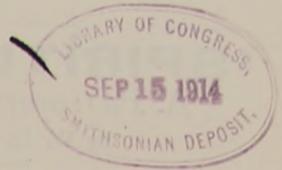


Light:



A Journal of Psychological, Occult, and Mystical Research.

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CONTENTS.

Notes by the Way	421	An Occultists' Peace Union	427
Remarkable Predictions	422	Is War Ever Justifiable?	428
Multiple Personality in Nature	423	Spiritual and Mental Opposun-	
The Direct Voice	423	ties	428
The Lion and the Eagle	424	Telepathy and the War	429
Friendship and Love	425	The God Within Us	430
Willing a Victory	425	The Fourth Dimension	431
Is the Earth Alive?	426	The Crimson Dawn	432

NOTES BY THE WAY.

In his interesting article "Prevision and Prophecy" in our last issue, "N. G. S." pointed his remarks with some notable instances of verified prophecy and second sight. The problem, as he indicates, is an immensely difficult one. It implies the existence of a condition in which the time element, as we know it, is either non-existent or greatly modified. The proverb that "Coming events cast their shadows before them" has a curiously deep application. Let us think what was happening in France less than a year ago. There was a sudden outbreak of martial and patriotic sentiment which thrilled the country from end to end. There was nothing specific in the political atmosphere at the time to account for it. It rolled like a wave over the whole country, and was accompanied by military parades, and tremendous enthusiasm amongst the populace. It was about that time, too, that the name of Joan of Arc came into especial prominence; statuettes and pictures of the Maid were in tremendous demand and there were stories that visions of her had been beheld in various places. What we are witnessing in Europe to-day seems to be in curious sequence to this martial visitation of our neighbours across the Channel. Was it the shadow of coming events? And these visions of Joan of Arc together with the outburst of interest in her seem to have a significant connection with certain psychic happenings, *e.g.*, the messages received some months ago by the Abbé Petit and published in "La Revue Spirite," for July, as referred to in LIGHT of the 15th ult. (p. 388). We understand from a foreign correspondent that they had previously appeared in another French paper.

* * * * *

Amongst the other instances of prevision noted by "N. G. S." is the case of the lady who, walking up the drive to her house, sees a dogcart approach accompanied by a dog, and other incidents which did not occur in actuality until half an hour later. We recognise the case as amongst the experiences related by a well-known authoress and clairvoyante (best known to Psychological Researchers under her *nom de plume* "Miss X.") as having happened to herself. But "Miss X." narrated a still more curious example in which space and not time was transcended by those occult powers of the mind which we find so baffling. In an old house in which she resided, and which seemed to possess a curious psychic atmosphere, several persons beheld in one of the rooms a coffin decked with violets, and containing the body of Napoleon III. at that time lying dead at Chislehurst. We believe that "Miss X." herself beheld it amongst many other curious phenomena of which the old house was the scene. We are quoting from memory and therefore cannot

be sure of details. Now there are scores of such instances on record presenting the problem not only of how they happen, but why they occur in certain places and to certain people in no way connected with them. Clairvoyants not infrequently describe public events in advance and delineate happenings at a distance in which they have no earthly interest, while the persons specially and particularly concerned gain no inkling of what is happening or about to happen. We could easily fill all the pages of this present issue with examples now on record and well authenticated. We do not for a moment accept the idea that there is anything in any of these wonders which we shall not in due time reduce to intelligibility and be able to formulate on the lines of natural law. We may not be able to understand the nature of the law, but we shall be able to understand the methods of its working, just as we know the conditions under which we can obtain electrical power without knowing precisely what electricity really is.

* * * * *

Meantime we accept the idea to which "N. G. S." refers, *viz.*, that nothing occurs on this plane which was not previously occurring in the other state loosely known as the Psychic plane. But here it is necessary to utter a caution. Something depends on what is meant by "occurring." The happening of an event in the physical world is not a repetition or a duplication of the event as it happened on the higher plane. It is rather the expression of it. A whole train of unseen causes may be, at this moment, leading up to some great event of world-wide importance. Those in rapport with the causes may see the event itself as in a picture, and when it happens we shall wonder at the powers of prevision. But it will not happen in the realm of causes except potentially—and it may not actually happen here. Something, possibly interposed by a human will, may intervene and set the whole train of circumstances awry. And then the seer will be ridiculed as a false prophet! Instances in point will occur to some of our friends. Of a soldier friend who went through the South African war, it was foretold by two seers that he would be wounded in the leg. Neither of them knew him, nor was he told of the prediction. He returned unscathed, but amongst his annals is a story of a bullet that struck one of a spare pair of riding boots that swung from his saddle. It missed his leg, but it was a "close call."

* * * * *

We have received a pamphlet by Sir William Vavasour on "Independence," the last of a series, of which the preceding have dealt with "The Fellowship of Nations," "Communal Interests" and "Extremes and The Middle Way." Sir William pleads that the independence of the individual should be respected, as from it springs the strength of the nation. With regard to the great topic of the day he declares that "there has never come about a more realistic war of governments, to the sacrificing of peoples, than the present one." He asks (and the quotation will give an idea of Sir William's point of view):—

Has the day not yet come for all communities of mankind to

rise and clear away this state of world-government that is so utterly lost to any vestige of human fellowship? When will the nature-born independence of individual humanity assert itself, and the empty, deadening, worn-out war-cry of "King and Country" disappear before the deeper, brighter, truer Peace-cry of "Hearth and Home"?

Under the heading "The Unfailing Good" we gave on p. 394 a beautiful quotation from "Man's Hidden Being," a little volume from the pen of Mrs. Annie Pitt, of Cape Town. In this issue, on p. 430, will be found an extract from a second work from the same pen, entitled "Life, Presented in Three Stages of Progress" (Cloth, 1s. 6d., L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E.C.). The teaching is characterised by a thoughtful optimism, one of the objects with which "Life" was written being, as stated in the Preface, that the reader "may learn the secret of the Eternal Purpose towards all life." The name "Azriel" is appended to this Preface, and "Dictated by Azriel" appears on the title-page of both books, for Mrs. Pitt disavows the real authorship of any of her works—and she has written several—claiming that though the thoughts come through her they are not hers. The spirit Azriel is stated to be the mouthpiece of a powerful band of spirits engaged in mission work, chiefly in South Africa. Mr. W. S. Sellick, of Muswell Hill, has kindly sent us a copy of the "Cape Argus" of July 24th last, containing an interview with Mrs. Pitt. To prove that the two books under notice were not the outcome of her own mentality Mrs. Pitt told the interviewer that when she read them, printed fresh from the press, their teaching was as fresh to her as they were to others. She also declared that she had no knowledge of her subject when she began writing, that she was not a student, nor even fond of reading. Three preceding volumes received in the same way were called "Looking Forward," in which Azriel described his passage over and his work beyond, "Sons and Saints of God," and "The World Real, but Invisible."

ASTROLOGY AND THE WAR.

Astrology is a subject on which it is notorious there is much disagreement, even amongst the astrologers themselves. Old numbers of LIGHT reveal the existence of sharp controversies turning on unfulfilled predictions or important events the occurrence of which seems to have taken the students of the stars completely by surprise. Just now, however, astrology is an interesting study. "Sepharial," in a pamphlet to which we referred in our last issue (p. 410), certainly gives evidences of good marksmanship. The pamphlet, which is dated August 1st, correctly forecasts (amongst other things) that timely aid would be given to the King of the Belgians "in the event of hostilities being conducted through his territory," and the indications that he would suffer "some losses and devastation of property" have certainly been fulfilled.

As regards the recent eclipse, it seems that it does not augur well for Russia, Austria, or Germany. "But France and Great Britain, if sharing a common cause, show favourable indications, and Great Britain alone can be counted upon to make good every opportunity which the exigencies of war present." And further we read that "the ascendancy of the Anglo-Saxon race and the English-speaking nations is a thing as fully assured as that the sun shall rise to-morrow." So may it be.

"Sepharial" appears to be very much at one with his astrological brethren as regards the evil fortunes of the Kaiser and the Emperor of Austria. As to Russia, its threatened calamities seem to refer mainly to internal troubles, as great victories are promised during the war. All the same, our interest in prophecies—whether astrological or otherwise—is chiefly excited when a prediction, having been duly placed on record, is afterwards confirmed by the event.

REMARKABLE PREDICTIONS.

THE WAR OF 1914 PREDICTED IN 1854.

It may be said of the prophets who have forecasted the great events of to-day that not only do they agree but that "their unanimity is wonderful." The "Referee" of Sunday last reproduces "The Prophecy of Mayence" which, it is stated, dates from 1854, and which announces the fall of the German Empire and of Austria-Hungary in 1914. It comprises eighteen verses, of which the prophecies contained in the first nine verses have been fulfilled in the most remarkable manner. Here are the verses:—

1. When the little people of the Oder shall feel themselves strong enough to shake off the yoke of their protector and when the barley is sprouting from the ears their King William shall march against Austria.
 2. They will have victory upon victory up to the gates of Vienna, but a word from the great Emperor of the West shall make the heroes tremble on the field of victory, and the barley shall not be gathered in until he has signed the peace, shaken off the yoke, and returned triumphantly to his country.
 3. But at the gathering in of the fourth barley and that of the oats, a dreadful sound of war shall call the harvesters to arms. A formidable army, followed by an extraordinary number of engines of war that hell alone could have invented, shall start towards the West.
 4. Woe to thee, great nation, woe to you who have abandoned the rights divine and human.
The God of Battles has forsaken you; who will succour you?
 5. Napoleon III., mocking his adversary at first, shall soon turn back towards the "Chene-Populeux," where he shall disappear, never to reappear.
 6. In spite of the heroic resistance of France, a multitude of soldiers—blue, yellow and black—shall scatter themselves over a great part of France.
 7. Alsace and Lorraine shall be carried away from France for a period and half a period. [Apparently a generation and a half is meant.]
 8. The French shall only take courage again as against each other.
 9. Woe to thee, great city, woe to thee, city of vice! Fire and sword shall succeed fire and famine.
 10. Courage, faithful souls, the reign of the dark shadow shall not have time to execute all its schemes.
 11. But the time of mercy approaches. A prince of the nation is in your midst.
 12. It is the man of salvation, the wise, the invincible, he shall count his enterprises by his victories.
 13. He shall drive out the enemy of France, he shall march to victory on victory, until the day of divine justice.
 14. That day he shall command seven kinds of soldiers against three to the quarter of Bouleaux between Ham, Woerl, and Paderborn.
 15. Woe to thee, people of the North, thy seventh generation shall answer for all thy crimes. Woe to thee, people of the East, thou shalt spread afar the cries of affliction and innocent blood. Never shall such an army be seen.
 16. Three days the sun shall rise upwards on the heads of the combatants without being seen through the clouds of smoke.
 17. Then the commander shall get the victory; two of his enemies shall be annihilated, the remainder of the three shall fly towards the extreme east.
 18. William, the second of the name, shall be the last King of Prussia. He shall have no other successors save a King of Poland, a King of Hanover, and a King of Saxony.
- All the first part of this prophecy up to the ninth verse inclusive is verified by the war of 1866, then by that of 1870, and then by the Commune of 1871. Here are the last nine verses paraphrased:—
10. Courage, French patriots, Germany cannot carry out its schemes of supremacy.
 11. The time of retaliation approaches. The Tsar shall come in the midst of you to seal the alliance.
 12. That is the man of salvation.
 13. He shall chase the enemy of France, he shall conquer Germany until it is completely destroyed.
 14. The last battle on the field of Bouleaux, near to Paderborn, in Westphalia, shall reunite seven allied peoples [French, Belgians, English, Dutch, Russians, Japanese, and Servians] against three [Germans, Austrians, and Hungarians].
 15. Woe to thee, Prussia, thy seventh generation shall answer for the wars thou hast made upon all the people. [Seven generations make 30 years + 7 = 210 years. The realm of Prussia dates from 1713. The seventh generation is, then,

living between 1893 and 1923]. Woe to thee, Austria! Never such a battle shall have taken place.

16. It shall last three days in the smoke of the conflagration.

17. Finally Prussia and Austria shall be annihilated. Hungary shall fly towards the extreme East [of Europe].

18. William II. shall be the last King of Prussia. Germany and Austria shall form three realms: Poland, Hanover and Saxony.

It rests with all those of our countrymen who can bear arms to assist in bringing the prophecy to a speedy fulfilment. The struggle is sharp and terrible: let it also be short; and apathy and cowardice will only prolong the agonies. In the meantime it would be interesting to know who was the author of the prophecy.

MULTIPLE PERSONALITY IN NATURE.

In an article which appeared a short while ago in the "Athenæum," Miss Hoskyns Abrahall declares that the idea that multiple personality is a form of mental disease requiring cure is a fundamental error, not only in psychology but in biology. Where such cells as *amœbæ* are built up into the tissues of bodies, they have each, according to Hæckel, a separate psychical entity or mental existence, a separate thinking part, a "soul," and Miss Abrahall specifies in detail some instances of organisms made up of "persons" which, taken separately, resemble *amœbæ*. Passing on to illustrations of changes from one personality or mask to another she takes the ant-lion, the butterfly and the frog. Of the ant-lion she says:—

This insect lives in a hole in sand, buried, with only its jaws free. Creatures crawling along the sand slide down into the hole, and the ant-lion grasps them in its jaws and devours them. It is a carnivorous, voracious animal. But the ant-lion is in reality a larva; the imago, the perfected form, is a beautiful gauzy-winged fly which feeds on nectar and floats in air. Nevertheless, the "person" of the fly is present within the ant-lion.

In the chrysalis stage of the butterfly, she points out,—

there is something *not* identical with, but to a certain extent analogous to the states which we describe as disease, illness. The same remark may apply with greater force to the change from the tadpole into the frog. . . . Amid destruction here, re-arrangement there, preservation of old tissues here, emergence of new characters there—out of what we cannot but believe must be discomfort, of what may be at some moments acute suffering—at any rate out of a condition which has obvious analogies with pathological conditions—emerges the adult form, the final disposition of personality, the new "person"—implicit once, now dominant. This ought to suggest many lines of thought as to the relation between the phenomenon of disease and its possible significance as operating a change of personality.

Miss Abrahall regards personality, therefore, as either a shifting or a series of changes in relations resulting in the domination at different times of the different persons behind the external mask. Every child is, beneath its skin, the scene of a constant movement and interchange of parts. Hence—

we need to watch children very carefully in regard to this, noting the "persons" to be restrained and those to be encouraged. Many a man is a murderer because of the untoward thwarting—or, on the other hand, it may be because of the equally untoward liberty of action—of an inner "person." Many a poet never appears, many a genius never flourishes, because the "person within the person" which carried the promise had no opportunity for revealing himself.

With us the study is almost exclusively pathological. Among the ancients—and I mean by these the peoples unknown to history whose science and traditions come within our horizon most clearly through the Orientals and Egyptians—multiple personality was recognised as a normal condition of human existence; and I may mention in passing the significant fact that the Egyptians imputed at least ten persons to every human being.

The Little Ilford Society of Christian Spiritualists, meeting at Third Avenue, Manor Park, appeals for aid in an effort it is making to relieve cases of distress in and around the district. A ladies' working party has undertaken to make, mend, or darn articles of clothing. Gifts of money or of cast-off garments can be received at the hall, which is open every Monday, Wednesday and Friday from 3 till 7 p.m., or can be sent by post to the president of the society, Mrs. Alice Jamrach, at the same address.

THE DIRECT VOICE.

RECORDS OF SOME ROTHESAY SEANCES.

(Continued from page 416.)

An interesting case arose at one of the sittings when a female voice near me kept trying to explain to a lady next to me that Mrs. Wriedt did not know she was in the room, and seemed a little hurt, apparently, that our friend had not been taken note of by Mrs. Wriedt. On my asking the spirit if she wanted to speak to Mrs. Wriedt, she told me emphatically, "No, I want Mrs. Wriedt to know that my friend is here." Mrs. Wriedt then spoke herself to the spirit friend in question, when it was explained to her that Mrs. M— was sitting in the circle, whereupon the medium at once expressed her regret that she had not noticed the lady when she came in and her gratification at finding that she was in the circle again.

Another incident which caused amusement to all the circle occurred when a spirit friend introduced to one another two sitters whom he was anxious should know each other. It produced an odd impression and struck us as amusing; but, after all, why should that be so when we remember our friends are as natural in every way as we are, that the change of death affects only the physical condition and not the mental or spiritual? Sometimes I sat next to Mrs. Wriedt, but hardly ever did I sit in the same place, although I always thought it better, if possible, to arrange to have the same seat as in ordinary sésances; but in this case it did not seem to make any material difference.

At the whole of the sittings we were never disappointed at the results, except on one occasion when an afternoon sitting was disturbed repeatedly from outside. "Dr. Sharp," who had begun to speak, and was being introduced to some new members of the circle, stopped suddenly and did not return, although we waited for some time and sang various tunes. The meeting was eventually broken up, to be continued in the evening. Much disappointment was expressed owing to one or two sitters having come some distance for that one sitting only, but to myself and others who had been sitting from the commencement with such splendid results and complete satisfaction, it proved more convincingly than ever that it was not in our power or that of the medium to produce the voices. We were, in fact, absolutely dependent on the work of our friends on the other side. At the evening sitting we received an explanation why the afternoon meeting had been broken up. It seemed that "Dr. Sharp" had to go off unexpectedly to help at a meeting that was taking place amongst medical men on our side relative to the war that had now broken out over Europe. He was also unable to attend in the evening, but on the following day he welcomed us all once more, and fully explained why he had been called away. He spoke freely and frequently about the terrible state of Europe at the present time, saying that the war would be one of the most terrible catastrophes that had taken place for two thousand years or more, and that they on his side would be busily engaged in helping all the poor fellows who had passed out from our sphere. On asking him how long it was likely to last he informed us that it would continue to rage for about six months, and although we and the other nations who had been dragged into the war would suffer great loss, Germany would be eventually overcome and brought to her senses, though not till our soldiers were marching right up to the German capital, when the knees of even our brave men would shake at the awful task set before them.

We on our side had no conception of the terrible plunge the whole of Europe had taken; it was difficult to see what would be the outcome of it all, but the awful suffering and want it brought in its train would be felt throughout the whole world for years to come. He strongly urged us all to give our aid by sending helpful thoughts to all those who had passed out. Such thoughts—which were living forces, seeing that thoughts are things—would greatly assist the workers on the other side.

A Captain Hamilton spoke to me on one occasion in regard to several private matters. He was the officer who was killed less than two years ago along with my brother (Lieutenant Wyness Stuart), and I took the opportunity of asking him if he was still interested in flying. He at once declared that no

one on their side of life would have anything to do with assisting those on our side in this matter. "Dr. Sharp's" voice then came and spoke emphatically to the same effect. With regard to aeroplanes, they on their side would have nothing to do with such diabolical work as bomb-throwing from these destructive machines, as they considered that it was the most inhuman act of war to fly over a defenceless city and drop bombs upon the helpless masses. He added that if we could only hear the awful groans and shrieks of those poor souls who had passed out from our side on the battlefields we should truly believe his words when he said it was like the very depths of hell let loose. It was their work on his side to assist these poor fellows to realise where they were; the whole spirit world was in a state of great activity, doing all that could be done to relieve the suffering of these poor souls, not to speak of the terrible agony of bereaved mothers and children. Thoughts of sympathy should be sent out to all victims of the calamity, the killed, the wounded and the bereaved. Not one of such thoughts would be lost.

It appeared to me that it was only after having had two or three conversations with those on the other side that some of our unseen visitors were able to accustom themselves to the strange conditions. This applies to those sitters who had not been at a séance of this kind before, as the voices of those who had come for the first time were but whispers at first. Some sitters seemed too nervous to reply promptly and thereby assist those spirits who were doing their best to get in touch with their friends. More than one sitter, indeed, lost touch on the other side in consequence, and doubtless some of them went away feeling doubtful of the reality of the truth that their friends had spoken. I think, however, I am correct in saying that the majority of those whom I met at Mr. Coates's house were more than satisfied; I for one felt that I had been, like the disciples of old, on the mountain top and was extremely loth to come away from the scene where I had for the first time in my whole experience been able to speak face to face, as it were, with those whom I had loved and lost. I do not think myself any other method of communication, such as trance or automatic writing, could ever bring a living soul nearer the reality that there is no death than hearing the Direct Voice. I am strongly of opinion that in the years to come this communication will have an enormous effect on the great work that has begun through Spiritualism in the past fifty years.

I was pleased to note the remarks made in LIGHT by Rev. Charles Tweedale and the tests he carried out concerning the voice phenomena. I was frequently in conversation with Mrs. Wriedt on matters of mutual interest while a sitter on the other side of the room was talking to a spirit friend on private matters. If Mrs. Wriedt had herself been using the trumpet, as some might suggest, it would be absolutely impossible to have two voices coming from the same person at the identical moment, speaking on two different subjects. When I put out my arm as a test to satisfy outsiders who would be sure to express all sorts of doubts as to the genuineness of the whole matter, I was fully satisfied that Mrs. Wriedt never once handled the trumpet during any of the sittings, and I am glad to confirm what has already been recorded in this respect.

My only regret during the many conversations I had the privilege of listening to (some of which, as occurring between parents and children, were deeply affecting), was that some of my sceptical and agnostic friends could not have been with me. It would have satisfied them of the truth that those who have passed on are still living, whether we hear from them or not. However, I believe the truth is only revealed when we are ready to receive it, and once we are blessed with that truth, no man can take it from us.

As many of your readers have, no doubt, read the interesting testimonies already recorded in your paper from time to time I will give, as briefly as possible, some of the communications that I tried to keep note of during the sittings, although it is quite impossible to give in full detail the majority of these, owing to the extremely private nature of the subjects that were discussed between the friends here and those who had passed on. These, to my mind, were the finest proofs that one could have obtained.

I think the majority of the friends who were present at these

sittings were all more or less satisfied with the proofs of the return of their friends and relatives. It was not possible, however, to afford everyone the test he or she was seeking, and this in itself is sufficient to show that the medium is not able to control the conditions and command results.

(To be continued.)

THE LION AND THE EAGLE.

THE VISION OF ESDRAS.

Mr. R. R. Makepeace, of Stoke-on-Trent, writes us that about two years ago he was constantly urged by unseen friends to read a certain part of the Apocrypha which they would impress on him to open at the required place. The chapters thus indicated to him were the tenth and eleventh chapters of II. Esdras. He wishes to know whether other readers of the narrative contained in those chapters will not agree with him that it presents an accurate forecast of the present European crisis. This narrative relates to a dream in which Esdras saw an eagle, having twelve feathered wings and three heads (the middle head larger than the other two), come up from the sea and spread her wings over all the earth. The prophet notes that out of her feathers grow other small contrary feathers. The heads at first are at rest, but the middle one awakes and devours one or both (we are not quite sure which) of its companions. Then a roaring lion appears emerging from a wood and, addressing the eagle in a man's voice, says:—

Hear, thou, I will talk with thee and the Highest shall say unto thee. . . . Therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws nor all thy vain body. That the earth may be refreshed and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of Him that made her.

While the lion is speaking—

behold the head that remained and the four wings [presumably there were four wings to each head] appeared no more, and the two went into it and set themselves up to reign, and their kingdom was small and full of uproar. And I saw and behold they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind.

Esdras is next given the interpretation of his dream. The eagle was the kingdom that was seen in a vision by Daniel.

Behold the days shall come that there shall arise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it. In the same shall twelve Kings reign one after another. . . . After the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling. Nevertheless, it shall not then fall, but shall be restored again to his beginning. And whereas thou sawest the eight small under-feathers sticking to her wings, this is the interpretation. That in time there shall arise eight Kings, whose time shall be but small and their years swift. And two of them shall perish, the middle time approaching, four shall be kept until their end begin to approach, but two shall be kept unto the end. . . . And the lion whom thou sawest is the anointed which the Highest hath kept for them and for their wickedness unto the end; he shall reprove them and shall upbraid them with their cruelty.

To Mr. Makepeace it is a significant feature of the vision that the eagle undoubtedly sought to rule the earth and was only prevented by the lion from attaining her object. Our friend suggests that—

The eagle's "twelve feathered wings" might be the twelve kingdoms which went to comprise the German Empire, of which there remained one great head (viz., Prussia) which devoured the two smaller heads (Bavaria and Wurtemberg), the two feathers which remained crosswise pointing significantly to Alsace and Lorraine, which, of course, have leaped away from the others. The larger feathers might signify the kingdoms as distinguished from the smaller (Grand Duchies).

It may be objected that, in common with many other examples of Biblical predictions applied to modern times (we think especially of the Rev. M. Baxter's prophetic lore), our correspondent's interpretation is more ingenious than convincing. But it is certainly curious.

FRIENDSHIP AND LOVE.

QUIET THOUGHTS FOR CLAMOROUS DAYS.

Referring to Mr. Leaf's article on "Spiritualism and Friendship," which appeared in a recent issue of LIGHT, the following points are submitted.

The miracle or mystic tie of friendship has a great occult significance: it is an unconscious gift. Intellectual agreement may be an essential part, but sympathy, respect and admiration enter largely into the relationship. The ultimate joy of a friendship for man is that he finds happiness in discovering that he can be something to another and another everything to him.

Mr. Leaf aptly quotes Cicero, Aristotle, and Plato; it is well known that with the Pagan writers the subject of friendship absorbed a very large part of their writings. Friendship formed an integral part of the ancient systems of philosophy.

To say "the love of friendship, unlike most other forms of love, must be accompanied by respect," is surely rather a wide statement. There can be no true, conscious love without respect, whether of an individual or by a birthright, and there can be no "demands" whether of "necessity" or "duty." Parental affection may be one thing, but it will be seen that even in the love and regard of offspring for parent, respect forms the basis.

All love is the same in essence, and its depth and intensity determine its right to the name of "passion." To love passionately and without desire is to attract and recognise the real and thus the worthy love, the satisfying affection which leaves no taste or room for the soul-searing passions or the grosser loves of the carnal man.

Thus we have the pure passion of the Kingsleys, of Dante for Beatrice, of Mazzini for Italy, of Charles and Mary Lamb; the parallel between the lover, the patriot, the saint, the parent, might be carried far, and varies only in degree and intensity. For instance, of the great revolutionary leader and litterateur, Mazzini, "the passion of love in its loftiest meaning was the guiding energy of his whole career." Pure love, or passion, is the sublimest conception possible to man, and a life inspired by it is the highest conceivable form of goodness. To all the great teachers and leaders, love is the secret of life, the one thing worth giving and possessing.

That love of friend is "above" the love of parents, offspring, brother, wife and lover is, I believe, a completely erroneous affirmation. It has been said that the world is full of analogies and of natural revelations which illustrate great truths, and in the writings of Coventry Patmore we find one great analogy: in human love, but above all in wedded love, we have a symbol of the love between God and the soul. We also have his belief that sex is a relationship at the base of all things natural and divine:—

Nature, with endless being rife,
Parts each thing into "him" and "her,"
And in the arithmetic of life
The smallest unit is a pair.

This division into two and fusing into one is at the root of all existence, or, we might say, is a divine relationship. There certainly are the other relationships and affections, but these flow from and depend on the one supreme and ideal reconciliation.

Thus the highest relationship or form of friendship exists, not between man and man or woman and woman, but between the husband and the wife, and is not distinct from and below that of friend for friend.

In writing his essay on Friendship, Montaigne could not but write of his own experiences in relation to Steven de la Boetie, and it is wonderful to contemplate that such a passion of love could burn within the heart of the "easy-going, genial, garrulous essayist" (Hugh Black).

Mr. Leaf cites the case of John Stuart Mill and "his wife and friend," and this, of course, applies to what I have said with equal (or more?) force.

In short, may it not be suggested that it is a great mistake to place friendship and love in competition with and opposition

to each other? Why should love be depreciated in order that friendship may be exalted? Is not love a form or degree of friendship, and friendship the foundation of and pivot for love?

MURIEL WITLEY.

WILLING A VICTORY.

We are indebted to a lady correspondent, who writes over the signature "Pax," for calling our attention to two letters in "The Evening Standard and St. James's Gazette." They are evidently part of a correspondence called forth by a previous communication from a "Soldier's Daughter" which urged non-combatants to aid our forces by intensely "willing a victory." Apparently she failed to recognise the fact that that is a game in which the two sides can equally take part, with the result that it would resolve itself into a struggle between contending wills. The writers of both the letters referred to deprecate the advice, though on quite different grounds. In the view of Mr. W. Petch, "to 'will' the defeat of any man is surely to set aside the moral precept, 'thou shalt not kill,' and at the same time to seek to invest the human mind with not only the power to do good, but also with the power to kill." It would be well, he thinks, to "turn our attention to the greatest moral battle ever fought and won—that of Gethsemane—and learn therefrom the prayer that wrought a world's redemption: 'Not my will, but Thine be done.'" Mr. Arthur Lovell—whose name will be familiar to all old readers of LIGHT—points out that "willing hard" is not at all a pastime to indulge in.

It exhausts nervous energy, heats the cerebellum, and generally ends in a complete breakdown of mind and body. This is the real explanation of the mental derangement of a brilliant writer like Nietzsche. With an entirely false conception of the function of "will," his brain was unable to stand the incessant strain, and he died hopelessly insane. . . . The right method of willing is this: Keep the brain quite cool, avoid excitement, be determined in a calm and dignified manner to do all you can to assist the main organisation of force, in fighting, nursing, paying, preserving order, &c. You can then rest content that you are "willing" success to your country in the right way.

"Pax" hopes these letters may serve as a protest against the depletion of physical and mental forces caused by "willing a victory." She goes on to urge that we should all—psychics and non-psychics—carry the thought of our beloved country in our hearts every minute, holding her "close to the heart of God," adding, "Let us in our prayers visualise our fleet, unit by unit, and also our troops, cavalry, infantry, &c., &c., and breathe forth, in submission to our Father's will, power to fight aright and to conquer."

We are not sure whether this does not imply an intensity of mental concentration which would come under Mr. Lovell's censure, and whether Mr. Petch would not object that "to conquer" meant "to kill." However, whether we hold that fighting is necessary or not, there are some thoughts we can cherish which (whether we can express them in action or not) we know must be in accordance with the will of the Supreme Beneficence—thoughts of helpful sympathy with the combatants and sufferers on both sides, of desire that the victors may not know undue elation and vainglory nor the vanquished bitter humiliation (save those who really need it). We cannot by any act of will pass on to others any nobler sentiments or feelings than we cherish ourselves, but if there be any power in the exercise of strong desire, apart from deed, then thoughts of peace and goodwill are never out of place and never too late. If they cannot stop carnage they may at least help to calm the wilder passions of the combatants.

THE UNION OF LONDON SPIRITUALISTS' Annual Visit to the Christian Spiritualists at Surrey Masonic Hall, Camberwell New-road, S.E., will take place on Sunday, September 6th, 1914, at 6.30 p.m. Speakers: Messrs. G. Tayler Gwinn (President National Union) and Gerald Scholey. Also, on the same day, at 7 p.m., the Greenwich Society of Spiritualists will conduct opening services (under the auspices of the U.L.S.) at their hall, 19, South-street, Greenwich. Speakers: Messrs. J. C. Thompson and E. Alcock-Rush (Hon. Sec. U.L.S.); clairvoyante, Madame Beaumont; soloists, Mr. and Mrs. Alcock-Rush. Workers welcomed.

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IS THE EARTH ALIVE ?

This is the startling inquiry which forms the title of an article by Mr. J. Arthur Hill in the August issue of the "National Review." It is a question which one would suppose the advanced thinker, who has realised that the earth is not only alive but intelligent, would at once answer in the affirmative. But Mr. Hill, whose name will be known to most readers of LIGHT as a contributor to its pages, does well to make the question the subject of philosophic consideration.

He commences by a reference to the fact that some of the ancients regarded the earth as an animal, having its bone and flesh (rock and soil), its blood (seas and rivers), while the inflow and outflow of the tides were held to represent blood-pulsation or breathing. Plato and the later Stoics were amongst the adherents of this quaint conception. The influence of the idea in modern poetry is shown by such allusions as that of Pope in his well-known couplet concerning that "stupendous whole, whose body Nature is and God the soul." And Wordsworth, too, is cited in special reference to passages in his beautiful lines on "Tintern Abbey," notably that which deals with the Spirit that has its dwelling in the light of setting suns—the motion and the spirit which impels all objects of all thought—and rolls through all things. Emerson is another witness; also William James in his earlier thinking with his idea of an *anima mundi*; Leibnitz with his "single soul which is universal and which animates the whole universe," and Mr. H. G. Wells, who conceives of a *something*, something real, something that rises through us and is neither you nor me, that comprehends us, that is thinking here and using you and me to play against each other in that thinking.

Of course, as Mr. Hill points out, these conceptions of the later poets and thinkers, while approximating to the earlier idea, have a larger application than the attribution of separate spirits to individual planets. Science, he points out, has abolished these celestial genii, substituting the "bald and barren doctrine of gravitation."

It is possible, however, that Science did not banish these planetary spirits, but only prevented us from seeing them, by turning our eyes in another direction, towards the laws according to which the material universe works; as if we should become so absorbed in the chemistry and physics of blood oxidation, digestion, cerebral change, and the like, as to forget that the human body has a consciousness associated with it. It may be that we are too materialistic in our astronomy. Perhaps Lorenzo was right, even about the music of the spheres; and that our deafness, not their silence, is the reason why we do not hear it.

That is a pregnant passage. *Attitude of mind* means so much. The man with the muck-rake missed a great deal by fixing his eyes on the ground.

In the dearth of vision which marked the progress of materialistic thought in the nineteenth century the writings of Fechner, which combined the recognition of the spiritual nature of life with the acceptance of Darwinism—thus

antagonising both the scientist and the theologian—fell, as Mr. Hill remarks, almost dead from the Press. Only one of his works was translated into English, the small volume, "Life after Death," and even that had to be brought out by an American publisher. (The world owes already a large debt to American freedom and enterprise in intellectual inquiry.) Proceeding to a *résumé* of the doctrines of Fechner, Mr. Hill writes:—

Man has arisen out of the earth. And can the dead give birth to the living? Such an idea is self-contradictory. If the earth has produced us, it cannot be really a mere dead lump, as nineteenth century materialistic science regarded it. It must be alive. The fifteen hundred millions or so of human beings who live on its surface like microscopic insects on the body of an elephant, or like epidemis cells on our own bodies, constitute in their total weight and size only an almost infinitesimal proportion of the earth's mass. . . . The total mass of all the living creatures on the earth's surface, including all animals and all vegetation, is almost inconceivably small, as compared with the mass of the earth. Is it not a trifle ludicrous to find some of these little creatures looking down so condescendingly on the remainder of the planet?

Mr. Hill has an effective answer to the objection that the earth cannot be full of life and mind, as is a human body, because it is inorganic, and does not act as if it were living and conscious. That objection, he well remarks, begs the whole question. Why should mind always manifest its existence in the same way? What is called non-living matter may not show vital activities, but it does show other activities, systematic and intelligible ones. Even the arch-materialist Haeckel has to admit the possibility of a sort of mind in the atom, while Clifford leaves his record of surrender to the necessity of a theory of "mind-stuff." And then Mr. Hill enters with a quite warranted intrepidity on a region with which Sir Oliver Lodge has made us pleasantly familiar.

The mechanist must not claim that mind is *only* an affair of nitrogenous colloids, for this would be a large assumption built on a very small foundation; no biologist, however much he knows about nitrogenous colloids, can in any conceivable sense explain his joy in a sunset or a symphony by reference to those substances.

Carefully elaborating the argument as he proceeds, Mr. Hill comes at last to the main thesis of Fechner. The earth is, to all appearance, a dead lump. But what is the brain? "A mere lump of whitish filaments, *seen from outside*." But the inner experience of the brain is "the rich and infinitely detailed life of a human being." In like fashion the inner experience of the earth is conceivably richer than its external appearance would seem to warrant. "Objectively our brains are part of the earth; subjectively, *we see in ourselves a part of what the earth sees in itself*." The earth, in short, is a Being of higher grade than any animal. The man is to the earth as the blood corpuscle is to the man, "and to think of the earth-spirit as being like our spirits would be equivalent to a blood-corpuscle thinking of its containing body as another corpuscle, only bigger."

Let us make one more quotation—it is so appropriate to the present hour. Mr. Hill is comparing the growth of the individual soul from childhood to maturity to that of the earth-spirit, of which he writes:—

Being far greater than the human subsidiary spirits, it is longer in coming to maturity. Its elements are still largely at loggerheads with each other. The nations war against each other, and universal peace seems a long time in coming. But steadily, steadily works the earth-spirit, and the nations almost unconsciously—like somnambulists—carry out its will.

The end is sure—a mature earth—an era of universal peace and brotherhood. Mr. Hill's article was manifestly written long before the terrific happenings of the last few weeks. But huge and horrible as they are, they in no wise affect his conclusions. Rather they strengthen them. Disease has made its appearance in the body of the earth-spirit and it is being expelled remorselessly by an eruption.

AN OCCULTISTS' PEACE UNION.

MISS LIND-AF-HAGEBY AT THE OCCULT CLUB.

A meeting of some of the principal workers in the world of psychical and occult research was held on Thursday evening, the 27th ult., at the Occult Club, Piccadilly-place, with a view to the formation of a movement for the promotion of peace by the exercise of the inner powers of the mind and soul.

MISS LIND-AF-HAGEBY, who presided, briefly explained the objects of the meeting. They were met as believers in spiritual powers and unseen forces, and their idea was that they might make a concerted effort from the standpoint of their spiritual philosophy to promote understanding, harmony, fellowship and peace. They might answer with ease the objection of the "practical" man or woman that such efforts took place only in the mind, and consequently had no real value. Thought was dynamic, thought force was as strong as—nay, infinitely stronger than—dynamite and all the weapons of war. But they need waste no time in considering the power of thought force, of mental direction and suggestion, the possibility of influencing the world by trained and developed thought and will—the question was, "What can we do? What shall we do?"

They might clear the air by setting entirely aside questions relating to the necessity of war, as to whether, for instance, the slaughter of man by man could ever be justified even in self-defence or in the defence of one's country. Similarly they might avoid the political aspect of the present great struggle—as, for instance, the position of England as a combatant. These were difficult and delicate questions and did not directly affect the problem before them.

Miss Lind-af-Hageby then proceeded to read to the meeting some passages from the letter of Miss E. Katharine Bates in LIGHT of the 8th ult. (p. 374), as having a close connection with the object of the meeting, after which she pleaded for the consideration of the question from the standpoint of principles rather than of persons. They should be cosmopolitan in their thinking. It was quite possible to be patriotic as well as cosmopolitan. Indeed, it was to this end that the forces of internationalism should work. They had lately the strange spectacle of the German Emperor appealing to a God which he appeared to regard as belonging to the German nation, especially to the German race. It was a strange, pitiful and painful spectacle. Yet even in England they beheld appeals to the war god on behalf of the British race. It was very strange, this belief in a war god divided into as many parts as there were nations whom He was exhorted to assist. "I prefer to believe," continued the speaker, "in a Power, Spirit, Life, which can give no sanction to the differences and dissensions occasioned by race-hatred and which regards brotherhood as the true nature of human life. War is anti-human, anti-civilised."

Proceeding, Miss Lind said it had been suggested that those who were in sympathy should form themselves into a society laying down certain laws for mental concentration to promote peace through international friendship and understanding, that the members should pledge themselves to observe certain times for concentration, and through the present turmoil should apply themselves to counteracting the wave of race-hatred which has caused so much misery. Whilst the storm was raging round them they might create a little oasis of peace-thought and peace-feeling. In conclusion, the speaker referred to the fact that letters had been received from Mr. H. G. Wells, the novelist, Mr. C. Cunninghame Graham, Lady Lumb, and Mr. Ralph Shirley expressing their sympathy with the objects of the meeting and their regret that they were unable to be present.

MR. DE KERLOR, who spoke at considerable length, said that amongst the Bahais there had been many who had been concentrating their minds and gathering their power with a view to the preservation of peace. Such efforts had been made from many churches and shrines. And then all of a sudden there arose invocations from the high priests of the churches of Europe to the God of war to strengthen their arms and make them victorious against each other. He fully realised the terrors

and dangers of the time, but he believed that we were witnessing the birth-throes of a new epoch in the evolution of man. Mr. de Kerlor then proceeded to consider the factors at work in the present great upheaval, predicting that the national struggle would eventuate in internal dissensions and revolutions in which the democracies would call to severe account the rulers and leaders who had betrayed them to their ruin. The great and hideous mistake made by the nations was in this continued belief in and appeal to a God *outside* themselves, a God who ruled only in the great external events of life. When they came to realise the reality and power of "the God within," it would solve all the problems that now afflicted the world. The question before them that evening was in what manner they should utilise and direct the interior powers of their mind, and whether they would be strong enough by their thought forces and will power to affect a great mass of passionate and tumultuous thought and activity so rife throughout Europe.

MIRZA ASSUD ULLAH, a Persian gentleman—who was introduced as a personal associate of Baha Ullah, and one who had after the martyrdom of the "Bab" been entrusted with the guardianship of the prophet's remains—addressed the meeting in his native tongue. In the course of some impressive observations (interpreted by his son, Dr. Farid) he referred to the fact that the coming of the great war had been prominent among the prophecies current among the followers of Baha Ullah fifty years ago. It was foreseen that a tremendous war would occur—a war which would complicate all the nations of the earth. In fact, as one read the daily papers, it was seen that some of the statements in these prophecies were being fulfilled to the letter.

As regarded the question of a remedy for war, his view was that man was created in the image and likeness of God, and that therefore in man there existed potentialities of which he had not even dreamed. The powers were there but they had been abused, misunderstood, not realised. When we began to express these great potentialities rightly the welfare of humanity would be assured.

When Jesus the Nazarene, that marvellous spiritual man, was sent to accomplish a mighty work, he had first to accomplish it in his own soul. The work he did in the world was accomplished by the help of eleven disciples. We should first realise, develop and learn to use the divine powers within ourselves and then extend the idea to the world. "Begin with your own soul and find the power within yourself." As to the question of national peace and the work to be done towards ensuring it, the speaker said, "Don't expect it from the kings and rulers but from the poor and humble man in the street." (Applause.)

Mirza Assud Ullah afterwards chanted a Persian prayer. It was an impressive incident—a little ceremony which was listened to with rapt and reverent attention.

PROFESSOR BICKERTON, the well-known exponent of new astronomical theories, then addressed the meeting. He deprecated the attitude of imputing blame to any of those concerned in the great international struggle. If we looked at one another as the result of birth and environment we should realise that war and other evils were mainly the result of imperfect evolution, and if we looked back at the past we should see that the warrior had played a great part in human history. But to-day we had reached the stage when we saw that the military method was not merely wrong but utterly out of tune. The only use of the military system was to police the world in the interests of the nations at large. The key to the whole problem lay in an understanding of the character of the race, its history and progress.

In the course of the discussion which followed, Mr. Smith spoke with appreciation of the deep wisdom and insight shown in the remarks of the Persian friend, Mirza Assud Ullah. As he listened he felt glad that Europe might be described as a peninsula on the West of Asia. (Laughter.) Mr. John Clennell thought that the cure of the disease lay in the disease itself, that war had in itself the seeds of its own destruction. Dr. Farid, realising that money was one of the primary aids to war-making, thought that an effectual guarantee against international conflicts would

be the establishment of an International Banking system in which each nation should deposit its surplus funds. The disposition to warfare would eventually die out from inanition, just as a muscle became atrophied by disuse. Mr. Gow suggested that the exercise of thought forces would be especially fruitful when at the end of the great struggle the nations lay exhausted and remorseful. Mr. Crawford found amongst the causes of war the false ideas of divisions represented by frontiers, custom houses, the struggle of commercial interests and the entanglement of religion and politics which resulted in State churches. Miss Scatterd thought that we were too apt to take up an uncharitable attitude towards kings and rulers, declining to concede to them the possession of any virtues. Their motives were always decried by the democracy, which refused to give them any credit for sincerity. In the view of Mr. Cuthbert one of the most important methods of abolishing war lay in the education of the people, so that they should no longer be the submissive instruments of castes and official cliques. Mrs. Gaskell said that every civilisation eventually reached a point when it must either transmute into something greater than itself or be shattered. That stage had been reached to-day.

Miss Lind-af-Hageby, in bringing the meeting to a close, took the sense of the meeting as to whether a society, which might be called the Occultists' Peace Union, should be started forthwith or the matter be made the subject of discussion at a further meeting, and the latter course was decided on.

IS WAR EVER JUSTIFIABLE?

TWO VIEWS.

The "Christian Commonwealth" has been having a symposium on this question, and in its issue for the 26th ult. published some of the replies received. "J. S." (Falkirk) wrote:—

Does Christianity require me to stand aside while my neighbour is being maimed by a madman? Force alone can restrain madness, and if the madness be on the part of a nation, force can only be applied in the form of war. Like everything else, war has its "seen" and its "unseen" side, and it is the "seen" and "materialistic" aspect that appals us—the sacrifice of life, as we regard it. But from the truly Christian point of view there is no loss of life. Jesus taught, and modern investigation confirms, that men pass through death without suffering loss to the extent of even a hair of their head. How would a realisation of this stupendous truth affect our view? From the moral point of view the evil is not so much in the effects of war as in its motives. Hating is murder. War, in one form or another, appears to have been a necessary factor in the progressive evolution of both individuals and nations, but we are fast approaching the time when, like an obsolete organ of the body, it will be no longer needed. Ultimately nothing counts but the moral result.

An historical fact worth recalling is contributed by E. F. Shephard:—

A nation like an individual must be ready, if need be, to lose life rather than stain its hands with blood, if it is to merit the name Christian. It is a great mistake, however, to think that an unarmed nation is doomed to destruction. Quite the contrary. The great State of Pennsylvania—a State larger than many European kingdoms—was founded by Penn, the well-known Quaker, on the peaceful principles of the Society of Friends. The original colonists went about unarmed. What was the result? For seventy years not a drop of human blood was shed in that colony. The Red Indians were ceaselessly at war with every other colony and with one another, but they never attacked or killed a Pennsylvanian colonist. Unfortunately, after seventy years of Quaker legislation the Pennsylvanian colonists began to revert to worldly methods and went about armed. From that moment of arming disputes sprang up and war broke out. An ounce of fact is worth a ton of theory, and history justifies Penn in applying "the law of Christ" to States and giving precedence to Christ's method over that of the great military empires, who taking the sword have perished with the sword.

"STAR to star vibrates light,
Why not soul to soul?"

—TENNYSON.

SPIRITUAL AND MENTAL OPPORTUNITIES.

ADDRESS BY MISS VIOLET BURTON.

A quiet little hall in a quiet neighbourhood, apart from the bustle and agitation of town; an atmosphere of thoughtfulness and devotion; inspiring hymns (to one of them I saw the familiar name of "E. W. Wallis") sung heartily to well-known tunes, the singing being supported by a good organ; a brief but impressive opening prayer. Such were my first impressions on Thursday evening, the 27th ult., on finding myself taking part in a service at the London Spiritual Mission in Pembridge Place, Bayswater. One of a rather small congregation, I had come to hear an address through the mediumship of Miss Violet Burton on "Spiritual and Mental Opportunities." Apart from the matter of her address, for which she does not regard herself as responsible, Miss Burton, I may premise, has three great advantages for a speaker—a good presence, a pleasant voice, and an impressive delivery.

In opening the subject, the controlling intelligence (whom, for convenience, I will assume to be of the same sex as the medium) said that she had chosen that topic because so many people were endeavouring to understand and in a measure to interpret some of the spiritual laws, and also because of the existence in different parts of the world of what was known as the New Thought movement and kindred movements. Those on the spirit side of life who could see the inner essence of these different movements found in all of them a certain amount of truth. Indeed, unless there were a substratum of truth in a movement it could never retain its hold on the human mind. But while everything in connection with the New Thought movement was relatively true a great deal of the thought was laborious thought. There was so much trouble and weariness of attainment that was altogether unnecessary. Her hearers might think what she had to say was very simple. If they thought it simple let them put it to the test of action.

It might be asked why, in the title of her address, she had put spiritual in front of mental. She had done so because she considered that the great truth from which all things started was that the spiritual must come first, and that if we would do anything worth doing with our intellects we must have first understood the primary fact that God is—a fact which we could not understand without awakening within us the spiritual faculties. To be truly spiritual was to become truly intelligent. That did not mean that a man was necessarily religious in the ordinary sense, for there were thousands of religious people who had very little intelligence. It was not enough merely to say that God is, but just as a man's outward bearing was affected by the consciousness of the eyes of others being on him, leading him to walk with vigour and firmness, so in the spiritual domain a man who enjoyed the sense of the all-seeing presence of God walked erect with conscious pride in the gift of life which God had bestowed on him, and that consciousness would be realised by his whole being—body, mind, and spirit. The man who was under the inspiration of the spiritual forces of his nature possessed a power which he did not quite understand himself, but which he would gradually find was affecting the people with whom he associated. Perhaps we had on some occasion tried to tell to some acquaintance our own private emotions, only to find that we became confused and unable to make ourselves understood. Then we sought another confidant—this time a friend who had such a wonderful gift of sympathy that when we lacked the right word to convey our meaning he immediately supplied it, just as if we had asked a musical instrument for a certain note and it had at once given it. How came this power? It was because that man lived on the spiritual plane. With those with whom God was first in all things, there was a certain awakening of their higher nature which was in contact with the deepest part of the brain. Just as in the physical body the nerve forces were joined together so that any injury to the spinal cord would affect the movements of the limbs, so it was on the spiritual and mental planes. Our mental powers could not work aright unless that which was deepest within us had been awakened, and that part of our being became more and more awakened as we put our dreams into action.

Intellectual studies taken alone had in them so much of self that the higher mental faculties could not be brought out. The man who went about saying, "I don't give in to this or that, I am very hard to convince," was building around him a wall of self which was very difficult to penetrate. There were few people whose society he cared about, and music distracted him. Naturally, for music was in its essence too pure a vibration for such a mind. There were thousands of other good things he put aside as unworthy of his attention. Perusing volume after volume of dry-as-dust literature, he found after a time he was reading in a circle. His brain had an infinite capacity, but unfortunately he was shutting all the doors through which it could enter into wider fields of activity by his narrow habit of using only one set of brain cells.

If we wanted to get the spiritual power within us awakened, we must have eyes to see the soul and spirit as well as body in everything around us—in all Nature, both animate and inanimate. When we got to understand the spiritual side of life, we should find that everything was intensely beautiful and real. We must be able, too, to disregard, to be even unconscious of, much in the outer personality—dress, voice, appearance, and ways—of other people that jars upon us, so that the God within us should know and respond to the God within them.

In conclusion, the speaker touched very suggestively on the subject of prayer, especially in connection with the present great struggle. Much that had come on us was the outcome of a long period of materialism, but the struggle would be followed by a more abiding sense of the presence of God.

Another beautiful and impressive invocation brought to a close a very helpful service.

SCRIBLERUS.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 6TH, 1884.)

"The Christian Life" of last week has quite a garland of references and choice bits. Here are a few:—

We commend to the attention of the "Society for Psychological Research" the following remarkable narrative from the new report of the London Missionary Society. Its missionary at Peking, in China, the Rev. G. Owen, writes: One of the men baptised during the past year has an interesting history. He is a respectable farmer and a devout-minded man. He had been scrupulous in the discharge of his religious duties, as he understood them, giving a good deal of money to the temples and to the poor. Eight or ten years ago he was given a New Testament and a copy of the "Peep of Day." He read bits of these occasionally, and the truth sank into his mind, though it did not bring clear light. But last year he had a dream, in which a heavenly person came to him, telling him to spend no more money on temples, for they are unclean, and that on the 23rd of the seventh moon he would meet a man who would tell him what he ought to do. One of our Bible colporteurs, a simple-minded earnest Christian, was selling books in the neighbourhood during that month. He, too, had dreamed that God had special work for him to do there. On the day indicated the men met. The farmer invited the colporteur to his home, kept him there, and heard from his lips the truth as it is in Jesus, and hearing believed.

A UNITARIAN LADY'S FAITH.—A lady, of Boston, U.S., recently deceased, in a letter written shortly before her death, expressed herself as follows: "As our birth into this life is anticipated and prepared for by loving hearts and hands, and as we find ourselves welcome and at home when we come, with no strange surroundings, but with great loving care all about us, just so, I believe, what we call death is but the birth into a new and higher life, made ready for us by the good God who gave us this, and with the dear ones who have gone before, we shall feel at home happy and blessed."

I CANNOT PRAISE a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and seeks her adversary.—MILTON.

TELEPATHY AND THE WAR.

THE FLYING SQUADRONS OF THE MIND.

Last week's "Saturday Westminster" contained a remarkable article headed "Is it Telepathy?" from the pen of Mr. Horace Hutchinson. He pictures his reader by a river bank watching the swifts dashing hither and thither, taking toll of the flies that rise from the water, and asks how it is that in the terrific pace of their flight, which sometimes brings them within two inches of one another, they avoid collision; and how it is that they never dash for the same fly and so come together in a deadly charge. Then he changes the scene to the foreshore where a flock of dunlins are wheeling overhead—wheeling with an exactness that suggests obedience to a word of command, though we are morally sure no vocal signal is given. In both cases he can see only one explanation, viz., telepathy, and he proceeds to apply the idea as follows:—

It is likely enough that man, whose acquisition of the priceless faculty of reason has led to the abeyance in him of sundry instincts necessary to creatures that cannot rationally adapt means to ends, has lost something of the power of communication along lines which, for lack of better term, we call telepathic. Nevertheless, telepathy, the transference of thought from one mind to another by no medium apparent to sense, is accepted as an established, if rare, fact, in human intercourse, even by the most critical members of the Psychological Society and others who have kept track of their researches. Little as we may explain it, we are almost driven to accept it, in the same way as we are compelled to admit, though we can give slight account of it, that there does exist some subtle "psychology of crowds," which is a different thing from the aggregate psychology of all the individuals of which they are composed. Maybe it is something akin to that psychic influence which wheels all the birds in their big battalions in one single instant of time. We hardly know. But this we know, that just at this moment, when masses of humanity under arms are moving to do each other to death, the occasions for this psychic force, common to a multitude, to reveal itself are peculiarly many. Few of us can be so fortunate, or so unimaginative, as never to have felt, in our own little way of quiet life, the infectiousness of fear, and few will not have known a chance to appreciate the spreading influence of a firm and courageous spirit. By some inscrutable means the message is conveyed from one soul to the other, and we know that it is not only in our warring armies that such psychic forces are at work, but that we also whom health or years or circumstance compel to stay at home—far, as we hope, with all confidence in our defending fleet, from the possible fighting line—are subject, in some degree, to the like influence. The mood of the nation is sound, removed alike from the extreme of hysteria on the one side as from too light a view of the grim task on the other. Not for the sake of the control of our own soul alone does it behoove us to maintain that mood, but, further, we should realise that each word, and even each thought, which comes from us may have, for all we know, its effect on the nation's steadfastness and spirit. Physical or material aid it may not be possible for us to give, but there is none who may not contribute his mite, which may be of more worth than we suspect, to the collective psychic force of the people.

"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?

"NASH'S MAGAZINE."—We have received a copy of "Nash's Magazine," which fully maintains its high standard of excellence. Amongst the contributors on this occasion are Hilaire Belloc, Bernard Shaw, Maurice Maeterlinck, and Rudyard Kipling. M. Maeterlinck's contribution is entitled "Foretelling the Future," and deals extensively with notable examples of dreams and premonitions. We hope to give a fuller notice of it in next week's issue.

THE GOD WITHIN US.

THE MYSTICAL IDEA IN LITTLE.

The essential feature of mysticism is the recognition of God as being within us and not as being an outside Power to whom we can direct thought from within outward. It is this that is the only semblance of a special creed on the part of the mystic. For the rest he may be a Catholic or a Protestant, or even a Mahomedan or a Buddhist. And so it is not quite a creed, but rather an attitude of regarding one's creed, whatever that creed may be. But attitude is a great factor. Whatever our creed, the attitude in which we receive its articles of faith makes an enormous difference. Two men may each say "I believe in God the Father," but the one who thereby means a Deity enthroned in a distant heaven has an entirely different conception of the Divine from one who means a Deity within—a difference so great that it modifies every religious function and especially that of prayer and the realisation of the presence of God.

The difference might be distinguished as that of *outlook* as against *inlook*, and it stands to reason that the one must be completely at variance with the other. What we see when we look within, as the mystic does, must be another view altogether from what we see when we look without.

In either case the terms "within" and "without" must not be confounded with spatial ideas. They are merely metaphorical terms derived from space. To look outwardly for God in a spatial sense is merely the primitive races' ideal. The spiritual "inward" and "outward" are merely to be regarded as correspondences, on the non-spatial plane, of concepts which we have in our natural minds on the spatial plane.

But how are we to form this inward concept of God which the mystics insist upon? The answer to this question can best be given by an indirect explanation which will perhaps clear the way towards the possibility of such a view of the Deity.

When we think about our own will and understanding, our own thoughts and desires, we can see pretty plainly that they are like a stream that flows out from our innermost souls, and that therefore the source of that stream is more interior still—that we derive them, like our life itself, from the inmost Life-Giver, who is the Source of all our thoughts, feelings, and acts, however much our own personality may modify the outward flow. We can readily realise, in fact, that all our own activities do not come from without, but from within. This is a sort of axiom of human philosophy, and the more we think of it the clearer it seems that the origin of all our life activities is within—more within than our very soul—the central spring of that central point.

Now, having realised this, the next step becomes easier. In communion with God in prayer, what we have to do is to fix our mind upon that inmost spring of our life's activities—the Divine Power from which they arise. If we keep close to this ideal, we shall not wander in thought to a God without, whom we want to draw down from a distant heaven, but we shall address the same Being that we think of when we try to probe the origin of our thoughts and feelings, and find a mysterious inner Power, unlimited and supreme, from which our inmost soul derives everything—from which life, thought, feeling, act, and every function of soul and body outflow.

It is in this sense that God is our supreme Ego—not by proud exaltation of our own selfhood but by realising that within the finite limited self is an infinite self capable of all, and only limited, as far as we are concerned, by our own limits of personal reception.

The clue, then, towards realising that God is to be sought within consists in first thinking of Him as the only Life-source, Thought-source, Feeling-source, and Activity-source—the inmost origin of all we do, or think, or feel. When we have fixed our mind firmly on this ideal conception of God we must hold it there while we pray to Him and so ensure that our communion is directed inwardly and not outwardly, and it is only by thus holding our attention to this ideal that most of us can avoid drifting into the old-world idea of our ancestral forefathers, of God as away, outside in a distant heaven, approaching perhaps, but still without.

It is only so that we can hold on to the true thought of God when we pray to Him. Otherwise we turn our back to Him when we think we are turning our face. Otherwise we do not feel His actual presence but at best only His assumed nearness, and we drift into an anthropomorphic ideal not far different from that of the lowest savage.

This, in the simplest outline possible, seems to express the mystic conception of God and the meaning of the central dictum of mysticism—that, if we would find God at all, we must seek for Him within. C. E. B.

EVOLUTION IN MAN AND NATURE.

You may say . . . "You ask me to believe in a vague parable of universal beneficence toward all men. Why do you blind your eyes to the sin and misery around us, to the inequalities and mistakes of life and to the cruelties of Nature herself in the oppression of man, animal and plant?" I reply, these very inequalities and cruelties of which you complain are but the universal soul of mankind striving, rending and panting after a nobler and more humane, uplifting and spiritual form of life. Do you think in the stone age any such qualms troubled the stomachs of your ancestors? Do you think they worried over the seeming waste of life in Nature? . . . We, the heirs of the ages, resent the cruelties of Nature. We do more than this even, for we by force of thought, garnered from the spiritual world of thought without, chain her forces and cause her to do our bidding, and she, our mother, in coming days will become impregnated with our nobler essence and learn from her sons the truth of love we would teach her. To-day kindlier thoughts prevail amongst the lowest form of humanity than prevailed, say, one little thousand years ago. . . . I venture to say that in the last fifty years more has been done for those poor human brethren who are in the very dregs of the cup of life than ever had been done before during our dispensation. What does it mean? To what point does it lead us? That in this, the twentieth century, mankind, God's highest manifestation in His kingdom of wonders, is at last entering into his birthright of soul and his spiritual kingdom of fulness. There is coming to us and our children joy untold and great in our realisation of the central truth of the universe, "That God is one with us."—"Life," by Annie Pitt.

SIDELIGHTS.

In Miss Mack Wall's letter in our last issue (page 419) the word "two" (line 26) should be "ten."

A Territorial, who is also a reader of LIGHT, writes to tell us of an amusing incident in the barn in which (being billeted at a farm) his nights are passed. At midnight there was a shout from one of the warriors and a general alarm. A barrel of treacle in one corner was found to be leaking copiously, and the sleepers near it had to effect a strategic retreat!

The birthday of Mr. Edward Carpenter has called forth a host of congratulatory messages and an address, signed by some of his many friends. If we, of LIGHT, have been tardy in giving public expression to our sentiments, we must plead the stress and terror of the time. At least we hasten now to add our own tribute of admiration and respect to one who has done so much for human progress. Next week we hope to give some extracts from a letter which Mr. Carpenter has addressed to his friends at large.

Archbishop Fénelon, in one of his letters, has the following dream of an ideal society: "Oh, what a beautiful sight to see all kinds of goods in common, nobody looking on his own knowledge, virtue, joys, riches, as his peculiar property! It is thus that the saints in Heaven possess everything in God without having anything of their own. It is the flux and reflux of an infinite ocean of good, common to all, which satiates their desires and completes their happiness. Perfectly poor in themselves, they are perfectly rich and happy in God, who is the true Source of riches. If this poverty of spirit, which, in depriving us of self, fills us with love, prevailed here below, as it should do, we should hear no more those cold words of *mine and thine*. Being one in the abandonment of self and one in harmony with God, we should be all at the same time rich and poor in unity."

LETTERS TO THE EDITOR.

The Fourth Dimension.

SIR,—With reference to the letter of Mr. D. Rogers on the fourth dimension, might I suggest that the fourth dimension is infinity. I believe heaven to be a world of four dimensions, of which we see three, seeing it all wrongly. This fourth dimension is best expressed, I think, as infinity.

Mr. Rogers ends up his letter by saying "the only real existence is spirit." With this I practically agree. The only reality is the spiritual world, in which a man was, is, and always will be—a perfect being in a perfect world, governed by a perfect God. This man has infinite love, infinite life, infinite wisdom, intelligence and knowledge; he has existed an infinite time, and will exist for ever; infinite ideas come to him, each one has grouped together these infinite ideas into infinite combinations for the benefit of his fellow men, which radiate out into infinite space, giving infinite spiritual beings happiness.

The only way that we can prove a theory is by results. The only method in which to tell whether we understand heaven is by turning in thought to God and heaven and realising the spiritual reality of what we see three-dimensionally. Then, if we have formed a good enough concept, the evil in the three-dimensional world disappears, and this, through the action of God destroying the matter that hides the perfect four-dimensional world from us.—Yours, &c.,

F. L. RAWSON.

SIR,—Mr. Rogers says very truly that the argument for a Fourth Dimension taken from an imaginary world of one or two dimensions is no argument at all, because such a world is impossible, since it lacks the full complement of three dimensions which are necessary for "solidity." A world of one or two dimensions only is as much a mere mathematical abstraction as zero or infinity. The argument has no premises, but only a conclusion! It is surprising the author of Flatland did not see this.

What, then, is the value of this conception of thought? Spiritualists speak of it as though it were an assured fact, and seers describe the appearance assumed by common earth forms, such as a sphere, in their visions of a fourth dimensional plane. It is generous to stop at this simple dimension, because the argument from Flatland gives us with equal ease a universe of fourteen or forty, and the ever-increasing complexity that must result is extremely attractive to contemplate. Whence does it come, this conception of such value and elasticity? Dr. Nichols, in an article written in 1879, attributes it to Professor Zollner. If that be so, if it originated not in the spirit-world, but in this; and if, as Mr. Rogers has shown, it is a deduction from a false premise, then it is clear that, even as a theory, it has no value.

Having demolished the Fourth Dimension, he leads us gently away from such materialistic ideas as Time and Space, and tries to persuade us that for Spirit these things are not. If there is no Space there is no Substance. Spirit and Mind therefore, which are all we have left, are entities having neither parts nor magnitude. I hold that such a mode of "being" is as unreal and unrealisable and impossible as a world of one dimension. You cannot think them though you can argue about them.

And here is a question I would like Mr. Rogers to answer. All the phenomena of the visible Universe, he says, are "merely the sensations or ideas of the mind." By what is the mind stimulated so as to have these sensations and ideas, and how is it that your mind and mine have the same sensations, when contemplating, for example, the apparent phenomenon of an eclipse of our idea of the sun?—Yours, &c.,

N. G. S.

A Prophetic Diagram.

SIR,—More than eight years ago I had the privilege of reading the manuscript of a book which contained some remarkable diagrams, by a lady friend who passed over in the spring of 1911. She was a very spiritual woman, deeply versed in the inner meaning of the Bible, and an astrological student.

The book contained some remarkable prophecies, worked out from Nebuchadnezzar's image, from the revolutions of the planet Saturn, from her own spiritual intuition and partly, I believe, from her own clairvoyant faculties. Assuming that the date of her starting point was correct, the image, according to her interpretation, showed some remarkable results. She drew a line from the head of the image to the soles of the feet, this line corresponding to the period of time from the reign of Nebuchadnezzar to the year 1916. When the line reached the heart region it corresponded with the time of Jesus Christ, thus being symbolical of the rising of the religion of love. The stomach and the intestines corresponded to the period when the

various barbaric races over-ran Europe and broke up the old Roman Empire. According to one of the diagrams, events would move with continually increasing rapidity, in a sort of geometrical progression, until in 1916 they reached a climax.

During my conversations with the lady I remember her persistently maintaining that the Turkish Empire would disappear before the year 1916. When the young Turkish party arose, I remarked to her that I thought she was a trifle premature, that Turkey appeared to have taken a new lease of life, and that she had hardly left sufficient time for the extinction of the Turkish Empire. She replied to the effect that although the rise of the young Turkish party might appear to have given new life to Turkey, it would be found that it would ultimately hasten its downfall. She also told me that before 1916 Europe would be deluged with blood, that the military despotisms of Germany, Austria, and Russia would end, that we should be involved, and that Norway would not suffer like the other nations of Europe.

It would be exceedingly interesting if the lady's manuscript and diagrams, which, I believe, were taken by a friend to California, could be obtained.—Yours, &c.,

W. P. SWAINSON.

Uckfield.

The Vision of Tolstoy.

SIR,—The great Tolstoy, in his "Vision," does nothing to make simple truth clearer. There is never anything visionary about truth. It is that light of virtue in the natural child-heart or spiritual child-heart which distinguishes good from bad, right from wrong, beauty from ugliness. A prophet is only great in so far as he knows truth to be eternal, that is, always the same. How even these great mortals fall from truth to vision! The one flash of highest light in his "Vision" is contained in the beautiful word "Poetogamy," as the true relationship between the souls of man and woman.

Love is impersonal (it is affection only when personal); that is, based on spirit, character, ideality. Personality is that whereby all are alike; individuality is that whereby all are different. The first is the lower self, the second is that spiritual unit of the All-Self, the Christ in man.

That touch is divine indeed in which the soul of the passing lover of Ruskin refuses him because he loves her better than her God. Probably it was her attempt to define the Infinite that perplexed Ruskin so. What did she mean by "God"? No two people, of all life's myriads, ever meant exactly the same. There is no limit to Infinity, within man's spirit or outside of it. "The highest heaven is composed of truly conjugal (not conjugal) love." Reserving our worship for the Soul of the Whole, we may love our soul's counterparts in spirit and in truth.—Yours, &c.

THOMAS RAYMOND.

Kidderminster,

August 23rd, 1914.

"Imagination."

SIR,—Mr. Constable (on p. 360) quotes the following: "Thus in the consciousness 'I saw this before'—the seeing and the recognising self is the same"—and adds, "Thought which takes place in the passing moment *now* must be presented to a personality of 'eternity'—in self-consciousness to be 'recognised' as thought." Would not the word "individuality" in this sentence be preferable to "personality," as individuality signifies the undivided duality of the Ego microcosm—viz, its inner and outer side, including always the Ego's "central self," the "I," which continues eternally on; while "personality" signifies the outer changing veils, or vestments of form, which the individuality from its centre or "centralised I" directs, controls, evolves, creates, with a sequential order and change as to form, all of which passing moods or modes of expression emanate from, and are supported by, this inward controlling sun-power, the "I's" thread of life, which preserves an unbroken continuity, remaining ever the same "I," amid all its microscopic world changes, or the changes in its personality or mask. That mask, or external make-up, grows, improves in quality, in spiritualisation and ability to reciprocate the higher vibratory intelligence dominating from within: while the individuality, at least at the "central I point," which is, however, always connected with its immediate external and co-operating machinery (which it has erected or grown up round about its centre) remains ever the same and is the microcosm's and the macrocosm's basic rock and wellspring of life eternally within itself (both microscopically and macroscopically) and all outward forms and masks which its Intelligence and power subject to its own living laws shall enable it to erect or grow.—Yours, &c.,

F. V. H.

THE GOD WITHIN US.

THE MYSTICAL IDEA IN LITTLE.

The essential feature of mysticism is the recognition of God as being within us and not as being an outside Power to whom we can direct thought from within outward. It is this that is the only semblance of a special creed on the part of the mystic. For the rest he may be a Catholic or a Protestant, or even a Mahomedan or a Buddhist. And so it is not quite a creed, but rather an *attitude* of regarding one's creed, whatever that creed may be. But attitude is a great factor. Whatever our creed, the attitude in which we receive its articles of faith makes an enormous difference. Two men may each say "I believe in God the Father," but the one who thereby means a Deity enthroned in a distant heaven has an entirely different conception of the Divine from one who means a Deity within—a difference so great that it modifies every religious function and especially that of prayer and the realisation of the presence of God.

The difference might be distinguished as that of *outlook* as against *inlook*, and it stands to reason that the one must be completely at variance with the other. What we see when we look within, as the mystic does, must be another view altogether from what we see when we look without.

In either case the terms "within" and "without" must not be confounded with spatial ideas. They are merely metaphorical terms derived from space. To look outwardly for God in a spatial sense is merely the primitive races' ideal. The spiritual "inward" and "outward" are merely to be regarded as correspondences, on the non-spatial plane, of concepts which we have in our natural minds on the spatial plane.

But how are we to form this inward concept of God which the mystics insist upon? The answer to this question can best be given by an indirect explanation which will perhaps clear the way towards the possibility of such a view of the Deity.

When we think about our own will and understanding, our own thoughts and desires, we can see pretty plainly that they are like a stream that flows out from our innermost souls, and that therefore the source of that stream is more interior still—that we derive them, like our life itself, from the inmost Life-Giver, who is the Source of all our thoughts, feelings, and acts, however much our own personality may modify the outward flow. We can readily realise, in fact, that all our own activities do not come from without, but from within. This is a sort of axiom of human philosophy, and the more we think of it the clearer it seems that the origin of all our life activities is within—more within than our very soul—the central spring of that central point.

Now, having realised this, the next step becomes easier. In communion with God in prayer, what we have to do is to fix our mind upon that inmost spring of our life's activities—the Divine Power from which they arise. If we keep close to this ideal, we shall not wander in thought to a God without, whom we want to draw down from a distant heaven, but we shall address the same Being that we think of when we try to probe the origin of our thoughts and feelings, and find a mysterious inner Power, unlimited and supreme, from which our inmost soul derives everything—from which life, thought, feeling, act, and every function of soul and body outflow.

It is in this sense that God is our supreme Ego—not by proud exaltation of our own selfhood but by realising that within the finite limited self is an infinite self capable of all, and only limited, as far as we are concerned, by our own limits of personal reception.

The clue, then, towards realising that God is to be sought within consists in first thinking of Him as the only Life-source, Thought-source, Feeling-source, and Activity-source—the inmost origin of all we do, or think, or feel. When we have fixed our mind firmly on this ideal conception of God we must hold it there while we pray to Him and so ensure that our communion is directed inwardly and not outwardly, and it is only by thus holding our attention to this ideal that most of us can avoid drifting into the old-world idea of our ancestral forefathers, of God as away, outside in a distant heaven, approaching perhaps, but still without.

It is only so that we can hold on to the true thought of God when we pray to Him. Otherwise we turn our back to Him when we think we are turning our face. Otherwise we do not feel His actual presence but at best only His assumed nearness, and we drift into an anthropomorphic ideal not far different from that of the lowest savage.

This, in the simplest outline possible, seems to express the mystic conception of God and the meaning of the central dictum of mysticism—that, if we would find God at all, we must seek for Him within.

C. E. B.

EVOLUTION IN MAN AND NATURE.

You may say . . . "You ask me to believe in a vague parable of universal beneficence toward all men. Why do you blind your eyes to the sin and misery around us, to the inequalities and mistakes of life and to the cruelties of Nature herself in the oppression of man, animal and plant?" I reply, these very inequalities and cruelties of which you complain are but the universal soul of mankind striving, rending and panting after a nobler and more humane, uplifting and spiritual form of life. Do you think in the stone age any such qualms troubled the stomachs of your ancestors? Do you think they worried over the seeming waste of life in Nature? . . . We, the heirs of the ages, resent the cruelties of Nature. We do more than this even, for we by force of thought, garnered from the spiritual world of thought without, chain her forces and cause her to do our bidding, and she, our mother, in coming days will become impregnated with our nobler essence and learn from her sons the truth of love we would teach her. To-day kindlier thoughts prevail amongst the lowest form of humanity than prevailed, say, one little thousand years ago. . . . I venture to say that in the last fifty years more has been done for those poor human brethren who are in the very dregs of the cup of life than ever had been done before during our dispensation. What does it mean? To what point does it lead us? That in this, the twentieth century, mankind, God's highest manifestation in His kingdom of wonders, is at last entering into his birthright of soul and his spiritual kingdom of fulness. There is coming to us and our children joy untold and great in our realisation of the central truth of the universe, "That God is one with us."—"Life," by Annie Pitt.

SIDELIGHTS.

In Miss Mack Wall's letter in our last issue (page 419) the word "two" (line 26) should be "ten."

A Territorial, who is also a reader of LIGHT, writes to tell us of an amusing incident in the barn in which (being billeted at a farm) his nights are passed. At midnight there was a shout from one of the warriors and a general alarm. A barrel of treacle in one corner was found to be leaking copiously, and the sleepers near it had to effect a strategic retreat!

The birthday of Mr. Edward Carpenter has called forth a host of congratulatory messages and an address, signed by some of his many friends. If we, of LIGHT, have been tardy in giving public expression to our sentiments, we must plead the stress and terror of the time. At least we hasten now to add our own tribute of admiration and respect to one who has done so much for human progress. Next week we hope to give some extracts from a letter which Mr. Carpenter has addressed to his friends at large.

Archbishop Fénelon, in one of his letters, has the following dream of an ideal society: "Oh, what a beautiful sight to see all kinds of goods in common, nobody looking on his own knowledge, virtue, joys, riches, as his peculiar property! It is thus that the saints in Heaven possess *everything in God* without having *anything of their own*. It is the flux and reflux of an infinite ocean of good, common to all, which satiates their desires and completes their happiness. Perfectly poor in themselves, they are perfectly rich and happy in God, who is the true Source of riches. If this poverty of spirit, which, in depriving us of self, fills us with love, prevailed here below, as it should do, we should hear no more those cold words of *mine and thine*. Being one in the abandonment of self and one in harmony with God, we should be all at the same time rich and poor in unity."

LETTERS TO THE EDITOR.

The Fourth Dimension.

SIR,—With reference to the letter of Mr. D. Rogers on the fourth dimension, might I suggest that the fourth dimension is infinity. I believe heaven to be a world of four dimensions, of which we see three, seeing it all wrongly. This fourth dimension is best expressed, I think, as infinity.

Mr. Rogers ends up his letter by saying "the only real existence is spirit." With this I practically agree. The only reality is the spiritual world, in which a man was, is, and always will be—a perfect being in a perfect world, governed by a perfect God. This man has infinite love, infinite life, infinite wisdom, intelligence and knowledge; he has existed an infinite time, and will exist for ever; infinite ideas come to him, each one has grouped together these infinite ideas into infinite combinations for the benefit of his fellow men, which radiate out into infinite space, giving infinite spiritual beings happiness.

The only way that we can prove a theory is by results. The only method in which to tell whether we understand heaven is by turning in thought to God and heaven and realising the spiritual reality of what we see three-dimensionally. Then, if we have formed a good enough concept, the evil in the three-dimensional world disappears, and this, through the action of God destroying the matter that hides the perfect four-dimensional world from us.—Yours, &c.,

F. L. RAWSON.

SIR,—Mr. Rogers says very truly that the argument for a Fourth Dimension taken from an imaginary world of one or two dimensions is no argument at all, because such a world is impossible, since it lacks the full complement of three dimensions which are necessary for "solidity." A world of one or two dimensions only is as much a mere mathematical abstraction as zero or infinity. The argument has no premises, but only a conclusion! It is surprising the author of Flatland did not see this.

What, then, is the value of this conception of thought? Spiritualists speak of it as though it were an assured fact, and seers describe the appearance assumed by common earth forms, such as a sphere, in their visions of a fourth dimensional plane. It is generous to stop at this simple dimension, because the argument from Flatland gives us with equal ease a universe of fourteen or forty, and the ever-increasing complexity that must result is extremely attractive to contemplate. Whence does it come, this conception of such value and elasticity? Dr. Nichols, in an article written in 1879, attributes it to Professor Zöllner. If that be so, if it originated not in the spirit-world, but in this; and if, as Mr. Rogers has shown, it is a deduction from a false premise, then it is clear that, even as a theory, it has no value.

Having demolished the Fourth Dimension, he leads us gently away from such materialistic ideas as Time and Space, and tries to persuade us that for Spirit these things are not. If there is no Space there is no Substance. Spirit and Mind therefore, which are all we have left, are entities having neither parts nor magnitude. I hold that such a mode of "being" is as unreal and unrealisable and impossible as a world of one dimension. You cannot think them though you can argue about them.

And here is a question I would like Mr. Rogers to answer. All the phenomena of the visible Universe, he says, are "merely the sensations or ideas of the mind." By what is the mind stimulated so as to have these sensations and ideas, and how is it that your mind and mine have the same sensations, when contemplating, for example, the apparent phenomenon of an eclipse of our idea of the sun?—Yours, &c.,

N. G. S.

A Prophetic Diagram.

SIR,—More than eight years ago I had the privilege of reading the manuscript of a book which contained some remarkable diagrams, by a lady friend who passed over in the spring of 1911. She was a very spiritual woman, deeply versed in the inner meaning of the Bible, and an astrological student.

The book contained some remarkable prophecies, worked out from Nebuchadnezzar's image, from the revolutions of the planet Saturn, from her own spiritual intuition and partly, I believe, from her own clairvoyant faculties. Assuming that the date of her starting point was correct, the image, according to her interpretation, showed some remarkable results. She drew a line from the head of the image to the soles of the feet, this line corresponding to the period of time from the reign of Nebuchadnezzar to the year 1916. When the line reached the heart region it corresponded with the time of Jesus Christ, thus being symbolical of the rising of the religion of love. The stomach and the intestines corresponded to the period when the

various barbaric races over-ran Europe and broke up the old Roman Empire. According to one of the diagrams, events would move with continually increasing rapidity, in a sort of geometrical progression, until in 1916 they reached a climax.

During my conversations with the lady I remember her persistently maintaining that the Turkish Empire would disappear before the year 1916. When the young Turkish party arose, I remarked to her that I thought she was a trifle premature, that Turkey appeared to have taken a new lease of life, and that she had hardly left sufficient time for the extinction of the Turkish Empire. She replied to the effect that although the rise of the young Turkish party might appear to have given new life to Turkey, it would be found that it would ultimately hasten its downfall. She also told me that before 1916 Europe would be deluged with blood, that the military despotisms of Germany, Austria, and Russia would end, that we should be involved, and that Norway would not suffer like the other nations of Europe.

It would be exceedingly interesting if the lady's manuscript and diagrams, which, I believe, were taken by a friend to California, could be obtained.—Yours, &c.,

W. P. SWAINSON.

Uckfield.

The Vision of Tolstoy.

SIR,—The great Tolstoy, in his "Vision," does nothing to make simple truth clearer. There is never anything visionary about truth. It is that light of virtue in the natural child-heart or spiritual child-heart which distinguishes good from bad, right from wrong, beauty from ugliness. A prophet is only great in so far as he knows truth to be eternal, that is, always the same. How even these great mortals fall from truth to vision! The one flash of highest light in his "Vision" is contained in the beautiful word "Poetogamy," as the true relationship between the souls of man and woman.

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F. V. H.

The Crimson Dawn.

SIR,—Very appropriate at this time of national unrest are the words attributed to St. Luke. We read in the 21st chapter, "When ye shall hear of wars and commotions, be not terrified, for these things must first come to pass." In fact, the whole of the verses seem curiously applicable to the present situation. Much as each one of us deploras the name of war, with all the awful desolation it brings in its wake, we cannot fail to realise, in our innermost selves, that peace on earth can only come through war. It is beyond our powers of understanding that the Great Father, whose name is Love, can permit these things to be, because the finite can never grasp the infinite, nor can we see at such times as these that it is all part of the working out of the great plan of man's ultimate redemption. Our powers of reasoning are so very limited, our outlook so very blurred, in our narrow confines, because of our inability to read the signs, that we stand aghast at the horror of it all. We, the preachers of brotherhood, feel our impotence, and in our semi-darkness cry, "O Lord, how long?" Yet we have realised with the gentle Luke that these things had to be. Let us, then, take heart, neither for one moment let our courage fail us. Above the awful din of war, through the thick of the battle-smoke, the true psychic sees the rising of the sun, sees the breaking of the more perfect morn, and knows that through all the terrible happenings, peace on earth will come and it may be that we shall see the beginning of the founding of the kingdom, "And I saw Heaven opened and beheld a white horse, and he that sat upon it was called faithful and true, and in righteousness he doth judge and make war." Let us glory in our strength, soldiers all but of another kingdom. We have our part to play in this great war.

Brothers all, we are engaged in breaking down the last great barriers. Let us pray—yes, pray without ceasing—but let our prayer be the prayer of old, the prayer the loving Master taught us. Let us pray it with newer and deeper meaning, "Thy Kingdom come, Thy will be done on earth as it is in Heaven." The breaking of dawn draws ever nearer. Let us prepare to welcome it in.—Yours, &c.,

PERCY SCHOLEY.

Drawbacks to Mediumship.

SIR,—It has often occurred to me, and particularly so during the last week or two, that mediumship, from a purely human standpoint, is not an unmixed blessing. I am acquainted with several mediums who see clairvoyantly some of the horrors of the battlefield; while in a developing circle one finds that others, whose mediumship is but partly developed, also have an unpleasant time, due, I doubt not, to the death pangs of those who are brought into the circle by their and our spirit friends.

It sometimes sets me wondering whether I have chosen rightly in seeking to develop my psychic gifts, for there are times when I feel it would be preferable to pass away on the spot rather than continue with the condition I am in. Again, there are times, in circles, when I should very much like to pass on to the spirit land because the conditions prevalent are so grand and glorious, and it seems to give me something of a shock to return to earth again.

Possibly you may be able to adorn the tale with a moral, which will be of service to those like myself, who, while not desirous of being selfish, would fain be without some unpleasant half hours.—Yours, &c.,

S. E. PARKER.

Notting Hill.

A Neat Rebuke.

SIR,—In his excellent article in your issue of July 18th "Credo" gives us the materialistic conclusion of Haeckel—that the personality is merely the co-ordination of cell atoms in their psychic qualities and that death therefore means cessation of existence. "Credo" aptly observes that in this philosophy God does not present Himself, being unnecessary to this explanation of the Cosmos.

This calls to my mind the witty and conclusive reply of the late Henry Ward Beecher in response to a question asked by the great agnostic, Robert G. Ingersoll. Ingersoll and Beecher were great friends. It is related that on one occasion, after a spirited discussion, the nature of which can be anticipated, as they were passing through the library the eyes of the eloquent agnostic fell on a handsome three-foot terrestrial globe. He was attracted and asked who made it. "Nobody," said Beecher, "it just happened."—Yours, &c.,

EWING.

San Francisco, August 3rd, 1914.

SOCIETY WORK ON SUNDAY, AUG. 30th, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Robert King delivered a deeply interesting address on "The Other Side of Death," which was attentively listened to by a large audience. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Good addresses by Mr. Percy Street. Sunday next, at 11 a.m. and 7 p.m., addresses by Mrs. M. H. Wallis. Thursday, 10th, at 7.45, Mr. Ernest Meads.—W. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address by Mr. Horace Leaf on "The After Life," followed by good clairvoyance and messages. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyance.—M. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long conducted both services. Sunday next, 11 a.m., Mr. W. E. Long on "Why are we Baptised for the Dead?" 6.30, Union of London Spiritualists—Mr. Tayler Gwinn and Mr. Gerald Scholey.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Clegg gave an address on "Character Building," and clairvoyant descriptions by the president. Sunday next, at 11.15 a.m., questions dealt with; 7 p.m., Mr. Karl Reynolds. Friday at 8, public meeting. 13th, Mrs. Miles Ord.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. A. Punter gave address and excellent clairvoyant descriptions, every one recognised. Sunday next, at 11.15 and 7, Mr. J. J. Morse, addresses. Tuesday at 3, interviews; at 8, also Wednesday at 3, circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mrs. M. H. Wallis gave addresses and descriptions, also answered questions. Sunday next, 11.15 and 7, Mr. Alfred Vout Peters. He also gives psychometric readings, &c., to open meeting on Monday at 8, Silver collections.—A. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord spoke eloquently on "The Distant Vision" and appealed for prayers for our soldiers and sailors. Sunday next, at 11.15 and 7, Mrs. Harvey, of Southampton, addresses and clairvoyance. 13th, Mr. G. Prior. Usual circles during week.

WOOLWICH AND PLUMSTEAD.—Mr. G. Taylor Gwinn gave an address and answered questions. August 26th, Mrs. Podmore, address and clairvoyance. Sunday next, 11.15 a.m. and 8.30 p.m., circles; 3 p.m., Lyceum. 7 p.m., Mr. D. J. Davis, address and clairvoyance. Wednesday, Mr. H. Wright, address and clairvoyance.

CRYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. A. Beau-
repare gave an interesting address and excellent clairvoyant descriptions. Thursday, usual meeting and after-circle for members and friends, at 8 p.m. Sunday next, morning services re-commence at 11 a.m. We hope that Spiritualists in Croydon will support us; at 7 p.m., Mr. W. E. Long, trance address.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Cattanach's paper on "Mental Evolution?" was again discussed; evening, Mrs. Mary Davies, address and clairvoyance. August 27th, Mrs. Greenwood, address on "Love." Sunday next, at 11.45, Mr. Cattanach, "The Message of Spiritualism"; at 7, Mrs. Pulham. 10th, Mr. and Mrs. Connor. 27th, Mrs. Neville.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brookman read a paper; evening, Mrs. Roberts gave an earnest address on "The Present Problem," and Mr. Roberts, clairvoyant descriptions. Sunday next, 11 a.m., usual meeting. 7 p.m., Mr. J. Harris Shaddick. Circles: Monday, 8, public; Tuesday, 7, healing, Mr. H. Bell and Mrs. Birchard; Thursday, 7.45, members.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Master W. Turner gave trance address and answered questions. Evening, Messrs. Scott, Willard, and Wimbrow gave addresses and Mrs. M. E. Orlowski descriptions. 27th ult., Master Turner gave address and answered questions. Sunday next, 11.30 and 7, Mr. Frank Pearce, of Portsmouth. 10th, 8.15, Mrs. Neville. 13th, Mr. G. F. Douglas.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave addresses on "One Faith, One Baptism, One God over all," and "What Relation has Modern Spiritualism to Angel Ministry in the Bible?" and answered questions. Councillor Whitefield also spoke ably in support of Spiritualism. Every meeting in the week crowded. Wednesday and Friday, Mr. Powell, of Ferndale, demonstrated spirit return. Sunday next, at 11 a.m. and 6.30 p.m., public services; also Wednesday, at 3 and 7.30 p.m. Monday and Friday, at 8 p.m., public circle. Monday, at 6 p.m., healing (free).

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. M. Maunder gave a well-thought-out address on "Our Knowledge of the Will of God" and some excellent clairvoyant descriptions. Mrs. E. Bryceson presided. Sunday next, Mrs. M. Clempson, address and clairvoyance.—W. H. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. Frank T. Blake (of Bournemouth) gave addresses on "Spiritualism" and "The Creed of Spiritualism," also well-recognised descriptions and messages. 26th, Mrs. S. Fielder gave psychometrical readings. Sunday next, 11.15, open circle; 3 p.m., Lyceum; 7, Mr. Richard Boddington. Wednesday, Mrs. C. Pulham. 13th, Mrs. E. Neville.—J. F.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Mitchell delivered touching addresses.—J. W. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. J. Morse gave addresses morning and evening.—H. E.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. Battishill. Evening, Mr. Hill.—C. T.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon spoke on "Prayer," and gave clairvoyant descriptions.—N. D.

WHITLEY BAY.—Mrs. E. H. Cansick delivered a trance address on "Spiritualism: Its Gifts and its Possibilities."

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Dennis on "The Comforter." Descriptions by Mrs. Short.—E. E.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Address by Mr. Wright on "The Brotherhood of Man," followed by clairvoyant descriptions.—A. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. E. Alcock-Rush gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

EXETER.—MARLBOROUGH HALL.—Mr. Elvin Frankish and Mrs. Letheren delivered addresses, and Mrs. Letheren also gave clairvoyant descriptions.—E. F.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses by Alderman D. J. Davis, J.P., on "Psychic Gifts" and "Beyond the Grave," and answers to questions.—J. McF.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENTISH GROVE.—Addresses by Mr. D. Hartley on "The Woman Charged with Sin" and "War." 27th ult., address and clairvoyant descriptions by the president.

SOUTHPORT.—HAWKSHED HALL.—Mrs. E. Scholes made her *début* as a platform worker, giving addresses on "Colours, Auras and Numbers" and "Occultism: What is it?" followed by descriptions; also on Monday.—E. B.

BIRMINGHAM SPIRITUALISTS' SOCIETY.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Burgess, of Coventry, spoke at both services, his subject being in the evening "Faith: Its Fallacies and Facts." August 31st, tea and public meeting.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum; evening, address by Mr. G. R. Symons on "Poise"; anthem by the choir. 27th ult., address by Mr. A. L. Mead.—A. L. M.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning, address by Mr. Howard Mundy on "Some Aspects of Prayer"; afternoon, Lyceum; evening, Mr. Mundy spoke on "Unity," and gave descriptions. August 24th, Mrs. Lawrence, address and psychometry.—G. L. R.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Stockwell on "The Blessings of a Spiritual Life" and "Spiritualism in the Bible." Mr. Rundle gave descriptions in the morning and conducted the after-circle. Mrs. Stockwell gave psychometrical readings in the evening.—C. A. B.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Address by Mrs. Alice Jamrach on "Is God Responsible for the War?" Descriptions and messages by Mrs. Alice Neal. August 24th, ladies' meeting; address and psychic demonstrations by Mrs. Lund. 26th, Mrs. Orłowski, address on "Thoughts and Peace," descriptions and messages.—E. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, Mr. Willett spoke on "Hypnotism"; evening, address and clairvoyant descriptions by Mrs. Grainger, of Exeter. August 24th, meeting for psychic phenomena, conducted by Mrs. Greedy. 25th, members' circle. 26th, developing class. 27th, public circle.—W. G.

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The charities that soothe and heal and bless
Lie scattered at the feet of men like flowers.

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