

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe

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

No. 1,336.—VOL. XXVI. [Registered as] SATURDAY, AUGUST 18, 1906. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

| | | | |
|-------------------------------------|-----|--|-----|
| Notes by the Way..... | 385 | Plain Saints and Beautiful Sinners..... | 391 |
| Belief in Ghosts..... | 386 | Story of Ahrinziman..... | 392 |
| Good Case of Psychometry..... | 387 | The Religion of Rembrandt..... | 392 |
| A Clairvoyant Child..... | 387 | Recent Séance with Mr. Eldred..... | 393 |
| Sleep and Dreams..... | 388 | Telegraphy and Thought Transference..... | 393 |
| The Universe a Living Organism..... | 388 | Is there Life after Death?..... | 394 |
| 'Poltergeist' Phenomena..... | 389 | The Effect of Scepticism..... | 394 |
| Transition of Mr. E. Bertram..... | 389 | To Teach, not to Govern..... | 394 |
| Concerning Authority..... | 390 | 'Music hath Charms'..... | 395 |
| A Model Judgment..... | 391 | | |

NOTES BY THE WAY.

Mr. Orlando J. Smith's booklet on 'The Agreement between Science and Religion,' lately noticed by us, contains a useful little collection of testimonies as to the belief in unseen people, in all ages and by all races. He says:—

Tylor claims ('Primitive Culture,' 424) 'as a minimum definition of religion, the belief in spiritual beings,' which appears (p. 425) 'among all low races with whom we have attained to thoroughly intimate relations.' He defines 'the belief in spiritual beings' (p. 427) as including in its full development 'the belief in souls and in a future state.'

This belief, he says (p. 428), is 'the groundwork of the philosophy of religion, from that of savages up to that of civilised man'; and constitutes (p. 427) 'an ancient and world-wide philosophy.'

Grant Allen says:—Religion, however, has one element within it still older, more fundamental, and more persistent than any mere belief in a God or gods—nay, even than the custom of supplicating and appeasing ghosts or gods by gifts and observances. That element is the conception of the life of the dead. On the primitive belief in such a life all religion ultimately bases itself.—'The Evolution of the Idea of God,' 42.

Brinton says:—I shall tell you of religions so crude as to have no temples or altars, no rites or prayers; but I can tell you of none that does not teach the belief of the intercommunion of the spiritual powers and man.—'Religions of Primitive Peoples,' 50.

D'Alviella says:—The discoveries of the last five-and-twenty years, especially in the caves of France and Belgium, have established conclusively that as early as the mammoth age man practised funeral rites, believed in a future life, and possessed fetiches and, perhaps, even idols.—Hibbert Lectures, 15.

Huxley says:—There are savages without God in any proper sense of the word, but there are none without ghosts.—'Lay Sermons and Addresses,' 163.

Herbert Spencer says that the conception of the soul's survival of physical death, along with the multiplying and complicating ideas arising from it, we find everywhere—alike in the arctic regions and the tropics; in the forests of North America and in the deserts of Arabia; in the valleys of the Himalayas and in African jungles; on the flanks of the Andes and in the Polynesian islands. It is exhibited with equal clearness by races so remote in type from one another that competent judges think they must have diverged before the existing distribution of land and sea was established—among straight haired, curly haired, woolly haired races; among white, tawny, copper-coloured, black. And we find it among peoples who have made no advances in civilisation as well as among the semi-civilised and the civilised.—'Sociology,' ii. 689.

Dr. Tindall, A.T.C.E. (112, Portadown-road, London), acts as his own publisher of a book entitled 'Spiritual Christianity revealed by Occultism.' The opening pages, containing a sharp attack upon conventional Christianity,

are somewhat deterring, but there are many who will fully justify the writer's statement of the case; and no Spiritualist will fail to find satisfaction in the alternative presented,—a spiritual science and a spiritual religion based upon such inherited and acquired knowledge as Spiritualism offers to the world.

Dr. Tindall, early in his book, gives an account of his own experiences during a period of thirty years, some of them apparently trivial, but all to the point, serious, and excellently well told, with a grave simplicity which is very taking. He follows with a lament over the decline of personal and social séance holding, and the increase of 'professionalism'; and there is substance in his criticism of the tendency to disparage the uneducated medium and to over-value polish. 'Too much polishing often drives out real inspiration,' he says; 'I for one would sooner behold all the vagaries of genuine control than listen to a discourse so polished that one cannot help feeling there is little of real spirit influence attending it.' 'We should not let respectability, increased numbers, orderly services, and much oratory take the place of those convincing spiritual manifestations which first awakened the attention of mankind to the existence of spiritual beings.'

'The Progressive Thinker' prints a beautiful and pathetic account of the transition of Byron D. Stillman, by his mother. He was 'a born Spiritualist,' specially mediumistic in music and writing. Eventually he became deaf, but 'was often entranced by exquisite music we could not hear.' He was a cheerful, witty and engaging young fellow, in spite of occasionally serious spinal trouble. Just before his death, the result of an accident, he was rejoicing in recovered power of locomotion, and buoyantly said to a friend, 'I will hear perfectly well in four days.' In just four days he passed over.

At his cremation the following tenderly simple poem, his own composition, was read:—

When I think of the past and the present, of the friends that have long gone away,
Of the loved ones that are still around us, that will leave us in sorrow some day,
Then my thoughts take a turn to the future, when my life on this earth shall be o'er,
And my body is dropped and the spirit takes flight to that beautiful shore.

Will the loved ones be there to receive me as I float from my body of clay,
So weak from the change called transition, will they come to conduct me away?

For I now feel their presence so often, and at night time in visions I see
The loved ones that have passed on before me, I'm sure they'll be waiting for me.

So I take up my trials and duties, try to live the best life that I know,
Building and moulding my spirit by the good I can do here below,
For I know that death is but changing to meet again those that we love,
So if we live true in the earth life, will our souls shine in brightness above,

'The Literary Digest' lately printed a striking article on 'Causes of Irreligion in the Proletariat.' It found these causes in the grinding monotony and crushing forces of the mechanism in the midst of which they spend their lives. The article is based upon a Paper by Mr. Paul Lafargue in the Stuttgart 'Neue Zeit.' It says :—

Working men, Mr. Lafargue avers, know no Providence excepting their power to work, and their daily wage. While the capitalist can see Providence in the favouring circumstances which have furthered his prosperity, there is none to be discerned, says this writer, in the lot of one who is born to work for a wage, who lives and dies a wage-earner. Even the bourgeois,—farmers, and small shop-keepers—have more sense of possession, with regard to what they deal in, than the toiler in factory and foundry has in what he helps to produce ; and consequently more contentment and more inclination to feel gratitude towards an unseen power. The influences of external nature are also missed by the city operative, who sees the outside world only through the window of his workshop. He is constantly confronted, too, with the vast and dangerous machinery of his trade, and the mysticism and superstition which prevail in quiet country places never touch him.

The forces of nature are beyond the control of the agriculturist, and he is constantly being made to feel the mystery of possibly higher powers. But the mechanic has all his forces under control. Says Mr. Lafargue :—

The gigantic apparatuses of steel and iron which appear in the factory, and which he sets in motion, as if he wound up an automaton, rattle and roar tempestuously, but rouse in him no feeling of such superstitious awe as thunder might cause to a farmer, but leave him unshaken and unalarmed. He knows that every limb of these metal monsters was forged and put in place by his comrades, and that by turning a crank he himself can set them in motion or stop them. In spite of their power and wonderful productive activity, these machines for him have nothing mysterious in them. The operative in an electrical workshop who needs only to touch a button in order to set the street railways in motion or light up the city can say, 'Let there be light,' and there will be light. Never was a magic that so far transcended the wildest of dreams ; but to him this magic is simple and natural. Nothing would astonish him more than to hear anyone declare that God could at will stop the machine or put out the electric light. He would confidently retort that such an anarchistic deity could amount to nothing more than a broken rod or a severed belt in the machine. Practical labour in the modern workshop teaches the wage-earner scientific determinism, excepting that he has not arrived at it through the theoretic study of philosophy.

All this is probably truer in Germany, where the Article was published, than in England : but it is largely true here also. We are certain, however, that whether in Germany or in England, a great deal of working-class ignoring of religion arises from contempt for its advocates. There are already signs of the birth of a new working-class Religion, virile, ethical, human, and even enthusiastic, outside of the churches and of the theologies altogether.

Our wise 'Unity' gives us a week of 'Helps to high living,' from 'Motifs,' by E. Scott O'Connor. We thank 'Unity' for looking them up for us, and pass them on :—

Sunday.—On the walls of an old temple was found this picture : A king forging from his crown a chain, and, near by, a slave making of his chain a crown. And underneath was written : 'Life is what man makes of it, no matter of what it is made.'

Monday.—At first he cursed the world that for his heart's true gold it paid him in worthless coin ; but later said : 'It gave me its best, and was not to blame that I bestowed not my wealth on something worth more.'

Tuesday.—Her way in life led through a garden where flowers bloomed, but not for her. 'Bravely could I pass them by,' she said, 'did they who pluck them do so lovingly.'

Wednesday.—A labourer among the gardens of the soul found that the strength to uproot weeds was less rare than the power to distinguish them from flowers.

Thursday.—'As I passed through life,' said a pilgrim near his journey's end, 'I saw grief blight many hearts ; but I also saw the Angel of Pity weep more over those whom it could not touch.'

Friday.—In the light flashed from the scythe of Death a miser turned from the gold he had worshipped all his life. 'I see now,' he said, 'that wealth is a curse to him who considers it the greatest of blessings.'

Saturday.—In the hand of his statue of Charity an artist placed a mask. 'I wish to show,' he said, 'that often, to sustain her true character, she must disguise herself.'

SPIRITUAL PRAYERS.

(From many shrines.)

Open our eyes, merciful Father, that we may see the wide difference there is between what we are and what we ought to be. Startle us out of our spiritual slumbers. Take us, heavenly Father, and mould us to Thy will. Give us strength to overcome every unholy passion. Our trust is in Thine unalterable love. Whether we live or die we are Thine, and we are under Thy providence evermore. Amen.

THE BELIEF IN GHOSTS.

We are assured by some learned 'authorities' that belief in God arose from, and is rooted in, the worship of ancestors—the belief in ghosts. We are entitled, therefore, to ask : Was that worship based upon superstition and fear, or had the children of the race knowledge of facts which prompted their actions ? Were those unlearned men of the early days of the world idealists or literalists ? Did they *imagine* that spirits existed, or had they experiences of ghostly appearances and manifestations which compelled their devotion ? Is it conceivable that they wove the fabric of their faith without one thread of fact ? Surely it is more probable that their faith had a better basis than a desire to win the favour of imaginary beings, and was due to the actual guidance of ministrants in the Unseen ! When Columbus had set out to discover the new world in the West, he was buoyed up with hope because he saw things floating in the sea which he felt must have come from an unknown land ; and, like Columbus, these men doubtless received signs and tokens of spirit presence which caused them to recognise the powers unseen and led up to the belief in, and the discovery of, the great realm of spiritual existence.

In spite of the swing of the pendulum from credulity to unbelief, the world's representative men and women in all ages have been its seers and prophets—its dreamers and visionaries—and they have ever proclaimed, as a matter of personal knowledge, that they have been guided and inspired in their work by the people of the other world. Their testimony may be discredited and discarded by materialists, who often regard these claims as proofs of their folly and superstition, but in so doing they prejudice the very point at issue—they refuse to hear the witnesses in the case and thus shut out the evidence upon which their verdict should be based.

These voices from the past, confirmed as they have been by the testimony of witnesses of spirit phenomena in recent years, unanimously affirm the existence of spirits who manifest their interest in the welfare of earth dwellers, and whatever supernatural powers may have been attributed to these spirit personages—whether as gods, demi-gods, or demons—the facts, as far as they can be ascertained, point to their human nature and character and lead to the conviction that they are incarnate people of this earth. Out of these experiences there has sprung up the conviction in the minds of hosts of men to-day that their ancestors and their beloved companions and friends are alive, and that the after-death world affords scope and opportunity for growth and love ; for ultimate self-realisation and fulfilment for all human beings. That the future life will be a better, fuller, richer life than is possible to us here, and that we go through the death change to a realm of existence where the hopes, dreams and ideals which we cherish here will not only be realized but surpassed, is the comforting assurance which Spiritualism gives ; for it 'hath not entered into the mind of man' to conceive the actual glories and joys of that better land—they must be experienced to be understood.

A GOOD CASE OF PSYCHOMETRY.

Mr. Carl Schurz, a leading member of New York society, in his 'Reminiscences of a Long Life,' which appeared in 'McClure's Magazine,' gave an interesting account, in the June issue, of his experience with a clairvoyante. He says that his friend Strodtmann had made him acquainted with a marine painter named Melbye, who was much interested in clairvoyance, and who several times requested Schurz and Strodtmann to accompany him to a séance with a clairvoyante in whom he had great confidence. At last an evening was fixed, but when the time drew near Carl Schurz found that he could not possibly be present. The thought occurred to him to test the powers of the clairvoyante by sending her some of his hair, wrapped in a piece of paper and enclosed in a sealed letter-envelope. In addition he tore a little strip from a letter, received by him that morning, written by the Hungarian general, Klapka, and folded up the strip, containing the date of the letter, in a piece of paper and enclosed it in an envelope, sealed with wax like the other. These two envelopes he gave to his friend Strodtmann to place in the hands of the clairvoyante, with the request that she would 'give a description of the looks, the character, the past career, and the temporary sojourn of the person from whom the objects had come.' Having done this he journeyed on to London. A few days later he received from Strodtmann a report of the séance, which was to the effect that the clairvoyante took one of his envelopes into her hand and said that it contained the hair of a young man. She described his appearance most accurately and added that he had won notoriety by his connection with a bold enterprise. Mr. Schurz says:—

'She then gave a description of my character, my inclinations, and my mental faculties, which, as I saw them in black and white, surprised me greatly. Not only did I recognise myself in the main features of this description, but I found in it also certain statements which seemed to give me new disclosures about myself. It happens sometimes, when we look into our own souls, that in our impulses, in our feelings, in our ways of thinking, we find something contradictory, something enigmatical which the most conscientious self-examination does not always suffice to make clear. And now there flashed from the utterances of this clairvoyante gleams of light which solved for me many of those contradictions and riddles. I received, so to speak, a revelation about my inner self, a psychological analysis which I had to recognise as just.

'What the clairvoyante said about the other envelope, which contained Klapka's writing, was hardly less astonishing. She described the writer of the letters and figures contained in that envelope as a handsome, dark-bearded man with sparkling eyes, who once had governed a city full of armed men and besieged by enemies. The description of his person, of his past, and also of his character, as far as I knew it, was throughout correct; but when the clairvoyante added that this man was at the time not in Paris, but in another city where he had gone to meet a person very dear to him, I thought we caught her in a mistake. A few days later I returned to Paris, and hardly had arrived there when I met General Klapka on the street. I asked him at once whether since he had written his last letter to me, he had been constantly in Paris, and I was not a little amazed when he told me that he had a few days ago made an excursion to Brussels, where he had stopped not quite a week, and the "dear person" whom he was to have seen there, I learned from an intimate friend of Klapka, was a lady whom, it was said, he would marry. The clairvoyante was therefore right in every point.

'This occurrence mystified me very much. The more I considered the question whether the clairvoyante could possibly have received knowledge of the contents of my envelopes, or whether she could have had any cue for guessing at them, the more certain I became that this could not be. Strodtmann himself did not know what I had put into the envelopes. Of Klapka's letter to me he had not the slightest information. He also assured me that he had put the envelopes into the hands of the clairvoyante one after the other, in exactly the same condition in which he had received them, without confiding them to anybody else and without telling any one from whom they came; and I could absolutely depend on the word of my thoroughly honest friend. But even if—which was quite unthinkable to me—there had been some collusion between him and the clairvoyante, or if he had, without knowing it, betrayed from whom the envelopes had come, it would not have solved the riddle of how the clairvoyante could have

described my character, my inclinations, my impulses, my mental qualities much more clearly, and truthfully, and sagaciously than Strodtmann or Melbye even could have done. In fact, Melbye knew me only very superficially. In our few conversations he had always done the most of the talking; and a deep insight into the human soul did not at all belong to Strodtmann's otherwise excellent abilities. In short, I could not in the whole incident find the slightest reason for the suspicion that here we had to do with a merely clever juggler. The question arose: Was not here a force at work which lay outside of the ordinary activity of the senses, which we could, indeed, observe in the utterance of its effects, and which we could perhaps set in motion, but which we could not define as to its true essence or constituent elements? In later years I have had similar experiences, which I intend to mention in their proper places.'

A CLAIRVOYANT CHILD.

Francis T. Harris, in 'The Sunflower,' of July 28th, tells of a little boy he knew, who passed to spirit life before reaching his seventh year. The child was born of healthy and happy parents; he was 'without physical blemish and mentally perfect.' Mr. Harris says:—

'At an early period of life his parents observed that he seemed to see things invisible to their eyes, and it was a matter of conversation. On several occasions, before he could talk, he would become very much frightened, without any apparent cause. At other times under similar conditions he would become greatly amused and would hold out his arms to something invisible to others.

'When about two years of age, he was playing with his toys, in the bedroom, perhaps ten feet from his parents, when he became terribly frightened, and ran screaming to his mother. Inquiry disclosed that "two puppies," as he called them, one red, the other black, had scared him. His father at once took him in his arms, laughed at him, and told him that "the puppies only wanted to play with daddy's little man."

'Some days afterwards, under like circumstances, and in the same place, this occurred again, and he ran to his father, almost going into spasms from fright, complaining of the puppies, and trying to climb higher and higher in his father's arms. The father quieted him, telling him the puppies would not harm him, and went through the motions of calling dogs, whistling to them, snapping his fingers, and then patting them on the head, and thus induced his child to do so, and marked his utter astonishment when he found that he could not touch them. This, however, ended all fear, and although quite often, as he said, the dogs came, he was never frightened again. [Note.—The father had owned two beautiful setter dogs, well trained, one red, the other black, which had died more than three years prior to this occurrence. He loved these dogs, and often thought of them, but certainly was not thinking of them when the incidents occurred.]

'When between five and six years of age, this child had become a wonderful mind reader, so much so that often when the father and mother would whisper to each other, he would tell them just what the subject was. If they spelled out words and sentences, little master would know what it was, although he did not know his letters. So marked was this that his mother said, "I do not dare to think aloud."

'He also several times gave evidence of being gifted with psychometric powers. For instance, his father was reading his letters, when the little man picked up an unopened one, regarding a business matter with a man in a distant city. The child, holding the letter in his hand, gave the business, the name of the man, and where he was, and the persons sending the letter. No one present knew aught of the contents of that letter. Many instances could be given, but this suffices. At six years of age he was as far advanced in knowledge, except reading and writing, which his parents had not yet permitted, as a well-informed boy of twelve years.'

This child is said to have died from poison, and his last words to his mother were: 'Darling, I am a little fairy now; did you know it?'

MRS. GREEN'S RETURN TO ENGLAND.—We are informed by Mr. W. Knox, of Durban, that, in response to urgent requests, Mrs. Ellen Green has consented to visit East London, Queens-town, and Port Elizabeth before leaving South Africa. She expects to arrive at Southampton on or about September 29th, as she will leave Durban by the ss. Saxon on September 6th.

SLEEP AND DREAMS.

The question of sleep having been brought up at the meeting of the British Association, we are glad to observe that a good word has been said for the great and only natural restorative. The price we pay for the possession of a body is that we must allow it the time necessary for self-renewal, and, in spite of Dr. Watts' well-known hymn, the voice which says 'I must slumber again' is not invariably 'the voice of the sluggard.' Rest is necessary for both the physical and mental activities of which the body is the instrument, and probably the effect of sleep on the higher faculties is equally important.

The whole range of observation and experiment with regard to natural and artificial suppression of the normal consciousness tends to prove that the sleep of the body is the awakening of the spirit. Not only can a hypnotised subject frequently see what is passing at a distance, asserting that he is actually at the place described, but we have also records of the 'double' of sleeping persons being seen, sometimes at a long distance from their bodies. 'Ephoros,' in 'The Metaphysical Magazine' for August, enlarges upon the higher aspects of sleep, and on the point just referred to he quotes Jung-Stilling, who says:—

'It is an incontestable experimental truth that the human soul can be detached in an infinite number and variety of degrees, even to entire separation, from the body, and is able to act freely of itself, according to the degree of this detachment. . . . It can make itself visible in two ways: first, by attracting atmospheric substances and forming out of them a body like its own; and secondly by placing itself in rapport with the person to whom it wishes to appear.'

Suggestions in dreams, amounting to the acquisition of information not normally obtained, are on record, and the following case is, perhaps, not too well known to bear reproduction from the magazine referred to:—

'The late Professor Agassiz was, as everybody knows, a great student of natural science. On one occasion, when in Paris, he spent two weeks unsuccessfully in the endeavour to obtain a full and correct knowledge of some of the parts of a fossil fish at the Jardin des Plantes. Finally, as he was about to abandon the attempt, he dreamed that he saw the fish with the missing features perfect. But he could not remember it when he awoke, and though he again went to the place he was still unable to ascertain what he desired. He dreamed the matter over again a second night, but there was no better result. The third night, however, he took the precaution to place a pencil and paper beside his bed. Towards morning the dream came again, and he traced the desired outlines on the paper. The figure was more complete than he had seen the fossil itself. Going to the Jardin des Plantes, he was able, with his drawing as a guide, to chisel away portions of the stone. Under them he found the parts which they had hidden. The fish corresponded with the drawing which he had made from his dream, and he was able to assign it to its proper class and order.'

The moral influence exerted by sleep is also highly beneficial. If we are in doubt about some proposition or policy, the old adage bids us sleep upon it, and with sleep our perceptions become clearer, and our course can be decided upon, or, as it were, settles itself. The writer of the article quoted has even a good word for sleeping in church, for he thinks that 'the worshipper is then separate from the world, and may be receiving some reinforcements of a kind not dependent on time or space for their efficacy.' The sleeper is out of sight and hearing of the outward life, he is not even thinking of it, and he is nearer to the source of life. The ancient habit of sleeping in temples, and near oracles, for inspiration and revelation, has been referred to in our columns.

A curious feature of dreams is that we occasionally dream that we receive information, replies to questions, or some unexpected repartee from some person who figures in our dream. If the whole dream is a mental process confined to ourselves, why do we dream that we are ignorant of something which is immediately afterwards found to be in the possession of our consciousness? The 'Daily News' recently published the following letter, headed 'A Psychological Puzzle':—

'I am a frequent dreamer, but have not yet followed Addison's quizzing advice to keep a Noctuary. I think, however, as a psychological phenomenon, the following last night's experience is odd. I dreamt I was repeating a good story to my

wife, but broke down in my recollection of it in the midst of it. A gentleman by my side, after apologising for doing so, said he could complete the story if I would let him. My reply was, "By all means." He thereupon gave the rest of it, which I could not at first recall, and I had to admit that his version was right. This transference by my own mind of itself into another's strikes me as remarkable.'

We shall be glad if our readers can furnish us with incidents bearing on the same point, that of the apparent reception, by the dreamer, of information or ideas not previously in his mind.

THE UNIVERSE A LIVING ORGANISM.

Mr. Hudson Tuttle, the Editor-at-Large, National Spiritual Association, U.S.A. and Canada, has written for the 'Harbinger of Light,' of Melbourne, Australia, a very thoughtful and suggestive article, under the title 'Evolution of the God-idea,' in which he shows that the phenomena of nature necessitate the recognition of an indwelling intelligence, that the universe is alive, embodying and expressing the cosmic mind. Mr. Tuttle says:—

'The astronomer, when he gazes through the telescope into the awful abysses of space and countless stellar systems, and reflects that all are sustained in their orbits, with their periodicity of axial and orbital revolutions, size, density and distance from each other, determined by mathematical laws, must recognise that behind these effects a cause is working with intelligence akin to his own. Because of its sublime infinitude, the stellar universe has been taken as the most decisive evidence of mind in nature. For the present discussion I take the most common and humble objects.

'Traversing the woods one day, I brushed against a clump of weeds and instantly my sleeve was covered with burrs which clung tenaciously like living things. They were seeds covered with curved spines, and so sharp that they fastened at a touch. Why were they thus equipped? That they might be widely scattered. It was evidently a set plan and purpose to have animals sow them broadcast over the land. Examining further, I found that until matured the burrs were strongly attached, but when the seeds ripened the spines hardened, and the attachment was almost severed so as to give way at a touch.

'Curious as this apparently perfect plan appeared for its intended object, there were seeds of other weeds started on their journey on a very different plan. These grew in dense heads, and from each were thrust two slender spears, barbed in exquisite fashion, and when touched, these held fast and carried the seeds with them. Both plans were good and the seeds would be scattered by one as well as the other. Why, then, were they different? Scattered by one as well as the other, why were they differently furnished? While I hesitated over the question, I found at my feet other plants dependent on the winds for their carrier. The humble dandelions, as the seeds matured, pushed their flower stalks upwards until they overtopped the surrounding herbage, and from every seed expanded an exquisite parachute to catch the wind's breath and be borne miles away. Human skill can conceive nothing more perfectly adapted for the purpose.

'Thus we might go on, ever finding some new scheme, as though an attempt was made to show how many ways could be invented to carry out the same purpose. One species has seeds exceedingly light, another is furnished with wings, or glutinous exudation; others have an indigestible shell embedded in pulpy fruit. These are attractive to animals and birds, and the seeds pass through the craw or stomach undigested. Volumes could be written on this subject, for every object in nature, from least to greatest, furnishes an illustration. The wing of the bird, the fin of the fish, the limbs of quadrupeds, in the perfection with which they are designed for their respective uses, surpass anything the ingenuity of man can fashion.

'The evolutionist, when asked to explain, smiles at our simplicity. "There is no difficulty," he says, "in this problem. Of two plants, the one which accidentally became possessed of hooks, or spheres, or wings, or indigestible seeds, would have

the advantage of being more widely sown, the more perfect of these still more, and so on until we have the plants as they now appear. It is all the result of environment." In this more than a restatement of the facts in other terms? Grant that the theory of evolution is absolutely true, does it do more than state the method by which a Supreme Cause reaches its effects?

'To the most superficial observer this cause must be recognised as intelligent. In every object around us there is manifested thought. We are overwhelmed by the miracle of life. What wonderful perfection in the chemistry of assimilation, secretion, and excretion! Human skill is unable to make the least approach, even in imitation of the organs by which these processes are performed. They can only be evolved by the life forces to which they administer. This is not a revision of the doctrine of Paley, once popularly held as conclusive, but discarded because it compared things which were incomparable. For the force behind the phenomena of the world is not outside of, but within it, and so intimately united, that it is a perplexing question whether matter or mind be the all in all. A machine has a creator; the universe is evolved by forces within. It is a part and expression of these forces—an exponent of the formative mind. Evolution gives the method—the grooves along which causes run to their effects—not the cause. Yet somewhere there must exist cause sufficient for all effects.

'The grandest generalisation of science is the resolution of nature into a unit. This unity depends on the harmony of the infinitesimal minor causes. This harmony could not exist were causes independent of each other. That they are in harmony proves that they flow from a common source—one overshadowing cause. This Primal Cause must be intelligent. In the phenomena of the world, plan and purpose can be traced from the fire-mist cradle of infant worlds, through the vast geologic ages to the present. This Cause has all the characteristics given to mind, and is best designated by that word. It is infinite as the Universe is infinite. Its embodiment is seen in the mechanism of the heavens, and in every living form. Its infinitude removes it beyond our understanding, yet, at least partially, we can comprehend, because our minds are similar, being its embodied individualisation. It is not the physical body which "is made in the image of God," but of the mind this may be truly said. Because of this likeness we comprehend somewhat of the Supreme Mind, and although its ways are past finding out, it is not altogether a sealed book to us.

'The universe, or to use the more comprehensive word, Cosmos, is alive. It is vastly more than a physical creation—it is a living organism. It is more. It is an embodiment of intelligent being. It is more than Cosmic Matter, it is Cosmic Matter endowed with Cosmic Mind. All the appellations given by mankind in past ages by all races, are imperfect expressions of the same thought. Zeus, Jupiter, Osiris, Ormuzd, Jehovah, Allah, the Infinite Mind, the Unknowable, the Potentiality of Matter, all have one meaning when stripped of befogging beliefs and superstitions. Here the physicist who declares the universe to be material and the psychist who as uncompromisingly maintains that it is all spirit, meet and blend their contentions. As to the Supreme Power that fastens the spine to the seed, blushes the petal of the flower, rounds the dew-drop, flashes in the vibrations of the sun, and holds the innumerable stellar systems in the meshes of laws with unchanging purpose, there are no atheists. Atheists there are as regards the half-way definitions given to the Supreme, but none to the fuller understanding at last reached by science.

'From the ages of struggling thought, when savage man, in the childhood of the race, grovelled servilely in the dust in terror of the elements, and sacrificed his most cherished treasures to appease the wrath of his fetish gods, to the present, there has been ever a fearful pathway strewn with the wrecks of armies and nations who combated in deadly strife for beliefs, true to themselves but yet only illusions. It is a long road from the childish conceptions of fetishism to the divine revelations of science, which relegate conflict, antagonism, evil and evil gods, to the waste heap of outgrown things, and unify all into one harmonious, indivisible whole—the Cosmos—embodiment and expression of the cosmic mind.'

'POLTERGEIST' PHENOMENA.

The behaviour of those 'ghosts' who 'haunt' houses, whether thoroughly attested at first hand, or resting merely on the consensus of fairly credible 'hoaxway' evidence, often throws considerable light on the ideas, wishes, opinions, and prejudices of the denizens of the spirit world. The 'Hindu Spiritual Magazine' for July tells a story of 'wonderful manifestations' at a house near Calcutta, standing by itself in fields and having a terrace on the top, the only access to which was through a room occupied by the family, so that no stranger could have got on to it.

First of all, a number of stones were found to have been arranged in regular rows on the terrace by unknown agency. Next, an earthen jar, besmeared with vermilion, was discovered on the terrace, and it was seen that flowers had been strewn about. This would indicate that someone had been performing *puja* (or worship) to the goddess Kali in the dead of night. Some of the flowers were very rare. Very soon stones began to fall everywhere in the house, and a *sadhvi* (or devotee) advised the occupants to supply the spirit with everything necessary for the *puja*. These requisites were placed under a basket with a weight on it, but every morning the basket had evidently been removed and replaced. No one could ever catch the 'ghost' at its devotions.

Presently, in spite of this provision of food, flowers, &c., the disturbances grew worse, and sometimes a man lying in bed would be beaten gently with his own pillow, which was pulled from under his head. A 'ghost doctor,' probably a physical medium, was called in, but this only enraged the spirit. The ghost doctor said he had exorcised the spirit, and it was no longer there; but 'no sooner was this said than a big piece of brick was thrown before him, in the midst of all present, with great force! This terrified him, for he saw that the ghost, instead of simply proving his presence, might have broken his head also.' At last the 'ghost' found a way of making the family vacate the house; he took to burning clothes, pillows, and finally private papers and accounts. It is doubtless very unpleasant for an earth-bound ghost to find its domicile haunted by human beings; but we hope other Poltergeists will not read this hint and turn it to their own personal ends.

With regard to the impossibility of trickery in this case, Babu S. N. Dhole, B.A., says: 'When a brick, lying idle, rises before our eyes and is made to smash the cooking-pot in which rice was being boiled; a water-pot rises by itself and pours its contents on the hearth and puts out the fire; bricks and tin canisters dance in open daylight before our eyes,—it is impossible to attribute the manifestations to physical causes or trickery.' He also points out that 'the force has intelligence; a mere force cannot worship Kali, nor be aware how *pujas* should be conducted. There can be no doubt that the force was nothing else than the ghost of a Hindu. In other words, this haunted house proves that men do not die, that is to say, there is survival after death.'

TRANSITION OF MR. E. BERTRAM.

On Tuesday, the 7th inst., Mr. E. Bertram passed to spirit life, aged sixty-six, after a long and painful illness. Mr. Bertram was a member of the London Spiritualist Alliance, and for the past five or six years he was one of the Council of the Marylebone Spiritualist Association, with which society he had been connected for about ten years. He was an enthusiastic Spiritualist, and a devoted worker for Spiritualism, and was seldom absent from the Sunday meetings at Cavendish Rooms. His 'passing' was a happy release for him, as for more than a year past he had suffered from insomnia, which affected his brain and caused severe melancholia. Up to this illness he had always enjoyed good health, and had been in business with one firm for forty years. He was an excellent father, and was kind and sympathetic to all who knew him. His mortal form was interred at Nunhead Cemetery on Thursday, the 9th inst., and a beautiful floral wreath was sent from his colleagues of the Marylebone Spiritualist Association, by whom he will be very much missed, and who extend their heartfelt sympathy to Mrs. Bertram and family in their outward loss.

W.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 18th, 1906.

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

Light,

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, PATERNOSTER-ROW, and at 14, Ave Maria Lane, London, and through all Newsagents and Book-sellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

CONCERNING AUTHORITY.

The value of authority and the rights of authority are everywhere up for judgment. Get to the moving impulse of every agitation, in politics, in science, in art, in sociology, in religion, and we shall find the questioning of authority. 'The right divine of kings' has long been found out as an imposture, but it dies hard, and the trappings are paraded long after the disappearance of the power. Everywhere, popes, prelates and priests are being asked for their credentials, and on every hand the old decorated dolls are being timidly or roughly taken down, greatly to the imperilling of the sawdust. It will get the world or keep the world in hot water for some time, but, in the end, the King's son, MAN, will be advantaged, and there will be peace.

There are, however, rightful authorities, and authorities which have their practical uses, and always will: but, if we catalogue them, they are soon exhausted, and their value rapidly declines as we classify them. In the first rank we must of course put knowledge and experience. We rightly assign authority to the man who has been there, to the man who knows: though here, also, discounts soon creep in. The man who has been there has a personal equation. He cannot see everything: he may not want to see everything: in any case he sees with his own eyes and reports to a perhaps already preoccupied and prejudiced brain. To the man who has travelled, therefore, we give a proper deference as an authority, but with a latent margin for the personal equation. The republican sees one thing or in one way: the imperialist sees another thing, or in another way. We should know the truth probably if we could rightly estimate the bias in both cases and exactly allow for it. This reservation is a modern arrival. Hitherto, any traveller's tale was far more likely to be swallowed than questioned; and the credulity of the listener as often as not suggested the extravagance of the tale. Criticism is a fine art, and self-restraint is a modern grace—or is becoming such. It may fully arrive some day.

The experimenter's authority is clearer and of a higher grade. He can repeat his experiments, and others can check him. He is proved to be right in one direction, and so we trust him farther on or elsewhere. This is so in relation to our subject. Sir William Crookes, for instance, is worth ten thousand average men in the street, and perhaps

ten hundred ordinary psychical researchers; and Wallace is certainly worth a hundred clever Podmores. But even here, we need to be economical of authorities, though, in relation to experiments in chemistry and electricity, we may be prodigal of them. Beyond those subjects, how even the best men differ,—say with regard to astronomy and geology, or even as to the meaning of the Pyramids or the stones of Stonehenge. Then, more doubtfully, comes the authority of the person who is or who is supposed to be mentally or spiritually superior: and here there is room both for gentle submission and grave suspicion. It is so very difficult, in the first place, to be sure about mental and spiritual superiority. Who is to decide? As often as not it is left to the 'superior' person himself, and that is a most dubious transaction. Theosophy and various forms and grades of Eastern 'wisdom' are prolific of masters, gurus, and authorities, and it is astonishing to find so many sensible Britons sitting at the feet of persons who claim unhesitating submission on no better authority than their own claims to be on intimate terms with the divine. It may be all well-founded, and the authority claimed may be rightly based on superior insight and wisdom, but what is strange is that the proof is not always forthcoming, and that the claim is not always clear.

Last of all, and still more doubtful, is the authority which is supposed to reside in an official person, in command or at the head; such as M.P.; M.D.; D.G.; D.D.; including all Popes, Presidents, and Priests:—many of them estimable, but most of them requiring to be watched rather than worshiped. This again is a strictly modern view of the case. Official authority in Church and State, in Medicine and Fashion, still absurdly and impudently pushes to the front and captures many, but its day is nearly over because the need of it has passed away.

What then is the alternative? The answer is—Enlightened personal freedom. 'Enlightened,' we say. That is essential. It is the height of folly to think that freedom by itself suffices. One might as well say that freedom to use the scythe is all that is wanted. The free man specially needs all the enlightenment he can gather; and the dismissal of authority should go hand in hand with intellectual and moral solicitude. It is right that the conscience should be free, but all the same it needs education if not guidance, discernment if not authority.

There is a sense, however, in which it is true that a man had better be in danger of erring than be in entire subjection to authority: for authority tends to weaken vitality, to hold the pilgrim back from knowledge of the world, to sap moral strength, to check the development of personality. Hence, in all history we find that the creators of it have always been the free spirits, the rebels, the heretics, the men who heard the divine mandate, 'Get thee from thy kindred and from thy father's house, unto a land that I will show thee.' Those who stay behind may be in the path of duty too, but they will never be discoverers, they will never push out the boundaries of the known, they will never see in vision the things to come.

ALLEGED MYSTERIOUS SIGNALS.—In 'LIGHT,' of July 28th, we referred to a statement which appeared in the Sydney 'Progressive Thought,' to the effect that, at the wireless telegraphic station off Cape Clear, certain mysterious signals or messages had been recorded every night between midnight and the stroke of one, for the past two years; and we said that we should be glad to hear from anyone who could either fully confirm or effectually explode the statement. Major H. W. Thatcher has kindly made inquiries at headquarters, and has received official assurance that 'there is not the shadow of truth' in the report, and that the statement in the Sydney 'Progressive Thought' is a pure invention.

A MODEL JUDGMENT.

We commend to our English magistrates and judges the following decision given by Judge A. P. Toombs, of Colorado, in the prosecution of Mrs. Lucy A. Sampson, by the police authorities of Colorado Springs, for practising clairvoyance without the license required by some States of the Union. The witness for the prosecution was the usual 'policeman's wife,' who admitted that much that had been told her by the clairvoyante as regards her past life was true. She also admitted that she expected to be paid for her services in procuring evidence. On this point the judge's decision, as reported by the 'Banner of Light,' is very explicit and severe. He said :—

'If the ordinance was violated, the city was a party to the violation of its own ordinance. It was as much responsible for the practice of clairvoyance as this defendant, and it should not be permitted to replenish its treasury from penalties incurred at its own instigation. For authority see Tenth Colorado Reports, p. 500, which reads, in part, as follows :—

"When a city itself is instrumental in procuring the violation of its own ordinance by the sale of liquor in order to lay the foundation for a suit in which a judicial opinion as to what would constitute a violation of the ordinance might be procured, it is to no purpose to say its ordinance has been violated. It cannot be heard to complain of an act, the doing of which is solicited."

'When the chief of police induced this witness (himself or by another) to go to the place of worship of these people for the purpose of meeting this defendant, to get her to agree to do an act which he believed to be a violation of the ordinance, his zeal for the punishment of the violation of the law got the better of his judgment, and his act is, at least, reprehensible. For authority see Eighteenth Colorado Reports, p. 373, which reads, in part, as follows :—

"When in their zeal or under a mistaken sense of duty, detectives suggest the commission of a crime and instigate others to take part in its commission in order to arrest them while in the act, although the purpose may be to capture old offenders, their conduct is not only reprehensible, but criminal, and ought to be rebuked rather than encouraged by the Courts."

'Also, in the same, on p. 379 : "Some Courts have gone a great way in giving encouragement to detectives in some very questionable methods adopted by them to discover the guilt of criminals ; but they have not yet gone so far, and I trust never will, as to lend aid or encouragement to officers who may, under a mistaken sense of duty, encourage and assist parties to commit crime in order that they may arrest and have them punished for so doing."

On the moral question involved in the licensing of mediums, this judge is equally clear and profound :—

'This Court is of the opinion that an ordinance passed by a city council, or a law enacted by any legislative body, requiring a license to be paid by one who practises clairvoyance, for the purpose of unfolding his own spiritual nature, or for the purpose of teaching the higher spiritual truth to mankind, would be, and is, unconstitutional. There is much superstition still lurking in the religions and laws of our land, and there is nothing which will dispel it but the truth ; and the truth is taught by many who have the gift of clairvoyance. The greatest men and women the world has ever seen—Elijah, Jesus, Paul, Gautama, Mohammed, Dante, Swedenborg and a host of others who might be cited—were clairvoyants. They have taught mankind what they have heard and seen. There is a tendency among many to ignore all mystical phenomena as abnormal, unnatural and unhealthful ; but when we view the subject rightly we find that such manifestations are indispensable to the progress of the human race. A manifestation from hidden sources always arouses the interest of the thinker or the progressive mind. The result will be the discovery of some new law, the use of which will take the race forward another step and give us a better religion, better laws and a higher civilisation.

'The greatest religious liberty should be allowed in this dawn of the twentieth century. It is true that some use their religion to cover up a multitude of sins, that some are sincere and that some are hypocrites. Those who are sincere should not be discouraged, whatever their belief. They should have a right to live according to it and to practise it. We can only advance by knowing the truth. We cannot allow religious freedom for one sect and not for another. I wish it

distinctly understood that I am not a Spiritualist, and that this decision is not influenced by any personal motive.

'In view of these facts the Court finds the defendant not guilty, and she is hereby discharged.'

Here we have a plain recognition from an American judge that the great teachers of mankind have been mystics and clairvoyants, and that these faculties are far too precious for the progress of the race to be taxed or made the subject of prosecution.

PLAIN SAINTS AND BEAUTIFUL SINNERS.

Canon Scott Holland's social magazine, 'The Commonwealth,' for August, contains an article by Harold Anson, on 'The Resurrection of the Body.' Mr. Anson explains away this cumbrous phrase as meaning that 'the soul will continue to have its instrument and expression in the new world, and that this instrument will be in as true and vital a relation to the risen personality as the present instrument is to the personality as we now know it.' Then he goes on to consider why the physical body is not always a true representative of the spirit, and finds the explanation in the fact that spirit, mind, and body do not develop at the same rate. He says :—

'If beauty of form and colour is the expression of spiritual and eternal graces, and therefore will "rise again," how is it that the body, as we know it to-day, so often gives us such a false witness as to the kind of personality which is housed beneath it ?

'Why do we sometimes find a face which suggests the highest type of holiness belonging to a person who is by no means holy ? Why do we find the most beautiful characters condemned to show themselves through unsightly bodies ? . . . Some sort of explanation we may imagine, on the lines of St. Augustine's explanation of the Apostles' Creed. The spirit is redeemed first, the mind is redeemed not so quickly, its redemption tarrying behind that of the spirit, and the redemption of the body is still longer in coming about. So it may happen that the redeemed spirit may still be hampered by a body inherited from a long line of unspiritual ancestors, and while the spirit may be wholly at one with God the body has not yet felt the force of the redemption and still expresses a carnal condition of the soul.

'So again a soul which enters upon its course with a body which expresses purity and holiness may have fallen away from God, and the body may not yet have heard the message of disaster and ruin, and still goes on bearing the image of the soul's earlier purity. The spirit in perfect union with God may have its mental instrument shattered by accident and have slowly and painfully to work through the distraught brain like a great musician whose instrument is out of tune and well nigh spoilt. Herein lies the deceitfulness of so much of physical beauty ; and yet in so far as it does indeed express spiritual grace, we know that it will surely rise again as a true expression of the character which has spoken to us through the body as we know it.'

We think the author would have expressed his meaning better if instead of 'rise again,' in the closing sentence, he had said 'reappear on the plane of spirit life.' As has been pointed out in 'LIGHT' before, such an explanation is in line with what Spiritualists teach, but it does not represent the meaning of those who framed the Creed.

TELEPATHY SAVES HIS LIFE.—'Did I ever have a dream that came true ?' said a Detroit man, in answer to the question. 'Well, I should say I did ! When I was a boy we lived near the St. Lawrence river and I was very fond of taking little trips in my boat. One night I went about five miles from home with a friend who went ashore to call on a young lady. While he was gone I went to sleep in the boat, and I dreamed that I heard my father call, "George ! George ! If you don't get out of that boat you'll be drowned !" I woke me up and I found that a severe storm was rising. I had just time to drag the boat on the shore and I knew that if it had not been for my father's warning I should have been drowned. Yes, the storm came from the direction of my father's house and I presume that when it came up he thought of me, for he knew where I was.'—'Detroit Free Press.'

TRUE CHARITY.—'It is a noble and great thing to cover the blemishes and to excuse the failings of a friend ; to draw a curtain before his stains, and to display his perfections ; to bury his weaknesses in silence, but to proclaim his virtues from the house top.'

THE STORY OF AHRINZIMAN.*

After the many vicissitudes related by Mr. Thurstan in 'LIGHT' for 1905, pp. 405, 532, the new book entitled 'The Strange Story of Ahrinziman,' by the author (or transcriber) of 'A Wanderer in Spirit Lands,' has been placed before the public, and we have no doubt that it will meet with a kindly reception. The earlier work, in spite of some peculiarities in its conception, won for itself considerable appreciation, and it is frequently quoted as an authoritative pronouncement on the subjects of which it treats. In America its diffusion has been very wide, although, as has been explained in 'LIGHT,' this has not produced a corresponding benefit to the authoress, and the copyrighted publication of the present work is an attempt, which we hope will be successful, to procure for her more practical recognition.

'The Strange Story of Ahrinziman' is not strictly a sequel to that told by 'Franchizzo,' the 'Wanderer,' but, as Mr. Thurstan explains in his preface, it has been written under the same circumstances, and soon after the 'Wanderer' had finished his narrative. The conditions are thus described by Mr. Thurstan :—

'The author, sitting in an indrawn state of half trance, would hear words, as it were, being dictated, and wrote them down as fast as possible without conscious effort of production. Sometimes, also concomitantly with the inner hearing, there was an inner vision, or presentment of the persons speaking or spoken of, and a visualising of the scenes described as if a diorama passed before the author. These inner voices began by instructing their amanuensis in no way to read any spiritualistic or theosophical literature, as they wished to give teachings of a similar nature, but from an original point of view; and they wished the mind of their amanuensis to be unbiased with any preconceived notions.'

Similarly, no attempt was to be made to verify the historical portions of the narrative until it was finished, but Mr. Thurstan thinks he can identify the characters with some which appear in Biblical history. The story is that of a young man who had been brought up among shepherds, and afterwards, at his own desire, was placed in a temple in order that he might develop and use the remarkable gifts of clairvoyance and mediumship which he possessed. But becoming disillusionised as to life among the priests—'men who, not possessing the power of divination themselves, were yet the instructors and regulators of the lives and visions of the hapless sensitives who possessed those gifts'—he made his escape and joined a band of outlaws until, tiring of that mode of life in turn, he became the pupil of a powerful black magician, who tried to absorb his vitality by magic arts, only to fall a victim to those arts himself. Ahrinziman, who tells his own story, next attached himself to a royal prince who soon succeeded to the throne of Persia; the mystery of Ahrinziman's birth, which has been several times hinted at, is now openly solved, and he succeeds the new king, whose reign is short, as being himself a son of the king who had only recently died. There is, however, still another son of this king, who heads an insurrection and kills Ahrinziman.

During the hero's chequered career on earth he has become more and more a slave to the darker passions, and more and more under the influence of evil spirit counsellors. The second part of the story is devoted to his experiences in the spirit world. At first among the 'dark angels,' he afterwards emerges into brighter conditions by the help of one of these who is already on the upward way, and by casting off his lower spirit body as he had cast off the earthly one. Like others who have grown weary of serving the Prince of Darkness, he is able to 'sow the seeds of good that they may spring up to cover the ruins they once helped to make, and veil them with flowers like a mantle of atonement,' and in and through this work he finds the reward of his efforts.

During his progress through the lower spheres of spirit life Ahrinziman learns much, and he tells us much, of the more

unpleasant side of spirit influence on those on earth. This is the least attractive part of the book, and is, we think, somewhat overdrawn, and readers will do well not to let their minds dwell on it, but to remember that to the earnest soul 'they that be with us are more than are against us.' The whole story shows very strongly, we might say luridly, the evil effects of unrestrained passion, and how the work of checking it becomes more and more difficult as it gains headway. With regard to the religious conflict, we may quote some of the author's closing words :—

'Yet is not truth the same under whatever religious garb we find it? And if all Religions have their roots in the one fountain of all truth, may it not be possible that the restless discontent and scepticism of these latter days, this searching amidst the teaching of the East, with its mystic doctrines and its secrets that may be revealed only to the elect few, while the starving many have their eager hunger for light left still unsatisfied; this turning to occult studies in the hope that some new path may be found,—may not all this be due to the efforts of the Higher Powers to make man recognise his Universal Brotherhood as an actual verity, not as a mere ethical form of speech, and to make each nation recognise the truth and beauty that are enshrined in the teaching of the others, and thus take a step towards the millennium of perfect happiness of which every people of the Universe have dreamed?'

In this work, the author thinks, the spirits of the higher spheres are helping, and the lesson of the book is an emphatic warning against giving way to the first insidious approaches of evil, and a magnificent incentive to keep the life influenced by, and in touch with, the higher planes of the spiritual world. The story is finely told, the various 'hairbreadth' escapes and moving incidents, on earth and in the Beyond, forming a narrative of thrilling interest as well as instruction.

S. F.

THE RELIGION OF REMBRANDT.

The 'Literary Digest' summarises an article by Dr. William E. Griffis in the 'North American Review,' dealing with the religious significance of the works of the great Dutch painter, Rembrandt, whose tercentenary is being celebrated this year at Amsterdam. Dr. Griffis thinks that in his message of 'obedience to higher, even to eternal, law,' Rembrandt foreshadowed the creed of the twentieth century, and he continues :—

'In that wonderful power which Rembrandt had of being satisfied with God and Nature, without the wrappings of the dogmatist and traditionalist, how many twentieth century men of serious mind resemble the Dutch painter!'

'Rembrandt personified science and faith. In his environment he found and realised the universe. Delivering himself from the bondage of the local and the present, he lived in the unseen and eternal, while yet beholding with sympathy man's struggle on the solid earth. He shared in his nation's sense of joyous achievement and in the right of man to have his own, despite the lust of power in Church and State. . . Rembrandt loved truth without mythology or emblem. He made reality lovely. He broke the tradition that mingled fairy-tales with Holy Scripture. He was under no illusion as to scholastic names or cathedral millinery. He was proof against the fascination of processions, vestments, and incense, on the one hand, and against creed and catechism, the edifices of logic and clerical subtlety, on the other. It was to the Master himself, and not to Augustine or Calvin, that he went to learn the divine love and wisdom. He pierced to the heart and inner meaning of all things phenomenal. His intense sympathy with humanity made his gaze as penetrating and revealing as an X-ray. Without going into camp or visiting battle-fields, he was the best interpreter of heroic Holland. Ignoring contemporary strife in Church and State, he yet painted man's noblest spirit in struggle. He brought art down from the skies, out of metaphysic and mythology, out of cathedral and prince's palace, and gave it to the people.'

Dr. Griffis sees in Rembrandt an exemplar of the men who find in religion greater breadth than is permitted by the Church's limitations of creed or form, and thinks that we should imitate Rembrandt's spirit in our treatment of unorthodoxy, by looking for 'the greater truth that absorbs and fulfils the lesser statements of it.'

* 'The Strange Story of Ahrinziman.' By A. F. S. London: Office of 'LIGHT,' 110, St. Martin's-lane, W.C. Price, 2s. 6d. paper, 3s. 6d. cloth. Postage fourpence extra.

A RECENT SEANCE WITH MR. ELDRED.

I have no doubt you will, for the sake of justice, publish the following short report, proving Mr. Eldred's mediumship.

In June last Mme. B. invited Mr. and Mrs. Eldred, as well as ourselves and some other friends, to spend a fortnight at her home at Sanvic, near Havre, and Mr. Eldred consented to give a few sittings under test conditions.

However, he warned us that he had held absolutely no séances since the terrible exposure in the beginning of March, and that he had been, since then, so upset, physically and morally, and so troubled about finding a situation which would enable him to earn his and his family's living, that he could not guarantee any results.

Considering these circumstances, the new, strange surroundings, and, above all, the extraordinary anxiety that took hold of the medium before each sitting, we have full reason to feel satisfied with the results obtained, and especially as these results showed a constant increase. I will just describe one séance, the best of those witnessed by my husband and myself. It took place on Thursday, June 28th, before fifteen sitters.

The séance-room was on the second floor, and contained no other furniture than the chairs of the sitters and a piano. The curtains were of a thin red stuff that had been bought by Mme. B. and myself; they were not lined. There was no carpet, either inside the cabinet or outside, and the medium's chair was a simple cane-seated bedroom chair with a wooden back; it belonged, of course, to Mme. B. Before each séance the medium undressed entirely before four gentlemen, M. Gabriel Delanne—one of the leaders of Spiritualism in France, whose value as a scientific researcher nobody will contest—Mr. Allan White, Mr. J. A., secretary of one of the Ministers, and my husband. Then, with the exception of his black socks and a little whitish cotton waistcoat, which were thoroughly examined, he put on clothes that did not belong to him. Thus, during the sitting I am about to describe, he wore a short black bathing suit, bought by Mme. B., in place of a shirt, a pair of black trousers belonging to my husband, and a light black mantle belonging to one of the ladies present, the Comtesse de M. These objects were left in the séance-room, which was locked up from one séance to another. Nevertheless, the cabinet was always examined before the sitting. We had red light, rather low, but not one moment's complete darkness.

We were seated on two rows of chairs, M. Delanne and Mr. White occupying the end seats of the first row. Mrs. Eldred was seated in the second row between two other sitters.

A tall, white form first appeared; he stepped outside the curtains, but did not come up to the circle. We asked whether it was Arthur, and he bowed affirmatively. Then he withdrew into the cabinet, turned the gas a little higher up, and came out again. However, even then the light was too low to allow us to distinguish his features from our seats, but we all saw the tall form, entirely draped in white from head to foot. He dematerialised in the opening of the curtains, sinking down before our eyes.

Then a child came out, looking about ten to twelve years old. It made one or two steps forward, then stopped, and looked round with nervous, childish movements. The spirit certainly stood there for several minutes, and it was easy to see that it was not the medium on his knees.

'Is it Lily?' we asked, and received a negative answer; then we asked whether it was 'Maudie' (Mrs. Eldred's niece), and the spirit bowed affirmatively. At last she whispered: 'God bless you,' and retired behind the curtains.

Now a form under middle size appeared and beckoned, as we thought, to Mme. B. She took M. Delanne's hand and they both went close to the spirit. Mme. B. at once recognised her brother, but before we heard her say anything the spirit whispered: 'Papa.' She then asked her father, M. G., to come near. He rose and went up to the cabinet, as he afterwards told us, with the idea that it was his son-in-law who had materialised, but as soon as he saw the spirit's face he recognised his son, and exclaimed: 'Louis! Louis! it is you; I recognise you very well!' and he became so excited from emotion that Mme. B., for fear he should do anything that

would hurt the medium, threw her arms round his neck to calm him.

However, he seized the spirit's hand and felt his arm as far as the elbow, and he told us they were warm and feverish as had been his son's before his death. The spirit kissed him and said, 'Pardon, papa,' and turned to his sister. He also kissed her and whispered, 'Marie, Marie.'

M. Delanne, who also was quite near the spirit and examined his face carefully, afterwards declared that he did not at all resemble Mr. Eldred; he had a smaller, quite different nose and a black moustache, and his features had no likeness to those of the medium.

M. G. thought he also recognised his son's voice, and all three agreed that it was not the medium's voice, and that the few words uttered had been pronounced without accent.

Thus, though the medium had nothing white on him except a little cotton under-waistcoat, three forms appeared richly draped in white, one very tall, probably taller than the medium, one under middle size, consequently much smaller than the medium, and one child. One of them was spontaneously recognised by Mme. B. and M. G., and declared by the experienced and critical psychist, Delanne, not to resemble the medium. Further, it must be remembered that the séance took place in Mme. B.'s own house, with her cabinet and chair, and in a room that was locked up from one sitting to another.

We left Sanvic a few days after this séance, but after our departure two more séances were held, one of which was at least as good as the one described.

In order that this report may not be misunderstood, may I add that Mr. Eldred has now re-entered commercial life and has entirely withdrawn from all public exercise of his mediumship? He is even reluctant to give private sittings, as a great and strange anxiety overpowers him each time he is to sit, and at all events, whenever he may sit again, it will be quite privately and without any remuneration.

I write this without Mr. Eldred's knowledge and simply for the sake of justice, some people having insinuated that he was no medium at all.

ELLEN LETORT.

I certify that the above report is strictly correct.

Paris.

CHARLES LETORT.

TELEGRAPHY v. THOUGHT TRANSFERENCE.

When speaking of wireless telegraphy, in his presidential address to the British Association, Professor Lankester drew attention to the fact (which we have mentioned in 'LIGHT' on several occasions) that wireless telegraphy and thought-transference are not really analogous. He said:—

'The power which we have gained of making an instrument oscillate in accordance with a pre-determined code of signalling, although detached and a thousand miles distant, does not really lend any new support to the notion that the old-time beliefs of thought-transference and second sight are more than illusions based on incomplete observation and imperfect reasoning. For the important factors in such human intercourse—namely, a signalling instrument and a code of signals—have not been discovered, as yet, in the structure of the human body, and have to be consciously devised and manufactured by man in the only examples of thought-transference over long distances at present discovered or laid bare to experiment and observation.'

The last phrase is clumsy; but it is evident that by thought-transference carried on by consciously devised and manufactured instruments, the speaker refers to telegraphy in its various forms. Of course the argument that the 'signalling instruments and code of signals have not been discovered as yet in the structure of the human body,' is good enough as showing the want of analogy between thought-transference and wireless telegraphy, but only the most hardened materialist would think of adducing it as an argument against the reality or possibility of thought-transference. Professor Lankester does not go so far as this; all he says is that nothing in regard to wireless telegraphy lends any new support to the notion of thought-transference. But when he goes on to assert that the only examples of thought-transference are by artificial devices—by telegraphy—he shows that he has got beyond those provinces of science in which he is capable of judicially weighing the evidence. Or, perhaps, he is merely insufficiently informed?

IS THERE LIFE AFTER DEATH?

TWO OPPOSITE VIEWS.

The 'Progressive Thinker,' of July 28th, says that, in a recent issue of the 'Chicago Record Herald,' a writer maintains that, while the brain is the instrument of thought, its destruction does not necessarily involve the extinction of conscious entity.

This 'Record Herald' writer says:—

'It begins to look as though one of the great triumphs to be achieved by the intellect of man is to be the solution of this problem upon a strictly scientific basis. By this it is not meant that immortality can be demonstrated, but that an affirmative answer will be given to that part of the conundrum—"can mind and thought exist when the brain disintegrates." For nearly half a century the conditions have been slowly developing which have made it not only possible but imperative that the most capable minds in the scientific world should take hold of the vast mass of psychical phenomena observed and recorded, and bring order out of that chaos.'

After referring to Sir Oliver Lodge's recent book on 'Life and Matter,' the writer quotes from the late F. W. H. Myers' work on 'Human Personality,' the following passage in which Mr. Myers stated that his investigations had led him to the conclusion that:—

'In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. In the second place, they prove that between the spiritual and the material worlds an avenue of communication does in fact exist; that which we call the despatch and receipt of telepathic messages, or the utterance and the answer of prayer and supplication. In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we in truth be the same? To what extent has any philosophy or any revelation assured us hereof till now?'—('Human Personality,' Vol. II., p. 257.)

The Chicago writer, commenting on this, says:—

'It is such words as these, from men of unquestioned ability, sincerity, and critical judgment, that justify the man in the street in concluding with them that the brain is the instrument by which a continuing entity manifests intellectual power in our everyday world, and that the destruction of the instrument no more involves the extinction of the conscious entity who used it than does the burning of the great organ in a church preclude the organist from ever playing upon another instrument elsewhere and thus manifesting his musical skill.'

On the other hand the 'North American,' of July 15th, published at Philadelphia, after impressively pointing out the fact that every passing hour marks the last breath in more than four thousand human lives, and asking the question 'What follows?' says:—

'The world is full of Christian men and women, who have spent long hours in earnest supplication, asking just one little sign of recognition or love from dear ones departed, and yet as Old Omar says: "Not one returns to tell us of the road!"'

And, as the 'Banner of Light' forcibly remarks:—

'Entirely ignoring the testimony of recognised scholarship to the fact of spirit return, the writer in the "North American" pedantically declares, "We cannot tell the cause of life; we cannot tell the effect of death."'

Commenting upon this editorial in the 'North American,' Mr. George W. Kates points out that 'supplication' is not sufficient, and that 'the burnishing of the lenses of our souls,' or 'the evolution of our psychic senses,' is necessary to enable us to 'discern spirits.' He claims that there are hosts of people 'who have held converse with loved ones gone before,' many of them prominent 'in science, literature, State and Church,' and he asks if their evidence is to have no weight.

Mr. Kates further says:—

'The daily papers of Philadelphia recorded only a couple of days ago that a little boy dying from lock-jaw finally said: "Papa, the angels are beckoning for me—can I go?"
'That is good evidence; and standing alone refutes your

claim that the veil is drawn. The fact is, there is scarcely "thin veil between us"; but to dulled senses that veil exists.'

We would recommend the 'North American' writer to read and study Mr. Myers' 'Human Personality,' and Dr. Alfred Russel Wallace's 'Miracles and Modern Spiritualism,' and then he may be able to write a more satisfactory and affirmative article.

THE EFFECT OF SCEPTICISM.

An article in the 'Hindu Spiritual Magazine,' on the revival in Wales, gives some instances of conversion, and refers specially to a remark quoted in connection with one of them, to the effect that 'after the sceptics and lookers-on have gone home, it is then that the Spirit works among us.' Commenting on this, the writer says:—

'That the presence of a sceptic stops the flow of Bhakti, or spiritual influx from above, is found mentioned in the sayings and doings of the Lord of Nadia. One day the Lord Gauranga said, "How is it that we do not find the effect of the spiritual wave? Who has retarded its flow? Is any sceptic present?" The fact is, none but well-known believers were allowed to attend the prayer-meetings. In the evening the doors were shut after these believers had been admitted. Those who came late were not admitted at all. So when it was asked whether any sceptic was present, the owner of the house made a search and said that no unbeliever was present. Soon after, the Lord Gauranga again complained that some sceptic must be present, and a second search disclosed that the owner's mother-in-law, a confirmed sceptic, was watching the meeting from a place of concealment.'

Compare the phrase in relation to the appearance of Christ at a meeting of the disciples, 'the doors being shut.' This evidently means that the meeting was one of believers only, as in the interesting description just quoted, of a spiritual circle 400 years ago. The obvious suggestion is, that Spiritualists ought to cultivate the private circle, confined to those who are personally known to each other, more than is the tendency at present. There should be three classes of meetings in connection with the societies: first, addresses, with the usual accompaniments of readings, invocations, and hymns; secondly, public demonstrations of clairvoyant and psychometric powers; and thirdly, the circle 'for members only,' which is already a feature in the work of some societies. These circles would be of great value to those who are unable to arrange to join any private circle, but we insist, more strongly even than on all the rest, on the value of the private circle as the nursery of the high-class mediumistic talent that is so greatly needed for the continuation and extension of the work that has already been done, and which is still being carried on by honoured veterans in the cause.

TO TEACH, NOT TO GOVERN.

In an open letter to Mr. Harrison D. Barrett, which appeared in the 'Progressive Thinker,' of July 28th last, Colonel R. T. Van Horn shrewdly says:—

'In the same paper that brought me your letter, I find a communication from Abby Judson, through Mrs. Petersilea. In speaking of the organisations and their work in her present life for the treatment of our conditions, and the methods employed, she says: "We do not govern, we teach." Read that again—and again. In it is embraced the whole "science" of spirit work, and should be of Spiritualist work. And just in proportion as our societies, leaders and journals depart from that rule can we measure discords, jealousies, ambitions, dogmatic assumings and the propaganda of irresponsible theories.'

There is a good deal of force in Colonel Van Horn's point, and we commend it to the notice of the organisers in our movement. The object of Spiritualism is to inspire us to self-government and to avoid attempting to govern others. There are far too many 'governing bodies' in existence already, and too many efforts to secure uniformity and conformity by legislation and arbitrary enactments. Spiritualism makes for breadth, liberty, toleration and kindly co-operation. It aims to teach, not to govern; to help and not to compel; to work and not to legislate.

'MUSIC HATH CHARMS.'

The following, stated in the 'Progressive Thinker' to have been given by Ole Bull, the celebrated Norwegian-American violinist, through Mrs. Carlyle Petersilea, is too pretty not to quote, whether we accept it as 'evidential' or not. The great violinist tells us that he is often called upon to play where he is needed in the spirit world, and that his great delight is to go and soothe some weary new-born spirit with his music:—

'When some poor, weary, hopeless, heartbroken creature, be it man or woman, leaves the earthly body, whose thoughts of a future life have all been wrong, and the dying one expects nothing less than a burning hell and a fearful devil, when such an one has no near and dear friend in spirit life to receive him or her, as the case may be, then I take that weary, hopeless soul in my arms to steady it for a while. I guide it to some of these sequestered spots, similar to some of those the lady has told you of, and here I seat the poor, hopeless, perhaps very guilty soul, perhaps not, perhaps more sinned against than sinning. I sit quietly by him for a short time, silent and sympathetic, until the weary eyes have drunk in some of the beauty around them, and then, somewhat as I used when a boy, I begin to play softly, sighing with the soft wind; tinkling with the little sheep bells; rustling with the leaves and the pines; murmuring with the brook; and thus I soothe the soul until it becomes calm and restful, and some of the despair drops away from it; then I quietly lay down my loved violin, and the soul begins to ask me questions.

'As rapidly as they are able to receive my instructions I give them; and when at last I see smiles breaking out over their worn faces, then I catch up my violin and play sweet, happy strains. I almost feel as though I pinned the smiles by doing so; and, thus, gradually, I lead them on until I am able, sympathetically, to play grand, victorious strains, and so on. Then I try to find out the deep, earnest desire of their souls, and what their one talent may be, if they have one, and there are few who do not, and then I lead them gently toward the accomplishment of that desire.'

There are also some passages illustrating Ole Bull's intense love for his native country, which was one of his prominent characteristics during life on earth.

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 that may elicit discussion.

'The Seance with Mr. Lees.'

SIR,—Your correspondent, Mr. B. Stevens, labours under an unfortunate disadvantage in attempting to make a just criticism of my recent meeting upon the authority of the abstract which appeared in your columns. Not that I take any exception to the excellent summary it gave of the proceedings; it forms a splendid memorandum of what took place for those who were present, but does not warrant one not there in making a verbal criticism as to what was said in the nearly two hours of conversation. No man can criticise a volume after merely reading the headlines of its chapters, nor would the sentence of a judge be allowed who had only read a *precis* of the evidence offered; and for exactly the same reason your correspondent's doubt as to whether my controls are reliable lacks that true weight which gives value to an opinion. He does not know them. Of the many who have made their acquaintance I think there are few, if any, who would support your correspondent's opinion.

But my object is not to discuss this so much as to answer his inquiry as to a certain expression used by one of my friends: 'What can he have meant by the words "as his right?"' But let me quote the preceding context: 'He had been one of God's messengers in the Old Dispensation, and had been present, as his right, at the awful moment of the demonstration of immortality by the resurrection of Jesus.' Then follows his question.

Had Mr. Stevens known the speaker the words to which he takes objection as being suspicious would have been to him a familiar test of identity rather than otherwise. His communications are remarkably peculiar by reason of his unusual choice of words, deliberately employed with purposed design. In this case, however, the phrase was an old one. He is always careful to keep the fact prominently forward that he is a citizen of 'a kingdom in which dwelleth righteousness,' or, as he interprets it, 'rightness,' and his use of it in the connection quoted would be understood by those who knew him to imply,

in his epigrammatic phraseology, the assertion of the principle while it also carried the declaration that he was there at the moment referred to neither by accident nor as a favour.

Whether he was there at the time of the resurrection is a matter which cannot be decided by discussion, but an intimate acquaintance with him for more than fifteen years has enabled me to form an opinion which is quite satisfactory to myself, and there are many others who have tested him and his friends until all their doubts are satisfied; but granting that his first assertion is true—and the question of that possibility has not been seriously raised or hinted at—if he was a minister in the Old Dispensation and had been associated with the angel hosts who had to do 'with the development of Jesus,' had he not a right to be present and witness the triumphant climax of the resurrection? Some witnesses were present; in the great economy of spirit communion are none of these available for bearing testimony to the fact in an age full of doubt and uncertainty as to the historical veracity of the event in question?

Thanking you in anticipation for allowing me the favour of reply.—Yours, &c.,

ROBERT JAMES LEES.

'Nervous Debility.'

SIR,—A little over two years ago I wrote a letter which you very kindly inserted in your valuable paper, asking for advice from any of your readers as to a suitable diet for me to take for rheumatoid arthritis, accompanied with nervous debility and general breakdown. Amongst the several kind replies which I received was one from Mrs. C. Leigh Hunt Wallace, of 38, Russell-square, London. This lady very generously offered to take my case in hand, provided I faithfully carried out her instructions. I gladly accepted the offer and I am pleased to say that ever since I commenced the treatment I have slowly, but steadily, improved. My object in again troubling you is to ask you to kindly insert this letter, as it may induce other sufferers to give her treatment a trial, as they may be, as I was, beginning to despair of ever being better. I am sure that any one trying it will never regret having done so.—Yours, &c.,

S. FITTY.

Human Magnetism.

SIR,—In 'LIGHT,' of July 7th, 'Kim' refers to individuals being drained of vitality by the aged and infirm. 'Kim' adds: 'With the recognition of the danger comes knowledge of the remedy.'

I must confess to recognition of the danger, but without knowledge of the remedy. I have long recognised the fact of unconscious depletion, and have often heard requests for remedial measures. It would be a great boon to be able to conserve magnetism or psychic force, to thus prevent deplorable waste and also maintain a surplus from which one could direct currents enabling the accomplishment of specific good.

If brother 'Kim' or some other good Samaritan would kindly counsel us as to the means of preventing human vampires and crowds of people from draining our magnetism, I and several friends would greatly appreciate the advice and benefit.—Yours, &c.,

SPIERDLAND.

New York.

Too Strenuously Put.

SIR,—The readers of 'LIGHT' were told good-naturedly in a late issue that I was 'greatly troubled about a funeral service' of a Spiritualist conducted by a Presbyterian minister. That was putting the matter rather strongly, inasmuch as the sermon was eminently harmless, meaning neither heaven, nor hell, nor any future existence. In truth, I was more sleepy than 'troubled' during the exercises.

But think of it! Here was an excellent woman, a devoted Spiritualist, a writing medium and a public lecturer upon Spiritualism, the only religion that clearly proves a future life; and to be fashionable and popular, a Calvinistic Presbyterian preacher was called to officiate at her funeral. He knew that if his confession of faith was true, she was then in hell, or would be sent there on the great Day of Judgment; and yet, he was either ashamed or afraid to preach it. I do not say that he or preachers generally are hypocrites—nothing of the kind; but I do say (making it a personal matter) that if upon similar occasions I should refrain from preaching my convictions as expressed in my creed, I should consider myself a hypocrite, and expect to be stinging impressed with the reported words of Christ—'Woe unto you scribes, Pharisees, hypocrites. . . Ye shall receive the greater damnation.'—Yours, &c.,

J. M. PEEBLES, M.D.

Battle Creek, Mich., U.S.A.

'Meekness.'

SOCIETY WORK.

SIR,—In the 'Daily News' report of the sermon on 'The Blessed Life,' delivered by Dr. Wayland Hoyt at Regent's Park Church, on the 5th inst., I find that he said 'we thought too much that meekness was a kind of self-depreciation and a withdrawal from difficulty, but the Biblical idea gave it as a gracious self-control in face of irritation.' Will you kindly permit me to ask if any reader of 'LIGHT' will tell me if Dr. Hoyt's interpretation of 'meekness,' as in the Beatitude 'Blessed are the meek, for they shall inherit the earth,' is the correct Biblical idea?—Yours, &c.,

READER.

A Bereaved Parent's Appeal.

SIR,—Having lost a daughter fourteen years of age by consumption and pneumonia, who died in the infirmary at a moment when none of her family were present, although she was not left for long together, I should be thankful indeed if some of your readers would kindly inform me as to where any manifestations are likely to be witnessed (if anywhere in the south-east district of London)? The doctor attending my poor daughter advised her removal to the local infirmary close by, but all that could be done there was of no avail, and she died the following week (Easter Monday). Had she been kept at home I should have been with her at her last moments, and might not have felt her loss quite so intensely, with the ever-present dreadful thought that she might have been grieving to see us. I feel I can never forgive myself for consenting to her removal from home before calling in another doctor. Oh! if I could but hear her sweet voice or have some communication in some form, what a sense of relief would it not give to a broken-hearted father.—Yours, &c.,

Lewisham.

A. H.

A Puzzling Experience.

SIR,—Though I can give little or no opinion on the subject of Spiritualism, I have had some strange experiences in clairvoyance, or second sight, or whatever you may call it. I have never been to a séance, in fact I have always felt rather inclined to ridicule such matters, but much to my own surprise I have had repeated warnings, or presentiments, about my daily events, and the doings of my friends and relatives.

About twelve years ago I was introduced by a mutual friend to a lady whom I will call 'Miss Blank.' I was at the time very pleased to meet her, but during the first half-hour of our acquaintance she had occasion to touch my hand, when a strange shudder passed through me and a feeling that if ever she did anything for me, or those for whom I cared, some disaster would happen to us.

I have met 'Miss Blank' seven or eight times during the past twelve years, and have tried my best to overcome my so-called silliness, but in vain. Her coming for a few weeks into the neighbourhood has always been a great source of worry and anxiety to me, and her going away has given me great relief. About eighteen months ago she came to reside in this neighbourhood, and now matters seem worse than ever. Whenever she is near I can feel her presence, and she emits rays of coloured light, in which I see things happening, to herself, or to those for whom I care. I have prayed that the events she thus foreshadows may not happen, but some of them have already done so, and now I fear for the future of myself and those concerned, for she seems like an omen of evil to a family I like very much. She does not know the effect she has upon me, neither does the family alluded to.

What am I to do? Should I tell the family what I have seen, and compare it with some things that have happened to them since 'Miss Blank's' coming, previous to which they seemed to have bright and happy prospects?

If I tell them these things I shall most likely be laughed at, or perhaps misfortune will happen to 'Miss Blank' or myself. If nothing worse happens, my telling would evidently sever what appears to be a warm friendship between the parties.

I cannot understand the cause or nature of my experiences. I have arrived at middle age, am leading a practical and busy life, have been up and down the world, mixing with the classes and masses of various countries, but I have never before met anyone to affect me as 'Miss Blank' does. From a child, people have often told me that I had a wonderful instinct, and gift of second sight, if I would only allow myself to use it, but I have always refrained from dwelling upon the thought.

I enclose my card in strictest confidence, but beg to subscribe myself,—Yours, &c.,

PRUDENCE.

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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last, Mr. Walker's excellent address was followed by psychometrical and clairvoyant delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m. Mr. F. G. Clark. On Thursday at 8 p.m., investigators' circle.—A. G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday next, Mrs. Flood, trance address. On Sunday, the 26th, Nurse Graham (Mrs. Imison), clairvoyant descriptions. No meeting on Wednesday next.—D. G. M.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, Mrs. W. J. McLennan, after reading a poem, delivered a highly spiritual trance address on 'The Creed to be,' which was greatly appreciated, as were also two solos by Madame Cope. On Sunday next, at 7 p.m., Mrs. Agnew Jackson.

BRITTON.—8, MAYALL-ROAD.—On Sunday last, Mr. J. Imison's address was followed by well-recognised clairvoyant descriptions by Nurse Graham (Mrs. Imison), with comforting messages. A good after-meeting was held. Next Sunday, Mr. W. Underwood, on 'The Power of Religion.' On the 26th, Rev. Albert Card.—J. P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, Mrs. Atkins being unwell, Mr. Armitage, our secretary, read a thoughtful paper on 'The Ethics of Spiritualism,' which drew congratulations from Messrs. Burton, Simpson, and Lewis (late of New Zealand). On Sunday next, at 7 p.m., Mr. Macdonald Moore. Thursday, the 23rd inst., Mr. Lewis, address.—W. C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards read from and spoke upon 'Oahspe,' the Faithist Bible. In the evening Mr. G. Morley spoke on 'How far we have progressed.' Clairvoyant descriptions were given at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyance.—W. E.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Mrs. Effie Bathe's address on 'The Soul-Body of Man' was an intellectual treat, and she ably answered questions from the audience. On Sunday next, at 6.30 p.m., Mr. Frederic Fletcher on 'Science of East and West.'—P.E.B.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, recognised descriptions were given, and 'Mediumship' was discussed. In the evening Mr. W. Tidman, in his address on 'Sun, Moon, and Stars rejoiced,' dealt with Mr. Edward Bellamy's communication recorded in 'LIGHT.' On Sunday next, at 10.45 a.m., choir; at 11.15 a.m., circle, inquirers welcome; at 7 p.m., service.—H. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder, of Nottingham, gave able answers to written questions, which greatly pleased an appreciative audience. Mr. F. Spriggs presided. On Sunday next Mr. E. W. Wallis, trance address on 'Heaven' and 'Hell.' Doors open at 6.30 for 7 p.m.—A. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Dr. Stenson Hooker's address on 'The Power of Silence,' with valuable and interesting suggestions, was much appreciated. Mrs. Boddington presided. On Sunday next, at 11.15 a.m., circle; speaker at 7 p.m., Mrs. Ball. On Thursday, at 8.15 p.m., psychometry and clairvoyance. Silver collection.—H.Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. T. B. Frost's spiritually instructive address on 'Little Thoughts' interested a large and appreciative audience. Miss F. Woodrow charmingly rendered a solo. On Sunday next, at 11 a.m., Mr. Underwood; at 7 p.m., Mrs. Podmore, address and clairvoyance.—S. G. D.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mrs. M. H. Wallis gave very spiritual and uplifting addresses. Next Sunday, at 11.15 a.m. and 7 p.m., Mr. Connolly. Hall open on Thursdays from 3 to 5 p.m. Friday, at 8 p.m., healing. Saturday, at 8 p.m., prayer meeting.—C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Macdonald Moore gave a fine address on 'Spiritualism and Christianity.'—W. R. S.

LUTON.—On Sunday last Madame Victor, of Newcastle, interested the audience and gave recognised clairvoyant descriptions.

SOUTHEAST-ON-SEA.—MILTON-STREET.—On Sunday last Mr. Fletcher took Kingsley's 'Water Babies' as the subject of his address, and gave a good recitation.—J. M.