

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

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CONTENTS.

Notes by the Way	613	Sidelights	619
London Spiritualist Alliance ..	614	The Direct Voice: A Successful	619
Lights in the World	614	Seance	619
The Coming of the New Era	615	Transition of Col. de Rochas ..	619
Looking Before and After	616	Tales of the Borderland	620
Prophecies of the War	617	The Owner of Armageddon	620
Sleep and Dreams	617	The Legend of St. Sophia	620
National Hypnosis	618	The Idealist's Point of View	620

NOTES BY THE WAY.

We look with confidence to seeing in the New Year about to dawn upon us the dying down of the great conflagration of the nations, and that in its ashes will lie the last vestiges of many things whose time had come—grey old abuses, doctrines of hate and shame, follies and fallacies that, having led the world near to destruction, will now be discarded for ever from the minds of men. We think that after the war there will be less disposition to bow down to the opinions of professors and philosophers, nor will the idea of the value and importance of the "practical" side of things stand where it did before. Thinking people will see that the great war has made it necessary to revolutionise all our old conceptions of things. We have seen a "philosophical" people—a nation of thinkers—thrown off its balance by a craving for material power and dominance, and supposedly "commercial-minded" nations throwing self-interest to the winds and staking all on a point of honour. The practical aims practically pursued are leading to defeat and ruin; the fight for ideas—so quixotic and old-fashioned!—has united several nations as one, and will assuredly triumph.

* * * *

The experience of thinking over or discussing a particular subject and shortly afterwards alighting on some passage in one's reading bearing upon the same theme, is a frequent fact with many of us. Lately we were conversing with a studious man on the question of heredity, which he claimed to be the sufficient explanation of most of the phenomena which are supposed to point to reincarnation. Every one of us, he remarked, represents the cumulative results of thousands of ancestral lives with all their experiences and memories. A few hours later we took up a magazine article containing the following allusion to an address by Sir Benjamin Richardson, M.D., F.R.S. :—

With regard to the question of heredity, he gives in the following sentences, a rare thing to be found nowadays, a new idea. . . "The mind is a kingdom into which all the universe pours, and in which, during life, all the immediate universe of every person concentrates for environment. It is not altogether according to environment, for in it heredity plays so distinct a part that we carry with us the mind of our ancestors, and are often doing unconsciously what they, under the same circumstances, would have done. My own impression is that memory itself extends, in some instances, through ancestry, and that those curious phenomena of so-called pre-existence which many feel are continuous memories."

There is a fertile theme for discussion by some of our debaters.

* * * *

"The Master Key," by David Blair (Ashrama Agency, 3s. 6d. net), is an ambitious little work. The book de-

scribes itself as a new philosophy addressed to Psychologists, Scientists, Theologians and others. The author admits that consciousness and energy are inexplicable, and then postulates a Monad composed of a unit of each in combination. The number of Monads in the universe is incalculable, and the purpose of life is to give Monads experience "outside of their own sphere." Sex is a matter of Monads, not that Monads have sex, but the more energetic are held to be responsible for males, and the less energetic for females. All natural phenomena have their origin in Monadic activity. After a lengthy consideration of noumenoid life and its functions, we have a series of chapters in which Religion, European Theism and Ascetic philosophies are surveyed and criticised. There is a reference to Spiritualism, but it is to the effect that "spirits have no need to be wise, for their wisdom, if they have any, has no application to physical conditions." The author appears to be well versed in modern science and theology. We venture to think, however, that if he were less emphatic and more explicit, his theories would be more likely to receive consideration and, perhaps, even acceptance.

* * * *

The following poem by Charles Mackay, "Under the Holly Bough," a copy of which has been sent to us by an old friend of LIGHT, is so fragrant of the season that we readily find it a place here :—

Ye who have scorned each other
Or injured friend or brother
In this fast fading year ;
Ye who by word or deed
Have made a kind heart bleed,
Come gather here.
Let sinned against and sinning
Forget their strife's beginning
And join in friendship now ;
Be links no longer broken,
Be sweet forgiveness spoken
Under the Holly Bough.

Ye who have loved each other,
Sister and friend and brother,
In this fast fading year,
Mother and sire and child,
Young man and maiden mild,
Come gather here ;
And let your hearts grow fonder
As memory shall ponder
Each past unbroken vow ;
Old loves and younger wooing
Are sweet in the renewing
Under the Holly Bough.

Ye who have nourished sadness,
Estranged from hope and gladness,
In this fast fading year ;
Ye with o'erburdened mind,
Made aliens from your kind,
Come gather here.
Let not the useless sorrow
Pursue your night and morrow ;
If e'er you hoped, hope now.
Take heart, uncloud your faces,
And join in our embraces
Under the Holly Bough.

LONDON SPIRITUALIST ALLIANCE.

Meetings of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

1915.
 Jan. 14.—Mr. W. Walker (ex-President of the Buxton Photographic Society) on "The Puzzle of Spirit Photography." (Illustrated by lantern views.)
 Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."
 Feb. 11.—Count Miyatovich (subject to be announced later).
 Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."
 March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."
 April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."
 April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubtters and Believers."
 May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

SPIRIT HEALING.—From January 4th Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, on Monday and Friday afternoons for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

THE DOCTRINES OF BUDDHA.

Admitting that works on Buddhism are not rare in English literature, Pandit Shyama Shankar, to whom we are indebted for "Buddha and his Sayings" (Francis Griffiths, 3s. net), believes there is room for a handbook such as he has written, "which aims at popularising the life, doctrines and sayings of one of the oldest reformers, whose followers muster strongest in the world, even to-day." Accordingly we are given a brief sketch of Buddha's career, an exposition of the main features of his teaching and philosophy, some of his parables and wise sayings and much other matter of interest. The Pandit points out a fact of which many of us Westerners may be ignorant, *viz.*, that Buddhism is but a reformed sect of Indian Aryan Religion as Puritanism is of Christianity. "Buddha," he says, "preached nothing that had not been already in existence in some form or other. . . . What he really did was to reform Brahmanic doctrines and to formulate a regular moral code for the living of a pure and holy life leading to the ultimate cessation of misery." Noting the tendency of preachers, at the first contact with different faiths from their own, to make it a point to find out and magnify their defects, the writer says:—

But an era of toleration has already dawned upon us and the possibility of a universal religion is within the range of vision. The discoveries of astronomy, the facilities of communication and the ever-increasing international intercourse are making the point clearer day by day, that this globe is too small to contain more than one religion and that is Universal Brotherhood, leaving all matters of faith to individual choice. A right study of old religions consists in a charitable construction of their tenets.

The reader who opens this little book in such a spirit cannot fail, whatever his religious belief, to find in it many pearls of true wisdom and of great spiritual beauty and value.

THE MESSAGE OF AMEN-RA-MES.

Mr. David Wilson writes that several readers of LIGHT known to him have shown a desire to ask questions concerning the Message, and he expresses his willingness to place any inquiries he receives before the author of the Message for reply. Any such questions addressed to Mr. Wilson at this office will be forwarded to him. Each letter should enclose an envelope stamped and addressed to the inquirer.

LIGHTS IN THE WORLD.

A REMINDER IN TIME OF WAR.

BY EMILY A. G. COLLIER.

I would address a few words to some who, like myself, have experienced the reality of touch with those who have left the physical body—"touch," I mean, with the spiritual faculties.

At this awful time, when brave souls by hundreds are passing into the unseen world, let us realise what is entrusted to us—what we can do to help them. I do not refer to "séances," valuable as I know these to be when wisely and worthily conducted, but to the large number of persons who are conscious of what is known as "mediumistic" qualities which are acted upon by the unseen ones, and which, if we would direct them aright, should be realised and purposefully used.

We are familiar with the old adage of "like to like" so often employed to explain in some degree the laws of spirit intercourse. How can we in daily life apply it to helping some of those gallant souls who for our safety and to defend their land have yielded up physical life just when it most claimed them—eager lads, strong men in the fulness of their prime?

Of course, the first answer is "By prayer," by bringing the full force of our minds and hearts into communion with the great Father-Mother Spirit in whom we all "live and move and have our being," and by committing them to that inexhaustible love with the passion of tenderness and desire with which the agonised mother commits to It her dead babe, so fulfilling in our individual being His own inspiration of love and pity, *letting Him employ us to gather them to His heart.*

But next to such prayer as this comes that other help of personal, direct intercourse with those of them who can receive it from ourselves better than from others, who are, in one way or another, acted upon by the law of "like to like," bringing them into our atmosphere.

Let us speak from our hearts to them. Not less than the prayer I have described will this be the action of the Divine Parent speaking through us.

When the anxious disciples came to their Master to plead the impossibility of feeding the great crowd in the wilderness, He calmly replied, "Give ye them to eat," and, as they strove to obey, the food increased in their hands, and the people were fed. So now we are entrusted with spiritual food to be given by our corporate and individual instrumentality to these crowds of souls suddenly torn from the physical—close to us, yet unable to act upon it as they were the instant before they left it, and in many cases confused by the shock of such sudden change of consciousness, distressed by their ill-understood inability to function as they did before, and, alas! still more so by being totally unable to make their presence known to their heart-broken friends.

Now is the time for us who are convinced through personal experience of their nearness to give ourselves to helping them, and first of all by the quiet assurance to them that we do know and realise what they often do not, the fact of their having actually left the physical life for another and what should be a higher phase of life. Our task is not to pity; not to bewail their state, but to inspire and arouse hopefulness, and urge to calm trust their jarred spirits, to tell them that work such as they gave their lives for—the work of self-sacrifice, of defence of home, and honour, and freedom—can "ne'er find pause for death," but only other, and higher, and more effective channels of "going on." We can do this and we "who believe" must do it if our faith be not a mere profession, and the name "Spiritualist" a mere "shibboleth," and a poor one at that.

We know our brothers and sisters in the upper world are doing their best, and that the prepared souls can be consciously reached by their ministries; but it is inevitable that numbers should be unprepared, not because they are bad, but because youth and physical vigour, and all that goes to make up the ordinary man's life here, tend to engross, to make the unseen to him the unreal also, and to such our earthly surroundings, which also are so real to us, are still the natural, and we who are yet on its plane are more easily apprehended by him than the glorious strangers whom he has not known. He is, as yet, often but the baby who turns away from its beautiful mother from

whom it has been parted, to the familiar arms of its homely and far less loving and yearning nurse, so that the mother must still her longing to clasp it, resigning it to her while patiently waiting to be known and loved. This is, in some measure, analogous to our relation to the newly born into Spirit-land, and that of their ministering spirits.

May the "Lover of Souls" stir us up to play a worthy part in that relation, and to shine for them as lights in the world!

THE COMING OF THE NEW ERA.

HARMONY OF THE SOUL.

BY GERDA LINDE.

If we try to take an impartial view of the happenings in the world to-day we can certainly say that they are not harmonious. We shall no doubt all agree that never before in the history of the world has there been such overwhelming discord, such violent hatred and ill-feeling. It can truly be said that in every country, in every race, on every continent, people are experiencing the most revolutionary changes ever known to mankind.

We know that the cause of physical happenings is not to be found on the physical plane; we have to look deeper than the surface, to search for this cause on other planes. Nothing can take place on the physical plane which has not been created previously by the mind, with the help of the emotions—a functioning of the subconscious mind on the astral plane.

There have always been those who, with extended vision, can survey the interior realms of life, so it is not wonderful that recent events have been foreseen and foretold with a great deal of accuracy, for the inner plane contains the germs of all coming events.

One of the main causes of all the present terror arises from the belief in the human soul as a separate and independent existence—a doctrine which has been taught through so many centuries, and is still being taught in many churches to-day. The effect of the idea on the average person is to induce him to consider himself a being apart from others, so that he looks out on the world with an idea of separateness. This is the starting point of all kinds of selfish illusions; it is the spring of greed and tyranny, hatred and jealousy, the source of all individual and race antagonism.

This idea of separateness works havoc in the personal life. It breeds fear—fear of loss of money, position, health, and friends; and this fear is the point of attraction through which all these dreaded events really come to pass. The victim connects himself with the law of change, because as soon as he makes himself a "soul apart," he cannot get away from the personal self, and living in the personal, he remains a victim of fate. He has thus to endure loss, pain, and suffering of all kinds, for this is the way the law works to lead men on from the personal to the Universal.

Never before have we seen this law work greater ravages, cause greater destruction, than it is doing at the present time. It would absolutely break our hearts, as we are looking on, if we could not find other signs that are more hopeful.

Side by side with strife and hatred and disharmonies of all kinds there is much constructive activity, pointing to an interior harmony of the soul, which we are all longing to attain, and for which all the modern religious movements are specially working. The first encouraging sign is the growth of the feeling of unity in all classes. Through the common need, the common suffering and loss, the remedy is being born. Time is at last ripe for the killing out of the personal self. Among the masses the idea of a larger self may as yet only have reached the nation, and the friends of that nation, to which that self belongs; but there is already a much greater willingness to give up comforts, money, friends, even life itself, for that larger self. Under the clash of contending emotions we see the germ of a new idea of unity, faith, and love.

How can we help to kindle this spark of new life; what can we do in the way of assisting humanity to attain to that harmony and poise, which we know everyone to be groping after, in spite of the desperate darkness all round?

First of all let us realize that we are responsible for this

darkness, each one of us. Any thoughts of hatred, of anger, of jealousy, that we send out are drawn into that great destructive thought-current which is flowing amongst and enveloping us like a black pall. They add to its blighting power and prevent the cloudy horror from dispersing. We must therefore cease sending any more such thoughts in its direction. We must instead do all we can to widen the idea of unity. When we fully realise that there is nothing but God, nothing but God-consciousness, trying to push its way through everywhere, the feeling of hatred to countries, to nations, and to individuals must disappear.

We may still deplore the happenings, and see that much of human consciousness is very primitive, working entirely in the personal. But when we realise that everyone is doing as well as he can, according to his light at that particular place on the path, all antagonism will disappear. We shall understand that we must in no way add to that person's burden (call it "karma" if you will); it is very heavy to bear already, and we have no right to increase its weight. It is the duty before us who think we have gone a few steps further on the path to help in his development by sending out only kind thoughts to him.

Our next step must be to have faith that all is working out for good. We teach that the coming of a new cycle is at hand; we believe in the birth of the Christ-consciousness in every human soul. It is always darkest just before the dawn, and we know that all this precipitation of the old thought-inheritance from the past is entailed by the clearing away of those states of consciousness which could not exist in the new civilisation. Out of the destruction of the old will come the new, the transformed states of consciousness.

It may be hard to have such absolute faith when the sky is still full of clouds that look blacker than ever; but there is a place of refuge where we can go for help in all our puzzled moments, where we can find strength in our weakness, and that place is the silence. If we persistently seek the silence, or rather let the silence seek us, when we are in trouble, in doubt, or our hearts are sorrowful in any way, we shall find that we get immersed in the ocean of the All-good, the All-wise, and the All-powerful. This will give us the implicit conviction that out of the ashes of the old personal self we shall greet the birth of the larger universal self that will rise like a new sun to shine upon and warm the earth. It will be a spiritual sun, that will transmute and transform man, so that only the constructive pathway will be possible for him to tread. He will realise the unity of all living things—the at-onement of all life. Although he will still keep his individuality intact, there will be no idea of separateness in his mind, there will be no "mine" and no "thine," for he will only see his personal self reflected in the outside or larger self. He will find that he is a necessary unit in the whole, and that in the measure in which he endeavours to unfold his own character he helps in the development of humanity. It will, in very truth, be the brotherhood of man, for all petty personal differences will disappear. Man will have perfect faith in his brother-man, for he will know that his brother is doing as well as he can, even when he is not able to show as perfect an expression of the God-consciousness as could be wished.

First and last there will be manifestations of love, such as kindness and sympathy, patience and understanding. In this way we shall attain to that perfect harmony of the soul which the very innermost of our being is seeking to express. The old weaknesses will drop off, and we shall become a source of power; the old limitations will slip away and we shall be free, for we shall be above all law, as love is the fulfilling of the law.

We know that we have a weapon more powerful than the sword, more far-reaching than any destructive machinery that could ever be invented. Constructive thought-force will always in the ultimate be victorious over destructive, and as co-workers with the Universal we know that our powers are unlimited. Never mind how the tempest rages all around us, we shall stand steadfast, unconquerable, with that inner poise and harmony that St. Paul had when he said: "None of these things move me."

And so to-day we hail with perfect trust the new spiritual kingdom that is appearing like gleams of light in the darkness, and we are looking forward with absolute confidence to the near future when the newer thought of mankind will shed its influence so far that all strife, all disharmony and all destruction will be impossible, and only love, peace and harmony will reign in one perfect unity.

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LOOKING BEFORE AND AFTER.

The Yule fire is out, and the last sands of the Old Year are trembling in the glass. It is time to "look before and after"—to take a backward glance over the way we have come and try to peer a little into the way ahead.

"Looking backward" at this time is a painful business. There is an involuntary attempt to avert the gaze. Five months of carnage and devastation lie behind us—a black and bloody record of war-wasted towns and hamlets, of ravaged fields and folds; the voices of lamentation go up and the mourners go about the streets. There has been a great testing of the nations and the reaping in blood and tears of a harvest of hates and fears. But through all this abomination of desolation, the circling suns hold their way, seed-time and harvest come and go, the great procession of life continues—"all parts a way for the progress of souls." The true glory of the world has not departed. In the wreck of matter and the crash of worlds the spirit of life remains unassailable. From the seared and shattered shapes new and shining forms emerge. Strong in that faith the movement for which we of LIGHT stand has held on its way and slackened nothing in its work. The labourers have been mindful of the words of the Preacher:—

He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.

From one—and a very important—point of view the great war has been a mighty ploughing of intractable soil. There has been a vast revolution of human thought, old forms have been destroyed utterly, old and false ideals overthrown, and the newer interpretations of life for which the Spiritualist stands are become conspicuous as never before. Shaken to its foundations, the fabric of human life is beginning to respond to its latent spiritual forces. These have been amongst the things in process of accomplishment during the last few months of this *annus mirabilis* which is now closing. If we have done our part in it we shall have nothing to regret. The things beyond our reach are no part of our province. Other and greater powers are at work in accomplishing the downfall of the last citadel of materialism, and the evolution of a newer and better State in which the Spirit shall have finally dethroned the brute.

We feel in no mood now to enter into the "dull catalogue of common things"—the work of LIGHT and the London Spiritualist Alliance stands recorded in our pages during the year which is nearing its end. We merely register our impressions when we say that throughout we

have felt no reason for fear or foreboding. We might—as the world goes—have done very much better with ampler means and a larger measure of support, but the unseen world has its own standards, which differ widely from those to which we are accustomed here. Let us hope that we have builded better than we knew.

Thus far our retrospect. It contains much of the material on which to base an estimate of the future, which grows, as always, out of the past. We look in the coming year for further evidences of that spiritual awakening to which we have referred. But a few weeks ago one whom we regard as amongst the foremost of our thinkers and men of vision gave more clearly and definitely than ever before his declaration on the subject of a future life. We see significance not only in the matter and manner of Sir Oliver Lodge's statement, but in the time he chose for his affirmation. He, too, without doubt felt and responded to the impulses of the age, and spoke in answer to the great question that daily grows nearer to every heart. New and higher forces are emerging at this great epoch of the world. The "starry culminations" are not yet, but as the clamorous voices of war die away, we shall see great changes in the general outlook. Many things—false, mean and trivial—are being burned away, to make place for higher aims and worthier purposes. The trials of the last few months will assuredly represent in their results more than a century of the halting and tentative progress of the past. And although we shall have won forward at a terrible cost, we shall not think the price too high for the final destruction of ancient follies and fallacies, and the clearing of the way towards a social order based on the eternal laws of the Spirit.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 27TH, 1884.)

The language of the spiritual state, world, or order proper is a language of symbols. It is not more so, in fact, than the language of the world material, for what are the letters of the alphabet but symbols, wholly without intelligible significance until the system of symbology represented by them is understood? . . . But these are material symbols, if I may so express it. The alphabet of the spiritual state is immaterial. It is an alphabet of ideas wherein the thing signified by the word is to be deduced by a process of analogy. I will give an illustration: "What am I to do," inquired a perplexed Spiritualist of a more experienced friend, "when the spirit enjoins me to 'swallow the church door key'?" "Obey the spirit," was the answer. "Open out to yourself an entrance into the spiritual state by entering into some formal religious communion. It is probably this that your nature needs at the moment, and perhaps all need."

—From an address by Mr. Alaric A. Watts.

A MESSAGE FOR THE NEW YEAR.

The year is passing away and soon the dawn of another will glow in the skies. Go forward fearlessly upon the unknown track, and if the path be rugged reach out for the flowers by the wayside, for they shall cover thy crosses with their beauty and yield the perfume of peace that shall give thee a holy calm and ascend to the altars above as a sweet incense. Let the memory of the errors of the closing year be strong to guard thee against all that would tend to mar thy progression towards the Eternal Light. Set thy face towards the sun, and if thy steps falter thou shalt be borne up by angelic hands. Greet the coming year as a friend that shall give thee only that which is best for thy soul's highest needs. God shall be thy refuge from the storm, for the star of His love shall guide thee into everlasting peace and joy.

JULIE SCHOLEY.

PROPHECIES OF THE WAR.

MR. TUDOR POLE GIVES SOME FRESH INSTANCES.

On the 28th ult., at Caxton Hall, Mr. W. Tudor Pole gave a remarkable address on "Some Deeper Aspects of the War," Mrs. Despard occupying the chair. The address, which has now been published in pamphlet form, is full of interest. On the question of prophecies we extract the following striking passages:—

Since the present war commenced a flood of prophecies has been circulated. Some of these prophecies are undoubtedly of modern origin, and of no particular value, but others do undoubtedly date back many years, and in some ways carry out the idea that human thought has looked forward from quite early days to a period of Armageddon such as now surrounds us.

I should like to speak of a few prophecies with which I have been familiar for many years—prophecies current in the Near and Middle East, "dark sayings" they are called, which have passed down from father to son, from generation to generation, but are rarely written or published.

One of these is to the effect that when a Constantine should again become King or Emperor in Europe, and should marry a Sophia, a new age would dawn and Christianity return to Constantinople. Of course we know that the present King of Greece is named Constantine, and his wife is Queen Sophia.

Then there is the curious old tradition in Constantinople referring to the seventh gate in the Emperor Constantine's sea wall at Stamboul. Upon this gate is written in Latin, "Jesus Christ Conquers"—this is said to be the only Christian symbol left by the Moslems in Constantinople. The prophecy states that a day will dawn in history when Christianity will return to Constantinople, "when Christ shall ride in triumph through the seventh gate in Constantine's great wall."

Another curious forecast connected with Constantinople states that a day will come when the walls and dome of San Sophia, the Mosque, will crack, and then the doom of the Ottoman Empire in Europe will be at hand. During the last few years the walls of the mosque have been cracking to such an extent that it is a great question whether the whole edifice can last much longer without crumbling to pieces.

There is a "dark saying" not very much known in the West, but often heard in the Balkans, to the effect that a moment would come in history when the White Pope and the Black Pope (as the head of the Jesuit Order is called) would die during the same night, and following this sign would dawn what is called the "Great White Day." It is a strange coincidence that Pope Pius X. and the head of the Jesuit Order should have died within two hours of each other quite recently; indeed, the last action of the Pope was to send his blessing to the head of the Jesuit Order. Through all these sayings runs the same idea, that a Great White Dawn, or an era of peace, would follow a time when signs and wonders would be manifest, and many of the prophecies suggest that this White Dawn would be heralded by a world-wide war.

The Persian prophet Baha'u'llah, who lived in the last century, about whom we are now hearing so much in this country, in 1868 sent his famous letters to the crowned heads of Europe, calling upon them to lay down their arms, and bring about international peace through arbitration, in order to prevent Armageddon. He is said to have foretold the downfall of the Ottoman Empire and of the French Empire; the uprising of the Teuton hegemony, the ultimate downfall of the German Empire at a time when the Rhine would run red with blood; finally, he foresaw the coming of the "most great Peace."

"These ruinous wars, these fruitless strifes must cease.

Let not a man glory in this, that he loves his country;

Let him rather glory in this, that he loves his kind."

Baha'u'llah's prophecies are being fulfilled before our eyes.

Then there is the Slavonic prophecy, known throughout Russia, that a time would arrive when the great White Eagle would stretch out its wings, and the sign of this event would be the opening of the gates of the North and of the South. "Then will dawn new light, new illumination, throughout the world!" I suppose this allusion to the "gates" really refers to the discovery of the North and South Poles, in which case this dark saying is not without significance. The White Eagle naturally refers to Russia.

If we turn to the prophecies of Garnier, Russell, and the Edgars, whose books were published at the end of the last century and the beginning of this, we find curious prophecies based upon symbolic measurements taken within the Great Pyramid. In Messrs. Edgar's book on the Pyramids, the "loosing of the devil, and the end of the age of the Gentiles," is fixed for the autumn of 1914. A new spiritual era is to follow a period of world chaos.

The prophecy of the monk Johannes is exercising the minds of many people just now. This was undoubtedly in existence ten years ago, even if it were not current in the sixteenth century, as it is supposed to have been. There are many other monkish prophecies referring to these latter days, and behind them all is apparent the same thought, *i.e.*, that a time in history would be reached when a great war would devastate the world, followed by a new age of peace and joy.

MME. DE THEBES' FORECAST FOR THE NEW YEAR.

According to the Paris correspondent of the "Daily Mail" the celebrated Parisian clairvoyante, Madame de Thèbes, thinks that the war should end between March and July. She is reported as saying that nationalities will be reborn and oppressed people freed.

Italy will draw the sword, and Germany will be torn to pieces, south against south and north against north, with revolutionary movements against the military aristocracy and with peasant barbarisms, a parody of the French Revolution. Hostages will be massacred, and there will be trials and scaffolds. The conquerors will cross her frontiers. Germany will seem to give way suddenly, and, gaining time, will renew her attacks. In any event, the Hohenzollerns will not rule, and the Crown Prince will not reign. Austria will share the fate of her ally. Francis Joseph has brought bad luck to all who have loved him, and cannot die without bringing bad luck to his people.

The menace of entire destruction will not yet have passed from Belgium. Her king and people will yet know grief and tears, but her destiny seems magnificent. England by this war will escape grave interior perils. She will play a supreme part and will be saved herself. The Entente will be fruitful, and England's destiny renowned and sparkling.

Russia will march forward, and Poland will rise again from its ashes. The Slav flood will thrust Turkey out of Europe, but the Bulgarians, Greeks, Rumanians, Serbians, and Montenegrins will be wounded by the fall of the fragments of the Ottoman Empire.

We are not near peace throughout Europe. Serbia, among others, is not at the end of her warlike destiny. For France the year will take a bloody and broken path for three-parts of its course, and then steady itself in the brilliance of peace. Three new men, of whom one will dominate all the others, will appear at the end of the year.

SLEEP AND DREAMS.

Some of those who are sensitive to the interior side of things gratefully acknowledge that they gain much of inspiration and counsel from their experiences in sleep. It is significant in this connection that some authorities say that such sleepers occasionally pass from the state of natural slumber into a hypnotic condition. But for the non-psyche it is probably true that dreamless slumber is the best. Nowadays, when the tension of life is high, many people find themselves afflicted with insomnia, and for these Dr. Bernard Hollander, in his address at a meeting of the Catford Natural History Society, Lewisham, on the 15th inst., had some good advice. In the course of his remarks, he said that we can dream more in a minute than we can relate in an hour. It was, he explained, because of the great rapidity of thought in sleep that we could not always recollect our dreams. The dreams we remember were mostly those which occurred during the period when we were just awakening, and that was why our dreams were usually unfinished. The chief rule laid down by Dr. Hollander for those desirous of sound and refreshing sleep was to practise going to bed at a definite hour every night and to get up at a definite time every morning. Moreover, they should get up immediately on waking. Another rule was to train oneself to fall asleep without delay immediately after retiring. If serious business thoughts could not be dismissed before entering the bedroom, a dose of light literature might be taken, but it should not be so interesting that one kept awake to read. Another plan was to think of something definite, something pleasant and attractive, calm and reposeful. Sleep was like a pigeon. It came to one if one had not the appearance of looking for it; it flew away when one tried to catch it.

"BELOVED PAN, and all ye other gods who haunt this place, give me beauty in the inward soul, and may the outward and the inward man be one."—The Prayer of Socrates in the Phædrus.

NATIONAL HYPNOSIS.

A NOTE ON GERMAN PSYCHOLOGY.

BY H. ERNEST HUNT.

The state of mind of the German peoples to-day bears such a close and obvious resemblance to the phenomena of hypnosis in the individual that its consideration at the moment, both with regard to the present situation and future probabilities, possesses more than a passing interest. It is proverbially the onlooker who sees most of the game, and the wide world watching this immense struggle now proceeding may very well discern signs and reasons that are hidden from the minds most concerned, and may be able to form conclusions on the facts as they lie patent to all who are untrammelled by predetermined habits and types of thought.

Little is as yet known by the general public of the phenomena of hypnotism and suggestion, yet the broad and basic facts are easy of comprehension. There are two actors in the drama, the operator and the subject, and as a preliminary to rolling up the curtain on any hypnotic action it is necessary that the consent of the subject, tacit or expressed, should be obtained. The idea that weak-minded individuals make the best subjects is a complete fallacy; on the contrary, a strong-minded person accustomed to obedience, with some degree of will-control and with a readiness to receive suggestions, produces the ideal material for the hypnotist.

In any hypnosis the subject by first agreeing to place himself unreservedly in the hands of the operator incurs a great responsibility since he is handing over his self-control and direction to another. Without such consent, however, no one can be hypnotised for a first time, but a subject once having been hypnotised can be given suggestions which may undermine any subsequent resistance on his part to the influence. The initial responsibility of consent can nevertheless in no wise be avoided.

The cumulative effect of reiterated suggestion is considerable and, indeed, well-nigh all-powerful, so much so that a suggested idea, reasonable or unreasonable, if implanted sufficiently strongly or sufficiently often, becomes indistinguishable from truth: in point of fact it is truth for the hypnotised individual, truth on which he may stake his very existence and for which he may live or die.

Here, then, note the extraordinary consonance between these broad characteristics of hypnosis and the present mental equilibrium of the German nation.

The Kaiser is Operator-in-chief, supported by the military machine, a tame and State-regulated Press, a horde of University professors and teachers, and the whole great army of officialdom. The German people may, indeed, be considered as subjects in the hypnotic sense, for they have given their collective consent, tacit and implied or expressed, to this gigantic experiment in national hypnosis.

Ideal subjects as they are, individually gifted with acumen and power of organisation, and dragooned from earliest years into automatic obedience, they have incurred the colossal responsibility of handing over the national and individual control, in a mental sense, to the tender mercies of the Operator-in-chief, trusting in his divine claims, his infallible judgments, and his indubitable *bona-fides*. This initial responsibility of consent is the crux of the situation to-day, and the fact that individually the Germans may be amiable and capable folk merely intensifies the inherent gravity of that consent.

However, once having agreed to this policy of national subservience to an individual and an autocrat, or to the creed emanating from or represented by him, it is as difficult or even as impossible for the nation to free itself from this mental thrall as it is for a person under the influence of a hypnotist to withdraw from such dominance. Over again it is, in other guise, as in the case of the animal fascinated by the eye of the snake, or the hen immobilised by the chalk line, or the man obsessed with a fixed idea: freedom of movement and resolve has vanished.

The national suggestion of "Kultur" increases in a gradual crescendo from the cradle, through childhood, school and university, to adult manhood, and reaches even to old age and

the grave. At every stage and in every place the "Kultur" ideal, the national importance and world-wide destiny, and the worship of force is suggested and impressed by every device of authority and dogma, backed up by literature and proclamation, sword and song. The willing subject is carefully shepherded from the possibility of contrary suggestion by an officially inspired and strictly regulated Press, and by the suppression of free speech, while his eyes are blinded to the reality of honest motives in others by the distorted suggestions he himself absorbs.

What chance has the average German of being otherwise than as he is? What opportunity has he of acquiring a balanced outlook free from the unrealised effect of insidious suggestion? Familiarity with other national ideals and contact with other peoples, other literatures, and other atmospheres alone render this possible. But of these the ordinary stay-at-home German knows little, and thus he meets with no counterbalancing suggestion to weigh against the mental fare supplied from headquarters. Little wonder, then, that this national trend of thought comes to stand for national truth. So far as a hypnotised nation is concerned it is truth, and the very foundation upon which the whole fabric and superstructure of social order is based.

No subject in the hands of a skilled hypnotist can argue or reason as to the truth or falsity of any suggestion—these faculties of argument and reason are dulled or in complete abeyance—and a nation in the grip of suggestion is equally incapable of exercising an unbiassed judgment. Moreover, the success of the policy of "blood and iron" has seemingly been proved to the German mind by the phenomenal expansion of the country in the direction of commercial and scientific supremacy. The average German sees nothing therein that should cause him to revise his ideas and no warrant for any assumption that they form otherwise than the best of all possible creeds; in short, he has been completely satisfied. That policy, indeed, might hold good were Germany alone in a world of Germans, but she lives in an age and a sphere that has grown into other lines of thought, and with these her aims clash, and to them her policies are repellent and her truths noxious.

When a hypnotised subject is given contradictory suggestions he becomes distressed and generally awakens. Germany has become, as it were, saturated with suggestions of a certain type purporting to be truth, with fatal theories promulgated for gospel, and has known, thought, and absorbed these, and naught beside. Now the inexorable march of events is causing other and more real truths as to matters of fact to filter through by degrees, as contrary and vitally conflicting suggestions, into even the most strongly moulded of German minds. As the hypnotic subject awakens from his trance at the conflict of opposing ideas, so out of the distress and confusion arising from the inburning of honest truth upon a mind steeped in error we may well expect that the German nation will once more awake to itself, and that first as individuals and second as a collective whole they will seek to follow out the commands of Nature's inalienable law in working out their own salvation, free and untrammelled by any unholy dictation.

But already in these early days the world has paid an unthinkable toll in grief, and we can in no wise acquit the nation of the responsibility of that first tacit or expressed consent that handed over its will and fate into the hands of the Dictator and his military party. This initial error has led inevitably and gradually up to the present dread culmination. The mental and material fetters are forged only too terribly strongly; the breaking of these has even now caused incredible suffering to innocent and guilty alike: and looking forward we can only anticipate that before the balance is once more righted, at the cost of yet more unfathomable distress, each man's heart must be set to reassess moral and spiritual values and so work out its own salvation in the realm of truth.

TO CORRESPONDENTS.—In consequence of the Christmas holidays we have to go to press some days in advance of the usual time. Hence the non-appearance of several important communications.

SIDELIGHTS.

We have received a little pamphlet (The Power-Book Co., 1d.) by Mr. Samuel George, entitled "Proof that the Kaiser is Antichrist," in which the author draws a strong contrast between Jesus Christ and the German Emperor, fortifying his case by Biblical references. How far these literal interpretations of Scripture will apply to modern events is a serious question, but they are certainly curious.

Under the title of "The Religion of Mysticism," the "Christian Commonwealth" of the 16th inst. gives an interview with Princess Karadja, in which are related some of her mystical experiences. The interview, which contains many interesting biographical particulars, and is accompanied by a portrait of the Princess, was reproduced in part in the "Star" of the same date, one of the many indications of the growing interest taken by the daily Press in matters outside of its everyday pursuits.

A well-known American novelist tells an amusing story against himself. He met an old mountaineer who told of being snow-bound in his cabin for several months, and having only two books to read—one of the novelist's works and a Bible. He read them both frequently, he said, adding ingenuously, "And I never knew before how interesting the Bible was!"

A correspondent writes to point out some of the "lessons of the old year." They are excellent lessons, but we confess to having grown a trifle tired of homilies. We would rather have New Year hopes and consolations. It is hopeful and encouraging to think, for example, how much of the old, bad things the New Year bells will "ring out" on the last day of 1914, and how they will ring in the coming of a newer spirit of courage and confidence.

When the great war broke out there was much croaking concerning the effect on the nervous system of the nation. And yet we find that the great ordeal has toned and braced up the constitution of thousands who were formerly apt to find misery in trifling cares and inconveniences. We find great reserves of pluck and endurance that have been hitherto untapped—a fact that would not have surprised the late Professor James, who found in life inexhaustible spiritual resources.

Mrs. Alice Jamrach writes us on behalf of the Poor Children's Fund connected with the society of which she is president—the Little Ilford Society of Christian Spiritualists (Third Avenue Corner, Church-road, Manor Park, E.). She states that last year the society, through the generosity of some of our readers and of its own friends and members, was able to provide a good meal and a warm scarf to each child of a party of one hundred who had been selected by the masters and mistresses of two Council schools in the neighbourhood as being the most needy. This year, Mrs. Jamrach feels, calls for an even greater effort in this direction. The smallest donations sent her will be thankfully received and acknowledged.

Mrs. L. B. Stedman, in the course of an interesting letter, tells us that her husband (Major Stedman, R.A.M.C.), and their son are busy at Calais in organising the hospital service for the sick and wounded. Many references, indeed, have appeared in the Press regarding the excellent work carried out by Major Stedman with a staff of doctors, nurses and orderlies. Mrs. Stedman herself has succeeded in obtaining a motor transport lorry, and has also collected a considerable amount in money and other offerings to be used in relief of the victims of the war at Calais, to which town she and her daughter will shortly travel. By this and much other good work Mrs. Stedman has earned the commendation of LIGHT and its readers, and we wish her every success.

On Tuesday, the 14th inst., at the Rooms of the Alliance, Mrs. Cannock gave successful demonstrations of clairvoyance. A member of the audience writes: "Mrs. Cannock's descriptions were noticeably clear and definite. Small details as to dress and little idiosyncrasies of the unseen visitors were insisted upon in some cases, until there was no doubt as to their identity. A pleasing trait of this medium is the occasional use of a picturesque phrase or some happy touch of description. At the close of the meeting Mrs. Cannock, speaking in the name of the late Mrs. Kelland, ended a short but inspiring address with these words: 'We cannot wish you a Bright and Merry Christmas—our hearts are too sad for that—but may we in the coming year look back on the Christmas of 1914, and be able to say it was the one in which we were nearer the spirit-world—and to God.'"

We observe that Sir Oliver Lodge's recent declaration has been the subject of correspondence in the "Muswell Hill Record." The priestly warnings in the Old Testament against resort to familiar spirits are as usual brought forward, one correspondent, "Diaconus," suggesting that it is with these Sir Oliver has been holding converse, and not with the spirits of deceased scientists. He tells us that the revealed number of man is "666," "which is a limited number and not infinity"; also that God has forbidden any attempt to communicate with the dead, whom He alone can restore to life and speech—which He will do in His own good time. Diaconus is most effectively answered by other correspondents, who point out, as Mrs. St. Hill did in her recent lecture to the Alliance, that the Bible is full from beginning to end of events which nothing but Spiritualism can explain.

THE DIRECT VOICE: A SUCCESSFUL SEANCE.

The following account of a circle at which the Rev. Susanna Harris was the medium has reached us bearing the signatures of seven sitters, whose initials appear below:—

"Marvellous," "wonderful" and "astounding" were the verdicts passed on all sides at the termination of a most memorable seance held with Mrs. Harris, the celebrated medium for the direct voice, at the home of a lady residing in Brighton, on Thursday, November 26th last. The writer, who was privileged to participate in this highly successful meeting, is absolutely convinced of the genuineness of the phenomena produced. To describe in detail all the remarkable events of the evening is well-nigh impossible—suffice it to say that abundant evidence was given as to the very near presence of the spirit-folk, who kindly gave test after test to the sitters and established their identity by recalling incidents and events long since forgotten. The meeting was replete with physical and allied phenomena. Many spirit friends spoke at length through the trumpets, and at one time two could be distinctly heard speaking together and the medium's little control "Harmony" at the same time also. All present were touched by one of the trumpets, from time to time, either on the head or on the hands, and it was noted with keen interest by the writer that this remarkable feat was accomplished without the slightest hesitation or fumbling on the part of the unseen operators—a truly wonderful performance when we consider that the whole of the seance was held in complete darkness.

Among the many marvels of the night should be noted the fetching from the mantelpiece of a small musical box which played loudly while being carried in the air, far above the heads of the sitters, and was next heard by all to strike the ceiling of the room, which would be at least nine or ten feet from the floor.

To sum up, the meeting was an entire success from start to finish and our most hearty and sincere thanks are due to Mrs. Harris and to her band of spirit workers who are striving to spread the truth and reality of spirit return.

	T. W. F.	S. J.
	R. A.	H. A.
Brighton.	D. S.	M. H.
November 29th, 1914.	J. B. H.	

TRANSITION OF COLONEL DE ROCHAS.

We learn with much regret of the transition of Colonel de Rochas, who passed away quietly at Grenoble in September last, where he had been for a long time administrator of the Polytechnic School. (The news reaches us late, doubtless as a result of the war conditions.) Colonel Auguste-Albert, Count de Rochas, d'Aiglun, was born at St. Fermin on May 20th, 1837, and had therefore reached a ripe age before being called to another sphere; but scientists, and especially students of the occult, whilst mourning his loss, will ever cherish the memory of such a brilliant writer and exponent of psychic science.

ARMY SERVICE CORPS: DR. RANKING'S FUND.

We are pleased to learn that in recognition of his work, Dr. Ranking has been given a commission as Captain in the Royal Army Medical Corps. We have to acknowledge on his behalf a Christmas parcel sent by Miss A. Stoward.

ALL the best stories in the world are but one story in reality—the story of an escape. It is the only thing which interests us all and at all times—how to escape.—A. C. BENSON.

TALES OF THE BORDERLAND.

In "T.P.'s Weekly" of the 12th inst. "Frances," the writer of "Five O'clock Tea Talk," tells the following stories:—

An officer and his wife left India a couple of months ago. The officer had to go to Africa to take his share in the trouble there; the young wife continued her journey home.

She stayed with some friends in Gibraltar that she knew, and was having a pleasant time. One evening at dinner she suddenly cried out: "I have just seen Fred fall—he has been shot in the stomach." A fortnight later the news came that Captain B— had been killed on the evening of his wife's vision, and his wound was as she described. I was given the names of the people concerned, and all those at the dinner were witnesses of the story. I give no explanation. I do not ask anybody to believe. I merely state that I was assured on reliable authority that the thing had happened.

Immediately after hearing the story I met two friends to whom I told it. One immediately exclaimed "You surely could not believe it!" The other said "Why not?" and as one story borrows another, she continued: "My mother got ill unexpectedly on a Friday and died the next evening. She had an old Irish nurse who lived far away in the country. On the Saturday evening the old woman was sitting knitting by the fire in her kitchen when the clicking of her needles ceased, and after a pause she said quietly to those about her, 'I have just seen the mistress, I'm sure she's dead,' and she began to pray. It was the exact hour at which the lady died."

THE OWNER OF ARMAGEDDON.

The prominence which the present war has given to the name "Armageddon" reminds us that under the above title there appeared in LIGHT of November 21st, 1903, an interview (quoted from the "Daily News") with Mrs. Rosamond Templeton, better known to the older generation of our readers as Rosamond Dale Owen. As the interview showed, a portion of Armageddon was at that time owned by Mrs. Templeton, who, as many readers will remember, was the daughter of Robert Dale Owen, and the second wife of Laurence Oliphant, the brilliant author and traveller. To the "Daily News" interviewer Mrs. Templeton spoke of her life in Palestine, and the purchase by Laurence Oliphant of the land which, according to tradition, is to be the scene of the last great battle fought upon earth. At that time the Turks would not permit Europeans to hold land in Palestine in their own names, so that the property was at first placed in the name of an Arab. After Mr. Oliphant's death, however, his widow succeeded by what seemed a series of miracles in having it placed in her own name. In that way she became the registered owner of some twelve hundred acres, the central and best part of Armageddon, which is about four hours from Haifa, at the foot of Mount Carmel, and two hours and a-half from Nazareth.

It is long since we heard any tidings of Mrs. Templeton. If she is at present on this side of the veil it would be interesting to know if she still owns Armageddon.

THE LEGEND OF ST. SOPHIA.

The current issue of the "Occult Review" contains an interesting letter dealing with the mystery of St. Sophia, the mosque in Constantinople which was formerly a Christian church. The writer, Mrs. Jessie R. Powell, relates a story which she and her husband heard when visiting the mosque some years ago.

When the Turks burst in to seize the church from the Christians the priests were saying Mass and were all murdered. Now, there is a prediction that when Constantine and Sophia should reign in Greece St. Sophia would again become a Christian church, but before that could take place the spirits of the murdered priests must enter by a hidden door and finish the Mass they were saying when the Turks entered. Then Sophia would be a church once more.

Mrs. Powell also refers to the fact that over the place where formerly stood the high altar there is a fresco picture of Jesus Christ. It is said that the Turks have many times tried to blot out the features, but, however they may seek to efface it, the picture "comes through" again in a few days and the face is once more visible.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Idealist's Point of View.

SIR,—Mr. D. Rogers, in his very clear article, says:—

"If I may suggest an alternative conception it is that of a Deity who works not from without but from within; through the life force of the universe, including the spirits of men—Himself the Life of all life, moulding all things to His purpose, turning seeming ill to means of good in the development of character."

This suggestion must appeal to many of us strongly and, coupled with the underlying sense of the whole article, it explains more than, on its face, it appears to do.

For the whole article is based on the fact that *all knowledge is relative*. This fact Huxley recognised. If we dissect our knowledge we find that good is, to us, meaningless without the idea also of evil; absolute good, absolute evil, is meaningless to us. As Sir Oliver Lodge says, no form of physical life is evil in itself, it is evil only in relation to some other form. But the Deity, as imagined by Mr. Rogers, is transcendent; for Him there is something that transcends both good and evil, something which transcends all *relations as known to us*. So we can understand His use of what is, to us, good and evil, for His Purpose of transcendent perfection.

Even with our limited ideas we find all evil is inseparable from the material. No one would suggest that evil exists for the subliminal consciousness. It is only when the subliminal emerges in the supraliminal consciousness that evil appears. If each of us is a spirit we can "be aware" of such a transcendent Deity as that suggested by Mr. Rogers, though such a Deity be beyond human knowledge.

On the other hand, if "N. G. S." be right, man is no more than a human being which dissolves into dust when death comes. Let us, then, be honest and face the consequences. Incidentally, I must apologise profoundly to "N. G. S." for my belief that I am myself an honest man.

If each of us comes to an abrupt end on death, then every sane man will, during life, live solely for his own personal happiness as a *material being*, irrespective of the happiness of others. It follows that Treitschke, Nietzsche, Bernhardt, and the German Emperor are sane, and following a reasonable principle of life, while those who pursue the life manifested by Jesus Christ—that is, those who subdue the flesh, deliberately accept personal material evil and live solely for the good of others, in hope of strengthening their own *spiritual* life—are insane and following an unreasonable principle of life.

If each one of us is a separate material entity coming into being on conception and going out of being on death, then *Might is Right*. Goodness exists in strength, evil exists in weakness, and Treitschke is sane when he says, "Weakness is a sin against the Holy Ghost." But I fear that if Treitschke were questioned he would be as incapable of giving any meaning to the terrible words he used as Haeckel would be if asked what he meant by "the eternal, iron laws of Nature."—Yours, &c.,

F. C. CONSTABLE.

SIR,—Three of Mr. Rogers' arguments call so insistently for "treatment" that, in spite of contrary intentions, I can no longer resist their imperious clamour. In his last attempt to stem the tide of Materialism he makes these statements:—

1. Magnitude in the abstract is impossible to conceive.
2. Any division of Space must be infinitely divisible, the finite being thus proved to contain an infinite number of parts; which is a contradiction.
3. Time implies Motion: Motion implies Space. Time and Space are therefore inseparable ideas.

I think (1) means that we cannot conceive of things having real absolute sizes, and it seems to me that this assertion is satisfactorily answered by its opposite. If it is founded on (2) it is founded on a fallacy; for what we mean by "infinitely divisible" is that any object may theoretically be divided into an unlimited number of pieces. *But* this number would not, and could not, ever be infinite, as the Idealist, if he thinks a little, will see. You may divide an inch into ten parts, and each part into ten more, and this process you may continue *for ever*, but you will always have a finite number of parts. No. 3 also relies for its chance of escaping notice upon an ambiguity of meaning. Suppose I restate it this way: "Time implies change." The meaning is the same, but the argument—where is it?—Yours, &c.,

"N. G. S."