

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,267.—VOL. XXV. [Registered as] SATURDAY, APRIL 22, 1905. [A Newspaper.] PRICE TWOPENCE.

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## SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

## NOTES BY THE WAY.

Our very good friend, Mr. James Robertson, is hard upon us for permitting the publication of supposed exposures of Mr. Duguid. What would he have? We are seeking the truth, not bolstering up a theory, and would lose our character and our influence in six months if we got behind a screen and kept there. We believe in the open-air treatment. Whatever some uncharitable friends may imagine, it is inexpressibly painful to us to have to report unsatisfactory séances, and nothing would delight us more than to record thoroughly successful test experiments with Mr. Duguid. But we must do our duty at all costs. As to the general question of promiscuous dark séances we have something to say in another column.

Mr. Leadbeater's study of Ancient and Modern Buddhism, in 'The Theosophist,' turns largely upon the practical value of Eastern religiousness. It fills the life, with the whole of which it is connected, and not merely as a matter of form. He says:—

I wish it were possible for me to describe how this grand old Oriental religion permeates the daily life of those who profess it, so that you might have before you a perfect picture of that wonderful Eastern life, and might feel the fascination of that Oriental atmosphere which is so totally unlike anything experienced elsewhere. The attitude of mind towards religion in the East is something so entirely different from our position with regard to it here, that it is with difficulty that a man who has not seen it and lived in the midst of it can be brought fully to comprehend it. Here men belong to various sects, and are not infrequently bigoted and bitter in maintaining the tenets of their particular sect and denouncing those of all others; yet in the vast majority of cases this profession of religious belief is kept exclusively for Sunday, and it has practically no influence whatever over the man's daily life during the rest of the week. In the East the whole attitude of the man is reversed. . . . The vast majority of us in these countries seem to keep our religion and our daily business life in two watertight compartments, so that they may in no way interfere with one another. To the Buddhist that attitude is incomprehensible and insincere, for to him the religion is everything.

Here is another of these hopeless gigglers. He writes in 'The Leamington Spa Courier,'—nearly a column

of nonsense. The first paragraph suffices. It runs thus:—

I am told that here, in Leamington, those who care to gratify that love for the mysterious, that curiosity regarding the supernatural, which is said to be inherent in every man and woman, may do so by attending a spiritualistic meeting, a series of which is being held weekly in the Royal Spa by a circle of believers in psychological or spiritual phenomena. Like Gallio I 'care for none of these things,' and would not go the length of the street in which I live, either to see or hear beings which Spiritualists say can be seen and heard by the persons known as mediums. My attitude towards the departed is one of absolute indifference.

What are we to think of a writer who 'cares for none of these things'; who 'would not go the length of the street' to see or hear the manifestations of spiritual beings even though they were realities; whose 'attitude towards the departed is one of absolute indifference'? The probability is that the poor man did not mean it, but that he only put on the customary 'attitude' of that blend of superiority and buffoonery which is still the fashion.

This writer proceeds to describe a picture-producing séance. He does not actually say that it took place at Leamington: but it is so supremely silly that we doubt whether it ever occurred there or anywhere else.

An Article in 'The Herald of the Golden Age,' written by Mr. Laurence Gilbertson, discusses very fairly the question, 'Is spiritual communion dangerous?' The question is finally answered in the negative thus:—

Given a sound brain, a humble mind, and a pure life, a man is as safe when investigating the phenomena of such communion as when walking the streets of London. Without these he is not safe *anywhere*.

The writer grapples with the subject of obsession, respecting which he says:—

The fear of 'obsession' has been a potent bogie, but this special danger is totally misunderstood. It is forgotten that the great majority of obsessed people have no knowledge whatever of the spirit world—as a rule they do not believe in it. If they did, and acted upon an intelligent belief, they would probably be saved from such a fate.

Obsession is a *fact*, and our lunatic asylums are a proof of it. Obsession exists whether people believe in it or not. Only, there is this difference, that those who *know* the power of spiritual influences, and obey the apostolic injunction to 'try the spirits, whether they be of God,' are able to avoid the dangers of contact with those on lower planes, while people who are content to remain in ignorance of the subject are those who are in the greatest danger.

This danger comes of the habit of deliberately ignoring facts which are daily becoming more and more patent, and which every man must investigate who desires to be true to his spiritual nature and destiny. Man, whether he admits it or not, is a spirit *now*, in embodied form, and subject to spiritual influences. These are subject to spiritual laws and it is his duty to find them out.

Mr. A. C. Fifield (44, Fleet-street, London) has just added three attractive works to his Sixpenny 'Simple Life Series.' They are: 'The defence and death of Socrates,' from Plato: 'John Wesley's translation of

"The Imitation of Christ," by Thomas A' Kempis': and 'The Higher Love,' by George Barlow.

Mr. Fifield also publishes a little work (revised), by Mr. H. S. Salt, on 'Animals' rights.' It is a grave and well-reasoned discussion of the following topics:—'The principle of animals' rights,' 'The case of domestic animals,' 'The case of wild animals,' 'The slaughter of animals for food,' 'Sport, or amateur butchery,' 'Murderous millinery,' 'Experimental torture,' 'Lines of Reform.' Mr. Salt is thorough, and his pleas are 'counsels of perfection.'

Quoting a modern Indian sage, 'Prabuddha Bharata' says:—

An old, much venerated *Sadhu* was once speaking in reply to a question on the subject of the centuries of foreign subjection of India. He began by saying that he did not mind the subjection so far as the Kshatriya power was concerned. Earth-hunger, love of conquest and possession, he thought, were savage instincts, which disappeared from a nation in proportion as it became civilised. The savage in man was bound to own the earth, whether the savagery was expressed in brute force or in cunning mechanism. Civilisation tamed a people down; it refined and spiritualised the blood, as it were, and weeded out from it the brute impulses of selfishness, deprivation and destruction of others.

No, he went on, he would not mind that India should be a subject nation if her culture and ideals were not put down by brute force either in the shape of the sword, or that of money. The military and police forces of the world were bound to be more savage than civilised, and they were the real owners—so far as ownership went—of the earth. Therefore it mattered little who ruled over you—the savages of your own colour or those of another. But the real danger came when the spiritual ideals and institutions of a nation, evolved and perfected through centuries, were sought to be swamped by the power of the sword or the organisation of money.

The Central Library of the Borough of Hampstead has just declined the offer of a free copy of 'LIGHT': and, oddly enough, the name of the gentleman who writes the letter declining 'LIGHT' is 'Doubleday.' That explains it. Where there is double day there is no need of light. We congratulate Hampstead.

'Smith's Weekly,'—we confess we never heard of the shabby-looking little print before—contains an effusion by J. N. Maskelyne on 'Spiritualism and Humbug.' The title sufficiently indicates its character: but we may as well give the opening sentence:—'In London, at all events, Spiritualism is practically played out.' The man who could write that, would write anything.

'The Banner of Light' says:—

Quite a mild flutter in the dovecotes in certain Parisian and London circles appears to have been occasioned by the election of Professor Charles Richet as the present year's president of the London Society for Psychological Research.

Shall we never get back to the proper use of the word 'quite' which rightly distinguishes something in excess, like, Quite an excited flutter? What would *not* quite a mild flutter be?

'IN THE WORLD CELESTIAL' is the title of a story of the experiences of a mortal in spirit realms, during trance, by T. A. Bland, M. D., published by him at 231, Toyne Avenue, Chicago, which has now reached its fourth edition. Dr. Bland is a man of varied culture and practical ability, and an ardent champion of reform along many lines. He gives us a picture of the spirit world that most Spiritualists will accept as in accordance with the generality of spirit teaching, even if slightly embellished in detail, and the chorus of criticism in the press is 'We wish it might be true.' True in principle and in its main lines it undoubtedly is, and we see no reason to doubt Dr. Bland's assertion that it is the record of a real trance experience.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 27TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'THE MINISTRY OF THE LIVING DEAD,'

With Illustrations from Personal Experience.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

May 11.—DR. A. COLLES: On 'The Pursuit of Spiritualism—Shadows by the Way.'

May 25.—DR. J. M. PEBBLES: On 'The Gleanings of a Spiritualist Pilgrim during Fifty-five Years.'

### SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE.—In consequence of the Easter holidays, the usual séance for clairvoyant descriptions will *not* be held on Tuesday next, the 25th inst.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday next, April 27th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will be *unable* to attend at the rooms of the Alliance on Thursday, the 27th inst., but will resume his sittings for the diagnosis of diseases on Thursday, May 4th next.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on *Friday next*, April 28th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

### 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1905, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

'ANNALES DES SCIENCES PSYCHIQUES' for March contains Dr. Albert Wilson's observations on the girl with ten personalities, and Professor Charles Richet's notes on a peculiar case of lucidity, in which it is supposed that Queen Draga's father informed a circle, by raps, that death was threatening to overtake his family. This was on the night of the Servian tragedy, and at the time when the conspirators set out for the palace. There is a report of Dr. Paul Sollier's communication to the Physiological Society of Paris on 'Perception at a Distance,' and the discussion which followed.

THEOLOGICAL CRITICS.

In the April number of the 'Hibbert Journal' there is an article in which are discussed modern views of theological critics on the recorded appearances of Christ and the accounts of His resurrection found in the New Testament. The writer, the Rev. C. F. Nolloth, points out that the accuracy of those narratives has been called in question, not only by those who desire to deny the Christian creed altogether, but also, more recently, by those who 'professedly in the interests of truth, seek to retain the religion while practically parting with its central fact.' It is with the latter that the writer of this article deals.

Without impugning the personal sincerity of these 'kindly critics,' the Rev. C. F. Nolloth deprecates the line of argument they pursue as one which shows inherent inconsistency. With this we entirely agree. Although there is no reason to doubt that they adopt it with an honest conviction that it is justifiable, their position, in our opinion, is one which involves them in unfair reasoning; for it amounts to this, that they accept the testimony of the New Testament writers as to the main events of Christ's life and the general tenour of His teachings, but that they discredit it when these same witnesses testify to having 'eaten and drunk' with Him after His death on the cross, having 'handled' Him, and 'seen' Him, having had convincing physical proof that He was present with them in a bodily form, and having found His grave empty.

Now if the testimony of the men and women who repeatedly affirmed these things is not reliable, what ground is there for assurance that it was reliable when they witnessed to the events of His ministry? The general impression left on the minds of men, not versed in subtleties, is that if the testimony of the early disciples is worthless on points of such importance as these, it is not of any great value in relation to the history of Christ at all; and one is disposed to think that the evidence of witnesses, apparently so incapable of discrimination and of verifying facts, could hardly be accepted as trustworthy records of Christ's life and teaching, except by those whose judgment is already biased by other arguments.

The divines who, as 'friendly critics,' assume this anomalous position have obviously a very strong bias, and that in two directions. The Character of Christ, the Mission of Christ, and the Effect of Christ compel even the most sceptical New Testament critics to recognise that here is a reality that cannot be explained away; and these 'friendly critics' are by no means among the most sceptical; to them the Christ appeals convincingly, and no difficulties prevent their spiritual response. This predisposes them to recognise the truthfulness of the records of the Gospels. But they have another bias also; the accounts of the appearances of Christ after His resurrection, are full of 'materialistic details,' which they find difficult to harmonise with their notion of a spiritual life, and which, standing alone in one unique history, tax their powers of belief to breaking point.

Mr. Nolloth sees the weakness and inconsistency of this position; and his own line is consistent. He refuses to reject what Canon Hensley Henson has called the 'materialistic details' simply because he cannot understand them, and so far we entirely agree with him. If on the whole the Gospel writers are acknowledged to be trustworthy, it is not fair to refuse to credit them when they testify to matters difficult to harmonise with our preconceived theories. In any case, we are bound not to do so until we have examined carefully into the whole question, and into all the corroborative evidence which may be forthcoming in favour of their testimony. What right has an ordained teacher of the Christian faith to throw doubt on

facts which have for centuries been cherished as the basis of the hope of Christendom, until he has done this exhaustively? Has Canon Hensley Henson, for example, thoroughly considered the testimony borne by many witnesses to the tangible and audible materialised manifestations of the so-called dead which have been seen and heard and felt in modern days? If he has done so, and finds the testimony altogether to be discredited, he is, of course, justified, personally, in rejecting it, and in allowing it in no way to affect his view of the claim made by the early disciples that their Master thus materially appeared to them. But if he has not examined this modern testimony, and that fairly and exhaustively, we do not hesitate to say that he has incurred a very serious responsibility by discrediting, in the opinion of many, the testimony of the disciples to the resurrection, robbing them of the evidence by which for centuries the hope of the life to come has been supported, without having fully considered the further evidence which supports the apostolic records.

The effect of the dissemination of doubts of this sort may be far-reaching, and, in our opinion, it is much to be regretted that so great a responsibility has been incurred. On the other hand, those who, like Mr. Nolloth, maintain the reliability of the records of the *post-mortem* appearances of Christ would have a much stronger position if they, too, did not completely ignore the well-attested phenomena occurring in the present day. They are, avowedly, perplexed as to how to regard these appearances, which they nevertheless believe to have occurred. A little further knowledge would remove much of their perplexity. We cannot explain, of course, the *modus operandi* of materialisations, whether they occur spontaneously, or whether they are anticipated; but when once we are convinced that they do occur from time to time, the record of that supreme instance of materialisation takes its place in the Divine Order of this wonderful Universe, and is seen to be not out of harmony with psychic law, in a way unrealisable whilst it is regarded as wholly without parallel in the history of the Universe.

It is a little pathetic to read the frequent articles now published on this great theme, the resurrection of Christ, and to note that one and all ignore a line of study which, as we believe, would afford a clue to the solution of much that at present seems only perplexing. Whilst this clue is ignored, 'friendly critics' continue to undermine the faith they desire to maintain, and faithful believers endeavour by unconvincing arguments to support it. The day is not far distant, however, when science and theology will alike recognise that certain present experiences, to which those who lay no claim to be either scientists or theologians can testify, must be taken into account if men would realise the real significance of the Christian religion and of life itself.

H. A. D.

TESTIMONIAL TO MR. DAVID DUGUID.

Dr. Alfred Russel Wallace, in 'LIGHT' of the 1st inst., kindly suggested that the great body of Spiritualists, especially those who have attended his sances, should show their appreciation of the life-long services of Mr. David Duguid by subscribing towards a testimonial for his benefit. The following sums have come to hand, Dr. Russel Wallace accompanying his remittance with the remark that he 'still believes in Mr. Duguid's integrity, Mr. Marklew's statements notwithstanding.' Doubtless further contributions will reach us from other friends of Mr. Duguid:—

|                                | £ | s. | d. |
|--------------------------------|---|----|----|
| Dr. Alfred R. Wallace ... ..   | 2 | 2  | 0  |
| Mrs. Alicia Flint ... ..       | 1 | 0  | 0  |
| Dr. Berks T. Hutchinson ... .. | 0 | 10 | 6  |
| A Friend ... ..                | 0 | 5  | 0  |

## SOME RECENT COMMUNICATIONS.

By 'AN OLD CORRESPONDENT.'

On the evening of Sunday, March 26th, our medium was again controlled by 'Dr. R.,' who had promised on a preceding visit to control her when he could do so, and a message extending to over four pages of notepaper was automatically written. This time the script was the same, but much firmer and more legible, and the previous signature was reproduced. The medium informed me that the power of the control on this occasion was much stronger than formerly. The message is headed 'Private and Confidential—Spirit Land,' and begins: 'Dear Mr. —' (my surname), 'I am exceedingly sorry I delayed my communication; weather and power had not its strength to develop me and the medium.' He then expresses his happiness at being able to write on 'this earthly plane,' and goes on to say: 'Although my writing is slow and tedious I am writing distinctly, according to your wish.' This was quite accurate, as I had complained to the medium of the illegible caligraphy on the two previous occasions. The writer then goes on to explain that on the two previous occasions he had got his 'first power,' which was the reason for the bad scrawls he had penned.

The letter dealt at considerable length with the health of two members of the household, which had not been very good, and in particular with the natural causes which led to rather an alarming seizure of the younger member; and throughout the whole communication it was abundantly evident to me that a medical control was carefully watching over the family interests. It also referred to my late wife, her frequent visits to me (of which, alas! I am unconscious), and to the progress which my late brother-in-law, who passed on suddenly in September, 1903, was making, remarking incidentally that both brother and sister had died of the same trouble (apoplexy)—a fact which my late wife had more than once referred to in her oral communications to me through Mrs. Treadwell. As regards myself, he said he was sorry that I was dyspeptic. This was quite true, as I had during all this winter been kept in the house a good deal by stormy weather and great pressure of business, and this had made me suffer in digestion. This fact, however, I had kept to myself; and in particular the medium knew nothing of it. The letter closed thus: 'I will be punctual to-morrow night. Ask anything you like.' A postscript was added, of pregnant interest to me, that the oldest friend I had in the world, with whom I had lived in close amity for forty-five years, was to pass over. I was then in considerable anxiety regarding this friend's health, but not hopeless. This morning, however (March 29th), I received a letter from his son saying: 'Father passed peacefully away at 6.45 last night.'

In reply to 'Dr. R.'s' request I wrote a short letter and handed it to the medium, and in it I put several queries on points embraced in the first letter, and incidentally asked him to give me something for my dyspepsia. On the evening of Monday, March 27th, the medium was again controlled, and a message of three pages of notepaper was automatically written. The message is headed 'Monday,' and begins: 'Dear —' (my name), 'Many thanks for your prompt reply. I read its contents carefully.' He then gave me some good and clear instructions as to dieting, and advised me to send for a certain specific prepared in the Lake District, and which I had heard of when there. The message then goes on to say: 'If you had been a man of leisure I would have suggested turpentine massaging on the stomach, which had benefited some of my patients. I see you are not an idle man.' By this I presume he means that he saw I had no time for massage, and if so he is certainly correct, as, at present, my days are fully occupied for at least ten and often twelve hours in active business. He then referred to the medium, and desired me on the next occasion I had a sitting with Mr. Husk to take her with me, as 'Dr. S.' would attend and give his help in bringing my friends to show themselves to us. This request will certainly receive my attention. Throughout the whole of the two epistles referred to the mind of a close and accurate thinker and a skilled physician, capable of being on occasion very emphatic, clearly

appears—just as much to me as if he were a denizen of the earth; while, also, there is a distinct difference between the style of 'Dr. R.' and 'Dr. S.' (the former control), and, as I have said, 'Dr. R.'s' caligraphy is utterly different from that of his predecessor.

The letter concludes thus: 'I will be here next Sunday, so remind Miss M., please. Meantime, good night.—"R.R."'; and then there was added below in the sprawling hand of 'Dr. S.': 'Will appear on Sunday night.—"P. S."'

What Sunday night will bring I don't know; but when the messages are written, their contents will be forwarded to 'LIGHT,' as well as the result of our projected séance later on with Mr. Husk.

P.S.—Since the foregoing narrative was despatched to 'LIGHT,' and on the morning of the 30th March, the post brought me a letter from one of my daughters, resident in the country, and who has for many years been a clairaudient, and to whom, on the morning of the 29th, I had written that my old friend had passed away on the preceding night at 6.45 p.m. This letter of mine could not reach her till 3 p.m. of that day. In this letter from my daughter she informed me that on the preceding night (28th) she suddenly became awake about 1 a.m., and heard close to her the voice of my departed friend (with which she was quite familiar) saying: 'Bless me, M.' (her Christian name), 'I never got such a surprise in all my life.' She knew he was ailing, but had no idea he was to die. On examining, as the first thing she did, the obituary column of the paper at 9 a.m. the following morning (29th), she found our friend's demise duly chronicled, and this simply confirmed her in her belief that it was he, and no other, who had come to her bedside some six hours after transition, and spoken the words above indicated. He knew nothing of Spiritualism, or of my belief in the occult, simply because I never would have dreamt of telling him about it; his whole ideas on the subject of the other world being those of the average Christian, who, in my experience, considers the question of personal survival as settled by the Bible, or as a great 'perhaps.' If anyone asks me how do I know or believe it was my friend who spoke, I reply: (1) my daughter is a very strong-minded and reliable person, and has had similar experiences before; (2) the wife of this gentleman (who presumably would meet him when he passed over) has frequently come to our clairvoyante and spoken with her, has materialised once to us through Mrs. Davidson, of Gateshead, and has also spoken to my late wife and myself when we had séances with Mrs. Treadwell, and my wife, since transition, has informed me she has met her in the other sphere; and (3) about six of our mutual friends, all now on the other side, and all belonging to the same profession as ourselves, have come back to me through Mrs. Treadwell, and given me unmistakable evidence of identity. Small wonder is it, therefore, if on waking up in the other world, my friend was at once taken to the clairaudient daughter of his oldest friend to make the observation he did regarding what I may call 'death's chiefest surprise' to the uninstructed. I hope soon again to hear his voice at a séance, and, should I do so, will duly chronicle the fact.

(To be continued.)

IN 'MIND' for March, Mr. Charles Brodie Paterson, one of the editors, writes on 'Advanced Thought in London,' and makes special reference to the newly-started Ethological Society, for the study and cultivation of human character. Harriet B. Bradbury writes on 'Suggestion, Magnetism, and Spiritual Healing,' as aids to will-power. She affirms that 'the power manifest in all evolution is nowhere so strong as in the soul, which, awakened to aspiration, has also learned to believe in its own destiny.' The Rev. Wm. S. Morgan discusses 'The Ideal in Works of Fiction,' and with regard to George Eliot, quotes Mr. Cross, who says, 'She told me that in all she considered her best writing there was a "not herself" which took possession of her,' and acted through her personality. Among a number of interesting articles the needs of the age are especially dealt with in three entitled 'The Great Unrest,' 'A Time of Preparation,' and 'For Meditation.'

## THE IRREPRESSIBLE CONFLICT.

Slowly, but steadily, the spiritual interpretation of the phenomena of Nature gains ground, and all the religious bodies of the land are feeling the new spirit which recognises the fundamental unity in the basic ideas of the faiths of the world.

The real conflict is not between 'Religion and Science,' as Draper declared, but between the materialistic tendencies of the age and the spiritual philosophy—between those who derive mind and consciousness from organisms which perish, and those who regard spirit as the formative power—the body-builder—which persists after the outer body decays.

A few years since it was customary with a certain class of thinkers to declare that 'the brain secretes thought as the liver secretes bile,' but it was a false analogy and has well-nigh dropped out of use. As Professor Allman said, some years ago, in his Presidential Address to the British Association of Science: 'Between thought and the phenomena of matter there is not only no connection, but no conceivable connection.' Professor Tyndall expressed the same idea in his famous Belfast Address when he declared:—

'You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life.' Again in 'Materialism and its Opponents,' p. 589, he says: 'The passage from the physics of the brain (that is, molecular action) to consciousness is unthinkable.'

In his lecture on 'The Limits of our Knowledge,' Dubois-Raymond says: 'Nor is it possible to explain how, out of the acting together of atoms, consciousness should arise.' Writing to a London journal, F. S. Ross (B.A., Cantab.) denied that our "inner life" is a function of the grey matter of our cerebral convolutions, and shrewdly asked: 'If brain substance can think, why not my penholder?' Even Buchner admitted that, 'before you can get mind out of matter and force you want an unknown X,' just as Professor Richet requires an 'unknown X' to explain psychical phenomena.

The benefit conferred by Spiritualism upon both religion and science has been innumerable. It has given a basis to faith in the unseen, and driven theologians back to the essentials on which all real religion is founded. Science is surely shaking itself free from the old materialistic conceptions of the universe, and is being moved forward by the new facts and principles which the study of Spiritualism makes known to us. As Dr. Alfred Russel Wallace has well said:—

'Modern science utterly fails to realise the nature of mind, or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organised existence beyond those of our material world, and, in doing so, removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.'

Spiritualists will do well to recognise that Spiritualism is not ir-religious, and that there is no conflict between science and religion—whatever there may be between science and 'dogmatic theology'; and that spiritual science and philosophy have conferred many benefits upon, and should go hand-in-hand with, both science and religion. The great foe to all real knowledge and vital faith is the tendency towards crushing formalism and literalism in religion, and mechanical and materialistic interpretations of Nature's processes in science. It is here that—to again quote Dr. A. R. Wallace:—

'Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the pro-

foundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire, it gives:—

"The deep assurance that the wrongs of life  
Will find their perfect guardian! That the scheme  
So broken here will elsewhere be fulfilled:  
Hope, not a dreamer's dream!  
Love's long last yearnings satisfied, not stilled!"

## SPIRITUALITY IN LITERATURE AND ART.

From a review of Mr. C. F. Keary's 'Bloomsbury,' recently published by Mr. David Nutt, we take the following:—

'Follis, the Collectivist; Nettleship, the Educationist; Herder, the Theosophist; Hale, the Asyriologist; Dr. Quorn, the pathologist, and Heaven knows how many other faddists, male and female, who wander in and out of these pages, are all in their degrees real types and most artistically treated. Over all of them there hangs an atmosphere which is subtly compounded of the British Museum Reading-room, the Charity Organisation Committee-room, and the Women's College Lecture-room. In this world Positivism and Collectivism are brightly varied with Spiritualism and the cult of planchette.'

Here is the conclusion of Ruskin's 'Modern Painters,' from the seventh volume of 'The Works of John Ruskin,' edited by E. T. Cook and Alexander Wedderburn (London: George Allen):—

'So far as you desire to possess rather than to give; so far as you look for power to command instead of to bless; so far as your own prosperity seems to you to issue out of contest or rivalry of any kind with other men or other nations; so long as the hope before you is for supremacy instead of love, and your desire is to be greatest instead of least—first instead of last—so long you are serving the Lord of all that is last and least—the last enemy that shall be destroyed—Death; and you shall have death's crown, with the worm coiled in it; and death's wages, with the worm feeding on them; and kindred of the earth shall you yourself become, saying to the grave, "Thou art my father"; and to the worm, "Thou art my mother and my sister."

'I leave you to judge and to choose between this labour and the bequeathed peace; these wages and the gift of the Morning Star; this obedience and the doing of the will which shall enable you to claim another kindred than of the earth, and to hear another voice than that of the grave, saying, "My brother and sister and mother."'

Some glimpse of the *innateness* of the faculty of apprehending the true significance of music is afforded by the following passage from 'The Oxford History of Music,' edited by Mr. W. H. Hadow, and published by the Clarendon Press. It shows how in music, as in spirituality, the things that are 'hidden from the wise and prudent' may be 'revealed unto babes,' and how the most learned musicians can do little better than 'hark back' to the melodies which rise instinctively in the Popular Soul. We may find in it another instance of the essential spirituality of music as expressing that which transcends the power of mere language to convey.

'A true folk-tune may be beautiful or ugly, shapely or deformed, but in either case it is alive, it has a meaning, a personality which the most elaborate *Kapellmeistermusik* does not possess at all. And the melodies of true genius have the same kind of life, they are of the same human family, the same blood, touched, it may be, to a finer strain, aristocrat beside plebeian, but all in the last resort "the sons of Adam and of Eve," and derived from an ancestry which the peasant shares with Bourbon and Hapsburg. It is little wonder that the lords of music should so often have adopted their humble neighbours, still less that the children of their own family should grow up in the image of the race to which they belonged.'

Professor Poirier has been lecturing at the Sorbonne on 'the brains of great men.' After wading through the usual statistics he asked, 'Ought we really to reckon intelligence in grammes?' and replies 'No!' Taking up the question of the shape of the brain, as shown by the height and breadth of the forehead, as a measure of intelligence, he concludes that 'in this respect science can give still less definite results as regards great men,' and leaves the mystery to be solved by the scientists of the future. Evidently, in brains as in other things, quality is more important than quantity, or any other external characteristic. As with the romancers, so with the serious thinkers; it is probably their openness to spiritual impressions that raises them above the commonplace.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, APRIL 22nd, 1905.

## Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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### NATURE'S RESURRECTIONS.

A very fruitful and enlightening fact concerning the two greatest days of the Christian Year is that both of them closely cling to the prominent natural phenomena; the one to what we may call the rebirth of the sun; the other to the return of Spring,—Nature's Christmas Day and Nature's Easter. We say 'closely cling to,' but perhaps it would be nearer the truth to say 'grow out of,' for it is hardly to be doubted that the Christian Year, with its red-letter days, was very largely influenced by the Nature-worship of pre-Christian times.

The Christian notion of the resurrection of the body is now not only untenable, it is tiresome: it has ceased to be a stately error, and is becoming simply silly. The transition strongly set in something like forty years ago. At that time, the resurrection of the body was very largely and very seriously believed; that is to say, it was believed—as so many other monstrosities were and are believed—from unquestioned and unproved habit: but the atmosphere has changed, the point of view has altered, a semi-scientific frame of mind has taken the place of the old awe-struck and devout credulity, and the very preaching of the old programme has served to discredit it. It is indeed quite arguable that the vivid preaching of Spurgeon and Talmage, those two vehement leaders of the evangelical host, did more to break down belief in the resurrection of the body than all the teaching of the 'Infidels.'

Talmage was a particularly lively preacher of the resurrection. He knew all about it, and he revelled in describing it with all the relish of a theatrical showman and all the unconscious lying of a precocious child. Here are glimpses of one of his great sermons on the resurrection:—

The work of grave-breaking will begin with the blasts of trumpets and shoutings.

And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mate—bone to bone, sinew to sinew—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed.

The uncounted millions of the dead rushing out of the gates of eternity, flying towards the tomb, crying, Make way! O grave, give us back our body.

Crash! goes Westminster Abbey, as all its dead kings and orators and poets get up! Crash! go the Pyramids! Snap! go the iron gates of the modern vaults! Strange commingling of spirits searching among the ruins for their bodies.

On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for

there were twenty bodies. A solitary spirit alights on yonder prairie—that is where a traveller perished in the snow.

We need not refute such fantastic theatrical nonsense as that. We need only reprint it,—and turn to Nature's beautiful processes to see in what the true resurrection is to be found. All Nature's creative processes are slow and gracious. Her kingdom 'cometh not with observation.' Slowly she unfolds her lovelinesses, and manifests at once her tenderness and her power. Out of the old she brings her new, and the old comes to mind no more. Her cradles are our graves, indeed; but her new births are like her sunrises: they at once follow her nights and dawns. So her resurrections are resurrections *out of* the body, not resurrections *of* the body. Paul stated it in an analogy which, though not quite perfect, has deep meaning in it:—

Someone will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . and, as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The analogy halts, and inevitably halts, a little, but the holding aloof from the crude notion of the resurrection of an old body is splendidly complete. The pretty analogy of the different 'glories' is especially delightful; and the majestic differentiation of the 'natural' (or earthy) body and the spiritual body is perfect.

The clingers to the earthy body, the lingerers about the grave, to which they looked with anxious eyes for their main hold upon personality, did not understand, or could not grasp, the glorious idea of spirit-life as not only a real but a higher mode of existence; and it is precisely here that our testimony is of vital importance. The two primary truths of Spiritualism—that the body is only the instrument of the spirit-self, the real self, and that this spirit-self persists on a higher plane after the death of the body—are so simple, so natural, and, in a sense, so obvious, that we may confidently look to them to make an end of the old grotesque and heathenish notion of a resurrection of the body.

The real resurrection of Jesus was the passing on of his spirit-self, and as such it is the symbol and promise of ours. In days gone by, before Science introduced us to its wondrous realms of the intangible and the unseen, it was exceedingly difficult to grasp in any way the idea of spirit-life and a spirit-world: but the way, thanks to Huxley and Tyndall and Crookes and Herbert Spencer, is easy now. To deny the going forth of a spirit-self is now unreasonable: to doubt it is a pity: to believe it is an unspeakable gain: and, for belief, dear Mother Nature makes beautifully plain the way.

A GOOD TEST.—Dr. Isaac K. Funk states that through the mediumship of Mrs. May Pepper, of Brooklyn, New York, a man learned the address of his father, from whom he had had no information for nearly thirty years. Dr. Funk says: 'I have got all the facts, examined all the letters between father and son and executors, cross-examined the man, and found him well-to-do, and deemed by friends and neighbours to be of unimpeachable veracity. The case, from every point that I have approached it, seems criticism proof.'

## 'LIGHT' AND DARK SEANCES.

In 'LIGHT' of January 30th, 1904, we drew attention to the fact that so long as twenty years previously a strong protest had been made against the unsatisfactory conditions under which public sances for physical phenomena were often held, and that a Circular had then been issued by the 'Central Association of Spiritualists' in which the grounds of complaint were specifically enumerated as follow :—

1. The sance has been conducted in imperfect light, or in total darkness. 2. The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. 3. The sitters have been, either wholly or in part, unacquainted with the subject and with each other. 4. There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence where it does not exist, and in many cases, we fear, expose the medium to very injurious influences. Such conditions should be allowed to prevail no longer, and, above all, darkness should give way to light.'

The Circular concluded with the following recommendation :—

'We earnestly recommend that, in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.'

Of course we have nothing to say against private and family sances held in the dark, but we have consistently urged in 'LIGHT' that in all *public and promiscuous sances* the conditions, both as to light and to the position of the medium, should be such that each sitter could assure him, or her, self of the genuine character of the manifestations. Unfortunately these recommendations have in many instances been disregarded, and sances have been held under conditions identical with those so earnestly deprecated in the Circular we have quoted—with the usual disastrous results of dissatisfaction and suspicion on the part of some of the sitters, charges of deception and trickery against the medium, and serious discredit to our cause.

As we cannot consistently open our columns to one side of a question and resolutely refuse a hearing to all others, we have been reluctantly driven to the conclusion that our best course will be to decline to print reports of public promiscuous sances, *whether favourable or unfavourable* to the medium, at which due precaution seems to us not to have been taken to prevent, not only the possibility, but even the suspicion of fraud.

In this way we can, at least, protect our readers from the recurrence of the painful and inconclusive controversies which have in the past invariably followed upon 'exposures'—real or alleged. To quote the expressive words of the Circular to which we have already referred: 'In the early days of Spiritualism *public dark circles* were the exception, and there is no need for them now.' All the phenomena have been obtained in the light, and if mediums and sitters would sit patiently and perseveringly they could still be obtained under satisfactory and convincing conditions; therefore 'darkness should give place to light.'

## SPIRITUALISM A MORAL LEVER.

The Rev. Minot J. Savage says: 'I believe if we could make people sure of a continued existence and could couple with this a popular appreciation and recognition of the universal law of cause and effect we should be able to lift the level of the moral life of the world. That is, if people could know that they must keep right on, and if they could couple with this the further knowledge that as the past has made the present, so the present must make the future; that there is no magic in the fact of death to change our nature, but we keep right on what we have made ourselves—this knowledge would seem to me the mightiest moral lever that the human mind can possibly conceive.'

People can know 'that they must keep right on' and Spiritualism has been giving an ever increasing number just the knowledge that the Rev. M. Savage thinks would 'lift the level of the moral life of the world.' The Rev. M. Savage admits that the spiritualistic explanation of his psychic experiences fits the facts better than any other, but he hesitates to call himself a Spiritualist.

## SPIRITUALISM PURE AND UNDEFINED.

BY MR. JAS. ROBERTSON.

An Address given by Mr. Jas. Robertson to the Members and Associates of the London Spiritualist Alliance, on April 13th, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, Vice-President of the Alliance, in the chair.

MR. ROBERTSON, who was received with loud applause, said: Buckle, in one of his posthumous essays, has said, 'Belief in a future state is one which, if eradicated, would drive most of us to despair,' and that 'the expectation of it is the prop and mainstay of life'; and yet, amidst a waning belief in the actuality of another life, every effort is made to weaken or decry the evidence which could place that belief amongst those things about which we have absolute certainty; for Spiritualism lifts the question as to a life after bodily death out from any region of conjecture, and establishes it upon the firm ground of ascertained fact.

This, no doubt, is a profound claim to make, but the accumulated proofs are so sweeping that we are entitled to proclaim that a future life has been demonstrated.

For nearly sixty years Spiritualism has been freely talked about, and almost everyone has seen something in print regarding it. Still the great outside world is never sufficiently stirred to come into close touch and investigate the phenomena which reveal that our departed friends have found an avenue of communication, and those who have ventured to criticise persist in viewing the subject from a distance, instead of perusing our literature, or comparing their experiences with our assertions.

Fifty years ago a number of notable people were aroused by the reports concerning D. D. Home, the controversy with Sir David Brewster, the conversion of Robert Owen, and a variety of other incidents which were chronicled in the public Press. Being interested, they made their own inquiries, were moved by what they heard and saw, with the result that prejudice and doubt were dissipated. The conversion of these prominent people, however, did not create the enthusiasm one would naturally have expected.

These adherents of the new movement accepted, in all sincerity, the manifestations which came under their notice, as to them they could bear only one interpretation. The voice, speaking through the entranced medium, claimed to be, once upon a time, an earth-dweller, and proved his claim by collateral evidence which was completely satisfactory. There were raps also, and table tiltings, revealing personality. Again, bodily forms were seen, with the likeness of the departed, and writings were presented bearing the seal of their spiritual origin. Such absolute proof was furnished of the two worlds being brought into close contact, that George Herbert's words were realised—

'Man is one world, and hath  
Another to attend him.'

The brave Dr. Elliotson, who had battled and suffered for his advocacy of the then unpopular mesmerism, heard and saw sufficient to dissipate the materialistic ideas which had formerly ruled his life. Robert Chambers, after years of research in the realm of objective Nature, as depicted in his work, 'The Natural History of the Vestiges of Creation,' caught new life and inspiration from his communion with the spirits, and ever afterwards expressed his gratitude for the vision granted him. Robert Owen, after all his wanderings, found in Spiritualism the truth he had missed, the great factor which works continually for human improvement. And this large-hearted philanthropist finished his earthly career with the full knowledge that the better day, for which he had so long striven, had at last dawned. His gifted son, Robert Dale Owen, who at first had mourned for his father as one caught in the meshes of a miserable superstition, had his own eyes opened; and we have the fruit of his discovery in those ever valuable volumes, 'Footfalls on the Boundary of Another World,' and 'The Debatable Land.' (Applause.)

George Eliot thought so highly of Robert Dale Owen's rationalism, that when she heard he was an investigator, she said 'he was the one person capable of entering on such an inquiry without the drowning of his common-sense.' Cromwell Varley, the eminent electrician, was extremely enthusiastic—he had received such abundant tests of spirit presence that he would not be silenced. Mr. and Mrs. S. C. Hall were alike certain that what they had heard and seen could only be accounted for by admitting the presence of their ascended friends. Mrs. Catherine Crowe, Westland Marston, and William and Mary Howitt were amongst the most pronounced disciples of the new Gospel. Elizabeth Barrett Browning was so strongly moved by the reality of the facts that she bravely bore the sneers of husband and friends, and nothing could affect her strong belief; in Nathaniel Hawthorne's 'Note Books,' in Mary Russell Mitford's 'Letters,' in Frances Power Cobbe's 'Autobiography,' one meets with continued references to what was considered her foolish devotion to Spiritualism.

These noble adherents stood faithfully and consistently by the new truth, believing that to withhold such knowledge from their fellows was an act of cowardice. They braved all opposition, because they knew the world needed the revelations of Spiritualism, and that antagonists were actuated by blind prejudice due to antecedent bias. Speculative in thought in other spheres, the foundation upon which they stood as Spiritualists had no relationship to the speculative, but consisted of objective realities which no arguments could undermine. Of course, their statements regarding another life, to a man fettered by *a priori* convictions, could only be characterised as delusions. He could perceive nothing in the mechanism of the material Universe, or the vast sweep and compass of science, to which such claims could be related. It is not surprising, therefore, that Dr. Carpenter came forth with his theory of 'Unconscious Cerebration,' which has about as much relation to the subject as Free Trade has to biology. (Laughter.)

Professor Tyndall, who was no doubt quite honest in his opposition, recoiled from all narratives of spirit manifestations with instinctive repugnance; to him they were essentially incredible. Liberal and tolerant as he was in other directions, at the mere mention of Spiritualism he seemed to lose the critical, impartial and inquiring spirit. He wrote in anything but an unbiassed style as follows: 'Men of science would sell all that they have for a glimpse of the phenomena which are mere trifles to the Spiritualist.' The dogmatism which he invariably condemned in others was manifested in all his utterances on this subject, for the man of science need give nothing, beyond the inquiring mind, free from prejudice, which the world credits him with possessing. The beginning of knowledge is surely the rejection of early prejudice! The onslaughts that were made upon them did not weaken the faith of the believers in the least, but only served to endear the subject to their hearts.

Some years ago the old form of opposition changed. There arose a new school of critics, who did not call themselves opponents. They even went so far as to say that there was a shade of truth in our assertions, but that we were bereft of the necessary ability to estimate the true meaning of the phenomena; our eyes were out of focus; we lacked the proper scientific training; we had a sneaking kindness for mediumistic frauds; and what we needed above all other things was education and guidance!

There came upon the scene, first the Theosophists with their philosophy of fog, and next the Psychical Researchers. We were sometimes patted on the back and pointed to the *modus operandi* by which we should approach the occult realm. Our hopeful and consoling faith was tabooed and discredited by those who used this patronising tone.

They sought to discount the memory of the melodious days when we sat and talked with people from that other world, and endeavoured to drive us back amidst dark clouds and confused thought. We were not to trust our uneducated faculties of sight and reason, but should accept the blessed words 'Shells,' 'Telepathy,' or the 'Sub-conscious Mind' as being the true elucidations of what we had stupidly called Spiritual Experiences. The structure which had been reared by real research and wise thought, they sought to undermine, but there came

not any accession of strength or the least glimmer of new light from these clever counsellors, merely a huge array of distracting doubts, causing one to exclaim with the gifted Goethe, 'If you have any faith, give me for heaven's sake a share of it. Your doubts you may keep to yourself, for I have plenty of my own!' (Applause.)

An American writer has said regarding Nathaniel Hawthorne: 'I think it one of the happiest circumstances of Hawthorne's training that nothing was explained to him, and that there was no professedly intellectual person in the family to usurp the place of Providence, and supplement its shortcomings, in order to make him what he was never intended to be!' Our borderland friends have been seeking to engulf us in the whirlpool from which Hawthorne escaped, but, like him, we would prefer to be left alone. They have concentrated attention on the trivialities, but ignored the commanding evidence we possess.

I have been perusing Theosophical and Research literature with an open mind for many years, and at odd moments I have felt that I was about to enter upon a rich vein of knowledge. Somehow, however, it evaporated into a gaseous element, which proved neither healthy nor helpful. In the words of an old proverb, 'I heard the sound of the millstones, but never saw any meal!' (Laughter.)

The full-fledged Spiritualist has been little affected by the plethora of theories that have been offered to him; yet some good people have been perplexed by them who might otherwise have reached the plane of assurance. Sir David Brewster, when he was face to face with some startling facts, declared that spirit was the last thing he would give in to, and there are many others like him. Let some theory be formulated by which the other world will be disproved, and all outsiders who have seen nothing of the subject will applaud.

It is sometimes said that these theorisers are gradually coming our way; that they get closer to us year after year. But if it be true, we cannot be grateful to those who place obstacles in our path, even though, by and bye, they are likely to regret their folly. We do not laud people who persist in taking a roundabout journey to a given place when there is a shorter way in sight. We are not going to lose our equilibrium, and be especially grateful, when some eminent Researcher, who faltered and stumbled along for years, is at last able to speak about the reality of the future life. Even then he occasionally omits to state that his confident utterance arises from the fact that he has been convinced by the phenomena of Spiritualism.

As Spiritualists, we ought to express our convictions in the outspoken way that characterised the Edmonds, and Owens, and Howitts of a past day. We are certain that spirit people return to earth; we are firm on this point, and should banish all speech of an evasive character. It is positive affirmation the world needs, not the spiritual food supplied by witty and clever people like Mr. Andrew Lang, who writes magazine articles about D. D. Home, out of which you cannot gather whether he is for or against us. Periodical literature continually deals with the Spiritualist's position, *but when is anything said which is authoritative and clear?*

Mr. Andrew Lang, who scarcely can leave the subject alone, seems to have taken an example from Sir Walter Scott, who faces the occult in an exactly similar way in his 'Demonology.' Mrs. Grant, of Laggan, an old friend of Sir Walter's, once wrote of him: 'I was amused at Sir Walter's caution in keeping entirely clear of the second sight. I am pretty confident he has a glimmering belief in it, though not the courage to own it.' We need something else than oracular generalities; if literary people will deal with the subject, they should be able to arrive at something definite, and let it be known whether they are in our favour or against us. As a rule, the arguments used so balance one another as to leave them profitless.

It is refreshing to turn to the pointed speech of Dr. Alfred Russel Wallace. He of all men has penetrated to the root of the matter, and caught the spirit and meaning of Spiritualism. He has found a key which unlocks some mysteries of life and being, and the knowledge is so precious that he will have no misunderstanding regarding his platform.



When Mr. Harold Begbie, as reported in the 'Pall Mall Magazine' of September last, began to question him in the usual language of Researchers regarding spiritual matters, Dr. Wallace said, 'Why are you afraid of Spiritualism? I am a Spiritualist, and am not the least frightened at the name.' When Mr. Begbie further asked if we were likely to get from this science of Spiritualism proof of the existence of Soul, and the persistence of consciousness beyond the grave, Dr. Wallace bluntly affirmed that those points were already established. (Applause.)

Theosophists and Psychical Researchers, when in our company, would call themselves our friends and allies, but when away from us they seem to act rather as rivals and enemies. We unhesitatingly admit much of what makes up their ponderous volumes, though we cannot help thinking that their system of handling these matters makes what was plain a bit obscure; and further, we claim that it is *Spiritualism* which throws light on all the problems with which they deal!

Our position is strong and secure; our evidences point clearly to the fact that spiritual beings come continually into relationship with this world. While we recognise that there are immense and untrodden fields yet to explore, we are not going to ignore and shut out those spirit people whose enlarged experience will help us in the work of exploration. (Applause.)

It is true that Mr. F. W. H. Myers ended his long inquiry with an affirmation in favour of Spiritualism, but we want vital beliefs to be strongly and clearly expressed. Only lately, in Glasgow, a popular clergyman, dealing with Mr. Myers' volumes, said that he (Mr. Myers) had reached the plane of assurance regarding immortality, *after he had cast aside all the delusions of the Spiritualists*; either Mr. Myers was too vague and qualified in his conclusions, or the clergyman had not read the volumes intelligently.

We desire to refute the charges both that we are too credulous, and that we follow delusions. Many of us were entirely sceptical as to any other state of existence until we met with facts which were irresistible. Even yet we are prone to doubt and deny phenomena which may not have come under our own individual observation; we do not give ready welcome to the manifestations we hear about from others, and cannot imagine that anyone has reached a higher plane of knowledge than we ourselves have traversed. Of course, there are in our ranks ill-balanced and credulous people who, having once believed nothing, now believe everything. The usual tendency, however, has been to deny what we personally have not seen or heard. I say this to show how we have been misrepresented in being called credulous visionaries.

So long ago as 1856, Theodore Parker, the great American preacher, said that Spiritualism had more evidence than any historic form of religion, and, noting the marvellous writings of Andrew Jackson Davis, said that with Spiritualism 'Inspiration was open to all.' Spiritualism has given the only true key the world has had to the meaning of the word Inspiration. Never before did we really understand the mystery of the inflowing of thought until mediumship supplied us with the missing link, a perfect Rosetta Stone. We had many poetic metaphors, but no straight and clear speech which we could grasp. Wordsworth might say:

'And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts, a sense sublime  
Of something far more deeply interfused';

but when we looked at the heading, we found it was only set down as a poem of the 'Imagination!' (Laughter.)

Jean Jacques Rousseau tells us in his 'Confessions' how, before he entered upon his literary career, he was walking along the road to Paris, when a rush of thought came upon him, regarding which he said:—

'If ever anything resembled a sudden inspiration, it was the movement which began in me. All at once I felt myself dazzled by a thousand sparkling lights; crowds of vivid ideas thronged into my mind, with a force and confusion that threw me into unspeakable agitation. I felt my head whirling in a giddiness like that of intoxication; a violent palpitation oppressed me. I sank under one of the trees, and if I could have written out the quarter of what I saw and felt, with what

clearness could I have brought out all the contradictions of our social system!'

The literature of the world abounds with records of similar experiences, which are not understood except by the explanation Spiritualism affords. John Morley may say that we have not to suppose that there was any miracle wrought on Rousseau by celestial or any other outside agency, and that a subjective something produced it; but in saying this he does not throw any light on Rousseau's experience; it is colourless and ambiguous, and cannot satisfy those who have felt the affluents poured upon them, which pointed to some external cause. It is to trance and inspirational mediumship that we have to look for the real solution.

Do not the following words, expressed by a spirit through a medium, when under personal control, shed some light on the subject?—

'Of late, I spent a long midsummer day  
With Tennyson; he almost felt my hands  
Upon his brow, and sensed my spirit breath.  
Wordsworth was with me, that calm, subtle mind.  
We sowed within that gentle poet's brain  
Sweet thoughts, as fragrant as the new-mown hay.  
He knew not that the infidel Rousseau  
Bent over him, and wove a coronet  
Of truth: flowers for his intellectual brow.'

It has been my privilege, for over a quarter of a century, to come into the closest touch with my friends Mr. J. J. Morse, Mr. and Mrs. Wallis, and other notable exponents of our gospel. Much as I have been charmed with their addresses from the public platform, there have been hours passed in my parlour when there gushed out a penetrative presentation of truth in rich melodious thought which entranced and enraptured me, and on the strength of which I have walked many forty days. I have felt that the public platform hid the deep wells of living water that might be tapped, and gave but a cupful of the great ocean of truth. It is, perhaps, not wise to dwell publicly on the personalities who are behind trance speakers, but no one could come into close contact with mediums for years, as I have done, without having the most complete assurance that the 'Tiens' and 'Standard Bearers' and 'Strolling Players' and 'Lighthearts' and 'Morambos' were real human souls.

The men and women whose organs of speech are used know for a certainty that those differing intelligences are not the product of any sub-consciousness, nor are they the product of any imaginative faculty. I have known these spirit people so long, have come into such close personal friendship with some of them, have received so much of real guidance and help, that to me, without any germ of doubt, they are human personalities, genuine helpers, coming back to earth with their messages of hope, of counsel, and of cheer. I cannot be affected in the least by talk about 'disintegrations of personality,' or 'sensory automatism.' They are people who exist apart from the mediums, and if I did not believe this I must bid good-bye to reason and mistrust every item of life's experience. I know in whom I have believed, and am confident that all who have had similar experiences will stand on the same platform. (Applause.)

I do not mean to say that all the trance speaking I have heard bears the stamp of intelligence and personality; but I am inclined to think, even in some cases when we are presented with what Carlyle has called 'bottled moonshine,' that spirits are behind the work who are either ignorant or incapable, or it may be that the receiving instrument is out of order, and the spirit cannot see that the transmission is irregular.

I cannot forget my first association with trance mediumship, nor the many Indians with whom I have kept up intercourse to this hour—the 'White Stars,' the 'Messengers,' the 'Black-hawks,' each of whom has had an individuality separate and distinct from the others. These people I knew first through Mr. Robert Duguid, perhaps a more wonderful medium than his better known brother David. I used to sit weekly with him, in my own house, and at intervals would visit Kirkcaldy, where another brother, Alexander, held meetings. There I met the same spirit friends, scarcely a shade of difference, the same well-known mannerisms, the same idioms of speech; not only so, but events which had transpired in the Glasgow circle

were referred to at Kirkcaldy, and *vice versa*. I have heard Mr. Alexander Duguid talk for hours (Mr. William Oxley being present at times) on persons and themes which were outside the knowledge of the normal man, and the most profound philosophy was set forth, claiming to be the speech of some ancient Druid, or a modern Harriet Martineau, a Joseph Priestley, or a John Stuart Mill—chapter after chapter of luminous lore delivered in the most masterly manner—and yet at other times there would come forth eloquent sentences, which could not be connected with any matter on hand, and could only be designated as wretched drivel; but these experiences showed me that something was at fault with either transmitter or receiver. (Hear, hear.)

Trance mediumship, as I have said, throws so much light on the well-worn word 'Inspiration,' that it does seem somewhat strange that the society who have devoted so much attention to thought transference never troubled themselves to see if any information could be gained from those who claim to be the recipients of thought and guidance from another realm.

There is another form of inspiration, which reveals that spirit people can use the hands as well as the lips of mortals. Automatic writing, which has been fruitful of evidence, has not impressed the world to the degree such a startling fact should have done. The marvellous records of Stainton Moses have not been fully considered as yet. Here was a man of great intellectual endowment, cautious in expression, who dissected every thought that flowed from his spirit-guided pen. No finely-spun theory of innate power possessed by him can cover the tests of spirit identity or explain away the creation of such characters as the dignified 'Imperator' and others. That the messages were obtained, not by filtering through his mind and thence to the paper before him, but quite independently of his consciousness, can be readily seen by any unbiassed examiner. His life story is worthy of the most exacting study, affording as it does the proof palpable that outside intelligences can act through the sphere of matter. (Applause.)

Another set of striking evidences has been furnished to the world through the instrumentality of one who had long ago settled the question of a future life in the negative. Mrs. Underwood, the hard-headed but clear-sighted agnostic, was taken possession of by spirit people in much the same way as Stainton Moses. Her hand wrote out remarkable statements purporting to be the sentiments of persons who had done with physical life. In her case there was no religious bias that might have prompted the expectation of such messages; no negative or passive frame of mind, but a mind that had been schooled in scepticism regarding any possibility of an after life. No more startling experiences have come before the world, and yet the Psychical Research Society leaders, who could send Dr. Hodgson to India to prove Madame Blavatsky a fraud, did not trouble to get Dr. Hodgson to cross-examine Mr. and Mrs. Underwood, who were practically at his doorstep. We have, however, their own statements, and feel such clear and rational testimony is its own best expositor and interpreter. (Hear, hear.)

I have a friend, with the clearest intellectual powers, whose years of legal training in the dissection of what might be called legal proofs entitles him to bear witness on a question of fact. This gentleman has for years contributed to the columns of 'LIGHT' articles bearing on spirit identity, many of which leave no loophole of escape from acceptance of the Spiritualist's conclusion.

The medium is his own daughter, who not only sees the spirit visitants, but her hand is controlled to write out their messages. The caligraphy is of the most varied description; at times, the scrawl of some uneducated person, and again the finished script of the accomplished penman. On looking over the pages, it can scarcely be conceived that all flow through the same hand. If ever there was gathered together a volume which shows the efforts made by all types of people to make manifest that they are not dead but alive, it is in these manuscript pages. Each visitant tells his or her story, and when some of the records are compared with the writing of the alleged authors while on earth, there is found a marked similarity in the script.

My friend, at one time, thought such proofs as he could offer would be readily appreciated by the Society for Psychical Research, and placed himself in communication with that body. Some time afterwards this man of clear-eyed penetration was favoured with a visit from a young gentleman who duly presented his credentials as a representative of the society. The usual research methods, blowing of bubbles and splitting of hairs regarding the evidence, were adopted, and the conceited youth, priding himself on the scientific status of the body he represented, hinted that this gentleman of education and experience was either seeking to impose on his credulity, or really had not the capacity to look at occult matters in the orthodox research light. My friend had seen enough to convince him that there was little hope that such a body would ever, by their methods, make clear the great truths of Spiritualism. He felt that, while they professed to search for truth, there was a strong bias to accept nothing which did not conform to a preconceived ideal. (Hear, hear.)

We hear continually of the intense desire of Researchers to investigate spiritual facts, and reach the same position of assurance that many of us have attained, but our strongest evidence is somehow ignored. Even phenomenal men like Andrew Jackson Davis and Hudson Tuttle have never been interviewed by these searchers after psychic truths. They have approached us in the rôle of superiority, and have not said 'Come, let us work together, we have much in common.' In place of this their attitude has rather been equivalent to saying 'Get out of our way, and don't seek to enter the sanctuary about which we alone know anything.' There is no gainsaying the fact that Spiritualism proves too much for many people; it throws them off their balance and makes them top heavy or top light. They are predisposed to grasp hold of things by the wrong end, if they have any grip at all, and thus they fail to see what is clear to persons of common understanding.

[In the course of his address, Mr. Robertson left his notes for a time and made some strong, condemnatory remarks regarding the Spiritualist Press. He protested against the too great readiness to accept and publish accounts of séances which reflected upon the good faith of mediums. The editors, he thought, seemed most eager to print reports of alleged exposures—even more so than to publish favourable testimonies. He could not forget incidents in the past, and accusations of fraud against mediums who have since been recognised to be good and true and worthy, especially one case that transpired in Newcastle, and he thought that people should remember this and be less ready to open their ears to charges against mediums of repute.]

(To be continued.)

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#### THOUGHT AND THE BRAIN.

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On page 567 of the last volume of 'LIGHT' we alluded briefly to a forthcoming work by Professor Vincenzo Tummolo, in refutation of materialistic ideas as to the action of the brain in regard to sense, thought, and memory. 'Luce e Ombra,' for April, reviews this book, which is entitled 'Sulle Basi positive dello Spiritualismo' ('On the Positive Bases of Spiritualism').

Professor Tummolo, in opposition to materialists of every school, clearly affirms the existence of the soul as an entity, pre-existing and surviving the material body, as the active principle, therefore the formative and directive one, of the body itself, united to the latter by a more subtle body, which he calls the *peripneuma* (perispirt) and which is the vehicle of sensation. He shows that neither the senses (as proved by clairvoyance) nor the memory are inherent in the physical organism, and further adduces the fact that during intense and sustained thought the physical needs of the body are often entirely forgotten, and alludes to the psychic state induced by anaesthetics. With regard to thought, he asks:—

'What proof is there that the convulsions of the brain are the cause of intelligence rather than that the intellect, by repeated efforts, has gradually produced the convulsions? Nor is it true that the brain by its activity secretes thought; in

consequence of the efforts of the mind in the higher cells of the brain, it secretes the *material* for externalising thought by physiological processes, and the materialists have yet to prove that this is actually thought itself. The products of secretion by the cells of the brain are the same in every man; but, on the other hand, thought is infinitely different in its ideal, sentimental, and moral character. What, then, produces this immense difference between the various orders of thought, which, according to the materialists, are all formed of identically the same chemical substances?

Professor Tummolo's arguments are scientifically profound and convincing, and he draws largely on the recorded phenomena of psychic faculties, mediumship, and suggestion, which point to matter and spirit as the two sides of a prism, which complete each other, and have need of each other, for the unceasing ascent and evolution of all beings, from the monad to the man.

## LETTERS TO THE EDITOR.

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

### Polarisation of the Soul.

SIR,—The article of 'A. E. G.' on 'Polarisation of the Soul,' in 'LIGHT' of the 1st inst., is veritably a *multum in parvo*. As a corollary, I should like to touch upon two points, health and disease, and 'spirit light.'

'A. E. G.' says: 'If these entities ("body cells") all polarise in one direction, and unite towards the general building up of sound tissue, the man is in health; if they do not polarise, but diverge, disease results.' This is unquestionably the true view of health and disease. It is admitted that the circulation of the blood is controlled by the nervous system. What does this imply? Simply that nerve-energy, a force akin to electricity, but much finer, is the real life of the body. When nerve force is deranged from its normal standard, the state called disease, *ipso facto*, is set up as the necessary result. The drug system deals with effects, not causes. The same thought is expressed in 'Spirit Teachings' by Stainton Moses: 'Matter is made up of atoms which range themselves in obedience to an inherent law of vitality, each atom being itself a magnet having polarity. Like poles repel, and unlike poles attract, and so homogeneous growth is obtained. Conditions of disease are set up when these orderly arrangements are disturbed either locally or throughout the system. Magnetic treatment, which is the true healing, acts by restoring the normal condition and allowing the healthy state to be restored.'

Mental concentration has, in many cases, a similar effect in the cure of disease. This leads me to the other point—spiritual 'light' as opposed to spiritual 'darkness.' People unacquainted with the subject are often under the impression that the terms 'light' and 'darkness' are meant to be taken in a figurative sense. But, in reality, they are actual states of matter in which the spirit dwells. The advanced spirit, incarnate and discarnate, is in an intensely *concentrated state which evolves its own light*, thus reproducing, on a higher plane, the principle of a sun on the physical plane. In the long run, each individual spirit must evolve and produce its own light, or dwell, of necessity, in darkness, for the sole aim of Nature is the manifestation of Individual Children of Light, or Sons of God. 'When the blind leads the blind, both fall into the ditch,' is not a figurative expression, but a condensed statement of actual facts. Take, as an instance, the horrors of vivisection. Apart from the moral hideousness of torturing dumb animals, the vivisector is *mentally and spiritually blind*, for he is groping after effects, and is totally ignorant of the cause. The blood, &c., which he sees with the physical eye, flows under the *immediate control of nerve-energy, which he does not see*. Thousands upon thousands of doctors are mentally blind, in a sense as real as the term 'blind' is used to express a physical condition. The anti-vivisection movement is a great movement from a moral standpoint, and if conjoined with spiritual enlightenment, in which the cause of disease would be clearly seen, far greater progress would be recorded. As matters stand at present, the vivisector successfully appeals to the blindness of the ordinary person, who can only see effects in the shape of disease, without troubling about causes at work.

I believe that the time has come when all who really understand what 'Spiritualism' is, should make a strong and united effort to bring spiritual power and light to bear upon all the problems of daily life, and discourage, as much as possible, the foolish craving after phenomena, which leads many away from spirituality.

ARTHUR LOVELL.

### A Strange Story in a Quaint Old Book.

SIR,—In reading that delightful old jumble of miracles, monsters, and marvellous stories contained in 'The Voiage and Travaille of Sir John Maundeville, Kt.,' I recently came across a passage which is probably the earliest extant in the English vernacular relating to reincarnation, and as such may possibly be of interest to your readers.

Sir John left England in 1322 and for thirty-four years travelled all over the world; on his return he wrote his travels and died, and was buried at Liège, November 17th, 1371.

In the British Museum are several contemporaneous manuscripts of his work in Latin, French and English (for his was a popular book), and there also is the first English *printed* edition (1568). This was copied from one of the English manuscripts written just five hundred years ago! The language and spelling, which are both curious and archaic, would, I fear, if exactly transcribed, form a puzzle to most readers; I have, therefore, whilst retaining the old form of expression, modernised the spelling in the extract below.

Sir John is describing an island, probably South of China, where he discovers an 'Abbeye of Monkes with a gret Gardyn and a fair,' and a hill full of 'delectable' trees; he proceeds:—

'In that hill and in that garden be many diverse beasts, as of apes, marmosettes, baboons, and many other diverse beasts. And every day when the convent of this abbey hath eaten, the almoner causes to be borne the alms ("relef") to the garden, and he smitheth on the garden gate with a "clyket" of silver, that he holdeth in his hand, and anon all the beasts of the hill and of diverse places of the garden come out, a 3,000 or a 4,000, and they come in the guise of poor men, and men (*i.e.*, the monks) 'give them the alms in fair vessels of silver, clean over gilt. And when they have eaten, the monk smiteth again on the garden gate with the clyket, and then anon all the beasts return again to their places that they came from. And they say that these beasts are the souls of worthy men, that resemble in likeness of the beasts that are fair; and therefore they give them meat for the love of God. And the other beasts that are foul, they say are the souls of poor men and of rude commons. And thus they believe, and no man may put them out of this opinion.

'These beasts abovesaid, they cause to be taken when they are young, and nourish them so with alms, as many as they may find. And I asked them if it had not been better to have given that relief to poor men rather than to the beasts. And they answered me and said that they had no poor men amongst them in that country; and though it had been so, that poor men had been amongst them, yet were it greater alms ("Almesse") to give it to those souls that do there their penance. Manye other Marveylls ben in that Cytee and in the Contree there aboute, that were to long to telle zou.'

BARBER-SURGEON.

### Mischievous Spirits.

SIR,—Our circle, hitherto very successful in results, has recently been invaded by what we are given to understand are 'mischievous spirits,' who seek gratification in attempts to destroy the harmony of our sittings. The presence of these influences was felt by all in the circle, though fortunately none were controlled by them. We have been given to understand by one of our guides that quite a conflict has been taking place around us for the possession of one of our mediums.

The name 'Momentus' was given as that of the leader of this particular band of spirits, and that of 'The Mandarin' as the name of an associate in this mischievous work. Our faithful guides and circle of spirit friends eventually prevailed against them, and they have not troubled our circle since. But I am curious to know if the names of 'Momentus' and 'The Mandarin' are known in connection with similar occurrences at other circles?

H. G. S.

### An Inquiry.

SIR,—I have read somewhere, possibly in 'LIGHT,' that Jesus, not being dead when he was taken down from the cross, revived, and was successfully helped away by the two women from the tomb; that he escaped, after having been seen and recognised by the disciples, to a northern province of India, where he lived to be an old man.

If any of your readers could help me to find where these statements, especially the last one, are made, you would be doing me a very great kindness. I cannot remember how long ago it is since I read the article—it may be a year, or two, or three.

SHAW.

## 'Adeptship and Saintship.'

SIR,—Under the above heading your correspondent, Mr. Samuel Hopgood Hart, has written in your columns a letter criticising my letter of January 7th, and offering me a fair 'Roland' for my 'Oliver' in the question of the use of animal food. I do not complain of that, but what does astonish me is that he apparently rejects, or ignores, the Canonical Gospels, and pins all his faith upon the 'Gospel of the Holy Twelve.' Greatly as I esteem the latter as a book worthy of regard as an inspirationally indited work, yet, unless this work be admitted by general acceptance as being what it purports to be, quotations derived from it, as a sole authority, are not of service in argument. If Mr. Hart will furnish me with any passage, either from the Old Testament or the New Testament, which directly or indirectly pronounces condemnation upon the use of animal food, then he will have sufficient grounds for the sweeping assertions he makes concerning that practice, e.g., that it is cruelty, contrary to the love of God, and inconsistent with the character of God. But Mr. Hart cannot do this. On the contrary, there are constant direct and implicit evidences, running through the whole of the Old and New Testaments, that animal food was permitted and used by the Apostles (who were *Adepts*), and was indulged in by Christ the *Master*. Even after the Resurrection (when he had concluded the whole course of the Path of human development, of which he was the Christ-Leader of his disciples from that time to this day), we find him inviting his wearied disciples, disembarking from their boats after the storm, to partake of *fish* which was broiling on a fire on the shore. Again, we find him multiplying (by his occult powers as an *Adept* of the first rank) and distributing to hungry multitudes, on two occasions, *fishes* and bread. Does Mr. Hart reject these accounts? or does he consider *fish* to be *legitimate* food? But, if the latter, it is difficult to understand his contention, for, as I understand his view, the condemnation of animal food is based upon the principle that it is a cruelty to sacrifice life for food, to shed innocent blood. Is not the consumption of fish the 'sacrifice of life' as much as the consumption of sheep and oxen? Again, Paul the Apostle (also an *Adept*) was evidently not averse to the use of animal food, from his saying, 'If meat (flesh) make my brother to offend, I will eat no meat while the world standeth.' This affirmation was prompted, not on the question of animal food being forbidden, but because some tender consciences feared to eat flesh obtained from the butchers' shops, or markets, lest such meat may have been previously slain and offered up to an idol, and afterwards sold to the dealers. There is nothing to show that Jesus the *Master* did not partake of animal food. We can quite legitimately infer, from the story of his forty days' temptation, that, when not 'fasting,' he ate meat and drank wine as an ordinary man. Is there anything to prove that the *lamb* was left out of the Paschal feast by Jesus Christ? Or, from the fact that the two pigeons, prescribed by the Ceremonial Law of the Temple, were offered in sacrifice at His circumcision, is it not probable the lamb was used in the Passover by Jesus and His disciples? There was considerable debating among the 'disciples of John' as to why their leader (John Baptist) inculcated the ascetic life, and abstinence from flesh and wine, whilst the disciples of Jesus 'ate and drank.' Does not this fact support my own view, that the prohibition of flesh and wine was not a permanent order, but an office of an indefinite period, for certain physiological and psychological processes necessary in graduating to Adeptship? We find these periods of fasting in the lives of all the Prophets and Great Souls, in both Old and New Testaments. Moses remained in the 'back-side of the desert' forty years' before attaining Adeptship. Paul was three years in the Arabian desert. Jesus was forty days in the wilderness. This 'fasting' was part of the physical *régime*, absolutely essential for the purposes of higher initiations. But when the physical and spiritual ends were accomplished, then was there no further need to 'fast.'

As I have said, there is not a particle of testimony in the Canonical Scriptures to support Mr. Hart's contention that the use of animal food is contrary to the word and will of God. If Mr. Hart contends that flesh-food is forbidden by the ordinances of God, and inconsistent with the principle of Love, then he places himself on the horns of a dilemma. He must choose between the Old and New Testaments as the 'Word of God,' or reject the Old and New Testaments in favour of the 'Gospel of the Holy Twelve.' The one, or the other, must go. For my part I believe in the inspirational origin of both, and also that, in certain parts of both, the human element has filtered into the Divine currents of inspiration, in its passage through the mentality. In the case of the writer of the 'Gospel of the Holy Twelve,' I maintain that, owing to the particularly strong feeling he has on behalf of animals, and his abhorrence of the use of them for food, he has unconsciously

interwoven into the warp and weft of his work some thoughts of his own, which were not included in the text which he professes to have indited by direct inspiration. I am fully prepared to admit that, in my own work, such a thing has equal probabilities, as with the work of any other man, who speaks and writes as a prophet; and I heartily accept Mr. Hart's 'Roland for my Oliver' in this respect. Only I contend that the weight of testimony is all in favour of my 'Oliver' against the assumed value of his 'Roland.'

The question of Saintship *versus* Adeptship is, in my mind, beside the point. Saintship is not Adeptship, but Adeptship is Saintship. A Saint is a holy man; a holy man is one that is striving to walk in the Path which leads upwards to the highest attainment—Adeptship.

The Rectory,  
Grand Turk, Turk's Islands,  
West Indies.

H. E. SAMPHSON.

## 'Voice Figures.'

SIR,—With reference to Mrs. Hopps' address on 'Voice Figures,' published in 'LIGHT' of March 25th, I should like to call the attention of your readers to the following lines from Coleridge's 'Kubla Khan':—

'The shadow of the dome of pleasure  
Floated midway on the waves;  
Where was heard the mingled measure  
From the fountain and the caves.  
It was a miracle of rare device,  
A sunny pleasure dome with caves of ice!  
A damsel with a dulcimer  
In a vision once I saw:  
It was an Abyssinian maid,  
And on her dulcimer she played,  
Singing of Mount Abora.  
Could I revive within me  
Her symphony and song,  
To such a deep delight 'twould win me,  
That with music loud and long,  
It would build that dome in air—  
That sunny dome! those caves of ice!—  
And all who heard should see them there.'

E. P.

## 'Ladies' Smock.'

SIR,—In reply to Dr. J. Stenson Hooker's question re 'Ladies' Smock,' he might probably get it under the name of 'Cuckoo Flower.' Its Latin name, according to Thomas Andrew in 'Domestic Medicine and Surgery,' is *Cardamine pratensis*. I think any old-established firm of herbalists would get it, such as Gaines, of Covent Garden, Messrs. Potter and Clark, Farringdon-street, or G. Baldwin and Co., 194, King-street Hammersmith.

E. T.

## NEW PUBLICATIONS RECEIVED.

'The Review of Reviews,' for April. London: Mowbray House, Norfolk-street, Strand, W.C. Price 6d.

'Automatic Speaking and Writing.—A Study.' By E. T. BENNETT. London: Brimley Johnson & Ince, Ltd., Leicester-square, W.C. Price 1s.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday next, at 7 p.m., Mr. J. W. Boulding, address.

BATTESEA PARK-ROAD.—HENLEY-STREET.—On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. W. F. Smith will give an address.—C. S. H.

STRATFORD.—IDMINGTON-ROAD, FOREST-LANE, E.—On Sunday next, at 11 a.m., discussion; at 7 p.m., several speakers; Thursday, at 7 p.m., Mrs. Webb. Good Friday, tea and meeting, Mr. and Mrs. John Lobb.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—Sunday next, at 11 a.m., healing circle; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Wright. Wednesday next, at 8 p.m., Nurse Graham, clairvoyante.—H. G. H.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—Sunday next, April 23rd, Mr. E. W. Wallis, at 11 a.m., on 'Psychic Gifts and their Cultivation'; and at 7 p.m., on 'The Spiritual Significance of Easter.'

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday next, at 11.15 a.m., Miss Porter, clairvoyance; and 7 p.m., inspirational address. Hall open every Tuesday, 3 p.m. to 5 p.m., inquirers, &c.—A. C.

TO CORRESPONDENTS.—David Duguid, H. Blackwell, and others: Too late for insertion this week.