

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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## CONTENTS.

Notes by the Way .....	403	Harriet Martineau's Views .....	500
Testimonial to Alexander Duguid	404	Prescience .....	501
L. S. A. Notices .....	405	Jottings .....	501
Which is the Right Attitude?	405	Duelling at Heidelberg .....	503
The Moral Value of Immortality	496	Mrs. Inglis in South Africa .....	503
The Transfiguration .....	497	The Efficacy of Prayer .....	503
Alliance .....	498	Is a 'Seer' a Medium? .....	504
Science and Psychological Research	499	The Death Watch .....	504
What is Psychometry? .....	500	Experiences of Spirit Return .....	504

## NOTES BY THE WAY.

What a pile of untouched Magazines from all parts of the world lie on that side table! Always are we promising ourselves that it shall be diminished: and always is it being increased. To-day we resolved it should be lowered by at least one, and here it is at haphazard—'The Swastika,' a quaint little thing of yellow and red and green. We open it just by chance, and here is a portrait of a kindly dreamy Japanese, Yono Simada, with a little discourse on 'The Heart of Love'—just the thing for this quiet bright morning with its balmy air, said to come from North Africa, and across France, to—where this is being written.

Yono loves for love's sake, and he does not care whether he is loved. His love is 'cosmic': it is the love of the birds, the flowers, the soft green grass, the azure-tinted sky, the pale caressing dawn, the musical silence of summer night in the woods. Jesus was not loved by the men who murdered him, but he loved them, and prayed, 'Father, forgive them.' He loved for love's sake; not for any response. So would Yono have it with himself. He says:—

Why should Christians cry out for the love of Jesus?

What matters it to me whether Jesus love me or not, any more than it concerned him that they cared not, when he showed them his own love-filled heart?

I am not loving Jesus nor Buddha nor any other in order to be 'saved.'

I am not loving them to get peace. I am not loving them to 'go to heaven.'

No, I have no such mean ambition.

It is only that my love wishes to unite with their love, that is all.

It is only that I wish to feel the throb of that mighty heart of Love that rises above all thought of requirement; of praise; of reward, or expectancy.

This is truly love of Love, beauty of beauty.

In this there is Life. There is the realisation of the 'I.'

And if, happily, there be one who loves me truly, still shall I but rejoice in the power of loving, because that the beauty of such love is imperishable.

In this knowledge of Love's immortality there is great encouragement. This is the substance of a great Faith.

We have done very well with this happy chance dip into that pile. But was it chance, or was the hand guided?

Sidney H. Beard contributes to his 'Herald of the Golden Age' a tender yet trenchant Article on 'The Prevention of Pain.' He ventures far into speculative regions when he says:—

Our planet has now entered a new cycle, having passed into the sign of Aquarius—the 'Sign of the Son of Man.' And the Christ told us to expect great changes when this

time should arrive. His words are being fulfilled, as is well known by every advanced student of spiritual verities; and it is possible, therefore, and even probable, that the hour of emancipation from pain may be drawing near—for the hour of special opportunity, the time of altruism and selflessness, has come.

The work of reducing its volume and intensity is indeed already commencing. The long anticipated era when human souls will earnestly strive and combine to lessen and prevent physical suffering—the Humane or Golden Age that has been foretold by God's prophets, and yearned for by those who constitute the advance guard of redeemed and spiritual humanity—is even now dawning.

But, apart from Mr. Beard's astronomical basis, we see in the general advancement of sensitiveness, the promise of the 'Golden Age.' As yet, it has not gone far, and there are times when it looks as though the increase of sensitiveness might mean an increase of susceptibility to provocation, and therefore to resentment; but the desire for happiness, the heightened restlessness in the presence of distress, and the closer approach of class to class under the influence of a rudimentary kind of fellow-feeling, are doing something to at least make the infliction of unnecessary pain 'bad form.' That will go on to something better; and it may reasonably be hoped that Mr. Beard's prophecy may come true:—

The 'manifestation of the sons (and daughters) of God'—those who are capable of showing forth such attributes—is thus actually beginning to take place; and every year will witness an augmentation of the number of such souls, and of their mental and moral power in moulding ethical sentiment and mundane affairs—until the hour at last arrives, when all needless infliction of pain will be regarded as sinful and criminal, and when brutal and cruel men will know themselves to be classified as being of 'lower caste,' and will be shamed or forced into acquiescence with the general attitude of kindness and benevolence that will prevail.

For our own part we rely largely on the spread of the doctrine and the emotion which are the life of Spiritualism, to bring about the needed change. As the animal recedes and the spiritual comes in to rule, the ape and the tiger will give place to the angel in the man.

A learned Article by Ananda K. Coomaraswamy, in 'The International' (London: T. Fisher Unwin), discusses 'The Aims of Indian Art,' which is presented as having symbolism and not imitation as its basis and motive. 'Probably no truly Indian sculpture has been wrought from a living model, or any religious painting copied from the life. Possibly no Hindu artist of the old schools ever drew from Nature at all.' He was told to meditate, not to copy. 'He desired to suggest the Idea behind sensuous appearances; not to give the detail of the seeming reality, that was in truth but *māyā*, illusion.' Two illustrations are given depicting the great symbol of Siva worship, known all over India. It turns upon a legend concerning this potent God, and suggests much in relation to Indian Religion and Art.

Here is the story as told by Mr. Coomaraswamy:—

Siva appeared in disguise amongst a congregation of ten thousand sages, and in the course of disputation confuted them, and so angered them thereby that they endeavoured by incantations to destroy him. A fierce tiger was created in sacrificial flames, and rushed upon Him, but smiling gently, He seized it with His sacred hands, and with the nail of His little finger stripped off its skin, which He wrapped about Himself as if it had been a silken cloth. Undiscouraged by failure, the sages renewed their offerings, and there was produced a monstrous serpent, which He seized and wreathed about His neck. Then He began to dance; but there rushed upon Him a last monster in the shape of a hideous malignant dwarf. Upon him the God pressed the tip of His foot, and broke the creature's back, so that it writhed upon the ground; and so, His last foe prostrate, Siva resumed the dance of which the gods were witnesses.

Mr. Coomaraswamy gives the following as one interpretation:—

One interpretation of this legend explains that He wraps about Him as a garment the tiger fury of human passion; the guile and malice of mankind He wears as a necklace, and beneath His feet is for ever crushed the embodiment of evil. Much more characteristic of Indian thought is the symbolism in terms of the marvellous grace and rhythm of Indian dancing, the effortless ease with which the God in His grace supports the cosmos; it is His sport. The five acts of creation, preservation, destruction, embodiment and gracious release are His ceaseless mystic dance. In sacred Tillai, the 'New Jerusalem,' the dance shall one day be revealed; and Tillai is the very centre of the Universe, that is, His dance is within the cosmos and the soul.

'Some Notes on the Punishment of Death,' by Carl Heath, is a valuable pamphlet packed with argument and information, a great deal of the latter officially statistical, and very important. One thing that deeply impresses us is a table giving the relative convictions for murder by women and men. The table deserves careful study; and certainly the advocates of Women Suffrage ought to make good use of it:—

OFFICIAL FIGURES FOR TWENTY YEARS—1886 TO 1905.

MURDERS BY MEN.				MURDERS BY WOMEN.				Total
Of Men	Of Women	Of Children	Total	Of Men	Of Women	Of Children	Total	
14	68	4	86	2	2	—	4	90
19	45	4	68	—	—	—	—	68
2	79	6	87	2	3	—	5	92
38	33	4	75	2	—	—	2	77
31	17	—	48	—	2	—	2	50
—	—	—	—	—	2	1	3	3
—	8	9	17	1	—	21	22	39
—	6	—	6	—	6	—	6	12
—	5	—	5	—	—	4	4	9
—	—	—	—	—	—	4	4	4
—	14	12	26	—	—	—	—	26
42	23	4	69	—	—	12	12	81
146	298	43	487	7	15	42	64	551

The pamphlet is published by the Society for the Abolition of Capital Punishment, 145, New Kent-road, S.E.

'Yesterdays,' by Henry Cloriston (London: Postal Literary Alliance), is a small collection of short poems, mostly in minor moods, and seldom either deep or strong. In a concluding Paper, on 'An Old Garden,' the writer refers to Cowley and an opinion, held by some, that his prose is better than his verse; and it occurred to us that

the same may be true of himself, for in this bit of prose the writer seems 'quite at home.' Still, his poems, here and there, show talent. Here is one that indicates emotion as well as skill:—

Hopeless of health renewed, unwept, unknown,  
I sink back into nothingness and night.  
Dreams of my boyhood, lingering hopes, all flown!  
Though thus to have hoped, thus dreamed, *was* some  
delight.

Now all is o'er; and Death, as though in spite,  
Quickens his step if I but speak, or think;  
Even this faint scrawl o'ertasks my failing sight;  
Each effort brings me nearer to the brink,  
Where tremblingly I pause, and nerve myself to drink  
The cup that wan lips thirst for, but which I  
Seek not, nor shun. O God, that it were given  
To feel some sweet assurance ere we die  
Of what our trustful forefathers called 'Heaven.'  
Ah! what avails the science which has driven  
Faith from our hearts, if thus, disconsolate—  
Scornful of priests, yet pining to be shriven—  
Most rationally wretched, we await  
At life's last halt the shock that will annihilate?

And this, translated from the French of André Chenier, is quite worth preserving:—

PAUVRE FEUILLE.

'Poor leaf from fallen oak tree torn,  
Faded and dying,  
Where art thou flying?'

'I cannot tell. On rough winds borne,  
Hither and thither,  
None knoweth whither,  
Through forest dark, o'er hill and plain I fly:  
Fearless and uncomplainingly,  
Where all that's best, or worthless, goes—  
Where go the laurel and the rose—  
Thither go I.'

The same 'Alliance' publishes a little work, also by Mr. Cloriston, on Tasso, including specimen translations from *Il Mondo Creato* and other poems by Tasso, with a long discussion on 'Affinities: Tassian and Miltonic,' full of curious speculations and criticisms, turning upon Milton's borrowings from Tasso and Spenser.

With reference to the letter, in our last, signed 'A Wagner' we feel moved to say that we very much agree with it. We may apply to Mr. Podmore what the sailors used to say of their admiral: 'When he swore he meant no harm; and when he prayed he meant no good: but he had a kind heart even when he called us "mutinous rascals."' "

TESTIMONIAL TO ALEXANDER DUGUID.

Mr. J. Morison, of 177, Dundee-street, Edinburgh, has sent us a long list of subscriptions to the fund which was raised as a testimonial to Mr. Alexander Duguid, recently deceased, and which amounted to £31 4s. 6d., this sum being applied to the promotion of Mr. Duguid's comfort during the closing months of his earthly life, and to the payment of necessary expenses. Mr. Morison informs us that Mr. Duguid was much cheered by the numerous kind expressions of sympathy which accompanied the donations, and was very grateful for them; also that all claims have been met with the exception of about £10, towards which further subscriptions will be welcomed. Mr. Morison is sending a printed acknowledgment to most of the subscribers, but asks us to mention in 'LIGHT' the following contributions to the fund, as he is unable to reach the donors otherwise: A private circle, per Mr. Thomas Powers, Manchester, £5; 'M. S. A.' per W. Laughton, London, £4 5s.; Miss Bates, London, £1 1s.; 'L. M.', 5s.; Mr. Smith, 2s. 6d.; Mrs. G. Hogg, 2s.; Miss Harden, Belfast, 2s.; Mr. Dickson, 1s. Also the following, per Mr. Robertson, of Glasgow: Mr. James Fairley, Co. Durham, £1 1s.; Mr. Anderson, Dundee, £1; Mr. and Mrs. Longmore, 10s.; Miss Sikes, Edinburgh, 10s.; Mr. James Stevenson, Glasgow, 5s.

## LONDON SPIRITUALIST ALLIANCE, LTD.

## A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, PALL MALL, S.W.,

ON THURSDAY NEXT, OCTOBER 22ND, AT 7 P.M.

Music by Karl Kaps' Viennese Band, Social Intercourse, and Refreshments during the Evening.

At 9.30 p.m. Mr. and Mrs. Marriott will give illustrations of silent Thought-Transference.

## SPECIAL NOTICE.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 17th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

*In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1909.*

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery):—

1908.

Nov. 5.—Mr. Angus McArthur, on 'The Spiritualism of Socrates: A Study in Pre-Christian Psychics.'

Nov. 19.—H.E., W. H. Abdullah Quilliam, B.A., LLJ. [Sheikh-ul-Islam of the British Isles], on 'From Orthodoxy to Islam.'

Dec. 3.—Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.'

Dec. 17.—Interesting Personal Experiences will be given by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles.

[Particulars of subsequent meetings will be given in due course.]

Admission to the above meetings will be by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

## FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, October 20th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. Mrs. Place-Veary on the 27th.

TRANCE ADDRESS.—On *Wednesday next*, October 21st, at 8 p.m., Mr. E. W. Wallis will deliver an address on 'The Use of Reason.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—Owing to the *Conversazione*, there will be *no Class for Psychical Self-Culture* on *Thursday next*, the 22nd inst. *Special Meetings* will be held on *Thursdays*, November 5th and 19th and December 3rd and 17th, at which Mr. James I. Wedgwood will preside and conduct the proceedings.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, October 23rd, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members

and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one friend* to the *Wednesday and Friday* meetings without payment.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

## WHICH IS THE RIGHT ATTITUDE?

The impatience of convinced Spiritualists with the slow, laborious and critical methods of the Psychical Researchers is perfectly natural; and yet, if they will but consider the facts of the case dispassionately, they will surely admit that there is much to be said on the other side.

Let us consider the 'cross-correspondences' which have occasioned so much discussion of late. Here we have certain ladies patiently and devotedly obtaining messages and carefully forwarding them to the S.P.R. Then we have the painstaking care of Miss Johnson, who receives the writings and analyses their contents. This goes on not only for weeks but for years. As a result of all this persevering labour on the part of the operators, automatists and recorder, there is brought to light a startling piece of intelligent work, of ingenious and continuous effort on the part of the 'Intelligent Operator on the other side,' which necessarily carries great weight with thoughtful students.

Where, in all the annals of Spiritualism, can we find an instance of such continuous investigation—of such faithful labour and endeavour to get at the truth at all costs?

Is there not a great deal to be said in justification for the exhaustive efforts on the part of Psychical Researchers to eliminate all weak and doubtful features—to rely upon nothing short of absolutely conclusive evidence?

The subject is of vital importance, and the establishment of the truth of spirit existence and of communion between the two planes, beyond all peradventure, would mean so much to science, philosophy and religion, that there is ample excuse for the deliberation and scrupulous care with which the students in this realm proceed. It is, indeed, well to make haste slowly; to lay the foundations so deep and broad and true that when at last the affirmation can be made there shall be no gainsaying it. Surely, then, it is wise to proceed on lines which every truth-seeker can approve, viz.: Attribute nothing to spirit agency which can be accounted for in any other way. If some of the speculations, hypotheses, and theories which are propounded seem to be hyper-critical, far-fetched, and lacking foundation, so much the worse for them in the long run—and so much greater the triumph of the truth when the inadequacy of these attempted explanations is demonstrated. Surely it were better to even 'over-work' the telepathic and other theories (or, in other words, to pit them against the facts and see if they will reasonably account for them), and to exhaust every plausible or possible interpretation of the phenomena, than to adopt the extreme view of spirit intervention in mundane affairs without good, conclusive evidence.

Dr. G. Stafford Whitby, writing in 'The Nation,' demands 'exceedingly conclusive and unambiguous proof that such communications do emanate from incarnate human beings,' and thinks that:—

Before any phenomena can be regarded as establishing the spiritistic thesis they should be examined by men who are sceptical, or, at least, by men who do not initially lean to the spiritistic interpretation. The Psychical Researcher himself is seldom sufficiently sceptical, and does not give full weight to the possibilities of telepathy, and particularly of the telepathic communication of things known subliminally.

Now, here's a pretty state of things. Mr. Stead is impatient and declares in 'The Review of Reviews' that a 'mephitic atmosphere of credulous incredulity and superstitious scepticism fills the Society's rooms'; but Dr. Whitby

thinks that Psychical Researchers are not sufficiently sceptical and critical, and that Mr. Myers, in the second volume of his 'Human Personality,' gave 'altogether too ready acceptance of a spiritistic interpretation,' and displayed a 'lack of analysis' and 'insufficient incredulity,' while Dr. Warschauer in 'The Christian Commonwealth' commends the S.P.R. for its scrupulosity in examining the evidence and for its firm resolution not to admit the phenomena to be supernatural until all other hypotheses have failed. The old man in the fable could not satisfy anyone with his treatment of his ass, and the S.P.R. is in a like unfortunate position, unable to please either Spiritualists or sceptics. Surely this fact is an indication of the really scientific, cautious, and truth-seeking spirit in which the facts are being studied and the truth sought.

Mr. Graham, writing in 'The Nation,' justly complimented Miss Johnson upon her painstaking methods and her loyalty to truth, and as the investigation is still being pushed forward on both sides, steadily and successfully, so much so that even Sir Oliver Lodge feels that the partition wall is growing very thin, as a result of the persistence and activity of the unseen operators and the fidelity and patience of the automatists, should not Spiritualists rejoice and be grateful for the good work which is being done, and anticipate, as they feel they are rightfully entitled to do, that their own long and painful battle for the recognition of the truth is now being supplemented by these worthy workers, and that before long they will have the joy of witnessing and sharing the victory?

What other termination *can* there be to the honest and earnest labour of sincere truth-seekers in this realm? The Spiritualist knows that eventually the timid and the laggard, the sceptic and the critic will all alike be compelled to bear witness to the truth which is dear to him—if not on this side, then most assuredly on the other, as Myers and Gurney and Sidgwick and Hodgson are now doing. This being so, Spiritualists can well afford to wait—can possess their souls in patience—secure in the knowledge that those who are not against them are for them, and that truth is mighty and must prevail.

It may not be out of place, therefore, at this juncture to suggest that we should not be chary in recognising and appreciating the good which is being done—and *well* done—in circles where avowed Spiritualists can have but little influence. Let us be thankful for every gleam of light and for every impetus that arouses public interest and challenges the attention of the thoughtful people of the world. Even a Podmore has his uses—if only to make us smile or to arouse us to more determined effort, if, haply, we may win even him before he passes to the beyond.

SEER.

SPIRIT PHOTOGRAPHY.—Mr. A. P. Sinnett, replying in Tuesday's 'Daily Mail' to an objection raised against spirit photography in the course of a discussion, says that spirit forms may be photographed, even though invisible to normal sight, because 'ultra-violet light is reflected from astral bodies partly materialised by etheric matter.' He states that he has seen many such photographs, which he believes to be genuine, and has in his possession some which he *knows* to be genuine; and he proposes that a commission of inquiry should take evidence in a systematic way and report the result.

BAZAAR AT WALSALL.—On the 6th inst. Mr. H. D. Clark, J.P., opened a three days' bazaar at the Central Hall, Walsall, for the reduction of the debt on the hall and for alterations, &c. Councillor Venables presided, and referred to the growth of the Association during the past thirty years, and the recent rapid spread of spiritualistic ideas. He read a list of donations received amounting to £30. Mr. H. D. Clark, in formally opening the bazaar, expressed his appreciation of the Spiritualists he had known, and said that although he was one of those who did not quite understand Spiritualism, yet he wished success to their efforts to do good. On the second day, Mr. S. S. Chiswell, of Liverpool, ably presided, and Mrs. Venables performed the opening ceremony; and on the third day Mrs. S. S. Chiswell declared the bazaar open, Mr. T. Aldridge taking the chair. Additional donations were announced, bringing the total to nearly sixty pounds. Mr. H. D. Clark, on the opening day, said that he hoped that they would yet have the Mayor and Corporation among the worshippers.

#### THE MORAL VALUE OF IMMORTALITY.

The Rev. T. Rhondda Williams, writing in 'The Christian Commonwealth' on 'Immortality and Conduct,' places the essence of Christianity very near to the essence of Spiritualism, namely, as consisting primarily in the recognition of the reality of a future life, and, moreover, of an active and progressive life, more real and valuable, because more mature, than this earthly preparation. Mr. Rhondda Williams says of the belief in immortality:—

In its noblest form, and resting on its true base, it gives the present life strength and dignity. In this light death is believed to be subservient to life. The Christian comes to see so much in life that the idea that death can defeat it seems the greatest possible absurdity, and it becomes incredible that life of such value can be doomed to extinction. Apart from the evidence of Spiritualism, the faith in immortality rests upon a realisation of the nature and worth and the higher demands of the spirit-life. So to-day, when there are good men who do not believe in immortality, my contention is that they have not taken the deepest significance of their own nature.

Professor Huxley and Herbert Spencer are referred to as instances of profound thinkers who in their later years 'revolted from the thought of annihilation,' though they could not form any definite idea as to the nature of a future existence. Mr. Rhondda Williams continues:—

Once this faith in the future arises, however, it turns into a great enhancement of the moral view and the moral claim, provided it be properly held. If life is regarded as progressive growth in which every stage is a preparation for the next, then surely the belief in immortality, so far from depreciating this life, adds enormously to its importance. . . . If this life is like schooltime for the child, or apprenticeship for the youth, a preparation for the maturity of the eternal years, then too great care cannot be bestowed upon it. . . .

So, when we realise that life after death is a line of continuous growth from the life before death, the faith in immortality heightens, instead of lowering, the importance of the present; the inference is not to stoch, or indifference, or empty gazing upon the future, but to steadfastness and fruitfulness in all good works.

The belief that the life of the eternities will take its point of departure from the life in time makes every moral claim of one's nature a more august thing, and gives to every act of philanthropy, every demand for social justice, every spiritual exercise, a significance otherwise impossible. I heard the other day of a man who said, 'I do not care at all about the people's souls, nor do I think of their eternities; I am working to get them better wages and better houses, and an easier life.' What that man does is good. It would be good if he demanded that horses should have comfortable stables. The man who regards his fellow man as a mere higher animal and demands for him fair conditions, is doing good. But surely, if he could regard him as a son of God, and realise that the conditions of his life are working themselves into the very texture of a soul that is to live for ever, so that those conditions affect him, not only for a few years, but for unnumbered ages, he would not do less for him, but more, and all he did would gain infinite dignity from the faith.

Such phrases as 'the maturity of the eternal years,' 'a line of continuous growth from the life before death,' 'taking its point of departure from the life in time,' are in close accordance with Spiritualist doctrine, for they imply a life of continued effort, progress, usefulness, and concern for the welfare of others.

THE 'Review of Reviews,' in a notice of 'Books for and against Spiritualism,' says: 'It is a good sign indicative of the increased attention which is being paid to psychic study that the books against Spiritualism are multiplying. Last month Kegan Paul published Father Miller's "Sermons on Modern Spiritualism." . . . What is interesting about Father Miller's sermons is that he recognises the truth of communications from beyond the grave, but he maintains that as the spirits are not orthodox Catholics they must be devils. After having read "Sermons on Modern Spiritualism," the inquirer would do well to read the reprint that has just been issued of Stainton Moses' well-known books on "Spirit Identity" and "The Higher Aspects of Spiritualism," which have just been re-issued in one volume at 3s. 6d. by the London Spiritualist Alliance.'

## THE TRANSFIGURATION.

At the close of the article on 'Dives in Hades' (p. 439), it was remarked that some have seen in the reply of Abraham a denial that spirits revisit this earth. Such a contention is illogical, for it is arguing from 'a particular to the general'; it is also untheological, for it is to 'so expound one place of Scripture that it be repugnant to another,' for in the three-fold account of the Transfiguration we have positive testimony, corroborated to some extent in the writings of one of the eye-witnesses, of the distinct return of two prominent men of the older dispensation for a special purpose on a notable occasion.

'Then talked with him two *men* which were Moses and Elias.' Moses, the leader, legislator and organiser of the Hebrew nation in its earlier stages, and Elijah, the prophet of enormous power and influence in that nation when it had attained to a certain distinction among the surrounding kingdoms and empires. There was a time when many would have been ready to doubt or dispute whether these two men were real historic characters, but those days are passing away. The patient labours of Egyptologists, Assyriologists and others, have brought positive evidence to light which tends to restore faith in the ancient writings of Hebrew and Christian as acceptable historic records; while the no less patient labours of psychical investigators have shown us that those supernatural, or supernormal, phenomena so prominent in the sacred writings, and once such an offence to the destructive critic, so far from being contrary to Nature, are in reality in thorough harmony with the higher laws of Nature, and that they are, for those who have eyes to see, to some extent events of everyday experience. The writer, therefore, has no hesitation in regarding Moses and Elias, as depicted in the Old Testament, or revealed on the Mount of Transfiguration, as real historic personages.

The Transfiguration scene is familiar to all New Testament readers. Selecting three disciples, whose presence seemed specially desirable on more than one important occasion, the Master led them up into a high mountain apart by themselves, and while he prayed his face did shine as the sun, his raiment became white and glistening, and there talked with him two men, Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem.

It is a matter of small importance whether this occurred on Mount Tabor or Mount Hermon, but it is important for us to bear in mind that at the very moment when Moses and Elias were talking, the minds of many persons in the populous cities of Palestine, and the still more populous ones of the Empire were busily engaged in formulating schemes for furthering the objects of their ambition in the political, military, commercial, or social spheres of life, little recking, little caring, that on that lonely mountain was being enacted one of the most marvellous scenes that the world has ever beheld, a scene of no direct political or commercial import, but none the less one of the utmost value in the spiritual sphere of life. It is so with us to-day; the vast majority of our race devote an enormous amount of thought and energy to the ambitions and enterprises of the earth life, with little or no consideration for the things of the spirit life, and are ever ready to disregard or receive with open scepticism the accounts of spiritual phenomena occurring almost in their midst. Human nature is the same in all ages, hence the necessity of discretion in unfolding our knowledge of the higher life; therefore the Master 'charged them that they should tell no man what things they had seen till the Son of Man were risen from the dead.'

St. Luke specially emphasises the fact that it was *two men* who appeared, and spake of the decease of the Master. Now if they were two men, it is only reasonable to expect them to exercise those powers which are essentially human. We may reasonably expect them to show that they possess knowledge, that they can make an intelligent use of it, that they are capable of sympathy and that they can direct their movements in accordance with human volition. The accounts given by the three evangelists, with the additional reference beyond the Gospels, are all very brief, and yet in their brevity they are sufficient to establish the case. First, however, as regards

personal appearance: with the exception that 'they appeared in glory,' that is with a brightness not of this world, there is nothing to suggest that the two visitants were in outward form in any way different from the transfigured one with whom they discoursed, or the three unchanged fishermen who were the chosen witnesses of the scene. The words of St. Peter at the close, out of place as they seem, clearly indicate that in his mind he was assured that Moses and Elias were men in as real a sense as his beloved Master or himself. This is only in accordance with the unvarying teaching of the scriptures on this point, for whether it is the fourth personality in the 'burning fiery furnace,' or the angel at the sepulchre, or the spiritual beings of the Apocalypse, the prevailing appearance is always that of a man. But as 'the mind is the standard of the man,' so it is also the more certain character of the human race. There may be minds in God's Universe very differently constituted from ours, but when we come into contact with those similarly constituted we greet them, intuitively recognising the similarity and consequent kinship with our own. So it was with Moses and Elias. Sixteen centuries for Moses and about half that time for Elias had, no doubt, done much to develop their powers, but had not altered their humanity. They were still two men, and though 'in glory' they were not out of touch with the world into which they were born and in which they spent the first period of their existence. They showed a deep and intelligent interest in its welfare, for they talked with the Master 'of his decease which he should accomplish at Jerusalem.' It has always been felt by devout minds that there is something running through the Old and New Testaments and connecting up and unifying the several writings (the products of centuries) which they contain. Crude, indeed, have been some of the explanations, but the fact seems to remain as something more than mere spirit guidance or even than progressive revelation. Perhaps a ray of light may be thrown upon it by the appearance of Moses and Elias, showing, as it does, that not only knowledge of, but sympathy with, the world and its workers exist in the state beyond, and that the great spirits of the past are still present with us, bringing their increased knowledge, love and power to bear upon the world. It is very noticeable how Jesus, without ever disparaging Moses, gives a deeper and more heavenly meaning to his enactments, and still more noticeable how frequently we read that the Baptist went forth in the spirit and power of Elias to prepare the way for the Christ. If Moses and Elias were the two great minds of the Hebrew Dispensation it is certainly not unreasonable to expect, since such a thing is possible, that they would be specially interested and active in the transition from the Hebrew to the Christian Dispensation. This interest is shown in that they 'spake of his decease,' though it was several months before it would take place. The Tragedy of Calvary is not of easy explanation; many have attempted it, not always with the happiest results. The wiser minds prefer to be less dogmatic. Still it remains as a historic fact that while to Jews who were stubborn the preaching of the cross was a stumbling block, and while to Greeks who were philosophically sceptical it was foolishness, yet to many others—Jews, Greeks, and all other nationalities—it has in a mysterious way proved to be the wisdom and power of God. Hence the interest of Moses and Elias, an interest at once intelligent, sympathetic and helpful.

While from this particular narrative we may not argue that all spirits return to visit or influence the world, we may nevertheless conclude it is in accordance with the principles of Divine Government that when sufficient cause and suitable conditions exist, ministering spirits from the realms beyond may manifest or appear to God's servants in this state to comfort and encourage or even to counsel and advise. T. R.

AT READING the Spiritualists are going ahead under the guidance of their resident speaker, Mr. Percy R. Street. They have just issued a bright little monthly 'Record,' price 3d., the motto of which is 'Truth for Truth's Sake.' It should be a useful ally in the extension of the work of these spiritual missionaries.

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## ALLIANCE.

Our readers will have noticed that 'The London Spiritualist Alliance' has issued its Programme for the first part of the coming Session, commencing on Thursday, the 22nd, with an always acceptable *Conversazione* in its beautiful meeting rooms in Suffolk Street, to be followed by four meetings up to the end of the year. It is specially appropriate that the Session should be commenced with a Social Gathering, for, after all, our emphasis is on the word 'Alliance.'

As we all know, the Society does not, to any great extent, exist for experiments and tests; and, indeed, it is ever ready to insist that the best place for these is in the home. Its first interest is the gathering together of kindred spirits; and its special care is the providing of possibilities for alliance, in accordance with its name. This, in the case of Spiritualists, is specially necessary: for, although a vast amount of the old suspicion or stigma has disappeared, it is still necessary that isolated seekers or convinced experimenters should have open to them the help and joy of association with those who share their knowledge, their experiences, and their faith. The old Hebrew proverbial philosopher was right when he said that as iron sharpeneth iron, so a man sharpeneth the countenance of his friend: and so one seeker sharpens and brightens another.

It is not always easy to stand alone, and to be convinced before a strange experience: and many an anxious receiver of strange experiences has asked himself, 'Is this glass or gold?' And it is in the interchange of experiences and interpretations that light has arisen and that confidence has been given—or that correction has been mercifully received. The time will come when such experiences and interpretations will be welcomed as spiritual gifts, with thankfulness and congratulation: but, as matters stand to-day, the member of a family who receives those experiences, or accepts those interpretations, is usually pitied or even abused. To such an one, the Alliance offers the best of all sustaining consolations,—the company of those who have trodden the same road and found the same things: and, even though there is little or no personal communion, there is always the benediction of the sight and the combined influences of sympathetic souls.

But there is something beyond that. If there is any truth whatever in our testimony, it is perfectly certain that

we are surrounded by a 'great cloud of witnesses,' and that they are attracted by the receptive and responsive. In the old days, public worship was commonly referred to as 'the means of grace,'—not at all an empty phrase. But how much more might the phrase be applied to the meeting of spiritual aspirants and those who partly live consciously and lovingly in or near the spirit-plane! We do not hesitate to say that at our gatherings there are vast and varied possibilities of influence, good both for body and for mind. There are many who can bear witness to that: and if it be said that at, say, a *Conversazione*, we go no farther than to provide beautiful rooms, music, and opportunities for the interchange of thoughts and confidences, we still hold that the way is opened and that the atmosphere is there, with the probability of unseen approaches hardly possible in isolation.

This suggests a view of the Alliance which indicates a duty as well as a pleasure. Even though one might say, 'I feel no particular need of communion in this way;—I am busy and quite content, going along by myself and in my own way,' is it not a fair reply to say, 'True perhaps, but what of your fellow pilgrims who perhaps stand in bitter need of communion and the blessed sense of comradeship; who are not fully occupied and who are not content?' Does not the very word 'Alliance' suggest both a kindness and a responsibility? In these hurrying days, in this cruelly self-regarding city, the need for pause and sympathy and fellow-feeling is great indeed, especially with regard to matters that lie beyond the senses and concern the hidden things of the sacred experiences of the soul: and surely if we who are assured and happy can give encouragement and pleasure to the halting or the grieved it is almost wicked to refuse it.

Much of this is also true of the ordinary lectures and experience meetings of the Society. It is the aim of the Alliance to cover as much ground as possible in its public advocacy, and to show that Spiritualism is many-sided, with intimate bearings upon all the vital concerns of life, about every one of which it has something to say. Spiritualism has its own interpretations of human history; its own explanation of evolution; its own philosophy of life; its own theory of the true basis of society; its own account of the world's religions; its own forecastings of man's destiny beyond the veil. It does not bind its students and exponents to a shaft and a wheel, condemning them, like a horse trudging round an old clay-pit, to grind for ever at one thing alone. It rather bids them go on pilgrimage, and equips them for the march. Hence we offer a Study of Socrates, and have a look at Islam, and speculate at least upon the connection between our condition here and in the life to come. Hence, too, we invite fellow-pilgrims to tell us what they have heard and seen.

It is all on the lines of 'alliance,' and we invite all our readers to make an effort, if necessary, to overcome any sense of isolation, whether they like it or dislike it, and to respond to the call, 'Come thou with us, and we will do thee good.'

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Mr. HAROLD BEBBIE, reviewing Sir Oliver Lodge's latest book in the 'Daily Chronicle,' says: 'Sir Oliver Lodge reveals a majestic Universe; with the massive power of a deep thinker and the convincing certitude of a laborious investigator he renders close and intimate the awful realities of Infinity and Eternity; he makes man to feel himself the inhabitant of a boundless universe and the participant in an eternal evolution; and he charges religion with obscuring the full majesty of God and clouding the true and essential revelation of Christ by the grossest materialism. A more serious charge could hardly be preferred against disciples of the Way, the Truth, and the Life.'

## SCIENCE AND PSYCHICAL RESEARCH.

BY R. M. BRERETON, M. INST. C. E.

*(Continued from page 489.)*

In keeping with the incidents and observations on the psychological and physiological features of Nature on earth, and more especially in relation to the interesting consideration of the assumed communion and communication between incarnate and discarnate humanity, is the remarkable and wonderful manifestation of individualised mind, will, feeling, and touch, which is exhibited in what is known as automatic writing. In 'Harper's Magazine' for August, Sir Oliver Lodge, D.Sc., F.R.S., and Principal of the University of Birmingham, writes in a scientific, luminous, and convincing style on this mysterious manifestation of psychical outcome in the physical world. He says: 'It is useless and merely ignorant to deny its occurrence; . . . the simplest assumption, and one that covers, perhaps, a majority of the facts, is that the writer's unconscious intelligence or subliminal self—his dream or genius substratum—is at work.' In reference to independent, or 'direct' writing, Mr. Hamlin Garland, in 'Everybody's Magazine' for August, assumes the idea that it proceeds solely from the personality, will, and vital substances of the medium's physical and astral body. He quotes a case as showing that the writing material or substance—as examined through the microscope—was composed of globules of human blood; and the assumption from this was that the medium had the innate power of invisible projection of the astral arm, and of the use of an invisible pen and of the vital fluid substance of its physical body to produce this phenomenon. Apparently, the writings described by Mr. Garland were done on paper, lying open on a table, which was beyond the reach of the medium's arm and hand. The assumption of both these experts that the *modus operandi* emanated wholly from the medium's personality, will, and force is really more difficult for ordinary minds to accept than the evidence of Spiritualism. In connection with such psychical research, it is well to always keep in view the fact that the physical human brain and nervous system are purely organic instruments, and so can be used, played upon, mesmerised, and hypnotised by influences other than the owner of these instruments.

I have in my possession eight ordinary school slates, which I myself purchased from stores in Portland, Oregon, and in San Francisco. The tests on these for 'direct' writings were made in 1900 and 1903 at several private séances through the mediumship of Edward Earle, of San Francisco. These slates were folded in pairs and secured face to face by outside rubber bands: not a particle of slate or pencil material of any kind was enclosed. The medium never handled these slates before, during, or after the séance. He sat apart from my wife and me at the other end of a large room during the séance. He was not in a trance state, but appeared to be fully awake and normal all through the séance, and the room was in full daylight. My wife placed some of the slates on the floor under her feet and I held the others in my hands during each séance. We were entire strangers to this medium and we did not give him our names. Now, all these eight slates contain written communications, some extending over the inside surface of both slates, written in the same hand and signed by one writer; on other slates two and three communications appear from as many separate correspondents, in different styles of writing and with a different signature to each. On one slate, on the left-hand side of the writing, a flower is neatly drawn in colours—green, purple, yellow, and white—as if done with chalk pencils. The full names of the writers are given in the signatures. These names are recognised by us as belonging to discarnate persons, who were relatives and friends. Some of the writings mention names of individuals, localities, buildings, and newspapers. Some of these localities are in New York State, England, Scotland, Mexico, Oregon, and Washington. These writings show very distinctly

the individualities of the writers; complete knowledge and remembrance of the past and present, and the relationship of the writers to ourselves. One of the writers signs himself John Brereton; this was the name of my grandfather who died in 1823, ten years before I was born. He was a wheat merchant in Norfolk, and identifies himself with his home in Norfolk and with Liverpool, with which he had business connection. These writings appear to have been done with a slate-pencil, and are as easily rubbed and blurred by ordinary finger-touch. I could detect the sound of writing, as if being done with a slate-pencil, when I held the slates to my ear during the séances.

The communications contain matters entirely different from any which were or could naturally have been in our mind during these séances. Consequently, we view these writings—containing so much that is personal to the writers and to ourselves, as well as of ordinary and trivial matters and such as form the common topics of conversation and gossip in every-day home life—much in the same way as we do letters received from living friends and relatives. Hence, the evidence offered is more convincing to the recipient than it could be to the public or to the ordinary scientist. The assumption that this automatic writing originates from the subconsciousness and subliminal substratum of the medium seems to me altogether far-fetched and irrational—applied, as it is, in such a general way. It really seems to give to the medium's mind—conscious and subconscious—the gift of omniscience, which is absurd, for such belongs to 'The Mind' of the Universe alone. Even assuming that the medium has the mind-reading gift and thus is able to read the thoughts and questions in the mind of the sitter at the séance, what does it avail if such are not in the mind of the sitter to correspond with the automatic writings received? In this case the medium must be able to read the mind of the writers. This would be evidence that discarnate persons are living and present at the séance; just the proof wanted!

In Spiritualism the organic instruments—brain, nerves, muscles, and hand—of the sensitive medium are believed to be under the control and use of the discarnate person. In this way these bodily instruments are used as articles of personal property—piano, desk, pen, writing materials, &c.—are often used by one's friends, relatives, and acquaintances. In this view we comprehend the full meaning of inspiration, telepathy, mesmerism, animal magnetism, and hypnotism. If the human brain was not such a sensitive instrument and responsive to *outside* personal influence, all these psychical phenomena could not be in evidence; neither could the term mediumship have its meaning and use. The fact seems to be in evidence that all mankind are of a mediumistic nature physically and psychically: if such be the case, scientists have a rich soil and substratum for their advanced tillage. Jesus—the great master of psychology—said 'Seek ye the kingdom of spirit—seek and ye shall find.' In my 'direct' slate writings I see the visible outcome of individualised mind and will-force in the form of mechanical work accomplished upon the slate in its closed condition and without a visible pencil. I also hear the sound of the writing in progress, but my mind knows nothing whatever of the matters being written. These two senses—sight and hearing—form the only witnesses that I have to rely on from the standpoint of physical observation.

Now is there not some analogy perceivable between the 'direct' slate writing and psychical automatic inspiration of the incarnate human mind, which can be communicated by reflex action to the brain and nerve instruments? If the Christian's belief in his Master having possessed the will and power to materialise and dematerialise himself within a closed room be worthy of credence (for there are no miracles performed by Nature); if the Brahmin's faith in his astral body has any psychical foundation, then there must be some natural law existing—though unknown to science—by and through which alone this writing can be performed. Nature is no magician; she works in every way, shape, and degree through wise, consistent, and harmonious laws in connection with ether, air, earth, and water elements. The last three have been well explored by science. That the first should be

as well investigated in connection with psychical phenomena is the great question of to-day.

My wife and I, sitting together and using the planchette or ouija-board, have, among a multiplicity of other mundane communications, received psychical information regarding coming weather conditions. This, I believe, is a new matter for scientific research. During the past eight years I have had considerable experience in this phenomenon, and have found the forecasts to be more correct in many instances than those predicted in the Government Weather Bureau daily reports. So correct have I found them that I have frequently, during the past eight years, made my journeys from home to suit these forecasts of favourable weather conditions in the districts I had to visit, some of which were hundreds of miles off. The latest test I have of the accuracy of these psychical forecasts was perfected on August 12th. On Friday, July 24th, I asked this question: 'When will we get rain?' The answer to this was: 'Not until Cloudie's wedding-day.' ('Cloudie' refers to my son—Cloudesley—whose wedding was fixed for August 12th.) Between July 24th and August 12th there are nineteen days, representing the extent in time of this forecast. The weather continued fine and warm all through this period and up to midnight of August 11th. My aneroid showed little change during this period, reading from 29.70 to 29.80. At about 7 a.m. on August 12th it commenced to rain, and rained all day, with wind from the south-west. The daily meteorological report by the local forecaster in Portland for Wednesday, August 12th, reads thus: 'Portland and vicinity: Wednesday, fair, moderate temperature; north-westerly winds.' This report was made at 5 p.m., Pacific time, on August 11th.

Now, there must be some law for this psychical discernment of coming weather conditions. It appears to form a most interesting and important matter for scientific research, although it may evoke an incredulous smile from many scientists throughout the world. I give the observed fact in the hope that it may be of some use, and an encouragement to other inquirers in psychical researches to investigate the subject.

Woodstock, Oregon.  
August, 1908.

#### WHAT IS PSYCHOMETRY?

Writing in 'The Harbinger of Light,' Mr. W. H. Terry gives the following useful and interesting particulars regarding psychometry. He says:—

It has been affirmed that history is continually recording itself in all its minutiae on surrounding objects, and this affirmation has since been demonstrated as a fact. The discoverer of this important truth was Dr. Joseph Rodes Buchanan, Professor of Physiology and Institutes of Medicine, and for many years editor of 'The Journal of Man.' The first outline of this great discovery appeared in that journal over fifty years since, but the full presentation of it in a volume of five hundred pages was not given to the world till 1885. In the interim, Wm. Denton, Professor of Geology, who was a friend of Buchanan, experimented successfully in some special directions, principally geological and historical, and published three volumes on the subject under the title of 'The Soul of Things.' The term psychometry, derived from the Greek *psyche* the soul, and *metron* measure, literally signifies *soul-measuring*, and the first step towards this new science was made in connection with a large class of medical students the Professor was instructing, some of whom whilst handling certain medicines felt in a modified degree the peculiar effects usually produced by taking them internally. Experiments were made with the whole class, which numbered over one hundred, and it was found that fully one-third of them were sensitive to the same feelings. The medicines were wrapped in paper and placed in their hands as they were held behind them; but this made no difference, and after a little while they were able to tell correctly what medicine it was by the sensation produced. Forty-three of these gentlemen signed a declaration to that effect, which concludes as follows: 'We are convinced that in these experiments distinct effects were produced upon us strictly similar to those which would be produced by the action of the same medicines administered in the ordinary method.' This was sufficient

for the Professor to work upon—if the soul, or emanation, of medicines could impress itself in this way, why not other things?

Other materials were tried, and found to express themselves as plainly, and whilst he was applying the tests to history and human character, Denton was literally finding by the same process 'tongues in trees, sermons in stones, books in the running brooks, and good in everything.' He told us that relics of pyramids, and ruins of tombs he had brought from Egypt had revealed to him sufficient to enable him to re-write the history of that country. The idea is this: Every object, organic or inorganic, is constantly casting its reflection upon its surroundings; every thought of an individual is registered on his brain; every act is photographed, as it were, on the walls of his dwelling; the pictures are invisible to the physical vision (as the ordinary photograph would be were it not developed), the soul perception develops the pictures, bringing them one by one to the surface, the most positive impressions taking precedence. This is no visionary idea, it is a fact; we have proved it over and over again in our own experience with sensitives, and many instances are being given in our own midst to-day; but the books referred to,\* which are scientific in their accuracy, give hundreds of proofs of the reality.

The handwriting of an individual, whether visible to the sensitive or enclosed in an opaque envelope, will elicit not only a description of the person, but his moral and intellectual character, peculiarities, and leading incidents in his life. This marvellous power is not rare, it is latent in every soul, but undeveloped with the great majority of mankind whilst on the earth plane. There are, however, a considerable percentage of both sexes who, by devoting a little time to experiment, could develop the psychometric faculty; those who desire to investigate Spiritualism apart from the physical phenomena would find this development of their innate spiritual powers the most direct and satisfactory road to such; it is the broadest path to genuine psychic research.

\* 'Manual of Psychometry—The Dawn of a New Civilisation.' By J. R. BUCHANAN, M.D. Holman Bros., Boston, 1885. 'The Soul of Things.' By Wm. DENTON, Boston.

#### HARRIET MARTINEAU'S VIEWS.

In further response to Mr. Venning's letter on page 489 of 'LIGHT,' inquiring as to communications from Harriet Martineau since she passed into spirit life, we extract from 'The Medium and Daybreak,' for December 21st, 1877, the following description of part of a séance with Alexander Duguid at Kirkcaldy, which is also referred to by Mr. Robertson in his book on 'Spiritualism':—

One of the spirit visitors . . . proceeded to draw a picture of one who was anxious to address us—one who, on the earth plane, had failed to grasp the truth of continued existence, but who had done a noble work for humanity and (though not recognised) for God. The description was so beautiful and pointed that one of the sitters, recognising the likeness drawn in words, at once said 'Harriet Martineau!' which it was found to be. This gifted soul, who for so many years had been a light among the great ones of earth, then proceeded with an address, of which words would fail to convey any idea; the expressions led up to sublime thoughts, which again became feelings akin to what is represented as heavenly. Her earthly intellectual errors were lamented; and she said, those works for humanity which she had toiled for while here, she would still pursue with enlarged powers and more glorious aims from the spirit world. Oh, that the means were to be had of conveying these thoughts to others! golden thoughts, in choice phrases, grander than anything yet penned by her.

This account of Harriet Martineau's wider perception of the causes and influences behind her work on earth, and of higher truths than those which she had recognised, elicited a letter from her old friend and collaborator, Henry G. Atkinson, who asked for further details respecting the communication, and whether the views now regarded as intellectual errors referred to those promulgated by her jointly with himself. Mr. Robertson's reply is given, substantially as it is printed in 'The Medium,' in his book on 'Spiritualism,' p. 55, to which we therefore refer all readers interested in the subject. Mr. Robertson also mentions messages relating to a similar enlargement of view experienced by John Stuart Mill in the spirit life.

A further reference to Miss Martineau's views on Spiritualism, showing that during her earth life she was far from

indifferent to the importance of the subject, occurs in a letter from Mr. Atkinson, on p. 377 of 'The Medium' for 1877. He says that in 1872 he sent her a summary of the investigations of the Dialectical Society Committee, of which he was a member, and she replied that it was exceedingly interesting, and that she hoped to see the full report published, adding: 'How strange it seems that the world, while so busy about science and so proud of it as a pursuit, should be so careless and indifferent about these phenomena.'

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### PRESCIENCE.

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Writing in 'Reason' a short time since Mrs. Hester M. Poole says:—

How the individual mind can foresee that which by no possibility it can trace to any cause or causes, is something which I cannot understand. Yet, through many remarkable observations of the undoubted possession of this power on the part of a few individuals, I have been forced to know that Prescience is a fact.

An intimate and life-long friend often shows this phenomenon. Two weeks before President Garfield was shot, she narrated to a number of persons—of whom I was one—the main particulars of the occurrence, though she could not name the victim. Yet she correctly described the features and bearing of the President, and declared that 'the entire nation would be convulsed by the catastrophe.' He would be about to start on a journey, she continued, when that would take place. She saw the coffin, the immense crowds and the lying-in-state. When the President was supposed to be on the road to recovery, she never had hope. 'I saw him stretched upon the bier,' she said; 'he cannot survive.'

In the most superficial sense, that catastrophe was in no way accidental. But, in accidents or incidents in which the train of influences or facts cannot be traced, it is strange that any incarnate mind is able to pierce a mystery sheathed in so many foldings.

A few years since a company of congenial women, seven in number (of whom I was one), were accustomed to meet once a week, for the purpose of attaining greater spiritual development and harmony. In the highest sense of the word, the gathering was a religious one. Emancipated from denominational thralldom, we sought no wonders, and held no 'circle'; but we did earnestly desire to rise above the sordid din and clamour of this work-a-day world, for a brief season, into that serene atmosphere where the spirit attains a conscious mastery. It was in the city of New York.

Soon one of the number began to feel, at times, a vague unrest, a sense of coming danger. 'It is not one of us,' she said. 'It is an accident to an elderly man, and will take place in or near the back portion of this house' (the home of two of the party where we always met.) 'It is a fall, and the result will be terrible injury or death. I do not see how it can be averted.' As there had been experience of the truthfulness of these premonitions, much solicitude was felt concerning the warning; though the seeress asserted her conviction that the victim was no person residing within the house.

In spite of every caution, four months after the first prediction, which was often repeated, the catastrophe came to pass. An elderly man, foreman of the business in which the husband of our hostess engaged, voluntarily ascended the roof of a rear extension of the house, 'in order to dislodge the snow and ice which filled the gutter. His employer had begged the foreman not to undertake the work, and had left, thinking his foreman had acquiesced.

Not so. Used to climbing lofty heights, he laughed at danger, and ascended the ladder. Just as he had reached the eaves the ladder slipped from under him, and he, with it, fell to the stone pavement of the area below. A few moments later the unconscious man was taken to the hospital, and among the witnesses who saw him lifted to the ambulance was she upon whom had fallen the sad prophecy. It is needless to say the victim of his own imprudence lived but a few hours.

Previous to giving expression to her premonitions, my friend (before the occurrence of painful events) is restless and depressed. Sometimes her foresight is joyous and uplifting. I have known her to foresee a marriage ten years before it came to pass, when only one of the parties was known to her, and when they themselves had never met. In this case the groom was a foreigner and had been an officer of an Imperial army. She saw him in his military clothing, which he had laid aside when he came to this country; and even his bride was unaware of this antecedent experience until shortly before her marriage.

In regard to this prediction, I was present when it was given to the mother of the sweet young girl—both friends of mine—and have held in my hand the photograph of the young Von ——— taken when he was an officer of one of the proudest of European potentates. I am glad to say the union was most happy. There were various minor prophecies in this connection which are not necessary to relate.

It seems to me that the individual mind in some strange way must come in contact with some portion of cosmic intelligence, and then transmit it from the subliminal to the external consciousness.

How else, in the first case given, could the mind of my friend foresee the frozen gutter (the only one during the entire winter), and the accident as happening to an elderly man, when a dozen or more younger persons were engaged in the same employment?

Yet, if the vast panorama of the To Be is fixed, unalterable, what then of the old orthodox Foreordination? It has truth, has it not? Is Fate another name for Providence?

New Haven, Vt.

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### JOTTINGS.

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Now that the holidays are over and the long dark evenings are with us, we look forward to the usual meetings of the London Spiritualist Alliance with pleasant anticipations. As will be seen by the announcements on page 495, the season will be opened on October 22nd with a *Conversazione*, in the Salon of the Royal Society of British Artists, Suffolk-street, and Members and Associates are reminded that application has to be made to the secretary for tickets for this meeting, as a charge of one shilling is made for them. For the fortnightly lectures which will follow, tickets will be posted in advance as formerly.

Mrs. Laura I. Finch, Editor of 'The Annals of Psychical Science,' states in the October issue of that journal that in response to a private circular-letter to a few of 'The Annals' subscribers she has received £396 3s. 8d. towards the total sum of £750 required to enable her to continue publication. She warmly thanks those who have so generously aided her, and in view of the quick response to her appeal already forthcoming, she has no doubt that the amount still lacking will be speedily received. 'The Annals of Psychical Science' has done a very useful work, and we trust its able Editor will soon be relieved of all anxiety regarding its continuance.

'The Revival of Mental Healing' is the subject of a report collected from the returns made by Mr. Stead's 'helpers,' and published in the 'Review of Reviews' for September. It shows how many persons and organisations, including physicians, ministers, and laymen, are turning their attention to mental and psychic healing in its various phases, and writing on it in the magazines. The work of the Psycho-Therapeutic Society is mentioned, and there seems to be a general admission that functional disorders can be cured by mental methods, but that organic disease, unless it be a direct product of functional disease, is not amenable to such treatment. Mr. Stead quotes a letter from Sir Henry Thompson, written twenty-five years ago, which implies that 'he admitted the prayer-cure of functional disease.'

As Spiritualism is getting into all the daily newspapers and magazines, and is being misrepresented more often than not, Spiritualists cannot do better than urge their friends and acquaintances who are inquiring into the subject to subscribe for 'LIGHT' and read it regularly. If each reader would kindly endeavour to secure for us an additional subscriber, or regular reader, our circulation would soon increase and our usefulness would be correspondingly augmented. There are still hosts of people who need enlightenment, who know little or nothing of Spiritualism, and to whom 'LIGHT' would be a 'Godsend.' We are unable to advertise 'LIGHT' in the usual way (if we did we should throw money away, because only here and there one can be found who is prepared to give heed to our message), and we are therefore mainly dependent upon the kind efforts of friends for the extension of our influence and the success of our work for humanity and the truth.

As a sample of the misrepresentations of Spiritualism which are scattered broadcast, we may refer to a paragraph in a recent issue of 'The Daily News,' entitled, 'Perils of Spiritualism.' It is a brief report of an address by the Vicar of Sherborne, who stated that: 'In the mission house at Tantarau, in the Punjab, the bed on which a missionary and his wife slept had been lifted a foot or more by an unknown

and unseen agency, while from an empty cupboard came loud, crashing sounds. At length a missionary, who had been a Hindoo, said he would stop it, and he did, probably, the speaker added, by prayer.' To the Spiritualist there is nothing very dreadful in phenomena such as these—in fact, many would be glad to experience them—but the preacher regarded them as the work of demons, and said that he did not believe that the 'blessed dead were permitted to come on earth and trouble or do evil to anybody!'

Continuing, the Rev. Selwyn said: 'Somewhere in the universe, however, Satan had a meeting of his own spirits, soldiers of his terrible army, and woe betide any who for any reason whatever put themselves into the power of the Evil One in order to become Spiritualists. There were delusive, deceiving, evil spirits who pretended to get messages from the departed, and were lying all the time. He could give many instances of madness and suicide having overtaken people who thus tampered with what was forbidden by God.' This sort of inconsequential talk has been answered again and again, but preachers still go on displaying their ignorance and their prejudice—denouncing a thing they do not understand.

Spiritualists do not put themselves 'into the power of the Evil One,' and it is a gratuitous assumption to declare that communication with the risen dead is 'forbidden by God.' How does this preacher know that 'Satan had a meeting of his own spirits'? Has he ever seen Satan? Was he present at the meeting? We could give many instances of the madness and suicide of non-Spiritualists, aye of church members, but what would that prove?

'Oh ye of little faith,' may well be said of the preachers who appeal to the fear of their hearers and seek to deter them from obeying the injunction: 'Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you.' They would revise the words of St. Paul thus: 'Know ye not that ye are encompassed about by a cloud of witnessing, ministering—*demons!* One would imagine, after hearing the lamentations of these modern Jeremiahs, that the All-Father had abdicated and Satan ruled in His stead—that ministering spirits, loving relatives and friends, were all imprisoned and unable to help or comfort their dear ones, while evil spirits had full power and free range on the other side; no wonder death is regarded with dread and the future life with terror! We have faith, founded on knowledge, that God reigns supreme and that intercourse with the departed, rightly sought, is a blessing and comfort to thousands, and we know that it has *saved* many a tortured soul from madness and suicide.

'Scribner's' for September, in a sketch of the career of Richard Mansfield, the actor, relates the following incident of a veridical dream which, if not quite new, will bear repeating. Mansfield, while down on his luck, after a disturbed night, seemed to hear a cab drive up, and a knock at the door. The visitor was Mr. D'Oyly Carte's secretary, who asked him if he could start in ten minutes to join a company, and he replied 'I can.' The dream was so vivid that he awoke; acting on impulse he packed his travelling bag, and a few minutes later he received the very visit of which he had dreamed—the same man, the same question, the same reply; and he astonished his visitor by adding that he was expecting him. This engagement proved to be a long one, and a turning point in the actor's career: but for the dream premonition he might have lost the opportunity.

In an article in 'The American Journal of Theology,' for July, under the title 'What does Modern Psychology permit us to Believe in respect of Regeneration?' Professor Geo. Albert Coe, Ph.D., of North-Western University, Evanston, Ill., U.S.A., says: 'Not a few Christian ministers show increasing sympathy towards belief which the ministry of twenty years ago branded as superstitious. If this tendency should spread, one almost inevitable result would be to make it more and more difficult for scientific men to find standing room within the Christianity of the Church. If we were investing money rather than defending a dogma, there can be little doubt that we would invest under the guidance of the scientific intellect rather than under the guidance of a tradition which, when hard pressed for its facts, forms an alliance with Spiritism.' This is simply another way of expressing the fact that if the Christian Church denies the truths which Spiritualism places at its service, it ceases to be consistent. Scientific psychology cannot explain the inward experiences which bring conviction: Spiritualism can and does.

Mr. George Bernard Shaw, in one of his pointedly whimsical addresses delivered before the City Temple Literary and Debating Society, drew a clear distinction between literal truth and truth which teaches. It is the difference between a snapshot and a great picture. 'To show things in their essential and spiritual relation to one another it is necessary for the artist to arrange the significant features and leave out those which are insignificant and irrelevant.' Mr. Shaw said that the work of an artist is to create mind, and that the object of Mr. Campbell's oratory was not merely to save souls but to create them, and he could only do this by placing the picture of the world before them in an inspired way. 'Create,' of course, is a strong word to use, but the idea of drawing out the latent perceptions and aspirations of the soul, and causing it to place before itself an ideal towards which to strive, is a just one.

Some of Mr. Shaw's other remarks will bear pondering over, and we can finish for ourselves the roughly-outlined argument. He said that whereas he had hitherto regarded Christ as a fictitious character, Mr. Campbell had made Christ credible to him. He considered that we should not have an ideal, not even a God, that we cannot improve on. 'The moment you are fixing your attention on any given type you are worshipping an idol.' Mr. Shaw means that in such a case our ideas have become rigid, and that our conception of everything good or divine ought to be progressive. Mr. Campbell, he said, had 'thrown away the priest and become the inspired artist,' hence 'he would receive love and respect and escape the odium of the priest.'

An article in the New York 'Sun,' quoted in the 'Literary Digest,' mentions the great number of new languages that have been invented of late years, and says that 'the entire list presents more simplifications of the original confusion of tongues than there are tongues to be confused.' This is an exaggeration, but the number is by no means small. From 1653 to 1817 twenty-six systems appeared, some of them consisting of figures or signs, and therefore not intended for use as spoken languages. Since 1817 there have been about seventy-five such inventions, many of them of the 'new Latin' type, or Latin without inflexions, others based upon French or other modern language, and a few, like Volapük, more or less arbitrary in formation. But none of them presents so comprehensive a scheme as Esperanto, which uses mainly Latin or Germanic roots, with a regular and easily learnt series of terminations, great power of combination, and a capacity for extension by taking in new words to correspond with the natural growth of language through invention or discovery.

Esperanto, in fact, presents an example of the principles of evolution applied to language in an ordered and systematic manner. The Romance languages of Europe have evolved from Latin, with admixtures from other sources, but in a haphazard way, the one point of uniformity being the casting off of inflexions and the adoption of separate words such as *de* and *a* to represent the various cases of the noun. Dr. Zamenhof gives us a language constructed according to evolutionary principles consistently applied and freed from the ambiguity arising from the use of the same word in different senses. It also takes in the more frequently used words from English and German, and a few from Russian. Esperanto has, we believe, been definitely adopted by a committee formed some years ago by an International Academic Congress, representing universities and learned societies, and the need for such a means of communication with not *one* foreign country only, but with *all* countries of the world, has been felt by every ardent propagandist of the new ideas, whether in science or religion, and especially by Spiritualists.

Mr. Arthur Machen, writing in 'T. P.'s Weekly' under the heading 'The Literary Week,' lets himself go with reference to recently published books on Spiritualism, which he does not attempt to review, but 'records his conviction that Spiritualism, regarded as a cult, as a philosophy, and a religion, with its peculiar creeds and appropriate observances, is a poisonous, ridiculous, and pestilent delusion,' and winds up by saying: 'If a man for one reason or another cannot get a good drink, he will have bad; there are people who will intoxicate themselves on furniture polish and spirits of wine. And so, perhaps, there are men who are unable to believe in God, but find rest for their souls in Sludge.' All of which is silly, and simply indicates the prejudice and limitations of Mr. Machen. He seems to think that the reading public will be more interested in his 'convictions' than in the contents of the books sent to 'T. P.'s Weekly' for review. Is this a sample of 'The New Journalism'?

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

## Duelling at Heidelberg.

SIR,—I read in your issue of the 3rd inst., an extract from 'The Humanitarian' referring to duelling at Heidelberg. Without going into details may I correct some of the mistakes made by the writer?

Duelling is not universal at Heidelberg, for only about one third of the students belong to fighting societies.

I know of one case only where real and permanent contortion of the face resulted.

The doctor, the police, his society, not to mention other authorities, would make it impossible for a student to parade the streets with a wound still 'raw and bleeding.'

I believe that some hundreds of years ago they fought with poniards, but to-day light swords and sabres are the weapons used. Only light sword duelling is allowed by the police, and no serious harm can result from this. There is no place in the university buildings allotted to duelling; the Hirschgasse, where the fighting generally takes place, is on the other side of the river Neckar. The writer probably saw the 'carcer,' or university prison.

I do not wish in any way to defend or to praise duelling, but feel that such false statements should not remain uncorrected. After three years at Heidelberg University, in constant touch with duelling students, I think I can give true information with regard to their customs.—Yours, &c.,

HUBERT L. LUCKING.

## Mrs. Inglis in South Africa.

SIR,—Although in years well on in middle life, I am but a young investigator of Spiritualism. I had been reading a good deal regarding the doctrines of the New Church, and was well pleased when opportunity offered last December to attend meetings held in Maritzburg, at which trance lectures and clairvoyant descriptions were given by the Scottish medium, Mrs. Inglis, of Dundee, who had just come to Natal under the auspices of the Durban Spiritualist Society. I left the first meeting considerably influenced in favour of the truths of Spiritualism, they were so eminently practical, and appealed to one's perception of the fitness of things. To my astonishment and delight, I had a near relative perfectly described to me, and received a message easily understood and of the greatest possible utility. Subsequent meetings in company with my wife and friends convinced me of spirit return and the proximity of the spiritual bodies of those who had gone before. I have had dozens of descriptions of my spirit friends, the great majority of which I recognised at once. A small proportion of the descriptions, however, I did not immediately recognise, but almost invariably I had not long to wait ere recollection aided me in my recognition. Out of the many delineations given to me only one or two have not yet been 'placed,' and I have no doubt that I shall come to recognise them, too.

Generally speaking, I have every cause to be satisfied with the results, for I have verified every statement as far as practicable, and have had brought to my recollection sundry episodes of my boyhood and youth, some of them quite laughable, and of which it was utterly impossible for any one but myself to have knowledge. I have had places and people depicted to me so correctly as to leave no room for doubt as to the personality of my spirit friends who described them. My father, my eldest boy, who entered the spirit life as a child, and my other three children who have gone before, have all been described to me, including one little girl who never saw material light, and whose form and features can only possibly be recognised by myself. There is a happy old Highland shepherd who used to be very fond of me, and who takes every opportunity to communicate with me. He speaks in Gaelic, and his peculiar manner and language are correctly imitated by the medium. My wife's relations, too, have been described to her. My old parish minister controlled the medium several times, and on each occasion he gave a truly spiritual address; the style and language were easily recognisable by anyone who had sat under him. He gave his name and mine too, and in his address he gave me a deal of exclusive information and advice.

I am thoroughly satisfied as to the truth of the presence around us of the ethereal bodies of our departed friends and relatives. There is no doubt that Mrs. Inglis is

a powerful medium, singularly correct in her clairvoyant delineations. Her manner whilst under control, to say nothing of her addresses and prayers, is convincing to even sceptical investigators, and her success in South Africa has been phenomenal. She has done much to spread belief in the doctrines of Spiritualism in this sub-continent, and she has succeeded, through her lectures and by her public and private circles, in inducing many to turn their thoughts towards the spirits beyond the dividing line, if there is such a thing. Mrs. Inglis has made a large number of firm friends, who will eagerly watch her future career. She leaves these shores with the best wishes of all who know her either personally or by repute; and there are not a few who venture to hope that the day may come when she may be moved to pay us another visit. She may be assured that she will be heartily welcomed should she, after a time, again turn her face towards South Africa. Her Durban friends wish her God-speed in her journey and in her work, and hope to have news of her from time to time through one or other of the common, or perhaps uncommon, channels of communication.—Yours, &c.,

MAC.

## Transition of Dr. Alexander Wilder.

SIR,—A letter which I have just received from Newark (N.J.), U.S.A., announces the 'passing' of a distinguished Spiritualist and reformer, Dr. Alexander Wilder, in his eighty-sixth year. He was a man of varied accomplishments, a ripe scholar and an able contributor to many of the magazines in America devoted to occult subjects! A professor of physiology and doctor of medicine, he was resolutely opposed to the vaccination, inoculation and anti-toxin systems, and was one of the founders of the first anti-vaccination societies in New York. A student and authority on the mysterious phenomena known as trance and catalepsy and the danger of their being mistaken for death, he delivered an address, in 1871, on the 'Perils of Premature Burial,' before the members of the New York Legislature at the Capitol, Albany, New York, of which I enclose copy. The letter from Mr. A. T. Nevison states that this notable writer and humanitarian philosopher as fully believed that a higher and better life would succeed this present existence as that the day follows the night. 'His wonderful writing ability never gave out; some of the things written in his last year are among his best. Not only his friends, but a far wider circle, feel that a great light has gone out so far as this life is concerned.'—Yours, &c.,

WILLIAM TEBB.

Rede Hall, Burstow, Surrey.  
October 6th, 1908.

## The Efficacy of Prayer.

SIR,—Permit me to put the following real-life experience before your readers for consideration, and, possibly, discussion.

'M. N.' was left residuary legatee of a small estate consisting of shares in a company in San Francisco, which, in consequence of the earthquake of 1906, were reduced to half their par value.

Being interested in psychology he thought this offered a fine opportunity for testing practically the efficacy of prayer and finding out whether he could cause the shares to go up in value by prayer. This he could conscientiously do in this instance without injuring anyone, as no one would buy such shares but speculative rich people.

A week or two after commencing to pray regularly the shares began slowly to advance in price, after remaining at the low level they had reached for more than two years. And this was not all. As his shares had to be realised within a few months' time, he now prayed that they might advance more rapidly, and in a day or two thereafter they went up with a bound four points, and they are now ten points higher than they were before he began praying.

These are the facts. It will, of course, be said that these events would have taken place in any case. Be that as it may, I should like to suggest another explanation, not interfering with the sequence of cause and effect, as we see them.

'M. N.' is a strong impressionable medium, and it has occurred to me that this may be a case of what one may call prophetic intuition; he was impressed by his spirit friends with what would happen, and was thus influenced to pray for it; helping, no doubt, at the same time to some extent, by placing himself in harmony with the will of the One All Mind.

As further elucidating the conditions of the problem, I may state that 'M. N.' is not a self-seeker at all, but hopes to use much of the money thus obtained for the benefit of others.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

## Is a 'Seer' a Medium?

SIR,—On page 384 of 'LIGHT,' August 8th, there is a letter over the signature of E. W. Berridge, M.D., referring to 'Respiro's' pamphlet entitled, 'T. L. Harris, the Seer,' the concluding paragraph of which runs thus:—

Since his departure from earth, T. L. Harris has often communicated with his followers on earth; and some of his communications given to a seer (not a medium) are quoted in 'Respiro's' recent pamphlet, &c.

Knowing your readiness to give light where it is needed, I would ask why those words (not a medium) were inserted. I do not ask in a critical spirit but because I am puzzled, and I have reason to know that I am not alone.

It may be that the value and significance of quite common words become changed when employed in connection with spiritual subjects, I do not know, but I have somehow got the impression from the literature of Spiritualism that a seer is a medium, one who has visions, seeing things invisible to ordinary persons; one who possesses a faculty by which he obtains knowledge of events, past, present, or future, from occult sources; a prophet.

I think Mr. E. W. Wallis supports this theory in one of his writings, quoting 1 Samuel ix. 9: 'For he that is now called a prophet was beforetime called a seer.'

If, according to the paragraph in question, T. L. Harris' communications passed through a seer and found their way into 'Respiro's' pamphlet, must I not conclude that, in that instance at least, the 'seer' was a medium? If not I have misunderstood and have misled others.—Yours, &c.,

Trinidad, W. I.

E. ELLIOTT.

## The Death Watch.

SIR,—Mr. McCallum's letter (p. 491) as to the 'Death Watch' does not explain everything. A friend (still alive) told me years ago that he always heard it previous to a death in his family: he did not hear it merely in one place, but it followed him wherever he went, in the house or outside.

The incident given on p. 483 of 'LIGHT' is also to be found in Ennemoser's 'History of Magic,' Vol. II., appendix.—Yours, &c.,

J. W. MACDONALD.

## Experiences of Spirit Return.

SIR,—Mr. Stevenson's automatic writing ('LIGHT,' p. 490), purporting to have come from the Rev. George Gilfillan in his discarnate state, is indeed very remarkable.

Obviously, the sentence, 'Lead us not into temptation' is, to say the least of it, if not an incorrect translation, certainly an imperfect interpretation. 'Let us not be led into temptation' is surely the right meaning; and quite permissible: because the Gospels, and especially their records of this prayer, vary so much as to compel assumption of a derivation and compilation from oral repetition handed down from mouth to ear by the teachers of very early Christianity. This is in accordance with recent criticism; and it seems but a step further on towards truth to accept the explanation: 'Help us to withstand temptation,' with the vouchsafed comment from the invisible helper—that God cannot be tempted, neither tempteth He anyone.—Yours, &c.,

GILBERT ELLIOT.

## NEW PUBLICATIONS RECEIVED.

- 'The Interpretation of Life.' By GERHARDT C. MARS. Appleton & Co., Bedford-street, W.C. Price 12s. 6d. net.
- 'The Manly Life and How to Live It.' By the REV. CHARLES A. HALL. Paisley: Alex. Gardner. Price 6d.
- 'Death and Its Verification.' By J. BRINDLEY JAMES. Rebman, Limited, 129, Shaftesbury-avenue, W.C. Price 1s. net.
- 'Before Marriage.' By MRS. ADOLPHE HOFFMANN. Vir Publishing Company, 7, Imperial-arcade, Ludgate-circus, E.C. Price 1s. 6d. net.
- 'London University Guide, 1909,' 'Matriculation Directory, September, 1908.' University Correspondence College, Burlington House, Cambridge.
- 'New Light on Immortality.' By E. E. FOURNIER D'ALBE, B.Sc. Longmans, Green & Co., 39, Paternoster-row, E.C. Price 6s. net.
- 'The Hibbert Journal' (quarterly). Williams & Norgate, 14, Henrietta-street, W.C. Price 2s. 6d. net.
- 'Man and the Universe.' By SIR OLIVER LODGE, F.R.S. Methuen & Co., 36, Essex-street, W.C. Price 7s. 6d. net.

## SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. J. A. Wilkins narrated interesting psychic experiences. Mr. H. Boddington presided. Sunday next, at 7 p.m., Mr. Abbott. Developing classes for members now forming.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Leaf gave an uplifting address. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Frost, clairvoyance. Monday, at 7 p.m., anniversary tea and social evening. Thursday, at 8.15 p.m., circle.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Miss Violet Burton spoke on 'The Tides of Life' and answered questions. Sunday next, at 7 p.m., Mrs. Hylda Ball. Collection for the National Fund of Benevolence.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. E. Neville's psychometrical readings were well recognised, and Madame Florence Knight ably rendered a solo. Mr. Geo. F. Tilby presided. Sunday next, address by Mr. F. Smith, and clairvoyance by Mrs. Smith.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. E. W. Wallis' excellent addresses were much appreciated. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. Fletcher, address. Mondays, at 8 p.m., and Wednesdays, at 8.30 p.m., clairvoyance.—A. C.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. W. R. Stebbens spoke on 'The Problems of Evil.' In the evening Mr. Blackburn gave an address on 'Practical Religion.' Sunday next, at 11.30 a.m., Mr. W. R. Stebbens; at 7 p.m., Miss Blanche Maries, in aid of Fund of Benevolence. 22nd, address.—C. J. W.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Mrs. Effie Bathe gave an interesting lecture on 'Colour and Form produced by Thought Vibration,' illustrated by original paintings, and answered questions. Sunday next, at 7 p.m., Mr. Punter, address and clairvoyance.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. W. E. Walker's address on 'Spiritualism, What is it Good for?' and good clairvoyant and psychometric delineations were much appreciated. Sunday next, at 7 p.m., Mr. J. Adams. 20th, at 8.30 p.m., Mrs. Imison, clairvoyant descriptions. 25th, Mrs. H. Ball.—S. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Blackman gave an excellent address and well-recognised clairvoyant and psychometric delineations. Sunday next, at 6.45 p.m., Mr. Blackman, address and clairvoyance. Monday and Thursday, at 8 p.m., Friday at 2.30 p.m., circles. Saturday, at 7.30 p.m., prayer.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a circle was held. In the afternoon and evening, at the London Union Conference, Mr. Taylor Gwinn and Mr. Turner delivered addresses. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Whimp. Thursday, at 8 p.m., Mr. Sarfas. Wednesday and Friday, at 8 p.m., members' circles.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave eighteen excellent clairvoyant descriptions and messages, of which sixteen were recognised, to a crowded audience. Madame Hope sweetly rendered a solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis on 'Do we Believe in an After Life?'—A. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a harmonious circle was held. In the evening Mr. T. O. Todd's engrossing lecture on 'The Fourth Dimension' was highly appreciated. On Monday last Mr. Friehold's 'Personal Experiences' were much enjoyed. Sunday next, at 7 p.m., Mr. Dudley Wright on 'The Kingdom of God.' Monday, at 8.15 p.m., Mrs. Webb, clairvoyance. Tuesday, at 8 p.m., healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last, at the Harvest Festival, Mrs. Fairclough Smith gave encouraging addresses on 'The Soul's Harvest' and 'The Fruits of Spiritualism.' Thanks are due to Mr. Godley, vocalist, Mrs. Perkins, harpist, and Mr. Haywood, organist. The hall was beautifully decorated with fruit and flowers, which were sent to St. Mary's Home, Plaistow. Sunday next, at 7 p.m., Miss Violet Burton; vocalist, Mr. Otto.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard spoke on 'Spiritualism and the Spiritual Harvest' and Mr. P. E. Beard on 'A Spiritual Message.' Mr. Godley's solos were greatly appreciated. Sunday next, at 11 a.m., Mr. H. G. Beard, and clairvoyance.