

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

An anxious correspondent writes asking the never-ceasing question: 'How can I guard against evil spirits if I attend séances? Someone has told me that there are "vampires" who are only too ready to defraud and injure.' If that is very much feared, it might be best to keep away from séances: but why fear? It is a quite reasonable belief that on the planes beyond the veil law and order exist. Why not rest secure in that belief, and leave the spirit people to settle their own differences? We say 'differences' advisedly; for, if there are 'vampires' on the other side, there must be angels too—unless, indeed, we entertain the shocking thought that our Heavenly Father permits only evil beings to approach—a thought which is far more odious than atheism itself, and far more like infidelity than the denial of God altogether.

We must remember, however, that ceasing to attend séances will not save us from 'vampires' if there are any. No: our only securities are—full self-possession, full confidence in the law and order ruling on every plane of being, trust in God and the good angels, and a habitual desire to stand under the banner of righteousness.

We often hear just a faint expression of—not repugnance—not even dissent from—but of what we can only call tiredness, in relation to religion. It is a pity, but we can understand it. Religion has been too much in the company of artificiality or mere antiquity; and, half unconsciously, we have got tired. The loss is real; and it may become great. Religion is both a science and an art—the science of life and the art of living: and, thus regarded, it ought to occupy the highest place.

The mere moralist ought to agree with that, because this is in fact the only road to right living—all else is only ceremony or adjustment. It is practical Religion that is the well of water, springing up to everlasting life. But much more reason has the Spiritualist to accept this, and to accept it eagerly and heartily; for he knows that this life is a very serious preparation for another, and that much depends upon it. 'I affirm the supreme importance of Religion,' said Gerrit Smith. 'The next life is but a continuation of this, and we begin there just where we leave off here. If we are upon low planes here, we shall enter upon low planes there. If here we sustain high relations to wisdom and goodness, we shall there also.' The problem, 'How to make the best of both worlds' then, is,

in reality, the problem of Religion. But, as we have said, it is not so much a problem as a science and an art. It is Life.

One of our mercies is, that in putting in the first place the spirit-self we find it to be as logical as it is devout, to believe that out of seeming evil good will always come. As Emerson teaches us, all life is full of compensations; and every law or movement of Nature appears to be operating for the equilibrium, and to get the average right. It is very doubtful whether there are any accidents in any sense: and, if we identify the will of God with the working out of natural law, the following lines, by a pietist, may be literally true:—

Sometime, when all life's lessons have been learned,

And sun and stars for evermore have set,

The things which our weak judgments here have spurned,

The things o'er which we grieved with lashes wet,

Will flash before us out of life's dark night,

As stars shine most in deeper tints of blue;

And we shall see how all God's plans are right,

And how what seemed reproof was love most true.

Are we not in danger of falling into a kind of atheism when we disparage the life or the lot that has fallen to us? Whatever the life or the lot may be it is God-given, in any sense in which it is true that there is a God. Even if He is only an irresistible Force or Order, it is true that He or It has produced us, and produced us precisely for what we are; and to fight in an ugly and discontented way against this may be, as we say, a kind of atheism.

This does not suggest that we are to settle down with what comes first, and make no effort to rise. It only suggests that we ought to cheerily accept, for the time being, what is. Thoreau was superbly right when he said:—

Love your life, poor as it is; meet it and live it. Do not shun it and call it bad names. It is not as bad as you are. It looks poorest when you are richest. The fault-finder will find fault even in Paradise.

Every now and then we need to bethink us of the basis of the grand old Stoicism of Marcus Aurelius and Epictetus—that man is the master of the house and of all its affairs. Things and events are often, in themselves, indifferent. It is our thinking, our opinion, that makes them otherwise. An insult, for instance, becomes injurious or distressing only if we take it. In itself, it is only a breath or a passing wave of heat. This is true even of death. Epictetus was right:—

It is not things, but the opinions about the things, that trouble mankind. Thus death is nothing terrible; if it were so, it would have appeared so to Socrates. But the opinion we have about Death, that it is terrible, *that* it is wherein the terror lieth. When, therefore, we are hindered or troubled or grieved, never let us blame any other than ourselves; that is to say, our opinions.

It is a spiritual necessity that we shall believe in, look for and work for 'the unity of the spirit in the bond of peace': but the unity will not come as many, as perhaps

most, look for it. It is so natural to believe that our bit of the truth is the whole of it: and it is not to be wondered at that we expect 'the other side' to come over to us. That is not the way it will be done. 'The Kingdom of God cometh not with observation.' It will come as a penetrating and transforming spirit. Dr. Martineau said:—

I look for ultimate unity, not from the world's coming round to me while I stand still, but from a converging movement of thought, affecting all faithful men, toward a centre of repose as yet 'invisible.'

Spiritualism—and by that, for the moment, we mean conscious life on the spiritual plane—wonderfully lifts us above the drifts and currents of the earthly life. If one lives only upon the earth and is aware of only these earthly drifts and currents, life—what we call life—may be nothing but a series of semi-hysterical sensations and emotions. But spirit-life on the spirit-plane gives a deep-seated sense of continuity and security. It is 'the victory which overcometh the world.' That will enable the sorriest soul to feel the truth of Matthew Arnold's fine saying:—

To feel the universe my home,
To have before my mind—instead
Of the sick room, the mortal strife,
The turmoil for a little breath—
The pure eternal course of life,
Not human combatings with death.
Thus feeling, gazing, let me grow
Composed, refreshed, ennobled, clear:
Then willing let my spirit go
To work or wait elsewhere or here.

PSYCHIC HEALING NOT RELIGIOUS.

The 'Literary Digest' quotes from an article in 'The Congregationalist and Christian World,' of Boston, Mass., in which the Rev. J. Chauncey Hawkins sets forth the results of a study of psycho-therapeutics as practised in France and England. In America, he says, the tendency is to ascribe every remarkable cure to the virtues of the particular creed or system under which it was accomplished:—

Cures are wrought by Christian Science healers, faith and mental healers, Roman Catholic relics, Buddhist and Mohammedan priests, Lutheran and Episcopal clergymen. No one of these creeds has any advantage: they all cure disease, and they all fail to cure. Sometimes people who have tried the faith and mental healers, and have found no relief, will be cured by the Christian Science healer, and *vice-versa*.

No religion, he considers, is more successful than another as regards percentages of cures, and cures are effected equally by those who are scornful of religion. Mr. Hawkins tells us of a materialist whose cures by psychological methods are quite as marvellous as those wrought by the most fervent religious healer. He adds:—

Drs. Janet and Bérillon, of Paris, and Dr. Tuckey, of London, make no use of religion in their practice, yet they are all successful in the healing of the sick by mental forces. . . . It is evident that these cures are accomplished by forces which reside in mind, and that the religious creed or philosophy of life are only means to bring these forces into action. Psychotherapy is a science rather than a religion.

We do not ourselves see how a man who is in the habit of effecting these cures can remain a materialist, for it is undoubtedly by the spiritual powers, inherent or external, working in and through the personal faculties that cures are effected, whether these powers are brought into play by hypnotism, suggestion, or religious enthusiasm.

TRANSITION.—The friends of Mr. R. Bournnell will send their sympathy to him in the great loss he has sustained by the passing over on Friday, November 6th, after a brief illness, of his helpmate and co-worker. Bright and cheery, Mrs. Bournnell was a general favourite with all who knew her. Her mortal form was interred on Tuesday last at St. George's Cemetery, Hanwell, in the presence of relatives and sympathetic friends.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 19TH,

WHEN

MISS FLORENCE MORSE

WILL REPLY TO

Written Questions from the Audience.

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

Admission 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.

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.

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

1908.

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.]

FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, November 17th (and on the 24th), Miss Florence Morse 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.

TRANCE ADDRESS.—On *Wednesday next*, November 18th, at 8 p.m., Mr. E. W. Wallis will speak on 'Is Spirit Control Desirable or Dangerous?' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, November 19th, at 4 p.m., Mr. James I. Wedgwood will preside and conduct the proceedings. No admission after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 20th, 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.

DO THE DEAD RETURN ?

On Thursday evening, the 5th inst., in an Address which he delivered to the members and friends of the City Temple Debating Society, with Dr. Abraham Wallace in the chair, Mr. George Spriggs related some striking personal experiences of the 'return' of the dead, so-called. After referring to the fact that some of the most telling experiences are too sacred to be given to the world, Mr. Spriggs said that he wished to appeal to the slumbering spiritual sense of his hearers. Spirit manifestations came as a great spiritual tonic; they were given to help us to realise our duty to God and man, and to show that we are all brothers. Many investigators had attained to convictions deeper than they could express publicly, but most persons neglect to exercise or develop their spiritual gifts. A knowledge of Spiritualism would be beneficial to all, especially so to those who minister to the sick and dying, as it would enable them to give help and comfort to the sufferers. While recognising that it was his duty to give a faithful report of actual experiences which had occurred during his thirty-five years' acquaintance with the phenomena, and which had dispelled all doubt regarding the separate individuality of the intelligence at work, he did not wish to force his conclusions upon anyone—he only asked for an impartial hearing and a truly scientific and religious investigation.

Mr. Spriggs mentioned some manifestations, accounts of which have already appeared in 'LIGHT,' but we think the following incidents will be new to most of our readers. He stated that when in Cardiff, at the outset of his inquiries, he experimented in table moving and automatic writing, and, after a few days, received the name of a spirit, who was a doctor when in earth life, and the address of his, the spirit's, father, who, he said, had been a lawyer. This spirit, in fulfilment of a promise, appeared to Mr. Spriggs one night, after he had retired to rest. Although the room was totally dark, he observed a bright light on the floor; it gradually developed until it assumed the form of a human being. The form seemed to be illuminated and full of life and expression. Mr. Spriggs asked, 'Are you Dr. Jenkins?' and the spirit said 'Yes.' With regard to the name and address of the father of Dr. Jenkins, all the old directories at the libraries in Cardiff were carefully searched but no trace of him could be found; but some time afterwards a circle was formed, and Mr. Smart, who was in a lawyer's office, joined it, and looking up some old law directories he found the name and address exactly as they had been spelled out by the movements of the table. 'This Dr. Jenkins,' said Mr. Spriggs, 'has ever since been my spirit companion and friend, and has helped me in my medical work.' He continued:—

At one time I had a little experience of crystal-seeing, the crystal being only a small letter-weight. One day a striking message came in the crystal concerning Mr. William Nicolson. It was this: 'Your father will pass away leaving you no money. You will have to go to Australia.' He could not accept this statement, because he was positive he would have money under his father's will. He also declared that he would never go to Australia. Time passed, and I went to Melbourne. Some time afterwards I received a letter from Mr. Nicolson in which he said: 'I utterly rejected the idea of emigration when you prophesied it, and if you only knew the compelling forces and misfortune necessitating removal you would stare! My father has gone over to the great majority, and to my surprise had but little to leave me. The great expectations which (as an only son) I had a right to entertain landed me into very bitter disappointment. . . . So you see that my ridicule of your prognostications has resulted in my being forced to admit your clairvoyance.'

This is a case in which the telepathic theory would have to be stretched to breaking point to account for the facts.

In April, 1879, a gentleman called upon Mr. Rees Lewis, at Cardiff, and asked if he might have a sitting. The result was a message from a spirit, who gave the name of his father, and other particulars, and stated that he himself had left a wife and child. He asked the gentleman to call upon his father and deliver a message. No one in the circle knew

about the particulars given or the address, yet everything was found to be correct. The gentleman conveyed the spirit's message to the father, but did not meet with a good reception.

I will give you a few other cases to show how spirits, after they have departed this life, still remember, love, and take an interest in the welfare of those who are left behind. At a sitting held at the same place, a Roman Catholic priest was present, and a spirit communicated with him, stating that he felt drawn to him. He gave his name, John O'Sullivan, and said he was sorry to have had to send for him at midnight to give the last rites of the Church. Father Butcher, the priest referred to, confirmed all the spirit had said, and he gave other particulars that could not be made public. The same priest, at another sitting, had a glowing message from his mother. She gave him details about his early life, proving her identity to him.

Father Butcher also attended a number of materialisation séances at which, among the forms appearing, was a nun. Every time she passed the priest she bowed very low. The sitters could not understand it. One of the other spirits said, in explanation, that she did not bow to the man but to the Host he had in his pocket. He further said that the Father had been having great doubts as to whether or not it was right to attend the séances, and had prayed in the church, and placed a bottle of holy water and a wafer in his pocket before starting for the circle, 'and,' added the spirit, addressing him, 'you asked that if it was wrong no spirit might appear this evening.' Father Butcher said all the spirit had said was true. I leave you to form your own judgment as to what power the wafer and holy water had upon them.

In September, 1878, we received a message from a spirit who stated that her husband and family lived in Melbourne, Australia. He was not a Spiritualist, but she wished to send a message to him on important affairs, and gave his name and address. We sent the message to the address given and the husband wrote thanking Mr. Lewis for it. Some years afterwards I went out to Australia. The husband heard of my arrival and called upon me, thanking me for having got the message, and stating that it was of great importance to himself and family. It proved, in fact, very helpful to all of them.

In Melbourne a number of spirits gave unmistakable proof of their identity. One, a Mr. R. Wilson, who passed away in New Zealand, sent a long message to his family, and Mr. M. Landy, J.P., writing as to this in the 'Harbinger of Light,' January 1st, 1882, stated: 'I feel it my duty to recognise the message and to make known their presence and perfect individuality. This is called forth by a communication in your last issue from a spirit entity, Robert Wilson. The best acknowledgment I can make is to repeat the words of his daughter, Lily, that the matter and manner of the message were such that even if all names had been omitted, she would still have recognised it as the words of her father.' Mr. Landy is a brother-in-law of Mr. Wilson. They were not known to me or anyone in the circle.

At a meeting in London, Mr. Samuel told the audience how, after attending one of the séances at Cardiff, he invited me home to tea, and arranged for the attendance of a Jewish rabbi, a Roman Catholic priest, and other prominent Cardiff men to watch that all things were above board. The materialised forms lifted the piano, and, at his request, dematerialised before him and the company present.

When in Melbourne, Mr. Samuel held a séance at his house, when a spirit, through me, gave a message to Judge Windeyer, of Sydney. To understand its significance the facts must be stated. Some time previously a clergyman of the Church of England passed on, with whom Judge Windeyer was very friendly. When on his death-bed, he told the Judge that he had no hope of a future life. The Judge then spoke to him of Spiritualism and the facts of spirit return which it had presented to the world. The dying clergyman said, 'Well, if it be true, I will return at the first opportunity that offers, and confirm the fact to you.' This message was the spirit's confirmation; his emphatic testimony was: 'It is true,' and his name was given in full. The Judge was delighted, and stated that the message was a clear proof of spirit return. I need scarcely point out to you that he was a man accustomed to sifting evidence every day, therefore he ought to be able to know whether the spirit was the individual he said he was, as he told the Judge things that could not be published.

(To be continued.)

HACKNEY.—A special meeting will be held at the King's Hall, Hackney Baths, on Friday, November 20th, at 8 p.m., at which Mrs. Place-Veary will give clairvoyant descriptions. 'THE BUSY LIFE BEYOND DEATH' is the title of a new work by Mr. John Lobb, which will be ready in a few days, price 2s. 6d. net.

A REMARKABLE BOOK REISSUED.

Attention has frequently been drawn in the pages of 'LIGHT' to the remarkable facts connected with the literary productions of two pioneers of Spiritualism: Dr. Andrew Jackson Davis, whose book, 'Nature's Divine Revelations,' was produced by dictation on the part of his spirit guides when he was nineteen years of age; and Hudson Tuttle, whose 'Arcana of Nature' was written under spirit inspiration in his eighteenth year, but re-written, revised, and added to under similar guidance until it was finally published about six years later. This latter work has now been republished,* with an Introduction by Dr. Emmet Densmore, containing accounts of the psychic faculties exhibited by Swedenborg, Dr. A. J. Davis, Mr. W. J. Colville, Mrs. Cora L. V. Richmond, and the author, Hudson Tuttle, himself, as to whom some further information is given in an appendix.

The description of Mr. Tuttle's mediumship is rendered still more interesting by comparison with the accounts of the mediumistic experiences of the others named; and these examples well illustrate the various phases of what has been called the 'superior condition,' and the distinction drawn between it and trance mediumship. Swedenborg seems to have been what we should call normally clairvoyant and clair-audient: 'he claimed to be in actual contact with the spiritual realm, and to associate with spirits of an advanced order,' whose revelations he wrote down and published. For the last thirty years of his life he was living equally in both worlds, attending normally to all his affairs 'whilst his spirit, as it appears, was with equal facility visiting the scenes of the invisible realm and communicating familiarly with its denizens.' He is said to have obtained, from the departed relatives of other persons, direct messages of so private a nature as to be completely convincing to those to whom they were addressed.

Andrew Jackson Davis dictated his first work while in an induced magnetic trance, but later (from 1847) he was 'only approximately entranced' and in what is described as an 'independent condition'; in which state he is said to be able to 'pass from the body with a desire for a particular kind of information,' which desire 'attracts the truth' of which he is in quest, and he 'returns to communicate it through the organisation.' Dr. Davis' explanation, published on p. 53 of 'LIGHT,' is also quoted.

Mrs. Richmond describes herself as being unconscious of anything that takes place in the outward world during the time she is under control, so much so that she is unable, of her own knowledge, to testify that she has ever spoken in public. During her trances she goes away, 'to all intents and purposes,' having only 'a sympathetic psychic contact with her organism'; at such times 'the added or larger consciousness of spirit' is 'accompanied by a seeming expansion of all the powers, and by great freedom of mind,' so that she is able to visit, in spirit, persons and places previously known to her, as well as others which are unfamiliar; some of these latter she has afterwards recognised on being brought into contact with them for the first time outwardly. But since her spirit is otherwise occupied, it would seem that the addresses delivered through her organism are not the work of her own exalted faculties, but a result of real 'spirit control' by another intelligence, an idea which Dr. Densmore appears to place too much in the background, ascribing all phenomena indiscriminately to the effects of the 'superior condition.'

Mr. W. J. Colville was clairvoyant from childhood, and developed the gift of inspirational speaking as a result of hearing Mrs. Richmond, and ardently desiring to have the same power. He thinks that 'much is lost and nothing gained by denying spiritual co-operation and insisting on absolute spirit control'; his experience is that invisible helpers supplement his own knowledge and give him new information which he has not derived from reading; and he has found

psychic influences entirely beneficial. In view, however, of the great diversity in the powers manifested by sensitives and in the modes of action of psychic influences, we consider that it is not wise to assume that these manifestations are always due to the same cause. It seems to us that while many phenomena may be due to enhanced psychic senses, which 'emerge' so that the sensitive can express the perceptions received through them, others again are due to spirit influences, which may vary from slight promptings to complete control of the organism, while the normal consciousness may be unimpaired in the former case and completely submerged in the latter—with many grades of partial consciousness between the two extremes.

From the Introduction compiled by Dr. Densmore we pass on to the reprint itself: 'Arcana of Nature; or the History and Laws of Creation.' A first draft of this was completed by automatic writing in 1853, Mr. Tuttle's eighteenth year. He says:—

There were two methods by which my guides could accomplish their object. They could, by perfect possession, use me as a writer uses a pen. This would be the so-called automatic control. The other was by stimulation of my mind to a full understanding of their thoughts; to receive as well as to transmit. This was the more difficult, but it was the method I desired, and for which I covenanted my life's service.

After the work was supposed to be completed, Mr. Tuttle was ordered to destroy and re-write it. As to the manner in which the present book was written, Mr. Tuttle says:—

No authority had been consulted; no one had seen the writing, or been asked for advice. As far as other aid was concerned, I might as well have been placed on an uninhabited island, with only a pencil and a pad of paper. For two years the MS. lay on my table, and nearly every day some correction or addition would be made, usually no more than changing words or condensing sentences. When I sat down to this work I would turn over the pages mechanically without the least idea of the change intended. . . . The notes were written just as the text. Dr. Brittan, when he read the proofs, said he had verified these notes as far as he could. Of course I had no means of doing so. Almost all the books referred to I read afterwards—some years later.

The notes alluded to are almost entirely references to what were then (fifty years ago) the latest standard works on the subjects treated of, giving the pages referred to, and this enhances the singularity of the problem. It would seem as though the intelligence who inspired the work had access to a complete scientific library, and that the basis of scientific facts and inferences was such as might be found in the works of the best thinkers of the time. But this book is by no means such as might have been written by a mere compiler of other people's views and discoveries; then, as now, a great deal of scientific statement was provisional; some of what was then accepted as most probably true has been negated or modified by later researches, while ideas that were then regarded as unproved surmises have become leading hypotheses, if not established theories. The Intelligence who is the real author of the book steers his way with no uncertain course through the maze of error, fact, and supposition in the literature of that day, and he welds the whole available scientific material into a consistent and illuminating scheme of spiritually guided evolution, stating the essential principles which lie behind all manifestation and all evolution in a way that must have seemed visionary at the time, but which the most advanced thinkers of the present day are urging with more and more confidence. Though the book deals with evolution in the material universe, from nebula to man, it never loses sight of the law which is behind all manifestation, all evolution. This law is intelligently originated and operated, though, as is stated, 'the phenomena of Nature which we refer to intelligence are not to be compared to the operations of the human mind,' hence the use of the word *intelligence* leads to confused and erroneous views. The working of law, itself a product of this higher intelligence, is traced through the nebular hypothesis, the formation of the earth through geological periods, early forms of life, variation of species, and the manifestation of mind in the most highly evolved product, man.

* 'Arcana of Nature.' By HUDSON TUTTLE. With an Introduction by EMMET DENSMORE, M.D. Swan, Sonenschein and Co. Price 6s. net, or 6s. 4d. post free from the Office of 'LIGHT.'

The further consideration of the subject from the spiritual side is contained in a second work entitled 'The Philosophy of Spirit,' a brief summary of which is appended to the present volume. It is by a different inspirer, as shown by the style and method of treatment, though in harmony with the plan of the previous work. The evidences of survival are set forth, the various kinds of psychic phenomena are discussed and distinguished, and the bearing of the whole on religious ideas is clearly shown.

The volume as now issued presents an answer to three of the most debated questions with regard to Spiritualism: the way in which teachings are received; the teachings with regard to the material creation; and the teaching with regard to the soul of man in the body and out of the body, and as to its ultimate destiny, an answer which deserves the close and careful consideration of all students of the spiritual philosophy.

MRS. PIPER'S MEDIUMSHIP.

Around the personality and mediumship of Mrs. Piper an atmosphere of mystery has gathered, owing to the seclusion in which she has been kept, and this despite the reports published by Dr. Hodgson and Professor Hyslop, and the useful summary compiled by M. Sage and translated from the French. The recent analysis, by Mr. Piddington, of the cross-correspondences in communications from Mr. Myers ('Proceedings of the S.P.R.,' Part LVII., noticed on pp. 519 and 535 of 'LIGHT') has incidentally given a much clearer idea than many persons had hitherto been able to form as to the method of obtaining these messages from the other world, and the difficulties experienced on both sides of the veil, in transmitting as well as in receiving these communications. The value to be attached to whatever evidence was received with any degree of clearness must necessarily be enhanced by a recognition of these difficulties, while the delays and confusions arising in transmission are rendered much more intelligible.

The general conditions under which communications are received have been made known in previous publications. Mrs. Piper is not allowed to see the written communications, and is not told anything as to what experiments are being tried, or as to their results. We gather that some of the sitters were never seen by Mrs. Piper in her normal condition. When a sitting is to take place, Mrs. Piper sits at a table with a pile of cushions in front of her, onto which her head drops, with the face turned to the left, eyes closed, the right hand falling onto a small table with a pad of writing paper on it. A pencil is put between the fingers, and the hand commences to write, of course without the aid of sight, and with the arm in a more or less strained position, which renders the writing difficult to decipher. During the trance the medium needs to be carefully watched by the person in charge of the sitting to see that the pillows do not impede her breathing. In a note on p. 357, explaining how he came to make a mistake in a statement addressed to the controls, Mr. Piddington, who was in charge, describes 'the multifarious duties which are entailed in the charge and conduct of Mrs. Piper's sittings.' As to the work of the experimenter, he says:—

He has to decipher the script—no easy matter; he has to seize the sense of what is written; he has to reply to questions, and often to puzzle his brains to concoct an answer which will not diverge too widely from what he really thinks, on the one hand, and from what he guesses may prove palatable to the trance personalities on the other; he has to watch Mrs. Piper's hand to see that it does not overrun the margin of the paper; he has to tear off each sheet from the writing block as it is finished; he has to see that the pencil in use is in good order; he has to watch the state of Mrs. Piper's breathing; he has to open and shut the windows in order to keep the temperature at a point which meets with the approval of Rector, who sometimes insists on the windows being kept wide open in bitter wintry weather; he has to look after the fire when there is one; he has to make a record of whatever he himself or the sitter says; and amid these pre-occupations he has to try to conduct complicated experiments.

The coming out of trance, we are told, is a longer process than the going into it. After slowly raising herself from the cushions, the medium begins to speak, at first in a very low and indistinct voice, which 'cannot be heard unless one stands with one's ear close to her mouth (and often not even then),' and as it was difficult to do this and to make a record at the same time, it was thought 'desirable to have a second person present who could stand close to Mrs. Piper and report her indistinct utterances to the recorder.'

These words spoken by the still partially entranced medium, while the influence was passing away, frequently had reference to some point which the controls feared they had not made plain by writing, or contained some word which was desired to be correctly given. In one case the control who speaks says: 'Mr. Myers says, Out of — — framed the Star; and they would not let me go till I said it'; and at another time Rector, in trying to write the words, 'Abt Vogler' says: 'I can't quite repeat the last two letters, but he caught me after I left the light [medium] and told me what it was. . . . He pronounced it again and again just as you did, and he said, Rector, get her [Mrs. Sidgwick] to pronounce it for you and you will understand; he whispered it in my ear, just as I left the light.' Again, Myers, writing through Rector, says, 'I will catch Rector again and whisper all to him,' and at another time: 'As soon as Rector leaves the light I will catch him and spell out letter by letter the poem to him, and give it to you at once when I see you again.'

It is evident from many passages that the direction of the medium's hand while writing is ascribed to Rector, and that just at the time when he relinquished control it was particularly easy for the others to convey to him a message that they wished to be given. These conversations between the controls themselves (Myers or others as communicators and Rector as amanuensis) appear to have reacted on the medium's organism, so that she repeated in a faint voice what they said to one another, and sometimes this faculty was taken advantage of to confirm a message already written. The following sentences, spoken by the medium as the trance was passing off, illustrate this (p. 304): 'What's Rector doing over there? Why, I heard such a jabbering. Are you going? What's Mr. Hodgson saying? What's Mr. Myers keep saying? Mr. Myers has got Rector by the ear. Whispers into it. What's last — — ? Oh! he is writing it. Laus Deo. Laus Deo. That's right.' These are evidently remarks addressed by one communicator to another about Rector; a question, perhaps addressed to Rector; Rector's query as to what the others are saying; then an attempt, finally successful, to convey the words 'Laus Deo' (Praise be to God). These words had appeared in Mrs. Verrall's script, and therefore the utterance of them constituted a 'cross-correspondence'; it will also be noticed that although one of the communicators remarks (speaking of Rector), 'he is writing it,' the influence acted in another way, *viz.*, through Mrs. Piper's organs of speech and not through her hand. But at other times, while Rector was in full control of the hand, sentences would be written which were, we might say, 'not intended for publication,' being remarks exchanged, like those just quoted, between the unseen personalities, or Rector would write a few words on his own account, referring to the difficulties of comprehending the message.

So far we have dealt mainly with the conditions which made it difficult for those on this side of the veil to carry on the communications with those in the Unseen; but the 'script' gives us equally suggestive glimpses of the difficulties which, as we can thereby infer, were experienced on the spirit side, both in sending and receiving the messages between the planes. As to these, we propose to speak more fully in another article.

ALL reform aims to let the soul have its way through us; in other words, to engage us to obey the law of right, and all our philosophies and 'isms' are simply efforts on our part to understand the principles and truths of being, and so help us to know ourselves as we really are, that we may learn to live the natural life (which is the *true* life) and so express ourselves, *realise* ourselves, obtain liberty and gain happiness in helping others.

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SCIENCE AND PHILOSOPHY, COME!

Great are the achievements of Science, but greater, if we could only believe it, are the dreams of Philosophy, if we include in Philosophy the insights of Poetry and the spiritual meanings of Music and Art, for these all belong to the realm of spiritual aspiration and thought, and are veritable revelations. Even the sceptical Shelley said that there was an insight given to thinkers and poets whereat they themselves are 'astonished.'

There is an insight into the very mind of God in all the really great productions of scientists and spiritual philosophers. All the 'geniuses' are inspired as co-workers with God: and the contemplation and study of their works ought to make us devout religionists. The discoveries of colossal thinkers in the worlds of matter and of mind impress us with a conviction of Divine thought and power throughout all Nature. The atheist and the materialistic pantheist will, for a time, remain outside the universal Temple of spiritual significances, but a sober Theism and a richer Pantheism will, in time, recognise God in Nature, and adore.

In all the works of genius, past and present, we are coming to see something occult. They may not be directly related to religion: they may even be somewhat biassed the other way, but there is always a hint of inspiration and a hidden God. Even Voltaire has his swift and penetrating gleams of spiritual illumination, and, between him and Tennyson and Browning, stands Goethe, cold enough and bare, but not unrelated to these winged angels of the dawn. Even the old bigoted religionist is coming to his senses. Having first denounced Darwin, he ended by burying him in Westminster Abbey: and, as for all the higher literature, it knows the old animosity no more. Genius turns from it with impatience or disdain, as an impediment and an impertinence. It does not condescend to sectarianism, and refuses to shut itself up in any 'school.' A man of genius now welcomes cosmical views of Nature, and sets forth from the ideal of a Cosmos and that

One far-off divine event
To which the whole creation moves.

The old demand for 'faith' was in reality a demand for adhesion to a party fold and a sectarian interpretation.

Nothing was deemed sacred outside of that fold, or true apart from that interpretation. The true Catholic, the human as distinct from the ecclesiastic Catholic, will not recognise that. He goes with Mrs. Browning in describing it as 'infidelity to Adam,' that is, infidelity to the human fount.

Philosophy and Science have come as a disintegrating force, a dissolving, a destroying force; as Jesus said of himself, that he came, not to bring peace, but a sword—a heavenly truth! All great new truths and inspirations come for destruction. How else could all ignorances and heathenisms be got out of the way? But reconciliations come with the destruction: for the old is reborn into the new, as it is with the orchard and forest trees. The reconciliation of Science, Philosophy and Religion is already far advanced. The Oliver Lodge of the future will dig out all the living truth from the dead or dying superstitions and terrorisms. Some Swedenborg of this century will one day demonstrate that the oriental mysticisms are rooted in mighty facts, and, maybe, will teach modern orientals how to distinguish husks from wheat.

Thus, the truth will be found in the manifold, not in the separated one, and the Spinozas and Emersons of the world will be justified. East and West will learn from one another, and even Materialist and Spiritualist will find meeting-places; and no affirmationist, whatever his affirmation, will be far from the kingdom of heaven. It will be the mere negationist who will go farther and farther away,—ending in the 'outer darkness' where, indeed, there is no 'weeping and gnashing of teeth,' but only the oblivion and nothingness of spiritual night.

It is just possible that negationism and materialistic atheism have had their uses as destructive forces. It was so during the preparations for the great French Revolution, but the corrective soon came, chiefly from the stolid German thinkers with their heavy but semi-spiritual philosophy, and their rational criticism, both of which made German 'Neology' the terror of the ignorant and the despair of the clerical cave-dwellers.

With the inflowing of this philosophy and criticism, the infallibility and finality of the Bible disappeared. The spiritual philosophy dissolved its barbaric literality, and the criticism exposed its inconsistencies and errors: but both returned the Bible to us as an unspeakably precious record of human experiences and imaginings, invaluable as a part of the wondrous history of the march of Man.

These highlands being reached, what becomes of the dogmatisms and condemnations of the creeds?—petrified things, without a soul! What becomes of base idolatries of sense-worship, of power accorded to mumbling priests, of the strange materialisms of sacramentalism? They vanish, just in proportion as the Religion of the Universal Spirit prevails: and what is that Religion of the Universal Spirit but the Religion of Jesus Christ with his big humanitarianism, his glance beyond 'this mountain' and Jerusalem, and his world-enfolding recognition of the longing souls everywhere who worship the Father in spirit and in truth?

Science and Philosophy have been estranged from Religion because Religion has been decked out in the tawdry rags of old-world Sacerdotalism: but the true home of Science and Philosophy is by true Religion's side. Come home, Science and Philosophy! Come home, with weapons broken and with olive branch and garlands! Let us together look across our Jordan for that promised land, the hope and dream of all awakened spirits! Not yet have we realised that hope, not yet attained the fruition of that dream: but none of the world's Christs lived to

prove their predictions true. Always it was reserved for aftercomers to climb the heights to which they led the way : and it is reserved for our aftercomers to complete the story of our tasks and lives ; and the great consummation is reserved for a glorious Future, when the results of our united efforts through all the ages will be unified and garnered by The Spirit who is in all and over all, 'God blessed for evermore.'

LONDON SPIRITUALIST ALLIANCE.

SPECIAL NOTICE.

Owing to the unexpected political developments in Turkey it is feared that His Excellency W. H. Abdullah Quilliam, B.A., LL.D., will be detained in Constantinople beyond the date (Thursday next, the 19th inst.) on which he had kindly consented to address the Members and Associates of the London Spiritualist Alliance. Thanks to the kindness of the Marylebone Spiritualist Association in releasing Miss Florence Morse from a prior engagement, arrangements have been made that, should Dr. Quilliam be absent, Miss Morse will give replies, under spirit control, to suitable written questions from the audience.

TELEPATHY ADMITTED—WHAT THEN ?

In 'LIGHT,' of October 31st, we referred to the 'Maunderings' of 'John o' London,' in 'T. P.'s Weekly,' and in that journal of the 6th inst., the 'guest of the club,' who was also the speaker, writes to explain his purpose, which was, he says, 'to provoke a discussion on the powers and territories in the mind of a living man.' He points out that 'John o' London's' statement that 'telepathy is now an established fact,' 'is not the opinion of the leaders of the Society for Psychical Research,' and says that, whatever their personal views, 'they candidly state that telepathy is by no means a fact acquired for science.' They work the theory very hard anyway—'established' or not. One is tempted to ask whether, in the opinion of these leaders, there is *anything* established ?

The 'guest of the club,' however, is a believer in telepathy ; but, he says, 'persons who have not made a long and careful study of the collected evidence must speak at random and under their prepossessions and prejudices. Everyone has such prejudices, whichever side of the argument he may take.' That is true, and because it is true we sympathise with the speaker who 'denounced "the impartial observer" as a terrible humbug,' for as a general rule the man who poses as 'impartial' on this subject is impartial only as regards those theories which eliminate the spirits.

This writer says : 'The late Professor Sidgwick had a most evenly-balanced mind. It was said of him (by me) that if anyone asked him to call "heads" or "tails" when a coin was tossed he would prefer to guess that the coin would fall edgewise.' Surely this is rather cutting. He concludes : 'Most of the disputants in our little controversy would obviously rather not believe in telepathy. No mortal is wholly impartial. The opponents of telepathy, who have not studied the evidence for it, see, quite rightly, that telepathy is "the thin end of the wedge." Admit telepathy, and who knows where you may stop? You might arrive at conclusions welcome to religious minds, and that is a very natural cause of prejudice, on both sides.' This is rather a cryptic way of putting it—but regarded as a method of thought transmission, we see no reason why telepathy should not lead to recognition of the spirit source of many of the impulses which affect us. From mind to mind—the one incarnate and the other incarnate—thoughts and emotions may pass which link the two worlds and confirm the deepest religious intuitions and affirmations of the human soul.

'RATIONAL IDEAS CONCERNING A FUTURE LIFE' is the title of a sermon which will be delivered on Sunday next, at 7 p.m., by the Rev. John Page Hopps in St. James's Hall, Great Portland-street. All seats are free, and an organ recital will be given, commencing at 6.45 p.m. On the following Sunday Mr. Hopps will preach at Little Portland-street Chapel, at 7 p.m., on 'The Only Alternative : Rome or Reason.'

THE SPIRITUALISM OF SOCRATES :

A STUDY IN PRE-CHRISTIAN PSYCHICS.

By MR. ANGUS McARTHUR.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, November 5th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

MR. McARTHUR said : No doubt many, if not most, of you who are familiar with Dr. Alfred Russel Wallace's book on 'Miracles and Modern Spiritualism,' will recollect the passage in which the learned author calls our attention to the fact that Spiritualism gives a natural account of various phenomena in human history which physical science has been unable to explain and has, therefore, rejected or ignored. Dr. Wallace then proceeds to give instances of historical phenomena which are inexplicable by means of physical science, but which are readily explained with the aid of psychic knowledge. His first case is brought before the reader in these words :—

It is no small thing that the Spiritualist finds himself able to rehabilitate Socrates as a sane man, and his 'demon' as an intelligent spiritual being who accompanied him through life—in other words, a guardian spirit. The non-Spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and by Socrates himself, that it forewarned him truly of dangers : and to hold that this noble man, this subtle reasoner, this religious sceptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed monitions were as often wrong as right. It is a positive mental relief not to have to think thus of Socrates.

Dr. Wallace's allusion is to the fact that both Socrates on his own behalf and his friends for him, claimed that he was attended by a daemon, or, to give a rough and ready translation, a familiar spirit, which constantly afforded him guidance in moments of difficulty or perplexity. Whatever this power was (and we are to investigate it this evening) it invariably acted by means of negative suggestion. It checked Socrates when he was about to do some act, but never urged him on to do anything else, or, in fact, urged him to do anything at all. Naturally, the record that such a power, or personality, attended a man of the intellectual eminence of Socrates, who has profoundly influenced the world for more than two thousand years, has attracted the critical attention of his admirers in all ages. The most diverse speculations, as we shall see, have been made with regard to the precise nature of this phenomenon : and it was the knowledge of the very great interest which such a topic must possess for the members of an Alliance which stands for psychic investigation in a critical and yet sympathetic spirit that led me, after conference with our excellent chairman, to select this theme for our consideration this evening. I will preface the immediate subject of our study by a few general details with regard to the personality and history of Socrates himself, so that we may, so to speak, make the acquaintance of the great philosopher at the outset of our investigation. I will then read to you what was said of the daemon by Socrates himself and by men who were on terms of sympathetic personal intimacy with him. Finally, we will endeavour, in the light of the facts so recorded and of our own knowledge of psychic phenomena, as well as by means of the study of the character and ideals of Socrates himself, to arrive at some sounder conclusion than the non-psychic critics of Socrates and Plato have succeeded in evolving.

This evening, then, we are to transport ourselves out of our twentieth century surroundings and to travel up the stream of time to a period which antedates the death of Christ by nearly five centuries. We shall find ourselves amid much that is unfamiliar and strange in manners, customs, ideas, and

procedure. But we shall also find ourselves, in the fifth century before Christ, in the presence of the eternal verities—spiritual aspiration, the heroic devotion of great souls, the courage that defies death, and the lives that light humanity's pathway for all time: so that we shall feel at home amid these men of a distant past and shall be better equipped, by a knowledge of their brave lives, for the struggle that we have to wage against the same forces which they fought so well and so faithfully. The central figure in our picture is that of Socrates. But not only does Socrates occupy a unique position in wisdom and insight—a position conceded to him by the almost universal consent of all succeeding ages—but he has this striking distinction—the record of the working of his, an absolutely first-class mind, has been written for us by the great philosopher Plato, the possessor of another first-class mind, who knew him intimately, and was with him right to the end. I do not know another instance where two men of such marked intellectual distinction have lived in such close intimacy, and where one of them has left us such ample means of entering into the mind and life of the other. It may, perhaps, be said that St. Paul, as an interpreter of the mind of Jesus, stands almost in the same position to his master as did Plato to Socrates: but there is, I believe, no reason for supposing that St. Paul was ever on terms of prolonged personal intimacy with the incarnate Christ; so that, brilliant as is his work as an interpreter, and profoundly as it has influenced the whole spiritual history of the world, he had not the same advantages as Plato enjoyed in his relations with Socrates.

Socrates, then, was born about the year 468 B.C. in the neighbourhood of Athens. His father was a sculptor, and for a time the son appears to have worked at the same business. There was a sculptured group of the Graces from the chisel of Socrates to be seen at Athens as late as the second century of our era, when the traveller Pausanias tells us he saw it there. The mother of the great philosopher carried on a business the nature of which can best be understood from her son's famous observation that it was his own aim to bring to birth the thoughts and ideas of men—the implied reference being to his mother's professional discharge of an analogous duty with regard to their physical frames. Socrates was married to Xanthippe, by whom he had three sons. The lady's name, as that of an early prototype of Mrs. Caudle, is probably familiar to you, but we must make allowance for the fact that in some ways Socrates must have been rather a trying husband. He himself appears to have regarded this lady in the light almost of a philosophic blessing, designed to train his mind in the habits of patience and endurance. His body seems to have needed no training in that direction. He bore all the extremes of heat and cold with the same equanimity. He went barefooted amid the snows of winter, and, though under ordinary circumstances he was strikingly frugal in his diet, he could, at public festivals, drink more wine than any other man, and yet without the slightest approach to intoxication. He took part in three campaigns with distinct credit to his courage and ability. In civil life he only once held political office, and during his term he exhibited evidence of his independence and his unswerving honesty of purpose by flatly declining to put to the vote a certain illegal proposal. This refusal, in the then excited state of public feeling at Athens, involved him in great personal risk: but it is a characteristic of the man that this consideration in no way deterred him from pursuing the course which he considered to be right.

In personal appearance Socrates seems to have been an ugly man, who looked the more ugly because he was one of a handsome people. He was a rather short, stout man, in later years inclining to corpulence, partly as the result of a sedentary mode of life which never took him beyond the city walls, for he would say that the trees had nothing to teach him. He had a flat nose, thick lips, large mouth, and extremely prominent eyes, so that his facial type, except as regards colour, of course, must have approached that of the negro.

These are brief details which may serve as a necessary prelude to the immediate subject of our evening's consideration, to which we may proceed forthwith. It was the habit of Soc-

rates to spend much of his time in going about the city of Athens, accosting the persons whom he met, and endeavouring to draw from them any expression upon which he might found a kind of cross-examination, for the purpose of showing the person either that his ideas were mistaken, or that he was only able to give imperfect expression to them. This mode of procedure, technically known as the Socratic elenchus, the Socratic cross-examination, or the Socratic mode, consists in taking any proposition which is ordinarily believed to be true, and scrutinising it in a variety of combinations, so as to ascertain if its validity will maintain itself under all conditions. Socrates generally applied it by pretending that he was himself entirely ignorant of the subject about which he was inquiring, and that he was anxious to gain knowledge from the person to whom he addressed himself. As Mr. Grote says:—

His peculiar gift was that of cross-examination. He found men full of confident beliefs on these ethical and political topics—affirming with words which they had never troubled themselves to define, and persuaded that they required no further teaching; yet at the same time unable to give clear or consistent answers to his questions, and shown by this convincing test to be destitute of real knowledge. Declaring this false persuasion of knowledge or confident unreasoned belief to be universal, he undertook as the mission of his life to expose it, and he proclaimed that until the mind was disabused thereof and made painfully conscious of ignorance, no affirmative reasoned truth could be presented with any chance of success.

The result of the discussion, of course, was often to leave the unfortunate subject of the Socratic cross-examination in the condition which we attempt to describe by saying that a person does not know whether he is on his head or his heels. There is no question that such a process, employed by a man of the intellectual power of Socrates, is a most valuable educational method, though it certainly is not always fully appreciated by the person whose ignorance or mistakes are exposed to the more or less critical observation of the bystanders. But the desire to do this kind of thing is a characteristic of a peculiarly brave and kind, yet aggressive and incisive, mental type. There is one of our County Court judges at the present time who delights in doing just this very thing, and who may be seen accosting persons to whom he is totally unknown, and discussing various matters with them in a breezy, masterful style, to their no small amazement. But he does not cross-examine them, and publicly expose their ignorance, as was the case with Socrates: and there is no doubt that the mortification which men felt in consequence of their sufferings under the Socratic search-light was among the most powerful influences leading to the prosecution and condemnation of the great philosopher.

This kind of thing, as you are no doubt aware, was the origin of the famous Socratic dialogues; so often called the dialogues of Plato, merely because he wrote them out, sometimes as Socrates conducted them, and in later days with additions from his own philosophic pen. The famous dialogues open very much like a modern short story, with some chance remark which serves as a 'peg' upon which to hang the rest of the discussion. But Socrates is the centre of all, and dominates the scene and the argument. In this way Socrates must have become personally known to almost everyone in a population numbering something like a hundred thousand persons. There probably were few who had not been accosted by him, or who had not listened, with the characteristic Athenian passion for something new and intellectually exciting, to the dialogues of the great philosopher with his friends, or who had not, at least, seen this extraordinary person strolling about the city, sometimes barefoot and almost in rags, and sometimes at quite the other extreme of personal adornment, guily pursuing his way to some banquet.

To read the dialogues is to come face to face with some of the greatest names in the history of the human intellect—with Plato, the consummate genius through whose pen the life and teachings of Socrates were to be handed down to a grateful world; with Xenophon, leader of the famous retreat of the ten thousand, and himself the bearer of a great name

in literature, who has bequeathed to us much of his own intimate knowledge of the great philosopher; with Aristophanes, who satirised Socrates in his play 'The Clouds,' yet nevertheless remained all night an eager listener while the great philosopher discoursed of the essential unity of tragedy and comedy. Time forbids any attempt to deal more in detail with these magnificent productions: but their suggestiveness and profundity can be exhibited in a couple of lines. 'Does not a person,' says one interrogator, 'desire to have it told him what is beautiful?' 'No,' replies Socrates, 'but to have it told him what the beautiful is.' Elsewhere, with a glimpse of a world which you will understand better when you have heard Mr. Fournier d'Albe on December 3rd, he says that 'We could demonstrate that the Gods are as mindful of the minute as of the vast.'

This almost ideal life of philosophic contemplation and discussion was, however, brought to a premature end. It was the kind of thing which in those days, as in our own, excited the envy and rage of people whose interests in life were bounded by their stomach and their bed. The leaders of revolutionary France, who told Lavoisier that the republic had no use for chemists, found a fit prototype in a group of Athenian bigots who had no use for philosophers, even if their labours were destined to brighten the world with light upon some of the obscurest and yet most important problems of life and mind. So it was that in 399 B.C. Socrates was publicly indicted on a charge of impiety. The prosecution was partly political. Athens was then under a restored democracy, and Socrates, who had a profound distrust of democracies, was a believer in aristocratic government—in the true sense of the word 'aristocratic,' that is to say, as signifying the government of the best, not in our modern sense, as meaning the government of those born in the purple. There were three counts to the indictment, and there were three prosecutors: Meletus, a poet; Lycon, a rhetorician; and Anytus, a plutocratic tanner, who not only had a political hatred of the great philosopher, but was actuated by a misguided personal spite because his own son was one of the followers of Socrates. The first count of the indictment charged Socrates with corrupting the young. In support of this it was urged that his teachings tended to bring the Athenian constitution into disrepute—as, for instance, when he criticised the practice of choosing magistrates by lot and declared that it was irrational. There was no doubt that he had said so, and I think there is no doubt that he was right. The second count of the indictment charged Socrates with disbelief in the gods of the State. It will suffice with regard to these, to say that Socrates denied being an atheist, but beyond that denial he paid no attention to this charge. The third count brings us to the immediate subject of consideration. It was a charge that he believed in new divine beings, besides the gods of the State. This was a direct reference to the daemon, or divine sign, by which he claimed to be guided. We will see forthwith, then, how Socrates himself dealt with this subject when he spoke in his own defence and made that magnificent speech which is sometimes misleadingly called the 'Apology of Plato.' He says ('Apology,' xix.):—

Now it may, perhaps, appear absurd that in private life I go about giving this advice and busying myself with other people's affairs. . . . The reason for that is one which you have often heard me give on many occasions, that something divine and supernatural comes to me, which Meletus also mentioned in a spirit of mockery in his indictment. I have had this ever since I was a child—a kind of voice [*phônê* is the Greek word, which will be familiar to you from its use in our own language in such words as telephone, the 'voice far off,' and phonograph, the 'written voice'] coming to me: and when it comes it always dissuades me from doing what I am on the point of doing, but never urges me on. . . . This is what hinders me from taking part in public life, and I think its action in hindering me is altogether good.

At a slightly later stage in the speech he says that his mission in life had been laid upon him 'through oracles and visions.' Finally, after the death sentence had been passed, and after words of matchless beauty and eloquence Socrates says this:—

My customary prophetic voice [*mantikê*—this is a different word, used more frequently of a sooth-sayer] that of the divine sign, has always hitherto been very frequent in opposing me, even in very unimportant matters, if I was at the point of doing anything not rightly; and now, as you see yourselves, things have befallen me which one would suppose, and which are considered, to be the greatest of evils. But the sign of the God [*sêmeion*—this is a different word again, from a Greek word *sēma*, a sign or token. The word is familiar to you in its English dress, as in semaphore, the 'sign-bearer'] did not oppose me, either when I was leaving home in the morning, or when I was coming up here before the court, or when I was on the point of making use of any expression at any stage in my speech. Yet in other speeches it has often checked me in the act of speaking. On this occasion it has never opposed me, as regards this affair, either in word or in deed. Now, what do I believe to be the reason? I will tell you. It would seem that what has happened is a blessing to me, and it cannot be that we who imagine that death is an evil are right in that view. I have received an important testimony to that fact: for assuredly the usual sign would have opposed me if I had not been about to fare well.'

The great philosopher then closes his speech with a passage which is one of the most beautiful in the whole literature of the world. I will read it to you at a later stage, by way of concluding my survey of the psychic environment of this extraordinary man. At the moment, however, let us collect the few brief references from other Socratic literature which will help us in the investigation upon which we are engaged.

(*To be continued.*)

MR. JEROME'S STAGE SERMON.

Mr. Jerome K. Jerome has been explaining to a representative of the 'Christian Commonwealth' how he came to write his remarkable play, 'The Passing of the Third Floor Back.' He says:—

I do not quite know where the thought originated. Perhaps it was in the life of an old couple who pretended to be exceedingly devoted to each other in the presence of a certain friend, but who were really continually quarrelling. The friend always approached them as if they were an ideal Darby and Joan, and he always spoke so highly of their love for each other that they were ashamed to be anything else but loving in his presence. It struck me then that if we always emphasised the best in the life of others, that best would be developed.

I really think the attitude of the 'Passer-by' would work in practical life. Half the world always seems to me to be sneering at the other half. We are always trying to find the bad in each other. In national, in political, in personal relations, in all spheres of life I find this spirit. One nation always suspects another. Every action on the part of a foreign Government is construed to be antagonistic and spiteful. . . . Every class is occupied in sneering at the other class. . . . In individual relations, too, we are jealous of each other, and speak evil of one another. Now I fancy if you ignored evil it would cease to exist. If you always emphasised the good it would become supreme and universal.

There is much truth in this—not that it is new to us, for readers of 'LIGHT' are familiar with the thought that emphasis should be placed on the best in the life of others and the good in the world—but it is interesting to find these ideas used as a basis for a modern play. Mr. Jerome is a convinced Socialist, and if for the word Socialism we read Spiritualism, he sets forth our ideals in the statement of his belief. In reply to a question as to how the ideal of Socialism is to be attained, he says:—

By the spread of the Socialist spirit. You can never thrust Socialism upon the people. It must come slowly, it must grow in people's hearts before it can become a political fact. To me Socialism is a religion. The Socialist idea influences the whole outlook I have upon life. The real Socialist looks at everything from the point of view of the whole people. Will such and such an action benefit the community, or will it be a drag upon the people? That is the question every true Socialist asks before any step he takes. Now you have got to get that attitude, that religious feeling, permeated throughout the community before you can go far along the lines of Socialism. It must come slowly and gradually. Once you have got the people to look at things in that light, then you will be able to go ahead. . . . I have tried to reveal that

there is a latent Christ in every man; that the true life of men is the life of Christ, that he was not apart from humanity. You cannot have one man living a life without that life being possible for every man. If one of a species has accomplished anything, it must be possible for every other member of that species to do likewise. If Christ did live as a man the wholly beautiful and self-sacrificing life—then that life must be attainable by all men. It must be the goal of all men, and we must be working towards it. And if there is to be a development towards that higher type of man, then all the latent possibilities of that higher life must be in man now. The monkey must have contained the man. All men must possess something of the Christ.

A SENSIBLE COMMENT ON PSYCHIC RESEARCH.

The 'Homiletic Review' for November makes the most sensible 'editorial comment' upon the subject of Psychic Research that we remember reading anywhere outside of a purely spiritualistic journal. After referring to the great increase of public interest in the subject and quoting the following declaration made by Sir Oliver Lodge:—

I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and, although I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence—that is, it is based upon facts and experience,

the 'Homiletic' editor says:—

The Church and the public in general would err if they put a stone in the way of these investigations. The truth never hurts. Yet it is more than probable that a declaration at the present time in favour of the spirit hypothesis would be wholly premature. . . . Psychic facts, whatever may be their source, surely can be through observation, not by experiment. They are not 'on tap.' We must not expect that they will come at call. . . . In solving problems of this kind, they (Lodge, Crookes, Wallace and Lombroso) assure us that we should sit down quietly and observe; that dogmatism and predisposition here hinder and are out of place. . . . Nor should we forget the preventive power of suggestion when we speak of the making of tests before a committee. . . . There has been such an atmosphere of humbug about Spiritualism that it has been looked upon rightly with very great suspicion; but this should prove nothing against psychic investigations by well-known scientists. There are sincere attempts, by well-equipped men, to get at a scientific solution of the mysteries of death and the world beyond. A scientific demonstration that personality survives death would be an achievement that should make all other achievements by science trivial in comparison and would be the death-knell of materialism.

To all of which we cordially say, amen! The immense importance of research in this realm and the incalculable value of the evidence of the real persistence, and the actual presence, of the living personalities who survive bodily death, for which Spiritualists stand, is well brought out in the closing sentence of the above quotation. It is at once a justification of our devotion and a call to renewed and more earnest effort that the truth may prevail.

'THE MYSTIC,' which has hitherto been a weekly paper of rather snippety aspect, has now commenced to appear as a monthly, and though we decidedly draw the line at trade advertising under the guise of symbolism (with shilling fee for 'research'!), we must say that a good deal is atoned for by such articles as those on 'The Psychology of Art' and 'The Pros and Cons of Spiritualism.' The writer of the latter 'knows that Spiritualism gives the proof that life is continuous and that death is but the portal to a fuller and more complete existence. Spiritualism alone can give the proof for which so many crave. It alone can demonstrate the truth that the so-called dead are not dead, but living still; and herein consists its strength.' The writer recommends personal investigation, if possible under the guidance of experienced Spiritualists, and states that 'there is no danger, provided the motive is pure; the danger is only for the trifler and the dabbler.' A crushing reply, from facts which have already appeared in 'LIGHT,' is given to the old falsehood about large numbers of people being made insane by Spiritualism, and the Rev. J. Page Hopps' testimony in the 'Daily Chronicle' is quoted, to the effect that Spiritualists are among the best, the most truth-loving, the sanest, the acutest, and the happiest people he has ever known.

JOTTINGS.

We are pleased to observe in the list of the King's birthday honours that the Order of Merit has been conferred upon Dr. Alfred Russel Wallace. This order, which does not convey knighthood, is one of recent creation for the purpose of suitably recognising distinction in science, art, literature, &c., and has already been conferred upon Sir Alma Tadema, Holman Hunt (artists), Sir William Huggins, Lords Kelvin and Rayleigh (science), Lord Lister (surgery), George Meredith (literature), the Rt. Hon. John Morley, and a few others, including Admiral Togo and Generals Oyama and Yamagata.

'The Daily Chronicle,' in an appreciative biography of the late Victorien Sardou, speaks of his astonishing versatility and says: 'One felt that the Sardou "type" is a play such as "La Sorcière," which is enveloped in an atmosphere of history and of mysticism. For Sardou was a mystic. You saw that in his face—that interesting, alert and intellectual face that seemed to call up the picture of Erasmus by Holbein in the Louvre. Sardou was indeed a Spiritualist, devoting himself, in leisure moments, to psychic research.' He was one of the signatories to the testimonial which was presented to Mr. E. Dawson Rogers on his eightieth birthday in recognition of his valuable services to the cause of Spiritualism as Editor of 'LIGHT' and President of the London Spiritualist Alliance.

The 'Morning Leader' says: 'Mme. Rejane seems to have had a strange presentiment of the great dramatist's death. "At about three o'clock this morning," she says—and this was just the time when Sardou died—"I awoke with a start with sinister forebodings. The remembrance of numerous occasions when Sardou had shown his unparalleled kindness of heart and delicacy towards me, haunted me, and I thought of him lying on his bed of sickness. I could not get to sleep again. A few hours afterwards I learned of his death.'"

A haunted house story comes from Belfast. It is said that the owner of an extensive farm has been troubled by the appearance, night after night, of a mysterious apparition—a woman, dressed in a flowing white robe, who 'appears at his bedroom window, glides stealthily through the room and then disappears. All the other residents in the house say that they have seen the ghost and so terrified have they become that lights are kept burning after dark.' No solution of the mystery has been discovered and the owner has found the nightly visits so intolerable that he has decided to give up his farm and emigrate to South Africa.

The spirit of prophecy seems to have fallen on the 'P. L.' who contributes a 'prize prophetic paragraph' to 'The Prophetic News and Israel's Watchman,' in which he says: 'There is every reason to believe that fallen angels will have special powers for materialising during the next few years. Spirit mediums have claimed that by the end of 1908 the spirits will have power of materialisation in daylight, and go about the streets as human beings.' This is news indeed! 'P. L.' has learned of one instance in which such a spirit 'palmed himself off as a resurrected human being,' and he warns 'all of the household of faith to be on their guard against these wiles of the Adversary.' Surely it is true that 'fear hath torment.'

'Truth' quotes Mr. Andrew Lang, who, it says, 'likens the mind of the medium to a Marconi receiver, recording impressions produced by brain waves; and he points out very aptly that if living people can at any time give off such emanations, the receiver may pick up all sorts of messages without there being any certainty where they originated. And even granting the perfect *bona fides* of the medium and of all the other parties concerned, there can hardly be any alleged communications from the dead through a spiritualistic medium which are "of the smallest evidential value." So much for 'Truth.' How these newspaper writers gloat over the saving phrase, 'not of the smallest evidential value'!

Even if Mr. Lang's illustration covered the ground of the facts, which it does not, as Professor Hyslop has clearly shown, it merely indicates the fact of thought transmission, but does not explain the source or the content of the message! It is the nature of the information conveyed in the message which gives it evidential value. Presuming that men and women survive bodily death, and that they think, and will, and 'give off thought emanations,' then those receivers who 'pick up all sorts of messages' may record the messages which emanate from the exanimate thinker as readily as from the so-called 'living' man. We are not concerned as to the *how*—we are

more interested as to *what* is communicated. The recipients of the messages are the best judges as to the internal evidence of the source and value of the communications; and 'Truth' will help to set some of its readers inquiring for themselves, and that is all we ask.

The 'Shorthand Gazette' cannot leave the subject of Spiritualism alone, and in the November issue it returns to the charge and attributes the famous 'cross-correspondences' to 'clairvoyance or telepathy,' or 'the sub-consciousness of the mediums themselves, and not from persons in another world.' Continuing, the writer says: 'There is no doubt, I think, another world does really exist, but when people get there they have, *ipso facto*, finished their business with this world, and would be better engaged than communicating snippety little messages that throw little or no light upon the future life.' How does he know that spirit people have finished their business with this world? He is prejudging the very point at issue. Has he had a special revelation, or has he evolved this idea from his sub-consciousness?

It will doubtless be of interest to some of our readers to learn that there are nearly three hundred Spiritualist societies in Great Britain, and that organised effort to promote the spread of the knowledge of Spiritualism seems to be more successful in Lancashire and Yorkshire than elsewhere. The 'Two Worlds' recently analysed the list of these societies and found that eighty-eight of them are in Lancashire and sixty-two in Yorkshire. London comes next with twenty-seven, Durham has seventeen, Cheshire sixteen, and Northumberland ten. Evidently there is room for growth in this direction, but it must be remembered that these organisations by no means represent the full extent of the influence of Spiritualism—or the number of Spiritualists in the United Kingdom, since there are many persons in private life to whom Spiritualism is a great truth who are not connected with any society.

With reference to the 'demon' of Socrates it should be remembered that the term did not mean then what it usually means to-day. Philo Judeus (Young's translation) says in his treatise on 'Bible Giants': 'If, therefore, you consider that souls, and demons and angels, are beings differing indeed in name but one and identical in reality, you will then be able to discard that most heavy burden, superstition. But as men in general speak of good and evil demons, and in like manner of good and evil souls, so do they also speak of angels, looking upon some as worthy of a good appellation, and calling them ambassadors of man to God and of God to man.' Hesiod, as quoted by Plutarch, says 'the spirits of mortals become demons when separated from their bodies,' and Socrates attributed almost divine power to the friendly spirit who wisely warned him and whose behests he loyally obeyed

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.

The Transfiguration.

SIR,—I read Mr. James Robertson's article on 'The Transfiguration' with much interest, but I think he overlooks the fact that it is distinctly stated in Deut. xxxiv, 5-6, that Moses died and was buried in the land of Moab; so that if Moses manifested his presence with Jesus on the Mount of Transfiguration it was a clear case of spirit return, and we are entitled to press it upon the notice of Christian people who read and accept what they read in their bibles.—Yours, &c.,

B. R.

'Light' in Free Libraries.

SIR,—Miss Boswell-Stone's letter as to her difficulty in getting the authorities of the free library at Oxford to take in 'LIGHT' emphasises a great want, and, I am afraid, so long as the majority of people continue to manifest such indifference to the question of communication between the two worlds, it is impossible to persuade these libraries to subscribe. But I take it that for the benefit even of a minority, they will surely place your publication on their tables, provided that it is at no expense to themselves.

I will willingly subscribe for a copy for the Oxford library, and I would suggest that as many of your subscribers as possible shall each subscribe for some other public library.—Yours, &c.,

E. R. SEROCOLD SKEELS.

To Spiritualists at Stratford and Bow.

SIR,—Kindly permit me to appeal, through 'LIGHT,' to parents residing at Stratford and Bow to let us have their children at our Lyceum on Sunday afternoons. We have a capable staff of sisters who are particularly qualified to teach, train, and help the young, and I feel sure if it is more generally known we shall not lack for children. We have room for one hundred, without crowding. From friends of the movement not having children to send us we should appreciate material help and good wishes.—Yours, &c.,

Workmen's Hall,

Romford-road, Stratford.

GEO. F. TILBY,

Vice-President.

Magnetic Healing by Mr. Rex.

SIR,—Permit me to state publicly that Mr. Rex, the magnetic healer under spirit control, has cured my daughter of an internal tumour of long standing by 'laying on of hands' alone, and has restored her to such health and strength as she has not known for years. Had she not been cured in this manner she would, sooner or later, have had to undergo an operation with all its attendant risks, therefore my gratitude, both to Mr. Rex and to the London Spiritualist Alliance for affording the opportunity of being treated at the rooms, is more, *much* more, than mere words can express.—Yours, &c.,

South Woodford, Essex.

EDITH M. A. TAYLOR.

Is a 'Seer' a Medium?

SIR,—In reply to the question 'Is a "Seer" a Medium?' which has been put to me in 'LIGHT,' permit me to say that if A requests B to take a letter to C, and B does so with full volition and consciousness, that is one thing; but if A hypnotises B, and B takes the letter to C without knowing what he is doing, or even against his will, that is another thing. These two classes of phenomena correspond to a person receiving a communication from one on the other side, with full consciousness and volition, and a person who speaks and acts under spirit control without knowing what he does or being able to prevent it. I think we should here use distinctive terms to avoid confusion. 'Medium' and 'seer' may not be perfect terms; indeed, the former is too comprehensive, and the latter too restricted, as it etymologically restricts the faculty to clairvoyance, omitting clairaudience, &c., but I know of no better terms; 'sensitive' expresses both classes.

In some of Mr. Harris' early poems, he is described as a 'medium'; but he disliked the expression so much, on account of its conventional use by Spiritualists, that when he was in Glasgow in 1903, he drew his pen through the word in a copy of the 'Lyric of the Morning Land,' and substituted 'minstrel.'

Without permission I cannot give the name of the Seer who lately received and communicated to others some messages from the departed Mr. Harris. But, as I was present, I can assert that he was not in the slightest degree under any control: all his senses, outward and inward, were active; he saw and heard Mr. Harris as plainly as he saw any in the flesh who were present, and repeated what he heard, with his own comments and questions where necessary. This was the same with communications from other departed worthies. In some of these communications, Mr. Harris referred to a conversation with me when on earth, and also referred to matters known to none present in the flesh but myself.

Nor are these communications exceptional. Mr. Arthur A. Cuthbert, an almost life-long associate of Mr. Harris, has just published a book entitled 'The Life and World-Work of Thomas Lake Harris.' Therein he writes (p. 405), 'As regards that ascended man himself, not only was he very soon after manifesting, both by visual and manifesting presence, consoling and re-assuring, to several of both the brotherhood and sisterhood,' &c., &c.

As to the necessity of discriminating between the two classes of phenomena, this may be mentioned. I have often heard Spiritualists speak of Jesus as a medium. Now, whatever he was inmost, he certainly was not a medium, for he was never controlled. He was rather an Adept, who controlled. But an instance of mediumistic control is recorded in the correspondence of Paul, who seems to have considered the question of hats an essential feature of religion, and an unintelligible jabbering in unknown tongues an integral portion of the worship of God! In his correspondence with the Corinthian Church he had to remind them not all to speak at once, lest they should be thought mad, and his boast that he spoke in more tongues than any of them leads one to suspect his complete spiritual sanity.—Yours, &c.,

193, Gloucester-terrace,

Hyde Park, W.

E. W. BERRIDGE, M.D.

Coincidence in Extremis.

SIR,—During fifty years and more while I have been observing phenomena manifesting cause and effect of the indissoluble communion of the spirit world with us here in the flesh, I have been frequently impressed by ways and means used, which, when they are so unusual and potent as to attract common attention, are as commonly shunted into a suspense account headed 'Coincidence,' or are altogether dismissed and considered accounted for by a damnatory reiteration of the word coincidence, which is, on the face of it, a looseness of expression confessing ignorance.

But just now there is influence from the other side, not only subtle, but so determined as to compel investigation, and the ingenuity of habitual sceptics is strained to breaking point, in the case of some of them, by communications which have been scientifically dubbed 'cross-correspondences' by distinguished word coiners, some of whose verbiage has come of ransacking Greek dictionaries in order to import into the English language terms co-incidental with that sort of scientific research which diligently looks for the hat that is on the top of the head of the seeker.

Pardon me, Sir. You have often, perhaps too often, published lucubrations of mine concerning so-called coincidence. Now, I have to explain that having read a letter in 'LIGHT' of October 31st, signed H. W. Thatcher, which shows an excellent reading, 'Lead us in (through) temptation,' there then came into my mind a verse, I think of the Pauline epistles, which I learned by heart early in this year. Subject to correction, I repeat it thus: 'There hath no temptation taken you but such as is the common lot of man. But God is faithful and will not suffer you to be tempted above you are able to bear; but will with the temptation make a way of escape so that you may be able to bear it.' Well, it may be said that here I only show a trick of memory: that I had written about the sentence in the Lord's Prayer, 'Lead us not into temptation' (*vide* p. 504 of 'LIGHT' of October 17th, 1908), and so I recollected what I had learned by heart a year ago. Yes, but not until a fortnight after I had written the letter published in 'LIGHT.' And how about the *fons et origo* of that letter, being the comment on the text vouchsafed to explain it by an invisible helper? Certainly I should not have written the letter if it had not been for the invisible helper's commentary brought to bear upon a prepared mind. And is it begging the question to assert that it is within the knowledge of your readers that prepared minds are used as mine has been more than once? Those who hold the other view will exclaim: 'He's hoisted on his own logic. He shows coincidence, nothing but co-incidence!'

Again I ask your sufferance. Habitually I read first the correspondence columns of 'LIGHT.' When I had read H. W. Thatcher's letter, thoughts about the abuse of words very much in vogue came into my mind. That reflection might follow naturally upon the interpretation of the sentence in the Lord's Prayer. But I had also a feeling of deprecation, especially in case of the vulgar treatment of the adjectives 'splendid' and 'awful,' and of the ceaseless iteration of 'ist' at the end of words and so on, generally among press writers and others too much in a hurry to consider the exact meaning of words—and then, lo and behold! on page 518 of the same issue of 'LIGHT' which I was reading, I came across the paragraph beginning: 'A grotesque use of the word "supported" needs to be reformed altogether,' &c. I agree, and, ah me! also in case of the persistent ill-usage of the word 'coincidence' when it is meant to convey conclusive explanation.—Yours, &c., GILBERT ELLIOT.

National Fund of Benevolence.

SIR,—I am pleased to be able to announce the result of the first National Benevolent Sunday Collection by Spiritualist societies. I regret that the larger proportion of societies have not recognised this notable occasion, as only about fifty out of a possible three hundred have participated in the effort; but I sincerely trust that next year we shall see a grand united effort by all societies for the benefit of our sick and aged workers.

One result of the publicity given to the work accomplished by the fund is that several cases of dire necessity have been reported for assistance, and it is hoped that those friends whose generosity in the past has enabled us to carry on the work will still continue their contributions.

The donations received during the month of October are, viz:—'J. B. S.,' £1 1s.; 'Friends,' £5 5s.; 'G. F. T.,' 10s.; the Hon. Mrs. Ellis, 2s. 6d.; Miss E. L. Boswell-Stone, 5s.; Mr. J. Lingford, 5s.; Mr. A. J. M. Burden, 5s.; 'R. H.,' Devon, 2s.; Sale of Booklets, 3s. Total: £7 18s. 6d.

The society collections received up to October 31st, which are too numerous to give in detail, amount to £32 5s. 11½d.—Yours, &c.,

A. E. PUTTON,
9, High-street, Doncaster. Hon. Financial Secretary.

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. Harry Pye spoke excellently on 'Spiritualism and Social Reform.' Mrs. Boddington presided. Sunday next, Mr. Dudley Wright. November 29th, anniversary.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last interesting address by Mr. Snowdon Hall. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. M. H. Wallis on 'Life's Problems in the Light of Spiritualism.'—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Wesley Adams' address was much appreciated. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, at 7 p.m., ladies' circle. Thursday, at 8.15 p.m., circle. Monday, 16th, at 7.30 p.m., conversazione.—W. Y.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. S. Keyworth gave an interesting address on 'The Life and Work of Gerald Massey,' and answered questions. Mr. Geo. F. Tilby presided. Sunday next, Mr. Snowdon Hall on 'The Rationale of Clairvoyance.'—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Kelland gave a stirring address on 'Spirits in Prison,' and Mrs. French gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Moore. 18th, at 3 p.m., circle for healing, clairvoyance and teaching; at 7 p.m., Mr. Kelland, address.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Walker gave an address and psychometric readings. Sunday next (Anniversary week), Mr. and Mrs. Smith. Tuesday, annual meeting and election; Saturday, at 6 p.m., tea, at 8 p.m., social meeting. Tickets 6d. each.—H.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Irwin gave a reading and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Abbott. Monday and Thursday, at 8, Friday, at 2.30, circles. 18th, at 8, Madame Zeilah Lee, psychometry.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a public circle was held. In the evening Miss Chapin gave an address and good clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Burton; psychometry by a friend. Thursday, at 7.45, Mrs. Atkins. Wednesday and Friday, at 8, circles.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave fifteen clairvoyant descriptions to a large and appreciative audience. Mr. W. Tregale ably rendered a solo; Mr. Geo. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, address on 'Do We Believe in Angel Ministry?'—A. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last the ministrations of Mrs. M. H. Wallis were greatly appreciated by large audiences. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Sarfas. Mondays, at 8 p.m., and Wednesdays at 3 p.m., clairvoyance, &c. Thursdays, at 3 p.m., healing.—A. C.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mrs. H. Ball's excellent address on 'Spiritualism and Orthodoxy' was much appreciated. Sunday next, at 7 p.m., Mr. Tayler Gwinn. Thursday, November 19th, at 8.30 p.m., Mrs. H. Boddington, clairvoyance. Admission 6d. each.—S. R.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow's address and, in the evening, Mr. J. Gordon's 'Thoughts on Spiritualism,' also solos by Mr. Gordon and Mr. Spencer, were all much appreciated. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. Webb, clairvoyante. Thursday, at 8 p.m., Miss B. Maries, address. 26th, Mr. and Mrs. H. Boddington.—C. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a discussion took place on 'Jesus and Spiritualism.' In the evening Mr. G. Nicholson's address on 'Freedom' and replies to questions were highly appreciated. On Monday last Mr. Blackburn's lantern lecture on 'Auras and their Meanings' was very interesting. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. H. Wright on 'Man's Responsibility for Thought.' Monday, at 8.15 p.m., Mrs. Atkins, clairvoyance. Tuesday, healing.—H. S.