

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

While, as we have said before, we invite intelligent criticism of the facts and philosophy of Spiritualism, we do not in the least fear the objections of the unintelligent or uninstructed opponents. These defeat their own ends by their general inanity. The Rev. Ellis G. Roberts is very far from being the only impartial observer who, from a study of some of the flatulent nonsense put forward as criticism of psychical research, has come to the conclusion that the Sadducees are in a very bad way. This comes about, of course, because the world has moved on, and the Sadducees have not moved with it. Their arguments might have passed muster a generation ago, because they would not then have been beneath the intellectual level of those to whom they were addressed. Now they are carefully examined and sometimes cast aside as rubbish even by those who have no sympathy with our subject. This was seen in the instance of the "Times" review of the books of Dr. Mercier and Colonel Cook, referred to in our "Notes by the Way" of the 4th ult. The "Times" reviewer expressed his sympathy with "a conscientious objection to Spiritualism," but when he went on to speak of "amateur criticism" both Dr. Mercier and Colonel Cook must have felt as if they were being wounded in the house of their friends. An attempt was made to retrieve the position by means of letters to the Editor of the "Times," to which the reviewer replied justifying his remarks.

\* \* \* \*

Judging by the tenor of the correspondence, we should imagine that the "Times" reviewer must have felt some of the sensations of Mr. Ellis Roberts, for this is one of the "arguments" addressed to him. It was put forward by an indignant gentleman named G. Stuart Ogilvie:—

I really cannot follow your reviewer in his contention that "there is no science in which personal experience of the phenomena is not a qualification, and inexperience a disqualification for criticism." Dr. Mercier . . . was once an examiner in mental diseases at the University of London. Does your reviewer suggest that Dr. Mercier was disqualified for that high and honourable office because he had unhappily had no personal experience of the hallucinations of stark staring madness?

Fancy offering such reasoning as that to the highly-trained intelligence of a reviewer on the "Times"! The reviewer, of course, points out the obvious fact that he did not mean—to take Mr. Ogilvie's sufficiently "casuistic" instance—that one must be insane in order to be a judge of insanity, but that one should have some experience in observing the phenomena of insanity. In the same way, to be a critic of psychical research one should have had under observation the intricate and puzzling phenomena that it presents.

It is pitiful when would-be critics of psychical research have to be instructed in the very rudiments of intelligent criticism! But it is not, we think, that they are as ignorant as they seem; it is rather that they underrate the mental calibre of those they criticise—a bad mistake.

\* \* \* \*

The false ideal of mediumship as an operation whereby a mind uncultured and subservient is used by superior intelligences to carry out their work is rapidly passing away. We have learned that the more cultivated the intelligence the more worthily it can be used not so much as an instrument but as a conscious co-operator with spirit workers. The greatest thinkers and writers of all the ages have undoubtedly been the best recipients of inspiration from the unseen side. Hence the extent of their influence on the world. Again, it is a mistake always to narrow down the idea of inspiration to one of personal spirit control. Let us take an instance in the case of Oliver Goldsmith, "who wrote like an angel and talked like poor Poll." But he was far from being the "inspired idiot" depicted by his shallow critics. A shy, sensitive soul, he did himself less than justice in uncongenial surroundings. But when not oppressed by his company he said some witty and brilliant things. His head and face revealed the greatness of the normal man, who in the quiet of his study could be inspired to the expression of high and beautiful thought. The greatest instruments of the higher world are always those who are great in themselves. The channel of inspiration necessarily bears a close relation to the volume and quality of the stream poured through it.

\* \* \* \*

Perhaps some reader can tell us the name of the author of the following charming sonnet. It is quite familiar to us, but at the moment we cannot trace the authorship:—

As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half smiling, half reluctant to be led,  
And leaves his broken playthings on the floor,  
Still gazing at them through the open door,  
Not wholly reassured and comforted  
By promises of others in their stead,  
Which, tho' more splendid, may not please him more—  
So Nature deals with us and takes away  
Our playthings one by one, and by the hand  
Leads us to rest so gently that we go  
Scarce knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the best we know.

"LIGHT ON THE FUTURE," reviewed in our "Notes" of August 25th, is the subject of a letter of warm appreciation from a Reading correspondent. The book commends itself to her by its simplicity and straightforwardness. The details which it gives of family life "over there" will, she feels, appeal to many mothers' hearts. "Many will be comforted to read of the little still-born babes lovingly cared for and taught by the angel ministrants, and *still their own!*" She finds much, too, in its pages which is of quite evidential value—"as where a baby's name or the fact of its existence was not known till it was found in the old family Bible."

## FROM BONDAGE TO LIBERTY.

THE REDEMPTION OF CREATION.

BY H. A. DALLAS.

What is inspiration? The word means in-breathing; and it is used almost exclusively of that influx of Divine Wisdom which enlightens the mind concerning spiritual things. Actually, of course, the universe is only intelligible at all by virtue of the Divine inspiration which enables every man to participate, in varying degrees, in the Mind or Reason of God; all light and all knowledge comes from above; but the terms "inspired man" and "inspired writings" are used ordinarily in a more limited sense, in what is commonly called a "supernatural" sense. But how may this higher inspiration be recognised—this super-saturation, so to speak, with Divine Wisdom? To acknowledge that certain writings or persons are inspired is not equivalent to conscious recognition that they are so. It requires inspiration to recognise inspiration; as St. Paul said long ago, spiritual things can only be "spiritually discerned." "For what man knoweth the things of a man save the spirit of man that is in him? even so the things of God knoweth no man, save the Spirit of God." As intellectual assent is not synonymous with spiritual discernment, so neither are correctness or infallibility the same thing as inspiration. An utterance may be super-saturated with Divine Wisdom and yet may contain errors, and a man may be inspired and yet far from infallible. It has been the failure to recognise this distinction which has caused much confusion in the past concerning the Scriptures, and the same mistake lies at the root of the tendency many persons exhibit to follow some dominating personality blindly—a dangerous tendency, likely to end in disaster. The tendency to rest upon infallibility may stultify inspiration.

These thoughts have been suggested in connection with a passage in one of St. Paul's letters which seems to bear the most unmistakable stamp of inspiration, I allude to Romans viii., particularly verses 18 to 25. St. Paul was not, and never claimed to be, infallible, but at times he exhibits profound insight, and one instinctively recognises that he is uttering inspired truths: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward. For the earnest expectation of the creature waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not willingly, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." If we compare this with the next verse in which he speaks of our "adoption," that is to say, "the redemption of the body," for which we, too, wait and long, the meaning becomes clear. St. Paul seems to see that all Nature is brought into the limitations of the matter of this universe for the accomplishment of a Divine purpose, "by reason of Him who subjected it." The essential element, the psychic force, manifesting in matter is subjected to "vanity," that is, to conditions which are fugitive and liable to disintegration.

The life force which now appears in multitudes of material forms, in grass and flower, in butterfly and bird, is in "bondage of corruption" until man, God's spirit child, has come to birth; whilst the Son of God nature in mankind is still struggling in the womb of matter and of the animal man the whole creation waits in suspense for its deliverance. When the birth of Humanity is accomplished the *material* universe will vanish as a scroll and the creature will be set free; the essential elements of the life of all things will manifest on a higher plane, in forms of beauty not the less lovely or real because they will be more ethereal and freer from limitations than in this world of dust. We, too, will be possessed of bodies incorruptible and ethereal. This is a "husk" world, the forces manifesting here are cramped and restrained, and the lower creation is enduring this restraint with us until Humanity, "begotten of God," is ready for freedom. "Thou art my son, this day have I begotten thee," will then be true of the children of men. Thus St. Paul would have us think of all the beautiful and lovable creatures around

us as imprisoned with us for a while and depending on us for their liberty, as fellow-heirs with us of the new heavens and the new earth, where the same, *the very same*, life forces which we have learned to love here shall find their happy extension and glorious liberty. A partial liberty is won when any creature dies, but only partial, perhaps only temporary. "They, apart from us, shall not be made perfect." With these hopes in our hearts we may look at the passing beauty of summer, and the dropping petals of its roses without regret. It is only the husk which passes, the essential force which thus manifests eludes us; we have never seen it except under the veil of matter, but it does not die. It renews its strength in its Divine Source and is ready for higher manifestations and more perfect embodiments in the day of the "revealing of the sons of God."

## PSYCHICAL DISCOVERY: ITS PROGRESS AND PROMISE.

A NOTE ON DR. CRAWFORD'S EXPERIMENTS.

Of the many candid and thoughtful reviews which have appeared of Dr. Crawford's book, "The Reality of Psychic Phenomena," we should be inclined to award the palm to the one contributed to the "National Weekly" of the 11th ult. by two writers, who modestly veil their identity under the initials "P. W.—R. H." We are betraying no secrets when we state from personal knowledge that they are talented young officers who are serving their country with the fighting forces, and that one is a student of philosophy and the other a practical chemist—a fact which may account for the blend of philosophical reflection with close analysis, which is a marked feature of the article. The authors begin by pointing out that in scientific discovery it is not only the first step which counts. The step from nescience to certainty must be followed by a step equally difficult and important, the step from certainty to explanation:—

So far, where psychic phenomena are concerned, there has been an awkward gap between the medium and the phenomena. We have, as it were, found ourselves confronted with the hands of a watch which move, although no works are visible.

The faithful, as is their nature, jumped to the conclusion that either God or the Devil was responsible for the movement. Thomasian Science, also true to its nature, at once decided that either a human devil—fraud—or a human error—hallucination—was responsible.

And unfortunately the faithful were so faithful that they never thought of trying to find the mechanism whereby God achieves the impossible; and this very depth of the faith of the faithful served to keep away those Thomases who might otherwise have been led to investigate.

This, though of course exaggerated, is substantially how matters stood, till Dr. Crawford suddenly announced that he had found a cog-wheel behind the hands. Whereat the stupidity of not looking at once became apparent in our eyes, and many wise ones have already begun to criticise Dr. Crawford's remissness, in that he has not counted all the teeth on the cog and found the chemical constitution thereof.

And indeed, when one comes to think of it, it is somewhat amazing that nearly half a century should have elapsed between Sir William Crookes' experiments and Dr. Crawford's.

The nature of the doctor's experiments, up to and including the experiment recorded in *LIGHT* of July 21st last, together with the conclusions to which they point, are then very clearly set forth. In the concluding paragraphs the writers indulge in anticipations of the developments which may be looked for in the future.

Perhaps the three most immediate changes for which we can look as a result of the book will be, first, the change in Psychic Research methods generally, and the definite entrance of Science into this new and most fruitful field; second, the change in the attitude of Science towards the conservation of energy, or perhaps rather towards the theory of energy, since in psychic phenomena we appear to reap that which we did not sow, and to tap sources of energy which lie "behind the veil," and of which Material Science is ignorant; and, third, the change in medical theories which must follow the realisation of the fact that at least half of the matter forming our bodies

is invisible to normal sight, and can be taken out of and used outside our bodies.

Dr. Crawford promises us another series of experiments, and we can therefore look forward to more definite information as to the rods and the matter which constitutes them, and even perhaps as to the intelligence which guides them and the "power" which it utilises.

But here we come to fields so fruitful that imagination is hampered by abundance rather than by lack of material. Not only is it possible that we are now on the track of the connection between mind and matter and of the action of the former upon the latter, but also, if it be possible for human beings to learn to utilise consciously the powers which these experiments show to lie latent in their bodies, the whole course of Evolution may be changed. We may now be standing upon the threshold of an age unthinkable, in which the problems of War, Politics, Industry, &c., may either vanish or else be accentuated a thousand-fold.

Knowledge is only dangerous when it is ignorant, and thus we find ourselves as usual confronted with the supreme need of the present day—the need for a philosophy which shall unite science to faith and give man a glimpse into the meaning of life.

Until such a philosophy is achieved we cannot hope to order the present chaos, national and international; and the world therefore owes a very real debt of gratitude to Dr. Crawford and to the Goligher family, to whose united efforts this epoch-making book is due.

## WHAT CAME TO ME IN THE WILDERNESS.

BY M. TAYLOR.

Someone had asked me to write about loneliness. I found the subject extraordinarily difficult. I was at a loss what to say. "Fool," said my Muse to me, "look in thine heart and write 'Yes,'" and yet to look there, at times, can be such exquisite torture that it is like asking a surgeon to perform, without the aid of anæsthetics, a serious internal operation on his own child.

To one entering on the spiritual life there must be no shirking, no glossing over, and above all no bitterness—and the dregs in the cup of sorrow and of loneliness are at times exceeding bitter: "Hast seen a staying heart, all crannies, every drop of blood turned to amethyst?" It is for such hearts that I am going to try and find words which may perhaps bring comfort.

When first a great calamity falls it does not immediately bring with it that terrible feeling of loneliness which inevitably follows after. At such times there is usually a certain amount of emotional excitement which for a while prevents realisation; then, from many sides sympathy pours in, for people are wonderfully and truly kind, and, if their emotional sympathy be roused, there is hardly anything that they will not do for one in distress. It is not natural, nor would it be right, that this state of things should last. Psychically speaking, the vibrations set up by grief are bad; the soul instinctively shuns that which retards its spiritual advancement.

As time goes on people weary of those who are sad, and they who at first were so ready to listen to your tale of woe, kind, loving, expansive though they may be, become absent, uninterested and bored if you speak of that grey grief which has taken up its abode in you, which lies down with you at night, rises with you in the morning, goes out and comes in with you; that gaunt misery round which your arms are entwined has become a part of yourself, no one loves it, no one wants it but you; you and your grief have become an incubus. Jealous of it you hug it closer still; no longer do you try and share it with others, and then it is that the ghastly black desolation of loneliness falls upon your broken heart; then it is that your courage fails you. What you have gone through is as nothing compared to this penal servitude of agony—there is no variation in this torture, it is continuous, but it does not kill. Oh! no, the years spread out their seconds, minutes, hours, days and months before you—tears no longer fall to relieve the tension. A stray word, a chance allusion, and a sharp sword is driven into the ever-gaping wound: God has forsaken you; this is your Garden of Gethsemane, this your

Cross of Calvary! Stricken, smitten and afflicted you stand, your wretched brain reels, and there are times when alone you writhe in your agony. It is for you, poor sufferer, that I write to-day. It is for you that I will speak of the faith and knowledge that is in me, and in deepest humility I ask that my words may ring so true that they will strike home, and that you may find balm for your bleeding heart and that your eyes will weep tears of joy when you realise that this hideous, grey, gaunt misery which has clung to you is a phantasm of your own creation.

Come out into the Wilderness, for it is only in the Wilderness, in the silence of the desert, that the Divine Voice can be heard; only in the Wilderness that you can learn; go into the silence and open your spiritual ears and say, "Speak, Lord, for Thy servant heareth," for in the Wilderness there is a prophet, "yea, I say unto you, and more than a prophet," but alone must you go to learn that you are not alone. Alone, and in the Wilderness only, can the Immaculate Conception of your Virgin soul take place, there only can it conceive and bear the Christ of all the Ages who is waiting to be born in you and blossom forth in joy and peace and believing, in all that is good and great, wonderful and true. Then, in the strength of the Spirit that will waken in you, will you crush down the Satan of sin, suffering, death and sorrow under your heel. Yours will be the Kingdom of God, for it will be born within you, and in that kingdom there are Principalities and Powers undreamt of by those without the gates—in the Wilderness you will gain a kingdom that is eternal, a kingdom not builded with hands—but to gain this kingdom in the silence you must commune with the Divine that is in you. St. Paul went into the Wilderness before he was fitted for his great work, it was in the silence of the desert that he came by that knowledge of the Spirit which he taught and which even comparatively few of the expounders of his epistles understand or grasp—there in the silence of the Wilderness Paul communed with his own spirit, with his God.

Once get into touch with the Divine, and no one else's creed or opinion will be able to shake your knowledge; this world will never again mean the same to you, it will be far more wonderful, and for you a sense of the beautiful will awaken, and through it you will see the Divine. All that is ugly, foul, low and mean, though far more repellent to you, will be of less importance, for what is outside the Divine is not—God is, evil is not.

When my heart aches, when my spirit is weary, when the world becomes too much with me, I shut it right out for a time, go "into the silence," and I am for the time being as deep in the Wilderness as was ever St. Paul. Then I ask that the way should be made clear to me, that I may understand and that help should be sent to me, and when I again come back to this world I come with the assurance of help and often with the knowledge that I needed. In this way, too, I have been able greatly to help others. There is no end to the power and knowledge to be gained when you realise that there is another kingdom, that is not of this world—a Spirit World where love reigns supreme, where in place of that sorry, grey, gaunt companion that was eating into your very soul, there waits for you, in the radiance of joy and bliss, all the Love of which you have ever in your whole life dreamed. Nothing can separate you from those you love. The Kingdom of Heaven is the realisation of the divinity of love, and it is only by going into the Wilderness that you will ever be able to understand this radiant truth.

## THE PLANCHETTE MESSAGE: SUGGESTED EXPLANATIONS.

Viscountess Molesworth writes:—

With reference to Miss Hyde's message by planchette (pp. 269 and 284), I cannot help thinking that it is a forecast. In my own case I have had messages of the same kind, and the actual "passing" did not occur for some weeks later. The only other explanation is mistaken identity, in which case the mistake is admitted. Or, would it be as Robert Lees says in "Through the Mists," that the soul is shown and introduced to its future home before it leaves the body for all time? Then, again, I should like to ask, and some more experienced readers may be able to answer, whether those on the other side always distinguish between the souls that wander in sleep and those that have actually left the body in death.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
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## AN OPEN SECRET.

With the great highway of Truth stretching before us there comes sometimes a strong temptation to turn aside in order to take a meadow-path, a winding lane or even a track through the woods. The open road as a method of reaching any spiritual destination is too obvious. We cannot quite believe in it. We may even fail to see it altogether, solely because it is so conspicuous a feature of the landscape. Indeed, the open secrets are always the last to be discovered. We can find radium and the electron, because the quest of those is so laborious and complicated a business, but the discovery of the living spirit in man staring us openly in the face has yet to be achieved. Meanwhile we plunge into the thickets of metaphysics, the woodland tracks of speculation, all kinds of alluring lanes and byways, and there toil wearily towards a goal the way to which is so very simple to the wayfarer who has the true simplicity of Nature, that simplicity which is the highest wisdom, the simplicity which can believe. "So it must be," as Matthew Arnold wrote in those melancholy lines of his on the "madly-jangled" things of life, the tangled paths, the strained-minds, the wits overfed with reading. And if so it *must* be, we may at least try to apply the solution of simplicity to some of the smaller things, since to the greater they are not yet to be applied with any effect.

Let us take that little problem of the dearth of phenomenal evidences of the reality of human survival for which so many are craving. Forty or fifty years ago they were plentiful—materialisations, apports, levitations, things so amazing as to appear utterly incredible. And then they passed, and only here and there are they discoverable by the public to-day. A dozen theories have been offered, but the explanation is quite simple. It is just a matter of the difference between *Belief* and *Unbelief*. If the cynical observer remarks at this point that the atmosphere of credulity is favourable to the growth of wonders we are quite at one with him, provided always that he will accept the other side of his argument—viz., that the atmosphere of scepticism is fatal to their growth, whereby it becomes apparent that his position is no more reasonable or normal than that of the believer whom he despises. It is quite a simple proposition. Everybody knows that a hot-house is favourable to the growth of flowers and weeds whereas an ice-house kills them both impartially. And what of it? What does it prove? And what is the superiority of the ice-house over the hot-house? Let us put it another way: If we want guests we provide the atmosphere of hospitality and friend-

ship, that is to say, we show that we "believe in" guests. If we don't want them we offer what our American allies playfully allude to as the "cold hand and the hard eye." The sceptic (who sometimes describes himself, by a strange perversion, as a rationalist) does not want guests from the other world, does not "believe in" them, and accordingly does not get them; but how or why this proves that there are no such guests we are unable to fathom. No, to the asylum to which the rationalist consigns the Credulous Idiot another wing must be added. It must be designed for the reception of the Sceptical Idiot.

Here, then, is our Open Secret. We gain or lose our ends all the time accordingly as we provide the conditions of Belief or Unbelief. The arrangement is mathematically exact. We get what we believe in. Perhaps at this point a critic objects that he knows of thousands who are seeking things their lives through, believing in them, but never getting them. But is it so? We have never heard of a wayfarer who, being told that the road he is on would "take" him to York, sat down on a milestone and waited in the belief that the road would itself perform the journey. That particular form of simplicity and belief is unknown in purely physical matters: it is only found in regions where the laws of progress are (quite mistakenly) supposed to be radically different. They are not. That is an open secret, and as a consequence tremendously baffling and well-nigh unintelligible.

A wise man, but not so wise that he did not become immensely rich, once said that no man who wanted wealth and went the right way to get it ever failed. Of course, there is a difference between wanting a thing and merely thinking that you want it. There are millions who think they want all sorts of things whether in the way of riches or reputation. But the real want is absent. *That* is a matter of belief. In earlier years we met certain young men who set their hearts, and not merely their fancies, on becoming rich and famous in one way or another. We saw them mount to the desired heights, becoming great artists, actors, novelists, cricketers, a peer, a millionaire. The mystery of the Open Secret was no mystery to them. They were born with the power of vision—not, perhaps, the highest vision, but none the less the faculty of seeing clearly. Seeing that belief was the first essential, they believed in themselves and in what they wanted. And they got it.

Three years ago there were men (Prussians) who wanted war, wanted it earnestly, resolutely, strongly and wilfully. They believed in it—and got it! There were millions of others who thought they wanted peace, but not being clear in their minds, and having no real belief in peace, they left the issue to chance. The result is before us.

There will come a time when intelligent humanity will really want to know the truth regarding a life after death. And when it really wants it and believes in it as a possibility, that Great Secret will be as open a one to the world at large as to the few who, seeing it as something plain and palpable, wonder at the blindness of the rest, the blindness which comes of unbelief.

It is better to be a crystal and be broken than remain perfect like a tile on the house-top.—A CHINESE APHORISM.

DEATH NOT THE END.—Death should be to men a beautiful hope, and not a fear. It *cannot* be the end. The scientific logic that would say so is easily refuted by Philosophy, and philosophy can easily go further, it can show that when we talk of *beginnings* and *ends* of consciousness we talk nonsense. Birth and death are only finite terms, useful enough for the finite judgments required in everyday life; but used with respect to consciousness they are meaningless.—"Science, Matter and Immortality," by R. C. MACFIE.



## MR. ROBERT JAMES LEES.

AN INTERVIEW.

BY ABRAHAM WALLACE, M.D.

I have returned from a short holiday in North Devon, where it has been my great privilege to have spent several hours with that wonderful psychic, Mr. Robert James Lees, who was well known to the Spiritualists of London some twenty years ago. Since then he has been rarely seen in the Metropolis, so that recent members of the London Spiritualist Alliance can only know him by a series of very remarkable books produced through his mediumship. "Through the Mists, being the Leaves from the Autobiography of a Soul in Paradise," was published in 1898, "The Heretic" in 1901, and in 1905 followed "The Life Elysian," being more communications from a soul in Paradise. "The Car of Phœbus," which is a mystical romance of early Babylonian and Egyptian times, appeared shortly after this, and in 1909 there was brought out a "Reincarnation Study," called "An Astral Bridgroom," in which the only feasible alternative to the Theosophical doctrine of Reincarnation is set forth.

At present Mr. Lees is busy with another book, "The Gate of Heaven," produced by a very ancient control, which from the extracts read to me promises to be even more fascinating than any of his other productions.

On his birthday anniversary I had a pleasant talk with some of his noted controls, who took me into their confidence and expressed the hope that he might shortly return to London for active psychic work, as they consider that the teaching which they can impart through their instrument in these days of trial and dire distress would be helpful to those suffering the loss of dear ones, who have passed beyond the veil in this awful war.

Although our friend is approaching his "three score years and ten," his appearance quite belies the passage of years, as his dark hair and slightly grey beard would indicate a much younger man; I feel, moreover, that there is in him great capacity for good psychic work for many a day.

Like that great American seer, Andrew Jackson Davis, Mr. Lees has been almost entirely taught from spirit realms, as his school training consisted only of a few weeks at a dame's school. Owing to early domestic trials he became an errand boy when only six or seven years of age, and he has had a varied and busy life since youth. A house, into which his family removed when he was in his early teens, was found to be haunted, which gave him an opportunity for the first display of his mediumistic powers. While sitting with his father and an elder brother for table phenomena, he became clairvoyant, and saw the form of a girl with her throat cut, wandering about in her night-dress. At the sight of this apparition he fainted, and remained unconscious for a considerable time. In spite of this, however, the next evening he was quite disposed to sit again to watch for the ghost. A local medical man and a policeman were called in, who joined the séance, and in their presence the form materialised sufficiently for all to see it. It beckoned to them to follow it, which they all did, save the terrified policeman, to the cellar below, where it slowly disappeared through the floor. The doctor marked the exact spot, and next day, on digging about four feet from the surface, the skeleton of a young female was discovered, corresponding in size to the girl whose form they saw, and it was subsequently ascertained that a girl formerly living in that house had unaccountably disappeared.

I hope that some day Mr. Lees' life will be written, as there are many incidents which ought to be permanently recorded. In consequence of his remarkable gifts he has been called upon to influence the lives of many distinguished people. He has been instrumental in bringing to light many mysteries, notably one which some years ago horrified the whole of London; and by his supernormal powers he has brought to justice many notorious criminals in this and other countries.

It is intensely interesting to hear how he was most suspiciously treated as a lunatic when he tried to persuade our criminal authorities regarding his detective abilities as they

would not at first admit the utility or even the possibility of such supernormal gifts. I can fully sympathise with him, as I was so treated when once, and only once, I tried to help the police to bring to justice, by means of psychometry, the perpetrator of a murder. While capital punishment, however, is still retained on our statute-book, help by higher clairvoyance cannot be given, for we are taught that a murder committed by an individual does not entitle psychics to help to produce a judicial one.

Mr. Lees' spirit helpers have often been instrumental in curing diseases, and I have perused testimonials voluntarily presented to him in which instantaneous cures are recorded. One of his controls is especially efficient in diagnosing diseases, and I have learned of several cases in which the diagnoses were subsequently confirmed. At present I am verifying the statements made regarding one or two remarkable cases, especially one in which epileptic symptoms developed, the fits recurring five or six times daily, which entirely disappeared after the first treatment, to the great astonishment of the medical attendants. The young man is now perfectly well, although he had been classed as incurable.

Many old friends and some not personally acquainted with the producer of "Through the Mists," &c., will look forward with pleasant anticipation to Mr. Lees possibly again making London his home.

## THE LATE MRS. ALICE GRENFELL.

In our issue of the 25th ult. we inserted a brief notice of the transition of Mrs. Alice Grenfell, furnished to us by her son, Professor B. P. Grenfell, F.B.A., whose name is so well known in connection with the discovery of Greek papyri in Egypt. Student, artist, author, and brilliant and original talker, Mrs. Grenfell was a woman of many-sided gifts. In the early days of her married life at Clifton (her husband, Mr. John G. Grenfell, F.G.S., F.R.M.S., was one of the masters of Clifton College), she took a prominent part in the women's suffrage movement, helping to organise the Bristol Society for Women's Suffrage, of which she was secretary for many years. Later she joined the staff of the Central Women's Suffrage Society, and also assisted in founding the society at Oxford, in which city she has resided since her husband's death. For the last twenty years she devoted herself to the study of Egyptology. Hitherto little attention had been paid by Egyptologists to scarabs, except those bearing royal or private names. Mrs. Grenfell undertook the study of the other kinds of scarabs, containing mythological or amuletic inscriptions, and by dint of long research and the collection of a very large number of examples from originals, impressions, photographs and drawings, managed to throw much light on a very obscure subject by a series of articles which began with one in the "Proceedings of the Society for Biblical Archaeology" in 1901, and included contributions to learned periodicals of the Continent, such as the "Recueil de Travaux" and the "Rendiconti della reale Accademia dei Lincei."

Of her Egyptological books, some are left to the Cairo Museum, others to Queen's College, Clifton College, and the Edwards Library of the University of London, which will probably receive also her valuable collection of scarab drawings. Mrs. Grenfell was also the author of a novel called "Mellony" and several magazine stories, besides some clever and amusing essays concerning school life. Later in life she was much interested in psychical research, becoming, as a result of her investigations into the subject, increasingly assured of the fact of the survival of the spirit after bodily death and the possibility of communion between the two states of existence.

Two principles should rule our intercourse: love and strength. Without love and without strength also, the soul is never safe in any society, whether that society be incarnate or discarnate.—"Objections to Spiritualism Answered," by H. A. DALLAS.

HAVING had occasion to quarrel with Dr. Charles Mercier's attitude on a subject outside his special province, it affords us the greater pleasure to give unqualified praise to a little book from his pen entitled "The Ideal Nurse" (Mental Culture Enterprise, 320, High Holborn, W.C.). It is a republication of an address he delivered some years ago to a staff of nurses of a special class, *viz.*, those devoted to nursing the insane, but the wise and practical counsel it contains, though specially adapted in parts to the nurse in mental cases, is nowhere out of place as addressed to nurses in general.

## A VISION OF THE FUTURE.

### WIDE-SWEEPING PREDICTIONS.

In *LIGHT* for January 16th, 1892, appeared some extracts from a pamphlet printed for private circulation by Dr. Elliott Coues, of Washington, D.C., the manuscript of which had been written about a year and a half before—viz., on August 27th, 1890—by an author who preferred that his name should not be disclosed. Some of the predictions set forth in these extracts (which we give in slightly abbreviated form below), though they have not been fulfilled as quickly as the writer anticipated, show signs of coming to pass in the not far distant future. But while he appears to have made some good shots, there are features in his forecast—as, for instance, the part he assigned to Russia in the development of events—which strike us as quite beside the mark:—

The seers and prophets of every school of thought have foretold extraordinary changes to be wrought in Church and State during the latter part of the nineteenth century. However they have differed in their creeds and theories, however their faith in the future has varied in details of events to come, they have been unanimous in fixing the time of these wonderful occurrences between the years 1850 and 1925. All the prophetic dates fall within this period of time—the last half of the present century and the first quarter of the next. . . . All the great predictions enfolded in the mystic leaves of the Bible have two signs. . . . First, the dissolution of the Turkish Empire, and second, the return of the Jews to Palestine. That both these great events must happen within a few years from the present time is apparent to every observer of current political affairs. The daily papers even mention them both as probable occurrences of the near future. The fall of the Sublime Porte when the crescent shall have waned—either through Russian intrigue or through the natural disintegration of the heterogeneous Turkish Empire—will be the signal for a war in Europe the greatest, and in its consequences the most terrific, of any struggle the world has ever seen. The whole map of that continent will be dissolved and rearranged. Its every Government now existing will be overthrown within the next ten years. It is both possible and probable that this war will begin with some treachery or aggression on the part of Russia within two years, and extend throughout Europe within five years. . . . The outbreak of the general European war will be favoured and hastened by the Socialistic elements of the several nations involved. Organised warfare will become complicated by the conflict between labour and capital, and be attended throughout with the horrors of bloody riots among the strikers, not only in European countries, but in every civilised nation on the globe where the masses will be arrayed against the classes. Such conflicts between labour organisations and organised capital will increase in frequency and severity in North and South America and Australia from the present year to the years 1901-2, when the Governments of these countries will become socialistic and despotic. In the impending political intrigues and military operations France will conquer Germany, regain her lost provinces, extend her boundaries, and become again the foremost Power in Europe. Germany will lose her present military prestige and be torn with internal dissensions arising from her socialistic classes and from the fierce hostilities between the Catholic element in her southern and the Protestant element in her northern provinces. During the progress of these wars both famine and pestilence will lend their terrors to the great drama, and financial crises will decide the fate of empires. Jewish bankers will increase in wealth and power all over Europe; and religious fanaticism will so pursue and persecute the race that even the wealthiest Jews will seek Palestine for peace and security. France will find a military hero as soon as the occasion requires a leader in war, and members of the Royalist party will carry her on to supremacy. The first Napoleon attempted to revive the titles, pomps and glories of the Roman Empire; but the last Napoleon will see the star of that invincible dynasty, in Syria and in Egypt, shining upon a coalition of the Gaul and the Jew. The prophecies in the Book of Daniel and of Revelation will be literally verified, in the combination of all the present Governments of what was once under the Roman sceptre into one vast Confederation, ruled by a despot who becomes such by universal suffrage. The first upheaval in Europe will set on foot the wildest and most fanatical experiments in Socialistic and Communist government, both political and industrial, and the cry of "Vox Populi, Vox Dei," will become continuous and ultimately triumphant. A radical democracy will demand and accomplish fundamental changes in Church, State and society. The masses and not the classes

will rule. Power will be vested in the feet of Nebuchadnezzar's molten image till all royalty and aristocracy be swept away in the fall of all the houses that hold hereditary rights and privileges.

From this year 1890 till the end of the present dispensation, or consummation of the ages, I foresee the most astounding and constantly augmenting manifestations of the invisible spiritual powers, both good and evil, working out their respective ends on the material plane among mortals, and urging on the conflicts I have but dimly outlined. . . . I foresee terrible famines and commotions in Asia as well as in Europe, among the Chinese and Japanese. Thousands of Chinese, imported to build the Nicaragua Canal and for other purposes, will become a disturbing element among us. That nation is likely to gain possession of the Sandwich Islands, whence a hostile invasion of some parts of America is not improbable. . . . During the latter part of this century a Stanley or other such leader will acquire despotic power in the Dark Continent. Russia in her convulsions will greatly extend her dominions in Asia. From this year onward gigantic material undertakings of every kind will move on with increasing rapidity. The building of railroads and other evidences of reviving prosperity in Syria, Palestine and Egypt will turn thoughtful people again to the study of Biblical prophecies respecting those countries. Sooner or later will be a union of the worst elements in the Greek, Roman, Mohammedan, and Protestant Churches for the purpose of rule and aggression; and this combination will realise the "Mystery of Babylon" of Revelation.

The most pronounced and amazing feature of this age will be the increasing activity and influence of women in every walk of life and in all countries. Thus three of the most despised and apparently insignificant members of the body politic will rise to the heights of power, display the most vehement passions, and exhibit the most noble heroism. These are the woman, the workman, and the Jew.

During the next fifteen years the negro race, both in Africa and in America, will advance more rapidly than any other in the essentials of civilisation, though this progress will be marked with great loss of life. . . .

I believe in the divine mission of the literal house of Jacob and of the mystical spiritual house of Israel. . . . The better class of the literal house of Jacob, having had a history unparalleled among the nations, and endured the sufferings that develop the higher feminine element in them—the divine Shekinah—to a supreme degree, will be peculiarly well qualified to teach the world anew the arts of peace and the organisation of industry on the just principles of co-operation. To those that remain in Palestine after the terrible wars I foresee will be entrusted the leadership in this noble and honourable office. But the more sublime privilege and duty of teaching the peoples true religion and morality will devolve on the mystic house of Israel—on the whole body of those who are filled with the Christ-spirit, be they Jew or Gentile.

### A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 17TH, 1887.)

The "Brisbane Telegraph" (July 8th) records the following. The investigation, we believe, resulted in the discharge of the accused, against whom there was no direct evidence: "A constable has just arrived from the Condamine with a Mrs. Granbower, wife of a settler in that district, for the purpose of identifying the prisoner Clayton, now under committal for trial for the murder of Hawkins, manager of Tieryboo Station. Mrs. Granbower, it is stated, has several times dreamt that she saw the murder being committed, and so vividly have the incidents of the dream been impressed on her mind that she decided to acquaint the authorities. She went out to the South Brisbane gaol this morning, and when she saw Clayton among fifteen other prisoners she at once recognised him as the man who in the dream she had seen committing the murder. It is stated that the woman never in her life saw Clayton before to-day. We understand that the authorities are now investigating the matter."

### THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

	£	s.	d.
Miss Dawson Rogers ... ..	1	0	0
Mr. Dawson Rogers ... ..	1	0	0
Mrs. E. M. Taylor ... ..	0	5	0
Miss Mack Wall ... ..	1	10	0



## SPIRITUALISM AND THE PRESS.

## A PROPOSAL FOR A "DEFENCE BUREAU."

By VICTOR.

Spiritualism is based on a mass of well-attested evidence whose volume is continuously increasing. It is supported by testimony to be found in the Bible and various other sacred writings. Among its witnesses are thousands of living men and women, many of whom have achieved distinction in various walks of life. Anybody who says that it is merely "humbug" thereby demonstrates that he either knows nothing about it or that his understanding is impervious to evidence. So far as concerns Spiritualism, he proves himself to be either an ignoramus or a fool, whether he be a doctor of divinity or a stipendiary magistrate. Bitter attacks on Spiritualism by people of this type are frequently made in newspapers and publications of the cheaper sort, in which answers by Spiritualists, exposing the ignorance or stupidity of the attackers, very seldom appear.

This is largely due to the fact that Spiritualists do not understand newspaper methods and how to take advantage of them. If they did, the "dead set" against Spiritualism which has been going on for some time would provide them with an excellent opportunity for propaganda work of the most valuable kind. It was, if I remember aright, Lord Charles Beresford who said that ten lines in a halfpenny newspaper are worth much more than a long speech in Parliament. For propaganda purposes ten lines in a newspaper are worth more than ten columns in any publication that circulates almost exclusively among Spiritualists.

Most newspapers are conducted as commercial enterprises. To make them pay, their editors try to fill their news columns with what they think the majority of their readers like to read. The majority of them are anti-Spiritualists. For that reason it is assumed they like to read attacks on Spiritualism. Therefore room is made for them, especially such as treat Spiritualism as humbug, because that is believed to be the opinion held by most newspaper readers.

Under such conditions it would appear to be well-nigh useless to try to get replies to such attacks printed in the newspapers that publish them. So, indeed, it would be but for a principle appertaining to the commercial policy governing newspapers. The writer once heard an editor expound it thus: "It isn't so much what a man says as it is who says it that takes with the public."

As applied to the matter under consideration, this means that a communication by a "somebody" in defence of Spiritualism would stand an excellent chance of being printed, even in a London halfpenny newspaper, whereas if written by someone classified by that newspaper as a "nobody," it would be consigned unceremoniously to the waste-paper basket.

There are a number of Spiritualists who are very much "somebodies"; and a much larger number who measure up to the "somebody" standard as estimated by the smaller fry provincial and suburban newspapers. In publications of this kind, whose influence in the bulk is considerable, communications in defence of Spiritualism by these lesser "somebodies" would, in the majority of cases, probably be printed.

To take advantage of this state of affairs to bring something of the case for Spiritualism before a large public, the writer, as one of the many "nobodies" who are Spiritualists, ventures to suggest that some such plan as outlined below be adopted.

Let there be organised, under the supervision of some such body as, say, the Spiritualist Alliance, a Spiritualist Defence Bureau, whose object shall be to get replies to attacks on Spiritualism printed in newspapers and other publications in which they appear. With this bureau should be affiliated a dozen or more of the Spiritualist "somebodies" who can be depended on to write prompt, effective and legible replies to attacks on Spiritualism in whatsoever publications they appear. To obtain copies of them, the bureau should give an order for them to one of the various press-cuttings agencies. It would not cost much. Such an agency would probably overlook attacks appearing in publications of comparatively limited circulation. They might be obtained by appealing to Spiritualists, through

LIGHT, to send them to the bureau. In those days there are pretty sure to be found among the readers of even the most obscure publications Spiritualists who, for the good of the cause, would respond to such an appeal.

The clippings as received should be turned over to those selected to answer them. The answers, for the most part, should be written in a terse, incisive and aggressive style. The day has gone by when a Spiritualist should deem himself under obligations to apologise for defending Spiritualism against attacks. It is the fellow who publicly sneers and jibes at it who should be made to feel apologetic.

Some of the most persistent, malignant and unfair assailants of Spiritualism are found among the clergy. Their attacks should be answered by some of those clerics of a different type who occasionally scintillate in the columns of LIGHT. There is, I believe, hardly a newspaper in the United Kingdom which, having published an attack on Spiritualism by a parson, would not open its columns to a rejoinder by another parson, however chary it might be of according a similar opportunity to a layman. Because, as newspapers gauge public tastes, a controversy between parsons on a subject that concerns religion in any form interests a large number of readers. For similar reasons an assault on Spiritualism by a judge or magistrate should be answered by a lawyer.

At present Spiritualism may be attacked in the press with impunity, and with the assurance of winning "applause from the galleries." But if the plan suggested were adopted this impunity would cease. The attackers would be subjected to counter-attacks. And since such attacks are generally inspired by ignorance and prejudice the attackers in the majority of cases would be ignominiously routed. No man who has gone through the experience of being publicly made a fool of will lightly risk a repetition of it. "Spookery" would soon cease to be a popular synonym for Spiritualism. That very large section of the public whose knowledge of Spiritualism is restricted to the misrepresentations of it they read in newspapers would learn that there is something in it that may be worth looking into. And a number of editors would gradually discover that it pays to treat Spiritualism seriously.

## DEATH FORETOLD THROUGH AUTOMATIC WRITING.

The lady who sends the following states that she was herself the recipient of the messages referred to. She adds that the names used throughout are pseudonyms:—

I have seen Captain de Brath's letter to LIGHT of August 25th, 1917, and venture to send notes of a similar case; I can vouch for the truth of it.

The following was received on October 23rd, 1916:—

"Roger is badly wounded, you will have to be brave" . . . (The automatist was about to add "he is dying or dead," but stopped because Mr. Rawdon, Colonel Burn-Murdock's friend, was present.)

Note.—Colonel Roger Burn-Murdock was wounded about 9.30 a.m. on October 26th, 1916; he died ten days later.

Later message: "Roger's arms are all right."

Note.—Letter from Colonel Burn-Murdock's servant two weeks later states:—

"The right wrist was only very slightly injured."

Later message (November 2nd, 1916): "I have seen Roger Burn —."

Note.—The automatist had never met Colonel Burn-Murdock, nor did she know of his existence. She knew his friend Mr. Rawdon very slightly. The whole communication came through Mr. Rawdon's deceased brother, who was also unknown to the automatist.

Later message (November 13th, 1916): "I have estate property, and will leave it to Mrs. Ferg—."

Note.—Letter dated December 3rd, 1916, states: "Mrs. Ferguson has all the estates. Colonel Burn-Murdock left a codicil which has not been published."

Later message (November 22nd, 1916): "He wants me to say that I was able to see him in church. Tell him Yes" . . . (written on the day of the memorial service).

Note.—Mr. Rawdon, while at the memorial service, had asked his friend mentally, "Can you see me in this church at your memorial service?"

L. M. B.

## LETTERS TO THE EDITOR.

Sir Oliver Lodge and Dr. Mercier.

SIR,—Since Dr. Mercier's article in the last "Hibbert Journal" on Sir Oliver Lodge's "Raymond," several friends have written to me, hoping I should not be much depressed by it, and in one case a kind and very sympathetic lady trusts that I shall not be upset by the "crushing" attack upon "poor Sir Oliver Lodge." She was also anxious, some weeks ago, that I should write a refutation of Dr. Mercier's article. This suggests my object in writing this letter.

So many people say, and with some apparent truth, that it is a mistake to keep silence when the attack comes from one who is a sensible and capable expert as regards other subjects. Such a man commands the respectful hearing of hundreds of people; say, as a medical expert, and his denunciations of psychical studies will command equal attention. If he is not answered and his arguments refuted, it will naturally be said that the latter are unanswerable. This is where the confusion of thought comes in. A medical expert is dealing with physical matter under purely physical conditions, and can, without much difficulty, give evidence of his capacity for successful diagnosis and successful treatment within these conditions.

We are apt to forget that the youngest (and possibly also the earliest) of the sciences cannot be judged by material methods alone, that we are touching here upon the higher-physical realms, and our investigations must of necessity be very tentative in this hitherto undiscovered region. We know as much and as little about higher-physical conditions as we know about the ether of space, and ought to be as unprejudiced in one case as in the other; as willing to give necessary conditions and employ *appropriate methods*, without question, as we should be in carrying out a chemical or any other physical-science experiment.

Dr. Mercier complains that Sir Oliver Lodge has not proved his case since he has not given evidence that satisfies Dr. Mercier. How could he do so? They are working on different planes—the one on the purely physical, the other on the higher-physical plane, where a *true* scientist is as much bound to use appropriate methods and allow for mental atmospheres and mental phenomena as the chemist is to allow for physical atmospheres and physical conditions in his chemical researches. But in the former case, the moment a man shows that he has approached psychical research knowing at any rate the A B C of its laws, he is denounced as a poor, weak, easily deluded mortal, and this simply because his critic does *not* know his A B C in these regions, and has never troubled to learn it. If a man, absolutely ignorant of all chemical or electrical laws, proposed to criticise the work and experience of two experts on these subjects, on the strength of being a noted botanist, we should say the poor man was mentally afflicted—but when it comes to the finest, most subtle and most difficult of all sciences every man who poses as a critic without special knowledge *is* mentally afflicted, since he considers that experience and research—so necessary in all other departments of Science—are quite negligible in the most *complex* problems that have as yet come within our experience. I do not think any researcher of some years' experience in these subjects will deny my premises. And now for the practical outcome of these remarks.

Is it really worth while, or in any way advisable, to answer and discuss these questions with any man or woman, however distinguished in other fields, who writes criticisms which are obviously valueless, since they show the most profound and elementary ignorance of *this* subject? It seems to me not only waste of time, but really mischievous, because it gives a fictitious value to the criticisms—if such gas-bags can be thus described. It has been truly said that a child can ask questions which a wise man cannot answer. So can an idiot. In both cases imperfect knowledge generally suggests such questions. When the child knows more he will ask less. You are apt to have the same experience in talking to absolutely ignorant people as regards psychical matters. They do not know enough to be taught! When they have learnt their A B C, it will be time enough to begin answering their remarks. Emerson so truly says that everything that *belongs* to our spiritual development is bound to come to us some day. We cannot take less and we cannot take more than belongs to us at any special time. Judged by these wise words, one can only feel that Dr. Mercier has a good deal of "spade work" to do before he can come into *his* spiritual estate. But nobody can do that work for him. When it is accomplished, I hope he and Sir Oliver Lodge may meet on the latter's more advanced platform and find many points of contact.

A very clever and intellectual woman I know, told me some years ago that one of her sons proposed to discuss psychical matters with her, hoping, no doubt, to show her the error of her ways. She asked him very good-naturedly whether he had

read such and such books, mentioning some of the standard works on the subject. He was obliged to confess that he had not read one of them. "Then, my dear fellow," she said, "I could not possibly take you at such a disadvantage. I know a great deal about the subject through years of experimental study and have read all the most noted books. You admit that you know nothing—you have read none of the books—you have never investigated experimentally. It would be most unfair to you to hold such a discussion at present. Read a few of the best books—visit one or two of the most trustworthy exponents of the science, and then come and tell me, and we will discuss as much as you like." A wise mother! That is surely the only sensible reply to make to such critics as Dr. Mercier. Unfortunately, as yet, no one seems to have had the courage to say so! We must look forward with hope to the "Hibbert Journal" for October, 1917.—Yours, &c.,

E. KATHARINE BATES.

## THE CURATIVE EFFECTS OF COLOUR.

As an outcome of an offer he made a little time ago to the War Office to decorate a hospital ward as an experiment, Mr. H. Kemp Prosser, the colour specialist, is now engaged in preparing a colour ward for shell-shock and nerve patients in Miss McCaul's hospital for officers in Welbeck-street, W. Explaining his ideas to an "Evening News" representative, Mr. Prosser said:—

Shell-shock is a disease of the tissues of the brain, and I hold that the right vibrations of colour will help to build them up. I do away with the sense of the confinement of four walls, which so affects the nerves, by introducing the colour vibrations of outdoors. I open the ceiling up to the sky by decorating it in the colour of the firmament—blue. The walls are thrown open by being the colour of sunlight—lemon yellow. I use the green of buds just bursting, for it is that life the nerve patient needs, and I have violet rays, which have already been proved so useful to nerves.

Brown furniture is sometimes used in hospitals; that is the colour of decay. Nerve patients do not want to be surrounded by autumn, they must be in the spring.

Some of them will be conscious of colour, some unconscious, and others subconscious; but all are affected by it. In small-pox, rays of red light on a patient prevent him from being marked, showing one effect of colour.

I shall only have one picture—of spring, in a lemon-yellow frame—which will be part of the room. The effect will be harmony.

The curtains will be on brackets, so that a patient who needs a violet light will have that coloured curtain drawn out towards him, and one who needs sunlight a yellow curtain. Presently they will probably be able to stand stronger vibrations, such as orange.

We are further told that if his experiment is successful, Mr. Prosser intends to prepare a pamphlet explaining it, and send it to all the hospitals. He hopes the Government will take the matter up.

The above ideas will not be quite unfamiliar to members of the London Spiritualist Alliance, since only a few years ago Mr. Percy R. Street gave at the Suffolk-street Salon a lecture on "Colour Therapy and its Practical Application" (reported in *LIGHT* of February 28th and March 7th, 1914), in the course of which he narrated some cures which he had effected by the adoption of methods practically identical with those described by Mr. Prosser. Mr. Street is at present serving with the colours abroad—we mean, of course, in a military sense, not a therapeutic one!

QUESTIONS FOR MR. WELLS.—"Nemo," like Miss Dartle in "David Copperfield," asks for information. He is puzzled by Mr. H. G. Wells' statement regarding the dead (quoted in our Notes on page 265): "They have finished. . . . There they sit for ever rounded off and bright." Mr. Wells ought, he thinks, as a man of science, to tell us where they sit, who rounded them off, and what is the nature of their brightness. "And certain difficulties arise from the very form of Mr. Wells' revelation. Why and on what do they sit? If all 'rounded off,' how can they possibly sit? When rounded off, what became of the chips? If they are all bright, then, from the seated multitude, there must be a painful glare, and we ought to be told if blue spectacles are worn. Innumerable other difficulties occur when we consider the meaning of this new revelation—difficulties so great that the Philistine might say truth lies at the bottom of a Wells."

## SOCIETY WORK ON SUNDAY, SEPT. 9th, &amp;c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Sunday next, lecture by Dr. W. J. Vanstone. See front page.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mrs. M. H. Wallis, both services—address, "Spiritual Growth" and answers to written questions. For Sunday next, see front page.—I. R.

**FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.**—Excellent address by Mrs. Clempson on "Self-Conquest." Sunday next, 6.30, Mr. Hannaford.—E. S.

**WIMBLEDON SPIRITUALIST MISSION.**—Excellent address by Madame de Beaurepaire. For prospective announcements see front page.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Mrs. Orłowski, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Boddington, address.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.**—Interesting and helpful address by Mrs. Davies. Sunday next, at 11, service and circle; at 6.30, Mr. Christopher Brown.—J. S.

**TOTTENHAM.—684, HIGH-ROAD.**—Mr. Pulham, on "Why Spiritualism?" clairvoyance by Mrs. Pulham. Sunday next, at 7 p.m., Annual General Meeting.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET:** (close to Clock Tower).—Sunday next, Mr. Geo. F. Tilby 11 a.m., healing service; 7 p.m., address; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**READING.—SPIRITUAL MISSION, 16, BLAIGRAVE-STREET.**—Services, 11.30 a.m. and 6.45 p.m. Harvest Festival. Inspiring and uplifting addresses by Mr. E. B. Deadman. Sunday next, Mrs. A. Boddington.—T. W. L.

**RICHMOND.—14, PARKSHOT (OPPOSITE PUBLIC BATHS).**—Mrs. Neville, address and clairvoyance to a crowded audience. Sunday next, Mr. Maskell, trance address. Wednesday, Mrs. Jamrach, address and clairvoyance.—B. S.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Address by Mr. Watson (president). Sunday next, 6.30, Harvest Festival, address and clairvoyance by Mrs. Jamrach. 17th, 3 p.m. (ladies), Mrs. Hodges. 19th, 7.30, Mr. Hutchfield.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. G. Taylor Gwinn (President U.L.S.). Friday, at 8, public meeting. 23rd, Mrs. B. Moore.—M. C.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, Mrs. Moore, address and clairvoyance; evening, excellent address by Mr. A. Bailey. Sunday next, 11 a.m., Mrs. E. Ball; 6.30 p.m., Mrs. Mary Davies.

**BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Morning, well-attended circle; evening, Mr. Connor, address. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, service. Thursday, 20th, 8.15, Mrs. George. Closed, 8.30.—N. B.

**HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. Todd's third lecture, "Light of Asia"; evening, Mrs. E. Marriott, address, "Soul," also splendid clairvoyance. Sunday next, 11.15, Mr. and Mrs. Pulham; 3, Lyceum; 7 p.m., Madame de Beaurepaire. Wednesday, 19th, Mrs. Maunder.

**NATIONAL UNION FUND OF BENEVOLENCE.**—The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), acknowledges, with thanks, the following subscriptions received in August: Miss Blythe, 5s.; Sowerby Bridge Lyceum (Sunday morning circle), 5s.; Keighley Society, £1 1s.; Princess Hall, Manchester, £2 9s.; sale of Mrs. Green's effects (per Mrs. Jamrach), £6 10s.; I. W. H., 5s.; Rothesay Circle, £2 10s.; household effects left for fund by Mrs. Sutcliffe (one of the old pensioners), £7, and part grant returned, 15s.; Krugersdorp Society, South Africa, £1 5s.; Oldham Wakes, 2s. Total, £22 7s. Mrs. Stair is deeply grateful that the difficulties in the way of continuing grants are less than they were two months ago.

**JENNENS MEMORIAL PSYCHO-THERAPEUTIC INSTITUTE.**—Under this title Miss L. E. Jennens, of 14, Oseney-crescent, Camden Road, N.W. 5, who, we understand, possesses considerable psychic healing power, has opened an institute at the above address, in memory of her father, the late Mr. Samuel Jennens, to whose generous donations and long and active service in support of the Spiritualist movement we have referred on more than one occasion in these columns. A few patients have already been treated at the Institute with encouraging results. Among the friends who are assisting Miss Jennens in her work is the lady who contributes to our columns under the pen-name of "Joy." No charge is made for treatment, but contributions are accepted to defray expenses.

## A MALIGNED TIMEPIECE.

On doubtful matters there is nothing like inquiry at headquarters. Mr. R. A. Bush, of Morden, Surrey, has done this in regard to the reported stoppage of the old astronomical clock at Hampton Court Palace and the legend that it ceases to strike during the passing of anyone who has long resided in the precincts. The result of his inquiry has been a courteous reply from Mr. Preedy, the Resident Clerk of Works at the Palace, from which we are permitted to quote: "The old clock," Mr. Preedy says, "is still going, but like most pieces of mechanism it requires occasional overhauling, and has lately been undergoing a process of cleaning. During the cleaning of the actual movements the clock was of necessity out of action. One feels it to be a somewhat ungracious act to throw doubt on an interesting legend such as that referred to in your letter, but as you have put the question to me, I am bound to say that, so far as my experience goes, the cold fact remains that whatever the old clock may have done in the remote past, it has failed in more modern times to act the rôle assigned to it by legendary lore."

**SUCCESSFUL SOCIAL GATHERING.**—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, E., held a well-attended and enjoyable social meeting in their hall on the 6th inst. Songs were rendered by Mrs. Ormes, Miss Parish, Mrs. Watson and Mr. Watson; recitations by Mrs. Marriott and Miss Jangie Long; pianoforte solos by Master Leslie Fray. Mrs. Watson officiated at the piano. A hearty vote of thanks was accorded Mr. Watson (president), the artistes, and all who helped to make the evening such a success. The proceeds go to the Parliamentary Fund.—E. M.

**LIEUT. CUTHBERT LODGE.**—The death in action has been announced of Lieut. Cuthbert Lodge, son of Sir Richard Lodge, Professor of History in the University of Edinburgh, and nephew of Sir Oliver Lodge. He was a stalwart young fellow, 6ft. 8in. in height, strong and of sunny disposition. He had recently entered for a university career, but volunteered for military service when war broke out, along with his brother, Lt.-Col. Wilfred Lodge; and they have been through three strenuous years. Cuthbert was acting as company commander and had led his men in a successful attack on the German trenches in France, which they occupied and held, when a German shell struck and killed him, to the great grief of his companions in the Royal Scottish. He had had adventures before, and on one occasion had seized and held a trench with a few men in advance of the main body. When the rest came up through the barrage they expected to find them annihilated, but not so: Cuthbert was sitting in the trench opening a tin of bully-beef and encouraging his men by his nonchalant manner and mirth. He was of the type of the finest young fellows that this war is sacrificing so freely, men who are willingly giving their lives and all that earth holds dear, in the cause of truth and freedom and human honour.

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