

Light:

By Transfer
APR 1 1918



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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for our subject, like most others, divides itself naturally into the three grades.

* * *

Spiritualism is a subject which, more than any other we know, not even excepting politics, calls for a sense of proportion. Neither the sceptics nor the "wholesale believers," as Sir William Barrett calls them, seem to possess this sense in any appreciable degree. But both classes are diminishing with the general growth of intelligence and critical judgment. We are rapidly leaving behind us the man who denies everything "on principle," and the man at the other extreme, who, having been convinced of the reality of an unseen world, proceeds by easy stages to the discovery that he is a great prophet with a divine mission, attended by celestial guides; that he has power over the "fire elementals," and was in a previous incarnation Julius Caesar or Alexander the Great. That is not Spiritualism. It is only human nature. And as an American philosopher remarked, it is wonderful what a lot of human nature there is in the world.

* * *

We take the following from Miss Lilian Whiting's new book, "The Adventure Beautiful":—

The tragic-atmosphere that invests the world in this opening summer of 1917 is yet the atmosphere that is ushering in the new era. A great influx of power of a nature hitherto undreamed of awaits humanity. Curiously, in the last year of the nineteenth century, a statement was made to Richard Hodgson, from the "Imperator Group" through the mediumship of Mrs. Piper, to the effect that a world war was imminent, and that it would be followed by an outpouring of spiritual power for which it would be a preparation. The entire message ran thus:—

"We act continually on earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. In the next century this will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication there will be a terrible war in different parts of the world. The entire world must be purified and cleansed before mortal can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this."

A WORD IN SEASON.—To-day the book-market is flooded with competing "Revelations" from the other side. A few of these bear the impress of genuine spirituality and the desire for a better day. Others are merely a *réchauffé* of the current chat of sensitives. How are we to steer a course among the so many and great dangers of the deep waters of the Unseen? Many are asking this question at the present time. They are shaking off the shackles of a materialistic age and yet uncertain to whom to turn for guidance. To all such a word of advice is needed. Do not embrace every message from the other side as gospel truth. The crude idea that Truth is waiting for us the moment we pass behind the curtain of the senses is surely as mischievous as it is foolish. Remember that we are fenced about on all sides by the unknown, and that, as Anna Kingsford insisted, "if occultism were all, and held the key of heaven, there would be no need of Christ."—R. B. INCE, in "The Occult Review."

NOTES BY THE WAY.

We have been considering of late the uncalculated possibilities of marsh gas. We see by a note in one of our contemporaries that "the 'ghost' at Cheriton, Folkestone, turns out to be marsh gas, which, bursting through the soil, threw up pebbles during the excavation of a dug-out." So at last that mystery is cleared up! As the disturbances had to be explained in a way that could be "understood of the people," it was at first confidently reported that the boy labourer who was assisting in the work of excavation was the culprit. It was pointed out by LIGHT and some of the witnesses, however, that much of the phenomena occurred when the boy was not near the place. So it *must* have been marsh gas which picked up the hammer and threw it at Mr. Rolfe, the builder, bombarded him with stones and other missiles, took out all the larger rocks from the work during the night and left them "in two tidy heaps," to mention but a few of the incidents recorded and testified to by several trustworthy witnesses. If marsh gas can really do these things, its possibilities ought not to be neglected by science. We might enormously add to the labour-saving contrivances of the future by employing marsh gas in association with the subconscious mind, the subliminal self, the cosmic reservoir of memories and other forces. Whom the gods would destroy they first make mad. They are clearly bent on the destruction of materialism.

* * *

Mr. Grant Richards, in his trade announcement in the "Times" Literary Supplement last week, waxes sarcastic over our remarks in LIGHT recently on the subject of Mr. Edward Clodd's apparent ignorance of Dr. Crawford's experiments. "Perhaps, in consequence, he [Mr. Clodd] will in his next edition accept levitation—the whole Spiritualist bag of tricks indeed," remarks Mr. Clodd's publisher sardonically. But we would never ask him to do that. We would not be so cruel. Nobody is asked to accept anything but that which is thoroughly proved on the most rigid standards of evidence. Between the sceptics who will accept nothing, never having condescended to investigate the matter for themselves, and the credulous who on the strength of a little real experience are prepared to swallow everything, there is, as in every other matter, a golden mean. We know of trained psychical scientists who denounce the nonsensical part of our subject with quite as much vigour as Mr. Clodd himself denounces the whole matter. Experience has given them the power to discriminate between the true, the dubious and the false,

"WHEN THE SLEEPER AWAKES."

GERMANY'S HYPNOTIC TRANCE.

Shortly after the outbreak of the great war a striking comparison was made between the psychologisation of the German mind by certain fixed ideas and the state of hypnosis in the individual. Several articles appeared in *LIGHT* on the subject, one of which contained some quotations from an article by a German written before the war. Even the German was of opinion that his countrymen were under strong suggestion carefully cultivated by the advocates of Hohenzollernism. For ourselves we were struck by two peculiarities which we especially associate with insanity. The insane person often has a delusion either that he is the victim of a general conspiracy to ruin him or that he is some exalted character. Both these delusions were curiously evident in the German mind. It was convinced that it was the object of envy and dark designs on the part of other nations. Equally strong was the conviction that the German race were superior beings—supermen.

In an article, "When the Sleeper Awakes," in the "Evening Standard" of the 7th inst., a French correspondent referred to the remark of M. Clemenceau last month: "The war must last longer, unless Germany wakes up."

This (remarks the writer of the article) was no mere figure of speech. Anyone who has followed the intellectual life of Germany for some years before the war, as well as through the three and a half years of the great crisis, knows that there is more than an analogy, there is an identity of nature between the evolution of the German mind during those years and the phenomenon of hypnotic sleep in an individual.

The French writer then proceeds to deal with the methods taken by the war party to enslave the German mind by cunning suggestions and refers to recent signs of its awakening from the psychological condition thus produced.

Alluding to the state of agitation lately shown amongst the German populace, and so severely repressed, the writer concludes:—

Yet this first, ill-organised popular move had a deep significance: it was more than a hunger revolt, like so many that have come before in Germany; it was the beginning of a revolution. Although temporarily crushed by the military, the German people will now know that in order to ensure success in their next move, they must in the first place secure the assistance of the German army.

"A people like the German people," said M. Clemenceau, "possessing great qualities must end by waking up." This will take place when the German soldier is at last awake.

THE DIRECT VOICE.

BY THE REV. CHAS. L. TWEEDALE.

I have read with great interest the account of the test sitting with Mrs. Harris. I noted in these columns some time ago that I had heard "Harmony's" voice talking to me for two or three minutes at the same time that a man's deep voice was talking, half of what "Harmony" said being drowned by the man's voice. No ventriloquist living can produce a man's and a girl's voice simultaneously and independently. The theory of ventriloquism is now, by the double test, quite knocked on the head. I also proved the presence at Mrs. Harris' sésances of beings who could see in absolute darkness and do things in answer to mental requests.

I am much interested to read of the coat experience of the Rev. St. John Mildmay. This is reminiscent of the Davenport's.

I myself have heard the direct voice in daylight, but of course darkness is necessary for luminous phenomena. It would be an excellent thing if we could train our trumpet mediums to sit frequently in a very dim ruby or yellow light just sufficient to enable one to see the sitters faintly. This would be a great advance and add greatly to the evidential value of the sittings.

I suggest, with Mr. J. W. Macdonald, that the experiment be tried and kept up until the practice is established as one which can be employed with success when required.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 18TH, 1888.)

Nothing is more foolish than the persistent manner in which the "Christian Herald" goes on prophesying the most alarming catastrophes which never by any chance come approximately true.—"Notes by the Way." [The journal in question was at that time continually printing prophecies of the end of the world and other sensational events, and afterwards revising and postponing the dates fixed for the various predicted calamities.]

AMERICAN SPIRITUALISM.—It might without any real injustice be summed up in two words phenomenalism and "mysticism." Materialisations under circumstances affording full scope for emotionalism and imagination; circles "managed" by "conductors" armed with "billies" (policemen's staves) and six shooters; sésances given every night, with Wednesday and Sunday *matinées*—a condition enough to kill any genuine medium; every now and again exposures more or less disgusting and disgraceful, until one fairly marvels that such things can be. . . . As to the other side of the question—"mysticism"—there never was a time when the movement was deluged to anything like the present extent with such a dreary mass of bewildering trash as now—philosophy run to seed and transcendentalism gone mad are not too harsh descriptions of the state of affairs.—From a letter from Mr. J. J. Morse, then residing at San Francisco. [Mr. Morse draws such a picture of the debased and absurd phases through which Spiritualism passed in America, that it might almost be claimed as a proof of its truth that it could survive such abuses and travesties of its true nature. We do not forget that the Churches no less had to run a similar gauntlet in earlier times at the hands of rogues and fools.—ED.]

MINERAL-FINDING BY THE DIVINING ROD.

A SUGGESTION TO THE MINISTRY OF MUNITIONS.

Mr. W. Chrimes, of 25, Granville-road, Fallowfield, Manchester, writes:—

My letter, which you were good enough to publish in *LIGHT* of December 22nd, 1917, has led to a correspondence with a mineral-finder, who appears to have a remarkable gift. Having seen his testimonials with reference to his successes in locating and tracing seams of coal, &c., and comparing his experiences with Sir W. F. Barrett's reports to the Society for Psychical Research as to the reality of such gifts, I am astonished that any Government can ignore the subject. Surely after more than twenty years of capable scientific investigation, followed by a statement that "*these are only illustrations (though striking ones) of upwards of a hundred other cases I have investigated of the dowser's success when other means had failed,*" it is time to put aside irrational prejudices and professional jealousies, which are detrimental to the public interest. One of the most striking conclusions arrived at by Sir W. Barrett, F.R.S., was that there were no "surface signs" to guide the dowser, for he says "that hypothesis broke down." And what "surface signs," may I ask, were there to guide the geologists and mining experts in those cases where they went blundering on until one thousand pounds had been spent in fruitless boring, and then the dowser located water close to their borings? Was it not merely guessing, and very poor guessing, too?

I have, therefore, suggested to the Ministry of Munitions that since the country is in need of larger and more equally distributed supplies of minerals and metallic ores, and we cannot spare any ships to import them, some of these gifted men who can locate minerals should be tested in various places where larger supplies are most needed. Is it work of national importance or not? If it is, all the facts are in favour of employing dowsers. We can wait for scientific explanations until the war is over. But if anyone disputes the facts, I am prepared to debate the question on any platform where suitable arrangements can be made.

MISS H. A. DALLAS will deliver the address at the Sunday service at the Wimbledon Spiritualist Mission on the 24th inst. Her subject will be "Visions of Christ—and What They Teach Us."

SPIRITUAL DYNAMICS.

MAN'S CONSCIOUSNESS.

BY HENRY FOX.

If man's consciousness is his only source of knowledge, and this consciousness is capable of growth and extension, as is proved by the facts of experience, it follows that along with this growth, man will get nearer and still nearer to the truth—that is to say, the ultimate and final truth, which is only another name for God Himself. It also follows that there can be no limit to man's possible knowledge of all things in heaven or on earth, or to the powers which that knowledge may bring to him.

Within the memories of many people now living, man has acquired new and extraordinary powers over Nature by his discovery of electricity and of the means whereby he could make that marvellous force serve his ends by adapting it to the work of telegraphy, heating, lighting, traction and other purposes. Whither these powers may lead, no one can foresee, but with further knowledge will come also further powers. Who, then, can limit the powers of man as he progresses towards unity with the knowledge and consciousness of God Himself within him?

The progress of spiritual science is as marvellous as that of electrical and other sciences within the last century or so. Archdeacon Wilberforce was one of its foremost pioneers, as Faraday was a pioneer of electrical science. Wilberforce taught a more wonderful truth even than Faraday, for he taught that our consciousness was capable of being enlarged till man became conscious of God within him, and that with this growth of consciousness, man, as a spiritual force, could co-operate largely with other such forces towards the control of the visible world on spiritual lines.

Man does not believe this yet. Till he not only believes it but *knows* it, he will remain ignorant of his great heritage. Without a consciousness to which they can appeal for verification, the realities of man's life will remain dormant, and the delusions of the five senses will obscure man's vision. Hence it has happened in the past history of mankind that evil has always manifested itself as the product of man's ignorance of his higher self. When one remembers the horrors of history, the perpetual appeal to brute force, from the earliest dawn of recorded time, as shown by the chronicles of Nineveh, Babylon, Egypt and the Jewish nation, down through the turmoil and strife of the Middle Ages to more modern times, and to the iniquitous barbarity of the "Church of Christ," in its Inquisition and other persecutions; when one recalls the many blots which have stained the annals of our own country—the oppression of the weak, the murders and slaughters of rival political or religious parties, the ignorance and the vice of days hardly yet forgotten, and all the corruptness and greed and cruelty of even the eighteenth and nineteenth centuries—we can hardly be surprised that modern civilisation is now faced by another outburst of vanity, greed, ambition and cruelty. Where is God or the truth in all this? It is often asked, why does God permit all this barbarity? Is not the real answer this: that He is not there at all: that all is the result of man's futile attempt to live without the knowledge of either Him or themselves? This is the cause of all things evil; and man creates them. The truth is hardly yet born in man's mind or soul. At such a moment of crisis in the history of the world as this, millions are praying, on both sides, to an imaginary Deity made in the likeness of themselves to stop the war! We might just as well pray that the laws of gravitation or the flow and power of the electric current, or any other laws of Nature which caused us disasters when handled ignorantly, should be suspended till we became wiser. Not that way lies wisdom or truth: nor yet power. The search for truth can only have any hope of success when it is looked for in regions where it exists and lives. Nearly two thousand years ago Christ and His Apostles told us to seek it within ourselves. The Churches have ignored this message by telling us to look within their own private gates for this great treasure.

They, too, have failed us, both in our prosperity and in our hour of need. Now Spiritualism has come to our help with its evidence of man's survival of death and of the power of his disembodied spirit to communicate with us here. We have had a wonderful revelation of a higher state of consciousness in our gifted mediums. Clairvoyance, clairaudience, automatic writing, &c., are examples of extended consciousness, and are mainly useful in directing us in our efforts to know the truth better than we know it now, to the enlarging of our own consciousness till we get within reach of that illumination which carries with it the fuller knowledge of the truth, without which all our efforts either to end all war or to reform our civilisation can only end in another breakdown.

It was the deliberate opinion of Wilberforce that "Prayer is a natural spiritual force"—in other words, that true prayer "is the linking of the divine current within the soul with the divine currents without, and the force of a completed circuit is bound to command results." It has been said by one who is wise in things occult, that ten minutes' daily prayer by every British subject during the war would be worth several army corps. The Archdeacon has gone further, and declared that it would end the war in a few weeks (see Miss Charlotte Woods' *Life of the Archdeacon*, p. 142).

But "the power that worketh in us" has never yet had a fair trial even at the hands of Spiritualists, nor has the knowledge of how to generate such a power been cultivated to any great extent. Wilberforce is one of those who have discovered that a human soul is a human dynamo, generating spiritual electricity from a magnetic field as vast as the whole universe.

What powers man may be able to generate from such a field remains to be seen: and will still remain till he begins to act his full part in the regions of Spiritual Dynamics.

THE DEEPER ASPECTS OF PSYCHICAL RESEARCH.

SIR WILLIAM BARRETT'S ARTICLE IN THE "CONTEMPORARY REVIEW."

In the current issue of the "Contemporary Review" appears an article on "The Deeper Issues of Psychical Research," the substance of an address delivered by Sir Wm. Barrett to the Clerical Society of the Diocese of Birmingham, Bishop Hamilton Baines presiding. In this article Sir William commences by explaining the objects for which the Society for Psychical Research was formed. After referring to the question of rapport or sympathy, whereby a correspondence is set up between animals and their environment, and by which, in the human order, impressions are transmitted from mind to mind, he remarks:—

Every religious teacher knows that a lack of interest or reverence, still more an atmosphere of doubt or suspicion, in his listeners will render the most earnest spiritual appeal barren and ineffective.

He points out that much of the difficulty which is felt by the educated world in accepting the evidence for supernatural phenomena arises from the fact that we habitually think of our senses as the only possible channels of awakening perception. The mind, he claims, can exist and maintain its action beyond the material brain. Dealing with telepathy, he quotes a distinguished authority, Dr. W. McDougall, F.R.S., who in his work, "Body and Mind," says that "the evidence for telepathy is of such a nature as to compel the assent of any competent person who studies it impartially." This, however, is what the ferocious Sadducees and sceptics will not do. "Mere denial on *a priori* grounds alone," writes Sir William, "is of no more value than the yokel's denial that iron exists in the sun." On this subject the author discourses instructively and considers various theories of telepathy, quoting Mr. Gerald Balfour's idea that there may be a telepathic rapport between every living soul and the dominant centre of subconscious psychical activity. But whatever the explanation, the reality of telepathy, Sir William insists, is finally established, and although official science does not admit the reality of this or any other supernatural faculty, yet the impact on scientific thought of current psychical investigation and discovery has been such that "the soul is no longer 'out of fashion' in many high quarters of the scientific world." Sir William further expresses the view that although we must distinguish between the psychical order and the spiritual order, as our knowledge of the former increases it will confirm and throw light on the conditions of access to the spiritual world.

LONDON, W.C. 2.

SATURDAY, FEBRUARY 16TH, 1918.

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

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of **LIGHT**, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of **LIGHT**, to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

THE LONDON SPIRITUALIST ALLIANCE: A NEW HOME.

More than once in the year just gone by, we looked forward (almost prophetically as it now seems) to the time when the Alliance should have a home more worthy of its importance, and with greater possibilities of expansion for its work. We little dreamed at the time that events were impending which would make the change a pressing necessity. We simply felt that there were great ideas in the air, and that the subject for which we stood—a scientific proof of the reality of a life beyond the grave—was becoming one of the greatest things in the world. We saw how the great war was gradually altering the perspective of life, and that in the universal providence of things the bane would produce its own antidote. It is not necessary to dwell on this aspect of the subject. The events of the last few months have driven the lesson home. The thing we know as Spiritualism has struggled through its childhood, survived the Herods which would fain have slain it, passed unscathed through the troubles of infancy, and is emerging into lusty youth. But it still needs wise and watchful care that it may pass as safely through other dangers which always attend the growth of anything so vital in its importance to mankind.

Writing in **LIGHT** of January 27th, 1917, we gave a brief sketch of the history of our Alliance, mentioning that it was formed in the year 1884, and registered as a Limited Company in 1896, when amongst the original subscribers to the Memorandum and Articles of Association were the Earl of Radnor, the Hon. Percy Seawen Wyndham, Alfred Russel Wallace, F.R.S., O.M., and others whose names are well known in the history of our movement.

After giving in general outline the objects with which it was formed we wrote:—

It has always had its place and work, its membership forming a kind of middle class between the almost purely academic activities of the Society for Psychical Research and the propagandist energies of the numerous Spiritualistic Societies carried on in the Metropolis and at many other centres in the United Kingdom. . . Throughout its career it has carried on investigations, placed at the disposal of its Members and Associates a continually increasing library, including many rare books, held meetings, social and educational, provided lectures by the best exponents of its subjects, and afforded information and help to students and inquirers of all classes.

We also took occasion to remark, in view of attacks then being made by people obviously quite ignorant of the standing and personnel of the movement, as represented by the Alliance, that its Council included members of the Legal profession and the Press, and that in its membership the Church, Medicine, the Law, the Army and Navy, Literature, Art and other professions were well represented. It seemed necessary then to say this. It is no longer so

important, for in the meantime, under the pressure of the changing times, men who stand high in the world's esteem have spoken out their convictions, and the list increases all the time to the perplexity and confusion of critics who, like Rip van Winkle, seem to have been asleep for twenty years and to be blissfully ignorant that, as regards our subject, everything has changed.

We went on to outline our idea of what we considered an ideal home for the Alliance in a central district of London. That ideal has come to a limited extent within our grasp. We have in view a house in a London square, centrally situated and offering opportunities for the enlargement of our work. It is almost all that our fancy painted it. And, if it lacks in anything, it is at least a day's march nearer that home we dreamed of. We shall need money to carry the idea into satisfactory effect, and the Council of the Alliance, yielding reluctantly to necessity, have now established a fund, to which they invite donations from those who wish their work to go on and flourish. Let us think of it as a Memorial Fund, a testimonial to the old workers of all ranks and classes who played their part in the great cause and who have passed on, still mindful of us and still inspiring and directing the work which on earth they had so much at heart. Again, there are thousands to-day from whom the evidences of Spiritualism have lifted a great cloud. They mourn no longer as those without hope. They have been reunited with those they have loved and lost. Here is an opportunity for them to show their gratitude and thus help to lighten the sorrows of others. We can say without vanity that the Alliance and its organ, **LIGHT**, have done their share of the work. Mrs. T. R. Marshall last year generously contributed the sum of one hundred pounds towards the establishment of such a headquarters as we then outlined. The Council ask for £1,000 to meet the immediate expenses, and, notwithstanding the troubles of the time, they are optimistic enough to feel that £5,000 is not an impossible sum to look for eventually. That would enable the Alliance to live rent free, to bring in new, active and earnest helpers, and raise its status to a level at which it may capably carry out labours the extent and importance of which will increase as the years go on. For our subject is a very great and very growing one. It is not only those within our ranks who are witnesses to that. Many shrewd observers in the outside world have remarked as much. It is a question which is taking a grip of every alert and progressive mind. But it is important to keep the subject on a high level. In some aspects it is beginning to tempt those who see in it a possibility of commercial uses. We have heard from a few of these already. Doubtless some forms of psychic power will in the future be used for practical purposes. We have seen examples of the fact lately. But Spiritualism, although not a Religion, has its sacred aspects, and these we must jealously guard.

Sir Arthur Conan Doyle and Sir Richard Stapley recently spoke of **LIGHT** as representing "the most living religious cause now existing upon earth." When the Alliance has reached its full power it will be able to represent not only the religious but the scientific and secular sides of the matter also. We are just at the point when an impetus is wanted. We have no fear but that once fairly under way we can be self-sustaining, giving the purely business side of our undertaking its due place in the working of the Alliance, although never forgetting that our true profit will never be finally stated in the terms of the ledger.

"The old order changes, giving place to new." We are preparing to sail out into the dawn of a new day.

PSYCHIC AND ETHER WAVES: THEIR PECULIARITIES AND EFFECTS.

BY JOHN RUTHERFORD (ROKER-BY-THE-SEA, SUNDERLAND).

It was in 1845 that the great seer, Andrew Jackson Davis, began, in New York, the delivery of his marvellous orations which afterwards were published under the title of "Nature's Divine Revelations." Professor George Bush, M.A., a noted Hebrew and Oriental scholar, and a distinguished disciple of Swedenborg, who on its appearance reviewed the book for the press, said: "Taken as a whole, the work is a profound and elaborate discussion of the philosophy of the universe, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement and encyclopaedical range of subjects, I know of no work of any single mind that will bear away from it the palm. To every theme the inditing mind approaches with a certain latent consciousness of mastery of all its principles, details and technicalities, and yet without the least ostentatious display of superior mental powers." Among those present at Mr. Davis's lectures was James Victor Wilson, an ardent young reformer, who had been of signal service in the spread of true spiritual philosophy. Some time afterwards, however, Mr. Wilson—probably through heart failure—died in a very sudden manner. In regretting the loss of such enthusiastic and humanitarian workers, it is often remarked that it is "sad that their career of usefulness has been brought to an end." Mr. Wilson happily disproved this popular saying, for almost immediately after his transition he resumed his mission of radiating knowledge and wisdom from more sublime environments. The Wilson communications, given to his friend and co-worker, A. J. Davis, are distinguished for literary merits and superior wisdom, and refute the often repeated charge by unconscientious opponents that spirit messages are unworthy of the slightest notice. The particular communication to which I now direct attention is to be found in the little volume "Death and the After Life"; and although I quote only one or two sentences, I trust readers will obtain the book and peruse Mr. Wilson's unique spiritual experiences.

THE ARCA NA OF THE SPRINGS OF ACTION.

"We stood," says Spirit Victor Wilson, "near the central fountain of Andromont. Many tinted flowers grew lovingly on the tinted margin. I touched one, and lo! it shrivelled and seemed to die in a moment. 'Behold,' said my teacher affectionately, 'thy touch is poison to the *mimosa sensitiva* of the spirit land. The damp shade of the fountain is life to the plant compared with thy deadly touch. The ARABULA (divine guest or God) is within thee. Live true to that, every moment of thy progress, and no flower will shrink from thy approach. I inquired to know what it was in me that poisoned the *mimosa*, and he replied: 'You are impatient to mount higher than your spirit can comprehend. This aspiration is poisoned with ambition, and this ambition is the tempter which prompts you to appear more than you are, and to seem to know what you do not. Rid thee of all this, else the flowers will shrink from thy touch.'"

THE TOO ARDENT DESIRE FOR DISTINCTION.

The ambition referred to I should say was, at its root, a noble ambition, an ambition for an enriched experience, but an enriched experience cannot be obtained by merely passionately desiring it, or by "self-suggestion"; it can only be gained by cultivating the love faculties of the soul, and that, I need scarcely say, means zealously and unselfishly labouring for the welfare of humanity. The desire to know, as psychologists assert, springs almost exclusively from the intellect; and the intellect is, after all, only one-third of that wondrous structure the mind; and this one-third the most pedantic and self-asserting—coming therefore within the category of the "selfish sphere." The explanation of Mr. Wilson's state is, I believe, that the excited intellectual desire to know, with its accompanying magnetism, rushed violently into his touch, and the *mimosa sensitiva*, unable to stand this chilly intellectual vibration, entirely lacking the warmth of love, was paralysed. We all, it must be confessed, need a greater harmony of soul—

a harmony in which all discords are resolved. All great art does this; it is the one test of its greatness. Harmony is the expression of right, of order, of love, of truth. There are people in this beautiful earth of ours whose discordant "notes" are too predominant; they have an excessive quantity of self-esteem, and when this is inadequately compensated for by love and wisdom, their radiations would not only scorch myriads of "mimosas" but shrivel up sensitive mortals who might come within their irritable magnetic sphere.

THOUGHTS AS POTENT FORCES.

Our thoughts, therefore, are not something inert, mere echoes of sensations, powerless images of things in the mirror of the mind, but are potent forces that are always exerting great pressure towards action. The psychologist knows how imperative, how tyrannical a fixed idea is in determining the conduct of a monomaniac, and even with the man whom we call perfectly sane we see how surely the pet notion which he gets "on the brain," as the saying is, constantly crops out in his daily action. All noble traits of character—intelligence, loving-kindness, courage, resolution—are natural soul elements and, like beauty, carry their authority within themselves. And whatever tends to produce this higher life and more perfect character, whatever is a sure sign that it is becoming developed, should be regarded as religious.

"IN QUIETNESS SHALL BE YOUR STRENGTH."

We only give what we possess. Happiness, gaiety, sadness are by nature contagious. Let us bring, therefore, our healthy vital aura to the weak and sickly and so be of service to them; let us impart, not discordant, but harmonious influences, reviving and lifting them up. The depth and range of the growth of the human spirit are conditional on repose. If a man has secured a true adjustment to his conditions and opportunities and holds right relations to his world, he may bear great burdens and carry on vast activities without agitation or restlessness. The man of most heroic labour is often the one of calmest manner and voice; while the individual in whom haste is so evident that his very presence wearies and irritates, is generally superficial and ineffective. Mastery is attained by those only who keep their minds in quietness. The vaster the responsibilities and the more intense the activities, the deeper the need of perfect poise. A sweeping range of the mind, without definite aim, indiscriminate, omnivorous, excited, does not secure culture, freedom, power, or originality. It is a vicious method; it results in a derivative instead of a creative life of the mind, and it probably involves a slow decay of individuality. In the endeavour to grasp all, many forget that truth comes not by excited searching, but by calm development; that it cannot be gathered here and there by the tourist, but must be patiently absorbed and assimilated. The true Spiritualist will therefore seek

BREADTH AND POISE AND SANITY.

These qualities are free from idiosyncrasies, oddities, eccentricities; they produce the most lasting impressions by the simplest means. We must teach our brethren to have an ideal, or, what is the same thing, to have an absolutely correct plan for the daily life, avoiding all habits which degrade or clog the spiritual temple, such as imbibing alcoholic liquors, smoking, &c.

Slowly and resolutely, as a fly cleans its legs of the honey in which it has been caught,

So remove thou, if it be only for a time, every particle which sullies the brightness of thy mind;

Return unto thyself—content to give, but asking no one, asking nothing;

In the calm light of His splendour, who fills all the universe, the imperishable, indestructible of ages,

Dwell thou—as thou canst dwell—contented.

—EDWARD CARPENTER.

NATURE'S WAVES OF ENERGY.

Science teaches that light, heat and electricity are all due to electro-magnetic waves, the only difference being in the number of their vibrations or measure of their wave lengths, the one depending upon the other. It is found that the vibrations of light waves are the most rapid; those of heat waves follow in the order of velocity; while electric waves, by which

wireless messages are transmitted, vibrate the most slowly. Though differing in the number of their vibrations, all ether waves travel at the same rate. Of great interest to us all are the emanations which pass out of radium. Sir Wm. Crookes first discovered radio-activity in pitch-blende. Later, in 1896, it was found in uranium by Professor Henri Becquerel, who accidentally ascertained that it gave off penetrating rays spontaneously, without being previously exposed to sunlight. Radio-active bodies emit what science terms Alpha, Beta, and Gamma rays. Undoubtedly every particle of matter has its emanation.

THE RADIO-ACTIVITY OF THE SOUL.

What is true of the physical sphere is also true of the mental. "There is," says Mr. Hudson Tuttle, "a psychic ether related to thought, as the luminiferous ether is to light. A thinking being in this psychic atmosphere is a pulsating centre of thought waves, as a luminous body is of light." To Swedenborg we owe the knowledge that every human spirit is surrounded with an atmosphere—an emanation. Said the Swedish philosopher:—

I perceived that a sphere emanates not only from angels and spirits, but also from everything which is seen in the spiritual world, from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and even the earths and their particles; from this it was evident that it is universally true, both of living and dead things, that each breathes forth, and so surrounds itself with, substances of a similar nature to itself.

Sir B. W. Richardson, M.D., termed this emanation the "nervous ether"—a "refined fluid." It forms, he said, "an atmosphere permeating and surrounding the ultimate particles of nervous matter." And Dr. Fraser Harris, in his manual on "Nerves," in the "Home University Library," states that Dr. MacDougall has done great service by rendering the conception of nerve-energy as concrete as possible. Says Dr. MacDougall:—

I think that for the present it may be best conceived as a fluid, and I propose that this fluid shall be called neurin. Just as the two-fluid theory of heat, the two-fluid theory of electricity, and the corpuscular theory of light furnished probably the most useful working conceptions for the sciences of heat, electricity and light at certain stages of their development, so neurin may, I think, be most usefully conceived as a fluid in the present state of neurology, and I think it would be unwise to attempt to regard it as a variety of one of the forms of energy known outside the animal body, although it is easy to discover points of resemblance to both electricity and magnetism.

This is the vital force or "animal magnetism" of Dr. Mesmer. This nervo-vital force circulates through us, and there is not a motion, sensation or feeling in our common nature that does not affect it more or less. It flashes and permeates through all our system, vibrating through us in healthy waves, and in the joyous elasticity of the mind, or, driven from us by a war of the feelings, by sudden and violent passion or impulse, causes fright, or even sudden death.

(To be continued.)

"LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £92 2s. 8d., we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
A. M. R.	0	2	6
"Arrow"	2	2	0
Mrs. Bedford	0	10	6
N. Kilburn	2	0	0
Mrs. M. Moore	0	10	0
Lady Mosley	5	0	0
N. G. S.	0	10	0
S. B. B.	0	5	0
Miss A. E. Shrine	0	9	0
Lieut. W. Whately Smith	1	0	0

GRANTED the ship comes into harbour with shrouds and tackle damaged, the pilot is blameworthy, but to know how blameworthy, tell us first whether his voyage has been round the globe or only to Ramsgate and the Isle of Dogs.—CARLYLE.

SPIRITUALISM AND SOCIAL WELL-BEING.

ADDRESS BY MR. W. J. VANSTONE.

On the occasion of commencing his new series of lectures under the general heading, "Spiritualism and Social Science," on Thursday, the 7th inst., Mr. W. J. Vanstone prefaced his address on "Food Production" with the following statement:—

The basic idea underlying this series of lectures is to emphasise the fact that our movement does, indeed, take a vital interest in National Welfare, and that we are fully conscious of our civic responsibilities.

There is no doubt that many in the outside world believe that we are merely "spook-hunters," and have no other object than to experience the thrill of phenomenal psychic excitement. If there be any truth in this attitude towards us it only exists in isolated cases; the soul of the movement is far different.

It is hoped, further, that strangers coming amongst us will clearly understand that whilst we are vitally interested in the demonstration of the soul's persistence after death, we are none the less conscious of the responsibility of the soul's function on the material plane.

We further believe that a rational, intelligent and balanced life is necessary to the evolution of the individual spirit through the various phases of its earth's experience. The manifestation of the latent spirit of man—his true self—is really the great mission of the workers in this Society, and it is quite possible that Social Science may be proved to be an all-important adjunct to the unfoldment of true Spiritualism.

It is necessary that new comers into the movement, and they are surprisingly numerous just now, should be made aware that in uniting themselves with us, they must be prepared to face the application of the best principles of social and political economy in their daily life as well as to follow the investigation of the so-called super-physical world.

The study, then, of such questions as Food Production, Housing, Education, Health, Industrialism, Commerce, Co-operation should result in producing better citizens, and developing in the Spiritualist movement the manifestation of those principles which guarantee its claim to being a factor for National Welfare.

The lecture itself was of great interest, for, as the lecturer showed, the present economic conditions affected our poorer neighbours, many of whom still entertained extraordinary prejudices against some of the most wholesome foods, and were also woefully ignorant of any methods of imparting variety to the dishes they prepared. On the Continent there were many ways of flavouring and serving up potatoes which appeared to be practically unknown here. In the choice of food materials, it was necessary to preserve the right balance between flesh formers and heat and energy producers. If debarred from beef with its 15 per cent. of protein, we must find its equivalent in the vegetable kingdom. Among the cereals, maize came nearest with 14 per cent., double the proportion contained in white bread. It also contained more fat than any other cereal. People exclaimed, "Who would eat chickens' food?" but in America it was valued as a most important article of diet. The pulses—peas, lentils, haricot beans—contained 25 and 26 per cent. of protein, and nuts 34.5. Years ago a most expensive nourishing food was prescribed for invalids, the real basis of which was "monkey" or "ground" nuts. It was produced by a German firm, and the Germans knew how rightly to balance the ingredients. These nuts contained 50 per cent. of a beautiful butter which the Americans called "pea-nut butter." There were ample cargoes of them available, but if they were imported who would eat them? It was most essential that efforts should be made to overcome these foolish prejudices, and he appealed to his hearers to do what they could in gentle and tactful ways in this direction.

"DAGONET," in the "Referée" last week, was lyrical on the subject of the wonders of telepathy. Here is one stanza:—

From all the corners of the world the news will come to us,
Without expense of any kind, machinery or fuss.
So, Edison, hand in your checks, Marconi, go to Bath.
The world will wag its tale for us henceforth by telepath.

TELEPATHY AND THE TELEPHONE.

NEW DEMONSTRATORS AND EXPERIMENTS.

Mr. B. M. Godsall, of San Diego, California, an old reader of and contributor to *LIGHT*, writes:—

Your editorial of November 24th on Telepathy prompts me to narrate a case which after investigation remains "absolutely inexplicable by some ingenious trick."

It was in Seattle that I first saw Mr. and Mrs. L. H. Ellis give their remarkable performance which might be described in your own words narrating your Richmond experience. But wonderful phenomena call forth wonderful explanations, and I imagined wireless telephones strapped against the chest of the one and in the hair of the other. To settle the matter I called on the Ellises at their hotel, where I found them to be very pleasant young people; and it was plain to be seen that they were genuinely amused at my "explanations," which they wisely took as a testimony to the excellence of their performance rather than as a reflection upon their character. Being permitted to make my own arrangements, I took Mr. E. into the bath room and enjoined upon him complete silence while I displayed one by one various articles, cards and coins: all of which things Mrs. E. described or read to me correctly—though less rapidly than when reading at a public performance where she becomes, as she says, "worked up."

But it was in December last, when I again met the Ellises—in San Diego—that I was so fortunate as to get the test that I had been seeking, namely, a telepathic reading sent back to me over the telephone. I found Mr. Ellis very keen to investigate, but Mrs. E. said that her three daily performances left her with no strength for experiments.

But as luck would have it, Mr. E., while in San Diego, ran against a fellow-telepathist, Mr. H., who at one time had given public performances, and a little practice showed them that their minds were telepathically synchronous. Thus it was that when I called by appointment, the day before the E.'s were leaving for the East, Mr. E. expressed his willingness to try the telephone experiment. Forthwith, I wrote down a number, stepped to the telephone, rang up a hotel (fully three squares away), got in touch with Mr. H., and he, in reply to my question, said, without the slightest hesitation, "The number you gave has four figures, the first is 1, the second 4, the third 6, the fourth 8, 1468." Correct!

The Ellises have learnt from hard experience that telepathy alone will not "draw," which is why they have added to their performance the answering of written questions, which Mrs. E. reads through her husband's eyes in a truly wonderful manner. As to the value of the *answers* I cannot speak, not having tested that part of the show, but are we not all inclined to give advice a little recklessly?

Mr. and Mrs. Ellis are determined to go to England as soon as the war is over; but from what you say, I gather that the public there, as here, does not welcome an unaccustomed thought, and would rather devote their attention to the tricks of conjurers and monkeys.

[In a later communication Mr. Godsall adds: "I wish to make it quite clear that the telephone experiment was absolutely guarded. When I gave Mr. Ellis the number we were alone and sitting near the telephone, which was in a small booth made with glass sides, through which I could see Mr. Ellis while I was telephoning inside."]

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: Mrs. Corbet, 5s. 6d.

THE HOLY THORN.—"Gerson" points out that according to one of the first accounts of the Holy Thorn—Mr. Eyston's narrative in Hearn's "History and Antiquities of Glastonbury" (1722)—the Thorn was twice cut down, and that it was to the first occasion, years before Cromwell's time, that the incidents alluded to by Mr. MacBride belong. Eyston says that the thorn had a double trunk in the time of Queen Elizabeth: "in whose days a saint-like Puritan, taking offence at it, hewed down the biggest of the two trunks, and had cut down the other body in all likelihood, had he not been miraculously punished by cutting his leg, and one of the chips flying up to his head which put out one of his eyes." This second trunk was in turn doomed to destruction. "This trunk was likewise cut down by a military saint, as Mr. Andrew Paschal calls him, in the rebellion which happened in King Charles I.'s time. However, there are at present divers trees from it by grafting and inoculation, preserved in the town and country adjacent." Eyston does not connect Cromwell with the matter.

OCCULT CHEMISTRY.

At a recent open meeting of a Theosophical Lodge, Mr. A. P. Sinnett gave a lecture on "Occult Chemistry," the following outline of which he has prepared for publication in *LIGHT*:—

The book bearing the title "Occult Chemistry" is out of print, but a new edition is in preparation. Besides its intrinsic importance for students of chemistry, it is peculiarly valuable as showing that the clairvoyant research which it records anticipated by seven years some discoveries of ordinary science that were only reached when Madame Curie discovered radium. I had ascertained that the clairvoyant faculties of Mr. Leadbeater, then residing with me in London, were (amongst other characteristics) ultra-microscopic. I asked him if he thought it possible to see an actual ultimate molecule of physical matter. He thought it possible, and I suggested gold as the matter to examine. He tried, and found that the molecule of gold was too complicated a structure to describe. That led me to suggest that he should try a molecule of matter at the other end of the scale of atomic weights—namely, hydrogen. He tried this, and found that molecule to consist of eighteen very much more minute atoms. These, on further examination, proved to be etheric atoms, themselves built up of astral atoms. Later on (Mrs. Besant co-operating in the research), molecules of oxygen and nitrogen were examined and their etheric atoms counted.

Atomic weights as calculated in ordinary chemistry represent the weight of a molecule in terms of hydrogen taken as One. No attempt is made to assign ponderable weight to either atom. When the number of etheric atoms in atoms of oxygen and nitrogen had been ascertained by the clairvoyant research, it was seen that dividing those numbers by eighteen in both cases gave as the quotient the recognised atomic weights. Some years elapsed before it was found possible to carry out the clairvoyant research on an extended scale, but this was ultimately done. Nearly sixty of the so-called chemical elements were examined, and the fact that atomic weights were obtained by dividing the number of etheric atoms in each molecule by eighteen established, beyond the range of intelligent doubt, that eighteen is the real number of the minor atoms constituting the atom or molecule of hydrogen. The counting of etheric atoms in molecules of heavy atomic weight was very laborious, but, in a way anyone who reads the book will be able to appreciate, the method adopted precludes the possibility that the observers cooked their calculation to fit the theory.

Radium enabled ordinary science to arrive at the conclusion that the chemical elements were built up of minor atoms described by the term "electron," and that discovery has revolutionised thought in many departments of chemistry. The fact that it was discovered by clairvoyant research long in advance of its discovery by ordinary means ought to point the way in which discoveries that must for ever elude physical plane research may be possible when the resources of clairvoyant research are understood by the world at large.

Ordinary science has now overtaken the clairvoyant in discovering that the hydrogen atom consists of electrons. It has not yet found out how many there are. Occult chemistry not only knows, but proves that it knows by showing the law running all through the table of atomic weights. Furthermore, ordinary science has been misled into regarding the electron as an atom of electricity. Occult chemistry proves that it is an atom of ether carrying a definite charge of electricity. The proof in this case is less overwhelming than in reference to the eighteen atoms in hydrogen; but that part of the original research having been proved beyond the reach of rational denial, surely some credit may be attached to the observation made at the time the eighteen discovery was made as to the structure and constitution of the etheric atoms.

Happily the results of the early research were published in the year 1895, seven years before Madame Curie's discovery in 1902.

MAKE for thyself a definition of the thing that is presented to thee, so as to see distinctly what kind of a thing it is in its substance, in its nudity, in its complete entirety.—MARCUS AURELIUS.

MR. HANSON G. HEY'S ILLNESS.—We are glad to hear from Mrs. Hanson G. Hey that her husband's health is improving, and that, although he is forced to rest his body, his brain is as active as ever.

WE regret that a considerable number of copies of last week's *LIGHT* had been printed before an error in the spelling of the name of Miss Dorothea Walenn, who contributed the delightful violin solos at the social meeting of the L.S.A., was discovered and corrected.

"CAUSATION AND THE SPIRITUAL WORLD."

In reply to D. R.'s inquiry (p. 48) as to what is meant by the "spiritual world" in relation to causation, I take it that it is the sphere of the activities of those beings who have passed through the incarnate stage and cast off the material element. Doubtless we are all in that sphere, too, while incarnate, but we are not solely in it until we quit the flesh, and the engrossing character of the material element minimises for most of us our realisation that we have spiritual as well as material surroundings. The purely causational world is rather the sphere of the discarnate, and the only point I was dealing with was as to whether there is any justification for the common inference that because the discarnate are in a sphere causative of our material one they are ahead of us in point of what we call "time." *A priori*, it might almost be urged that they must be in our past, for the causes of current events must precede them. As to the location of the spiritual world in terms of space, it must be remembered that space (like time) is a material concept which, when we become discarnate, is transformed, I think, into a conception of state, so that the inquiry "Where is the spiritual world?" is rather a vain quest. All depends upon whether we have learned to realise that without space or matter there may still be substantiality.

C. E. B.

HYPNOTISM: A QUESTION.

B. M. C., a young student, writes:—

I have been reading a book on hypnotism, from which I gather that hypnotism is impossible unless the patient or subject is willing to be hypnotised, at least in the early experiments.

The writer states that concentration on the part of the subject is necessary during phenomena in the waking state. This seems to be particularly so in cases where hypnotism is employed in order to cure pain. The patient, says the writer, must "*make himself believe*" that the suggestions made by the operator are true. After six minutes of this concentration the operator states that the pain is gone and the subject feels quite fit and well. By this time the cure ought to be complete.

It seems to me that in such cases the whole success of the experiment depends upon the amount of credulity and power of concentration possessed by the patient; that, in short, the sufferer cures his own pain by means of self-hypnotism and that the will of the operator has nothing to do with it. In my own case I may say that several times I have cured pain in my own body just by making up my mind not to admit the presence of pain. In a short time the pain has gone. Again, is it not a case of self-hypnotism when we awaken ourselves at a given time in the morning? Perhaps some of your more experienced readers could tell me whether hypnotism is really the action of a strong will over a weaker, or whether the subject of an experiment only persuades himself into doing or believing as is suggested to him.

GHOSTS AND THEORISTS.

Under the title of "The Clutching Hand: Two War-Time Ghosts become Casualties," the "Daily Chronicle" of the 8th inst. prints the following:—

During the last few days extraordinary stories have been in circulation in Gillingham of a clutching hand reaching out from a wall at passers-by.

The apparition is said to have appeared at the lower end of Medway-road, from which there are numerous passages leading into by-streets. A "Daily Chronicle" correspondent who made inquiries yesterday could find no one who had actually seen the hand, but report of its appearance had undoubtedly made a few sensitive people "nervy." Gillingham boys have discovered the trick of holding the bulb of an electric torch in the palm of the hand. This will illuminate the whole hand in the dark, and it is believed to be an explanation of the ghostly object.

Mr. E. H. Cunningham Craig, on behalf of Sir Boverton Redwood, has recently visited the haunted dog-out at Cheriton, where stones and tools were thrown by unseen forces at the builder and his assistant. He reports that all the statements point to the occurrence of natural gas, and says the discharge of comparatively small quantities would be sufficient to cause most of the phenomena.

THE LARGER VIEW.

A JOURNALIST REBUKES SPIRITUAL BIGOTRY.

In the "Star" of the 6th inst., the well-known journalist whose identity is veiled under the name "Alpha of the Plough," alluding to some scornful remarks concerning Spiritualism by Mr. Hilaire Belloc, which were widely reported at the time, writes:—

That admirable woman, Mrs. Berry, in "Richard Feverel," had the recognitions of eternity in her mind when she declared that widows ought not to re-marry. "And to think," she said, "o' two (husbands) claimin' o' me then, it makes me hot all over." Mrs. Berry's mistake was in thinking of Elysium in the terms of earth. It is precisely because we shall have escaped from the encumbering flesh and all the bewilderments of this clumsy world that we can not merely tolerate the idea but can find in it a promised explanation of the inexplicable.

Referring to Mr. Belloc's condemnation of a Miss Postlethwaite, a Catholic Spiritualist, for having declared that in the next world she found people of all religions, and did not find that Mohammedans suffered more than others, "Alpha of the Plough" observes:—

I feel that he is as materialistic as Mrs. Berry. He sees heaven in the terms of the troublesome little sectarianisms of the earth, with an ascendancy party in possession, and no non-alcoholic Puritans, Jews, or Mohammedans visible to his august eye. They will all be in another place, and very uncomfortable indeed. He really has not advanced beyond that infantile partisanship satirised, I think, by Swift:—

"We are God's chosen few,
All others will be damned.
There is no place in heaven for you,
We can't have heaven crammed."

No, no, Mr. Belloc. The judgments of eternity will not be so vulgar as this, nor the companionship so painfully exclusive. You will not walk the infinite meadows of heaven alone with the sect you adorned on earth. You will find all sorts of people there regardless of the quaint little creeds they professed in the elementary school of life. I am sure you will find Mrs. Berry there, for that simple woman had the root of the true gospel in her. "I think it's al'ays the plan in a dilemma," she said, "to pray God and walk forward." I think it is possible that in the larger atmosphere you will discover that she was a wiser pupil in the elementary school than you were.

CANON KNOX LITTLE'S GHOSTLY EXPERIENCES.

We take the following from the "Evening News" of the 5th inst. It may be mentioned that Canon Knox Little was the author of two stories of psychic interest, entitled respectively "The Child of Stafferton" and "The Broken Vow," both of which are in the library of the London Spiritualist Alliance:—

The late Canon Knox Little was a firm believer in apparitions, and declared that he not only constantly saw a ghost in the cloisters of Worcester Cathedral, but conversed with it.

A friend who on one occasion played bridge in the drawing-room of the College, an old house in the precincts of the Cathedral, said to me: "We thought our host had gone to bed, but he presently appeared, clad in a red dressing-gown, and sat down to play the piano. Suddenly he stopped playing, and pointing to an empty chair, asked with that impressive voice of his, 'Who is that sitting there?' We all looked, but the chair was empty, and we told the Canon so. He replied, 'It may be *now*, but there *was* someone sitting there.' And it was obvious that he believed it."

"THE NEW REVELATION."—We understand that "The New Revelation," the address delivered by Sir Arthur Conan Doyle to a meeting of the Members and Associates of the London Spiritualist Alliance at Suffolk-street on October 25th last, when Sir Oliver Lodge presided, will shortly be published, with some new material, by Messrs. Hodder and Stoughton. Further particulars will be given in due course.

THE SPIRITUAL LINK.—The higher spirits, living as they are not in a single person, but each living and acting in more than one, are a spiritual link between those persons, uniting them all in the same belief, the same truth, the same moral or political tendency. All the persons having a certain spiritual interest between them belong to the body of one spirit, and as co-ordinate members of it, work out the ideas which they have received from that spirit.—FECHNER ("On Life After Death").

SOCIETY WORK ON SUNDAY, FEB. 10th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—"Life in the Beyond," instructive answers to questions by the inspirers of Mrs. E. A. Cannock, also clairvoyance; excellent attendance.—77, *New Oxford-street, W.C. 1.*—4th inst., fully recognised clairvoyance, Mr. A. Vout Peters. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Addresses by Mr. Thomas Ella and Mr. Percy Beard; subjects: "Love, as Taught by the Christ," and "Whither Wending?" For Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Our leader gave two beautiful addresses on "The Power of Prayer" and "The Light of the World." Mr. Williams sang a solo. For Sunday next, see front page.

WIMBLEDON SPIRITUALIST MISSION.—Very fine address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. A. Punter. Sunday next, Mr. George Craze.—T. W. L.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address and clairvoyance by Mrs. Neville, large audience. Sunday next, Mr. G. Prior.—M. W.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Sunday next, 11.30 a.m., open circle; 7 p.m., address, Mr. Piddean; 3, *Lyceum.* All other meetings as usual.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, *Lyceum*; evening, Mrs. Mary Gordon, address and clairvoyance. Sunday next, 3 p.m., *Lyceum*; 7, Mrs. A. Jamrach, address and clairvoyance.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Uplifting address by Mr. G. Prior. Sunday next, 6.30 p.m., Mr. R. Boddington, address. Monday, 3 p.m., ladies, address and clairvoyance. Wednesday, 7.30, Mr. Elliott, address.—E. M.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, good circle; evening, Mrs. Jamrach, address and clairvoyance. Sunday next, 11.15, circle service; 3, *Lyceum*; 6.30, Mrs. N. Bloodworth. 21st, 8.15, Mrs. Maunder.—N. B.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, good address by "Timothy"; evening, Mr. G. T. Brown, helpful address; Mrs. Ball, clairvoyance. Sunday next, 11 a.m., Miss Earle; 6.30 p.m., Mr. Nickels, of Luton.

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., Mr. G. R. Symons. Friday, at 8 p.m., public meeting. 24th, Mrs. Marriott.—E. E. G.

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, 3 p.m., *Lyceum*; 11.15 a.m. and 7 p.m., Mrs. Neville, addresses and descriptions; also Monday at 8. Wednesday at 8, public meeting.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Addresses, morning, Mrs. Smallman; evening, Madame A. De Beaurepaire (crowded audience). Sunday next, 11.15, Mrs. Adams, address; 3 p.m., *Lyceum*, all welcome; 7 p.m., Mrs. Maunder, address and clairvoyance. Wednesday, at 8 p.m., Mrs. Mary Gordon.—R. E.

The Hull Psychological Society wish to thank the unknown friend who for some time past has been sending them a copy of *LIGHT* weekly.

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On myst'ries wondering, from age to age aware
Of deep unspoken Truths, unspeakable, but known
To grateful consciousness; in solitude which came,
Whispered by God to such in love, to him alone,
To found his being, give and justify his name.
No two alike, twin souls, the countless myriads show,
None says "I, too, am thus, and where he passed I trod;
I, too, have seen the same, and what he knows I know."
To each his gift, revealed in each a thought of God;
Who self forgetting laboured, lost and found his own,
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