

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe,

'WHATSOEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

There is a form of Spiritualism which chiefly expresses itself in a tender solicitude for the welfare of departed friends, and there is another department of inquiry which is concerned mainly with supernormal manifestations—apports, levitations, apparitions and so forth. From these to the psychic implications of the higher mathematics is a far cry, but we have room for them all. *Humani nihil alienum*—we are indifferent to nothing that relates to mankind, from our own standpoint at all events. And so we welcome 'A Mathematical Theory of Spirit,' by Stanley Redgrove, B.Sc. (London), F.C.S. (William Rider and Son, 2s. 6d. net). In this work Mr. Redgrove essays, with no small ability, to elucidate certain metaphysical problems with the assistance of mathematics. Those who have any practical knowledge of the deeper significance of Numbers will find the book of intense interest. To these the chapter on 'Incommensurable Quantities' will prove a suggestive study, for here the author deals with geometrical figures, trigonometry and the fascinating problem of 'squaring the circle.' Something of the nature of the argument from incommensurability may be gathered from the author's statement that:—

We can conceive of a prism of ether of which the cross-section is a right-angled triangle with a hypotenuse incommensurable with its other sides; we cannot conceive of a similar material prism. We can conceive of a perfect cylinder of ether, but a material cylinder must necessarily deviate somewhat from geometrical exactitude.

The reasoning, for the most part, is based on the implications of the visible world. The author's object is to 'formulate a mathematical organon of thought' whereby to establish a mental link between the physical and the spiritual realms of being, and in this he finds valuable aid in Swedenborg's 'Doctrine of Correspondences'—a distinct tribute to the practical nature of Swedenborgian philosophy. In the course of his inquiry Mr. Redgrove arrives at conclusions already attained by thinkers who have approached the problem by non-mathematical roads. For instance:—

Spirit is related to spirit as matter is related to matter; this is the metaphysical truth expressed by the mathematical formula  $xi : yi = x : y$ .

Now it is clear that  $ai : a = bi : b = ci : c = \dots = i : I$ ; this is the formula symbolising the law of Correspondences, expressing the fact that the relation between the material and the spiritual is everywhere constant and the same.

The relation between matter and spirit is one that transcends experience: the physical senses can perceive only what is itself physical . . . while material things make no impression on the sense of spirit which perceives only things that are spiritual (as the author shows).

But both categories of knowledge—spiritual and material—are accessible to us. Truth is reached by more than one road. The mathematical path is not new, but it is profoundly interesting.

There was a time (not so long ago) when religion was held to be outside and independent of reason. It was regarded as impious to examine the mysteries of religion in the light of reason, and the hostility assumed to exist between the two things was indicated by the name adopted by some of those who disputed the revelations of the Bible—Rationalists. How far we have travelled since then is shown by an article on 'The Message of Isaiah' in a recent issue of 'The Modern Churchman,' in which the writer contends that 'God is Reasonable.' 'We often forget,' he says, 'that the will of God is reason.' And in the course of the article he writes:—

Isaiah saw that the best masters were not those who told their servants: 'You must not do this because it is the law,' but the best masters explained why it is the law. . . . Then Isaiah thought: 'Well, if the best masters and the best mothers act thus from reason and explain their reasons, God, who is infinitely greater than these masters and mothers, must also be, not an arbitrary tyrant, but a reasonable being.' It is flatly inconceivable that God could have given men reason unless He were Himself a rational Being.

The conception of the Creator as an intelligent Being governing the Universe on intelligent and intelligible principles is a great step forward. True, all the best minds in the Church have long arrived at this conception. But a general acceptance of it on the part of the religious world has yet to be achieved. When that stage is reached it will be tremendously helpful in placing the doctrine of a future state on a natural and reasonable basis.

Lord Ernest Hamilton is apparently among the mystics, if we are to judge by his recent work, 'Involution.' We should hardly dub him a Christian Mystic, for his attitude towards some of the tenets of Christianity is that of the destructive critic. In elaborating his own system he draws largely on the latest findings of Science and Philosophy, and his 'involution' represents a process of re-integration—a gradual return of all the varied streams of life to the primal source. We meet a similar idea, differently expressed, in other theories of existence—the Buddhistic idea, for example. But in our view the return to Unity is a return on a higher plane. It is not—to use a homely phrase—a case of becoming, 'as you were,' else were the great processes of existence strangely futile. The selfhood of the soul remains, with all its infinite possibilities of joy and achievement. Hegel's doctrine in this matter is in harmony with the higher forms of the idea of Nirvana, which does not mean the dissolution of self-consciousness, but a great expansion—'one with itself and one with all that is.'

From an article on the 'Science of Suggestion,' by 'Scrutator,' in 'The Occult Review' for May, we take the suggestive and encouraging statement:—

Neither hypnotic—nor auto—suggestion covers the ground

of the modern revelation. We have before us cases of what are called 'spirit healing'—cases in which the cure has been effected neither by drugs nor suggestion, but by the sudden intervention of an extraneous, immaterial power. The cases are few, but well-defined, and thoroughly attested. They are, it may be said, premonitory symptoms of a new output of spiritual energy from the interior world, preliminary examples of what will shortly be no uncommon experience. The occult explanation is that we have now entered the Aquarian age when the outpouring of the spirit will be more abundant and general than has been within human memory.

Testimony to the entrance of the world on an era in which the things of the spirit will be increasingly manifested comes from many quarters nowadays. And evidences of its truth are not far to seek.

'No land has given to humanity sweeter and stronger types of womanhood than has the land of Ind.' So says Mrs. Besant in an appreciative foreword to Mrs. Josephine Ransome's 'Indian Tales of Love and Beauty' (cloth, 2s. 6d. net, 'Theosophist' Office, Adyar, Madras, India). We can well believe it. Many of these stories of feminine faith, courage and devotion are both beautiful and inspiring. They have all an historical basis, and Mrs. Ransome tells us that her object in narrating them has been to dispel some of the ignorance in regard to Indian women which prevails practically everywhere outside India. She hopes that in the characters treated she has 'made it abundantly clear that Indian women are not, as a rule, hidden, badly-treated, and incomprehensible mysteries; but are mostly lovable, delightful human beings, even if they do throb in their own way to the pulse of life.'

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### 'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

THE Address delivered by Mr. Walter Appleyard to the London Spiritualist Alliance in March last on 'My Reasons for being a Spiritualist after Many Years' Experience' has been reprinted in pamphlet form to sell at 2d., *post free* 2½d. Mr. Appleyard has presented Mr. Stair, of Keighley, with five hundred copies for distribution among the various societies, the whole of the proceeds from the sale of the same to go to the National Fund of Benevolence.

### VISIONS.

BY THE COUNTESS OF CROMARTIE.

I think my first true visions must have come when I was very young. Then I lost them for awhile, and now have found them again. I will try and write them as they came, though it is difficult to write what goes beyond words.

#### I.

When a young girl I was in uncongenial and often hostile company, and very often I saw and heard things bad for the soul. I remember in those days going for long, dull drives with the aforesaid company; but to me they were times of transient rapture, because the more I felt the material atmosphere against me, the more easily I seemed able to leave it. I was able, at least my body was able, to sit in the carriage and answer, perhaps a little vaguely, when spoken to, but *I*—the real *I*—was away, yet never quite out of reach of the carriage, though most blessedly out of sight and hearing of its occupants. I remember that on one side of the high road there was a fir wood, which stretched away into cool darkness above heather and moss. It seemed foolish for Christian art to paint angels with wings, when the companion who accompanied me on all these spirit-wanderings could fly so well without them.

Of that companion, I did not even remember his name then, though I worshipped him blindly. Now that I know and remember, it is easier to realise what infinite patience and forbearance with blind mortal forgetfulness, belongs to Eternal Love.

It felt curiously *natural*, that fact of being able to rise from earth without wings. There was no room for uncertainty or fear about it, for my companion always held my hand, or else carried me bodily, which I liked best. But he would never let it last long. We would come down to earth and sit on the moss under shelter of the trees, and talk together. Sometimes, what (for want of a better name) I shall call a *material* word would reach me from the occupants of the carriage. It was then, I think, he would put his arms round me, and speak more insistently than before. I used to look up at him. He was not a bit like what one imagined angels to be, but I think I called him that, for want of an unremembered word. He was very dark, very beautiful, and of a tall, supple strength of figure—pure Eastern. I am glad that the faith and types of nations do not change, over there. But I have written of him elsewhere—I only describe this as being my earliest formulated experience of the other life; of which dreams, music and my own bewildered inner consciousness were always trying to remind me. I remember once I had been playing a very ordinary school-girl sort of melody, called 'Edelweiss,' when quite suddenly it seemed to sing out the words I had once read in an old fairy-tale:—

Seven long years I served for thee,  
 The glassy hill I climbed for thee,

And wilt thou not waken and turn to me?

So I discovered that *real* music is the greatest medium for the unseen. The gift of God, indeed.

Then gradually I lost all these things, and knew what it is to be utterly alone—till long afterwards.

#### II.

One night I suddenly found myself on a railway line with all the ugliness connected with stations round me. I was holding in my arms a little white dog that I knew had been crushed fatally by a passing train. It was dying, but it seemed content, as if it knew I was there.

#### III.

On another occasion I found myself standing in an uninteresting-looking bedroom. I think all the furniture consisted of the bed and a wooden chair near it. On the bed lay a woman, and I knew she was dying, and not caring much, because she was so utterly tired. Her left hand lay exposed outside the bedclothes, and upon it was the most enormous wedding-ring I have ever seen. Then, quite suddenly, I knew she had 'died,'

and that the counterpart of the body on the bed had sunk, half-fainting, on to the hard wooden chair. Then I saw that a man's figure had risen behind her, apparently out of the ground. He bent over her, took up her left hand and looked at it. And distinctly I heard his words: 'Thank God there is no wedding ring.' And looking, I saw that the woman's left hand was bare.

## IV.

Another night I remember being taken along a lonely road at a great pace, by someone I did not know. I knew he regretted having to take me where he went, but for some occult reason, I was useful to his work. He took me to a wooden shed where some devils in human form were torturing a tiny calf, for what reason I do not know, but can guess. Till those who call themselves Christians take a lesson out of the old faith, and realise that beasts have souls even as they, I suppose such things will endure—such things that the faith of Ancient Egypt and Phœnicia, even to Dark Carthage, would have spat upon, and condemned with horror. To return to the barn. My conductor pushed something into my hand; I could not see what it was—I think it was a sort of covering drenched with a curious ancient drug, the use of which I remember now.

'I am sorry to have brought you here,' he said regretfully and in so kind a way, that I think I tried to conquer my feelings. And with that object of helpless, innocent baby-misery before me I knew what to do. I put the stuff right over the little calf's head and face, and knew that it would sleep—sleep—and I believe, awake in some quiet, cool greenness that would please it. And then I was whisked away.

## V.

I had been very ill. But one night I slept, then awoke. I was lying on the cold stones of a great Temple I knew. The coolness was so good to my feverish body that I lay still on my face in the darkness, for the sky was dark above the open roof, and there was no light there. I could not even pray, or think, save that I wondered instinctively why I was all alone. And of late I know that instinct may be a prayer.

## VI.

On the last time when I saw that Temple the sky was fathomless blue above the open roof. So dazzlingly blue that one could scarcely look into it for long. I suppose even one's inner sight grows weak with the darkness of this modern world

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SPIRITUALISTS' NATIONAL UNION, LTD.—Mr. Hanson G. Hey informs us that the following nominations have been sent to him for the several offices to be filled at the annual general meeting at Liverpool in July next—*viz.*:—President: Messrs. A. E. Button, G. Tayler Gwinn, Reuben Latham, and J. J. Morse. Vice-President: Messrs. G. T. Gwinn, R. Latham, and J. J. Morse. Treasurer: Mr. T. H. Wright. Secretary: Mr. Hanson G. Hey. Council (five required): Mesdames Greenwood, Hunt, and Stair, and Messrs. J. Burchell, A. E. Button, J. Collins, B. Davis, W. Grindley, junr., W. Gush, J. Henley, W. Johnson, R. Latham, J. C. Macdonald, W. D. Todd, J. T. Ward, and A. Wilkinson. Withdrawals should be made in writing not later than the 19th inst., and sent to the secretary, Mr. Hanson G. Hey, 30, Glen-terrace, Clover Hill, Halifax.

DR. B. F. AUSTIN, B.A., recently suggested, in 'Reason,' that 'as our thought waves are constantly going out and affecting the lives of our friends we may help them by holding in thought for them, in our habitual and normal thinking, only thoughts of health, happiness and success.' He says: 'Let us remember the importance of our moods and of the ideas normally held by us regarding our distant friends. If we form the mental habit of seeing them only in health, prosperity, and happiness and rigidly exclude from our ordinary thoughts of them all fear, foreboding, and all thoughts of sickness and failure, we shall contribute much to their happiness and success.' It is worth trying, as it will at least encourage in us a cheerful and hopeful frame of mind, which will reactively be a blessing, even if our helpful thoughts do not reach or affect our friends. Remember, we are told, 'where your thought forces cannot rouse consciousness on the part of your friend, through lack of intensity, they nevertheless reach the surface consciousness and effect your object soon or late.'

## THE SOUL AS DISCOVERER IN SPIRITUAL REALITY: A STUDY OF TWO SCIENTISTS.

BY THE REV. T. RHONDDA WILLIAMS.

An Address delivered on Thursday, May 9th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 244.)

Romanes came to see that all that science had done in building up its doctrine of natural causation did not preclude the belief in the operation in Nature of a personal will. He saw the possibility of the Immanence of God, and of the union of the idea of immanence with the idea of personality. When you have attributed anything to natural causes, you have still to ask: What is natural causation? Romanes came to hold that there was nothing in science or in the philosophy of mankind against believing that natural causation was the energising of a Will objective to us. He pointed out that many of the best thinkers believed that, and that it seemed likely to become 'the ultimate deliverance of human thought in the highest levels of its culture'—a prophecy which has already received a large measure of fulfilment. In saying this Romanes takes away the old distinction between a natural cause and a supernatural cause. It is on the ground of that distinction the battles between science and religion have always been fought. The scientist and the theologian agreed that if any event was natural, then it was not directly Divine, and it was from the fallacy of their agreement their most serious disagreements arose. Nothing is more distinctive of modern thought than the disappearance of a clean line between natural and supernatural, and the old antagonism between science and religion has really disappeared.

Science, however, which does not now oppose faith, is equally unable to produce it. Romanes felt that the heart and the will had more to do with fixing the religious faith than the intellect. He quoted the case of the great mathematicians. Kepler and Newton were Christians. La Place was an infidel. The most illustrious men at Cambridge in his own time were on the side of Orthodoxy—Sir W. Thompson, Sir George Stokes. Professors Tait, Adams, Clerk-Maxwell, and Cayley. In other places, no doubt, great men would be anti-Christian. Whether they would be or not was not decided on merely intellectual grounds: the moral and spiritual faculties were operative in the decision. No one could believe in God or in Christ without an effort of will. And this latter had been the great difficulty to Romanes himself. He paid such regard to the intellect that he could not bring himself to will a venture in the direction of faith. And yet at this stage he knows that the nature of man without God is 'thoroughly miserable.' Man may occupy himself with society, sport, frivolity of all kinds, or with science, art, literature, business—but all this is but 'to fill the starving belly with husks.' He says:—

I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures; but am also well aware that even when all are taken together, and well sweetened to taste, in respect of consequent reputation, means, social position, &c., the whole concoction is but as high confectionery to a starving man . . . he soon finds that he was made for an altogether different kind of food.

Romanes takes it as unquestionably true that there is a vacuum in the soul of man that nothing can fill save faith in God. That was the position he came to in regard to religion. The book entitled 'Darwin and after Darwin,' which appeared in the spring of 1892, shows Romanes yielding more and more to the relinquished faith under the power of his moral conviction and sense of spiritual need, while holding as tightly as ever his scientific position. And he closes the book by telling us that the logical difficulties of belief in God are not greater under Darwinism than in the pre-Darwin days, and they have to be met much in the same way. 'When this cry of reason,' he says, 'pierces the heart of Faith, it remains for Faith to answer now, as she always answered before, and answered with that

trust which is at once her beauty and her life, 'Verily, Thou art a God that hidest Thyself.'

Christianity he regarded as the highest form of faith in God, 'the most intense, most enduring, growing, and never stale by custom.' He had once taken for granted that Christianity was played out; he came to feel that it never could be. 'The revolution effected by Christianity in human life,' he says, 'is immeasurable and unparalleled by any movement in history.' He regarded it as immeasurably in advance of any other system of thought in its significance for the moral and spiritual life. 'Whether it be true or false, it is certain that neither philosophy, science, nor poetry has ever produced results in thought, conduct, or beauty in any degree to be compared with it.'

This is practically as far as the 'Notes' bring us. The man who judged all things by the sole test of scientific demonstration came to see that such a test might, and must, fail in the region of the highest truth—truth which is only revealed to the whole soul; the man to whom the doctrine of the existence of God was untenable came to see no rational difficulty even in such doctrines as the Incarnation and the Trinity; the man who had decided to stifle all belief in religion came to recognise that for man there was no satisfaction without it, and that Christianity, the best religion, had been of immeasurably more value to the world than anything else. Bishop Gore is right in saying that after the perusal of these 'Thoughts' we are not surprised to learn that before his death Romanes returned to that full deliberate communion with the Church of Jesus Christ, which he had for so many years been conscientiously compelled to forgo. The editor fittingly closes the volume with the familiar words of St. Augustine: 'Thou hast made us for Thyself,' &c.

On the last Easter Day of his life Romanes wrote a poem which his wife says she could not omit from the volume of 'Life and Letters,' nor can I omit it from this lecture:—

Amen, now lettest Thou Thy servant, Lord,  
Depart in peace, according to Thy word:  
Although mine eyes may not have fully seen  
Thy great salvation, surely there has been  
Enough of sorrow and enough of sight  
To show the way from darkness into light;  
And Thou hast brought me, through a wilderness of pain,  
To love the sorest paths if soonest they attain.

Enough of sorrow for the heart to cry—  
'Not for myself, nor for my kind, am I':  
Enough of sight for Reason to disclose,  
'The more I learn the less my knowledge grows.'  
Ah, not as citizens of this our sphere,  
But aliens militant we sojourn here,  
Invested by the hosts of Evil and of Wrong,  
Till Thou shalt come again with all Thine angel throng.

As Thou hast found me ready to Thy call,  
Which stationed me to watch the outer wall,  
And, quitting joys and hopes that once were mine,  
To pace with patient steps this narrow line,  
Oh! may it be that, coming soon or late,  
Thou still shalt find Thy soldier at the gate,  
Who then may follow Thee till sight needs not to prove,  
And faith will be dissolved in knowledge of Thy love.

Surely it may be said of the writer of these lines that he was 'not far from the Kingdom.' (Hear, hear.)

Romanes died at forty-six. His change cannot be attributed, as certain men are very ready to attribute these changes, to senile decay; his wife repudiates the suggestion that any fear of the end had anything to do with it. We have seen that the change was noticeable as far back as 1885. It seems to me to have been due mainly to two things; first, to the fact that Romanes was thorough in his agnosticism. He did not waver like Darwin, but was an out-and-outer. That is the type of man who is likely to come round, because he goes so thoroughly for his position that he exhausts it. He was thirty years old when he found that there was absolutely no reason left for believing in God; it was his bounden duty to tell the world the truth. Presently it began to dawn on him that the world had believed in God so long and so universally that it was scarcely likely that a young man of thirty was in a position to affirm that all the millions of men who had fed their life upon the realities of religion had been duped. Life was not such a gigantic cheat, nor the human soul such a complete fraud; no, he must con-

sider that evidence. The other reason was that Romanes, unlike Darwin, had not starved the literary and æsthetic and emotional side of his nature. He was an omnivorous reader of poetry; he read the 'Imitatio' and the works of Bishop Andrewes and other devotional writers, and he had a good deal of personal fellowship with Christian men. In other words, he took spiritual evidence on spiritual questions.

Now I think it is quite fair to give to simple unlearned Christian people the comfort that seems legitimately theirs from such a story as this. It is our duty to become as learned as we can; 'let knowledge grow from more to more.' But there are many people who will never see the inside of a scientific book, and who are not likely to approach great theological questions from the intellectual side. Their lot is humble, and every day brings its round of duty and care; in their simplicity they believe that their life is set in the bosom of pure goodness and supreme tenderness—they have faith in the Heavenly Father. Quite simply they commit themselves to His care in the morning believing He will guide them through the day; they lie down at night feeling sure that there is One who neither slumbers nor sleeps; in looking back over life they partly trace in many things the providential hand; in things they do not understand, they sing: 'God moves in a mysterious way, His wonders to perform.' When troubles are upon them, they still declare that all things work together for good; when they think of the future they say, 'He will be our guide even unto death.' That is their simple faith. Let me say that I do not believe there is anything in the learning of the modern world to shake the validity of that faith, and all the learning in the world can supply nothing like it. Trust the human soul in its depth, and it will lead you to God.

Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,  
But vaster.

—(Loud applause.)

THE CHAIRMAN, in expressing his appreciation of the address, said he had an idea that Professor Romanes gained a good deal of his religious faith from investigation into Spiritualism. If that were so, it was gratifying that such a result should have followed his study of our phenomena.

SIR RICHARD STAPLEY, in moving a vote of thanks to the lecturer, said that Mr. Williams had emphasised the distinction between that side of our nature which we called the spiritual and that which we called the material—that is, that mind and matter were external to spirit. It was the mental and physical side we cultivated; but that side was partial. When we came to the deeper side—the spiritual and intuitional—he (Sir Richard) did not think the best preachers in the world could cultivate that; it had to grow. As time went on, there would be less and less emphasis put on these little reservoirs and tanks supposed to hold the water of life. We should cease to be anxious, in the education of the child, to impose upon it something we had manufactured in our own minds, instead of relying on that internal self which was God within the child.

MR. E. W. WALLIS said he thought the lecture was a fitting climax to the series which the Alliance had had. It seemed to him that in a sense they had touched high-water mark, and in another sense they had been dealing with the deep things of life. As Spiritualists they knew from experience in their séances that certain phenomena depended on certain conditions—that they must let the intellectual, argumentative, critical side of their natures be in abeyance and adopt a receptive, expectant attitude, waiting in faith, hope and patience for the result. Not that they were to abrogate reason, but for the time being to suspend its active exercise. The psychometrist had to wait and adopt the attitude of reliance on the finer feelings and intuitive perceptions. If the psychic had this confidence and clear intuitive perception, he or she would be able to come into touch with the psychic life of the sitter and tell him all things that ever he had done. We could not divorce intuition from intellect, for intuitive perceptions were modes of consciousness, and must commend themselves to the intellect, otherwise there was danger of mistaking emotion for truth. At the same time, this direct feeling—this sense of realisation—was a coming into touch with the soul

side of life. It must be experienced, and could not be imparted. Only those who had experienced spiritual illuminations could understand them. We could only help people to find them themselves, and to know themselves as spiritual beings, and then by the awakening of the inner self they could come into touch with, and respond to, the spiritual forces of the universe. He had great pleasure in seconding the vote of thanks to the lecturer for the mental and spiritual stimulus which he had given them.

THE REV. RHONDDA WILLIAMS, responding first to a question respecting the origin of evil, said that as thousands of books had discussed the origin of evil, he could not be expected in a few minutes to solve the problem. He did not think it was anything outside trying to get at us, any more than he believed in a personal devil. However, we did not need to explain the origin of evil. Our business was to conquer it, for only by conquering it could we get an appreciation of good. When he said, with Paul, that 'all things work together for good' he included sin. If there was anything in which God was not, he could not relate that thing to the universe at all. Acknowledging the vote of thanks, Mr. Williams expressed his pleasure at being present—he felt almost as if he were in the presence of old friends.

### WHAT IS MAN'S NATURAL FOOD?

In the preface to his new work, 'The Natural Food of Man' (cloth, 7s. 6d. net; C. W. Daniel, 3, Amen Corner, E.C.), Mr. Hereward Carrington expresses the opinion that so-called 'hard times' 'could be largely averted if only the people were taught to live correctly'—taught how to economise their food, and how to take care of their bodies. The race would then be cleaner, hardier, and happier, for he firmly believes that when the body has been rendered clean and pure, 'mental and moral reforms will be found to follow of themselves.' Accordingly, he gives us in this book what is evidently the result of a long and careful search through the records and evidences of science, with a view to finding out in what man's natural food consists. His opening chapter contains the following epitome of the conclusions at which he has arrived:—

Assuming that there is an 'ideal' diet of some sort—that upon which the human race originally lived, and which it should still live upon, if it wishes to maintain the best possible health—I have gone carefully through the various food-stuffs, and, by careful analysis, have shown that all meats are injurious to the body. . . The arguments will be found in full in the book. I also found that there were many objections to all vegetables, to cereals, grains and flour of all kinds; to soups, to bread and eggs, to butter, milk, cheese, and to all dairy products. Most cook-books and works devoted to the hygiene of foods have been in the habit of pointing out all the beneficial and good qualities of these foods and saying very little about their *bad* qualities. In this book I have pointed out all the bad qualities and have insisted that these so far off-set their good qualities as to show them utterly unfitted for human food, and consequently to be discarded from any truly hygienic diet. Thus, by a process of elimination, we are forced to the conclusion that the only foods that are really natural to man, those best suited to his organism, are fruit and nuts—the diet of his anthropoid brethren and man's own natural diet, as is clearly indicated by his anatomical structure. Fruits and nuts will alone suffice to maintain the human body in the highest state of health, and are the foods which should be adopted, and eaten, by mankind to the exclusion of all others. From them he can obtain all the elements necessary for the upbuilding of a healthy body, and from them he can derive the greatest amount of health and strength and the greatest amount of energy.

Mr. Carrington states that he has himself lived upon this fruit and nut diet almost exclusively for several years, and that he is always in excellent spirits and condition, and a source of constant surprise to his friends in that he seems to possess an untiring energy and ability for work. 'I believe,' he says, 'that almost any person could double his energies, his health and his self-respect, by adopting a diet of this character. For it has a tremendous effect upon the mental and moral, no less than upon the physical life.'

In support of his contentions, Mr. Carrington marshals a long array of facts and arguments, which are worthy of careful study.

### THE BISHOP OF RIPON'S PRESIDENTIAL ADDRESS TO THE SOCIETY FOR PSYCHICAL RESEARCH.

On the 23rd ult., at the Smaller Queen's Hall, Langham-place, the Bishop of Ripon, the Right Rev. Wm. Boyd-Carpenter, delivered before a large and distinguished company his address as President of the Society for Psychical Research. He said that there were some people who were attracted to the Society by the expectation of encountering some startling facts, but the title of the Society carried with it the idea of caution. It was a Society for research, and the true spirit of research did not want romance. In an interesting paper written seventy years ago, the late secretary of the Royal Institution, Mr. Barlow, pointed out that the difference between a sane and an insane person did not reside in the former's freedom from illusion, but in his possession of the vigour of mind which made him capable of discriminating between fact and illusion. It might be asked whether the Society had contributed any practical good. By way of reply he reminded his hearers of the materialism current forty or fifty years ago. Matter was then the fundamental fact of the universe. He remembered being asked by a dying man how God could think, seeing He was a spirit and consequently had not a brain! To-day the attitude of science was changed. We acknowledged that the mind could not contribute to the world more than its instrument would allow, that if the blood was poor the energy of thought was impaired; but now we had come to see that if the body had power over the mind, it was equally true that the mind had power over the body. We did not now believe that matter was the sole antecedent of mind. The question now was, what were the conditions under which mind could control and influence the body? Again, we had abandoned Paley's idea that man was a piece of completed mechanism like a watch. In studying man we were not examining a finished work. He was not a completed being, but a being in process of completion—he was not so much a being as a becoming. Through long periods his development had been going on. In his nature was not only the present but the past. His physical development seemed to have been completed. It was in the path of psychical, not physical, development that man was now being led. Our life was inconceivable apart from the consciousness of self, but that consciousness of self—that sense of personality—was itself a growth. It was a result of experience. Enfolded within it was the record of the past and the potency of the future. Just as there was a time when we did not realise ourselves, so it might be that our self-realisation was as yet incomplete. It seemed to him that our present life, like our ante-natal life, was largely embryonic. The theory of an over-soul had a fascination for some. But the soul was individual. The subliminal self postulated by Mr. Myers was not another self, but the same self working under other conditions. The condition of progress or growth was this—that conscious effort was continually being transmuted into unconscious capacity. We only did things better when we did not know how we did them. The constant change of effort into power was ever building up personality. The stages of the human embryo showed Nature's recollection of the past. Might not some startling event call into activity long buried powers? Were we sure that some of the phenomena that were witnessed to-day might not be due to the activity of obsolescent organs—the power, for instance, shown by some persons in the use of the divining rod, the assertion of sailors that they could smell the neighbourhood of ice? And might there not be faculties and powers now being formed whose significance and value will only be evident when we pass into a life of new conditions?

The soul's dark cottage, battered and decayed,  
Lies in new light thro' chinks that time has made,  
Stronger by weakness, wiser men become,  
As they draw near to their eternal home.

SUCCESSFUL SEANCES.—In our next issue we shall print a full report of two very convincing séances with Mrs. Wriedt, written by M. Chedo Miyatovich, the gentleman to whom the prediction respecting the assassination of the late King of Serbia was given in 1903.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### TRAVELS IN DREAMLAND.

The modern reaction against materialism has displayed itself in a variety of ways, but in no ways more strongly, to our thinking, than in the interest now displayed in the phenomena of dream life. It reveals itself in lectures, discussions, magazine articles, and in books—we are thinking, in particular, of Mr. Havelock Ellis's work, 'The World of Dreams.' That book, indeed, treated the subject mainly from the standpoint of a non-believer in the spiritual connections of the dream-world, but it was none the less a sign of the times.

There was a time when seriously to consider the subject of dreams was to provoke expressions of impatience and incredulity. Dreams, we were told, were unhealthy. The physically and mentally sane person slept dreamlessly. Night-visions were the product of a disordered mind, or a deranged digestion. We recall the remark of Scrooge to the ghost of Jacob Marley:—

You may be an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of an underdone potato!

In point of fact, there was a good deal of justification for this attitude. An overwhelming majority of dreams are, indeed, grotesque and meaningless—the vague and errant fancies of the mind unchecked by the higher faculties of judgment and direction.

Yet even these were not without interest to the psychological student in his inquiry into the mysteries of the brain and mind. But it was the residuum—the dreams that accurately forecasted future events or that conveyed authentic intelligence of things happening at a distance—which led to a serious and systematic inquiry into the nature and resources of the dream-consciousness. These, as hinting at the existence of latent and supernormal powers in man, pressed themselves on the attention of investigators into spiritual matters as offering a fertile field for exploration.

But although many notable discoveries have been made in this department of research, there is still much 'undiscovered country' to be traversed and mapped out. Even the instructed Spiritualist, who, by reason of his co-operation with those on the other side of death, has gained a great amount of knowledge concerning the problem, finds himself at times baffled and perplexed. Much of the supernormal side of dreaming—knowledge of things occurring at a distance, for example—he can interpret as due to the higher psychic faculties of the sleeper temporarily awakened during slumber. But the problem of 'travel during sleep' is one concerning which there is still much difference of opinion.

It is a fascinating study, this question concerning the journeying of the spirit into other realms during the slumber of the body. One could easily fill many numbers of 'LIGHT' with instances—many of them deeply interesting—of the supposed wanderings of the soul during rest hours. The question is whether the spiritual self can actually leave the body during sleep, or whether its sensations of travel, visits to distant places on earth or in spiritual realms, are due to a temporary 'extension of consciousness,' clairvoyance, or impressions imparted by spirit agency. We have often heard the question debated by students of spiritual science. Those who opposed the idea of actual 'travel' claimed that so long as the body retained consciousness the spirit could not have left it, even temporarily, since such departure would have meant either death or a condition closely resembling it.

Our own conclusion (necessarily tentative) is that as the spiritual world is pre-eminently a thought world, both schools might be in a manner right. In dealing with a world in which conditions of space and time are practically unknown, it is difficult to draw hard and fast lines. Consequently, Prentice Mulford, who depicts the souls of sleeping persons making 'swallow-flights' over the earth, and congregating in thousands in various places to which they have been drawn by some latent attraction, may be as truthful on his plane of thinking as another authority whose view is that the souls of dormant humanity remain in close association with their related physical forms, but subject in many cases to flashes of the higher consciousness which bring them into rapport with more exalted planes of spiritual life.

Much, we imagine, turns on the nature of the sleep. In many cases, as authorities on hypnotism tell us, the sleeper passes from natural slumber into the hypnotic sleep, and in other instances—but these are extremely rare—the sleep merges into deep states of trance. From reflection on the subject, combined with a certain amount of practical experience, we are inclined to hazard the assertion that psychical experiences are not associated with normal slumber, but with certain deeper states of sleep. Writers on hypnotism have told us that some sleepers pass in and out of the hypnotic state several times during their slumbers. If this be so, we see a suggestive explanation of a problem that has puzzled many of us, viz., the beautiful or solemn dream experience which winds up suddenly in a grotesque and ridiculous fashion. Most of us have had such experiences. May it not well be, in such cases, that the sleeper's spiritual consciousness, temporarily in contact with the higher world, has by a change of state been submerged once more into the realm of physical brain action? Feeling that something was required of it, the lower consciousness would do its humble best to complete and round off the story with something of its own, the result being an anti-climax. We have sometimes wondered, indeed, whether if Coleridge had been able to recall the whole of his wonderful dream-poem, 'Kubla Khan,' he would have found it all as perfect as the fragment he published! If the lower consciousness had crept in at the close we may be sure that it would have finished in a strain of amazing bathos.

Similarly, it may be said that whether we travel in sleep or not, the whole character of the dream experience depends on the state of the interior consciousness at the time. We may move (or appear to move) in 'worlds of light' or merely pursue a disordered way amongst the phantoms of the brain. There is a vast amount to be learned, and the Society for Psychical Research is doing useful work in this direction.

## SPIRITUALISM AS SOCIAL SAVIOUR:

A. J. DAVIS, THE REFORMER.

BY E. WAKE COOK.

*(Continued from page 248.)*

## II.

In the first article on this subject it was shown that the Father of Modern Spiritualism, although he was only just out of his teens, had with unerring sureness selected from the seething mass of ideas on Social Reconstruction generated by Saint-Simon, Fourier, Robert Owen, and others, just the right ones, and avoided the pitfalls into which all other reformers have fallen. If the plan he proposed had been acted on it would have saved the world ages of agonising conflict, and have produced a better result than any schemes now in the air, and by better means. His analysis of the institutions and the conditions of his time was the most masterly ever made; the conflict between interests and duties being the most demoralising of the existing evils. His aim was so to arrange institutions as to make men's interests and their duties agree, and thus end the temptations to dishonesty, and take away the grounds of conflict between employers and employed. With the same unerring instinct, or sureness of inspiration, he selected music as the symbol and type of the harmony he would evoke from human discords. In this he rose high above the ideas of his time, and selected the most profound and scientific principle.

We sadly need another Davis to analyse the conditions of our own time, and the portentous evils which have arisen through not adopting the saving ideas he presented to the world. None of our writers or leaders of parties show any understanding of the real position; simply because we have been following a low material ideal. The moment we rise to a higher standpoint, and formulate a higher and more worthy ideal, the cause of our troubles becomes apparent, and we see that we are suffering from the fruits of our blindness. 'Practical' men despise ideals as 'doctrinaire' and useless; they forget that ideals, of a sort, have worked all the revolutions of history; and the 'practical men' and their practical methods are just those which go down before the dreamers. They also forget that as electricity is a vaster motive power than a treadmill, so the higher we rise above the material towards the spiritual the nearer we get to the great source of power. So the future is with Spiritualism, or those finer forces with which it is associated. As Spiritualists we should do our utmost to raise the national ideal, so as to enlist all the finer forces of humanity; an ideal which shall evoke that ethical fervour which is the strongest of driving forces. It is not by preaching and telling people to be good; the work to be done is the designing of machinery, or of institutions fitted to bring out all that is best in humanity. This is the very work which Davis began so admirably.

Our position is perilous and peculiar; we have sinned most against a sound national ideal, and are paying the penalty. We enthroned the god of cheapness, and sacrificed vital interests to him. We developed our resources in a lop-sided way, and are now abjectly dependent on the foreigner for food, and on our foreign trade which enables us to buy it. This unsound position makes our labour wars peculiarly dangerous for all concerned. We must all deplore the awful poverty in our midst, the greed and short-sightedness of capitalists, and sympathise whole-heartedly with every effort of labour to better its position; but if workers move too quickly they will kill those trades which hover on the line between prosperity and bankruptcy, thus throwing thousands out of employ, and so commit suicide. If through haste and lack of foresight and statesmanship our foreign trade should be killed, then nearly one-half of us would have to starve before we could get back to the land and produce food enough for ourselves. If our great industries are to be ruined, then we should be unable to bear the awful burden of national defence, we should be crushed by our formidable rivals; and as we bear the giant's share of the white man's titanic burden, our downfall would be the most awful catastrophe in all history. Now, these are the perils we are involved in through following a narrow and material ideal. Spiritualists should all rise above party and do all they can to

lift the national ideal to a higher plane. The soundest ideal we can at present frame is the all-round development of all our resources, Imperial, national, material, mental, and spiritual; and the all-round cultivation of all his faculties and resources is also the right ideal for the individual. As a nation we should aim at being more self-contained, less dependent on foreign food and trade; then we could better stand the shock of industrial war. This brings us direct to the practical proposals of Davis.

He would begin with six farmers, with land adjacent, and suitably situated as to markets, &c. They should pool their resources, and appoint one of their number as manager. One would thus do the work of six, while availing himself of the others' advice. In this and other ways economies would be effected, and prosperity promoted. No one should work for more than three-fourths of the duration of the daylight; and each be paid justly for the quality and quantity of his work. Labour should never be so long or so severe as to be irksome; and time should be allowed for amusement and for self-culture. A store should be erected in a suitable spot and be stocked with the produce of the farms. The goods should be priced so as to give a fair profit, thus setting a standard. By this associated effort, this co-operation, the conditions would bring out the workers' best energies; so many economies would be effected that abounding prosperity would result. So that simply as an example it would compel or induce others to associate in like manner. By doing away with so many intermediate profits the produce would be so cheapened for the consumer that the plan would have to be adopted by others. By these simple means this boy-seer, sixty-five years ago, would have started his work of reconstruction, with no political agitation or Governmental interference to kill self-help and self-reliance, which are so essential to perfect character. He gives full details of the system, but as co-operative production has been worked out fully of late years it is not necessary to go into detail; I will only give one quotation to show how advanced was his teaching:—

After having spiritually associated, devised their plan of agreement, and having all arrangements in order, agreeable to the situation and interests of each one, it is proper to institute the most searching investigations as to what may beautify their land and restore fertility to the barren portions, and as to the most feasible plans to arrange and condense their labour for the accomplishment of this end. They must understand the science of organic chemistry in all its ramifications, so that they may restore to weak soil its required equilibrium of organic matter, and thus render it productive. They must understand and apply in the tilling of their land the teachings of modern geology and magnetism. They must learn never to exhaust the soil of its chemical properties, which is now frequently done by uninformed farmers.

Soil can only retain its thriftiness and capacity of vegetable production by having restored to its bosom as much elementary matter as is taken from it. To sustain the fertility of the soil, then, it is necessary to understand the principles of geology and chemistry, the qualities of marine and alluvial deposits, the action of decomposed vegetable and animal compounds, the constitution of the earth and atmosphere, and the mutual relation which exists between them, and their co-operation in rendering fertile a parsimonious soil.

This is scientific farming with a vengeance, and is thoroughly up to date, although dictated by an uneducated boy sixty-five years ago. In instituting a storehouse for the sale of the products direct to the consumer, and so saving the intermediate profits which nearly double the cost of produce, he hit on the very plan which we most need at present. The continual rise in the price of food and other things is increasingly felt by all. This decreases the purchasing power of wages, and each rise in wages is accompanied by another rise in cost of commodities. Thus we are in a vicious circle which will cause endless conflict and suffering; therefore the system must be altered, and altered in the very direction Davis pointed out—co-operative farming and direct supply. The desideratum is more food production, making a better use of our land, thus giving the healthiest occupation for sustaining the stamina of the race, cheapening food, improving the home market—the best market in the world—thus increasing general prosperity and decreasing our dependence on the foreigner, and giving added soundness and stability to the State.

The system of association to be adopted first by the farmers, Davis would have adopted by all the trades. First by the mechanics for supplying the needs of the farmers with machinery. These, too, are urged to study all scientific developments; to institute investigations by themselves, and in conjunction with the farmers, so as to stimulate each other to their general benefit. Speaking of the mechanic he says:—

Relieved of the fear of destitution, and thus cheerfully impelled onward, each mechanic would gravitate to the establishment of the association, and enjoy a pleasure in industry. . . . He would work the time allotted, and devote the remainder of the day to amusement, instruction, contemplation, and investigation. He would feel an interest in labour, both for his personal and for the general welfare. He would not be fatigued with gratification or monotony; but the hours of labour would be a relief from other pursuits in which he might be engaged; and the variety would make existence desirable and render it a blessing. Such would be the condition and situation of each member of the association. Each member must be interested in his own success and the success of the whole establishment. Each one must consider his person, his body, as living capital invested; his labour will be the interest of that capital, which will supply his individual necessities, and conduce to the wealth and emolument of the whole association. For remember that labour, when justly appreciated, organised, and remunerated, will yield more *absolute wealth* than it now can under the present system of fatiguing and disgusting employment. One man would accomplish as much in two-thirds of one day, thus situated, as three would at present. Then the reward of that labour, being proportionate, would more than supply his necessities, and would combine to enrich the treasury of the association besides.

Davis would have the manufacturers associate in like manner, so as to be helpful to each other; by reciprocating benefits, effecting economies, and organising their labour on more scientific principles.

In my next I shall show his treatment of the women's question, and show how surely he evokes the right principle. After that we shall see his proposed treatment of the professions; there he sails into untried seas; and he also soars in the realms of imaginative construction.

In what has been said the rightness of his principles, and the simplicity and naturalness of his beginnings are abundantly manifest. If mankind had only adopted them, from what a sea of troubles we should be saved! Their soundness and practicability have been amply proved of late years in Denmark, and have turned that from a poor country into a rich and prosperous one. Profiting by its example, the same beneficent co-operative plans have been introduced into Ireland, and, as already said, have done more for that distracted country than centuries of crime-shadowed political agitation. The same beneficent means would save Great Britain from its perilous position; increase general employment and general well-being. By intensive culture we might feed ourselves; co-partnership is the saving principle for harmonising the interests of capital and labour; and this is but a development of the principles advocated so long ago by the Father of Modern Spiritualism.

(To be continued.)

AN 'OUT OF THE BODY' EXPERIENCE.—'K. T. C.' writes: 'Recently I had an experience which has left a deep impression on my mind. I had to undergo an operation, and when under the anæsthetic had a curious and very real feeling that I had travelled into an entirely different world from this present one. I was conscious that I was with those who were drowned in the 'Titanic' disaster, that Mr. W. T. Stead was there, and that I was all the time undergoing strange, delightful and wonderful experiences. At the same time I knew that on my return to the world it would be impossible for me to remember, or to describe, the wonderful things I had experienced, as everything was so entirely and incomprehensibly different in a sphere where we had no bodies through which to express ourselves. I felt the most real and *bitter* regret that I must return to earth, and also, as I began to regain "consciousness," I felt exceedingly puzzled as to how I should be able to express myself, as I seemed entirely to have forgotten how to speak. The nurse told me that my first words were: "So I'm back in this old world again." I now feel firmly convinced of the reality of a future life, and also of the extreme difficulty which departed spirits must experience in attempting communications with this world. I may add that I am no medium, and gifted with no psychic qualities whatever.'

## LONDON SPIRITUALIST ALLIANCE.

PRESENTATION TO MR. E. W. WALLIS.

A special Social Gathering was held at 110, St. Martin's-lane on the afternoon of Thursday, May 23rd, for the purpose of presenting to Mr. E. W. Wallis, Hon. Secretary of the London Spiritualist Alliance and Editor of 'LIGHT,' a life-size portrait of himself, painted in oil by Signor Italo Sabatini.

Mr. H. WITHALL, vice-president, in making the presentation, referred to the circumstances under which, thirteen years ago, Mr. Wallis, who had up till then been connected with 'The Two Worlds,' accepted the invitation of Mr. E. Dawson Rogers, at that time President of the Alliance and Editor of 'LIGHT,' to assist him in the conduct of that journal. Mr. Wallis quickly got into the methods of Mr. Rogers and had been able ever since to carry on the work in a very satisfactory way. He (Mr. Withall) believed that 'LIGHT' was generally accepted as the best Spiritualist paper, and as being conducted with common-sense and literary ability. It went to every quarter of the globe; its articles were translated into many languages, and were perused and commented upon by the leading scientific Spiritualists. It was through a journal published in Italy that Signor Italo Sabatini (a Florentine artist of high repute who had painted the portraits of many eminent persons) became acquainted with the work of the Alliance and with the editor of its organ, 'LIGHT.' Signor Sabatini had been an enthusiastic Spiritualist for many years and felt that he should like to use his artistic ability to do honour to Spiritualism in the person of Mr. Wallis. Accordingly, while staying in London, where he had a studio, he offered to paint this portrait. Desiring also to recognise the work of the Alliance, he gave the picture, when completed, to the Alliance, but with the expressed wish that that body would present it to Mr. Wallis. It had been intended that the presentation should be made at the end of March, when it was arranged that Mr. Wallis should deliver his Address to the Alliance at the Salon of the Royal Society of British Artists on his experiences during forty years of mediumship, but circumstances compelled the changing of the date and the postponement of the presentation. The name of Mr. Wallis had been associated with Spiritualism for many years, and he was well known both as a medium and a speaker. He not only worked for the Alliance and 'LIGHT,' but visited and addressed societies in different parts of the country to help to spread the knowledge of Spiritualism; and in this he had been very successful.

The Chairman then moved the following resolution:—

That this meeting of the members of the London Spiritualist Alliance concurs with Signor Sabatini in his high appreciation of the services of Mr. E. W. Wallis to the cause of Spiritualism, and trusts that Mr. Wallis may long be spared to us and our cause, and that when he looks on this beautiful work of art he may sense in it all the kind thoughts of the distinguished artist and of the members of this Alliance.

The motion was seconded by Mr. J. A. Wilkins, and supported by Mr. E. Lucas, the latter remarking that Mr. Wallis had done a great deal of work for the Alliance, and it was highly satisfactory to them as a society that it was recognised by a great artist of a foreign country. The resolution was unanimously adopted with hearty applause.

Mr. Wallis expressed his hearty appreciation of the kind thoughts and generous words which had been uttered in respect to himself and the work he had been permitted to do. He especially appreciated the kind feeling of the artist expressed in that beautiful painting. It would be a lasting memorial. He (Mr. Wallis) sometimes thought that he had been extremely favoured. It was not everybody who was permitted, as he was, to engage in the work that he liked best. The spirit people caught him as a young man between sixteen and seventeen, and from that time onward his life had been practically directed by them. Their work was a work that was dear to his heart, and he had tried his utmost to be an efficient servant of the spirit world. He recognised it as one of his greatest privileges to have been associated with Mr. Dawson Rogers. The latter had been as a father to him. Always patient, kindly and considerate, Mr.

Rogers had given him the benefit of his great experience, and he had learned from him a great deal. To him (Mr. Wallis) Spiritualism stood first. He had endeavoured to help it forward, but he felt that he had not done as much as he would have liked. He hoped and trusted that he would be spared for many years to continue his work. He was grateful to Mr. Sabatini for his unexpected kindness. He did not propose to take the picture away yet if the Alliance would still harbour it. (Applause.)

Mr. Wilkins reminded the company that the meeting was of a dual nature. It was the last meeting of the Session of the Psychic-Culture Class, so he asked his hearers to permit him to think that he was giving the closing address to the class. When he first came to the Alliance, he was under the shadow of a great cloud—a great bereavement. He thanked God that that bereavement had softened him. He at once formed impressions of the staff of the Alliance and of Mr. Wallis, and he was glad to say that further acquaintance had served to justify those impressions. He had a greater love and a higher appreciation for Mr. Wallis than he had when he first knew him. Mr. Wallis's life had been a life of noble endeavour, high resolve, and great achievement. In a word, it said to all of them, 'Come up higher!' (Applause.)

At the close of the meeting, Mr. Wallis received personal congratulations and good wishes from those assembled.

### LIFE BEYOND DEATH.

'J. B.' in an able and suggestive article on 'The Life Beyond,' in 'The Christian World' of May 23rd, says:—

Man is the great adventurer of this planet. Every new day is for him a leap into the unknown. But his greatest adventure is death. . . . Death has been the creator of his religious faith. Had there been no death, there would have been no religion as we know it. The human mind—its motives, its aspirations, its hopes, and its fears—would have been an entirely different thing.

After dealing with some of the many embarrassing questions which crop up, he observes:—

If that unity, the essential 'I' of our consciousness, subsists in us despite all the transmutations of life, despite all the numberless molecular changes of our body, all the varying stages of our mental being, is it not to this centre, which has survived so much, that we must look as survivor of the last change of all?

Referring to the popular presupposition that 'If there is to be a supernatural, it is to be on a great scale, something supremely grand or something supremely terrible,' 'J. B.' asks:—

Is that Nature's way? . . . Why may it not be—all analogy suggests it is—that after the great passage, we all, great and small, inferior, contemptible, and grand, take up our lives precisely where we left them, to start, amid these new conditions, in their farther evolution? May we not here, in default of contrary evidence, trust to the Nature we know; Nature, which changes everything, but destroys nothing; Nature, which fits her creatures to their environment, gives to each class and quality its own place; Nature who, in her splendid generosity, gives to her poorest, meanest things, as well as to her greatest personal creations, their share of life and of enjoyment?'

Discreetly avoiding theological problems, he affirms of Christianity that:—

By the immense reinforcement it has offered to the spiritual development of man it has increased in that degree the force of the argument for a further sphere in which the soul which it has so immeasurably enriched shall proceed to its full height of blessedness. The resurrection faith is not only a fact of its history, it is in the line of all that Nature suggests; it is an answer, out of herself, to the deepest, highest instinct of the human heart.

The whole article will well repay careful reading and study, but we cannot help feeling that it would have been infinitely stronger and more helpful if the writer had been able to write it from our standpoint—if he had been able to make it affirmative because he knew, as the result of intercourse with the unseen, the actual fact of human persistence after bodily death—the survival of the real personality in a conscious, progressive life beyond the incident of death. How helpful it would have been to him, for instance, when he answered some of the many letters which he says he has received from time to time—letters which reveal at once the bewilderment and the torturing interest which on this question assail the modern mind and

heart. If our friends who pass from us survive, what will there be left in them which we in our turn can recognise? Will not this very development place an impassable gulf between them and ourselves? A loved child dies from the household. Its anguished parents live on thirty, forty years after. If there is a meeting in the after-life of these sundered ones, what will there be to meet? People ask this with a kind of despair. And yet the very question suggests its answer. Supposing the child had lived, would not the parents have as surely lost it as a child as they do by its dying? In the thirty following years what is left of the child? It is a grown man or woman they have now with them. Of the child there are left only the early portraits. Yet the joy and happiness of the relationship are there through all the changes, there with additions and enrichments. And if the personality, working in this way on our present side of death, amid all changes, keeps the best of the parental and filial relationships, why should we imagine the farther side so poor in resource as not to have its own preservations and adaptations there?

Why, indeed! We do not imagine anything of the kind, because we know that life over there is the natural sequel to this present life.

### 'THE DREAM OF LIFE.'

'Le Songe de la Vie'\* ('The Dream of Life') is the title of a striking drama in verse. The author is the daughter of M. Cæsar de Vesme, the well-known editor of 'Annales Psychiques.' The task which she has set herself is not an easy one. She draws the picture of a young, stainless youth of twenty, a veritable 'chevalier, sans peur et sans reproche,' whose short career expiates and redeems the past of his ancestress, Mélusine; her past is really his own, for she is reincarnated in him. This stainless and irreproachable character is admirably delineated, he neither lacks vigour nor the attractiveness of an impassioned human personality.

The poetic quality of the work is of a high order. M. Flammarion says truly, in his preface, that the breath of Victor Hugo seems to be felt in some of the lines. It is an astonishing production for a girl of nineteen; original in conception and equal in execution.

Geoffroy de Lusignan, the youngest born of the family, is the only one who has never been seen to be visited in his cradle by the shade of his ancestress. It is this ancestress who returns to earth life in him.

It is a little bewildering to find that Mélusine attends him, speaks to him, prompts his noblest aspirations. At first one is disposed to think of her as a guardian spirit, but as the drama develops we see that the author's intention is to suggest that the individuality of Geoffroy is really identical with that of Mélusine, that his devotion to her is, indeed, devotion to his true spiritual ego.

The confusion must not be charged upon the author, who deals with her subject skilfully. It is an intrinsic element in the philosophy which her drama sets forth—i.e., the reincarnation of a personality of a distinct character and sex in that of another whose character and sex are entirely different.

This does not detract, however, from the merit of the composition as a literary work. As M. Flammarion says: 'Nature and humanity are here revealed in their aspects of greatness, and more than one picture arrests us by its beauty—more than one thought by the lucidity of its expression.'

The high expectations raised by M. Flammarion's appreciative preface are not disappointed. The gifted author has achieved a marked success, and has produced a work of unusual merit and considerable charm.

The following lines may be quoted as an example of the easy and melodious flow of the verse:—

Dieu par qui l'air est doux, le lac bleu, le ciel rose,  
Dieu dont l'œil sans regard jamais n'est arrêté;  
Dieu qui d'un soir tombant fais une apothéose,  
D'une aurore un espoir, d'un jour une beauté.

O Monde où tout se fond, l'Univers où tout vibre,  
Supreme élan d'amour qui jamais ne finis,  
Ame éternelle et Cœur dont nous sommes le fibre,  
Esprit Unique, ô Tout; mon Dieu je te bénis!

H. A. DALLAS.

\* 'Le Songe de la Vie,' by GEMMA DE VESME. 2f. 50. Librairie Fischbacher, 33, Rue de Seine, Paris.

## NOTES FROM ABROAD.

Many foreign journals have paid sympathetic tribute to the memory of the late Mr. W. T. Stead, to whom they refer as a great Englishman, one of those who by their character and actions do honour to their race. 'Le Fraterniste' says: 'Those who are not familiar with our Spiritualistic doctrines will probably ask the question: "How is it that such a good and noble man had to meet such a terrible end?" To these we would simply reply by a counter-question: "What is death? A misfortune, or a blessing in disguise?"'

In 'Le Monde Psychique' for April a member of the Psychical Research Society of France, in speaking of the common belief that the passing away of some friend or relative is often announced by a light being mysteriously extinguished, relates a curious incident which happened to himself. One evening, after having entered his apartment, he lit a candle which after a few seconds was suddenly extinguished. He re-lit it, and examined the room to discover if there might be any current of air to which the sudden going out of the light might be attributed, but both windows and door were tightly shut. Whilst still pondering over it the candle was extinguished a second time. Again he re-lit it, and, although there was nothing wrong with either wick or candle, it went out for a third time. The gentleman then went to bed, almost expecting some strange phenomena, but nothing occurred. Two days after, he received a letter containing news of the passing over of a person whom he had formerly known intimately but of whom he had lately lost sight. When attending the funeral of this person, he obtained the information that death had taken place on the very night, and at the exact hour, when the candle was extinguished three times in succession.

Amongst several clever articles in 'La Revue Spirite,' we notice specially one, entitled 'Goethe, Psychologist and Spiritualist.' The writer of it, Dr. E. Dupouy, maintains that already at the end of the eighteenth century the world had a dim knowledge of modern Spiritualism, although investigation of psychic phenomena was then unknown. Goethe began to devote himself to mysticism in 1765; his entire poem of 'Faust' is permeated with it. A careful study of this great work will undoubtedly prove to us that Goethe was in every sense a Spiritualist, endowed with mediumistic powers which he possessed in common with so many artists and poets, who at times seem to have ideal visions of the future world.

'L'Initiation' contains an article on 'Magic Plants.' The belladonna plant, the mandrake, as well as the bean, come under this category. Pythagoras, it seems, would not allow his disciples to touch this latter vegetable; the old Egyptians, too, held it in abhorrence. The writer says on this subject: 'As regards symbolic precepts it is but fair to observe their literal, as well as hidden, meaning; the latter has reference to the health of the soul, its innocence and purity.'

'The natives of Lapland are the fakirs of the North'—so we read in a recent issue of 'Wahres Leben.' There exist several literary works, dating as far back as the seventeenth century, and dealing with the life and habits of the Laplanders, in which this fact is already mentioned, and later on, trustworthy explorers who have spent much time amongst these people, refer to the same phenomenon. It is therefore evident that long ago the Laplanders and, above all, their 'najder' (priestly magicians), possessed the psychic power to put themselves into a hypnotic sleep. These priests had to submit to this self-imposed trance whenever there arose the question of saving the life of a sick person. According to the natives' belief, the spirit of the priest then visited the other realm, where, at times, he had to fight a fierce battle with some of the departed, who endeavoured to draw the sick person away from this world over to their plane.

Coming to modern times, we find that some Swedish papers recently recorded a similar incident. A Laplander was accused of having stolen and killed some reindeer. When arrested, he fell, to all appearances, into a deep sleep. This lasted several days. Eminent Swedish medical men who carefully observed this Laplander, came to the conclusion that the man was not shamming, as at first supposed, but that he evidently had put himself into a trance to escape the dreaded punishment.

F. D.

'No journal was ever better named than yours, "LIGHT," because it sheds a light that cannot be dimmed. Success to you!'—J. M. PEBBLES, M.D.

MR. PERCY R. STREET'S address on 'The Highways and Byways of Spiritualism,' which we hoped to print in this number of 'LIGHT,' has been unavoidably crowded out. It will appear next week.

## A USEFUL PAMPHLET.

Under the title 'Spiritualism Expounded,' 'The Two Worlds Publishing Co.' are placing on sale as a penny pamphlet a capital address delivered by Mrs. Dora N. Bellas last March in the Hall of the Moss Side Spiritual Institution, Manchester, in reply to a sermon preached by the Rev. J. W. Canton, rector of St. Margaret's Church, Whalley Grange. With Mrs. Bellas we own that it is beyond our comprehension how in the present age a man of learning could stand up in the pulpit as one of Christ's disciples and coolly inform his flock that 'if they dabble in Spiritualism it will lead, one and all, to insanity and death, and a second death, when they will be cast into brimstone and fire and everlasting Hell!' To the charge that Spiritualism leads to insanity, Mrs. Bellas retorts:—

Are we enlightened beings of to-day to understand that, according to the theory of the Church of England or some of its ministers, all the great writers and eminent scientists and philosophers of the past and present, such as Shakespeare and Charles Dickens, Victor Hugo, Lombroso, Sir William Crookes, Dr. Alfred Russel Wallace, Sir Oliver Lodge, Camille Flammarion, Professor Richet, and a host of others, are all insane and only fit for madhouses, because, after an earnest investigation, they got to know for themselves that spirit communion is a fact?

As to that other fate to which the rector's full acquaintance with the Divine purpose consigns us, she indignantly exclaims:—

The followers of Christianity would be indebted to Spiritualism had their clergymen represented God as Spiritualists understand Him to be. Not a revengeful and laughing tormentor, who will 'laugh at their calamity and mock when their fear cometh'; not a capricious, irrational and cruel sort of Torquemada, who 'will cast the unbelievers into a hell of brimstone and fire,' as the Rev. Canton puts it; but as a One Heavenly Father who judges righteously; who does not change; who is the same yesterday, to-day and for ever; who is all love, loving the man—His child—through all, and bringing him by slow degrees back to the diviner life and to the realisation of his diviner self.'

We are happy to think, however, that this particular clergyman belongs to an old-fashioned type which is becoming more and more exceptional. There are very many broad-minded Church of England ministers—such as the Dean of Gibraltar, Dr. Percy Dearmer, and Rev. Mayne Young (Mrs. Bellas herself quotes from the last-mentioned)—who have no sympathy whatever with Mr. Canton's narrow-minded and mediæval theology.

## ITEMS OF INTEREST.

That an ever-increasing number of persons take deep interest in the mystical interpretation of the great problems of life and being is evident by the number of societies devoted to the work of promoting unity among students on these lines. 'The Christian Mystical Society' (whose advertisement appeared in last week's 'LIGHT') has arranged for a special summer course of Friday evening lectures, to be given at the Eustace Miles Restaurant at 8 o'clock. The hon. president is Mr. James L. MacBeth Bain, and Madame Isabelle de Steiger is president. The society aims 'to unite all lovers of goodness, truth and beauty in seeking the realisation of the Christ.'

'The Sussex Daily News,' of May 21st, gave a report of an interesting address on 'The Human Aura,' delivered by Mr. W. H. Shaddick to the Brighton Spiritualist Society. Mr. Shaddick emphasised the verity of second sight and said that 'he had been at considerable trouble to discover what rays a magnet throws off. He had found out the critical exposure necessary in order that a magnet might photograph itself. Yet, he supposed, no one present could see the rays. He used that to show that the eye does not see everything. He also told of an experiment by which he believed it possible that rays may be thrown off by will power.' He referred to some screens which he devised almost concurrently with those invented by Dr. Kilner, and observed that 'he could only get eighteen out of every twenty-five persons to see the human aura. He described what the aura was like according to his vision, and he added that will power and health exercised a great influence. Clothes, too, he said, had a lot to do with the throwing off of the aura.'

From far away Hong Kong comes the following message from an earnest Spiritualist: 'I was much grieved for the loss to the Psycho-Therapeutic Society of Mr. G. Spriggs, having often availed myself of his valuable services, though I have no doubt our loss is his gain. I cannot tell you how I enjoy "LIGHT"; I never miss one word in it. The cutting and wiring are great improvements.'

'The Humanitarian' recently remarked that the 'unrest,' as it is euphemistically called, in the world of labour brings to mind a remarkable passage in the works of Richard Jefferies. It is as follows: 'This our earth provides not only a sufficiency, but a superabundance, and pours a cornucopia of good things down upon us. I verily believe that the earth in one year produces enough food to last for thirty. Why, then, have we not enough? Why do people die of starvation, or lead a miserable existence on the verge of it? Why have millions upon millions to toil from morning to evening just to gain a mere crust of bread? Because of the absolute lack of organisation by which such labour should produce its effect, the absolute lack of distribution, the absolute lack even of the very idea that such things are possible. Nay, even to mention such things, to say that they are possible, is criminal with many. Madness could hardly go further.'

In his letter on page 264, 'E. W. C.' suggests that Shakespeare may have been a Spiritualist. Gerald Massey, in his little work, 'Concerning Spiritualism,' deals with the sonnet quoted by our correspondent, and holds the opinion that in it Shakespeare refers to his rival Marlowe. He says: 'Tradition asserts that the poet Marlowe was an Atheist. It also affirms that he studied the black arts and practised Necromancy. Tradition, if cross-examined on any such subject as this, gets very confused and contradictory. I do not doubt, however, that Marlowe was a Spiritualist, and, in some form or other, practised spirit-communication. It was partly by aid of this clue that I was enabled to identify Marlowe as the rival poet of Shakespeare's sonnets, in my book called "Shakespeare's Sonnets and his Private Friends." Marlowe is accredited with being taught by spirits to write above a mortal pitch; with having spiritual visitants in the night hours, who give him aid in his work; and he is especially reputed to have an attendant spirit—a plausible *familiar* spirit—who "gulls him nightly with intelligence." All this supernatural aid Shakespeare acknowledges that his rival receives, but it was not this which made him keep silence in fear of being eclipsed. He grants the facts of this abnormal inspiration, but does not think very highly of it. He takes the common view that the spirit must be a lying one, and the intelligence false. Still, here is Shakespeare's testimony that his rival competitor for a patron's approval practised spirit-intercourse, and it is for that evidence I allude to the subject and cite the sonnet. The rival poet I have shown to be Christopher Marlowe, to whom Thomas Thorpe also—in his dedication to Edward Blunt of Marlowe's translation of Lucan's first book—alludes as a "familiar spirit."'

## 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 which may elicit discussion.*

### Mrs. Etta Wriedt to Visit South Africa.

SIR,—I am pleased to inform you and the readers of 'LIGHT' that arrangements are being made to bring Mrs. Etta Wriedt, of Detroit, Michigan, U.S.A., to this country. The movement is supported by genuine scientists, doctors, lawyers, and bank managers, and the séances will be conducted under the care of the Society of Spiritualists of Johannesburg (Incorporated). The population of this country is very small as compared with other countries, so there is hope for Spiritualism to take root, and I think we shall soon have a large body of workers and followers. Through the medium of the Press, most people of the average mind will be eager to attend these séances with Mrs. Wriedt, and much good will be the result. I may also mention that Mrs. Wriedt expressed her desire to pay us a visit, though a letter was on the way already inviting her to come. Just a word for Mrs. Wriedt. Her letters are of the highest value to me, as in them I find the expressions of a true friend and a sincere Spiritualist. It would be a very good thing if she could come to Johannesburg directly after her work is finished in England, as she would arrive here in our spring time.—Yours, &c.,

MARCUS JACOB LEVIN.

Marshall-street, c/o Chicken's News Agency,  
Jeppestown, Transvaal, South Africa.  
May 6th, 1912.

### A Believer in the Efficacy of Prayer.

SIR.—The time was when I did not believe in the efficacy of prayer, but Spiritualism has taught me that by the use of prayer we may become a power for good. One of the redeeming features of the Roman Catholic faith is the belief that 'it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.' What constitutes sin to our minds, does not matter; suffice it that a certain condition of 'darkness,' or of being 'earthbound,' does exist, and that spirits in this condition can be helped by those still in the physical body.

Not all spirits who pass over are met by their 'loved ones,' for often they are as wide apart as the poles, and they whom the darkened spirits would seek, cannot approach, owing to the spiritual laws which prevail. Many spirits, not knowing of the existence of these laws, cannot understand why they are unable to rise like others. Now and then they see a bright light in the distance and rush wildly forward, only to find that it fades away at their approach. So they wander about, filled with vain regrets, till some seeming stroke of good fortune puts them on the first step of the path of progress.

Many who pass over are helped by the prayers of those whom they have left behind; but some are quickly forgotten, and others leave none to mourn or to pray for them. It is for these—the *forgotten* souls, who pass on away from kith or kin, unknown and unmourned—and for those whose mental balance became deranged through the limitations of the flesh, that I would especially plead.

My little circle is organised, and sympathetic sitters are selected, for the express purpose of helping these earthbound spirits, and never yet have we failed by firmness, sympathy, reasoning, and prayer to help to brighten those who come to us. Our guides regulate the comings and goings. As a sensitive, I retain the feeling of the controlling spirit's condition, and if the readers of 'LIGHT' could experience the utter loneliness, sadness, and helplessness that these spirits endure, their hearts would be filled with pity for them.

We are blessed also by our relatives and friends, who not only help and comfort us in our troubles, but who take in hand those who could only first gain the light through physical intercession.

May I ask those who sit in circles not to reject these darkened souls, and desire only the 'higher intelligences'? Those intelligences far more readily approach to bless, enlighten, and strengthen, when the hearts of the sitters are opened in sympathy and love to the afflicted and distressed.—Yours, &c.,

W. O.

### Transcorporeal Activity.

SIR,—When we sleep do we leave our bodies? Although I have long suspected that it is so, in some measure, yet I have never had evidence until lately, and, to illuminate my evidence, I must first recount an experience of this kind, some sixteen years ago.

In 1896 I was experiencing some great spiritual phenomena in connection with my religious life, and in the September I was on a holiday, staying at Glenburn Hydropathic, Rothesay. On Thursday, September 17th, about three o'clock, I was lying on my back on the drawing-room sofa. I was quite normal, and had not had any phenomena recently. My eyes were shut, but I was awake and not occupied mentally with anything in particular; there were many people in the room conversing. Suddenly, without any warning, I felt myself being carried upwards in the horizontal position in which I was lying, and in my rapid cogitation I somehow concluded I was being taken out of the body, although the possibility of such a thing had never presented itself to my mind as thinkable. I accordingly put up my hand (my spirit body hand, evidently) to feel if my head was lying on the sofa, and, to my astonishment, I found it wasn't. This experience scared me, especially as I heard a lady in the room say, 'That gentleman will be cold, I will put this over him,' and I heard her coming towards the sofa on which I was lying. Instinctively I concluded that for her to touch or cover me while in the disembodied condition might be dangerous, and my dismay increased. I then made a hard struggle to get back into my body, finding it rather difficult, but finally I succeeded just as she was covering me with the rug she brought. I well remember the delightful sensation of relief from pain (for I was suffering much pain then), and freedom, and buoyancy I felt when out of the body, and the reverse sensation of aching pain, confinement, and compression when I got back into the body; the change was indeed startling, and, in a sense, a disappointment.

I also remember the sensation of getting back and settling down into the body again: it seemed more difficult than the getting out, which appeared delightfully simple and undisturbed.

On April 23rd, 1912, about one in the morning, I was asleep

and had a dream: the dream did not suggest that I was out of the body, or anywhere in particular. It was not a pleasant dream, and had no connection with the climax. This latter was that a bell rang, and I felt that I must go, where I do not know. Two persons I could not see put their hands on my head to stop me going, but I insisted, and, waking up, found myself settling down into my body in the same way I had experienced it, while awake, sixteen years before. Shortly afterwards the clock struck the hour. Clearly I had been out of the body in my sleep, although there was nothing in my dream to suggest it, and I did not know it until I experienced the unusual sensations while waking, which I recognised from the previous experience.—Yours, &c.,  
15, Camden-street, North Shields. J. W. MACDONALD.

#### How 'Light' Helps Its Readers.

SIR,—You will be pleased to learn that a sister to whom I sent a copy of 'LIGHT' handed it to a nurse who was staying at the same boarding house, owing to want of room in the nursing home. She was delighted (having lived in India), and she showed it to some of the inmates when she visited the home. I trust you will get another subscriber. Personally, I am willing to let all other reading go if I can get 'LIGHT' and 'The Two Worlds'—real ambrosia to those spiritually famishing.—Yours, &c.,  
E. P.

#### Shakespeare a Spiritualist?

SIR,—Glancing through Shakespeare's (or Bacon's?) Sonnets, I was suddenly struck by the lines which I have put in italics, as they prove the author to have been a believer in spirit communication, and seem to solve a difficulty which has always troubled me. The enormous, the encyclopædic range of knowledge, literary, linguistic, medical, historical, classical, philosophic, legal, psychological, political, and the knowledge of Court life and its etiquette, in addition to a profound knowledge of human nature, show, in my opinion, that the works of Shakespeare could only have been written by the man who had 'taken all knowledge as his province,' or the author was a Spiritualist medium, and got his vast range of knowledge as A. J. Davis, the Father of Modern Spiritualism, did, by supernormal means. Here is the Sonnet:—

LXXXVI.

Was it the proud full sail of his great verse,  
Bound for the prize of all too precious you,  
That did my ripe thoughts in my brain inhearse,  
Making their tomb the womb wherein they grew?  
Was it his spirit, *by spirits taught to write*  
*Above a mortal pitch,* that struck me dead?  
No, neither he, nor his compeers by night  
*Giving him aid,* my verse astonished.  
He, nor that affable familiar ghost  
*Which nightly gulls him with intelligence,*  
As victors, of my silence cannot boast;  
I was not sick of any fear from thence:  
But when your countenance fill'd up his line,  
Then lack'd I matter; that enfeebled mine.

Perhaps your readers may know of other passages dealing with such communications. This differs from his merely artistic treatment of the supernatural, of ghosts, witches, fairies, and the like.—Yours, &c.,  
E. W. C.  
[See page 263.—ED. 'LIGHT.']

#### Mr. A. V. Peters' Work at Moscow.

SIR,—Kindly give me space in your most honourable journal for a short report of a series of séances recently given here by our guest, Mr. A. Vout Peters. This was his third visit to Moscow. In the years 1906 and 1908 he gave séances at the office of 'Rebus,' and there are to-day many persons who value the communications he then gave from their departed friends and acquaintances, and who have been helped by his predictions. During Mr. Peters' recent visit there were a great many people anxious to obtain admission to the séances which he held at the office of 'Rebus,' and at his parting from us there were many who grieved that he could not stay with us any longer. Two persons took verbatim notes together of all that Mr. Peters said. A comparison of these notes with those taken at the séances which he gave to the same sitters in 1906 and 1908 shows truly wonderful results, as in many instances the same spirits were described, and in almost the same terms, and yet Mr. Peters, during the intervening years, has been travelling in South Africa, Denmark, Germany, &c. It would be utterly impossible for any person to retain all these things in his memory after such a lapse of time, and after seeing so many thousands of different persons.

His gift is not thought-reading (on the contrary); it is not clairvoyance or prevision, or seership alone; it is something

much larger, some super-consciousness that embraces everything connected with the sitters from the material point of view to the spiritual side of life. Even the faults that occasionally occur at these séances are instructive in the highest degree, allowing us to peep into the sphere whence he gathers his information, so simply, so clearly expressed.—Yours, &c.,  
Moscow.

A. BOBROWA.

#### An Appreciation of Mr. Turvey.

SIR,—While much has been rightly written about Mr. Stead, I feel that Mr. Turvey is not fully appreciated. Few know, as I do, the painful physical effort with which he gave his lucid reasoning and opinions to those seeking the truth. When writing to me he remarked, 'Most of my stuff is literally written, if not with my blood, at least with my vitality. All my statements are either facts, opinions based on facts, or conclusions drawn from many scholarly works.' 'The Daily Chronicle' accurately dubbed him 'Wizard,' and delighted him. Discussing Spiritualism, he wrote: 'If Spiritualism in its highest aspect is an ever-flowing truth, then the cardinal dogmas of the Church fall to pieces.' He also wrote: 'I hate sex-war, and therefore never think of people as men and women, but as minds. Thank Heaven, with the loss of our bodies sex vanishes and mind rules.' Now he has lost his poor, weak, diseased body, and is attaining wisdom by mental and soulic progression, but his loss here is irreparable. May the perpetual light of the unfailing Spirit shine upon him now and ever!—Yours, &c.,  
Sutton.

E. P. PRENTICE.

#### Spiritualism in Sweden.

SIR,—In 'LIGHT' for May 4th is an article from the secretary of the National Union of Spiritualists respecting the forthcoming Spiritualists' International Congress, in which he states that Princess Karadja was the first one to open out to the Swedes the truths of Spiritualism.

This assertion has astonished the Spiritualists here in Stockholm, who are quite ignorant of the great service said to have been rendered by this lady to their forefathers, and they will esteem it a favour if Mr. Hanson G. Hey will inform them, through 'LIGHT,' where he obtained his information.—Yours, &c.,  
A SPIRITUALIST OF TWENTY-FIVE YEARS.

Stockholm, May 21st, 1912.

#### The Sanctions of Spiritualism.

SIR,—Max Müller said in one of his Hibbert lectures: 'All knowledge, in order to be knowledge, must pass through two gates, and two gates only, the gate of the senses and the gate of reason. Religious knowledge, also, whether true or false, must have passed through these two gates. At these two gates, therefore, we take our stand. Whatever claims to have entered in by any other gate, whether that gate is called primeval revelation or religious instinct, must be rejected as contraband of thought; and whatever claims to have entered by the gate of reason, without having first passed through the gate of the senses, must equally be rejected as without sufficient warrant, or ordered, at least, to go back to the first gate, in order to produce there its full credentials.'

What religion is there in the world that meets these conditions so well or so fully as Spiritualism does?—Yours, &c.,  
Los Angeles, Cal., U.S.A. A. K. VENNING.

#### SOCIETY WORK ON SUNDAY, MAY 26th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Mary Davies gave an interesting address and convincing clairvoyant descriptions.—*15, Mortimer-street, W.*—On the 20th inst. Mrs. Mary Davies gave successful clairvoyant descriptions and helpful messages. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—The Rev. Wm. Garwood, M.A., gave fine addresses and answered questions. Sunday next, at 11.15 and 7 p.m., Mrs. A. Boddington, address and clairvoyance, also Monday at 8 p.m. Tuesday at 3, working party; at 8 p.m., also Wednesday, at 3, Mrs. Clarke, clairvoyance.—H. J. E.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, automatic writings by Mr. G. Brown; evening, address by Miss Earle on 'The Truth that Makes Men Free.' Sunday next, morning, Mr. Glennie; evening, Mr. D. J. Davis. Monday, at 3 p.m., Mrs. Jamrach. Tuesday, at 8.15 p.m., healing. Thursday, 8.15 p.m., public circle. Friday, 8, choir.—A. C. S.