble about her husband. She had been obliged to have him bound to keep the peace, which, however, he did not do, but abused her shamefully. One day she said to me while we were sitting together darning some of her husband's stockings: “I ought never to have married Adolph; it was my fault, and I did it with my eyes open, for I was warned that he would murder me! It happened this way. Adolph had been courting me for some time, and I knew that I loved him. One night—a terrible dark, storming winter night—he told me that he loved me, and offered himself to me. I acknowledged that I was not indifferent to him, but asked a few days to think over the matter and consult my friends. Adolph did not like this delay, and tried to reason me out of it, but I was firm and carried my point. Well, we sat up very late that night together, no one else but ourselves being in the room. When he finally left it was past midnight, and the weather was very cold, so I fixed up the fire to make me a cup of tea to quiet my nerves and warm me up before going to bed. I was a little sorry I had been so positive to Adolph about the time, as I loved him and I thought I might as well say yes any way, so that he would have gone home so much happier.

“As I poured out my cup of tea I said aloud to myself, ‘Yes, I love Adolph.’ Just then I heard a noise on the stairs, and, thinking some one was going by my door, I turned off the gas, because I did not want any one to know I was keeping such late hours. As the fire in the stove gave out a ruddy light, and the half darkness of the room seemed so peaceful, and suited my mood of mind so well, I did not light the gas again, but sat and sipped my tea in the darkness, saying little things to myself aloud. Suddenly, however, I heard a slight noise behind me, and at the same time I heard a church clock strike the hour of one. Well, I looked around without a thought of anything strange, and oh!—well, what I saw almost froze my blood. I drew back faint, but too much terrified to swoon. It was a ghost! Yes, it was a ghost, and that of a man who had told me his love and whom I had loved. It was my Ernest.” (You know she had been engaged to marry a young German, who died before the ceremony was performed, almost at the altar.) “He was dressed in the same clothes as when I saw him last, his wedding suit, for we were going to our wedding when he died of heart disease. His face was pale and bloodless, his hair long and unparted, his cheeks looked hollow, and a grave-like awe seemed to surround them. His terrible eyes, dull and without expression, seemed to lower on me.

“I shrieked and tried to fly from the room, but he spoke: ‘Do not move, Lena; I will not harm you. It is by your mediumship that I appear, and even if you go from here, I too must go. I come because I love you and because I pity you. Lena, if you marry Adolph Reich you will lead the life of a dog. He will be cruel and jealous, and unreasonable, and, worse than all, he will murder you in the end. Yes, he will murder you! Stay! I see the scene now! He grasps your hair; he holds a sharp carving knife in the other hand; you reach out for the knife and seize it, when with a terrible oath he draws the keen blade out of your grasp, and almost severs your fingers in doing so! Oh! he has you down on the bed; he draws the knife; you struggle and scream, but it's no use. He strikes! Oh! it takes effect!—the blade he has plunged into your neck!—your beautiful neck! He pulls the knife so as to make the

cut greater; you struggle more violently and escape. With the blood spurting from your wound, you run from the room and all in the hall; and the villain escapes, carrying the knife with him! Oh, terrible! terrible! Then there was a silence; Ernest said no more for some minutes, and I was too much horrified to speak; but again he said: 'Lena, I love you as much as I ever did, and it won't be long now before you join me here, and we shall be happy again. Oh, do not marry Reich, as you value your life and soul! Farewell! God keep you!' and he was gone! Well, I did not sleep that night, but next day Adolph came and I told him I had made up my mind not to marry now, as we were too poor. This led to a long argument, and somehow, I don't know how it was, I gave in at last—I loved him! Well, we became engaged, and in time were married. I have been miserable ever since, and although I have never seen the ghost again, I often feel as though there were spirits around. I do believe that Adolph will kill me yet! I sometimes dream of the terrible scene that the ghost described, and it makes me sick and haunts me for days afterward."

Poor woman! The warning was only too well fulfilled. Adolph did murder her in the end, and exactly as the ghost said he would. On the morning of April 20th, she was found dead in the hall before her door. Official investigation brought out the complete narrative, and a clear case of deliberate purpose that made the jury find Reich guilty of murder in the first degree, and resulted in his being sentenced to pay the penalty of the law, which he did.

Coroner Herold's autopsy on the body of Mrs. Reich showed that she died from hemorrhage from a deep incised wound four inches long in the neck, made by a keen knife, and three fingers of her right hand had been cut to the bone, an evidence that she had grasped the knife blade. After the wound was inflicted which resulted in her death, the murdered woman had crawled out of her room and fell in the hall from loss of blood, while looking for help. There she died; meanwhile her husband, the murderer, had escaped. Had Mrs. Reich followed the advice of her lover's ghost and not married Adolph Reich, perhaps she would be alive to-day. At all events, every part of the ghost's strange and terrible prophecy came true.—*New York Correspondence of Globe Democrat.*

CORRESPONDENCE.

(Continued from page 569.)

Professor Huxley Again.
To the Editor of "LIGHT."

SIR,—In your impression of the 30th April last, I had occasion to call the attention of your readers to the want of logical acumen and of scientific accuracy manifested in Professor Huxley's controversy with the Duke of Argyll in *The Nineteenth Century*. The same mental defect is again so glaringly apparent in an article by the Professor in the November number of the same publication, that I fancy a small space in your columns might be usefully occupied in exposing the fallacies of this high and mighty and somewhat arrogant scientist. In order that I may not be suspected of garbling his argument, I must ask your permission to make my extracts from his essay more ample than their merit deserves. The passage which has roused the controversial wrath of the Professor is taken from an anonymous sermon on the subject of the Christian miracles, and is as follows:—

Scientific men are therefore perfectly right in asserting that Christianity rests on miracles. If miracles never happened, Christianity, in any sense which is not a mockery, which does not make the term of no effect, has no reality. I dwell on this because there is now an effort making to get up a non-miraculous invertebrate Christianity, which may escape the ban of science. And I would warn you very distinctly against this new contrivance. Christianity is essentially miraculous, and falls to the ground if miracles be impossible.

To this declaration of opinion Mr. Huxley replies:—

Well, warning for warning. I venture to warn this preacher, and those who with him persist in identifying Christianity with the miraculous, that such forms of Christianity are not only doomed to fall to the ground, but that within the last half century they have been driving that way with continually accelerated velocity.

There are thousands of men . . . who will have nothing to do with the Christian churches because in their apprehension, and for them, the profession of belief in the

miraculous on the evidence offered, would be simply immoral. . . . Scientific ethics can, and does, declare that the profession of belief in them (*i.e.*, miracles), on the evidence of documents of unknown date and of unknown authorship, is immoral.

That is to say, the Professor considers that it is immoral to believe anything to be true unless you can fix the exact date when the event happened and was recorded, and produce legal proof of the identity of the author of the record. Of course, any right-minded person would admit that it is highly immoral to profess to believe what you do not really believe; but this position has nothing to do with Mr. Huxley's argument, as he makes no qualification whatever between a sincere and an insincere belief. He simply asserts that it is immoral to profess to believe the miracles recorded in the Scriptures. If he meant that in this case the expression of an insincere belief is immoral, he would be uttering the baldest and most obvious platitude which could possibly present itself to a sensible person. Again he says:—

I repeat that it is not upon any *a priori* considerations that objections either to the supposed efficacy of prayer in modifying the course of events, or in the supposed occurrence of miracles, can be satisfactorily based. The real objection, and to my mind the fatal objection, to both these suppositions is the inadequacy of the evidence to prove any given case of such occurrences which has been adduced. It is a canon of common-sense, to say nothing of science, that the more improbable a supposed occurrence, the more cogent ought to be the evidence in its favour. *I have looked somewhat carefully into the subject, and I am unable to find in the records of any miraculous event evidence which even approximates to the fulfilment of this argument.* (The italics are mine.)

One more extract, and I have done with quotations:—

No one is entitled to say *a priori* that any given so-called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of nature cannot possibly avail.

After this admission, why does not the Professor hold his tongue on the subject of prayer and miracles? And yet he has the effrontery to assert that it is "immoral" to believe, or to profess to believe, in what he acknowledges may be possible.

Will he be so obliging as to inform us what amount of evidence would be sufficient to convince him of the occurrence of a miracle? He tells us that he has looked "somewhat carefully" into this subject. I am afraid that his "somewhat" was a very superficial and perfunctory method of investigation. With regard to the Christian miracles, it is true that they happened a long time ago; but fortunately we do know something very precisely about them, and also about the authors who recorded the miracles. Has Mr. Huxley "somewhat carefully" studied *Paley's Evidences of Christianity*? If so, I should like to see him attempt to refute a single chapter of that immortal work. There is another book of Paley's which I recommend to his attention, entitled *Moral Philosophy*, from which he will derive a great deal of enlightenment respecting what is moral and what is immoral.

If, however, the Christian miracles are too remote for Mr. Huxley's acceptance, I can point to those which are constantly happening in this nineteenth century—not the publication of that name. If he will devote twelve months to the "somewhat" careful study of the phenomena of Modern Spiritualism, he will be able to witness with his own eyes miracles very closely resembling some of those recorded in the Scriptures. A patient and devoted investigation of these phenomena will satisfy him of their verity and genuineness; and from these he may draw very certain inferences of the reality of those which happened in distant ages.

He will then be rewarded beyond measure by arriving at a sphere of thought, experience, and progress which will be infinitely more delightful, wholesome, and satisfactory than all the science which he has been able to acquire during fifty years of objective research. He will then see and realise the source from which spring Christianity and its miracles. He will learn not a little of the origin of the myths and mysteries which obscure the history of the past; and he will more especially derive infinite consolation from experiencing the purpose and efficacy of rightly directed prayer.

Until he has gone through this course of mental training and culture, I advise him to avoid all theological, metaphysical, and psychological controversy as something quite beyond his present requirements.—Yours, &c.,

London, E.C.

NEWTON CROSLAND.

23rd November, 1887.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of 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., some time 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. Herber* 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 Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. 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. Pavre-Clavairez, 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 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 consentaneous, 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.” . . . He 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,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also 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 anylegerdemain, 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, Homeopathy, 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.”