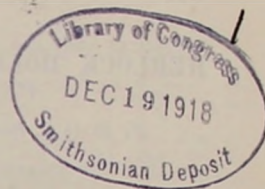


# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

### THE GREAT DELIVERANCE.

The sound of guns has just announced the splendid news of the signing of the armistice. The streets are full of cheering multitudes and the houses have broken out into clusters of many-coloured flags. We are delivered from the power of the Brute; the greatest peril that ever menaced the upward course of humanity has been averted. We are unspeakably grateful. "Truly there is a God that judgeth the earth." At such a moment we would not speak harshly even of our former enemies or of those few amongst our own race who from motives of cowardice, perversity, or a false idealism would have palsied the arm of justice and weakened the wil of the warrior fighting for human right. Let our rejoicings be tempered with thoughts of love and gratitude to the many thousands of heroes who have fallen in the struggle for Right and Liberty. It is our faith and knowledge that they are rejoicing with us, and that the acclamations of the unseen world are mingled with the thanksgivings of this. It is a Great Deliverance. Let us be grateful to the Heavenly Powers, and turn to work and pray by act and thought, for the end of the Old order is the beginning of the New.

"The Outer Courts," by M. Agnes Fox, purports to be a description of life experience in some early stage of the career of the discarnate spirit concerned. It is a clear, simple statement of some phases of supramundane life, and reminded us here and there of the kind of country pictured by William Morris in "News from Nowhere." In the opening chapter are allusions to a village, and a mine in which several men work. This touch of mundane conditions, which is repeated constantly throughout the book, is blended with features of an extra-mundane character—the new country is *not* "just this world over again." Unlike "Private Dowding" the narrator of the story pays considerable attention to the objective side of things, and we get descriptions of what in this world we should describe as physical geography, with special attention to scenery. The various characters talk exactly as they would in the flesh. But we get a hint at the real nature of spirits' communication amongst themselves. The supposed narrator of the tale chats with some little people he meets, some by their appearance foreigners, others obviously Anglo-Saxon, and afterwards talks apart with a child friend, Lucy, a "radiant little person." When the other children run up and ask her to rejoin them she shakes her head, telling them she must take care of the visitor for a little while.

"What a good thing they can speak English," I remarked carelessly.

"English," she queried, and then in a puzzled tone,

'English? Do they? Are we talking it? I don't think we are.'

\* \* \* \* \*

For the explorer of the new world depicted in the book under notice, this was a startling discovery. He recognised that the child's statement was quite right. He had been speaking the tongue that spirits use, and which all races and nations could understand, without knowing it. M. Jourdain's surprise on discovering that he had been speaking prose all his life was nothing to it. There is a pregnant idea in the episode. It suggests the application of an interior standard to all those statements concerning the next life which shock the æsthetic sensitiveness of some critics by their materiality. The book is devotional in tone, and, indeed, has a foreword by Dr. Brent, Bishop of the Philippines, who writes that "the story is true to the main processes of life, and is not unsuccessful in blending the familiar with the unknown in mystical fashion," and later refers to it as a piece of "reverent speculation." The authoress calls it "a waking dream," and dedicates it "to the friend who inspired and the many who have helped." That leaves us without any clear idea as to whether the work is put forward as a psychic communication or a piece of imagination which has somehow stumbled on some aspects of the truth. The publishers are Longmans, Green & Co., and the price 3s. *net*.

### "THE PHENOMENA ARE PROVED."

In the "Daily Chronicle" of the 5th inst. Sir A. Conan Doyle had an article on "Life After Death," in the course of which he presented the following three propositions:—

1. That the physical phenomena have been proved beyond a shadow of possible doubt.

In proof of this he cited, amongst recent books, Sir William Barrett's "On the Threshold of the Unseen," and Dr. Crawford's "Reality of Psychic Phenomena," and amongst older books, the Report of the Dialectical Society and the Life of D. D. Home written after his death by his second wife.

2. That these phenomena are of no religious value in themselves, but are of vital importance as drawing attention to the messages which are pouring through from some unseen source.

On this point Sir Arthur observes that "the wonder-seekers, scientific and otherwise, who concentrate attention upon the material phenomena might be compared to a group of men who are so interested in the telephone bell that they forget to take the message which is coming through the wires."

3. THE MESSAGES. These messages are so mixed up with the phenomena, proceeding often from the same medium and at the same sitting, that the truth of the phenomena goes some way to strengthen our belief in the messages. These are also frequently mixed up with provable details concerning this life which also reinforce their credibility.

As examples he quoted the case of Raymond Lodge and the photograph, and the messages received by Mr. Arthur Hill from people of whom he had never heard, afterwards ascertaining that the statements made were true in every detail.

In the latter portion of the article Sir Arthur referred the inquirer to "Spirit Teachings," by "M.A. (Oxon)," W. T. Stead's "After Death," "I Heard a Voice," by "A King's Counsel," "Across the Barrier," by Miss H. A. Dallas, "Psychic Philosophy," by V. C. Desertis, and "From Matter to Spirit," by Professor and Mrs. Augustus de Morgan.

In the course of his concluding words Sir Arthur wrote: "The phenomena are proved. The phenomena guarantee the messages. The messages are a fresh outpouring of revelation from the sources of all knowledge. It need not be a new religion. Let present religions find room for it and all will be well."



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### PART III.—THE STRANGE CASE OF MISS GOLIGHTLY.

Holmes went to his bureau, and returned with a small volume, a photograph, and a little bundle of cuttings.

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"Smart, Watson, very smart. Your innate chivalry is a wonderful stimulus to your intellect. But you are always an admirer of the sex, and an excellent judge of their character. What do you make of this photograph of Miss Golightly?"

I took up the photo, and studied it attentively. "It is a prepossessing face," I replied; "the features are good, and there is much intellect and spirituality."

"Are the intellect and spirituality unduly developed?" he asked.

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"I give it up: the suggestion is none of mine."

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Golightly he should produce it, and stand to his guns like a man, instead of proceeding by innuendo."

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"See the hangman when it comes home to himself?" I quoted. "But I had no idea, Holmes, that you were so staunch a champion of Spiritualism."

"I am not a champion of Spiritualism," he quietly answered.

"Then why so hot against its critics?"

"Not quite right yet, Watson. I have nothing but welcome for such criticism as your own. It serves to define issues, and to bring out the truth. Such opposition as that of Le Mesurier and Turfey is a different thing altogether."

A flush of unwonted emotion came over his face; he arose and took a few steps up and down the room. Then looking steadily at me he went on in quiet deliberate tones.

"When you and I were young men, Watson, we devoted much time and energy to hunting down offenders against the law of our country. We received no material reward for our trouble. But we were warring for the good of society. The world is a little cleaner and better to-day because of our efforts. We are, I believe, well satisfied? We might have been wealthier men had we worked together for some selfish object. But we have no regrets on that score, I fancy?"

I looked across the room into the stern, strong face of my veteran comrade. One other face alone is so deeply engraved on my mind. Then, "Count me in once more, old man," I replied. There was a pause. Then he resumed—

"If I had another lifetime before me in this world I should devote it to warfare against transgressors of the laws of thought. There are offences of incalculable moment which no existing statutes can touch. Had I my way, doctor, I should punish with far greater severity the man who, through ignorance or carelessness, disseminates false opinion among his fellows than his brother-criminal who contents himself with uttering base half-crowns. The currency of thought is a far more sacred thing than the currency of commerce."

"Rather an Utopian idea, surely, Holmes," I remarked.

"Possibly so, but it has commended itself to some of the keenest thinkers that the world has ever seen. I owe the germ of the thought to W. K. Clifford. And it may not be as Utopian as you imagine. The world has had a very severe lesson. It has seen the slow gains of the ages all but swept away through the knavery and folly of the mandarins who have constituted themselves controllers of public opinion. It may learn not to suffer knaves and fools so gladly as it has done hitherto. It may yet teach editors and orators that there is such a thing as responsibility."

"Perhaps so," I said, "but I do not quite see how this bears on the subject of our discussion. I admit the soundness of the principle in social and political affairs, but surely we are now dealing with the abstract and emotional rather than the practical."

"My dear man," he replied impatiently, "this is the most practical matter that the world has ever had to consider. Nearly all the troubles of our generation arise from the fact that mankind is still in doubt on the most serious problem that has ever come before it."

"And what is that?" I asked.

"Whether what is called the supernatural is to be taken into serious account in the conduct of life. If there is no future state, or even if the evidence for it is negligible, then the supernatural had better be ignored altogether. Man must accept the situation, and constitute himself a law to himself as best he may. 'Invisible kings' who have no other kingdom than the sphere of our present existence are outside the question altogether. But mankind has been for some time halting between two opinions, and it cannot afford to do so much longer. It is in a state of unstable equilibrium, and soon it must move in one direction or the other. The one thing essential is to find out the truth. It is intolerable that knaves and fools should, purely for their own selfish ends, confuse the issue on which so much depends."

He picked up from the table a copy of the "Sunday Chimes," and sat down wearily in his arm-chair. "Ah, well," he groaned, "in the meanwhile the knaves and fools aforesaid are having the time of their lives. Never was



there such a market for rags and bones." Spreading out the sheet before him he growled a series of comments on the correspondence column. "A sarcastic denunciation of Sir Roland House and his brother-simpletons by Miss May Tinkler. She is author of 'Afternoon Tea' and of certain lucubrations on Fantasticism. The latter are funny without being vulgar. A. Common Kipper, Esquire, writes from the Asinorium Club that all this so-called Research is blasphemous, and in addition is entirely unnecessary. The whole arcana of the Universe were explained to his complete satisfaction in a little book which he perused in his childhood. The volume is unfortunately out of print. Dr. Le Mesurier announces that he devoted the whole of last Thursday afternoon to an exhaustive study of Occultism. He brought to the subject an entirely fresh and unbiassed mind of exceptional calibre, and is now prepared to practise as a consulting Mahatma. Ah, here is Turfey again, what is it now? He has dragged to light a flagrant act of dishonesty committed by the eldest of the appropriately named Foxes at the early age of thirteen months. The Foxes are as dead as Queen Anne, but the very graves are not safe from a Turfey in search of a subject. Really that fellow is the Jerry Cruncher of journalism. You may talk of his literary reputation, doctor, as much as you like and I shall not contradict you. But mentally and morally he is just a successful dealer in old clo', with a branch business as resurrection-man. Faugh, Watson, faugh! Help yourself to some more whisky. I must have a little restorative before I can tackle my supper."

And he re-filled his pipe with the Plutonic mixture

### THE FAITH OF A POETESS.

A LETTER FROM MRS. ELLA WHEELER WILCOX.

Mrs. Ella Wheeler Wilcox, who is now staying in London, writes us:—

"I have been seven months in France, doing my bit of war work in various ways; principally in addressing thousands of U.S. soldiers in camps and hospitals. I went to France last February at a very dangerous time, and spent the first month in air-raided, Bertha-bombarded Paris. But I knew I was safe, because my instructions to go, had come from my lover in astral realms. On October 22nd, 1917 (seventeen months after his departure from the body) my husband sent me messages urging me to go to France. Friends in America have copies of these messages with their predictions of all that awaited me there. All and more came true. On July 30th, my husband began to urge me to prepare to go to London in October. I was then in Tours, and I had fully decided to remain in France until February. But so insistent were the messages that I came here on October 10th. I was assured that great experiences awaited me here and a wide usefulness. I was told that I would be helped, that more light would be given me, and that I in return would be able to help others to know the truth of life eternal and everlasting.

"This truth is the one which Gladstone once said was the most important subject in the world. Everything else is comparatively ephemeral, transitory, and trivial. Life immortal, advancing from sphere to sphere until, after zons of time, the soul has perfected itself—that is the one topic worthy of profound study. An important phase of that study is communication with our dead. It is from them that all religions have received their knowledge.

"No creed has a particle of foundation, save through spirit revelations. The Christian religion is wholly based on Spiritualism. God is no respecter of persons, and He is as ready to give revelations to a devout and patient soul to-day as He was in Bible times. I consider the truths which have been revealed to me since September 10th, 1917, just as important and just as authentic as those given to St. John. I find the best and most cultured and brilliant minds in England wide open to the great psychic revelation which is now dawning on the world. I realise that I am moving in goodly company in my investigations. I can already, after only two weeks here, understand why my husband urged me to spend the winter here.

"Regarding my book, 'The Worlds and I,' which will appear on November 15th in America, and later here, it contains the story of my life from influences before birth to astral-world influences of the present time. It tells the story of my messages in its last chapters; and that story will, I am sure, bring comfort to many a suffering heart in this sorrow-soaked era.

"I am a Theosophist of many years' standing; and my philosophy is opposed to the pursuit of spiritual communication save for high and holy ends. We have no right to call the spirits of our dead to come to us for trivial worldly purposes. We have no right to question them about buying and selling, or other matters wholly of earth. Our own brains are given to us to use for such subjects. Once when, bewildered with business matters, I consulted my husband, he wrote, 'Material things are unimportant. This is not fortune-telling. Fill yourself with God.' No religious creed, no philosophy, no sermon, no preacher, ever lifted me up so near the Holy Centre where God dwells, or gave me such reverence and faith, as these messages from my beloved."

### THE SURROUNDINGS OF THE SPIRIT.

At a meeting held at 6, Queen Square, on Friday the 1st inst., Morambo, the guide of Mrs. M. H. Wallis, replied to questions from the audience.

One of the questions was suggested by the fact that perplexity is occasionally caused by some communicating spirits describing their conditions as closely resembling those of earth, while others give a different account of the matter. "Is it a fact," asked the inquirer, "as apparently indicated by many messages from your side, that the immediate stage after death reproduces, more or less in *fac-simile*, the conditions here—that is to say, it is the interior side of the life of this world?"

The control replied that on the spiritual side of earthly conditions the new-comer was often not thoroughly awakened to his new conditions, and unable to penetrate to the realities. His thought in association with his memories of life on earth had the effect of translating his experiences into earthly forms. Such conditions were illusory, but as the spirit advanced in perception he passed beyond this stage and became aware of things as they really were. He would then see that they were not as his undeveloped consciousness at first reported them, while it was clouded by the earth condition. Only to those who were spiritually quickened came the clear realisation of their environment. To spirits who were earth-bound or otherwise undeveloped the fact of death made but little change in their apparent surroundings. The next life appeared to them very much the same as this, simply because the spiritual perceptions were dormant, the mind unable to penetrate to the actualities of the new life. People found very often after death that the houses in which they lived were the materialisation and substantial expression of what they thought and desired.

Continuing—in reply to another question as to the extent to which a man's thoughts and activities in earth life formed his condition in the next—the control said, "Man goes to his own place"—and explained that the home of the arisen spirit was created largely by his own life activities, aided, as a rule, by the efforts of those who in the next world prepared for his coming. The surroundings of the spirit were plastic, being moulded by the life and thought, sometimes unconsciously, and the actual results were not always clearly perceived. The descriptions given by undeveloped spirits were therefore apt to differ considerably from the accounts given by those who, being more advanced, saw with greater clearness the real facts of the case. It was in short a question of perception. But it was not easy to explain the matter. It was as if one had to "put one's self outside of one's self" and see and describe something through the eyes of another. As he had said on a previous occasion, this was why two spirits standing in appearance side by side would describe their conditions quite differently, one perhaps seeing only a gloomy and barren landscape and the other a land of flowers and trees, light and beauty.

Several other questions were answered by the control to the deep interest of the audience, but those above reported were selected as being most appropriate in the circumstances. Mr. Field gave a delightful rendering on the piano of the Spinning Song from "The Flying Dutchman."

### THIRTY YEARS AGO.

(FROM "LIGHT" OF NOVEMBER 15TH, 1888.)

The current number of "Blackwood's Magazine" contains a further instalment of Mrs. Oliphant's "Little Pilgrim" papers. [Some of these are included in the well-known book, "A Little Pilgrim in the Unseen."]

—From Notes.

THE SPECTRAL HOSTS.—Part of the estate of Embo, recently bought by the Duke of Sutherland, consists of an open moor sloping almost to the sea. On this piece of ground spectral hosts have been repeatedly seen charging and repulsing each other, and people crossing the moor have been noticed by others to be surrounded by these armies, of which they themselves saw nothing. It is most common before sunrise, and may be supposed (though the country people think it uncanny) to resemble the figures seen by travellers in the Erzgebirge.

—From an article, "Sutherland Spiritualism."

THE Secretary of the Liverpool and District Spiritualist Institute, which meets on Wednesday evenings at 22, Whitechapel, Liverpool, has sent us a copy of the programme for the current session. The subjects of the addresses include such interesting topics as "The Open Door; or Life After Death" (Mrs. Ellen Green); "Opportunities for Education in the Spiritualist Movement" (Mr. R. A. Owen); "Is there Eternal Life for All?" (Mr. E. A. Keeling); and "Confucius and His Teaching" (Mr. E. W. Oaten). The leading object of the Institute is to form a centre for Spiritualist exponents, demonstrators, students, writers, &c., and to promote the study of psychical science, philosophy and religion on the best educational lines—an aim which it is evidently doing its best to achieve.



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"Not quite right yet, Watson. I have nothing but welcome for such criticism as your own. It serves to define issues, and to bring out the truth. Such opposition as that of Le Mesurier and Turfey is a different thing altogether."

A flush of unwonted emotion came over his face; he arose and took a few steps up and down the room. Then looking steadily at me he went on in quiet deliberate tones.

"When you and I were young men, Watson, we devoted much time and energy to hunting down offenders against the law of our country. We received no material reward for our trouble. But we were warring for the good of society. The world is a little cleaner and better to-day because of our efforts. We are, I believe, well satisfied? We might have been wealthier men had we worked together for some selfish object. But we have no regrets on that score, I fancy?"

I looked across the room into the stern, strong face of my veteran comrade. One other face alone is so deeply engraved on my mind. Then, "Count me in once more, old man," I replied. There was a pause. Then he resumed—

"If I had another lifetime before me in this world I should devote it to warfare against transgressors of the laws of thought. There are offences of incalculable moment which no existing statutes can touch. Had I my way, doctor, I should punish with far greater severity the man who, through ignorance or carelessness, disseminates false opinion among his fellows than his brother-criminal who contents himself with uttering base half-crowns. The currency of thought is a far more sacred thing than the currency of commerce."

"Rather an Utopian idea, surely, Holmes," I remarked.

"Possibly so, but it has commended itself to some of the keenest thinkers that the world has ever seen. I owe the germ of the thought to W. K. Clifford. And it may not be as Utopian as you imagine. The world has had a very severe lesson. It has seen the slow gains of the ages all but swept away through the knavery and folly of the mandarins who have constituted themselves controllers of public opinion. It may learn not to suffer knaves and fools so gladly as it has done hitherto. It may yet teach editors and orators that there is such a thing as responsibility."

"Perhaps so," I said, "but I do not quite see how this bears on the subject of our discussion. I admit the soundness of the principle in social and political affairs, but surely we are now dealing with the abstract and emotional rather than the practical."

"My dear man," he replied impatiently, "this is the most practical matter that the world has ever had to consider. Nearly all the troubles of our generation arise from the fact that mankind is still in doubt on the most serious problem that has ever come before it."

"And what is that?" I asked.

"Whether what is called the supernatural is to be taken into serious account in the conduct of life. If there is no future state, or even if the evidence for it is negligible, then the supernatural had better be ignored altogether. Man must accept the situation, and constitute himself a law to himself as best he may. 'Invisible kings' who have no other kingdom than the sphere of our present existence are outside the question altogether. But mankind has been for some time halting between two opinions, and it cannot afford to do so much longer. It is in a state of unstable equilibrium, and soon it must move in one direction or the other. The one thing essential is to find out the truth. It is intolerable that knaves and fools should, purely for their own selfish ends, confuse the issue on which so much depends."

He picked up from the table a copy of the "Sunday Chimes," and sat down wearily in his arm-chair. "Ah, well," he groaned, "in the meanwhile the knaves and fools aforesaid are having the time of their lives. Never was



there such a market for rags and bones." Spreading out the sheet before him he growled a series of comments on the correspondence column. "A sarcastic denunciation of Sir Roland House and his brother-simpletons by Miss May Tinkler. She is author of 'Afternoon Tea' and of certain lucubrations on Fantasticism. The latter are funny without being vulgar. A. Common Kipper, Esquire, writes from the Asinorium Club that all this so-called Research is blasphemous, and in addition is entirely unnecessary. The whole arcana of the Universe were explained to his complete satisfaction in a little book which he perused in his childhood. The volume is unfortunately out of print. Dr. Le Mesurier announces that he devoted the whole of last Thursday afternoon to an exhaustive study of Occultism. He brought to the subject an entirely fresh and unbiassed mind of exceptional calibre, and is now prepared to practise as a consulting Mahatma. Ah, here is Turfey again, what is it now? He has dragged to light a flagrant act of dishonesty committed by the eldest of the appropriately named Foxes at the early age of thirteen months. The Foxes are as dead as Queen Anne, but the very graves are not safe from a Turfey in search of a subject. Really that fellow is the Jerry Cruncher of journalism. You may talk of his literary reputation, doctor, as much as you like and I shall not contradict you. But mentally and morally he is just a successful dealer in old clo', with a branch business as resurrection-man. Faugh, Watson, faugh! Help yourself to some more whisky. I must have a little restorative before I can tackle my supper."

And he re-filled his pipe with the Plutonic mixture

### THE FAITH OF A POETESS.

A LETTER FROM MRS. ELLA WHEELER WILCOX.

Mrs. Ella Wheeler Wilcox, who is now staying in London, writes us:—

"I have been seven months in France, doing my bit of war work in various ways; principally in addressing thousands of U.S. soldiers in camps and hospitals. I went to France last February at a very dangerous time, and spent the first month in air-raided, Bertha-bombarded Paris. But I knew I was safe, because my instructions to go, had come from my lover in astral realms. On October 22nd, 1917 (seventeen months after his departure from the body) my husband sent me messages urging me to go to France. Friends in America have copies of these messages with their predictions of all that awaited me there. All and more came true. On July 30th, my husband began to urge me to prepare to go to London in October. I was then in Tours, and I had fully decided to remain in France until February. But so insistent were the messages that I came here on October 10th. I was assured that great experiences awaited me here and a wide usefulness. I was told that I would be helped, that more light would be given me, and that I in return would be able to help others to know the truth of life eternal and everlasting.

"This truth is the one which Gladstone once said was the most important subject in the world. Everything else is comparatively ephemeral, transitory, and trivial. Life immortal, advancing from sphere to sphere until, after aeons of time, the soul has perfected itself—that is the one topic worthy of profound study. An important phase of that study is communication with our dead. It is from them that all religions have received their knowledge.

"No creed has a particle of foundation, save through spirit revelations. The Christian religion is wholly based on Spiritualism. God is no respecter of persons, and He is as ready to give revelations to a devout and patient soul to-day as He was in Bible times. I consider the truths which have been revealed to me since September 10th, 1917, just as important and just as authentic as those given to St. John. I find the best and most cultured and brilliant minds in England wide open to the great psychic revelation which is now dawning on the world. I realise that I am moving in goodly company in my investigations. I can already, after only two weeks here, understand why my husband urged me to spend the winter here.

"Regarding my book, 'The Worlds and I,' which will appear on November 15th in America, and later here, it contains the story of my life from influences before birth to astral-world influences of the present time. It tells the story of my messages in its last chapters; and that story will, I am sure, bring comfort to many a suffering heart in this sorrow-soaked era.

"I am a Theosophist of many years' standing; and my philosophy is opposed to the pursuit of spiritual communication save for high and holy ends. We have no right to call the spirits of our dead to come to us for trivial worldly purposes. We have no right to question them about buying and selling, or other matters wholly of earth. Our own brains are given to us to use for such subjects. Once when, bewildered with business matters, I consulted my husband, he wrote, 'Material things are unimportant. This is not fortune-telling. Fill yourself with God.' No religious creed, no philosophy, no sermon, no preacher, ever lifted me up so near the Holy Centre where God dwells, or gave me such reverence and faith, as these messages from my beloved."

### THE SURROUNDINGS OF THE SPIRIT.

At a meeting held at 6, Queen Square, on Friday the 1st inst., Morambo, the guide of Mrs. M. H. Wallis, replied to questions from the audience.

One of the questions was suggested by the fact that perplexity is occasionally caused by some communicating spirits describing their conditions as closely resembling those of earth, while others give a different account of the matter. "Is it a fact," asked the inquirer, "as apparently indicated by many messages from your side, that the immediate stage after death reproduces, more or less in *fac-simile*, the conditions here—that is to say, it is the interior side of the life of this world?"

The control replied that on the spiritual side of earthly conditions the new-comer was often not thoroughly awakened to his new conditions, and unable to penetrate to the realities. His thought in association with his memories of life on earth had the effect of translating his experiences into earthly forms. Such conditions were illusory, but as the spirit advanced in perception he passed beyond this stage and became aware of things as they really were. He would then see that they were not as his undeveloped consciousness at first reported them, while it was clouded by the earth condition. Only to those who were spiritually quickened came the clear realisation of their environment. To spirits who were earth-bound or otherwise undeveloped the fact of death made but little change in their apparent surroundings. The next life appeared to them very much the same as this, simply because the spiritual perceptions were dormant, the mind unable to penetrate to the actualities of the new life. People found very often after death that the houses in which they lived were the materialisation and substantial expression of what they thought and desired.

Continuing—in reply to another question as to the extent to which a man's thoughts and activities in earth life formed his condition in the next—the control said, "Man goes to his own place"—and explained that the home of the arisen spirit was created largely by his own life activities, aided, as a rule, by the efforts of those who in the next world prepared for his coming. The surroundings of the spirit were plastic, being moulded by the life and thought, sometimes unconsciously, and the actual results were not always clearly perceived. The descriptions given by undeveloped spirits were therefore apt to differ considerably from the accounts given by those who, being more advanced, saw with greater clearness the real facts of the case. It was in short a question of perception. But it was not easy to explain the matter. It was as if one had to "put one's self outside of one's self" and see and describe something through the eyes of another. As he had said on a previous occasion, this was why two spirits standing in appearance side by side would describe their conditions quite differently, one perhaps seeing only a gloomy and barren landscape and the other a land of flowers and trees, light and beauty.

Several other questions were answered by the control to the deep interest of the audience, but those above reported were selected as being most appropriate in the circumstances. Mr. Field gave a delightful rendering on the piano of the Spinning Song from "The Flying Dutchman."

### THIRTY YEARS AGO.

(FROM "LIGHT" OF NOVEMBER 17TH, 1888.)

The current number of "Blackwood's Magazine" contains a further instalment of Mrs. Oliphant's "Little Pilgrim" papers. [Some of these are included in the well-known book, "A Little Pilgrim in the Unseen."]—From Notes.

THE SPECTRAL HOSTS.—Part of the estate of Embo, recently bought by the Duke of Sutherland, consists of an open moor sloping almost to the sea. On this piece of ground spectral hosts have been repeatedly seen charging and repulsing each other, and people crossing the moor have been noticed by others to be surrounded by these armies, of which they themselves saw nothing. It is most common before sunrise, and may be supposed (though the country people think it uncanny) to resemble the figures seen by travellers in the Erzgebirge.

—From an article, "Sutherland Spiritualism."

THE Secretary of the Liverpool and District Spiritualist Institute, which meets on Wednesday evenings at 22, Whitechapel, Liverpool, has sent us a copy of the programme for the current session. The subjects of the addresses include such interesting topics as "The Open Door; or Life After Death" (Mrs. Ellen Green); "Opportunities for Education in the Spiritualist Movement" (Mr. R. A. Owen); "Is there Eternal Life for All?" (Mr. E. A. Keeling), and "Confucius and His Teaching" (Mr. E. W. Oaten). The leading object of the Institute is to form a centre for Spiritualist exponents, demonstrators, students, writers, &c., and to promote the study of psychical science, philosophy and religion on the best educational lines—an aim which it is evidently doing its best to achieve.



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### NEWS FROM NOWHERE.

It may be shrewdly suspected that the journals from which the following extracts appear to have been clipped were produced in the light that never was on land or sea, but we offer them as a relief from the tension of the time. It is true that certain newspapers have shown signs of grace lately and opened their eyes to the realities. But there are others.

FROM THE "MORNING ORACLE."

Surely Heaven has interposed in answer to the nation's prayers. Dare we not say that the great warriors, saints and sages amongst the spirits of our mighty dead have watched over the destinies of England during the terrible days now happily ending for us in a golden dawn of victory?

—Leading article.

THE "VISIONS" AGAIN.—How difficult it is to kill superstition even in modern days is shown by a revival of the absurd myths of angelic interposition at Mons. The abnormal mental states of some of the soldiers during the great retreat are quite sufficient to explain such stories.

—Gossip of the Day.

FROM THE "DAILY CLIPPER."

MYSTERIOUS DISAPPEARANCE OF A PUBLIC ENTERTAINER.—Some further particulars have now been received concerning the strange disappearance of Mr. Nihill Blanck, already reported. It will be remembered that Mr. Blanck was deeply interested in exposing the fraudulent practices of so-called mediums. He was long convinced that some of their feats were the result of many years' training in that quickness of the hand which deceives the eye. But Mr. Blanck had a theory that mediumistic skill went further—that the whole body of the medium could be moved with such rapidity that his movements could not be detected. For some years Mr. Blanck had been practising with the view to gaining this degree of proficiency, one of his exercises being to make rapid gyrations. It is said that on the last of these occasions he revolved so rapidly as to be lost to sight not only momentarily, but altogether! That it should be possible to disappear even for a moment in this way was in itself a remarkable discovery. The secret of the possibility of permanent invisibility, however, seems to have been lost with the discoverer; but there are not wanting other and more prosaic explanations of Mr. Blanck's disappearance.

FROM THE "WEEKLY WIRE."

THE DIRECT VOICE EXPLAINED.—Speaking at the Secular Lyceum on Sunday last, Mr. Mountbank, so well-known as one of the leading opponents of the spiritist delusion, explained the fraud known as the Direct Voice. It seems that this is produced by a number of gramophones fitted with records in English and other languages, which the medium skilfully manipulates in the dark. Asked by one of the audience how the voice contrives to answer questions and maintain conversation with the sitters, Mr. Mountbank said this was quite simple. Many of the gramophones were supplied with records containing apparent replies to questions asked and colloquial remarks generally. By long practice the medium could put his hands instantly on any gramophone that suited some particular question or remark. A member of the audience (evidently an emissary of the Superstitiousists) claimed that he had several times heard the direct voice in the light. How was it possible to employ gramophones in such a case? The lecturer described the statement as nonsensical, and, persisting in his assertion, the interrupter was shouted down and ultimately expelled from the hall.

FROM "THE STRAIT GATE."

AN ANGELIC (?) MESSENGER.—A curious story is going the rounds which at first sight might be taken by the unwary as a case of Divine interposition. A poor widow whose only son was recently killed in an accident, dreamed that she received a visit from an angelic being who told her that her brother, whom she had not seen for years, was residing in a certain street in a neighbouring town, and that being in prosperous circumstances, he would relieve her necessities. The widow, on waking, made a journey to the place, and in the result her dream was completely verified; she met her brother, and has been placed beyond the reach of penury. Devout readers (and we hope all our readers are devout) must not jump at the idea of any real angelic visitation in this case. We fear it was but one of the many indications of the growing power of evil agencies to-day, for while on inquiry we learn that the story is true, we have also ascertained beyond a doubt that the woman is a follower of a most pernicious form of heresy—she is a Unitarian.

FROM "THE NEWSMONGER."

Relating some supernatural experiences, one of which included a vision of his departed mother, to an audience in Hyde Park last Sunday, Samuel Smike, an itinerant speaker, was greeted with shouts of "Spooks!" Asked whether he was to regard his mother as a spook, Jasper Chuzzlewit, a fish-porter, answered, "Why not?" whereupon Smike, who is said to be an ex-pugilist, knocked him down, and had to face the consequences at the police-court yesterday. After hearing the evidence, his worship said that it was impossible to imagine a worse case. The accused, with his absurd stories of visions and spirits, had deliberately insulted the religious convictions of a number of his fellow-citizens, and followed this up by a brutal assault. Prisoner (defiantly): "How long would you stand your mother being called a spook?" His Worship: "Seven days without the option of a fine."

### THE CHURCH'S DEBT TO PSYCHIC RESEARCH

WELL-KNOWN LONDON PREACHER'S ELOQUENT TRIBUTE.

Preaching last Sunday morning at St. Jude-on-the-Hill, Hampstead Garden Suburb, from the text, "But some will say, How are the dead raised and with what body do they come?" (I. Corinthians xv. 35), the Rev. B. G. Bouchier, M.A., said that the Church must now definitely abandon the doctrine of the resurrection of the body. He had read Job's affirmation that "in my flesh shall I see God." But those of his hearers who were acquainted with Hebrew would know that what Job really said was the very opposite. What he affirmed was, "Out of my flesh shall I see God." The body was dissolved into its constituent elements; only the spirit survived. Their dead were not in the countless graves on the Western front, where he had seen the very cemeteries blown up and the buried bodies scattered to the winds. Their dead were around them in that sanctuary—in fact, there were no dead at all.

The preacher concluded with an eloquent tribute to the pioneers of psychic research, to whom, he said, the Church owed an incalculable debt. Some, at all events, were seated among his congregation, and their knowledge as profound students of the subject was probably much superior to his. Knowing, as he did, that the Church must alter her whole attitude towards these subjects if she was to retain her hold upon the intellectual life of the country, he publicly thanked those who had done so much to bring home the great truths of psychic research to the minds of religious men and women.

JUST as silence is sometimes mistaken for wisdom so mere timidity may be wrongly interpreted as self-effacing modesty.

THE SIN OF INDIFFERENCE.—It is not only the aggressor, but the stubborn sit-still antagonist of progress that is responsible for the world's wars. The nation and the man within it who can sit still when a great principle is at stake, when selfishness is arrayed against the universal good, when autocracy stretches forth its iron hand in the reactionary effort to thrust back the world's civilisation to its status in the dark ages, are as much active partakers in the attempted crime as the arch-conspirator himself.—"The Expositor."



SURVIVAL AND IMMORTALITY.

By SIR WILLIAM BARRETT, F.R.S.

[This article is sent to us by Sir William Barrett in response to the note appended to Mr. Stevens's remarks in our last issue (page 355)].

The question of Eschatology, or "the doctrine of last things," i.e., the state of mankind after death, has been the subject of discussion and of learned theological disputation from the earliest times.

It is not a subject that can be adequately discussed in the columns of a newspaper, though it may be profitable and useful to some of your readers to direct their attention to this great question, and urge them to study it in the light of our present knowledge and also to consult the writings of some of the distinguished Eschatologists representing different schools of thought.

The first point is to remove a misconception as to the meaning of the word *immortal*. This is defined by our dictionaries as "imperishable, one who will never cease to exist. Immortality is *eternal life*, and by that term is usually meant a larger, ever expanding higher life. In popular Christian thought it means "the glory of the redeemed in Heaven, an unending life of infinite love, free from sin and sorrow and separation, with the beatific vision of God Himself." Survival, for a longer or shorter period, after the death of the body, is not therefore the same thing as immortality. Obviously it is impossible to prove by any scientific or spiritualistic investigation that man is immortal, or that survival extends to every human being that has ever been born.

Moreover, that the soul of man is naturally and inherently immortal is not taught either in the Scriptures or by Nature. As regards the Old Testament, the learned French Rabbi, Stein, says: "One searches in vain for this truth [the doctrine of the immortality of the soul] which man desires so ardently; in vain do we devour each page of Holy Writ, we do not find it; nor is the simple doctrine of the resurrection of the dead even explicitly announced." The Pharisees said that the doctrine "Every soul is imperishable," was known through tradition, i.e., by the oral law; to this the Sadducees objected, and replied that if this fundamental truth is not contained in the Pentateuch, as all believed it was not, it could not be accepted; the soul, they said, perished with the body, for the oral law was only a human tradition and dream of the Pharisees. Their argument was analogous to that of Protestants refusing to accept doctrines based on Roman Catholic tradition, such as the Episcopal primacy of Rome, the Papal succession and Infallibility, &c. The ministry of Christ on earth was a continuous battle against the Pharisees and other supporters of the oral law, and also He rebuked the materialism of the Sadducees.

What then was our Lord's own teaching? He said to the Pharisees, "Ye search the Scriptures, for in them ye think ye have eternal life; but ye will not come unto me, that ye may have life." And again, "Ye have no life in yourselves"; "He that heareth my word and believeth hath everlasting life and is passed from death unto life." Almost every chapter in St. John's gospel enforces this teaching, and the same may be said of the rest of the New Testament, which teaches that we need to be twice-born to avoid the second death. Justin, Irenæus and Athanasius strongly testified against the belief that man was naturally as immortal and imperishable as God Himself: "God only hath immortality," we are told.

That the souls of all men survive the first death and pass into the unseen world is highly probable, and is suggested by the persistence of our personality through all the incessant changes of body and brain during earthly life. As a learned theologian and advocate of the potential immortality of man has said: "Some souls may sleep, some may be learning and improving, some may be wandering on earth as *deimonia*, and some may be translated to heaven. No man is justified in refusing the belief in an intermediate state."

This doctrine of the potential immortality of the soul has the support of many of the most devout and learned men of the present as well as of the past. Not only great Greek scholars like Dr. Weymouth, and theologians like Dr. R. W. Dale, but eminent scientific men like Sir G. G. Stokes and others strongly support it. The late Professor Sir G. G. Stokes, who was President of the Royal Society, and held the chair once occupied by Sir Isaac Newton at Cambridge, wrote to me many letters on this subject.

If I may, with all diffidence, venture to express my own view, it is that eternal life is the gift of God to man, and can be attained here or hereafter by those who, through the abnegation of self, have gained

"Such large life as match'd with ours  
Were Sun to spark—unshadowable in words,  
Themselves but shadows of a shadow world."

At the same time I hold that whilst the purely self-seeking and self-centred soul will have to pass through the second death, and be lost perhaps for ages to those who have known him on earth, I do not think that soul is utterly destroyed. The Divine life, within us all, somewhere and somehow will come into conscious realisation and expression. It may be through reincarnation, perhaps often repeated,

until, as C. C. Massey has said, the bond of desire which attracts the soul to the lusts and pleasures of a purely sensual and earthly life is broken through "the process of the cross." In *LIGHT* of October 15th, 1898, C. C. Massey wrote:—

"The spiritual new birth exempts from the earthly, which latter is a mere consequence of persistence of attachment to the earthly sphere. . . . No one, I respectfully submit, is a true Spiritualist who is not one in all his thoughts and conceptions. And when he is that he will cease expecting interior and essential results from exterior and superficial causes."\*

In conclusion I would also quote from a letter Mr. Massey wrote to the Rev. William Stainton Moses as follows:—

"Many Spiritualists believe that intercourse with their departed friends, the mere commonplaces of affection—which in nine cases out of ten is all the proof they have of identity—is really the one thing in Spiritualism worth caring for. I call that the egotism of the affections—a narrow, personal view of a great and sublime subject."†

And in a letter to me Massey wrote as follows:—

"Psychical science, in my belief, has to re-lay the basis of religion, but I deprecate the idea of directly discovering immortality by means of it. We may—I think do—discover survival, but that seems only a ghostly and memorial prolongation of the earthly life and has no religious interest. . . . No external science can demonstrate immortality, or even raise a sure inference of it."‡

"LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Joseph Appleby, Liverpool	...	...	10 0 0
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We should bless our work, our home, our business, or the place where our activities may lie. Every man and woman has an active, positive power of blessing. — HELEN M. BOULNOIS in "The Healing Power."

MARSHAL FOCH: A PRAYING SOLDIER.—A writer in "The Month," a new Auckland magazine, states that Marshal Foch, Commander-in-Chief of the armies of the north, is a fervent Catholic as well as a fervent fighter. Above all, he is a prayerful man. He is convinced that "God sends him ideas" when applying his high technical knowledge to the problems of the war. On one occasion, previous to an important engagement, he went to the priest, shook his hand warmly, and said to him: before his staff, "Father, as I told you this morning, we are to make our supreme effort in arms to-morrow. Do you also make your supreme effort in prayer. All my trust is in God."

MENTAL TELEGRAPHY.—Writing of the swift transmission of news by unknown means, Cyril Campbell and R. M. Bloch, in the November number of the "Occult Review," give several authentic instances of events being known to aborigines long before the news reached the European residents through the ordinary channels. Buller's defeat at Colenso was known eighty miles away in two hours: incidents in the native rebellion of 1906 were related to white men at various stations, far from the scene of the conflict, the same day. The massacre at Benin was told by a native to white men on the Gold Coast within two hours, and the loss of the *Victoria* was talked of among the natives before the news was wired out. In another case, a trivial one, a Kaffir boy was attacked by a bull, he defended himself with a crowbar, and in the encounter both boy and bull lost their lives. This happened at 10 a.m. At noon the same day a farmer, residing forty-two miles from the scene of the tragedy, wrote a business letter to a friend, and in a postscript mentioned that: "My Kaffirs are saying your herd-boy stabbed your red Devon bull with a long knife and that both are dead. Hope it is only a Kaffir yarn." It is suggested that this mysterious form of native telegraphy is due to the natives being able to project a vivid image on to the mind of a distant person—a gift or faculty lost to civilised beings. In the same issue the editor, in his monthly notes, deals with Professor Boirac's illuminating work entitled "La Psychologie Inconnue." The Professor's investigations and experiments are of absorbing interest as they tend to establish animal magnetism on a firm and scientific basis, and to find in it a clue, and a very important one, to many psychic phenomena.

\* See also a suggestive paper by Mr. Massey on "Reincarnation," which appeared in *LIGHT* of April 30th, 1892.

† "Thoughts of a Modern Mystic." Edited by W. F. BARRETT (p. 24).

‡ *Ibid* (p. 39).



## SOCIAL RECONSTRUCTION AND THE LAND.

By E. P. HEWITT, K.C., LL.D.

I did not know that this controversy—as foreign to Psychic Research as the question of Tariff Reform or the best methods of taxation—was to be carried on into future numbers. Mr. Fox commenced it—for, I assume, that the extract from his lecture would only have been inserted with his approval—and it would be customary for his opponent, whether myself or anyone who takes my place, to have the final word.

The discussion can hardly be of much interest to your readers, for Mr. Fox has introduced a number of personal and irrelevant matters, very wide of anything connected with his original propositions. For example, the extent of my knowledge of English law, the probability of success attending Mr. Fox's efforts to arouse my "consciousness," and the reply I might be disposed to give to the question asked by Mr. Fox in his earlier letter (namely, whether I would call Mr. Prothero a Socialist), are matters so trivial and immaterial as to border on the ludicrous.

So, also, it is travelling too far from the subject to inquire into "the efforts of past generations of lawyers," or their alleged "nefarious work," or to discuss "the mystery of man as a land animal."

This is, I hope, the last contribution I shall feel it obligatory to offer to the discussion of the subject in these pages. If Mr. Fox is given the opportunity of making a further statement, and quotes me again, I trust he will succeed in quoting me with accuracy. It is not true that I have "admitted" that private individuals are not owners. On the contrary, I say that the holder of what is called an estate in fee simple is the owner, and possesses all rights as such. The ownership is not of so *absolute* a character as that of chattels; a man cannot carry away with him an acre of land or consume and destroy it as he can an umbrella or a piece of furniture. But the difference in the nature of land and chattels is not of any real moment for the purposes of the present discussion. So, again, it only increases confusion for Mr. Fox to coin new phrases, such as "the *ultimate* owner," an expression unknown to the law, and which would itself require definition.

The assertion that the Corn Production Act is "a revival of the ancient English law" is without foundation; except so far as it gives some guarantee to farmers that the price of corn shall be sufficient to make its production remunerative. Moreover, the Corn Production Act does not impose confiscation, or convert private ownership into public ownership, but merely compels the holder of land to render it productive.

It would appear to be better to get back to Mr. Fox's original propositions, by which he vehemently attacked landowners in general, and the whole system of private property in land. His suggested remedies for this imaginary evil were a little misty, but the natural inference is that he proposes some general scheme of plunder, by which the present owners should be dispossessed, and "the State"—acting through a department, with tens of thousands of officials—should take over its administration, and let it out on terms approved by them. It is, in substance, a Bolshevik proposal; and involving, as it would, the most acute hardships and the gravest injustice, it requires to be supported by overwhelming arguments showing its paramount expediency. Up to the present, needless to say, no such arguments have been forthcoming.

It advances the question not at all to play with the word "tenancy," and its various meanings, or with the various meanings of the word "owner." It may, however, shorten a discussion which threatens to become interminable, if, whilst wholly and absolutely denying Mr. Fox's statements of law and history, and repudiating his attacks on landowners and on the legal profession, I assume, merely for the sake of argument, that what he says on these matters is correct. To what extent even then would Mr. Fox's position be improved? Or how could the dispossession of the present owners be justified? Of what comfort or satisfaction, for example, would it be to a person whose land is seized—land which perhaps he may have bought last year—to be told that some centuries ago the land was relieved, by Parliament or otherwise, of certain obligations which some people think it ought not to have been relieved from? For many generations land in this country has been recognised as the subject of private property, and has been bought and sold, built upon, improved, and otherwise dealt with upon the faith that the State would continue to protect the title thus recognised. For the State to turn round now and seize the land would be a breach of faith more gross, if possible, than even the tearing up of treaties as scraps of paper.

Further, by the law of all civilised countries quiet possession continued for a certain period (in our law usually twelve years) will perfect a defective title. How strong, then, must be the title of landowners here, who, and whose predecessors, have held possession for centuries, and under a title recognised as good by the State itself!

One further observation: what can it be supposed would be the future confidence and credit possessed by any State which embarked upon a wild-cat scheme of plunder, such as that advocated by Mr. Fox? And without confidence and

credit we should all be "poverty-stricken," much more truly and completely than any section of the community can be said to be to-day.

[At the outset we disclaimed any idea of permitting a general discussion of the question, i.e., it was to be confined to Mr. Hewitt and Mr. Fox. But at present their differences seem to be irreconcilable, although their arguments are instructive to the lay reader and their positions throw much light on the question at issue.]

### 1900—1918: SOME DIARY NOTES.

We are reminded by a letter in the "Daily Chronicle" recently that Admiral Keyes, whose name is now so closely connected with the stirring events of the present war, was almost the first to enter Peking after the siege of 1900. Admirals Jellicoe, Beatty, and Keyes were all at that time officers in China.

This connection has prompted a correspondent to send us an extract from a private diary kept at that momentous time when so many were in suspense as to the fate of the legations in Peking and when the Chinese Empire seemed to be breaking up in turmoil and chaos. The reflections made in this diary are of interest in view of the experiences we are now going through and our hopes for the future League of Nations.

July 7th, 1900. "Can we learn from history anything that can enable us to face with hope, as well as to endure, the great trial—the death struggle—in the far East? I think we can. Such a struggle is recorded when the Turks overflowed the, so-called, Christian nations of the Western Empire and finally took possession of the capital, Constantinople, the treasury of Greek thought and culture. The enemy came in like a flood; to the men of that time it must have seemed as if Christianity and civilisation were alike defeated. But what was the result of this devastating flood? Greek thought and Greek culture were spread through Europe, and rejuvenated it. From that event dates the Renaissance and the new birth of European civilisation. The crusaders resisting the Turks brought back this new thought; the scholars flying from Constantinople also carried it. And now as we stand in face of a great Asiatic catastrophe and see a huge empire in chaos and the European Christian units within it being massacred, ask: Is this the birth-throe of an Asiatic Renaissance?"

Is a better rule, a wider culture, a purer, nobler civilisation coming to Asia? And is it coming through European nations and through Japan, the mediatorial agent between Europe and Asia? How can this be unless we have a united Europe? And we seem far from that. But we seemed far from being a united Empire forty or fifty years ago; when lo! a great peril, a great duty, a great claim bound together the great Imperial federation, and we are one. [This refers to the Boer war with the response of the colonies to the call of the Mother Country.]

"May there not be a European Federation? May it not be discerned from afar even now? We meet in peace conferences; but hatred, malice, and all uncharitableness prevail; that the nations are not ready to amalgamate so. God has another way of binding nations together. 'And so, if we will not acknowledge our brotherhood by any other teaching, He knits us together by the brotherhood of suffering, fighting side by side, suffering and dying together (as our representatives have probably already done in Peking), we may learn at last our brotherhood, our need of each other and a federation of European nations may supplant the ineffectual Concert. The Peace Conference may be prophetic but by a strange anachronism we may discover that peace comes through bloodshed and struggle only. 'Think I am come to send peace on the earth? I am come to send not peace but a sword.' He who said that said also 'My Peace I give unto you.' What can we do who have a glimpse of these Divine purposes? What but pray and confess our unhappy divisions, thinking goodwill to all nations, grieving over their wrong-doing. Together we are called, together we have sinned, together we must repent, surely mutual peril and sorrow will teach us mutual love."

THE PROPHECY EDITOR.—The Rev. Walter Wynn, who predicted, as a result of a study of Biblical prophecy, the exact dates of the Turkish rout, the reverse to the German army, and the German application for an armistice, is issuing a special Christmas number of his old and well-known sixpenny monthly, "The Young Man and Woman." If you want a copy, you must order at once at any bookstall or from the publisher, 31, Temple House, Tallis-street, London, E.C. 4. It will prove the best sixpence you ever spent.—Advt.

DECEASE OF MRS. JULIE HOPKINS.—We record (by her own request without any expression of regret) the passing of Mrs. Julie Hopkins, for some years a member of the London Spiritualist Alliance. Mrs. Hopkins, who was well known in psychic circles, passed away in circumstances which made her transition a matter of welcome liberation. She had realised to an exceptional degree the real meaning of death as a step higher and a state in which those apparently separated by the change may be re-united in a deeper consciousness of companionship. As Mr. Gladstone once remarked, "It is death alone which truly integrates."



# FROM THE LIGHTHOUSE WINDOW.

Mr. Ernest Wild, K.C., who defended Mrs. Brockway, medium, and afterwards represented the late Mr. Alan the astrologer, when the latter was prosecuted for untruthful, is about to publish a volume of verse, "The up of Destiny and other Poems."

In an excellent article on "The Problem of Evil" in the recent issue of the "International Psychic Gazette," the author, Mr. John Lewis, puts his finger on the vital point of the problem: "Evil is and has never been anything else than a human product." A proper realisation of that fact immensely simplifies the question.

Mr. Walter Jones, of Stourbridge, a generous supporter of the movement, has been writing in the Press articles on the problems of social industrial reconstruction after the war, and his practical experience as an engineer, combined with his perception of the spiritual elements of the question, give his writings in contemporary journals an unusual interest.

Some remarkably successful test experiments in psychic photography have been made with the assistance of practical photographers at the Crewe circle. One of the cases, we are informed, will shortly be described, with illustrations, in a leading magazine. There seems now to be little doubt that along the line of photography some great triumphs in psychical research will be achieved.

We are told that the present trend of our subject is away from the scientific and scholastic to the human and natural aspects—the enrichment of the affections, the ministry of consolation. So we would have it, so long as the intellectual side is not entirely neglected, for this will save the subject from degenerating into the morbid and maudlin shapes it sometimes took in the past. We want above all things a manly, common-sense Spiritualism.

We look, especially at the close of the war (ending as we write), for that larger "ministry of angels," the counsel and inspiration of the great minds of the past—prophets, statesmen and lawgivers—to steer the nation through a period of social and industrial difficulties, the perils of which we are already beginning to discern. The land question will be a great problem, but the human question will be even greater. When its solution comes with the general realisation that man is a spirit, other matters will rapidly fall into their right places, for that is the true answer to the "riddle of the painful earth."

**VISUALISATION AND CLAIRVOYANCE.**—According to Mr. Justice Stareleigh, in the Pickwick Papers, "what the soldier said is not evidence." Nevertheless we give the following from K., an Australian soldier, battle-scarred—he has ten wounds. His experiment, though slight, is interesting because of its suggestiveness. We wish he had been able to give us confirmatory experiences along the same line. "I had rather a remarkable experience a few mornings ago. I woke up and wondered what the time was. The thought occurred to me: Could the time be transmitted to my brain through concentration of thought? I kept my mind fastened upon my watch, with closed eyes, and suddenly the face of my watch seemed to flash before me with the hands at twenty-nine minutes past seven. I immediately got up, took the watch out of my tunic pocket, and my vision was confirmed—the time was twenty-nine minutes past seven."

**D. D. HOME.**—The subject [Spiritualism] began to emerge from obscurity about 1855, in which year Daniel Dunglas Home, a young Scottish-American, arrived in England. The record of his mediumship is one of the best of that time, many of his sitters being people of distinction and ability, and some of them eminent in science. He claimed never to have charged a fee, though he received hospitality and no doubt presents. Certainly there is no evidence of any trickery in his case, and Browning's "Mr. Sludge, the Medium," which was directed at Home, is a baseless and regrettable slander. Browning objected—legitimately enough—to his wife's interest in Spiritualism, and it has been established that he unfortunately accepted vague second-hand reports of Home's being found experimenting with phosphorus in the production of spirit lights as sufficient evidence of fraud, and the reports were never substantiated. The only possible charge that can reasonably be brought against Home is that he used undue influence, by "spirit messages," to induce a certain Mrs. Lyon to adopt him and give him a large sum of money. The case was tried and the money refunded; but Mrs. Lyon's evidence was condemned by the judge as extremely unsatisfactory, and on the whole there is no proof that Home acted fraudulently.—"Spiritualism," by J. ARTHUR HILL.

# TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

**Steinway Hall, Lower Seymour-street, W. 1.**—6.30, Mr. A. Vout Peters: Special Thanksgiving Service.

**The London Spiritualist Mission, 15, Penbridge-place, W. 2.**—11, Dr. W. J. Vanstone; 6.30, Mr. P. E. Beard. Wednesday, November 20th, at 7.30, Mrs. A. Jamrach.

**Woolwich & Plumstead.**—Perseverance Hall, Villas-rd., Plumstead.—Mrs. Annie Boddington, address and clairvoyance.

**Battersea.**—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Maskell. 24th, 8.15, Mr. Horace Leaf.

**Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.**—11 and 6.30, services, Mrs. Mary Davies.

**Camberwell.**—Masonic Hall.—11, church service; 6.30, Mrs. Cannock. 23rd, Social; tickets 1s.

**Reading.**—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. H. Ernest Hunt.

**Holloway.**—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. Pulham; 3, Lyceum; 7, Mrs. E. Neville, address and clairvoyance. Wednesday, 8, Mrs. A. Boddington.

**Kingston-on-Thames, Bishop's Hall.**—6.30, Mrs. Jamrach and Mr. E. Meads will speak at a mass meeting at the Royal County Theatre, Fife-road, Kingston.

**Lewisham.**—The Priory, High-street.—To-day (Saturday), at 7; to-morrow, at 11 and 6.30; and Monday, at 7, Mrs. L. Harvey, of Southampton. Peace Thanksgiving Services.

**Brighton.**—Windsor Hall, Windsor-street.—11.15, Mrs. Curry, address and clairvoyance; 3.15, Lyceum; 7, Mr. R. Gurd, address; Miss Fawcett, clairvoyance. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Everett. Thursday, 3 and 8, members' circles.

**Brighton Spiritualist Brotherhood.**—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, also Monday, at 7.45. Tuesday, 7.30, social evening. Thursday, 7.45, inquirers, questions and clairvoyance. Friday, Guild. A hearty welcome for all. Lyceum every Sunday at 3.

# THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donation:—

	£	s.	d.
Sir Arthur Conan Doyle	...	...	10 0 0

**HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: Emma, £2.

**THANKSGIVING SERVICE.**—Desiring not to be behindhand in associating itself with the universal feeling of deep gratitude and relief that the terrible nightmare by which the nations have so long been oppressed has come at last to an end, the Marylebone Spiritualist Association (as will be seen from our advt. page) purpose holding to-morrow (Sunday) evening a special Thanksgiving Service. Mr. A. Vout Peters will be the speaker.

**THE SACRED IMAGES.**—Extract from a letter from Captain D. N. G., a former contributor to LIGHT, who writes from the battle front in France: "One of the places we inspected was a small chapel. It had been badly mauled by gunfire, the doors were burst in, the interior smashed, but the figure of the Virgin, as usual, was untouched in spite of two holes in the wall just behind, about three inches from the figure. It is most uncanny how these crucifixes and figures of the Virgin remain almost untouched while all around is smashed by shell fire, but it is so common that anyone who has been out here any length of time can tell you numerous cases."

At the Institute in the Hampstead Garden Suburb on Friday, the 8th inst., Dr. Ellis Powell lectured to a large audience on "The Higher Aspects of Psychic Research." He argued that beyond the question of human survival, which he now regarded as proved beyond doubt, there lay a multitude of other problems which we might well consider. Such, for instance, were the nature of the spirit body, its relations to time and space, the occupation of the inhabitants of the spirit world, and their capacity to influence ourselves. All these, he thought, should be studied scientifically and in a manner consistent with the most advanced scientific and philosophical achievements. The Rev. B. G. Bourchier, M.A., Vicar of the well-known church of St. Jude-on-the-Hill, occupied the chair, and the lecture was warmly appreciated, as also were the lecturer's replies to questions at the close.



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SUNDAY, NOVEMBER 17TH.

At 11 a.m. ... DR W. J. VANSTONE.

At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, NOVEMBER 20TH, AT 7.30 P.M.,

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6.30 p.m. ... Mrs. Fairclough Smith ... "The World's Aching Heart."

WEDNESDAY, November 20th, 7.30 p.m., Mrs. Fairclough Smith.

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22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, November 19, 7 P.M. MR. R. BUSH.

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