

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,884.—Vol. XXXVII. [Registered as] SATURDAY, FEBRUARY 17, 1917. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

**London Spiritualist Alliance, Ltd.,**  
110, ST. MARTIN'S LANE, W.C.

**Programme of Meetings for the Coming Week.**

**TUESDAY, February 20th, at 3 p.m.—**  
*For Members ONLY. Free.*  
Seance for Clairvoyant Descriptions ... **MR. A. VOUT PETERS.**  
*NO admission after 3 o'clock.*

**THURSDAY, February 22nd—**  
*NO Meeting of Psychic Class.*

**THURSDAY, February 22nd, at 7.30 p.m.—**  
*Admission 1s; Members and Associates Free by Ticket.*  
Address at Suffolk-street ... **MR. J. H. VAN STONE.**  
"Atlantis: The Mother of Nations."

**FRIDAY, February 23rd, at 4 p.m.—**  
*Admission 1s; Members and Associates Free.*  
Talks with a Spirit Control ... **MRS. M. H. WALLIS.**

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*For further particulars see page 50.*

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Inspirational Address.

Evening, 6.30 ... **MRS. FAIBLOUGH SMITH.**  
Inspirational Address.

Healing Service after Evening Meeting.

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13, Pembridge Place, Bayswater, W.

**SUNDAY, FEBRUARY 18TH.**

At 11 a.m. ... **MRS. MARY GORDON.**

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

**WEDNESDAY, FEBRUARY 21st, AT 7.30 P.M.,**

**MR. G. PRIOR.**

**WIMBLEDON SPIRITUALIST MISSION,**  
Through Passage between 4 and 5, Broadway, Wimbledon.

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Evening, 6.30, Service, ... **MR. GEORGE PRIOR.**

**WEDNESDAY NEXT, FEBRUARY 21st.**

Evening, 7.30, Open Circle ... **MRS. MARY DAVIES.**

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording information  
to persons interested in Psychical or Spiritualistic Phenomena, by  
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets  
of admission to the lectures held in the Salon of the Royal Society of  
British Artists, Suffolk-street, Pall Mall, are sent to every Member,  
and one to every Associate. Members are admitted *free* to the Tues-  
day afternoon seances for illustrations of clairvoyance, and both Mem-  
bers and Associates are admitted *free* to the Friday afternoon meet-  
ings for "Talks with a Spirit Control," and to the meetings of the  
Psychic Class on Thursday, all of which are held at the rooms occupied  
at the above address.

Rooms are occupied at the above address, where Members and  
Associates can meet and attend seances for the study of psychic phe-  
nomena, and classes for psychical self-culture, *free* and otherwise, notice  
of which is given from time to time in *Light*, and where they can  
read the special journals and use the library of works on Psychical and  
Occult Science. The reading-room is open daily to Members and Asso-  
ciates from 10 to 6 (Saturdays excepted).

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scribers to a copy of *Light* for a year, post free. Inquirers  
wishing to obtain books from the Library without joining the Alliance  
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,  
110, St. Martin's-lane, W.C.

\*\* Subscriptions should be made payable to the Hon. Treasurer,  
Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

**D. ROGERS, Hon. Secretary.**  
**HENRY WITTHALL, Hon. Treasurer.**

## SPECIAL NOTICE.

"*LIGHT*" AND THE LONDON SPIRITUALIST ALLIANCE.  
We beg to remind the Subscribers to "*Light*," and the  
Members and Associates of the London Spiritualist  
Alliance, Ltd., who have not already renewed  
their Subscriptions for 1917, which are payable *in*  
*advance*, that they should forward remittances at  
once to Mr. F. W. South, 110, St. Martin's-lane,  
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will save much trouble and expense in sending  
out accounts, booking, postage, &c.

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MR. ERNEST HUNT.

FEBRUARY 28th,

MR. PERCY R. STREET.

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**Spiritualism, the Basic Fact of Religion, Science, and Philosophy.** by F. R. Scatterd; and Unseen Influences, by Hanson G. Hey. 22 pages, 24d. post free.—LIGHT Office, 110, St. Martin's-lane, W.C.

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Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station; 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

**The Index and Title Page for LIGHT, 1916,** is now ready, and can be obtained post free for 2d. from LIGHT Office, 110, St. Martin's-lane, W.C.

**Transition.—Eliot—At 46, Woodfield-road, Ealing,** on the 10th inst, aged 72, Thomas Cocks Eliot, beloved husband of Margaret Eliot, late of North Shields. Mr. Eliot was one of the oldest members of the North Shields Spiritualist Society, and for over thirty years was an active and enthusiastic worker in the movement.

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THE

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**Tuesday, Feb. 20**—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

**Thursday, Feb. 22**—Meeting in W. H. Smith Hall, Portugal street, at 3.30, doors closed 3.40, **Mrs. Mary Gordon.** Intercessory Service in the Bureau, 5.15.

An OPEN LECTURE on the principles of NERVE CONTROL and Mental Efficiency will be given by

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SOME OF THE CONTENTS.—Composition of the Circle, Phenomena, &c., Phonograph Record of the Noises, Reaction During Levitation of the Table, Levitation of a Weighing Machine, Experiments with Compression Spring Balance Underneath the Levitated Table, Raps, Rod Theory for Raps, Miscellaneous Experiments.

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"**LIGHT**" can always be obtained from Modern Thought Library, 6, Norris-street, Haymarket (near Piccadilly-circus), S.W., or from J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.

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

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## NOTES BY THE WAY.

"The Credo of Christendom" is a collection of addresses and essays by the late Anna (Bonus) Kingsford recently published by her friend Mr. Samuel Hopgood Hart (John M. Watkins, 4s. 6d. net). Most of the addresses were given by Mrs. Kingsford to the Hermetic Society which she founded and of which she was president. As those who knew the society—which existed in the middle 'eighties—will remember, her collaborator in the work of the society, which was "the restoration of true, esoteric and spiritual Christianity," was Mr. Edward Maitland. The book, quite apart from its philosophical teachings, has a fine fragrance of two inspiring personalities. Incidentally, in Mr. Hopgood Hart's biographical preface we renew acquaintance with some of the people and the books associated with occult and mystical movements of the period—Dr. George Wyld, the Hon. Roden Noel and Mme. Isabelle de Steiger—"Esoteric Buddhism" and "The Occult World," by Mr. A. P. Sinnett, and "The Perfect Way," by Anna Kingsford and Edward Maitland. There is also a brief account of the life of the talented and beautiful woman whose charms of mind and person have been celebrated by writers so distinct as the late Mr. W. T. Stead and Mr. G. R. Sims. Mr. Stead, in the course of an eloquent description of her, wrote—

Who that ever met her can forget that marvellous embodiment of a burning flame in the form of a woman divinely tall and not less divinely fair?

To Mr. G. R. Sims she was "the most beautiful 'clever' woman he had ever known."

"The Credo of Christendom," then, has a double interest. It gives us many little sidelights on Anna Kingsford and her circle, the discussions and controversies which marked the inception of the Theosophy of Mme. Blavatsky and the short but meteoric career of the Hermetic Society—all of interest. And the substantive part of the book—in which Mr. Hart has gathered all the writings and lectures hitherto unpublished in book form, but unhappily only a fragment of what once existed—has an attraction all its own to the lover of mystical lore. Mr. Hart gives some curious instances of what in those high mystical circles which have forgotten the virtue of humility it is the custom to regard with a little affectation of disdain—we mean phenomenal manifestations. He tells of a long and painful search for the manuscripts left by Anna Kingsford at her death, and of a visit paid to him by a Mr. George Cripps, a complete stranger. Mr. Cripps, who described himself as "an old mystical student and practical

Pythagorean," told a strange story of how he had been directed by the spirit of Anna Kingsford to a shop in a certain street where two volumes of the first edition of her "Life" were for sale. He had purchased the volumes (he had long been seeking a copy of the book) and had then been instructed by his spirit visitant to call upon Mr. Hart. The whole episode was singularly significant and evidential, for Mr. Cripps was able eventually to discover what had happened to the missing papers—Mr. Maitland (who had also passed to the next life) had burned them all. He was known to have destroyed many documents before his death; apparently he regarded many of them as too sacred to pass into the hands of any third person. The other "psychic" episode relates to a key which at night was mysteriously placed in Mr. Hart's hands; but for that we may refer readers to the book itself.

\* \* \* \*

In "The World as Imagination" (Macmillan and Co., Ltd., 15s. net), Mr. Edward Douglas Fawcett enters on a consideration of the groundwork of things, which he finds to be Imagination. It is obviously not a book for the general reader, but there is an ever-increasing number of trained thinkers to whom the search for the true nature of the Universe is as was the Quest of the Grail to the knights of Arthur. In his brief preface to the book Mr. Fawcett writes:—

The crisis through which Europe is passing is above all the fruit of false ideals; false conceptions of the standing of the individual, of the State and of the meaning of the World-System regarded as a whole. Sooner or later a reconstruction of philosophical, religious, ethical and other beliefs, in the interests of ourselves and our successors, will be imperative.

Mr. Fawcett modestly offers his book merely as an experiment in this direction, and remarks that experiments of the kind will hereafter be numerous. But his range is so wide, his thinking so deep and intense, and his idea of the basic nature of Reality so much in accord with that of the great poets (the truest seers) that his work should take a high place in literature of this class. As to the "ultimate Reality," he writes:—

We shall find it probable that it is no blind mechanism, no collection of merely pluralistic existents, not even a static spiritual absolute, but that it is describable as being, in a pre-eminent sense, divine imagining.

\* \* \* \*

In the work under notice Mr. Fawcett recognises the existence of "local creative initiatives" capable of introducing into the world order highly disagreeable results—we are witnessing some of such results around us to-day. But the efforts of these agencies are, so to speak, "picked over" by Natural Selection which favours some and casts others on the rubbish heap. Although we cannot follow Mr. Fawcett in all his reasoning on the multitude of complex questions which arise out of his primal idea, it is clear that he is a healthy thinker. He would have the mechanistic philosopher, who makes Nature a matter of scholastic terms and phrases, "get back to the

Nature of the poet and unsophisticated man." As an idealist, he holds that "Reality at large is psychical through and through." The book is one of which even in a long article we could but barely skim the surface. It is full of much that tempts to quotation, but we content ourselves here with the transcription of one thought which in some wise represents the main idea of the work. It is an idea which has occurred to some of us at one time or another in our attempts to reconcile a difference between the Idealist and the Realist. For brevity we may put the statement partly in our own way, roughly an equivalent to Mr. Fawcett's conception. What standard have we for determining the reality of a landscape seen normally as distinguished from the same landscape exactly duplicated in a dream? The real landscape, it may be urged, exists in its entirety whether we are aware of it or not. Moreover (a point Mr. Fawcett does not make) the existence of the real landscape is certified by the consciousness of all persons of normal vision in its vicinity. But may not the real landscape be in itself the product of a Cosmic Imagination, "capable of being copied by another psychical existent, to wit a dream?" In other words, the Creative Mind bodies forth a Universe in its Imagination, perceptible to all creatures within its compass. The human mind, having in a minute measure the same creative gift, copies on its own tiny scale the products of the larger imagining. But between the two the difference is relative, not essential. Reality, whether in us or beyond us, is "all of one tissue."

#### TRANSITION OF MR. W. J. COLVILLE.

His many friends in this, his native country, will regret to hear of the transition at Alameda (Cal.), on the 15th ult., of Mr. W. J. Colville, the well-known inspirational lecturer. Mr. Colville, who was in his fifty-eighth year, had, though suffering for several weeks from ill-health, been engaged in lecturing under the auspices of the local Theosophical Society, when a spell of intensely cold weather brought on pneumonia, the end coming quite suddenly and unexpectedly. Three days later the body was incinerated at Cypress Lawn Cemetery in the presence of a large gathering, which included many persons belonging to the liberal cults of San Francisco. The funeral service was conducted according to the practice of the Theosophical cult, and included readings from the Scriptures and other ancient writings, and also from the works of Benjamin Franklin and Emerson. Mr. Colville began his career as an inspirational speaker at the early age of fourteen, but owing to the discouragement he met with from his guardian, it was not till the year 1877 that he took regular engagements. After lecturing throughout England he went to America, which, with the exception of occasional visits to this country, became thenceforth his home. His first lectures in the States were delivered in Boston, and from that time to his death he was seldom absent for long from the lecture platform. It is probable, indeed, that no other living man has delivered so many lectures or met so many strange people. Mr. Colville was just as much a Spiritualist as he was a Theosophist, and during last year's Exposition in San Francisco he lectured for the New Thought Society. He used to say that he believed in everything, and indeed he possessed that intuitive perception which could discover the good and the true in the various creeds and cults of the world. His life was an example of sustained energy, perseverance and faithfulness to an ideal.

Beside his activities as a public lecturer, Mr. Colville found time to contribute many articles to various journals, and to write some twenty or more popular handbooks on "The Human Aura," "Mental Therapeutics," and other subjects, many of which are in the library of the London Spiritualist Alliance.

#### LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, FEBRUARY 22nd, 1917.\*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, February 20th, Mr. A. Vout Peters, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—No meeting on Thursday next, February 22nd.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday next, February 23rd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, February 23rd, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "Mediumship in the Spirit World," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

#### "WILL-O'-THE-WISP LIGHTS."

We take the following from the "Star" of the 5th inst., leaving readers to make their own comments, the nature of which, in view of recent events, we can easily surmise:—

Supernatural agencies at work was the defence suggested at the hearing of a summons against a shopkeeper of Palmer's Green for having two bright lights on her premises. A police-constable said he saw two very bright lights in the shop shortly after nine o'clock; while this evidence was contradicted by another police witness, who said he failed to see any light at all on the premises an hour later. Defendant said she extinguished all the lights and locked the shop up, taking the keys with her, at nine o'clock. The Bench dismissed the summons, the chairman remarking that it certainly looked as if the shop was haunted.

If I am not for myself, who is for me? And if I am only for myself, where is the use of me?—RABBI HILLEL.

\* Sir Arthur Conan Doyle finds it impossible to speak on this date.

## CATHOLICISM AND PSYCHIC SCIENCE.

The indifference of Roman Catholics generally to psychic questions is probably to be attributed in a large measure to the definiteness of Catholic eschatology as compared with that of other Christian bodies. The element of curiosity, which has proved a powerful stimulant to research in the case of other men, is absent in the orthodox Catholic.

That there is, however, an occasional tendency on the part of Catholics to wander in what is regarded as a dangerous direction is shown by the publication of such works as those by Mr. J. Godfrey Raupert and the late Monsignor R. H. Benson warning the faithful against the alleged dangers of Spiritualism.

Catholic theological opinion, so far as it has touched the question of psychical phenomena, has usually attributed such manifestations either to fraud or to the unconscious exercise of natural forces latent in the medium or in others. Cases which cannot be explained by either of these hypotheses are held to have a diabolical origin. The Second Plenary Council of the Catholic Church in the United States, which met in Baltimore in 1866, boldly declared that some of the manifestations of Spiritualism were to be ascribed to Satanic intervention.

Officially the attitude of the Roman Church to Spiritualism is one of hostility. Among the utterances of Catholic authority on the subject may be mentioned the decree of the Congregation of the Inquisition (otherwise known as the Holy Office) issued on the 25th of June, 1840, in which Spiritualism was dealt with, in conjunction with "animal magnetism" and hypnotism, in terms of condemnation. This decree was reiterated on the 28th of July, 1847, and a further decree issued on the 30th July, 1856. A later decree of the Holy Office, dated the 30th of March, 1898, again condemned Spiritualism, even though intercourse with good spirits only was sought.

It should be noted, however, as the "Catholic Encyclopædia" points out, that in all these documents the distinction is clearly drawn between legitimate scientific investigation and superstitious abuses. The writer of the article "Spiritism" in the "Encyclopædia" mentioned says: "What the Church condemns in Spiritism is superstition with its evil consequences for religion and morality."

Decrees of the Congregation of the Inquisition are not regarded as infallible like the acts of ecumenical councils or *ex cathedra* utterances of the Supreme Pontiff. It will be recalled that it was by the Holy Office that Galileo was condemned, on grounds which—as Catholic divines admit—would not now be regarded as theologically valid.

That a more tolerant view of Spiritualism may gain ground in the Catholic Church is not beyond hope. The growing volume of evidence in support of spirit communications and the eminence and integrity of the most prominent investigators, together with the progress of liberal ideas among both clergy and laity, may in the course of time conduce to a change of attitude even on the part of official Catholicism.

It is evident, of course, that many of the metaphysical theories associated with Spiritualism are irreconcilable with Catholic principles. But if, as the Church teaches, communication with the departed in the persons of the saints is possible by mental invocation, and if, as Catholics believe, it has been permitted to the saints at times to manifest themselves after their bodily death to certain privileged persons, why should it be denied to Catholics, as contrary to Christian doctrine, to believe that the departed may sometimes communicate with those on earth through the agency of individuals peculiarly susceptible to telepathic impressions?

True, the possibility of such communications does not appear consistent with the popular conception of purgatory, but it must be borne in mind that, while the existence of this place or state of probation is *de fide*, its precise nature has never been defined.

The long history of the Catholic Church contains many instances of opposition on theological grounds to conclusions of science at first thought to be incompatible with the Faith. Again and again has the progress of knowledge been impeded by those who denounced the spirit of scientific enquiry as

impious curiosity. Nevertheless, "science after science has made its way and found harbourage in the general mind, even of Catholicism."

What of the future? In face of the rising tide of evidence, can the Mother of Churches maintain her intransigent attitude? Are we to enter on a new phase of the long warfare of theology with science?

No answer can yet be given. There is at present no indication that the evidence in favour of spirit communication has penetrated the general body of Catholics to a sufficient extent to call for a further pronouncement from Rome. Certain it is that if the hopes of still more striking manifestations in the near future are realised the question will have assumed such proportions as to compel the attention of the Church.

CATHOLICUS.

## A SOUTH AFRICAN GHOST STORY.

[We take the following from "The Religion of a Hospital Nurse," but do not altogether identify ourselves with the writer's opinions.]

There are strange records of indubitable authenticity of material sounds being conveyed by immaterial though, perhaps, gross spirits and heard by material organs. A case, the reliability of which it is impossible to doubt, though it did not happen in the present writer's presence, is asserted and confirmed by a whole family of perfectly sane persons, and is as follows: On the night of the wreck of a large steamer in modern times off the West Coast of Africa, a whole family of human beings perished who had been the previous occupants and owners of the house now occupied by the family who tell the tale as something in their actual experience. Shortly after midnight—that is to say, after the foundering of the vessel and its disappearance below the waters—a rap came at the door of this house standing by itself miles away from any other European habitation in South Africa, and a voice called "Post." The father of the family went to the door and found nobody there. This rapping and the call of "Post" were repeated thrice, each time with the same effect and result. All the material ears in the house heard the word "Post" and heard the rap on the door, and all were possessed by the feeling that something "supernatural" was happening, and all were witness that there was no material presence visible at the door when it was opened in answer to the knock and the word "Post." A day or two later it was, of course, the post which brought the news of the disaster transmitted by cable. This would seem to show that in some rare cases, spirits just released, or perhaps, rather, parted forcibly from their bodies can simulate the sounds of material organs. It may be noted, however, as of considerable weight that the former owner and occupant for some fifty years of that house, who perished in the wreck, was an old and particularly evil Dutchman, a Boer, whose record for cruelty to his coloured plantation and domestic labourers, Indians and Kaffirs, was horrible: and we have not to be told that our world is much more accessible to evil spirits than to good—that our world is in much more conformity with hell than with heaven: and such things unfortunately prove it beyond remonstrance. It is precisely when these supernatural occurrences are associated with human, or as we would rather say, *material* sounds and things that we have the "eerie" feeling most of us know, that we have the consciousness of meeting with malignant evil spirits. When angelic influences are wafted in upon us we have no "eerness"—their methods are quite different and very, very rarely, we should think, are they connected with gross and affrighting material noises . . . notwithstanding ancient Jewish chroniclers, though there is a melting beauty in that tale of the "still small voice" which has never been surpassed. Would that a certain type of self-called "Christians" who arrive to mar our meditation with their noisy "religion" could be induced to perceive it and learn however little of its lesson from it.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: "Emma," 41.



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## THE REALITY OF THE LIFE HEREAFTER.

### SOME FURTHER NOTES ON "THE HOME OF THE SPIRIT."

It is probably not an unknown thing for new charts to be corrected from a study of old ones more patiently and carefully drawn. And it is certainly the case that in order to make progress we have occasionally to retrace our steps. Last week we took for our study a chapter, "The Home of the Spirit," in the book "From Matter to Spirit" published in 1863, and known by those in the secret to have been the joint work of Professor and Mrs. de Morgan. This question of what precisely we are to understand by the various and apparently contradictory accounts of their new abode given by the men and women who have passed from earth conditions is one of perennial interest. It seems to have brought about a mild controversy between those who maintain the "reality" of the descriptions and those who regard them as symbolical or figurative. We endeavoured last week to show that what is figurative on one level of consciousness may become literal on another. In the meanwhile we return to a further consideration of the chapter, a course justified by the high mental qualities of its author or authors (we think the chapter was written by Mrs. de Morgan). But before proceeding, it may be well to utter one warning to those who are sanguine enough to suppose that the matter is at last to be made plain and clear. Many times have spirit communicators expressed the view that the real nature of their life and surroundings can never be properly understood except by those who have actually passed out of earth conditions.

In one place, Mrs. de Morgan writes:—

Not only happy but unhappy, desponding and even wicked spirits have sometimes asserted their presence. In answer to our inquiries about their state and surroundings, we have been told of places with which they were familiar, and which they did not seem to distinguish from their old earthly haunts, afterwards [they spoke] of either "going into a place whence they would rise higher" or of "being very miserable." We will hope that even from this misery they might rise in time, for none who have come to us have seemed absolutely without good feeling.

That last sentence, quite apart from its pleasant testimony, contains a hint helpful in interpretation. We "in the body pent" limit our literalness in the use of the term "rise" to an actual movement in space. If we "rise" in life, are "raised" from a fit of despondency, or experience an exaltation of soul—all that is merely "a way of speaking"—metaphorical. The haste of the materially-minded to

reject the idea of reality in any of these transactions must have its amusing side to those who are not tied down to spacial interpretations. Doubtless a spirit who progresses from one state to another finds himself moving upwards as actually and literally as any mortal who climbs a hill or is borne upwards in an aeroplane.

But even a spirit may be so clogged by his old conditions as to be little more reliable as an authority than when he was in the flesh—probably he would be even less trustworthy by reason of the confusion between the ideas of his old life and the realities of the new one. (That hybrid condition is probably the "direful spring" of much that puzzles the psychic student in his investigations.) Take this passage, for instance, in which, writing of a communication from the spirit of a suicide, Mrs. de Morgan says:—

Foolish as it may appear, I must say that I talked to the unseen as I would have done to an *apparent presence*. I found that *we* (who were nearer his former condition) seemed more real and authoritative to him than any of those higher beings who could have led him upwards, but whose presence he seemed to think an *illusion*. . . . The medium who felt a cloud coming over her sight said she should soon see him. In a minute or two she declared that she saw a man looking very sad and dark. "*He seems*," she said, "*to be in a cave with others—all are wretched-looking; he is the best, but he is dressed in dark grey rags*." . . . "Now," she said, "*he looks more cheerful*." . . . *I see a little hole at the end of the cave and light is coming in.*"

(The italics are Mrs. de Morgan's, and the points are worthy of the emphasis.) At this point the authoress remarks that she would hardly have ventured to record the description but for the fact that it is so perfectly in harmony with the assertions of Swedenborg who—

describes caves, gloomy workhouses and dull, miserable stone-yards with many disgusting accompaniments, as the environments corresponding to the state of those who leave this world in the guilty or degraded position of the suicide spirit. As the person who saw them "in the cave" was *certainly* quite ignorant of Swedenborg's writings, the agreement of her vision with the great seer's description was the more remarkable.

In the course of some reflections on the various descriptions of after-death conditions received by her, Mrs. de Morgan refers to the process by which the spirit, after the gross corporeal particles of earth are replaced by the inner soul-body, retains within itself "those essential types or ideas whose development is to be the work of its everlasting life." And she writes:—

Of these [ideas] the most external—the framework, so to speak—are what have been nourished by its earthly surroundings into the memory of persons, things, events, or feelings. As in this world memory is called by mental philosophers the consciousness of the past, so in the next, where the relations of time are changed, the memory in all cases where the affections are concerned will probably appear only a continuation of the feeling. . . . According to the process of development *from within outwards*, those most external recollections which have been appropriated or drawn into its life by the spirit become perfected ideas, and only require the influx of vitality from within to throw them off as the bark of a tree is driven to the surface with the rise of the vital sap. According to all the descriptions I have received, this is what really takes place; and all the feelings and impressions on earth remain in the soul and find their appropriate nourishment and external objectivity in the next sphere, where they thus become the seeming realities of the heavenly scenery. But these are not the only realities, for the rapid spiritual development multiplies and magnifies every perception so that the forms and hues and sounds by which a single idea is conditioned are immeasurably more numerous than those which characterise the corresponding ideas of the soul in its earthly embryo state.

So far Mrs. de Morgan, writing more than fifty years ago. We now turn to a communication from the inspirer of Mrs. M. H. Wallis, given a few days ago in reply to a question concerning the very matter-of-fact accounts of life in the next-world related in the series of articles by "Rachel" in LIGHT during the last few months. According to this reply the experience of many spirits may at first

appear to perpetuate the life of earth. It may so present itself to the consciousness of the newly-arrived one, the new conditions being interpreted in terms of the old. There is more than a hint here of Divine beneficence: the Universe is infinitely accommodating to the needs of the soul. The adjustment between the state of the soul in the next life and the character of its surroundings is exact. Looking with "larger other eyes than ours" at those boasted "realities" with which we appear to be surrounded on earth, an advanced spirit might describe them in terms that would surprise and possibly shock us. Doubtless our earth experiences are no more "real" and no less "symbolical" than life as it is lived in the "homes of the hereafter."

### A TIMELY WARNING.

BY LILLIAN WHITING.

In *LIGHT* for December 9th Miss Dallas says, in a comment on a message received by Dr. Richard Hodgson through the wonderful transmission of Mrs. Piper, about the close of the nineteenth century: "Unless we seek together the highest things . . . unless this is our earnest and persistent resolve, the influx of psychic power which may follow this great scourge of [coming] war may prove to be a curse rather than a blessing . . ." This is a warning that should be heeded like the handwriting on the wall. Never were the portals of the Unseen so widely ajar as now. The spiritual perceptions are being quickened. It rests with one's self as to whether this new potency that is investing life shall prove itself a signal help in the onward and upward way, or the reverse. More than once persons sceptical of our faith have said to me: "But I should think you would be so afraid of falling under the influence of evil spirits if you believe in spirit presence"; and I always reply that if I should be influenced by "evil spirits" I ought to be very much ashamed of myself: we could be influenced by evil associations in this part of life, with those still in the physical world, if we permitted this: it rested with ourselves. Any accession of spiritual potency entails a new responsibility on one's own inner life. We are now under aspects which render it absolutely dangerous to the individual to entertain any antagonisms, any discordant and harmful thoughts. There is a profoundly mystical meaning in the line—

"Simply to Thy cross I cling."

It is symbolic of the deepest truth, the most essential necessity. Through faith, through prayer, we must keep close to the Divine life, the Divine power, or we are turned back, at this present time, in the path of spiritual progress. There is a mighty conflict in process on the unseen side between the powers of light and the powers of darkness. "See, I have set before thee this day life and good, and death and evil." The choice is brief; the choice is endless. For reasons that one can feel, rather than analyse or define, the only safety lies now in the unfaltering adherence to love, to generous thought and interpretation, to absolute goodwill. These are the conditions that will lead us on to newness of life. It is a time of material suffering and impoverishment, but of spiritual riches. Life, on the outer plane, is extremely difficult. Never, for most of us, I am sure, were material conditions so extremely difficult, almost impossible it sometimes seems, to cope with. Yet, admitting this, and looking at truth without any attempt at evasion, the obstacles and hardships, even at their very worst, are not insurmountable. They are of the temporal and not of the eternal. Emerson, when he was once informed by a fanatic that the end of the world was at hand, calmly replied that he could get along without it. We are not anchored hopelessly to this planet. We have a twofold life, here and now, but while deprivations and suffering on the physical plane are hard, while the world, so largely denuded now of its grace and cheer and so much that made life agreeable, is, frankly, a difficult place, it is not hopeless.

The dawn is not distant,  
Nor is the night starless,  
Love is Eternal!  
God is still God,  
And His faith will not fail us  
Christ is Eternal.

Shall we not hold fast to the assurance of Emerson that "There is a power in to-day to rival and recreate the beautiful yesterday"?

Boston, U.S.A.

### A MESSAGE FOR VERIFICATION.

A reader of *LIGHT*, bearing a name well known in connection with reform movements, sends us the following, received by her from a friend, Mrs. Louise G. de Quesada, of 156, East 61st Street, New York, U.S.A., who was the recipient of the message:—

Frequently, after I retire for the night, and the room is dark and quiet, I receive messages from those who have passed over to the spirit side of life. These are usually from those I have known in earth life, but on the night of November 26th, 1916, a different influence came and gave me the following message very clearly. As I did not recognise the influence I asked the name. "George Rogers" was the reply. "Do I know you?" I asked. "No, I have long attempted to give a message." On my asking whom the message was for, he replied, "Grace Wood." "What is the message?" "Gertrude is an enemy of mine." "Did she try to injure you?" "Yes. Grace gathered connected remarks disparaging me." "Do you want me to tell her this?" "Yes, I have been trying in vain to give this message." "Where does she live?" I inquired. "Dill (or Dill's) Square, Portsmouth, England." On my inquiring how he died, he replied: "I was hurt, helping at a fire." "Were you killed?" "No." "Did you die as a result?" "Yes." "How were you hurt?" "I put my shoulder in molten lead." "Well," I said, "I will give the message. Come again when you can;" and he left.

I would say that I got the messages by vibrations, and give this communication for what it is worth. It came very strongly and distinctly. As a fact, the name George has been attempted to be spelt out on several occasions, but as I could not connect it with anyone, I thought it must be a mistake on my part, and I was only desirous of hearing from my own people.

I had an experience some years ago of a similar case, in which a few letters of a name were begun, but as they appeared meaningless to me I always sent the influence away, until one day I resolved to let them spell it out, when it turned out to be a Spanish name, and the bearer of it gave me a message in Spanish. Five years afterwards I was talking to an intimate Spanish friend, and asked him if he knew such a name. "Yes," he replied, "it is a cousin of mine." "What became of him?" "He was killed in the Cuban-Spanish war (in 1896)." That explained it all, for the message related to that period. Formerly, I frequently received messages for others, but have not had much time to devote to these things recently, except before I go to sleep at night. Hoping that this message may prove to have some foundation, I transmit it just as it was given me.

### PROFESSIONAL MEDIUMSHIP.

Miss E. P. Prentice writes:—

Perhaps all truly spiritual people will appreciate and endorse Lady Mosley's recent letter in *LIGHT* (which journal I regard as the "Times" of the movement). Fortune-telling and Spiritualism should not exist together, for between personal interests and spiritual advancement a great gulf is fixed. We must be true to our principle at any cost, and endeavour to raise the whole standard of our subject.

SOCRATES AND DIVINATION.—When he found any who could not satisfy themselves with the knowledge that lay within the reach of human wisdom, Socrates advised them to apply diligently to the study of divination, assuring them that whoever was acquainted with those mediums which the gods made use of when they communicated anything to man, need never be left destitute of Divine counsel.—XENOPHON.

## A SCIENTIFIC VERDICT.

### PSYCHIC PHENOMENA AS PHYSICAL FACTS.

"The Reality of Psychic Phenomena," by W. J. Crawford, D.Sc. (John M. Watkins, 4s. 6d. net), is the latest addition to the literature relating to psychic manifestations of the objective order. Dr. Crawford, a scientist occupying a responsible public post in Belfast, has carried out a series of exhaustive tests covering a period of more than two years, in co-operation with a powerful medium, Miss Kathleen Goligher, assisted by a small circle of friends. He has set down his conclusions with admirable clearness, and the book is one which will undoubtedly have a permanent place in the literature of human survival on the evidential side. Many of the experiments have been described in *LIGHT*, whose readers will remember that the phenomena observed consisted not only of the usual levitation of tables, raps, ringing of bells, &c., but of other manifestations of a more uncommon nature. The chief interest, however, is concerned with the results of the tests employed by Dr. Crawford, and there is special interest in the fact that the phenomena were not produced spontaneously, but under direction in co-operation with the unseen agencies.

A striking and important discovery was the fact, established conclusively by Dr. Crawford, that when an object, such as a table, is levitated, the medium's weight at once increases by an amount practically equal to that of the object so lifted. A valuable test was the obtaining of phonographic records of raps and other sounds produced during the séances, which answers the argument occasionally put forward that such sounds are only heard subjectively. These records created much interest at the time in the gramophone trade, and were described in at least one of its journals.

Dr. Crawford expresses the belief that psychic matter in the form of "semi-flexible rods" projects from the medium's body; these rods can be varied in length, diameter and rigidity, and are the prime cause of the phenomena; at the end of the séance they are absorbed into the body of the medium.

He observes that the unseen operators do not appear to have much knowledge of the scientific side of the manifestations, and are only aware of the broad outlines of what they are doing, just as we send an electric current along a wire without a full knowledge of the forces we set in motion. After some observations on this question of the imperfect knowledge on the part of the operators concerning the results they produce, Dr. Crawford writes:—

What I have said above refers to communications received by raps when Miss Goligher was perfectly normal, as she always is at all experimental circles. Occasionally, however, when I have desired it, she has gone into trance, not for physical phenomena, but to allow me to talk to the entities purporting to speak through her. One of these, who says he was a medical man while on earth, and whose function at the circle is to look after the health of the medium during phenomena, has told me (a little obscurely, it is true), that there are two kinds of substance taken from the members of the circle and used in the production of phenomena. One of these is taken in comparatively large quantities from medium and sitters, and is all, or nearly all, returned to them at the close of the séance. The other is taken in minute quantities and can only be obtained from the medium, and this stuff cannot be returned to her because when it is used for phenomenal purposes its structure is broken up. It consists of the most vital material in the medium's body—stuff from the interior of her nerve cells—and only the most minute quantity can be removed without injury to the medium. I give his statement, of course, only as a matter of interest.

One other point. The operators are always strongly affirmative, strongly negative, or strongly doubtful in replies to questions. I have never known them to say they could do something and then fail to do it; likewise if they say they cannot do a thing it will not be done; if they mention the matter as doubtful they try to accomplish it, usually successfully. So also in answer to questions with regard to the production of the phenomena, I have always found them eager to tell me anything they can; and if they affirm any one of my theories is right, wrong or doubtful, I have always found by deduction from the experiments themselves, or by later experiments, that it was as they said. I have never known them volunteer information (with the exception of the case of the "doctor" referred

to above), but they are always willing strongly to affirm or strongly to deny the general sense of my conclusions. In addition, I have sometimes thought they have brought to my attention in roundabout ways phases of an experiment I should otherwise have overlooked.

This quotation will give some idea of the cautious and methodical way in which Dr. Crawford approaches the general question of the agencies at work. He quite rightly regards this question for the purposes of his experiments as secondary to the proving and tabulating of the phenomena and the task of determining how (rather than by whom) they were produced. But in his preface to the book he writes:—

I do not discuss in this book the question of the identity of the invisible operators. But in order that there may be no misapprehension, I wish to state explicitly that I am personally satisfied that they are the spirits of human beings who have passed into the beyond.

D. N. G.

## A GENERATION AGO.

(FROM "*LIGHT*" OF FEBRUARY 19TH, 1887.)

"A SINGULAR STORY."—A singular and apparently well-authenticated story comes to us (says the "*Evening Standard*" of the 9th inst.) from America. The other day a man named Nicholas Hageney, who lived alone in a house at Taylor's Creek near Dent, in Ohio, committed suicide. It happened that it was the anniversary of the death of both his first and second wife but beyond the fact of these women both expiring on the same day of the year this cannot be termed a coincidence, as the recollection of the fact probably inspired him with the idea of suicide upon that day. The curious part of the story is that on the same afternoon Hageney's daughter, who lives at Camp Washington, some distance away from Taylor's Creek, heard a knock at her door and was surprised, on opening it, to find no one there. So surprised was she with the reality of the knock and at the fact of finding no one without, that she was much disturbed in her mind, and became so impressed with the idea that the warning was a supernatural one, and that something was wrong with her father, that she sent word to a cousin who lived near him to call and see if all was well. On the following day she learned that her brother, who lives near Cheviot, had heard a knock at the door at the same hour at which she had heard it and had also found no one without. So disturbed was she at the news that she sent another urgent message to her cousin who—accompanied by another man—went to Hageney's house and, obtaining no reply to their knocks, burst open the door and found Hageney hanging by a rope from the rafters of the attic. He had apparently been dead about twenty-four hours, which would agree with the time at which his son and daughter were alarmed by mysterious sounds. The story is certainly a singular one and will take its place in the records of supernatural appearances.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free* for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

A REMARKABLE INVENTION.—Dr. E. E. Fournier d'Albe whose name will be familiar to many of our older readers not only by reason of his books (of which perhaps the best known is "*New Light on Immortality*"), but by the series of addresses, marked by striking originality and independence of thought, which he gave to the London Spiritualist Alliance a few years ago in the Suffolk-street Salon, has already to his credit two ingenious inventions for the translation of sound into sight and *vice-versa*. Now we hear that he has produced a third, which, it is claimed, "will read aloud a book or newspaper." The effect of passing a printed paper through the apparatus is that by the action of selenium the shapes of the letters are translated into audible telephonic currents of sound.



## THE DORIS CASE OF MULTIPLE PERSONALITY.

HOW SPIRIT AGENCY EFFECTED A CURE.

BY R. H. GREAVES.

Walter Franklin Prince, aided and, indeed, directed by a disincarnate personality who chooses to be known for the present by the name of "Sleeping Margaret," has accomplished a piece of work which puts into the shade every case of psychic cure that is to be found in the records of modern psycho-therapy; and in so doing has amply demonstrated—even though more or less unwittingly—the marked superiority of the Spiritistic method over that of the credulous and illogical followers of the writer of "The Dissociation of a Personality."

Through Dr. Walter F. Prince's work, a young woman who had been the victim of possession since she was three years of age, and also of dissociation for many years, has been restored to perfectly normal life.

She was regarded as insane by members of the medical profession, one of whom did not hesitate to express his indignation at the presumption of a "layman" for daring to doubt her "insanity"; she was regarded as "an incurable case of multiple personality" by a specialist in psycho-therapy; yet, by following the directions which issued *from the lips of the young lady herself*, during the hours in which she slept, the possessing spirit was banished, the dissociation, with its peculiarities and strange delusions, was healed, and as a result Dr. Prince has an adopted daughter of whom he is justly proud.

The story is full of interest, and is rendered all the more interesting by reason of the clear and humorous style of the writer, whose references to "ivory-enclosed intellects" and other interesting abnormalities of "scientific" psycho-therapists will be greatly relished by the readers of *LIGHT*, most of whom have much saner views on both possession and dissociation than "scientific psychical researchers," not to mention professional "scientific psycho-therapists." It is unfortunate that the price is prohibitive, so far as many students of such subjects are concerned, for the report covers two volumes of the "Proceedings of the American Society for Psychical Research," published at six dollars a volume; but all who are interested in the subjects of possession and dissociation should manage to get hold of the volumes and read them carefully, for this report is the fullest, clearest, and sanest of all such reports thus far issued.

In writing about it, it must be distinctly understood, however, that the present writer is voicing his own conclusions, backed by information derived from his own study and from many communications received by him from the beyond. He ventures, however, to assert that his conclusions will be found to be amply supported by the text of the report.

At three years of age, Doris was roughly snatched by a drunken father from the arms of her mother, and dashed to the floor. Apparently she did not suffer any irreparable physical injury, but it was noticed that some sort of a change had come over her; and it became known, years later, when Dr. Prince took the case in hand, and adopted the then young woman—thus saving her from the atrocious treatment meted out to her by her father—that the shock she then received resulted in possession by an eccentric and mischievous but more or less attractive personality, who came to be known as Margaret. In the meantime another prominent personality had appeared, and the "primary personality" almost entirely disappeared—its very existence being hidden from Dr. Prince for a long time after he had adopted the young lady. This "secondary personality" (pardon the term, it is a quotation) was known as Sick Doris. It was always ailing; and it suffered untold agonies from an imaginary attack of tuberculosis in the hip, and was in marked contrast to the cheerful and healthy personality of Doris as we find her to-day. The occasion of this dissociation was the death of Doris' dearly loved mother in 1906, when the girl was seventeen years of age; and the new personality, which then suddenly made its appearance, was entirely devoid of even the

most elementary knowledge. Sick Doris noticed that two similar figures lay upon the bed—the body of the deceased mother and the body of the drunken father—and was puzzled that one of them made noises but the other did not. She noticed, then, that other more or less similar figures stood erect, and moved about; and she seized the body of the mother and tried to make it do likewise. She knew no language, and made ludicrous efforts to reproduce the sounds made by those around her. She knew nothing of eating and drinking, and had to be taught to do both. Finally, however, being instructed by Margaret, she became more or less proficient in many directions, and acquired a considerable degree of skill with the needle, becoming the chief support of the family.

Other dissociations—or apparent dissociations—appeared later; but for these the reader is referred to the report.

Finally Sleeping Margaret made her presence manifest, and took charge of the case openly—but without the knowledge of Doris, who did not become aware of her existence until after the disappearance of Margaret and the cure of all dissociation. She said that she had been "sent" to take charge of the case just prior to the possession by Margaret, and showed intimate knowledge of all that had occurred since then. At first, in deference to the ideas which Dr. Prince had unfortunately imbibed from such works as "The Dissociation of a Personality," she humoured him by allowing that she was, of course, merely a "secondary personality"; but finally she told him the truth, and gave the reason for her statement that she was not a "spirit"; and both she and Margaret made fun of the idea that they were merely products of dissociation and "clusters of thoughts" or "splits of personality"; and it is to be noted that no real progress was made in the direction of cure of either possession or dissociation until Dr. Prince was wise enough to rely upon his own judgment and follow Sleeping Margaret's directions, ignoring the "knowledge" which he had acquired from the specialists. When he did this, progress in the direction of cure became steady and sure, and finally Sick Doris disappeared—her memories, with the exception of such as could serve no good purpose, being gradually absorbed by Doris—and after the dissociation was cured, Margaret returned to her proper sphere in the other world.

The case is full of interest to the Spiritist, who has known for many years that very many of the cases of so-called insanity confined in asylums are not cases of insanity at all, but are either cases of possession or of dissociation; and, as one reads the report, very many points of interest to us as Spiritists crop up. Of these, there is but space for one or two.

1. It has been frequently said that dissociation is the *bête noire* of the Spiritists, who are supposed to refer all such cases to possession, or to obsession—which is, of course, a particular kind of possession. It seems to the present writer that it is far nearer to the truth to call possession the *bête noire* of those who arrogate to themselves the term "scientific investigator." A Spiritist is one who knows that individual personality persists after the entry into the larger and fuller life which men call "death," and that, under the proper circumstances, our friends who have "died" can converse with some of us as easily and as clearly as they ever did when in the flesh; but this knowledge does not blind him to the fact that dissociation, which, in reality, may be described as persistent and consistent absent-mindedness—where absent-mindedness is regarded as a state and not as a symptom—is very frequently to be met with: whereas many of their critics are so blind to the facts, and so prejudiced against belief in the possibility of possession, or even of intercourse between this world and the spirit world, that they refer every case to their limited and one-sided theory. It is well known that Doctor Richard Hodgson knew facts about the Sally Beauchamp case which throw an altogether different light upon the case from that in which it has been generally regarded; and it is unfortunate that he was not able to make what we may, perhaps, call a "minority report" on it. In the present case, however, there has been no sign of prejudice in the preparation of the report. Dr. Prince—like every true scientist—made no claim to being "scientific." He was anxious merely to know the truth, whatever it might be,

He had no pseudo-scientific "orthodoxy" to uphold; and, like one who has come to know something of the meaning of manhood, he showed no anxiety as to whether he would be considered to be "scientific" or not. It mattered not to him what people might think of him, so long as he gave them a true report of what occurred: and great credit is due to him for his faithful record, and for the fact that he made no attempt whatever to make the facts appear to fit in with any accepted theory. His report, read in the spirit in which it was prepared, seems to the present writer clearly to support the Spiritistic finding on such cases; and it is all the more valuable that the case shows both possession and dissociation. Of course it need hardly be said that the Spiritist is perfectly well aware that, while dissociation may take the form of a number of so-called "personalities," there can be possession by but one discarnate personality at a time; also that there is a very wide difference between possession and what has come to be generally known as "spirit control."

2. Another thought that is suggested by the report is that the methods of so-called "scientific investigation" are not the methods best adapted to the cure of psychic maladies.

This statement will, of course, be challenged in certain quarters; but, in general, it will be sufficient, in answer to the challenge, to refer to the fact that the Doris case was *cured*, and that by a man who did not pretend to be versed in psychotherapy, and whose time was almost wholly occupied with other matters. It may also be noted that the method which resulted in the cure was wholly different from the method of the professional psycho-therapist, and that the diagnosis and the suggestions for treatment of the professional proved almost invariably to be wrong.

As the present writer has had occasion to point out, in dealing with some who have been pleased to ask him for advice with regard to the attainment of reliable knowledge of psychic matters, *psychic truth is psychically revealed, and the soul has no use for what is generally known as scientific investigation.*

This by no means implies that scientific investigation has not its proper and useful sphere. It *does* imply, however, that those who imagine that a revelation of truth that is not supported by "scientific evidence" is "worthless" are the worst possible guides in psychic matters. Psychic truth is first apprehended by and made known to the *soul*. Then, if you will, the mind may pass judgment, as strictly in accordance with "scientific" principles as may be; but let us be sure that, when we talk glibly of science, we know the meaning of the term, and do not read into it, or out of it, what we desire, to suit the purpose that we may have in view.

It is said that certain cases, which most Spiritists would at once pronounce to be cases of possession, complicated, perhaps, by dissociation, have been cured, though the men who handled the cases were averse to Spiritism. The implication is that they were cured by the unbelieving psychologist through the skilful and scientific handling of mental states.

In answer to such a claim, we may well ask what proof such men have—*scientific* proof, if you please—that the cure was wrought by their skilful handling alone. Their method is generally the employment of suggestion when the patient is in a hypnotic state; and they hold that the cure is effected by their suggestions. Let them, then, consider maturely the fact that Dr. Prince—who, in other cases, has amply made good his right to be considered among the most capable of all who employ suggestion—and who tried suggestion repeatedly in the Doris case—succeeded in inducing dreams, but was entirely unable to cure either the dissociation or the possession by any such method. He succeeded only when he recognised the superior knowledge of Sleeping Margaret, and was willing to follow her guidance. Let them also tell us, if they can, just what hypnosis is. Let them also prove to us that the process through which the hypnotist is enabled to make the mind and will of the patient subservient to the action of his own mind and will does not, at the same time, render the soul of that patient free, for the time, and more than willingly acquiescent to its own spirit guide; for that each human being, on earth, has his spirit

guide, who will, if allowed or permitted to manifest, invariably work for the well-being of that one, has yet to be disproved.

There can be no doubt that the professional psycho-therapist conscientiously believes that he is right in his methods and practices, and is honestly earnest in his desire to help humanity; yet his intolerance of the Spiritistic hypothesis and his marked aversion to everything that suggests the possibility of help from the "unknown" and the unseen, remind us of the statement of one who left this world over half a century ago, but has been in close contact with it ever since, that egotism is not a characteristic of the truly wise in the after-life.

Why should these men, who boast of their "science" and their "scientific" methods, be unwilling, if not unable, to give us "laymen" proof that they, and they alone, have wrought the cures to which they lay claim? It is well known to those of us who have been permitted to develop soul-power, and have succeeded in a measure, that we are rapidly approaching a new era, in which ample demonstration will convince all candid and thoughtful men that communication has been established between this world and the world of "spirits." It is well known, also, that many thousands of cases of possession and of dissociation—which is not possession—will be cured through the faithful following of the directions given by enlightened discarnate souls; and that in order to draw the attention of the thoughtful to the possibility of such cures, discarnate personalities will, at times, make use even of unbelievers to accomplish their ends. It matters not to them that the unbeliever will claim the credit. Their object is to do good; and true men and women, even in this world, are far more anxious to serve than to receive credit or to obtain notoriety.

Too great emphasis cannot be placed upon the fact, already noted, that Dr. Prince met with no appreciable degree of success until he was prepared to ignore the knowledge of error which he had imbibed through the study of the works of pseudo-scientific individuals, and that it was only when he did so that progress became assured, and even rapid.

Finally, lest the present writer be thought to be merely adding one more mortal opinion to the ever-increasing whirlpool whose ceaseless swirl upon the sea of time comes ever nearer to the shores of eternity, let it be said that almost all that has been written here is literally voicing the verdict of one in the other world who has accompanied the writer, tirelessly and continuously, through the laborious and careful reading which has been necessary for the preparation of the indexes for the three large volumes on this case—the last of which, published simultaneously as the "Proceedings of the American Society for Psychical Research for 1917, at eight dollars, is a masterpiece by Dr. James H. Hyslop—being a thorough *résumé* and investigation of the case from the standpoint of scientific psychical research. This volume claims equal consideration, and demands careful reading. Its testimony and communications have already been classed as "epoch-making."

MRS. JAMES ALLEN places at the head of the first chapter of her book on "Personality: Its Cultivation and Power" (L. N. Fowler & Co., 3s. net), the statement of Nietzsche that "Deficient personality has its revenge everywhere." With this dictum she is in hearty accord. Regarding personality as the root of all success, she strongly deprecates the habit of some foolish parents of nipping in the bud every sign of growing personality in their children. It is, she affirms, "almost impossible for a child to become anything but a weak, dependent character, with all its initiative rights strangled at their very birth and its personality a thing of deficiency and weakness, if constantly thwarted by others and not allowed to use and develop its innate judgment." On the contrary, she would aid the growth of a strong personality by encouraging self-knowledge, the practice of decision, promptness and thoroughness (she specially emphasises the importance of always postponing the performance of easy and pleasant duties till the difficult and unpleasant ones have been faithfully discharged), and the paying of due attention to physical, mental, moral and spiritual culture. Mrs. Allen writes with much vigour and forcefulness, and illustrates her arguments with many apt quotations, some of the most effective being from the writings of her talented husband the late James Allen.

## The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of *LIGHT* do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

part from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

**Mr. J. J. Vango (Trance), Magnetic Healer**  
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**Donald Brailey.** 11 to 6. Phone: Park 3117.  
Séances; Wednesdays, 3 p.m.; Tuesdays and Thursdays, 3 p.m.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

**Mrs. Lee, 69, Wiltshire-road, Brixton, S.W.**  
Telephone: "Brixton 949."

**Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.**—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 1s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

**Miss Chapin (Blind).** Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (near station). (Ring Middle Bell.)

**Mrs. Annetta Banbury.** Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 323 Willesden.

**Mrs. Lamb Fernie** holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 1 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund—Studio, 12, Bedford-gardens, Kensington (off Church-street). Phone: Park 5098, or letters to 40, Bedford-gardens, W.

**Mrs. Mary Davies, Lecturer and Authoress.**  
Interviews daily, 10.30 till 5; Saturdays, till one o'clock.—93, Regent-street, London, W.

**Mrs. Wesley Adams (Trance), 191, Strand**  
(near Law Courts). Interviews daily by appointment. Phone: City 945.

**Horace Leaf.** Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, at 4; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

**Mrs. Mary Gordon.** Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

**Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street).** Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

**Change of Address.**—Wm. Fitch-Ruffle (Psychic), 1, Star-street (corner of Edgware-road, W). Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séance fees.

**Mrs. O. Hadley.** Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kensington Church).

**Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch).** Telephone: 1143 Paddington.

**Mrs. Beaumont-Sigall.** Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8a, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station, Streatham Hill; cars to Telford-avenue).

**Mrs. Clara Irwin (Trance).** Consultations daily, 11 to 6. Séances: Sunday, at 7, and Tuesday, at 7.30. Testimonials from all parts. Letters attended to.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

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**Mrs. Rose Stanesby, Spiritual Healer and**  
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See next page.

## SOCIETY WORK ON SUNDAY, FEB. 11th, &amp;c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W.*—Mr. H. Ernest Hunt delivered an instructive and inspiring discourse on "The Power of Sympathy"; a solo was sung by a member.—At 77, *New Oxford-street, W.C.*, on Monday, the 5th inst., Mrs. Cannock's descriptions of spirit people were very successful. These meetings for members and associates are well sustained. Mr. Leigh Hunt presided at both meetings. Sunday next, see front page.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. E. W. Beard spoke in the morning on "The Charm of Spiritualism"; and Mr. E. Haviland in the evening on "Lest we Forget." For Sunday next, see front page.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith delivered impressive addresses: Morning subject, "The Aura"; evening, "Healing." Sunday next, Mrs. Fairclough Smith will deliver inspirational addresses, both morning and evening.

**BRIXTON.**—143A, *Stockwell Park-road, S.W.*—Mr. G. Prior gave an address to an enthusiastic audience. Sunday next, 3 p.m., Lyceum; 6.30, Mrs. Maunder, address and clairvoyance. 25th, Mr. Horace Leaf. All circles as usual.

**CROYDON.**—*Gymnasium Hall, High-street.*—Address by Mrs. Mary Davies upon "Mediumship" much appreciated. Sunday next, at 11, service and circle; at 6.30 p.m., Mr. Robert King.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).**—Good address by Mr. Orlowski, in place of Mrs. Orlowski (indisposed). For prospective announcements see front page.—R. A. B.

**WOOLWICH AND PLUMSTEAD.**—*Perseverance Hall, Villars-road, Plumstead.*—Afternoon, Lyceum; evening, Miss V. Burton, address. Sunday next, 3 p.m., Lyceum; 7, address and clairvoyance by Mrs. Cannock.

**BATTERSEA.**—*Henley Hall, Henley-street.*—Morning, usual circle; evening, good address and clairvoyance by Mrs. F. Sutton. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. S. Fielder.

**RICHMOND.**—14, *Parkshot (opposite public baths).*—Interesting circle conducted by Mr. A. J. Maskell. Sunday next, at 7 p.m., Mrs. Neville. Wednesday, at 7.30, Mr. Horace Leaf.

**STRATFORD.**—*Idmiston-road, Forest Lane.*—Mrs. Neville gave an address followed by clairvoyance. Sunday next, at 6.30 p.m., Mrs. A. Boddington. Wednesday, at 3, ladies' meeting. Thursday, at 8, church workers. 25th, Mrs. Orlowski. Lyceum every Sunday at 3 p.m.—M. D.

**MANOR PARK, E.**—*Strone-road corner, Shrewsbury-road.*—Morning, spiritual healing service; evening, address by Mr. Smith, clairvoyance by Mrs. Smith. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Mr. R. S. Whitwell. 25th, Mrs. E. Neville.

**BRISTOL.**—*Spiritual Temple Church (late Stokes Croft), 42, Upper Maudlin-street.*—Instructive addresses by Mrs. Baxter on subjects chosen by the audience. Sunday next, 11 a.m., members' service; 6.30 p.m., public service. Tuesday, 7.45, developing class. Wednesday, 7.30, members' service.

**HACKNEY.**—240A, *Amhurst-road, N.E.*—Mr. Sarías gave an impressive address on "The Meaning of Spiritualism," and descriptions. Sunday next, 7.30 p.m., Mrs. Jamrach. Monday, 8 p.m., Mrs. Wilson. Tuesday and Thursday, Mrs. Brichard. Wednesday, 21st, 8 p.m., Mrs. Mary Gordon, lecture on "Numbers and Names: Their Value and Meaning."—N. R.

**HOLLOWAY.**—*Grovedale-road (near Highgate Tube Station), N.*—Morning, Mr. W. F. Parry and Mr. A. Vout Peters; evening, Mr. and Mrs. Tilby, clairvoyance and address. Sunday next, at 7 p.m., and Wednesday, at 8 p.m., Mrs. Fanny Taylor. Saturday, 24th, members' social. Sunday, 25th, Madame A. de Beaurepaire.—J. S.

**BRIGHTON SPIRITUAL MISSION.**—1, *Upper North-street (close to Clock Tower).*—Mrs. M. H. Wallis gave excellent addresses. Sunday next, at 11 a.m., public circle, conducted by Mrs. Mansell; 3 p.m., Lyceum; 7 p.m., address by Mr. R. Gurd, clairvoyance by Miss Fawcett. Friday, at 8, public meeting for inquirers.—R. G.

**BRIGHTON.**—*Windsor Hall, Windsor-street, North-street.*—Mrs. Cannock gave an excellent address in the morning on "Healing," and in the evening spoke under control on "God and Mammon," adding a few descriptions. Sunday next, 11.15 and 7, trance addresses by Mrs. Orlowski. Monday, at 8, psychometry.—J. J. G.

**CLAPHAM.**—*Howard-street, Wandsworth-road, S.W.*—Morning, circle conducted by the president (Mrs. Clempson), who also gave the evening address and demonstrations in the absence of Mrs. A. Jamrach. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Miss Violet Burton. Friday, at 8, inquirers' meeting. 25th, Mrs. Maunder.—F. C. E. D.

**CAMBERWELL NEW-ROAD.**—*Surrey Masonic Hall.*—Morning, address and clairvoyance by Mrs. Beatrice Moon; evening, address by Mr. Brown on "The War," much appreciated. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. Podmore, address and clairvoyance.

**PECKHAM.**—*Lausanne Hall, Lausanne-road.*—Morning, Mr. Jackson opened a discussion on "Universal Brotherhood." Evening, Mr. Angus Moncur gave an address and description. On the 8th, Mrs. Mary Gordon gave an address and descriptions. Sunday next, 11.30, 3, and 7, addresses by Lyceumists. 22nd, 8.15, public circle. 25th, 11.30, Mr. G. W. Leach.

**GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.).**—Afternoon, children's service; evening, Mr. L. I. Gilberts continued the fourth stage of "The Initiation of Christ." On the 6th, the Rev. W. H. Biggs spoke on "The Ideal in Manifestation." Sunday next, 11.15 a.m., meditation service; 3.15 p.m., Sunday school; 6.30 p.m., Mr. G. Taylor Gwinn. Tuesday, 7.45 p.m., Mrs. Marriott. 25th, Miss C. D. L. McGrigor.—C. E. S.

**MANOR PARK, E.**—*Third Avenue, Church-road.*—Afternoon, Lyceum; evening, in the absence of Mr. Carpenter, Mr. Watson gave an interesting address. 5th, ladies' meeting, address and psychometry by Mrs. Tilby. 7th, address and clairvoyance by Mrs. Edith Marriott. Sunday next, 6.30, address by Mr. R. Boddington. 19th, 3 p.m., ladies' meeting. 21st, 7.30, Mr. Watson, address. 24th, social and dance.

**TOTTENHAM.**—884, *High-road.*—Mr. Richard Boddington gave an interesting address on "Mediumship."

**EXETER.**—*Market Hall, Fore-street.*—Afternoon and evening, addresses and good clairvoyance by Mr. S. Squire.

**FULHAM.**—12, *Letting-street.*—Mrs. M. Gordon gave an address on "The Promise of Life," and clairvoyant description solo by Mr. Drew. Mrs. Gordon addressed the Liberty Group.

**KINGSTON-ON-THAMES.**—*Bishop's Hall, Thames-street.*—Mrs. Beaurepaire gave an interesting address followed by clairvoyance.—M. W.

**PAIGINTON.**—*Masonic Hall, Courtland-road.*—A large audience listened to an impressive address by Mrs. Christy. Her clairvoyant descriptions were also very convincing.

**EALING.**—95, *Uxbridge-road.*—Address by Mr. Ambrose. "The Greater Brotherhood," clairvoyance by Mrs. Brownjohn solo by Mr. Lawson Ward.—E. H.

**SOUTHPORT.**—*Hawkshill Hall.*—The local workers, Mr. Mary Wood and the president, Mrs. Emmeline Beardsworth, conducted the services. Mr. Beardsworth read a paper "Whence Came We and Whither are We Going?"—E. T.

**FOREST GATE, E.**—*Earlham Hall, Earlham Grove.*—Service conducted by Mr. G. T. Gwinn. Address by Mr. Marriott on "Consciousness," followed by several well-recognized descriptions.—F. S.

**STONEHOUSE, PLYMOUTH.**—*Unity Hall, Edgcombe-street.*—Meeting conducted by Mr. C. F. Arnold; address by Mr. Johns, on "Revelations"; clairvoyance by Mrs. Downing soloist, Miss Brock.—C. F. A.

**TORQUAY.**—*Spiritualist Church, Princes-road, Ellacombe.*—Excellent inspirational address was given by Mr. Instrell on "Immortality"; recognised clairvoyant description by Mrs. Thistleton followed.—R. T.

**BRISTOL.**—*Spiritual Church, Thomas-street, Stokes Croft.*—Morning, service conducted by Mr. Eddy; evening, address by Mr. Stone, on "Principles of Tolerance." After circle. Other usual meetings.—W. G.

**PORTSMOUTH TEMPLE.**—*Victoria-road South.*—Mr. Frank Blake, President of Southern Union, gave addresses on "How Best to Solve Life's Problems" and "The Freedom of Spiritualism or the Bondage of Churchianity?" He also gave recognised clairvoyant readings. At 3 p.m. he formally opened the new Lyceum. 7th, Mr. Marlowe gave well-recognized clairvoyant descriptions.—J. McF.

**UNION OF LONDON SPIRITUALISTS.**—A well-attended and very enjoyable "social" and dance was held under the auspices of this Union on Saturday, the 3rd inst., at Anderton's Hotel, Fleet-street, E.C. A good programme was presented, including ably-rendered songs by Miss Louie Watson, Miss Ethel Harcourt, and Corporal R. Randall, and very clever and much provoking recitations by Miss K. Hazel Jones and Miss Bertha Muller. To the general regret, Mr. Thurstan, who had promised to sing, was unable to attend owing to military duties. Among the numerous friends and workers for the cause present were Mrs. Wesley Adams and Mr. A. Vout Peters. We tender our best thanks to the artistes, to our two M.C.'s—Mr. G. Taylor Gwinn and Mr. Harry Boddington—to Mrs. Wheeler and Mr. Watson, who kindly officiated at the piano, and to all the friends who helped to make the evening such a success.—M.

We commiserate with Mrs. M. E. Cadwallader, the editor and publisher of our Chicago contemporary, "The Progressive Thinker," on the very serious disaster which befell the offices of the paper on the 23rd ult. by the bursting of the water pipes on the top floor. The damage done totals up to thousands of dollars. Mirrors, oil paintings, rugs, furniture in the beautiful reception rooms were deluged, while the business part of the premises were practically wrecked by the collapse of the ceilings with the weight of water, causing the total destruction of thousands of valuable books, many of them rare works which can never be replaced.

THE "Thames Valley Times," a Richmond paper, reports a lecture of Mr. Robert King, given a few days ago to the local branch of the Theosophical Society on "The Mystic Aspect of Colours." Mr. King pointed out that each of the primary colours had a different effect upon the nerve centres of the body. Wherever there was colour we were in the midst of vibrations with which we might harmonise or not. For instance, a room papered and furnished in red would help a person who was depressed, while it would be unsuitable for a person of a nervous disposition. Blue would be better. This would show how very important it was from a health point of view that we should live in our own colour. Everyone was born in a certain ray, a definite colour, which was the key colour of his temperament.

MR. E. M. DAKEN, the New Zealand weather expert, some of whose predictions have appeared in LIGHT, is now visiting New York, from which place, writing to us in December, he made the following prognostication: "In January the weather in England will be bitterly cold; there will be fierce storms and heavy falls of snow. In February there will be bitter local storms, particularly along the West Coast, with rough seas; and this kind of weather may be expected right up to April 6th, during which time the North Atlantic Ocean will feel the full force of terrific gales, and will be lashed into fury. The British Isles will suffer severely as they lie right in the track these storms may be expected to follow." Our correspondent, it will be noted, does not include Easter in his forecast. He probably thinks that by that time we shall be quite indifferent as to what befalls us.

We have scant sympathy with the medieval theology of Dante's "Purgatorio" with its doctrine of irrevocable doom, which consigns even the poet's faithful guide through the infernal regions, the gentle Virgil, to spend his eternity in Limbo. Nevertheless, the darkness is illumined by stars, and in "Corona Stellata: Thoughts from Dante's Vision" (Heath, Cranton, Ltd., 2s. net), the author, Ida J. Postgate, finds in this great though sombre poem many wholesome and helpful lessons, some of them especially applicable to the present time. Here is one drawn from the pilgrim's terrible experience at the gates of the infernal city, Dis: "It was when the reek of hell was densest that the celestial champion appeared. Could we but see them, what legions of heavenly helpers would be visible in the thickest of the fight! Never let us lose heart. The dark hour will pass, and we shall rise up strong to beat off the poisonous reek, and to see once more above us the blessed blue of God's heaven and His angels standing by." The illustrations, which are the work of a young soldier artist serving at the front, are delicately conceived and quite in keeping with the text.

A PROGRAMME FOR THE CHURCH.—The series of leading articles by "two Anglican clergymen" now appearing in the "Christian Commonwealth" would some years ago have been regarded as nothing short of revolutionary. In that for the 24th ult. the writers boldly affirm that Jesus was crucified not because he went about doing good, but because he would not put up with the sham religion of the established Church of his day. They see in the Gospel "the life story of a man with a passionate and disinterested love for humanity who was continually 'up against' organised religion—not because it was organised, but because it had lost its soul." He was inspired with a vision and a profound belief in the formation of a perfect human society here in this world, a society of which his disciples were destined to be the nucleus. We have a right to expect that each member of the Church should share that vision. The Church's chief concern should be to see that there is justice between man and man. It must "fearlessly expose for public censure and Parliamentary action the long tale of misery and squalor, the story of sweated labour, unfair and immoral bargains, the drudgery of endless hours of unremitting toil in mine and factory, in railway and trams, in private houses and offices, which go to make up the daily lives of practically two-thirds of the population. . . . The Church must insist that all who follow Christ must themselves carry out his programme." But "the Church that does this will not find that either Socialists or Liberals will throw open their arms to receive it."

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