

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Every now and then we have to warn the public concerning lunacy experts. As a rule, they probably do their best to be just, but it frequently puzzles a non-expert to see the justice of their awful verdicts. And now here is Dr. C. A. Mercier, 'a brain specialist,' telling his Lordship in the Probate Court that he 'would hesitate to give anyone a certificate of absolute sanity,' and we suppose he includes himself.

We have no doubt that this indicates a public peril, especially as the people who believe in certain occult phenomena are increasing in number. There are still ecclesiastical experts who can infallibly tell who are going to hell: and now, it seems, the lunacy experts are not sure who of us will have to go into a madhouse, or whether we shall not all have to go. Both experts are dangerous: but in these days the lunacy expert is the man we need to watch or muzzle.

In the case before the court, many queer things were charged against the maker of a certain will: amongst them was the alleged fact that he was fond of putting his head under the tap and letting the water run on it. It was a bad shot, for the judge said that he did the same every morning, and 'I hope,' he added, 'I hope it will not be taken as a symptom of insanity in me.'

There are many excellent reasons why Providence should defer the promised deliverance of Man from errors, and the advent of the truth. The immense periods of time that elapse in geological formations baffle thought. The strata of souls and minds are probably similarly constituted, though rocks are possibly longer in formation than souls. But æons of centuries are nothing in the eternity of Nature.

'Before Abraham was, I am' is a cryptic saying, meaning anything but the interpretation put upon it by crude literalists. It really means, before the Jews had a history, that the manifestation of God in His Son, Humanity, had begun. It was the cry and the claim of the representative of the Human Race. It is something more solid than speculation to infer, that, in all worlds, where there is conscious being, there has been an incessant process of development; and that God is in all the lowest or most hidden stages of the chemical processes before life is reached: much more will He be in the higher stages, to the end,

Thus, in a profound sense, Humanity does always the will of the Father who wastes nothing, as Jesus said, 'And this is the Father's will, that of all which He has given me, I should lose nothing'; and there, in that, the Human Race spoke. Not an atom of matter is wasted: and not a soul will be ultimately lost. Evolution will persist, and follow every devil to every hell, and lift him out of it at last.

We have received a copy of 'The Irish Whig,' an important Belfast journal, containing a very long review of three books on Spiritualism:—Mr. Podmore's 'The Naturalisation of the Supernatural'; Mr. Willson's 'Occultism and Common-Sense'; and Mr. Robertson's 'Spiritualism: The Open Door to the Unseen Universe.'

The knowledge and standing of the reviewer can be gathered from his grotesque statement that Mr. Podmore's book 'may be confidently accepted as being the most authoritative.' We bend the head and smile.

Mr. James Robertson's work, as stated on page 532, is treated seriously, as a book full of 'red-hot convictions' written by one who has with him the 'authority based on thirty years' personal observation and experience concerning intercourse between the material and the spiritual worlds.' The review concludes with the following small order:—

It has been stated that Professor Churton Collins, whose death occurred under most unhappy circumstances quite recently, made a deliberate compact with a friend that he would, if he could, communicate in a form agreed upon from the other side, although an uncompromising disbeliever in immortality. When he does, and concurrently his communication is also properly authenticated, then the world at large may take seriously a great deal of so-called phenomena. In the meantime unquestionably the wiser course will be to keep an open mind.

We suppose that the reviewer actually believes that! But he may be quite sure that, if such a communication came, our trusty Podmores would find at least a dozen ways of showing how telepathy and kindred operations could explain it all. 'Neither would they believe if one rose from the dead.' They would quite easily turn him into an hallucination.

Thanks for the reviewer's comforting grain of sense in his last dozen words.

We have been asked to give publicity to the following resolution concerning the Prevention of Crime Bill, lately passed by the Criminal Law and Prison Reform Committee of 'The Humanitarian League'; and we do so, partly because, at the back of the ostensibly responsible person, such as a Secretary of State, there is always a body of experts, behind permanent entrenchments, with enormous powers, who usually grow a rank crop of official traditions, as little as possible influenced by more modern, more enlightened, and more merciful considerations.

Anyway, we always feel that there is an undercurrent of sympathy between our 'Alliance' and 'The Humanitarian League.'

tarian League,' and therefore willingly print this resolution :—

That this Committee, while not objecting to the theory of the 'indeterminate sentence' with a fixed legal maximum, if it could be applied under a humane prison system, desires to draw the attention of the public to the extremely dangerous nature of Mr. Gladstone's Crime Bill which, without making any actual provision for an improved treatment of criminals, would place the liberty of so-called habitual offenders at the mercy of the prison officials, and would thus immediately put into the hands of a secret service a further instrument of oppression likely to become merely a cloak for life-long imprisonment; furthermore it hopes that the Government will carry into effect the promise given by the Under-Secretary of State for the Home Department that no prisoner shall be detained more than ten years from the commencement of his sentence of 'preventive detention.'

Henry Van Dyke, Professor of English Literature at Princeton University (U.S.), has been giving some excellent but homely advice to the University's young graduates. First of all he pictures the future as it appears to Young America's eyes, and says :—

You look from the serene academic heights across the shimmering 'hot air' of commencement oratory, and the world seems to lie at your feet, waiting for you to lead and enjoy it. You are the coming men and the coming women, the elect intellectual aristocracy, the predestined makers and masters of the twentieth century, for whom the world has been waiting. You are much needed and eagerly desired, so your orators tell you, and all you have to do is to step to the front and assume the crown of leadership.

But when you really get out into the world, these illusions vanish, and you feel the marble check of a frosty reality. The world is very busy, very indifferent to your appearance, quite ignorant of your surpassing excellence. All the roads are crowded, and instead of stepping to the front with the flag, you are lucky if you get a chance to bring up the rear with the waterbucket.

After the foregoing scouring of conceit, Professor Van Dyke produces balm. 'You really are wanted,' he says, 'and the world will give you work when it finds out that you can do it in the right spirit and in the right way. It will even reward you abundantly if you take with you from College these four things :—

- I. The power to perform some particular task, large or small, intelligently, thoroughly, and completely.
- II. The wisdom to feel the relation of your particular task to the whole work and progress of the world.
- III. The willingness to do more than the strict letter of the contract requires of you, because you love and honour your work.
- IV. The spirit of brotherhood which will enable you to live and work in democratic friendship with your fellowmen.

We cite all this from across the Atlantic because it seems to us that it is greatly needed on this side of it: and, to tell the truth, it is not only the new pilgrims who need it.

It is greatly necessary that England should understand the inward, the spiritual, meaning of India's 'unrest.' 'The World and New Dispensation' puts it well :—

Mother-Ind is awakened again: this is the meaning, the true inwardness of Indian unrest. The mighty mother is striving again after the slumber of centuries—the slumber which gives rest and strength—to realise her Ideal, to realise herself. The mother is awakened and she calleth every child to awake, to take part in the strivings of the century, to adore her divine Ideal, to stand by her in the storm and stress of the times, to be pledged to her Service, to be loyal to her Law, through darkness and through death. The mother's call comes, methinks, to every one: 'Awake, for I am come again. Life never dies, and after every night cometh the dawn.'

Will not England play *her* part in the spiritual strivings of the century? Will she not help India in realising her divine destiny? Will she be an ally of the East in the work of rolling back the tide of unethical Imperialism, of cruel materialism? Will she be a servant of Humanity and exalt

herself by glorifying God? Will she accept as her ideal *domination* or *service*? Mr. Townsend in his 'Asia and Europe' observes with truth that Europe never has succeeded and never will succeed in dominating Asia; according to the measure of her *service* will be her *strength*.

The late election for America's President has revived and started many quaint 'stories. A reliable American journal (there are a few) gives us one which illustrates an old-time familiarity in prayer :—

Father Taylor, the Boston sailor preacher, was one of the most direct of men, and on the one recorded occasion, when he essayed a roundabout style, Nature triumphed over artifice. It was the Sunday before the State elections, and he was praying fervently that a man might be chosen for governor who would rule in the fear of God, who would never be afraid of the face of clay, who would defeat the ringleaders of corruption, who would defy his own party if it yielded to wire-pullers, who—suddenly Father Taylor paused, and then exclaimed, 'O Lord, what's the use of boxing the compass in this way? Give us George N. Briggs for Governor. Amen.'

We are not quite as shocked as most people would be at such downright earnest familiarities. In reality, what ought to shock one is the musical formalities of, say, Westminster Abbey.

William Allingham's beautiful lines are seasonable, but he ends on the wrong note. This is just where our faith and our knowledge avail :—

Autumn and sunset now have double-dyed
The foliage and the fern of this deep wood :
The sky above it melting placidly
All crimsonings to gray. No sound is heard.
The spirit of the place, like mine, seems lull'd
In pensive retrospection. One more spring,
And one more summer past, and one more year.
Anon the distant bell begins to chime,
And calls me homeward, calls me to a home
As lonely as the forest, peopled but
With memories, and fantasies and shadows.
These wait for me this evening. What beyond?
The silent sunset of a lonely life.

The following adds what is necessary, and gives the needed uplift for eyes and hope. It comes to us as 'by Dr. Bartol, paraphrased by J. A. Torrey,' whatever that may mean :—

If a man die shall he live again?
The question makes the answer plain.
God would not put the query in our mind
Unless the wished-for answer we shall find.
Our questions, let them haunt us still;
God hints at nothing He will not fulfil.

'HOW NOT TO GROW OLD.'—Dr. Stenson Hooker has expanded a lecture delivered before the Psycho-Therapeutic Society into a shilling book entitled 'How Not to Grow Old' (Organiser Publishing Company, 2, Bream's-buildings, Fetter-lane, E.C.). By 'not growing old' he means 'keeping active in body and mind, so that we enjoy life and continue to employ our faculties to the utmost.' Diet and mental attitude are the chief factors of the problem; pure food, and not too much of that, are essential in order to avoid the clogging of the system which leads to the hardening of the arteries or a stroke of apoplexy; as life advances and physical wear and tear diminishes, less food is required, and that just at a time when many people begin to indulge themselves. Instances of the greatest longevity are to be found among those who have always lived simply and moderately, as shown by quotations from Plutarch, Bacon, Hufeland, and General Booth. Exercise should not be left off too early in life, though, of course, it should not be too violent or excessive. As to the mental attitude, we should carefully avoid thinking that we are growing old, or that we shall be old at sixty, seventy, or any other age, for 'we grow like that we think upon.' We should also cultivate an optimistic serenity of mind, and only 'retire' from one form of active life to take up another, either a hobby or a work of public utility. Two pages of excellent 'axioms' are given, and a number of practical hints as to dietary and the philosophy of growing younger instead of older.

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, DECEMBER 3RD,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. E. FOURNIER D'ALBE, B.Sc.,

ON

'PHYSICAL CONDITIONS OF LIFE IN THE NEXT WORLD.'

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.

The next meeting in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), will be held on Thursday, December 17th, when 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 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 25th, at 8 p.m., Miss Florence Morse will speak on 'Mediumship the Open Door.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On Thursdays, at 4 p.m., Members and Associates are invited to hold informal meetings for psychical self-culture, without the aid of professional mediums. *Special Meetings* will be held on Thursdays, December 3rd and 17th, at which 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 27th, 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?

An address delivered by Mr. George Spriggs to the members and friends of the City Temple Debating Society, on Thursday, November 5th, Dr. Abraham Wallace in the chair.

(Continued from page 543.)

In a letter which appeared in the 'The Medium and Day-break,' on July 25th, 1884, Mr. A. J. Smart, who was then residing in Australia, mentioned that his mother, from whom he had been separated for ten years and who was deeply attached to him, had recently passed to spirit life, and said that 'during the six days of her last illness, when she opened her eyes for a few minutes, it was to fix them upon my portrait and to murmur a few incoherent words as though speaking to me.' He goes on to say that he and Mr. Spriggs occupied the same apartments in Melbourne, and that one evening, some weeks later, after he had retired to rest, leaving the lamp burning brightly, he lay awake thinking of the loss he had sustained, and he says:—

I heard Mr. Spriggs come in. We occupied the same room, and in a few moments he had extinguished the lamp. His head had scarcely touched the pillow when he was deeply entranced. This was totally unexpected by both of us, but I conjectured that I was about to receive some news of my mother, and remained passive. No word was spoken, and the trance seemed deeper than that usual for speaking, and was accompanied by slight convulsive movements. The hand was vibrated rapidly for a time, and the thought at length struck me that the spirit-friends might reply to my questions by movements of the hand. I accordingly asked if my mother was present, and received a response in the affirmative. After a few other questions, I paused, but the hand continued to be moved, as if to attract attention. I inquired of the controls if I should repeat the alphabet, and being answered 'Yes,' I did so, and by that means received the following message: 'We are assisting her to write.' I asked, 'Now?' in some surprise, thinking only of 'automatic writing' through the medium's hand, and that for this the time and place were somewhat inopportune, but the answer was 'Yes.' I inquired, 'Shall I get pencil and paper?' 'No.' 'Pen and ink and paper?' 'No.' Pausing in some perplexity as to how they proposed to manage without materials, they immediately gave the message, 'Peter will get things,' and then a further message, 'Look in ten minutes.' On asking, 'Where shall I look?' I at once heard raps upon a small table about two feet high, standing three or four feet away from the left-hand side of the bed, and from this I concluded that it was there that I was to look. Immediately after the knocks Mr. Spriggs regained consciousness, and half jumped up in a nervous state, exclaiming that he felt sure someone was in the room. I explained a little to him, and we then talked of other matters. In a few minutes I rose, obtained a light (Mr. Spriggs wondering what I was about), and walked towards the little table. The surface of this had been a blank when we retired to rest, but now, to my astonishment, I saw on the one side my own inkstand of violet ink, on the other my ivory-handled pen, both of which it has been my habit to keep in a particular place on the cheffonier in the sitting-room, and between the two lay a sheet of writing-paper, clean and free from crease. These articles must have been carried to the table by our spirit friend, 'Peter,' as promised. It was with mingled feelings of surprise and delight that I discovered on this sheet of paper a communication addressed to myself, in what I instantly recognised as my mother's familiar handwriting. It ran as follows: 'Dear Alfred,—Harriet wrote to you and told you I had left the earth. I was glad to go. I am happy. I shall speak soon. Tell Harriet I have been. God bless you.—Your ever Affectionate Mother.'

During the execution of the writing, I observed that the medium's right hand, although some six feet away from the little table, sometimes exhibited a peculiar slight jerky or twitching movement, which was no doubt caused by the action of the controls in drawing the force necessary for the materialisation of the hand that held the pen.

I have since carefully compared the handwriting of the communication thus received with that of letters received from my mother during her earth life, in order that there might be no ground for imagining that my naturally partial eyes may have fancied a resemblance where none existed. I have done this letter by letter and word by word. The result is, that in addition to the general similarity, which is palpable to anyone at the first glance, there is, in the formation and style of similar letters, words and phrases occurring in the two, complete

identity. There is the same use throughout each of the old-fashioned form of the letter 'r'; the same habit (an uncommon one) of commencing the word 'affectionate' with a capital 'A'; of forming the first 'f' in the same word with the lower loop turned to the left instead of to the right; and, what is very strikingly evident, there is the same familiar habit (acquired in earth-life through a weakness of the right hand, caused by its muscles having been sprained) of writing almost every letter separately, instead of our usual practice of running off words and phrases without once lifting the pen; besides many other similarities patent to the eye, but which verbal description would fail to convey. As to the composition of the communication also, there is evident the same habit which characterised her in her letters, of coming at once to the point.

I have shown these letters to many friends, that they, too, might compare the writing with that of the communication, with the result that they declare them to be identical. Indeed, any expert would testify in a court of law that the handwriting of the letters, and that of the communication, were done by the same person. Yet the former were written fourteen thousand miles away on the other side of the world, while the latter, I know, was executed here in Melbourne, a few weeks ago, after my mother's death, in the privacy of my bed-room, and in the silence and stillness of midnight.

Mr. Spriggs then mentioned that at a séance held in Melbourne on March 14th, 1882, a spirit manifested and gave the name of Mrs. J., of Pen-y-lan, near Cardiff, and stated that she had passed away about two weeks before. These facts could not have been known either to the medium or to any of the sitters. She intimated that she was an old lady, very poor, and was kept and clothed by a number of charitable persons at Cardiff. A note was made and sent to Cardiff to Captain Mark and Mr. Rees Lewis who, on making inquiries, found that all the particulars given in Melbourne were quite correct. Mr. Spriggs asked: 'How can we explain this experience in any other way than by recognising the fact that the old lady actually came and told us? I could cite many other cases, but I think, for the purpose of establishing identity, what I have given prove my case.'

(To be continued.)

APPROACHING DEATH FORETOLD.

Mr. J. M. Moorey, late of Manchester, a speaker and test medium, has nearly completed a successful two years' engagement with the Spiritualistic Church of Victoria, Australia. The 'Harbinger of Light' for October gives the following official report of a good test message which was given by Mr. Moorey on Sunday evening, *June 28th* last, from the platform in the old Trades' Hall, Lygon-street, Carlton, Melbourne. The report, which is witnessed and sworn to by E. J. Howard, secretary, G. A. Prince, 33, Fraser-street, Richmond, and M. J. Barnett, 81, Cardigan-street, Carlton, is as follows:—

Speaking to a lady sitting on the end of second seat from front, Mrs. Spearing, he said: 'A spirit, giving the name of Connolly, says, "Your life has not been of the brightest, but you have built, by your kindly thoughts and actions, a beautiful spirit home. Put your earthly house in order, for you will shortly receive the call to go to your home in the spiritual spheres."'

The lady, Mrs. Spearing, expired suddenly on July 15th, 1908, in front of the Children's Hospital, Drummond-street, Carlton.

A report of Mrs. Spearing's death appeared in the Melbourne 'Age' on July 16th.

MR. W. J. COLVILLE, who will give an Address for the London Spiritualist Alliance on March 25th next, in the Salon of the Royal Society of British Artists, Suffolk-street, is arranging to hold a series of Afternoon Class Meetings at 110, St. Martin's Lane, W.C., on Mondays and Wednesdays, commencing on March 29th and 31st. Full particulars will be published in due course.

NATIONAL FUND OF BENEVOLENCE.—We received last week from Mr. Button, the Honorary Secretary of the National Fund of Benevolence, a list of the sums contributed by Spiritualist societies, but owing to its length and to the pressure upon our space we were unable to print the list with his letter in our last issue.

MRS. PIPER'S MEDIUMSHIP.

(Continued from page 545.)

Turning now to the spirit side of the process of communication through Mrs. Piper, we have in Mr. Piddington's report ('Proceedings of the S.P.R.,' Part LVII.) numerous indications that the difficulties on that side are not less numerous than those experienced by the 'investigators' on earth. It is evident, as we have already intimated, that the process of communication is not a direct one, as far as 'Myers,' 'Hodgson,' 'Pelham,' and other controls are concerned; that is to say, they do not themselves guide Mrs. Piper's hand. This is done by 'Rector,' who acts as amanuensis for the others, usually writing in their names and on their behalf what they desire him to convey, but sometimes adding little notes of his own, signed with the initial 'R,' to distinguish them from the rest of the message.

The purport of these notes by Rector is usually the same: the difficulty he finds in conveying the meaning of the real communicators to the investigators on earth. Sometimes the fault lies with the latter, who do not understand the purport of the messages given, but more frequently it is he who fails to reproduce correctly in the 'script' the words which are being dictated to him by the communicators. Thus, while trying to convey the words 'Abt Vogler,' Rector writes (p. 383), 'You see I do not always catch the letters as he repeats them. Therefore, when I am registering I am apt to misspell. But if you ask me to correct it, of course I can.—R.' And after another sentence has been given, 'Myers' writes through Rector: 'It is very clear to me; my only difficulty is in making it quite clear to R.' (i.e., Rector). At another time (p. 363) Rector complains: 'He repeats it again and again, but I can't seem to understand the word'; to which 'Myers' adds: 'I wish you could hear what I am saying,' and the investigator replies, 'I wish I could.' Another instance: the word 'evangelical' was several times written, also some letters of the word 'Evelyn.' Finally, the latter word was spelt out correctly, and Mr. Piddington, on asking whether this was the explanation of the word which came out as 'evangelical,' was informed that it was, and the following remark was written as coming from 'Pelham': 'It was very stupid of Rector, I must say, as Hodgson and Myers both kept repeating it over and over again to him.'

Mrs. Sidgwick has a theory that this apparent inability on Rector's part to transmit what the communicators are saying, is a kind of 'fishing,' in order to get the investigators to help him out; and she says (p. 437):—

I have no doubt that Rector does sometimes feign inability to catch what the spirit alleged to be using him as amanuensis is saying. When, for instance, Rector says he cannot catch the letters of the alphabet forming a name which a deceased friend of the sitter is spelling out to him, it can hardly be doubted that what is going on is an attempt, whether deliberate or not, to get the information from the sitter.

In the particular case to which Mrs. Sidgwick is referring (the recalling of her conversation with Mr. Myers about a memoir of Professor Sidgwick, mentioned on p. 535 of 'LIGHT'), she does not think that this difficulty on Rector's part was feigned, and it would seem that in many cases, where a few letters of a name are correctly given, there is enough to show that the idea is actually in the communicator's mind. There is another aspect to the problem, which may explain part of this difficulty, namely, the fact that the spirit 'scribe' seems to be under the necessity of bringing the medium's brain into harmony with the thought to be conveyed, in order to overcome a certain resistance in the physical instrument through which the words are written. It may be some such difficulty that is hinted at by 'Myers' on p. 384: 'In all our messages there is always more or less of the human element, which cannot be avoided.' On pp. 78-80 there is a long discussion (through Mrs. Piper) between Mr. Piddington and 'Hodgson' as to the attempts to get Mrs. Verrall to write the word 'arrow.' It was remarked that a number of words beginning with 'a r' had been written, such as architecture, architrave and pointed arch: 'Pointed arch,' replied

'Hodgson,' 'was my own' word to suggest arrow'; the others having been suggested by Mrs. Verrall's own mind. The controls had also made other attempts, such as 'swift' and 'piercing,' to make her understand their real meaning. Arrows were, however, drawn by Mrs. Verrall's hand, and by Miss Verrall, who was not with her mother, but away from home at the time. Thus, in spite of difficulties, the same idea was given through three different mediums.

Other difficulties of communication can only be briefly noticed. Although 'Rector' or others on the spirit side could hear what was said by the investigator sitting with Mrs. Piper, all words and phrases thus transmitted to them had to be spoken slowly, and often repeated; Latin or Greek words had to be spelt out letter by letter, while the Latin message, which consisted of forty-seven words, had to be conveyed at five separate sittings, and even after that some of the words and phrases were several times repeated. A curious point in this connection is that Rector is said not to understand Latin. In answer to an expression of thanks to the controls for the trouble they had taken, 'Myers' replied: 'Let me return thanks to you for your kindness and patience in repeating again and again to good old Rector, who does not understand a word of Latin.'

While trying to write through Mrs. Holland in order to complete some of the cross-correspondences, one of the controls used a graphic phrase: 'I have so few chances to speak—it's like waiting to take a ticket, and I am always pushed away from the pigeon-hole before I can influence her mind. . . Five different influences have tried to write.'

When all these difficulties are taken into account, it is not wonderful that the cross-correspondences and other tests which formed the subject of the experiments with Mrs. Piper, were so slow in their delivery and so indirect and fragmentary in their nature. This is to be regretted, in view of the publicity which must necessarily be given to these experiments, and which we desire to see given to them, because it will tend to create a general impression that mediumship is always a vague and uncertain matter. These communications, it must be remembered, are obtained by the Society for Psychical Research under special conditions and for a special purpose. Mrs. Piper is not held up as being an ideal medium as regards facility of receiving spirit messages; she is valuable because she is willing to submit to the conditions of research imposed by the English and American societies. The experiments are directed towards obtaining evidence as to the independent personality of the spirit communicators and not towards answering those questions which every inquirer, inside or outside the Spiritualist ranks, will desire to put concerning the nature of life and experiences in the spirit world. Hence, in perusing and analysing these reports, we must take them as we find them, and be glad of even the few grains of solid evidence presented in scientific confirmation of what we regard as amply proved by sixty years of concordant experience: the survival of independent, conscious, intelligent personality.

TO CORRESPONDENTS.—'A Reader.' Your letter has been received, but as you fail to give us your name and address we cannot use it, since it is a rule with us that all contributions must be accompanied by these particulars—not necessarily for publication, but as a guarantee of good faith.

Several letters, intended for this issue, are unavoidably held over until next week.

BODY AND MIND.—As an instance of the effects of diet upon the mental state, Mr. Eustace Miles, lecturing on the 16th inst. at the Psycho-Therapeutic Society's meeting at Caxton Hall, said that some years ago he had just had some books and articles accepted; he had a large number of pupils, and his games were doing well, when, by mistake, he took some soup containing meat-stock. Although nothing was altered in his circumstances, which were flourishing, he felt as if things were against him. The mental depression was caused by the physical condition, and passed away after a few hours. Similarly, hard exercise and a good sweat would raise the spirits and bring a feeling of comfort. One of the best ways of controlling and altering the mind was by means of the body—its food, exercise, relaxation, and general conditions.

SUBJECTIVITY: FOR AND AGAINST.

At an 'At Home' held in the 'Annals of Psychical Science' Reading Room at 110, St. Martin's-lane, London, W.C., on Friday, the 6th inst., an interesting address on 'Subjectivity: For and Against' was given by Dr. J. Stenson Hooker. A large number of friends assembled, including Dr. A. J. Pearce, Mr. A. C. Galbraith, Mr. H. Biden Steele, Mr. H. Withall, Rev. W. Griffith, Rev. W. Evans, Mr. H. Blackwell, Miss Haggard, Miss MacCreadie, Miss Katharine Bates, Mrs. Wynne-Ffoulkes, Mrs. Cooke, Miss Scatcherd, and Mr. Dudley Wright.

Dr. Stenson Hooker dealt with the various phases of subjectivity, and pointed out that we can control our subjective mind up to a certain point, but not beyond. In the trance condition another force must come in—an external control, a hypnotist, magnetiser, or someone from the other side. Dealing with the question 'Is such control absolutely paramount?' he said that patients had assured him that the effects of hypnotic control had remained even after the hypnotists had passed over, which, of course, placed such patients in a precarious position, and advanced clairvoyants have maintained the reality of post-hypnotic influence. Medical men, however, had for some time held that the hypnotic psychical condition is perfectly safe, and many operations had been performed when the subjects were thus controlled. The main question involved is whether one is at any time justified in sending a patient into the trance state. He believed that there is justification if the investigation is an honest one, with the view to the elucidation of problems which are of important scientific interest.

Dr. Stenson Hooker then gave a practical demonstration, the subject being a lady on whom he had only experimented six times previously. The hypnotic condition was produced immediately after the uttering of the words, 'Go to sleep.' Acting under suggestion, the subject failed to repeat the 'twice times' table accurately, being unable to remember that 'twice eight are sixteen.' Paralysis was suggested, and the subject was unable to walk. This was succeeded by a cataleptic condition, the whole of the body remaining perfectly rigid when extended between two chairs. The awakening was as quickly brought about as the trance condition had been.

In reply to questions, Dr. Stenson Hooker said that the patient would in time awake naturally from the hypnotic state; and, in his opinion, crime would not be committed by anyone in that condition who would not commit the same offence when in a normal state. He emphasised the utility of hypnotism when treating alcoholism and other diseases where suggestion is valuable.

At the close of an interesting discussion, a vote of thanks to Dr. Stenson Hooker was unanimously carried, on the proposition of Mr. A. C. Galbraith.

TRANSITION OF MR. E. T. BENNETT.

Just as we go to press, we learn with much regret that Mr. E. T. Bennett passed away on Monday morning last, the 16th inst., at his residence at Port Isaac, Cornwall. Our informant states that:—

Mr. Bennett had been in a weak state of health for some time, in fact he had been more or less unwell since Midsummer; but he was only confined to his bed for a few days; and he passed away quite peacefully.

Thus ends one chapter of a most beautiful and unselfish life, which has been an inspiration to all of us who were privileged to know him.

I am glad to say that Mrs. Bennett is bearing up wonderfully under the circumstances; but she is naturally feeling the effects of the strain and anxiety of the past week.

Many of our readers will join with us in sending out sympathetic thoughts to Mrs. Bennett in her loss of the physical companionship of her partner, and in the hope that she may soon realise his spiritual presence and comforting ministrations.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, NOVEMBER 21st, 1908.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

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GOD AND HIS IMMORTALS.

Dr. Lawrence H. Mills, Professor of Zend Philology in Oxford, has just launched, through Kegan Paul and Co., London, a small work on 'Avesta Eschatology':—very learned but likely to be very acceptable to the unlearned, as it deals with subjects of surpassing concern to us all. The main object of the book is to show the close connection between the Old and New Testaments and the sacred Zoroastrian writings, a matter of extreme importance: but we have been specially attracted by the last chapter, on the Zoroastrian deities, or manifestations or personifications of Deity, and their opposites, a chapter which, though covering under twenty pages, suggests matter for a volume. If that volume were written in the spirit of this chapter it might possibly rank as a Bible for the twentieth century, with nothing that needed suppression and few things that needed to be added. We are aware that this is an enormous order, but we mean it.

The Gods or manifestations or personifications of God, in the Zoroastrian scheme, and their opposites, are simply tremendous symbols of life and its manifestations, in Beauty and Ugliness, Law and Riot, Love and Hate, Order and Confusion, Compassion and Malignity, Peace and War: and the Gods are all worthy of affection, obedience and trust.

We will try to compress into our limited space Dr. Mills' glowing portraits of them. AHURA, the life Spirit-Lord, is the 'I am that I am' of the Hebrews. His name signifies the interior source of being; and the Gods who are named apart from Him express His nature. 'He is the self-dividing, all-enclosing Prism of them all—the One of glorious hues that fold and unfold themselves in everlasting light . . . the eternal ideals of all truth and order, the essential conditions of well-being towards which all sentient subjects spiritually gravitate and should forever yearn.'

There is ASHA, the brightest expression of God's eternal selfness, the spirit of Truth, the great anti-Lie, the supreme personification of sureness and honour: but all this only a growth, the work of ages, beginning as a recognition of sureness and order in Nature, but going on to splendid spiritual revealings, as the great thought of Rhythm on earth and in the heavenly worlds dawned and fully shone on receptive souls, until ASHA became exalted as 'the passionate honour of a Holy God in a sense supremo.'

There is VOHU MANAH, the Good Mind, a lovely symbol, dreamed in Persia when 'the Gods of Greece wrangled like vulgar households and even our Jewish Yahveh was a consuming fire.' VOHU MANAH, 'a warm breath of active sympathy, a passion pervading conscious Nature everywhere like a befriending instinct, a slender thread of sweetness in all the intricacies of interior feeling that gives us hope through the maniac jars of this thing we call life'; the quiet love of man for man, the noble but often overpassionate love of man for woman; above all, the mother-love, unutterable, unexplainable, the love that makes Man God's beloved Son.

Then there is KHSATHRA, the divine symbol of Rule, of absolute Rightness, anti-Anarchy, ruling in every sentient being from ant to man, not only a law but a force, 'part of the moving crystallisation of the ever re-forming universe; the forceful way in which things come and hold together, while, like the flying blood, they circulate': needed by Truth and Love, to keep all steady, guided and secure.

Then comes ever-blessed ARAMAITI, 'the Toil-Mind, the *ava*-thought of God,' the instigator of the ploughman and the lover of the plough, the sanctifier of work and especially of agriculture, the wholesome orderer, the steady or even passionate restrainer or smiter of AESHMA, breeder of enmities, and nation killer. Beginning with 'the one thing needful, bread, honest bread for the hungry, tilling the Holy Earth,' it mounted to 'the very brow of Deity among the Creator's attributes,' Himself, the Father who 'worketh until now.'

HAURVATAT was the recognition of womanhood among the Gods. 'She was the realisation of the ideal,' in a word, *Fruition*. The name means All-ness, 'the great wall of full attainment enclosing the other Four,' and this All-ness is also God.

Last of all AMERETATAT, or Immortality. 'The glory of the Truth, the deep satisfaction of the Love, the sense of safety from the Power, the Inspiration and the Fruition should not end in inanition. The cup was not to be put to the lip only to excite desire, and to be dashed from it. There was to be an AMERETATAT—death-absence':—no beginning, no end, the infinite, the unbounded, the uncomprehended but the truest and most assured certainty of the Universe—GOD.

Here the enlightened sentimentalist might end, but the mighty old thinkers of Persia did not end here, for life does not end here. Everywhere there is the mystery of antagonists of the Gods—the devilries that haunt their benedictions.

The trail of the Serpent is over them all. ANGRA MAINYU, the Spirit of Evil, confronts Ahura; and his six Attributes or Symbol Deities are warred against by six opposites. How true to life! 'The holy rhythm of fidelity in God and Nature' is disturbed by Jealousy, Suspicion, Treachery, Ferocity, Murder, so tragically indicated in the old-world story of Cain and Abel, with its Serpent-devil either in full fight, or, with artful subtilty injecting the poison of its 'Iath God said?' So love is wrecked, and order is broken up, and noble instincts are made the instruments of sin, and government, intended for protection, is exploited by despots and self-seekers, and patriotism is worked to thwart and crush the ideal of Human Brotherhood, and the zeal of the reformer and the indignation of the rebel light the destroying torch of anarchy, and the mocker laughs goodness out of its aroma and innocence out of its bloom, until we 'almost doubt whether the Evil One of the Two Colossi has not indeed sometimes had the upper hand, and whether life itself be not the curse of all of us.'

But the battle is more than an accident or a disaster. There is a point of view from which it may be regarded as a part of the process of Creation ; and, just as the Satan of the Book of Job is reckoned among the sons of God, or an associate and a familiar, so these more terrific Testers may be in reality part Creators ; for certainly it has been through conflict that man has come to his self-realisation ; and of the whole human race it may be continually said, 'These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb'; and 'the Lamb' is the suffering victims of ignorance and sin who have been 'slain from the foundation of the world.' But their end is—AHURA and HEAVEN.

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.

(Continued from page 549.)

It will be desirable at this point to complete the survey of the Platonic references to this matter. In the 'Theætetus' (151 a.) Socrates remarks that sometimes his disciples leave him : but, he goes on to say :—

The truants often return to me and beg that I would converse with them again—they are ready to go down on their knees—and then, if my familiar allows, which is not always the case, I receive them and they begin to grow again.

In the 'Alcibiades' (init. 103, a.b.) he says : 'The reason was that I was hindered from speaking to you by a power—not human, but divine—the nature of which I will some day explain to you.' In the 'Phædrus' (242, b.) there is a passage with rather more detail, in which he remarks :—

I mean to say that as I was about to cross the stream the usual sign was given to me ; that is the sign which never bids but always forbids me to do what I am going to do : and I thought that I heard a voice saying in my ear that I had been guilty of impiety, and that I must not go away until I had made an atonement. Now I am a diviner, though not a very good one.

In these last words, I think, Socrates intends to mark the contrast between the results of divination and the voice which he had heard. In the 'Euthydemus' (272, e.) there is an even more remarkable utterance. He says :—

I was providentially sitting alone in the dressing room of the Lyceum in which you saw me, and was about to depart, when, as I was getting up, I recognised the familiar divine sign ; so I sat down again.

Finally, in the 'Republic' (496, c.) he says : 'My own case of the internal sign is indeed hardly worth mentioning, as very rarely, if ever, has such a monitor been vouchsafed to anyone else.'

These are, I believe, the whole of the Platonic references to the sign, or voice. There are a few allusions in the 'Memorabilia' of Xenophon, who was, of course, an intimate friend of Socrates, but who was a soldier rather than a philosopher. Xenophon tells us ('Memorabilia,' i. 1-19) that Socrates 'thought that the gods are present everywhere and gave admonitions to men concerning everything human.' In the same book (vii. 5-6) he quotes Socrates as saying : 'While I was proceeding a while ago to study my address to the judges the daemon signified disapprobation.' 'You say what is strange,' replied Hermogenes. 'And do you think it strange?' rejoined Socrates, 'that it should seem better to the divinity that I should now close my life?' And again (1-1.2-5), 'It was a common subject of talk,'

says Xenophon, 'that Socrates used to say that a divinity instructed him,' and he goes on to point out that nobody imagines that the 'voices' are advantageous in themselves, but that the gods, by their means, signify what will be expedient. 'He also,' Xenophon adds, 'told many of his friends to do certain things, and not to do others, intimating that the divinity had forewarned him that advantage attended those who obeyed his instructions, but repentance those who disregarded them.'

Xenophon, you will observe, draws a clear distinction between the divine sign and the gods themselves. He explicitly asserts, in contradiction of every other authority on the subject, that the sign did give positive, as distinguished from merely negative, information—that it did enjoin Socrates to do certain acts. This assertion must be borne in mind, though as the opinion of a soldier it can hardly be conclusive as against the acute judgment of the philosophic intellect of Plato. Finally, as regards early references to this phenomenon there is a curious tale in Plutarch. He says that Socrates in one case deterred his friends from taking a certain route on their way to some gathering. Those who took it in defiance of his advice met a herd of pigs, which, as Plutarch quaintly says, upset some and dirtied others. Then they remembered the philosopher's daemon, wondering at its constant care of him. Plutarch adds that some people said the mysterious sign was only a sneezing fit. When the philosopher sneezed, he understood the occurrence to mean disapproval of any act which he was at the moment contemplating ; but, he adds, 'the actions of Socrates are not the actions of a man whose designs, when once fixed, could be altered by omens or sneezing ; but of one who, by some higher guidance and principle, is directed to do right.' Plutarch was so impressed with what he had heard on the subject that he wrote a book on the 'Familiar Spirit of Socrates.' He took it for granted that a familiar spirit was indeed the phenomenon with which he had to deal.

Let us now turn to the explanations of this extraordinary phenomenon which have been given by various non-psychic authorities. First of all there are the explanations based on the view that Socrates committed a pious fraud, or else indulged his fancy for irony, or else was out of his mind, a raving madman. The idea that Socrates was mad is itself so mad that I do not propose to discuss it : and the hypotheses of fraud and irony are disposed of not only by the facts of the case, but by [the express assertion of Xenophon that Socrates was sincere in his beliefs on the subject. The next explanation has' it that Socrates 'recognised the voice of conscience,' influencing and stimulating the judgment to an unusual extent. Thus Mr. Riddell, one of the most learned and painstaking of the modern editors of Socrates, first tries to reason away the reference to the philosopher's experiences in boyhood by suggesting that nothing more may be intended than that the memory of Socrates did not serve him to indicate the first beginnings of those habits of observation and that mental and moral training out of which the faculty grew. Then the learned writer goes on to say that :—

All Xenophon's notices of it encourage the view that it was an acute exercise of the judgment, confirmed by knowledge of the subject and inferring from cause to effect without knowledge of the process. In a mind so purified by temperance and self-knowledge, so single of purpose and unperturbed by low aims, endowed with such powerful natural faculties, especially those of observation and causality, the ability to forecast and judge might become an immediate sense. But two of the instances recorded by Plato preclude the explanation that this monitor was merely an act of judgment. It is no judgment which recalls Socrates from the stream he had proposed to cross, and brings him back to the Phædrus, or which forbids him leaving his seat in the Lyceum before the entrance of his friends. The judgment had already formed its decision in those acts, as he tells us, and only the will to cause their performance remained to be exercised. But before it could be exercised, the voice intervened with its prohibition ; for, of course, no process which yielded only negative results could be properly described as an act of judgment. The same penetration which suffices to discover the inexpediency of a certain course of action would also serve to

discern the more expedient alternative, if we were concerned with nothing more than judgment. . . The voice was no mere impulse. It did not speak only to the will but had a critical or reflexive function. It did not contribute to form a purpose, but pronounced judgment on a purpose already in being. It was, then, a reflexive judgment on purposed actions, but did not supply the motives of action.

An even more distinguished investigator was Cardinal Manning, who tells us that the phenomenon is 'spoken of as something divine, something of a deity (those are exact renderings of the Greek expressions), a sign, a voice, the accustomed divination or oracle of the deity.' The terms used by Xenophon and Plato, he says elsewhere, signify at the utmost a divine agency or a divine voice. They do not signify the presence or attendance of a divine person or familiar spirit. Rather was it—

A belief in the divine assistance, granted, as he says, to all men in some things and in some special circumstances, of which most men are hardly, if at all, conscious; but in his case it was consciously recognised from his childhood, and it acted upon him in and through the intellectual and moral powers of his own mind, so that he ascribed to the action of the daimonion that which was undoubtedly the normal activity of his own intelligence and moral state.

This internal monitor of Socrates is the reason, including the conscience. In deciding that he would not defend himself so as to escape death, the action of conscience, sustaining the highest aspirations and the noblest intrepidity, is clearly revealed. Perhaps in the matter of the pigs it was more prudence than conscience. In saying this, I am not rejecting the supposition that the particular Providence which never suffers even a sparrow to fall to the ground without the Creator's will, may have in a special way encompassed the life of a man who witnessed in a corrupt world to the laws of Nature and to the laws of right.

Zeller says it was an internal oracle, but that does not carry us much further in the investigation. Erasmus puts the explanation higher. He says it was inspiration: and cries in his enthusiastic fashion, 'Sancte Socrates, ora pro nobis.' Rogers goes to the other extreme and declares that Socrates, 'like so many other highly gifted and susceptible minds, was not without a tinge of enthusiasm, and sincerely attributed the sudden and imperious suggestion of some premonitions and presentiments, for which he could not otherwise account, to a preternatural origin.' Thirlwall puts the explanation on a still lower level when he asserts that 'Socrates, who was used to reflect profoundly upon the operations of his own mind, had, it seems, gradually become convinced that he was favoured by the gods with an inward sign, which he described as a voice.' Finally, we may quote the views of Grote, who says of Socrates that 'Standing upon his own individual reasoning and measure of good and evil . . . his confidence in it went so far as to believe in a divine voice, informing and moving him.'

Well, now, what really was this phenomenon? I doubt if the various explanations offered by the writers whom I have quoted will satisfy an expert audience such as this. You will have noticed that they are all non-psychic—non-psychic, that is to say, in the sense in which we use the word. All these writers had unconsciously excluded from consideration, or were entirely unacquainted with, the single hypothesis which 'fits all the facts,' and raises at least to the level of a sound theory, if not to the level of a demonstrated fact, the suggestion which I am about to make to you. In truth, the failure of so many distinguished investigators to get to the heart of the problem is the result of their having approached it hampered by a preconception on the subject. They were willing, like a philosophic jury, to hear the evidence, but there was one verdict which they could not have brought themselves to give—that which would involve any assent to the claim that this daemon of Socrates was a real spirit personality. That, I think, so far as our own knowledge of discarnate modes of action enables us to speak with any certainty, it clearly was: and the means of its communication was the very conspicuous and striking power of clairaudience possessed, all his life, by Socrates. That hypothesis accounts for the voice: it accounts for Xenophon's clear

distinction (drawn apparently, on the authority of Socrates himself) between the voice and the person: it accounts for the respect paid by Socrates to the admonitions conveyed to him in this way—accounts, indeed, for his unbounded faith in their accuracy, inasmuch that in obedience to their guidance, as evidenced by the absence of any prohibition that he should appear before the judges, or make his eloquent and striking apology, he went deliberately to his death: it accounts for the belief of Socrates that if others had not this gift, it was largely their own fault: it accounts for the presence of the power from earliest childhood: it would go far to confirm the truth of the story that on one occasion he stood as if entranced for twenty-four hours. Further, there is a passage in the 'Crito' which suggests that this power of clairaudience was accompanied by clairvoyance. After the condemnation of Socrates, Crito offers him the means of escape. Socrates replies that he will not avail himself of it. He is to die on the third day. He says:—

This I gather from a vision I had last night.

CRITO: What was the nature of the vision?

SOCRATES: There came to me the likeness of a woman, fair and comely, clothed in white raiment, who called to me and said, 'O Socrates, the third day hence to Phthia thou shalt go.'

CRITO: What a singular dream, Socrates.

SOCRATES: There can be no doubt about the meaning, I think.

These words of Socrates with regard to the white-robed vision, printed in Greek, form the quotation which appears at the head of the famous 'Epilogue' to the late Mr. Myers's 'Human Personality and its Survival of Bodily Death.' The quotation in that place shows, I think, the interpretation which Myers put upon them: and it may be that the white-robed form was the appearance, to the clairvoyant vision, of the personality which had so long been his guide and friend as he bore his noble testimony to the right and true, and was now to light his pathway to the other plane of existence.

If this interpretation is indeed accurate, we should expect to find that his remarkable psychic experiences had opened to the eyes of Socrates some glimpses of the discarnate world from whose inhabitants they came. And that is precisely what we do discover. In what are almost his last words to his judges the great philosopher says this:—

Death is one or other of two alternatives: either it is tantamount to the non-existence of the dead man and his utter want of perception, or, according to the common doctrine, it is, in a sense, a change and migration for the soul from this world to another. Now supposing it is the absence of perception, and is like sleep when one sleeps without even seeing a vision, death would be a wondrous gain. For I imagine that if one were required to select the night in which he slept so soundly that he did not even see a vision, and to compare with that night all the other nights and days of his life, and then to say, after consideration, how many days and nights in the course of his life he has spent better and more pleasantly than that night, I imagine that not only an ordinary man, but the Great King himself, would find them easy to count in comparison with the other days and nights. Now, if that is a true description of death, I call it a gain, for on that theory the whole of time is nothing more than one perpetual night.

If, on the other hand, death is like a journey from this world to another, and if there is truth in the common doctrine that all the dead are there, what greater good can there be than that, my judges? If, on arriving in Hades, one is rid of these pretended judges, and finds the real judges, who are said to administer justice there—the demi-gods who were just in their own lives—would the journey be unsatisfactory? Again, what price would not many of you be content to pay for the privilege of association with Orpheus and Musæus and Hesiod and Homer? If those doctrines are true I am ready to die a hundred deaths, since for myself also the life there would be admirable; whenever I met any of the men of old whose death was due to an unjust judgment I should have great pleasure, it seems to me, in comparing my experiences with theirs: and above all—what is the chief thing—in passing my time in cross-questioning and examining the inhabitants of that world, like the inhabitants of this, to find out among them who is wise, and who is not wise though he thinks he is. What would one not give, my judges, to question the leader of the great expedition against

Troy, or Odysseus, or Sisyphus, or countless others who might be mentioned, both men and women? To converse and associate with them, and to question them, would be inconceivable happiness. In any case the inhabitants of that world, I am sure, do not put people to death for doing so: for besides being happier in every other way than the dwellers on earth, they are also henceforth and for ever immortal, if the common doctrines are true.

Here is language which evidences a mental attitude, with regard to the discarnate world, that is no whit behind the most advanced of modern psychic conceptions. And perhaps with this brave and splendid personality before our eyes, and with those sublime ideas echoing down the ages into our ears to-night, we may well close our brief study of the Spiritualism of Socrates, in thankfulness that it has been given to us to live in a world that has been bettered for all time by the example of

That white soul, clothed with a satyr's form
That shone beneath the laurels day by day,
And, fired with burning zeal for God and right,
Doubted men's doubts away.

(Loud applause.)

A hearty vote of thanks was accorded to Mr. McArthur for his able and instructive address.

THE GERALD MASSEY FUND.

Some time ago Mr. James Robertson, of Glasgow, issued an appeal for funds on behalf of the widow and daughters of the late Gerald Massey, to all those who have received pleasure from his poetry, or help in any way from his other writings or lectures, and to those who have realised his single-minded zeal for truth as he understood it.

The response has hardly been what might have been expected, and the amount received will not go far towards the maintenance of the five ladies whom it is desired to assist. We give below a full list of the subscriptions which have reached Mr. Robertson, who will be thankful to receive further contributions within the next few days, so that the fund may be closed at the end of the present month. Letters for Mr. Robertson should be addressed to him at 5, Granby-terrace, Hillhead, Glasgow.

LIST OF SUBSCRIPTIONS.

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Hon. Alfred Deakin,			Mr. Harold Summers	0	5	0
Prime Minister, Com-			'E. J.,' Newcastle	0	5	0
monwealth of Aus-			Mr. Harold Carpenter	0	5	0
tralia	2	2	Anon.	0	5	0
Mr. J. MacWhirter	2	2	Anon.	0	1	0

WINCHESTER.—'E. W.,' a Spiritualist, would be pleased to know of any Spiritualist meetings in Winchester, and to join a circle. Letters addressed to 'E. W.,' care of 'LIGHT,' 110, St. Martin's Lane, W.C., will be forwarded.

THE ROMANCE OF SPIRITUALISM.

A well-known American novelist and magazine writer, Mr. Hamlin Garland, has just put forth, in the form of a story, which appeared as a serial in 'Everybody's Magazine,' a clever popular presentment of the facts and phenomena of Spiritualism, and of the theories which have been devised to account for them. His book is entitled 'The Shadow World,'* and relates how the subject of Spiritualism was brought up at a dinner-table and how the author succeeded in winning over the assembled guests to the plan of forming a private circle for investigation. A sitting was held at once, at which one of the party was controlled, and made to give some typical evidence of the survival of persons known to some who were present.

For the purpose of bringing out more clearly the strength of the evidence, Mr. Garland represents some of his characters as intensely sceptical, so much so that when, at subsequent sittings with a private medium who is induced to lend her services, the most remarkable phenomena of voices and movements of objects take place, these sceptics are inclined to declare that the medium *must* have produced them in some unexplained manner, though fast bound to her chair and unable to make any effective movement without detection. By describing a series of sittings under various conditions, Mr. Garland illustrates how the surroundings, such as locality (business office or private house), the personal influence of the sitters, and other factors, contribute to render sittings successful or the reverse. He takes us through almost the whole range of phenomena: 'speaking under control, automatic writing, direct writing, movement of objects without contact, trumpet-speaking, and materialisations; and, by way of filling up the intervals of waiting for results at the séances, he narrates, in a conversational manner, interspersed with replies to comments and objections from his auditors, the chief experiences of investigators such as Sir William Crookes, Dr. Maxwell, Professors Lombroso, Bottazzi, and others, laying great stress on the permanent records of supernatural physical action obtained by the Italian scientific men with Eusapia Paladino.

Mr. Garland also tells his friends some remarkable stories of the phenomena he has witnessed with various mediums, and mentions that about 1892 he was asked by the editor of 'The Arena' to join the Executive Committee of the American Psychic Society, then being formed, and to take charge of the department of physical phenomena. Mr. Garland's tone throughout the book, whenever he purports to give his own state of conviction, is that of a man who is thoroughly convinced that the phenomena are produced by no normal human agency, but he seems to incline to the theory held by many of the Italian observers: that the apparitions, and the spirit hands which move objects about, are 'emanations of the medium's physical substance, moulded by his will and coloured by the mind of the sitters.' But he gives the reply of the convinced and deeply experienced Spiritualist of the party, who rejoins:—

Spiritists all admit that the forms of spirits are made up—partly at least—of the psychic's material self, but that does not prove that the mind of the ghost is not a separate entity from that of the psychic. I grant that the only difference between the psycho-dynamic theory and the spiritualistic theory lies in the question of the origin of the intelligences that direct the manifestation. Some would say that they spring from the sub-conscious self of the psychic. We say they come from the spirit world, and there we stand.

Here is a description of a portion of one of the séances, which is fairly typical of the writer's method:—

I ask the reader to recall that the psychic's ankles were encircled with tape which was nailed to the floor behind her chair. Two bands of tape, after being sewn to her cuffs, had been tacked solidly to the chair, three strong tacks were driven down through the hem of her dress, and, finally, Fowler and I were holding the threads which, after encircling the psychic's wrists, passed under the chair arm.

* 'The Shadow World.' By HAMLIN GARLAND. New York and London: Harper and Brothers. Price 6s.

And yet, in spite of all these bonds and precautions, the cone was almost immediately lifted, and 'Mitchell' spoke through it. In a deep, clear, well-delivered, and decidedly masculine whisper, and with stately periods, he promised the complete co-operation of the spirit world in the great work to which I was devoting myself. He directed his exhortation to me, as usual; and for the benefit of those who think that spirits are always trivial or foolish, I wish to say that 'Mitchell's' remarks were dignified and very suggestive. He produced in my mind the impression of a serious man of seventy, ornate of rhetoric, but never vague or wandering in his thought, and he never went outside the circle of the medium's mind.

For fully a quarter of an hour he discussed with me the value of the investigation which we were pursuing. 'I and my band,' he assured me, 'are working as hard from our side as you are from yours, equally intent upon opening up channels of communication between the two worlds.' He solemnly urged me to proceed in this 'grand work,' and at last said, 'Good-bye for the present,' and fell silent.

It is pretty evident that, under the form of a narrative of events taking place in a private circle, Mr. Garland is describing phenomena which he has really witnessed at various times, and he gives evidence of being a fair and impartial investigator. That he does not profess to be a convinced Spiritualist is no detriment to the fascinating character of his presentation of the phenomena, and will carry all the more conviction to outsiders, while Spiritualists will find in this book a compendium of the most recent and authoritative investigations, skillfully introduced into a graphic description of the phenomena presented by typical exponents of Spiritualism.

MR. STEAD GETS CROSS-CORRESPONDENCES.

Anyone who has attempted to wade through the October number of the 'Proceedings' of the Society for Psychical Research will have a fellow feeling with Mr. W. T. Stead when he says (in the November 'Review of Reviews') that of the four hundred and forty-six pages only about forty are readable by an ordinary man: the other four hundred are a weariness to the flesh. . . . Scattered throughout these pages, there are many traces of the same mind communicating through different mediums, but it is all so obscure, so tedious, so unintelligibly expressed—I do not mean by those on the other side, but by those who have edited the results published—that it is not surprising that the net result of the report is to bewilder rather than to convince.

Dealing with Mrs. Sidgwick's report of her attempts to get a test from Mr. Myers of his memory of certain incidents which occurred before his passing, Mr. Stead points out that as the facts were known to Mrs. Sidgwick the telepathic theory could be triumphantly invoked, even supposing the desired information had been given with perfect accuracy, but the automatic writer did *not* get it accurately, and he says:—

That she should have made the slight mistake she did is more incomprehensible on the telepathic theory that the source of her information was the living Mrs. Sidgwick, who was close at hand and who had a perfect remembrance of what had passed, than if the message came from Mr. Myers himself.

Especially so, as Mr. Myers had been seven years on the other side and must have had many new sensations, and in view of the fact, which Myers mentions in one of his communications, that he appears 'to be standing behind a sheet of frosted glass—which blurs sight and deadens sound—dictating feebly to a reluctant and somewhat obtuse secretary.'

Mr. Stead says that he himself could not stand a cross-examination on what passed in a conversation in a garden seven years after it had taken place, even though he has not passed through the death change in the meantime, and he does not think it is fair to subject those who come from the other side to such tests—tests which 'we know perfectly well that we could not satisfy if they were applied to ourselves to-day, as the condition of the recognition of our identity with our previous selves,' and he thinks that 'the very imperfections of the messages suggest that the source is not from the living (sitter), but from the dead.'

With regard to 'evidential value,' of which we have heard so much recently, Mr. Stead shrewdly observes:—

Experience shows that the moment the evidential value stipulated for is furnished the recipient always discovers some other hypothesis which will account for everything and so vitiates the value of the evidence which he had previously declared ought to be regarded as adequate.

Professor Barrett objects that the style is not that of Mr. Myers, but it must be remembered that he is trying to impress his thought upon, and to express it through, a medium whom he can only imperfectly control; further, Mr. Stead points out with truth that had the messages been written in Mr. Myers' own practised style we should have been told that that was no proof, and it would have been 'put down as a case of clever imitation!'

Acting on the suggestion of Sir William Crookes, Mr. Stead and his friend, Miss K., who resides at Stockwell, tried to obtain messages on the cross reference principle. Miss K. received a message from Mr. Myers agreeing to the experiment, fixing the time and promising to write with her hand, every morning, the first half of a sentence, and an hour later to write the concluding half of the sentence with Mr. Stead's hand. Every morning for fifteen days the lady wrote the first half of the message at Stockwell and an hour later Mr. Stead took the second half of the sentence in his bedroom at Ealing. They communicated the result to each other by postcards that crossed in the post.

Of the fifteen sentences thus delivered in halves eleven fitted perfectly. The first half of the last sentence, written at 9.20 a.m., at Stockwell by Miss K. runs as follows:

'The reward of the patient and sincere investigator is only delayed, though—'

The second half of the sentence, written by my hand at Ealing, runs thus:

'When you realise the results which will follow the scientific realisation of the persistence of the personality after the change we call death, you will marvel that you care to waste time on any other study.'

Between the other four was a gap which Myers explained had been left in order that it might be filled in by two other writers, to whom he was communicating unknown to us, and who may be unknown to each other; . . . so these four sentences may be eliminated for the moment.

Of course Mr. Stead does not 'put forward these eleven sentences transmitted in halves as proof that the communicating intelligence was really Mr. Myers, but,' he says, 'they are conclusive proof that there was an unseen intelligence, which could and did successfully communicate sentences in halves to two persons who received them by automatic writing although they were separated by a distance of several miles.'

This only shows the futility of experiments of this character if the object in view is to prove the identity of the communicating intelligence; and it would be far better to invite the co-operation of Mr. Myers and trust to his ability to find out some method by which he can give spontaneous and conclusive proof of his identity.

MR. A. W. ORR, of Manchester, had an interesting letter in 'T. P.'s Weekly' of the 13th inst., in reply to 'the interesting article under the (abominable) title "Spooks,"' which had appeared in that journal on October 23rd. Mr. Orr related a number of interesting personal experiences, some unexpected, and said: 'In my dining-room, in full light, I have seen an armchair leave its position (some feet from the nearest person) and come rapidly up to where some people were sitting sway strongly from side to side for fully a minute as in imitation of a boat on the sea, and then come to rest. A request being made that the chair should return to its place, it slowly moved backwards, came in contact with a large desk, moved sideways sufficiently to clear itself, and went back to its original position. This manifestation had often occurred years ago in the house in London where a lady of the company used to reside with her mother and sister; the latter, being clairvoyant, could see the form of a brother who had died at sea bring the chair up close to his mother and sit in it. I can declare that there was no hallucination about the occurrence in my room.'

MESSAGES FROM THE REV. GEORGE
GILFILLAN.

Occasionally, on my way to business, I walk through one of Dundee's public parks, and on Tuesday, September 29th, while doing this (three days after the 'Dundee Weekly News' had published an interview with me), I had one of the finest experiences with unseen friends that it has been my privilege to enjoy. I cannot describe the ecstasy of feeling that went through me, but the remembrance of it will ever linger in my memory. While the experience lasted I felt the presence of one whom I love sincerely (Geo. Gilfillan), and was conscious that he expressed delight that many had acknowledged the excellence of the petition 'Help us to withstand temptation' over 'Lead us not into temptation,' forming part of what is commonly called the 'Lord's Prayer.' I was also conscious of his speaking to me to this effect: 'I am not of those who would, as it were, annihilate the past; rather should we, while uprooting with all the strength of our being the superstitions and errors of any age, hold fast the good and true, come from whatever source they may: being ever ready, where possible, to improve upon, or supplement; thus blending together in one harmonious whole the inspirations and truths of all ages and peoples.' Immediately afterwards the following aspiration was given to me, founded upon the Lord's Prayer:—

Our Father, yea, our Mother God, who art everywhere. Hallowed be Thy name. Thy kingdom of Love come, and Thy will be done on earth, as it is done in the ethereal realms of Thy vast domains. Instil within us the thought of Thy divine beneficence, Thou Almighty Philanthropist, who providest enough and to spare for all Thy creatures. We pray for those who have injured us. May we forgive them, for only in so doing shall we gain happiness from the forgiveness of those whom we have in any way injured, and feel assured of Thy loving kindness. Help us to withstand temptation, and we shall thereby be enabled to deliver ourselves from evil, for Thou reignest supreme in all worlds, and Thine is the power, and the glory for ever.

I was so struck with the beauty of what I had received, that I hurried with all speed possible to put it in writing. Ere, however, I could find the place and opportunity to do so, it had partly gone from me, but I had no sooner got paper and pencil than it simply flowed in upon me again, and on the evening of the next day (September 30th) my hand automatically wrote me a message expressing the joy and gratitude of this spirit at having been able to afford me this experience.

I add two extracts from automatic messages which I received from the same source as the foregoing, and which may help others in their investigation, as they helped me. The one is on the character of God, and the other on Jesus, and the reason I prize them most highly is, that they were written through my own hand shortly after I began to investigate, at a time when I had little knowledge of the teachings received from the Great Beyond, so that it was an utter impossibility for the language used to be from that explanatory refuge dear to some, viz., my 'subliminal self':—

My Dearest Mr. Stevenson,—I have the greatest happiness in writing you a short message as to the character of God, who is the Creator and the loving friend of all. God is all love. God is nothing but love. God does all things in love. These three sentences sum up the character of God, and the law that rules all His actions on the earth plane, where you are at present, and in the numberless worlds, which through His most sublime and mysterious nature have been created by His almighty power. Oh! God the loving and all-supreme power, who is in all and through all, is so mysterious in His majesty and power as to be altogether incomprehensible, even to those who have passed through the change, called death on the earth where you are. But His love is so abundantly seen in all His glorious benefactions for His children, that He can be more fully understood on the better side of life. Oh, that I could convey to you in words that could be understood, the glories of the future life as you call it! You cannot, in your present surroundings, even partly realise what lies in store for all who, while they are in the earth body, endeavour to do their very best to live good and pure lives, and to do all that they possibly can, in the surroundings in which they are placed, for the good and happiness of their

fellow children of the Almighty loving Father and Mother of all, whom we, as well as you, call by the name of God. God! what a marvellous amount of sublime thought and mysterious wonderment that name contains: but all that God is, the whole of His nature and actions in what you call time, and in what we call eternity, is summed up in that small word Love. God is all love, and when once mankind does realise this in all its true meaning, how soon all the injustice of man to man will cease, and a reign of goodwill on earth begin, 'when man to man the world o'er,' as your national bard Robert Burns sang, 'shall brithers be for a' that.' God is love, God is all love; God is nothing but love, God does all things in love.

Now just a word in reference to the society with which you are connected. Oh, how earnestly I, and many good and pure, therefore noble, spirits pray that each individual member of the society may become a Christ: God's anointed ones, like that good and loving soul who trod your earth so many, many years ago, Jesus of Nazareth; and, like him and other of God's Christs, who existed before and since the days of Jesus, leave behind them bright examples of loving character; so that many may come to realise the character of the Great and Everlasting loving Father and Mother of all, whom we call by the name of God. God is all love.

A remark or two here, with all diffidence, regarding George Gilfillan, whose name has been associated with mine. I have no doubt as to his identity, nor of the messages bearing his name which I have received, and the inspirations he at times gives to me. Clairvoyants have seen him on several platforms beside me, his characteristics have been recognised, and I have myself seen him; once in a never-to-be-forgotten manner, on the top of a high hill amid scenery of a grand and rugged nature in the Highlands of Scotland. While this is so, he has never yet publicly stated his name, but has said that though it gives happiness to be recognised, the *all-important point is the message delivered, not who was the messenger*, and therefore he neither affirmed nor denied statements as to identity; his reason for this being that while no one could do him harm, some could, and no doubt would, heap abuse on the friend through whose instrumentality he was able to deliver his message of God's love, and of the continuity of life after so-called death.

JAMES M. STEVENSON, President,
Dundee Society of Spiritualists.

JOTTINGS.

The 'Globe' Literary Supplement for November 11th criticises Mr. Hamlin Garland's book, entitled 'The Shadow World' (Harpers), noticed on p. 561. One of the reviewer's comments betrays the old foolish preconception as to the character which spirit messages might be expected to bear. He says: 'We should find it extremely difficult to accept such a sentence as the following as a voice from the mighty dead: "You bet I am, you old bag of wool. Remember Geny? Remember the night on the doorstep? Ooo! but it was cold! You were to blame." On the other hand, we find no difficulty whatever in accepting it as the entirely authentic voice of an American medium in a trance or even out of one.'

Now here are several preconceptions. Why 'mighty dead'? The phrase well illustrates conventional superstitious notions as to the nature of the 'change' at death. The words might be highly evidential if the person addressed did remember Geny and the night on the doorstep, and the utterance seems to have been characteristic of Geny. The medium is represented as having been a quiet and ladylike person in the normal condition, and the slangy expressions might well form excellent evidence that some other personality was making its existence known. But any stick serves to strike at a medium with, for those who descend to such tactics.

The same reviewer brings a charge of incompetence against Sir William Crookes and Professors Lombroso and Bottazzi, putting it in a roundabout form. He says: 'The learned Italians and the great English chemist must always command attention, but we are not absolutely compelled to believe that if they did not know Mr. Maskelyne to be a conjurer and not a wizard, his "manifestations" might not have imposed on their scientific judgment almost as effectually as those of the various mediums they have investigated. It takes a conjurer to detect a conjurer, and for aught we know to the contrary it

may take a medium to expose a medium.' The last remark is a gem of misapplied smartness, and it does not take a journalist to expose this journalist's false analogy.

As for the reference to conjurers, there seem to be more misconceptions here. Mr. Maskelyne performs on a stage at a distance from his audience. If Mr. Maskelyne had presented himself to be investigated by Sir William Crookes or Professor Lombroso, he would have been asked to submit to conditions which would make deception as impossible as it was in the cases of the mediums. No one who reads the published accounts of the conditions under which the manifestations were produced can imagine Mr. Maskelyne performing his wonderfully clever illusions in similar surroundings. But every newspaper man is quite sure that if there was trickery he would be able to discover it, even though Crookes were gullible and Lombroso hallucinated. It is a harmless conceit, and one that has been shared by many an inquirer who started out to 'smash up the so-called science,' and ended by becoming an advocate for the truth of Spiritualism.

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.

Magnetic Healing.

SIR,—I was much interested in the article on 'Magnetic Healing' in 'LIGHT' of October 31st, p. 520, but your correspondent's experience is quite different from mine. I have always cured toothache, headache, influenza, gout, sciatica, and rheumatism in a few minutes, except on one occasion when I was out of condition, having treated five patients that day. I have never had to treat a person twice for toothache, and only on two occasions for headache.

Your correspondent says that a child should not be too young to understand the nature of the operation, and to have faith in the result, but I have found no difficulty with children. I took a tumour from a child aged eleven months in seven treatments. The tumour was two inches long and over the jugular vein and carotid artery. A doctor had been previously called, but he declined to have anything to do with it.

My service is free to any of your readers who may be suffering from pain of any sort.—Yours, &c.,

C. BROWN.

Elm-crescent, Kingston-on-Thames.

Is She Clairvoyant?

SIR,—May I ask if any of your readers can kindly assist in the following case? I am acquainted with a lady who, during her waking hours, has periodically what she is pleased to term a 'seizure,' or 'faint,' during which period she can plainly see herself performing various actions, although at the time she is unable to move at all and can only see. On one occasion she saw herself quite distinctly in a distant part of the room knocking at the door, which she strongly desired to do, mentally, although physically unable.—Yours, &c.,

D. B. K.

Help for a Worthy Couple.

SIR,—Kindly allow me to appeal once more on behalf of Mr. and Mrs. T. Emms, the old and worthy workers for Spiritualism. The fund that is being administered for them is nearly exhausted and I am desirous that the regular help which they have been receiving should be continued to the end of this year at least. Mr. and Mrs. Emms are *very* grateful for what has been and is being done for them. Donations and subscriptions will be gladly received and acknowledged by—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road, Finchley, N.

An Appeal.

SIR,—Kindly permit me to thank the kind contributors who have responded to my appeal ('LIGHT,' September 26th) for the veteran Mrs. Jones, who is very grateful for the help which has been given to her. I have received the following donations: From S. E. Coates, £5; J. J. Hubor, 10s.; 'Retford,' 5s. 6d.; Geo. F. Tilby, 2s. 6d.; 'C. J. S.,' 2s. 6d.; and a member of the South Tottenham Spiritual Church has kindly sent her little nourishments daily.

Mrs. Jones has been in receipt of suns from the National Fund of Benevolence for some years, varying from 5s. to 10s. per month.—Yours, &c.,

(MRS.) M. D. ROCHE.

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.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mrs. Podmore gave an address and clairvoyant descriptions. Friday, November 27th, at 8 p.m., Miss Florence Morse will give a trance address and clairvoyant descriptions.—A. H. S.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. R. J. H. Abbott spoke on 'The Eternal Anagram.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. J. Adams. Monday and Thursday, at 8 p.m., Friday, at 2.30, circles. Saturday, at 8, prayer.—C. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. A. Boddington gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. R. King. Silver collection in aid of society's funds. 29th, Mrs. F. Roberts, of Leicester.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. D. J. Davis gave an address on 'The Utility of Spirit Phenomena.' Mr. Taylor rendered a solo. Sunday next, at 7 p.m., trance address by Mrs. Wesley Adams. Lyceum at 3. Monday, at 7 p.m., ladies' circle. Thursday, at 8.15, public circle.—W. Y.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. G. Tayler Gwinn's inspiring address on 'Truth or Repose' was much appreciated. Sunday next, at 7 p.m., Mr. Snowdon Hall. 29th, Mrs. H. Ball. December 6th, Miss Blanche Maries.—S. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Snowdon Hall's address on 'The Rationale of Clairvoyance' was much appreciated. Miss Florence Shead sweetly rendered a solo. Sunday next, Mr. J. Gambriel Nicholson.—W. H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis's able address on 'Do we Believe in the Ministry of Angels?' gave much pleasure to an appreciative audience. Miss Otten rendered a charming violin solo. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Mr. Dudley Wright on 'Prayer.'—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. M. H. Wallis gave a thoughtful address on 'The Problems of Life in the Light of Spiritualism,' and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Ord. 29th, Mr. and Mrs. Imison.—W. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Moore related his 'Experiences of Spiritualism' and Mrs. French gave clairvoyant descriptions. Sunday next, at 7 p.m., Madame Jesse. Monday and Thursday, at 8 p.m., public circles. Wednesday, at 3 and 8, healing. Friday, at 8, circle.—J. W. S.

PECKHAM.—LAUSANNE HALL.—On Sunday last, morning and evening, Mrs. A. Webb gave clairvoyant descriptions, well recognised. Miss Ethel Taylor (a very young soloist) sang twice. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. H. F. Leaf. Thursday, at 8 p.m., Mr. and Mrs. H. Boddington, address and clairvoyance.—C. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Burton spoke and Madame Celeste gave psychometric delineations. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mr. Schrepfer. Thursday, at 7.45 p.m., Mrs. Whimp. Wednesdays and Fridays, at 8, members' circles.—J. J. L.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. Sarfas gave addresses and psychometric delineations. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington; also Monday, at 8 p.m., admission 1s. Wednesday, at 3, clairvoyance. Thursday, at 3, healing.—A. C.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Miss Burton's address was appreciated by a large audience. On the 11th inst., at an enjoyable social meeting, Madame Zeilah Lee and Miss Sinfi Lovell kindly gave psychometric delineations in aid of the funds. Sunday next, at 7 p.m., Mr. Frederic Fletcher on 'The Message of Spiritualism.'

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frederic Fletcher's answers to questions pleased a large audience. Mr. Wittey sang. Sunday next, at 7 p.m., Miss Florence Morse.—67, George-street, Baker-street., W.—On Sunday morning last Mrs. Fairclough Smith's beautiful address and clairvoyant descriptions were highly appreciated. Sunday next, at 11 a.m., Miss Florence Morse. (See advt.)