

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,283.—VOL. XXV. [Registered as] SATURDAY, AUGUST 12, 1905. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We have just had the pleasure of a visit from the Rev. Dr. Minot J. Savage, of New York, who is now on his way to Geneva, where he will speak before the International Council of Liberal Religious thinkers and workers. We had hoped that his time and health would allow him to speak in London also, but unfortunately that is not possible. We have before us his last Sermon before leaving home. It is entitled 'A Sermon in a Flower,' and plays delightfully round the fact that colour and fragrance are contributed by the onlooker, and not by the flower. The following passage, though it has nothing new in it, is charmingly put:—

Those who are wise in such things tell us that there is no colour in this rose which I am holding in my hand; that there is no colour in the carpet of the floor of this church; that there is no colour in your eyes or cheeks, as I look in your faces; and that the perfume and the fragrance are not here in the rose. That, friends, ought to bring us all on our knees in the presence of ourselves. The Bible tells us that the body is the temple of the living God. What, then, is the mind that lives in the body, and through which we come into contact with all this wonderful world which we are inhabiting? The fragrance—it is here somewhere in the brain. The sounds of music, the songs of birds—they are up here somewhere in my brain. In my brain did I say, and must I stop here? No. It is up here in this mystic, mysterious, wonderful life that is *myself*. I do not know what it is, except that it is born out of the heart of God.

There are certain vibrations that, as they are reflected through my eye and carried up into the brain, my consciousness translates into colour. There are certain vibrations which my consciousness translates into music. There are certain vibrations which my consciousness translates into fragrance. It is a marvellous thought to me, when I am standing on the seashore, that I have brought to the ocean the majesty and marvel of the surf-beat on the shore. If there is no man there, no ear, there is movement, the waves come bounding in; but it is silent. So the children of God create fragrance and music, and make the marvels of the world.

Talk about 'the simple life' is not 'all cant.' It might easily be all wise. The urgent want of the age is the reduction of speed, the moderation of anxiety, the lowering of the standard of 'necessities' and—time to breathe and live. Multitudes, we know, are doomed to ceaseless toil, but vast numbers of over-driven and over-anxious people are simply playing the fool with life:—their eagerness, their struggle, their absorption in the swirl of the grindstone, all so unnecessary. They might quite easily moderate the pace, and profitably miss a little money to calm and enrich the soul.

The Master was perfectly right; 'What shall it profit a man if he should gain the whole world and lose (*i.e.*, miss the true possession of) his soul?'

Old Martin Luther got a glimpse of it when he made that exquisite record concerning his 'best preacher':—

I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth.

In one of Francis Abbot's illuminating Studies we find the proposition worked out that the intercourse of the spirit of Man with the spirit of God is at once the deepest cause and the loftiest effect of personal religion: and, with considerable originality, he inclines to largely identify religion with the going out of one's self in affection and aspiration. He says:—

Just so far as our development ends in isolation it ends in failure, and if we do not re-attach ourselves to the Infinite we result in total failure. Nothing is more beautiful in human life than the ties of the affections; nothing is so splendidly graceful, so intrinsically lovely as these, and the more individual we become the more do we thrill to the thought of our common humanity. We are all one. Have we not all the same hopes and aspirations? are we not all fellow-travellers?

It often occurs to us that, after all, religion is essentially the unfolding and ripening of the pure social instinct,—that which develops and purifies affection, sympathy and co-operation. This is the true evolution of Man, which must always mean the true approach to God. 'God is love; and he that dwelleth in love dwelleth in God, and God in him.'

And yet so many good people confuse religion with opinion-holding: and even good Spiritualists are sometimes found wandering about in that desert. Why even John Wesley, a century and a half ago, knew better. 'Orthodoxy, or right opinion,' he said, 'is at best but a very slender part of religion, if it can be allowed to be any part at all. I am more assured that love is of God than that any opinion whatever is.'

The phrase 'a dreamer' is a phrase of pity if not of scorn. The person to whom it is applied is regarded as unpractical, mystical, and rather useless for making money or 'getting on in the world.' It may be so, but, as Olive Schreiner said:—

Age succeeds age, and dream succeeds dream, and, of the joy of the dreamer, no man knoweth but he who dreameth. Our fathers had their dream; we have ours; the generation that follows will have its own. Without dreams and phantoms man cannot exist.

But that is only half the truth, and not the best half. The dreamer, as a rule, is the idealist, the seer, the

receiver of glimpses of things to come. Listening to him would often 'pay,' even in business and in science. In the sphere of religion and of politics he is nearly always only the John the Baptist in the wilderness, heralding the Christ. Yes, we cannot afford to despise or ignore our 'dreamers.'

Any kind of a Christian still feels himself entitled to speak of the natives of India as 'heathen'; and is totally unable to express himself as to their benighted condition before Christ came. It would do such Christians good to be put through a course of Indian scriptures before the time of Christ,—most of them far superior to the average contents of the Old Testament. Here, from 'The Laws of Manu,' is just a glimpse of their bright and placid spirituality:—

Alone is each man born; alone he dies; alone he receives the reward of his good, or the punishment of his evil, deeds. When he leaves his body, like a log or a lump of clay, on the ground, his kindred retire with averted faces; but his virtue accompanies his soul. Continually therefore, by degrees, let him collect virtue for the sake of securing an inseparable companion; since with virtue for his guide, he will traverse a gloom—how hard to be traversed! Alone in some solitary place let him constantly meditate on the divine nature of the soul; for by such meditation he will attain happiness and unite his soul with the divine spirit.

Spiritualists will do well to make the very most of Christ and Christianity, and to distinguish between the fountain and the stream. Even Theodore Parker, that freest of free lances, was wise enough to champion Christ against many of his followers. He said:—

Compare the simpleness of Christianity, as Christ sets it forth on the Mount, with what is sometimes taught and accepted in that honoured name, and what a difference! One is of God, one is of man. There is something in Christianity which sects have not reached—something that will not be won, we fear, by theological battles, or the quarrels of pious men; still we may rejoice that Christ is preached in any way. The Christianity of sects, of the pulpit, of society, is ephemeral. That pure ideal religion which Jesus saw on the mount of his vision, and lived out in the lowly life of a Galilean peasant; which transforms his cross into an emblem of all that is holiest on earth; which makes sacred the ground he trod, and is dearest to the best of men, most true to what is truest in them—cannot pass away. Let men improve never so far in civilisation, or soar never so high on the wings of religion and love, they can never outgo the flight of truth and Christianity. It will always be above them. It is as if we were to fly towards a star, which becomes larger and more bright the nearer we approach, till we enter and are absorbed in its glory.

We have not heard before of L. F. Tooker, but the following beautiful and touching picture makes us long for more from the same hand. Some may think it sad; but that is not the dominant note:—

Had she any dover

When she came?

Yes; her face was like a flower,

And her soul was free from blame.

On her cheek a rose-leaf flame

Ever fluttered. When she spoke,

Then for me the morning broke.

Wore she any crown

When she died?

All the earth seemed sodden brown,

Though 'twas June; and children cried,

And placed flowers at her side;

And the paths that once she trod
Seemed highways unto God.

PROFESSOR CHARLES RICHEL AND METAPSYCHICAL RESEARCH.

By LAURA I. FINCH.

I beg permission of my valued friend, the Editor of 'LIGHT,' to reply to a paper written by Mr. Hudson Tuttle, and published in 'LIGHT' for July 22nd, 1905.

Mr. Tuttle—and, by way of parenthesis, not for the first time—shows himself to be singularly deficient in accurate information concerning the subject he presumes to treat. In the latter part of his paper he is also lacking in those admirable English characteristics, reserve and self-control.

In the first place, concerning the opinions and theories of individuals, everyone has a right to his own opinions; but no one has a right to force those opinions on others. The true philosopher is a sceptic seeking a plausible hypothesis which may explain to him the *whole* of his experiences. When he imagines that he has found such a key to life, he offers it to, but does not force it on, his fellow-men.

In the second place, Mr. Tuttle strangely mis-reads Professor Richet's published remarks concerning metapsychical phenomena of a subjective order if he imagines this learned man denies the fact of clairvoyance. In pages 130 to 136 of 'The Annals of Psychical Science' [1905, English Edition]—not to speak of many other instances where the Professor, far from making any attempt to *disprove* lucidity, on the contrary puts forth, with all the force and conciseness of a giant intellect, facts which, in his opinion, are in favour of lucidity—Mr. Tuttle will find a case which Professor Richet takes delight in holding up to his friends as flawless—a case which, in his opinion, even if the voluminous reports of the Psychical Research Society were barren of instances of lucidity, would in itself suffice to convince him of this faculty in man.

It would be well if Mr. Tuttle and others like him, who have made no life-long study of the human organism, were to pause awhile before criticising the attitude of a psychologist and physiologist of Professor Richet's standing (in the eyes of official and cultured England and Europe, the foremost psychologist and physiologist of the day) in presence of metapsychical phenomena. Until this year I always thought it was the ambition of Spiritists to have the reality of their phenomena testified to by a physiologist, and that that physiologist should be Professor Richet himself. At least I can name several well-known Spiritists who gave utterance to such hopes in my presence, and—if Professor Richet will forgive my indiscretion—who wrote eulogistic letters to the Professor, congratulating the Society for Psychical Research on having secured a President of such renown, one so highly qualified for the post. Why, then, since Professor Richet has come forward so boldly—and, happily, so cautiously at the same time—has there been so much bitterness concerning him expressed in the columns of 'LIGHT' and elsewhere this year? I am often tempted to say, 'We planned a blessing, and there springs forth a curse.' . . . But the reason of this bitterness is clear: Spiritists, taken as a body (I know, admire, and love many happy exceptions), are as intolerant as people were in the days of the Inquisition: they have an imperious thirst for power, instead of devotion to good; a rôle to be filled, a *partipris* to be upheld. They are not satisfied that a great and worthy man should brave the patronising pity or contempt of his *confrères*, and stand guarantee for the reality of the various phenomena of Spiritism, in proportion as he comes across unimpeachable proofs thereof. In their intolerance they deny him the right to leave theory alone, or to formulate tentative theories which may clash with their own pet ideas. They tremble lest the acute brain of a man trained to observe all things with impartiality, having regard only for truth, should undermine the tottering edifice of this new dogmatic religion of Spiritism (not *Spiritualism*) which is springing up in our midst. Truth is the test of religion. Therefore, if your foundations be firm, why fear for the results when the qualified brain at last consents to examine them?

At the close of his paper, Mr. Tuttle leaves his subject and goes out of his way deliberately to attack Professor Richet

Mrs. EFFIE BATHUR, 16, Loveday-road, Ealing, earnestly invites records of unrecognised spirit friends subject to the conditions stated by her in 'LIGHT' of July 8th.

himself. Before replying to his somewhat venomous attack, let me dispel a misunderstanding existing in Mr. Tuttle's mind. The Psychological Research Society is not a 'body devoted to purely spiritual research'; it is a body devoted to 'psychical research.' The word 'psychical' is so manifestly a misnomer that Professor Richet's first act on accepting the presidency of the society was to replace it by the term 'metapsychical.' Nowhere in their 'Proceedings' or in their 'Journal' can I find it stated that the society was constituted for 'spiritual investigation.'

'The society . . . was founded . . . for the purpose of making an organised and systematic attempt to investigate various sorts of debateable phenomena which are *primâ facie* inexplicable on any generally-recognised hypothesis.'—[*Objects of the Society.*]

It is easy to see that Mr. Tuttle has not the honour of knowing Professor Richet as a man; neither has he made himself acquainted with his life's work as a physiologist. Mr. Tuttle lays a fairly fiendish picture before us of what he calls a vivisector, and then tells us that Professor Richet is the acknowledged leader of the school he portrays (and invents?) in such realistic terms. 'Has he made any discovery . . . has he added one idea to Science? Not one,' says Mr. Tuttle.

Now, I have attended Professor Richet's classes and spent a fair amount of time in his laboratory during the last six years, and never have I witnessed any such experiment as the 'placing of live dogs and cats in heated ovens; roasting them to a crisp, to observe the effects of heat,' &c. On the contrary, the experiments I witness are legitimate; anaesthetics are freely used; and in most cases the animals (chiefly dogs) are stray animals, condemned to death on the morrow by municipal law.

We might say that Professor Richet is an idealist in the highest sense of the word. One idea absorbs him—and always has absorbed him, I am told—making him oblivious to all things else: this is his intense desire to do good to men; a desire born of love for mankind.

Mr. Tuttle is unpardonably ignorant when he permits himself to say that Professor Richet has added nothing to Science. Even an outsider should know that in Professor Richet we have the discoverer of serotherapy, as well as the discoverer of what (judging by results) looks like a radical cure for tuberculosis. Thanks to the discovery of serotherapy (obtained at the cost of the lives of some half-dozen rabbits, who were not tortured but inoculated), the lives of millions of children—*millions*, I repeat—are saved every year. Thanks to this discovery, thanks also to Dr. Behring and Dr. Roux, who applied Professor Richet's discovery to the treatment of diphtheria, this fell disease need no longer be fatal, need no longer be feared. Professor Richet had also hoped to find a cure for cancer in serotherapy. Alas! and his friends know with what bitter grief he looked on at the long agonies of a little unknown child, whose life he tried in vain to save by that same process which answers so well for diphtheria. And this man, who weeps at his own powerlessness to alleviate suffering, this man is the one of whom Mr. Tuttle says: 'His "cruelty" . . . would make an Apache blush for shame!'

I might cite many other 'ideas' for which Science and Progress and Humanity have to thank Professor Richet; but want of space compels me to be content with referring Mr. Tuttle to the memoirs of the 'Académie de Médecine,' Paris, and to Professor Richet's work, '*Travaux du Laboratoire*,' should he desire further information on the subject.

For the honour of Spiritualism be it said that Mr. Tuttle does not represent Spiritualism, though he be '*Editor-at-Large* (!) for the National Spiritualistic Association of America.'

When Mr. Tuttle classes such men as Koch, Lavoisier, Pasteur, and Richet as vivisectionists having 'neither scientific aim nor method,' whose whole lives are 'spent in exhibiting writhing victims before gaping classes,' I see in him the type of an untoward race, the man with a *parti-pris* to be upheld at any cost. 'Love is supposed to sum up the moral teaching of Spiritualism,' says E. D. Girdlestone in a letter following Mr. Tuttle's paper, 'and, in proportion as it rules

us, it ought surely to make us take the best and most hopeful view of the motives of those whose judgment differs from our own in any question of conduct.'

I sincerely beg Professor Richet's pardon for having replied to this attack: the great men are the true men, the men in whom Nature has succeeded; they need no defence, for Nature and Time are both on their side.

THE POINT OF UNITY.

The interesting article on 'Patience' in 'LIGHT' of July 29th deals with an aspect of human feeling and experience which, from the personal point of view, is very important. If we can maintain a calm, deliberate, hopeful attitude towards our own trials and difficulties we shall undoubtedly reap the reward of a quiet and self-possessed spirit.

But there is another aspect of the subject that will bear consideration and that is our attitude towards, and relations with, other people. We are often tempted to become impatient with our friends because they do not see eye to eye with us, and unfortunately differences of opinion do 'lessen friendship.' Perhaps our impatience is most fully revealed in our inability to listen calmly to adverse comments, or to the expression of ideas at variance with our own. Zoroaster said: 'Hate not each other because you differ in opinion—rather love each other; for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite.'

Surely 'the fixed point on which all men ought to unite' is the recognition of the right we all possess to live our own life, to think our own thoughts and exercise the right of private judgment! What right have we, then, to be impatient with others who, in the exercise of *their* right, arrive at other conclusions? If we cultivated the habit-of-thought of expecting to hear a variety of opinions and of putting ourselves in the place of others and trying to see things from their point of view as well as our own, how much friction and fret we should be spared! As it is we too often grow impatient, petulant and condemnatory because we fail to recognise and respect the inalienable right of others to act and to express themselves in accordance with *their* convictions—not *ours*! We fail to understand why they should take up such an attitude, opposed as it is, in our opinion, to all that is true and right, and therefore we resent their action, regard their expressions as hostile, doubt their sincerity, attribute unworthy motives, think they are bigoted, jealous, or at the least narrow-minded. In all probability, we disturb ourselves unnecessarily and blame them only because we ourselves are too one-sided and short-sighted to realise that they are entitled to our respect and that their opinions may be as worthy of credence as our own.

If we had more spiritual poise and self-possession we should remain calm and patient, and endeavour to discover the truth. We should avoid all bitterness and, because those who do not agree with our ideas or methods are friends, not foes, we should be ready to examine ourselves and reconsider our thoughts, without blaming them. Comrades and friends do not wantonly express views which they know will hurt us. They only do so from a sense of duty and devotion to truth—possibly for our good. They may be mistaken, or partially so; they may misunderstand us—but we shall not mend matters by misunderstanding *them* and excluding them from our circle of friends and from our heart's sympathies, because they have differed from us! The fact is we differ from them just as much as they differ from us—and true friends will be patient, conciliatory, and forbearing, rather than hasty, condemnatory, and exclusive.

The first tendency, when misunderstandings arise, is generally the hasty and impatient one 'to have it out.' If we are hit we want to hit back. We grow restive under injustice and explosive under criticism; but the true spiritual student learns self-control and respects himself—and his friend—too much to retaliate in kind. He will wait, will make allowances, will return the soft answer—or remain discreetly silent. There is far more strength in the self-restrained spirit

that can bear and endure in silence, and patiently wait, with kindly and loving consideration for others, for the truth to be made manifest, than there is in one who is disposed to demand satisfaction, defend the truth, or force an explanation. It requires a strong, serene spirit to be calm and cheerful when misjudged and 'sent to Coventry' by old-time friends. When we realise that truth has many aspects; that life has many roads but the same goal; that there are many methods of soul culture but the same spirit working in all and through all, then we shall be able to credit others with good desires and sincere purposes, and agree to differ as to details, while we unite in the one spirit of patient, loving, sympathetic helpfulness.

That Spiritualists need to bear these truths in mind, and act upon them, is made apparent by the controversies which arise from time to time in the columns of 'LIGHT,' as, for instance, those regarding charges of fraud against mediums; the Theosophical Society, and Agamy Guru; and 'Vivisection and Spiritualism.' If in all these discussions the disputants admitted that those from whom they differed, even if mistaken, were seeking for and speaking the truth, and had no intention to be other than fair and just, and to 'do as they would be done by,' allowances would be made on both sides, and there would be less of the personal element. Of course honesty of intention does not insure right or wise conduct—but it should at least secure temperate criticism and kindly, not disparaging, comment. If Spiritualism is of any value it is because of its breadth and catholicity, and its insistence upon the value of the right spirit. If we recognise the basic right of every human being to be the keeper of his own conscience—to do what he is convinced is his duty—to be 'fully persuaded in his own mind'—we shall not only claim that right for ourselves, but be patient with others who, in the exercise of that right, adopt a course of action which differs from our own, and shall hope and endeavour, by free and fair interchange of ideas, to convince (not coerce) others by our reasonable arguments, or be convinced by theirs, and adhere to the wise injunction—

'Let not the differences of opinion lessen friendship.'

L. I. T.

A REPLY BY DR. PEEBLES.

Reading the heading, 'Dr. Peebles and Vivisection,' in your issue of July 8th, I thought of poor afflicted Job, who exclaimed, 'Man is born unto trouble as the sparks fly upward.' This time I am called to account touching the subject of vivisection.

No, I have not thoroughly read Ferrier's accounts of vivisectioning animals. Such would be as repulsive as needless. I dipped into his volume, however, for points relating to phrenology, not vivisection. Quoting a few verses from the Bible, say upon spiritual gifts, would not convict me of swallowing the whole sixty-six pamphlets, bound later into one book. Though a physician, delighting in autopsic examinations, I am strenuously opposed to vivisection, unless some vivisection-believing doctor, ambitious and fame-hunting, should volunteer to be the subject; then I could look on with considerable composure, all being in the interests of anatomical and physiological science, 'you know.'

The expressed thought of Miss Beeby that I 'knew but very little about animals' is a mistaken one. Though not an adept in exploring the animal and insect kingdoms, nevertheless I am a great admirer of birds, horses, dogs, and all animals. Seldom do I pass cur or terrier in the street without speaking kindly to it, or patting it on the head. Wesley believed in the immortality of animals; other noted persons have believed that both animals and insects exist in the spiritual world. This may be, but I should feel inclined to draw the line at bugs, fleas, mosquitos and cobras, 22,000 persons having died last year from snake bites in India. A future existence without conscious identity would be virtually the equivalent of non-existence.

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DREAMS.

By W. H. EVANS.

'We are such stuff as dreams are made of.'—SHAKESPEARE.

Dreams have played a very important part in the genesis of religions. Whatever may be the opinion of the 'man in the street,' there has always been a large number of persons who put great faith in dreams. Probably the fact that there are comparatively few dreams which cannot be connected with some experience in the waking state, accounts for the indifference, and oftentimes scoffing unbelief of many; but that there are dreams of such a nature that they may rightly be classed as visions, no student of psychic science will deny.

There are different classes of dreams: those that are due to functional derangements, or excitation of the brain; dreams which relate to the past, when the dreamer may be said to live backward; dreams which relate to the future, such as premonitory visions, when he lives forward; and dreams of a symbolic nature which relate mainly to his spiritual development.

Whether the three latter classes of dreams are due to the exercise of natural faculties which in the usual waking state are dormant; or whether they are due mainly to external intelligences, can hardly be determined: the dividing line is fine and probably both causes operate to produce the effects known as dreams. For one thing, the dreamer lives a double life, and, while awake, visions of the night are to him mere dreams. In the dream state, however, the position is frequently reversed, the waking state being the dream condition to the dreamer. Again there are times when the dreamer is conscious that what is taking place is merely a dream, and he has sufficient control over himself to awake and end the (to him) illusion.

All this points to the fact that our consciousness is wider and deeper than we have hitherto thought; that there is a world beyond the five-sense world of our ordinary perceptions. And this consciousness, although divided into *sub*, *supra*, &c., is but *one consciousness*, a unit, and not two, three, or more separate consciousnesses. It is this division which gives rise to considerable confusion, much of which would be obviated if it were borne in mind that the many manifestations are the result of one consciousness. Some people seem to delight in weaving theories, unmindful of the fact that they often build from the inside and, when they have finished, are unable to get *outside* and view their work and the surrounding country, but are confined to one aperture, and thus lose sight of the fact that the world is very much larger than the bit of scenery viewed from their particular peep-hole. It appears, too, that what is sometimes called the sub-consciousness is, in reality, a distinct consciousness—i.e., that of a separate intelligence, or, in spiritualistic parlance, a control. This also accounts for the confusion that sometimes arises through two different minds becoming blended, and the message being mixed with the consciousness of the recipient. In such cases much discrimination and patient plodding are needed.

Consciousness is maintained by a constant flow of ideas, and in the sleep state the mind may be likened to a calm and peaceful lake. In this condition it is a perfect blank and mirrors nothing, and the individual is, as we say, *unconscious*. But just as any breeze that ruffles the surface of the lake will cause ripples, so thoughts may be likened to ripples, and according to the direction, position and distribution of them will be the image reflected in the consciousness. These mental ripples may be caused by the excitation of some part of the physical form of the sleeper who is not at perfect rest; or by the breathing of an external intelligence upon the surface of the lake (mind), with an intent to warn or guide.

Sometimes the spirit actually leaves the body, and dreams of beautiful scenery, or of meeting friends who have passed away, may be actual realities due to the spirit travelling to some part of the spirit world and mingling with the dwellers there. At such times much knowledge may be imparted to the dreamer, but often the conversation is taken up with the events of the past.

During our waking moments we are often struck with some new idea. It flashes into the mind like a ray of light, but it is accompanied by a strange sense of familiarity. We have *thought the same before*, but *where, when or how* we are unable to determine. Is it not, possibly, the coming to the surface of a thought, or idea, that has been imparted to us in the dream state? I used frequently to notice, when I gave trance addresses some time ago, that when I came to myself I had no definite knowledge of what had been delivered. There was a consciousness that thoughts of a new and novel kind had passed through my brain, but no definite remembrance. But sometimes, a few days afterwards, thoughts would come to me which were strangely familiar, and I would wonder where I had heard them expressed or how I had known them before. On giving expression to them to some friends who had heard the utterances of the trance state, they would tell me that it was what I had said while 'under control,' and knowledge may be, and no doubt often is, imparted to us by spirit people in a similar way when we imagine we are unconscious. May it not be that the seeming memory of a past existence is due either to (a) the recollection of some vivid dream long after the event, (b) the blending of another consciousness with our own, who has actually experienced it, or (c) the unconscious action of the psychometric faculty? I just put forward these suggestions, but will not now pursue the inquiry, though it opens up a very interesting field of investigation.

About two years ago I had been reading Mr. Leadbeater's book on clairvoyance, in which he asserts the possibility of leaving the body during sleep. On retiring, I thought how much I should like to prove it for myself. I slept through the night until the early morning. When I awoke nothing had happened, neither did the thought of the previous evening recur to me. Looking at my watch I saw it was a quarter past five. Lying down again it immediately seemed to me that I was outside of my house. (At this time I was suffering from paralysis of the right leg and could not walk without assistance.) I remember looking down the street and noting the quiet of the early morning, and as I crossed the road I ran in front of the workman's car, which had just left the shed. The first car is due to start at twenty past five, just five minutes after I looked at my watch. Going down the street, immediately facing me, and through a small passage, up the back lane, I came to my brother's house. Opening the back door I stepped into the yard, when my brother's wife (who is a good psychic) looked out from the back door of the house and asked, 'Is that Will?' to which I replied 'Yes.' 'Come in, then,' she answered. I walked down the yard as far as the house door and then lost consciousness.

All this, when I awoke, was as a very vivid dream and nothing more, but now for the confirmation.

In the evening, when I was in my brother's house, they having fetched me, Mrs. Evans asked me what I was doing there 'so early in the morning.'

'Did you see me?' I asked in surprise.

'Yes, and I asked if it was you, and you answered yes; then I asked you to come in.'

Just after this my brother came in and I said, 'I had a very vivid dream this morning. I came over here in the dream state.'

'Yes, I know,' he replied, 'you came into my bedroom and I thought to myself, "Oh! Will can walk all right now." You came right up to the bed and looked at me and then disappeared.'

'There was thus complete confirmatory evidence, and I regard it as being an actual experience of leaving my body. But I was not the only one, for Mrs. Evans had left hers, as her body, at the time we spoke to each other at the back door, was lying in bed. The spontaneous testimony was very convincing, as it was not until each one spoke that either was conscious that the others knew of it.'

Before I go on to the symbolic dreams, I may just give another experience that bears out the former. My brother, his wife and I had been to a theosophical lodge meeting one Friday evening. As we were coming down the road near my home, we all saw my mother standing at the door.

With a laugh my brother said, 'There is a materialised spirit; that one's recognised.'

As we were close to the door, we were able to note very clearly her position, which was her usual attitude, standing with her hands folded in front of her. But when we reached the door she was gone! I tried it and found it locked. (It is a business house and has no side door, and we have to go through the shop, which accounts for it being locked when the business is closed.) 'How silly of mother,' I exclaimed, 'she must have seen us, we were so close.'

We knocked at the door and she came out, looking dazed and sleepy. 'However came you to lock us out? you must have seen us,' I said.

'I did not lock you out,' she replied, 'I have not been to the door. I was sitting in my chair *nearly asleep*, but I was wishing you would come, as I want to go to bed.'

We looked at each other. If it was not a materialised spirit, it was a double, and as such was very interesting to us, and showed how the wish had taken definite shape.

One point I must remark in passing; in both instances we were, in the spirit, dressed in our ordinary clothes. Why we should appear so is one of those mysteries which we have yet to solve.

(To be continued.)

SPONTANEOUS SPIRIT MANIFESTATIONS.

The 'Grand Magazine' for August invites the opinions of its readers as to the letter of a Manchester correspondent who says:—

'In November, 1902, my youngest daughter, who was then in her twentieth year, passed to the higher life. I mourned her in silence and alone. A few months elapsed, and then, one morning, while walking in the street, I heard her call me by name twice. I turned round but saw no one, and put it down to imagination. On December 8th, 1903, in the middle of the forenoon, I had been about my duties as usual, and, feeling tired, sat down on a chair. I had been sitting quietly some moments when—I cannot tell exactly how—my child stood before me, smiling, and looking as real as life. I rubbed my eyes, to make sure I was awake, and it then dawned upon me that it was her spirit. I spoke to her, saying, "Dear child, I know you, I know you!"'

'From that time I began to see other people, at first as white mist that shaped into form, and later more clearly, and now I am able to discern the difference in their appearances. On February 17th last, at forty minutes past eleven in the morning, I seemed to be completely enveloped in a blue mist. Feeling a strong inclination to sit down I did so, and for a couple of minutes or so lost myself, as it were. Next I found that I was in a kind of portico, large, and supported by massive pillars. I was sitting at the foot of one of those pillars, one of my spirit attendants sitting also but a short distance away from me. I was looking with wonder around me when, from behind, a pair of arms twined around my neck. Turning my head I saw my dear one. Then I knew I was out of the body and in spirit with her, hand clasping hand, heart to heart, and moreover she was as solid and warm as when here on earth.

'These experiences of mine are a revelation to me. They are many and varied, and occur mostly in the daytime, and, with the exception of two friends, whom I bound over to secrecy, I at first told no one for fear of ridicule. As time went by, however, and I found that I could see spiritual beings, and sometimes hear them, what people might think ceased to trouble me; and so, for the past twelve months or more, having proved beyond all shadow of doubt to my own satisfaction that it is not imagination, uninfluenced by anyone, I stand alone, and dare proclaim that *I have communed with my loved one, who has passed the change called death.*'

The writer declares that the comradeship of spirit people has brought gladness to her heart, and laid heartease in her hand, and she finds communion with them delightful and beyond all price. And in that respect she only expresses the feelings of thousands of Spiritualists the world over.

'THE YOGI AND HIS MESSAGE.'—An article on 'The Perfect Yogi,' which appeared in 'LIGHT' of November 12th last year, dealing with a pamphlet entitled 'The Yogi and his Message,' aroused considerable interest and, in reply to several correspondents, we are now able to state that the pamphlet referred to can be obtained from Mr. Watkins, 21, Cecil-court, Charing Cross-road, W.C., price 1s.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 12th, 1905.

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 E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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OUR FAITH IN THE UNSEEN.

What is the practical value of our faith and hope upon life and conduct? The average opinion of the world is that the practical value is but small; or even that instead of 'practical value' we ought to say *deleterious effect*. That need not disconcert us. The poor world has much to learn. We would remind it that it was a man no less sane, robust and saintly than St. Paul who said, 'We look, not at the things which are seen, but at the things which are not seen.' No dreamer he! and yet, to the twentieth century 'man of the world,' that sounds like the visionary and unpractical muttering of the mystic, useless, if not pernicious, for daily life in the real world. Is it?

History shows—nothing, indeed, is more luminous in history than this—that the patient workers, the daring explorers, the ardent aspirants, have been the very men who were keen believers in the unseen inspiring powers, and who said, 'We endure as seeing Him who is invisible.' Explain it as we may; that is the fact. The men of works have been the men of faith. This deserves to be inquired into.

It will perhaps help us if we finish the St. Paul quotation. 'We look, not at the things which are seen, but at the things which are not seen.' He tells us why. 'For the things which are seen are temporal, but the things which are not seen are eternal.' That is something like a reason! With him, it was not a question of deserting the real for the visionary, but the reverse. The seen things were the passing things: they came and went: they were like bubbles on the waves of the mighty deep: when they went, the mighty deep remained. The seen things were of time: the unseen things were the eternal. On the first blush of it, before experience, it might be thought that this *would* weaken the interest in, and loosen the grip upon, visible things; but it does not act so. It gives a kind of masterful insight and grasp which takes away all terror and uncertainty, and adds the victor's swing to the march of the seer through these intervening appearances.

Faith in the unseen lifts up the head and enlarges the mind. So long as the eyes are directed only to the small round of things seen, and so long as the mind is restricted to them, the man is necessarily narrowed. His interest in life is confined to the poor programme of 'earning a living.' What a phrase that is, when one

comes to think of it!—just working in order to keep the animal going! And this is what the world calls being 'practical,' with a pitying glance at us because we think we see inner meanings, and possibilities of great promotions for this toil-bound imagination and mind. Yes; 'imagination'; for there is a legitimate and even necessary use of the imagination, which, after all, is only the idealising faculty: and it is this faculty which is the spring of all art, the guide of all science, and the foremost leader of man from the merely animal to the human, and on to angelhood and God. Imagination needs, of course, to keep in touch with reason and knowledge, but it is essentially prophetic as the anticipator and guide of knowledge and the discerners of things to come. Aided by such experiments as are possible in relation to unseen things, the imagination and the mind may enormously enlarge the outlooks upon life, with vast additions to mental elevation and happiness.

That again is of practical value:—'happiness.' Is it not a source of consolation that one can say and feel, 'This is not the whole of it'? Of course a thing is not necessarily true because it gives happiness to believe it, but we are taking the critic on his own ground, defined by the question, 'What is the good of it?' He is not to be envied who never feels the inadequacy of the little daily round, the endless task, the programme of 'earning a living.' 'Is this the end of it?' is a question which has often provoked another question, 'Would it not be better to make an end of it?' And the answer to that question has, thousands of times, been the city of doleful night.

It is a splendid help to one to feel that there are interests in life that are not bounded by the desk, the cash book, the pantry and quarter day,—to feel that all material concerns may be stepping stones to higher things, these concerns being, not ends in themselves, but means to ends, for discipline and the development of a personality which may mean soul-growth and preparation for the real life of the real-self when all the uses of these instruments and playthings are exhausted. And what of life's greatest sorrow,—the vanishing of the beautiful, the useful, and the beloved? What heartless folly, to ask the use of our faith, in the presence of this tremendous problem,—so urgent, so oppressive, and, apart from our hope, so hopeless! Life, without that hope, is a tragedy so remorseless that he might well be forgiven who, in the days of old, lifted up his hands to Heaven and cried, 'Wherefore hast Thou made all men in vain!'

As to conduct, apart altogether from evidence, it is on the face of it highly probable that belief in the presence of the unseen people would have a beneficial influence upon purposes and actions. There was no rapture but only solid sense in that stupendous saying of the writer of the Epistle to the Hebrews, 'Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' It is a noble suggestion, and one that could hardly help influencing for good anyone who truly believed it.

All these considerations surely suggest the reality corresponding to so obvious a possibility and so profound a need, and we may well be forgiven if at times we are impatient of criticism, and if we resent the puerile suggestion that a faith so noble and a hope so sublime could possibly be founded only upon a sentimental whim.

TRANSITION OF MR. THOMAS EVERITT.

It is with very deep regret that we record the painfully sudden passing to spirit life of Mr. Thomas Everitt, of Holder's Hill, Hendon, on Saturday, the 5th inst., at Chester, in his eighty-second year—painfully sudden to those of his dear ones who are left behind, but blessedly sudden surely to the departed.

Mr. and Mrs. Everitt have long been in the habit of spending a number of weeks every year in the provinces giving séances to their country friends, and Mr. Everitt at the same time frequently delivered public addresses to Spiritualists and inquirers. He was heart and soul a Spiritualist, and of late years lived for it. It was his greatest delight to introduce the subject to people and explain the spiritual philosophy as well as to tell of the many wonderful manifestations that had occurred through the mediumship of Mrs. Everitt.

This year they began their tour by a visit to Chester, and were staying with their friends Mr. and Mrs. Coppack. On Saturday last Mr. Everitt had been out for a short walk and returned in good spirits. He was about to sit down to lunch, preparatory to starting for Macclesfield, when he was seen to lean forward, and apparently would have fallen had not a friend rushed to his assistance and let him gently down into a chair. It was then observed that he was apparently on the point of dying, and a doctor, who arrived in about two minutes, said, 'He is gone!' He had expired without a sigh or a murmur.

Mr. Frank Everitt, who was in the country at the time, was telegraphed for. He hurried to Chester, and escorted his mother and the mortal remains of his father to Holder's Hill on Monday last, and the interment took place on Wednesday, at Hendon Park Cemetery, in the presence of the family and a large number of friends, the funeral service being conducted by the Rev. J. Page Hopps.

Mr. Everitt was connected for many years with the British National Association of Spiritualists. He was also for some time a member of the Council of the London Spiritualist Alliance, and for about sixteen years had been the honoured president of the Marylebone Association of Spiritualists.

We had known Mr. Everitt personally for thirty-five years, and during that time had noted with pleasure his very generous hospitality in entertaining inquirers, who were exceedingly numerous. He was always ready to narrate the incidents of his experiences through his wife's mediumship, and for nearly fifty years he was ready in every way to second the efforts of the spirit people and support and encourage Mrs. Everitt during her remarkable career as a medium.

The decease was utterly unexpected; for, although our friend had been for some time subject to a bronchial affection, there was no thought of any serious result, and his death is supposed to have been due to a sudden and unforeseen heart failure. Our heartfelt sympathy goes out to Mrs. Everitt and family in this time of trial and outward loss, and we are pleased to know that Mrs. Everitt has already received consoling and sustaining ministrations from her beloved arisen one.

We hope to give a portrait of our departed friend as a supplement to next week's 'LIGHT.'

'TRUST AND LOVE.'

Emerson says: 'There is a statement of religion possible which would make all scepticism absurd,' and the Rev. Benjamin Fay Mills, of Los Angeles, Cal., U.S.A., thinks he has found such a statement in the two words *Trust* and *Love*. He believes that:—

'The inspiration for all sane living may be summed up in absolute trust as the attitude of the mind and perfect love as the practice of life. Underlying this statement is the conviction that in the universe and beyond it there is but One; and that One is everywhere; and that, as the great Reality, which men have called God, as manifested in Nature, in experience, in the highest intuitions of one's soul, it may be absolutely trusted and that in human relationships it may be loved and served. The practice of this principle is not only the way of salvation—it is salvation; that is, it produces knowledge, wisdom, character, peace, and power. The worship of God is a privilege of the individual, according to his personal development, but in the practical affairs of life it is necessary that we should do our work in the spirit of fellowship.'

MR. MYERS MISUNDERSTOOD.

We referred some time since to a forthcoming French translation of Mr. F. W. H. Myers' 'Human Personality.' This translation has now appeared, and although we have not seen it, we can form an estimate of its general excellence from an extract from it (Sections 1,000 to 1,003 of the original work) which appears in the 'Revue Scientifique et Morale du Spiritualisme,' for July. We are told that the translation is an abridgment of the original; but as it evidently extends to over 400 pages, we infer that Mr. Myers' views are presented with substantial completeness. This is certainly the case in the three sections quoted, the only deviation from absolute correctness being where a more definite word is substituted in the French, so that Mr. Myers is made to speak with more assurance than he at times permitted himself to display. Thus 'increasing proportions' becomes 'extraordinary proportions'; 'the decline of any real belief' becomes the 'loss of any real faith,' and in one rather exceptional instance in the phrase 'the impulse of faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the highest ideals of man,' the word 'imagination' is changed into 'conviction,' which spoils the sense, because convictions are apt to be conservative rather than constructive in their effect upon the mind.

But it is not of any misrepresentation in this translation, so far as this extract goes, that we desire to speak at present. The editor of the 'Revue' in question, M. Delanne, adds two footnotes, the one referring to the word 'grace,' the other claiming Mr. Myers as a believer in a doctrine which he certainly did not hold.

Mr. Myers speaks of 'the conviction that there is still a higher life to work for, a holiness which may be some day reached by grace and effort as yet unknown'; M. Delanne's comment is:—

'If by the word "grace," Mr. Myers means the comfort which is obtained from continuous communion with the spirits of those whom we have loved here below, and from the moral help which we can obtain from those more advanced than ourselves in evolution, we fully accept this expression and agree with it. But if we are to understand an intervention of the divinity, an arbitrary act without which we cannot attain to the immortal life of the spirit, then we reject this expression as contrary to justice and spiritual experience.'

We are surprised that anyone who had before him a translation, even an abridged one, of Mr. Myers' book, could have any suspicion that he looked for an arbitrary and casual intervention of the nature indicated in the latter supposition. Mr. Myers had, a few sentences before, spoken of the 'great Christian impulse' as a 'great uprush or incursion from the spiritual world,' and intimated that 'more grace may yet be attainable from the region whence that grace came.' It is, then, not by an arbitrary act or intervention of the divinity, but by a spontaneous inrush from the 'metetherial,' that the higher life must be reached. We may add our own belief that this inrush may and will take place whenever and wherever the conditions are ripe for it.

M. Delanne's other note refers to the magnificent passage (Section 1,003) in which Mr. Myers says:—

'*Spiritual Evolution*:—that, then, is our destiny, in this and other worlds; an evolution gradual with many gradations, and rising to no assignable close. And the passion for life is no selfish weakness, it is a factor in the universal energy.'

The translator has rendered 'gradations' by the word *étapes* (stages), which has almost a technical meaning in the literature of Theosophy and Kardecist Spiritualism, as 'Stages on the Way,' these being usually, according to the theory of reincarnation, gained by returning to earth time after time. This word proves a veritable trap for M. Delanne, who adds the note:—

'It will be seen that the author admits reincarnation since he speaks of the numerous *étapes* which we have to traverse. If the development of the soul had to be effected continuously in the spirit-life without return here below, he would have indicated an uninterrupted evolution, whereas he specifies that there are *étapes*, that is to say, successive lives.'

Again, a closer acquaintance with the author's text would have saved M. Delanne from this unfounded conclusion. The word 'gradual,' explained and qualified by the expression 'with many gradations,' does not imply such a backwards and forwards shuttlecock movement as is indicated by reincarnation. On this subject Mr. Myers expressed himself pretty plainly with regard to Hélène Smith (Section 836), where he says that:—

'The subliminal messages often involve tenets which are unsupported by evidence and are probably to be referred to mere self-suggestion. Prominent among such tenets is the doctrine of reincarnation, or of successive lives spent by each soul upon this planet. The simple fact that such was probably the opinion both of Plato and of Virgil shows that there is nothing here which is alien to the best reason or the highest instincts of men. Nor, indeed, is it easy to realise any theory of the direct creation of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There must, one feels, be some kind of continuity—some form of spiritual Past. Yet for reincarnation there is at present no valid evidence.'

We feel bound, in justice to the memory of one who is no longer here to speak for himself, to correct the error into which our esteemed *confrère* has fallen, and in doing so we wish to disclaim and deprecate all idea of making the doctrine of reincarnation a barrier which tends to divide Spiritualists into sects, or even into hostile camps, a tendency referred to in our columns not long ago, by M. Louis Gardy. Rather let us agree to hold our own personal opinions, while presenting an unbroken front to the common adversary—the spirit of materialism, the doctrine that there is nothing beyond and behind material phenomena, which is so terrible a hindrance to spiritual advance in the present age.

HEALTH AND RELIGION.

Good health is a blessing to be prized, as much for its spiritual benefits as for the physical vigour its possessor enjoys. It is difficult to determine how much one's feelings and emotions depend upon the health or disease of the organs of the body, but it is pretty certain that dyspepsia and despondency, liver trouble and gloomy pessimism, often go together in the relation of cause and effect. 'Reason' says that a certain Roman Catholic prelate, a few years ago, related his experiences with troubled souls and that some of his prescriptions indicate the wide scope of his discernment as well as the sagacity of his counsel. For instance:—

'For the "evil thoughts" which harassed one of his correspondents he prescribed "a course at Vichy and Carlsbad as the principal remedy." As a cure for the jealousy which afflicted another he ordered "beef tea," remarking that "all similar passions become intensified when the body is weak." All through his directions to his different applicants for help in their various spiritual difficulties he recognised how they were mixed up with the state of their health, and sought to remove them as far as possible by putting the body into its right tone and activity. To one suffering from religious depression he recommended "a good walk in the park, or an expedition on a penny steamer," adding: "You will get into a small rage on reading this and say it is of no use to walk in the park, or sail on the Thames. Well, get into the rage, and then cool down, and try the experiment." To one given to early morning meditations, he stated they "are apt to be tinged with despondency," and should be "revised after a suitable diet of coffee and rolls."

The sympathetic relations between bodily conditions and mental states are not sufficiently realised, and many cases of supposed obsession are doubtless due to disordered functional conditions, which would disappear were health restored. As 'Reason' says, 'A good tonic will often relieve spiritual depression when other remedies fail.' The 'tonic' may be a mental and moral 'bracing-up' by self-discipline and the maintenance of a resolute attitude of cheerfulness, or by a judicious course of dieting and rest, or by concentration of energy in work for the good of others. Altruistic service, by which one is 'taken out of himself' and lifted to a higher level, is always beneficial—when not indulged in to excess! The fact is Satan finds mischief for idle minds as well as 'idle hands'—and the habit of thought, as well as the habit of bodily life, needs watching, if spiritual health and happiness are to be maintained.

DR. PEEBLES' HOROSCOPE.

'Modern Astrology' for August is an unusually interesting number, containing, among other important articles, a description of the Indian method of casting horoscopes, and a consideration of 'Venus, the Unifier.' But the most interesting feature is 'A Remarkable Horoscope,' being that of Dr. J. M. Peebles, whose recent visit to England and eloquent address to the London Spiritualist Alliance will be fresh in the memory of your readers. By a misprint the date of his birth is given as 23-2 (February) instead of 23-3 (March), 1822; but this does not affect the calculation.

The figure of the horoscope is given, and two readings of it by persons who were not aware of the identity of the gentleman represented. Both of these readings are remarkably true in their estimate of the worthy doctor's natural endowments and capacities. One of them says:—

'Sagittarius rising denotes a man given to philosophy, one possessing a lofty soul. He has a love of Truth in whatever guise it may be found. A diligent searcher amongst imponderable, sublime subjects, with a view to the attainment of knowledge of the hereafter. ["Immortality!"] He would be very determined in the pursuit of this knowledge. He would reason with much seriousness, and when his mind was made up would not swerve from his ideas. A phenomenal memory and much real wisdom . . . would enable him not only to reason and reflect upon spiritual problems, but to put them to practical uses. He would give as freely as he received from exterior sources; I should say that this man has been a notable teacher of celestial phenomena in some form or other, a rarity amongst men. He was a man born before his time. That his abilities and gifts were of the highest order—with trines and sextiles all over the figure—is without question. The rising of Uranus and Neptune denotes the true seer and occultist. I judge this man to be almost free from what the world calls faults. I believe he lived up to the knowledge that he possessed, and was in every way a true son of God.'

We may add that Uranus and Neptune are in extremely close conjunction, that the luminaries are less than a degree apart, and therefore the 'Part of Fortune' is close to the Ascendant. The other reading speaks of Dr. Peebles as:—

'An exceptional person, with a very clear intellect, poetical ability, taking very strong and reformed views of life. His mind is peculiarly alive, and he is given to a study of the mystical side of things, with a very profound judgment of human nature; also keenly interested in all that concerns the occult side of life. His mind would be appreciated by the public, and I judge him to be a man of very independent and self-reliant character, endowed with much brilliancy of thought, and much inclined to take an intellectual and idealistic view of things. He has self-control, much independence, and is fearless with regard to the expression of his thought.'

We may add, on our own account, that the position of the ruler of the sixth house in the second, in sextile with the two mystic planets, seems to allude to Dr. Peebles' Institute of Health, and to his gifts of psychic healing.

In his 'Comments' appended to the foregoing delineations (which should be read in full by all who are interested in astrology) the Doctor says that they are, 'if not absolutely correct in detail, certainly edifying and instructive.' He speaks of astrology as 'a science in which the ancients far excelled us, notwithstanding that we boast of the wisdom of the twentieth century,' and refers to the recent discoveries that the heat given by the stars to the earth, minute as it is in quantity, is yet measurable, and continues:—

'Now, if the moon lifts the tides, if sunlight through differentiated radiations colours the varied scenery of earth, and if heat reaches us from the fixed stars, why should not these affect the new-born babe? Evidently they do. These two horoscopic descriptions correspond remarkably well with half-a-dozen others that I have received during the past quarter of a century. Permit me to express the wonder that more attention—more study—is not given to this very important subject—the influence of sun, moon, and stars upon the destinies of human beings.'

We are inclined to agree with the venerable Pilgrim when he speaks of these delineations as strengthening his faith in astrology.

SARASTRO.

INVISIBLE REALITIES.

Steadily and surely the bridge is being built between the visible and invisible universes, and when it is completed it will be found that our sense-perceptions, our psychic discernments, and our spiritual intuitions are three piers in the structure which shall develop into a complete whole of practical realisation, and shall establish beyond question the relation they bear to each other. In this work Mrs. Besant has borne an honourable share, and in an article in the August number of 'The Theosophical Review,' entitled 'The Reality of the Invisible, and the Actuality of the Unseen Worlds,' she states with great clearness the problem and its bearings on practical views of life.

Mrs. Besant reminds us that though most civilised people profess to believe in another world, yet their conduct is 'ruled by their belief in the visible world rather than in the invisible.' Doctors and nurses 'strain every nerve to scourge the will to hold on to the useless body, as though the life beyond this was a mirage or a thing to be avoided as long as possible by every means.' Man is commonly regarded as having no present relation with other worlds than that of waking consciousness, and 'is no longer supposed to possess the powers which all religions have ascribed to him,' so that 'the lip-belief in the super-physical is mocked by the conduct-belief of ordinary life.'

Mrs. Besant speaks very plainly, and in a way that Spiritualists can heartily endorse :—

'It is not enough that we should think of the super-physical worlds as worlds that we may, or even shall, pass into after death; the realisation of these worlds, if they are to influence conduct, must be a constant fact in consciousness, and man must live consciously in the three worlds, the physical, the astral, the heavenly. But can the invisible worlds be made present in consciousness, can we respond to them and share their life? Are there in man powers not yet unfolded, but to be unfolded in evolution, so that he may be likened to a flower not yet opened, powers that lie hidden like the stamens and petals in the bud?'

The past, Mrs. Besant shows, had more sense of the actuality of the invisible world. All the great religions and philosophies held that the visible universe was but the reflection of the invisible. In India, in Plato and Pythagoras, in Philo and the Kabbala, 'everywhere is this dominating thought, that there is an invisible which is Real, and a visible which is unreal, a copy, a reflection. How strange the paradox, how complete the subversion, when the unreal is considered to be the only reality, and the transitory the only existence.' She speaks of man as being 'an immortal consciousness veiled in matter,' a spirit which has 'endued the garment of mind, and over the mind the garb of the senses.' But, she says :—

'The sense-garment is threefold, and each layer relates the man to a material world—the heavenly, the astral, the physical. All these are truly visible, each cognisable through sense-organs composed of its own state of matter, but only the grossest is visible to the normal man, because in him only the grossest layer of the sense-garment is in thorough working order. As the finer layers of the sense-garment are gradually evolved into similar working order, the finer phenomenal worlds will become sensuous to him, tangible to his senses. . . The available evidence for the existence of the finer layers of the sense-garment, and for man's relations through it with super-physical worlds, is abundant and is continuously receiving additions. Clairvoyance, clairaudience, premonitions, warning and prophetic dreams, apparition of doubles, thought-forms and astral bodies, &c., &c., are beginning to play a part in ordinary life, and to find unjeering report in the daily Press. Signs of evolving sense-organs are thus around us, and the unimportance of death will be more and more recognised as these multiply. It is no longer possible for a person, instructed in the well-ascertained facts of mesmeric and hypnotic trances, to regard mental faculties as the product of nervous cells. It is known that the working of those cells may be paralysed while perception, memory, reason, imagination, manifest themselves more potently, with wider range and fuller powers. Those who have patiently and steadily observed the phenomena occurring at spiritualistic séances know that when every doubtful happening is thrown aside, there remains a residuum of undoubted facts which prove the presence of forces unknown to science, and of intelligence that is not from the

sitters or the medium. Automatic writing has been carried to a point where the agent concerned cannot be the brain-consciousness of the writer. The worlds unseen are becoming the seen, the boundaries of the known are being pushed back until they begin to overlap those of the astral world.'

Mrs. Besant reminds us that the evidence of our psychic senses, when developed, can only prove the existence of other spheres of life, not the endless continuity of life. 'For this, the consciousness must unfold the powers ever within it, and make manifest the divinity which is its real nature.' It must learn to respond, not to forms, but to the ever-invisible consciousness, the spiritual to the spiritual. 'When this is learned, the question of death can never more distress us, nor doubt of the necessary existence of worlds for the continued life assail us; for when consciousness realises its own inherent immortality, it knows itself essentially independent of the three worlds, a spiritual entity belonging to a spiritual world.' And these higher faculties, Mrs. Besant says, are all attainable.

THE PREMIER AND CRYSTAL GAZING.

Mr. Andrew Lang, in his introduction to Mr. Northcote W. Thomas's book on 'Crystal Gazing,' reviewed in 'LIGHT' for August 5th, p. 363, mentions that he lent a crystal ball to 'a Miss Balfour,' whose brother laughed at her, took the ball into his study and returned, 'looking perplexed.' He had seen a lady whom he knew; this was at St. Andrews, on a Sunday, and elsewhere mention is made of golf. As the Right Hon. A. J. Balfour is known to be addicted to golf, especially at St. Andrews, and on Sundays, the 'Daily Mirror' concludes that the Mr. Balfour mentioned can be none other than the Premier.

The sequel of the story, which will be found in fuller detail in the work referred to, is that, two days later, Mr. Balfour met the lady whom he had seen in the crystal, and described her surroundings and actions in Edinburgh, at the time of his vision, so accurately that she thought he must have been looking in through the window. A report of the incident was written out and signed by both.

On another occasion, after talking to Mr. Lang about Miss Goodrich-Freer, Mr. Balfour said that he had had a vision, in a glass bowl of water, of that lady's house, and he described its interior to Mr. Lang, which neither of the gentlemen had ever seen. On visiting it afterwards Mr. Lang found that 'Mr. Balfour's description of what he saw in the picture was absolutely correct.'

Mr. Balfour was, however, inclined to attach little importance to these verifications of his powers, which he attributed to chance, and a test was arranged by Mr. Lang. A lady who had 'scryed' successfully was placed with her back to the window, and asked to look into a glass ball. Another ball was given to Mr. Balfour, at the other end of the room. On being separately questioned, both the 'sryers' said they had seen an old woman, in the one case seated, in the other standing up. Mr. Lang's point is that, if the visions were due to reflections in the glass, 'the reflections of the two opposite ends of the room were not likely to coincide in being construable into an old woman,' even if it were not the same old woman in each case.

BRAIN BUILDING.—Mr. Joseph Ralph, of 13, Castelnau-gardens, Barnes, S.W., has issued, through L. N. Fowler and Co., of Ludgate-circus, a little book on 'Brain Building.' Mr. Ralph has devoted himself to the remedying of 'physical inharmonies' as the result of living wrongly, and he sets forth in lucid terms the relations of mind to brain, and of brain to body, showing how the brain is an instrument for receiving both sense-impressions and 'cosmic influences,' whether consciously or otherwise, and for storing them and retransmitting them to the ganglia and fibres which control the body and its structural organisation. He shows how suggestion may be used '(1) to introduce resourceful stimuli for the rebuilding of impaired fibre processes, as is required in mental disorders; (2) to replace an old trend of thought by a new and more desirable one, as in eradication of habits and vices; (3) to stimulate motor areas by arousing dormant cells, thus influencing impaired physical functions.' He states very plainly the broad principles which underlie mind cures, faith cures, and other branches of psychopathic treatment.

'MEMORY.'

The air is full of ideas for the education and training of the people, but one never sees any reference made to one of our most useful faculties—memory.

The wonderful age of cheap production in which we are living has drawbacks as well as advantages. Cheap writing materials, notebooks, &c., tempt people to jot down everything they wish to remember instead of learning it by heart.

My attention was called to this subject by my spirit friends—another instance of the value of Spiritualism—and on testing myself I found that I had almost lost the power of committing poetry to memory. I went over all the pieces I had known when a boy, and without much difficulty re-instated them in my memory; but on trying to learn a new piece, it took me several days to make myself perfect in a few simple lines.

Is there not considerable risk that one of our greatest gifts may be much weakened by this lack of practice which is very general?

I may remind your readers of the well-known assertion that Homer could not write, but committed his immortal lays to memory.

Convinced as I am that I shall take my memory with me to the higher life—or, at any rate, its equivalent in mental power earned—and shall leave all material notebooks behind, I have been learning by heart all my favourite pieces of poetry—very little practice of this sort being soon repaid by a wonderful strengthening of the memory.

Those who agree with me in thinking that the mind is man's proper notebook may like to learn the following very simple and beautiful lines I recently came across.

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

A. K. VENNING.

'MY CONVOY.'

BY ANNA J. GRANNISS.

(In 'The Connecticut Magazine'.)

I met a stranger at the gate;
He laid his hand upon my arm;
My tired heart ceased to palpitate,
My very thoughts grew still and calm.

I loved him for his quiet ways;
His deep-set eyes looked kind and good;
I thought, 'I wonder where he stays;
I would detain him if I could;

'For with him standing by my side,
I do not think I should so fear
That foe from whom I cannot hide,
Who soon or late will find me here.'

He saw the shadow on my brow,
And marked my fear in voice and eye;
He questioned, and I told him how,
How much, afraid I was to die.

He murmured, 'Ah, she does not know!
Then with a slow, sweet smile, he said,
'Poor soul, to think you've suffered so,
And I am he you so much dread!'

I did not even try to speak,
But, thrilled with swift and sweet surprise,
He laid his fingers on my cheek,
He kissed the lids down on my eyes;

Then held me very close and still,
And as I drew my latest breath
A sudden glory topped the hill—
And I had been afraid of—Death!

THERE IS NO DEATH.—'My body is not I: I am spirit clad in flesh—here upon earth but a short period, as part of my spiritual journey. When I have gained all that is spiritually necessary for me, I shall lay aside my earthly body, that by which I am in touch with this world, and pass on into the spiritual realms, to deeper experiences and keener joys. Death, as the process of birth into the spirit-world is called, will not change me; I shall live more fully, and possess all that is really I—my love, my thought, my desire and power to serve. So-called death is part of a great life-process, then why should I fear its approach? I live: I cannot die.'—'Progressive Thought.'

VACATION PHILOSOPHY.

Mr. Henry Harrison Brown, of San Francisco, has made a fresh start with his bright monthly magazine 'Now,' and has enlarged it to forty-eight pages of 'affirmation' of all that is joyous and ideal in life. He is practical, too, for he has no use for unrealised ideals; his plan is to set them to work and make them realise themselves here and 'now.'

Mr. Brown tells us that most of us are heavily loaded up with useless rubbish, burden after burden of our own or other people's, which we have taken on and now do not know how to throw off. He tells us to relax, 'for everything you have felt of ill is stored up in your nervous system and must be unloaded. Whenever we relax in pleasant thought, we let them go.'

Another article, on 'The Simple *versus* the Strenuous Life,' drives this matter home in respect to work and rest, saying that modern business life is so strenuous that the home life and the interlude of the annual vacation should be as simple as possible, and spent as close as possible to Nature. Vacations must be daily as well as annual; man must have time and opportunity to commune with Nature. The 'man-made' town is limited in power to give happiness and health:—

'It is necessary for the unfolding soul to come back to Nature to be inspired, to be awakened, to know itself. Nothing for inspiration like the ocean, mountain, field, hill, brook, and, above all, forest and flowers; all these are lost in the city. The desire to meet God "in the bush" is an instinctive yearning of the soul. It is an Eden relic, which in time may bring man back to earthly happiness, which will build a present heaven in every soul. This instinct drives thousands to seaside and mountain just as uncontrollably as the instinct of migration drives the birds northward in summer.'

The moral of it all is, 'Live to be happy. Life is the raw material out of which all things and conditions come. Life is therefore of first importance.' Why, then, thinks Mr. Brown, should we not really try to live the 'Simple Life' instead of merely closing Wagner's book with the words 'It is beautiful! 'To live that you may still live; to enjoy that you may still enjoy; to work and study that you may have time and learn how to play—this is the one object that will bring in the simple life; it is the only object worth human effort.' Mr. Brown is planning to put his theory into practice.

'FASHIONABLE SPIRITUALISM.'

Mr. A. P. Sinnett, who edits 'Broad Views,' contributes to that always interesting monthly periodical an article entitled 'Fashionable Spiritualism,' in which he makes some very pointed remarks upon certain phases of the curiously round-about propaganda that is going on in scientific circles. Referring to Dr. Maxwell's work on 'Metapsychical Phenomena,' recently published in English, and already reviewed in our columns, Mr. Sinnett expresses himself as highly amused by the intense gravity with which the Continental investigators profess that there really do seem to be substantial grounds for a belief in phenomena which others have known and studied for over fifty years. He says:—

'For many of us it would be paralleled by a book of travels issued by bold adventurers who had recently crossed the Atlantic Ocean, assuring us that beyond it there really lies a continent, though whether its configuration corresponds with stories in circulation concerning its earlier discovery by Columbus will remain an interesting subject for further investigation. In connection with ordinary matters of scientific research a certain amount of work spent by qualified observers on some definite phenomenon is held to establish that within the area of acquired knowledge.'

Mr. Sinnett laughs at the 'laborious circumlocution' employed by Dr. Maxwell in order to avoid the direct use of the word 'spirit' for the communicator who purports to manifest. He is always the 'personification,' to be explained away. For this purpose:—

'Elaborate hypotheses are framed along the lines of that comical credulity in regard to their own fantastic imaginings which characterise the "researchers" of the Psychic Research Society in this country. The "subliminal self" is ludicrously held responsible for endless communications embodying know-

ledge which, on the face of things, belongs to some external entity. The "subliminal self" theory may be regarded with reference to occult science as playing the same part which was assigned to the crystalline spheres of Ptolemaic astronomy when observers of celestial phenomena were still enthralled by the geocentric theory.

Mr. Sinnett complains that Sir Oliver Lodge speaks of this 'nascent science' as being in the 'pre-Newtonian' or possibly the 'pre-Copernican' age, and that Professor Richet 'calls attention to Dr. Maxwell's book as though it introduced some thrilling novelty.' Yet the tendency of all these presentations he thinks is good, for the reason that the limitations of thought to which these writers appear subject will not impair the usefulness of their work, in so far as they are 'contributing to invest occult research with something like fashionable prestige.' Therefore, in Mr. Sinnett's opinion, the really valuable characteristic of Dr. Maxwell's book is that it may help to enable people to acknowledge an interest in these deeply important subjects, without thereby incurring the ban of society. We agree with Mr. Sinnett that 'there can be nothing so contemptible as the attitude of mind which induces people of superior culture to hold themselves aloof from inquiries' involving the spiritual welfare of mankind, 'by reason simply of the fact that they have not so far been invested with the prestige of worldly fashion.' If these researchers will invest the subject with scientific or even common-sense prestige, they will do good work.

SPIRITUALISM AND LONGEVITY.

The article entitled 'Spiritualism and Longevity,' which appeared in 'LIGHT,' of the 5th inst., was very suggestive, and while reading the list of names of the veteran Spiritualists mentioned by 'W.,' I could not help asking myself, 'What else could be expected?'

Surely Spiritualists ought to be the most hopeful, cheerful and happy people on the face of the earth! If Spiritualism does not teach them to 'make the best of both worlds' I do not know what will. One of the most fruitful causes of ill-health and early death is the gloomy pessimism, born of fear, by which so many people are possessed and worried into lunatic asylums or their graves. By demonstrating that death is but an incident in an eternally progressive career, and that when it comes naturally, at the end of a long useful life, it is a *beneficent* change to more advanced conditions of consciousness and activity, Spiritualism effectually unmasks the alleged 'King of Terrors,' banishes fear of death and with it the fear of eternal torments and dread of the Devil. Spiritualism helps us to trust the love and wisdom of the All-Father and to dwell sanely in this beautiful world; to enjoy to the full the glories of Nature and the powers of mind and body which we possess, and to take natural pleasure in their use. We are no longer afraid to laugh, to be glad, and to strive to be beautiful. It is true that life has its sorrows and burdens, but that is no reason why we should sit in sack-cloth and ashes and become morbid, cynical and despairing. In view of the fact that we are angels in the growing, surely we may feel that it is 'good to be alive'! Indeed, we should minimise our burdens; cast care, like physic, to the dogs—or to the ground, and count up our blessings—the many reasons we have for thankfulness—and optimistically possess our souls in peace and patience and press forward to better things! Mental scientists have been emphasising this healthy spiritual attitude in a variety of ways; but Spiritualism has been, from the first, a Gospel of Hope, Comfort, Cheer and Progress, and the wonder would have been if the old-time Spiritualists (who caught the gleams of light from the beyond and were uplifted by ministering ones) had not been prompted thereby to wise, virtuous and altruistic lives. A level-headed old Spiritualist friend said to me one day when I had, in pessimistic mood, declared that I wished I was in the spirit world:—

'Never let such thoughts enter your mind. You are not fit to go there yet. It would not be bright and happy to you if you did. It is your duty—and should be your pleasure—to live as long and as healthily, as usefully and as happily, as possible here. This is God's world, and you may help to make

it heavenly—but if, like a selfish coward, you seek to evade its trials and weakly yield in the struggle, how can you expect to go to heaven or to receive a hearty welcome from the angels when you get there? . . . No, no, my boy! work and wait, be courageous and make the best of this world by being helpful and happy, and live as long as you possibly can; and then, when the end comes naturally, and you are ready to go, it will be a source of delight to you to hear the welcome home of "Well done, good and faithful servant."

His advice I have found to be in keeping with all the teachings I have since heard from the other side, and I, for one, see no reason why Spiritualists generally should not, as Dr. Peebles says, try to 'live to be a hundred,' and to 'grow old gracefully' before they hear the call of the death angel to 'come up higher.'

SPIRITUALIST.

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.

Spiritualism and Vivisection.

SIR,—Allow me to express my regret if I have misread the meaning of Mr. Tuttle's article. I understood it as a personal accusation of cruelty against Professor Richet, and I am glad to have elicited letters which show that others did not see this in it. If I have done an injustice to Mr. Hudson Tuttle I offer him my apologies, and I withdraw the word 'virulent,' which I should not have used if I had referred to a dictionary before writing.

H. A. DALLAS.

Psychic Gastric Juice.

SIR,—I have no desire to re-open the discussion on the relation of Spiritualism to vivisection, but as an illustration of the horrible lengths to which vivisectionists will go, permit me to draw attention to the account which appeared in the 'Daily News' of July 27th, of what Dr. Stadler saw at the 'Natural gastric juice factory,' during his visit to the laboratory of Dr. Pavloff, the Russian vivisectionist, winner of one of the Nobel prizes. The 'Daily News,' quoting from a translation which appeared in the 'Zoophilist,' says that in Dr. Pavloff's laboratory 'large dogs exclusively of from forty to sixty-six pounds in weight' were used, and the 'very remarkable scene' is thus described:—

'On a long table stood six large dogs, each with the oesophagus cut through at the neck, and with a fistula leading from the stomach. The dogs ate pieces of meat eagerly from a dish, but the meat, instead of passing into the stomach, dropped through the hole in the oesophagus into the dish again, and then the process began anew. At the same time there streamed from the fistula in the stomach a quantity of very acid gastric juice as clear as water, which amounted, in the course of the morning, to about one quart from each "factory dog."

'Later it seems,' says the 'Daily News,' 'the gastric juice so obtained is passed through a Chamberland filter, and then becomes a commercial product. This result of "delusive feeding" appears to be known as "psychic gastric juice."

Surely, sir, anti-vivisectionists may be excused for indignation when such revolting barbarities are practised in the name of medical science, and the commercial spirit of the age prompts men to coin into money the very life-fluids of unoffending animals, in order to keep alive people who are, in all probability, suffering the pangs and penalties which outraged Nature has inflicted upon them for their excesses and their sins! Surely, too, prevention of disease is better than a cure effected by such unholy means!

A HORRIFIED READER.

Mr. W. J. Colville.

SIR,—Kindly permit me through 'LIGHT' to communicate with my many friends in Great Britain and elsewhere. After five months spent in California I went to Portland, Oregon, in June, and during my four weeks' stay I lectured in the pleasant hall owned and operated by Mrs. Lucy Mallory, Editor of the 'World's Advance Thought' magazine, the original organ of the 'Whole World's Soul Communion,' celebrated on the 27th of every month in all parts of the globe. I also lectured for the First Society of Spiritualists and found the cause of Spiritualism thoroughly alive in Oregon. In July I went to Seattle, in the State of Washington, and afterwards to Victoria, British Columbia, where I found the English element extremely strong, and my lectures drew together large companies of earnest inquirers into spiritual philosophy.

On Sunday, July 23rd, after a journey of 3,000 miles to Montreal, I had the pleasure of meeting Madame Florence Montague and Mrs. Bell-Lewis, who have been working in Canada for nearly nine months, and of addressing two splendid audiences. I am just now filling engagements at various summer resorts which will keep me very busy during August.

I wish to thank many friends in London and other parts of England for their kind letters, asking when I can return to my old home. Until I receive definite news from Australia and New Zealand, I must leave those questions unanswered; but if the tide of destiny flows for me in another direction, I may be in London at Christmas. I am now so much of a globe-trotter that I feel at home nearly everywhere; but England still holds the warm place it has ever held in my esteem. Mr. J. J. Morse and Miss Florence Morse are highly appreciated in America. Best regards to all my numerous friends among your readers.

W. J. COLVILLE.

125, West 56th-street, New York.

Rudimentary Life 'in Crystals.

SIR,—The views expressed by 'Philos,' in the suggestive paper on 'Rudimentary Life in Crystals,' in 'LIGHT' of July 29th, were well described by Ruskin in 'Ethics of the Dust,' in which that inspired (?) master shows us that there is not only life but a degree of consciousness, nay, a degree of morality (or conscience) in so-called *dead matter*; that the vices (weaknesses) and virtues (strengths) were shown in these forms by their apparent growth in grace or relapse into ugliness, as in plant life, sub-human and human life. In the case of the amoeba or other cell-life, it depends on its *surroundings* whether it rise into helpfulness or degrade into hurtfulness to the superior life in which it finds itself. The study of this earth life as manifested in the mineral and cell-life might be more rich in results to humanitarian progress, than the present vain seeking after scientific truth through the gates of the torture chambers of vivisection. Disease being disorder, the dreaded microbe of physiologists needs but to be placed in its own locale, and *kept there*, to be innocuous to all who maintain their surroundings in *wholesome*, i.e., healthful, and orderly fashion. The amount of energy, time, and money, not to mention human and sub-human life, which has been wasted in vain may surely be better spent in preparing the earth-plane for the coming in of higher and more evolved life.

A. S. H.

With the Cheshire Spiritualists.

SIR,—My visit to Macclesfield, Cheshire, on Sunday last, was of more than usual interest. I had received letters from Mrs. Everitt from Chester, expressing the pleasurable anticipation of Mr. Everitt and herself of being present at the anniversary services there. I need hardly say how shocked I was to learn on my arrival that our dear and venerated friend had 'crossed the bar.' A few weeks since, Mrs. Lobb and I and my little daughter spent a blessed time with Mr. and Mrs. Everitt at their beautiful home at Hendon, and the influence of that visit will follow me to the end of my earth-life.

Much sympathy and love will be felt for the dear ones left, especially for Mrs. Everitt in her sudden loss. The venerable Rev. A. Rushton, who is nearly eighty-five years of age, and who, with his devoted wife, has done so much for Spiritualism at Macclesfield, presided at the afternoon service, and Mr. Hayes in the evening. Touching and tender references were made to the departed one, and clairvoyants saw many spirit dear ones present. Crowded and appreciative audiences subscribed £12 to the funds. The instrumental choir had been strengthened, and the building was decked with fragrant flowers. I may here say, writing on my sixty-fifth birthday, that the past year has been the happiest of my long and varied public life.

JOHN LOBB.

TOLERATION.—'They are not free who are not willing that other people should be free. We think that we have attained freedom when we have only gained toleration. I do not know how you feel about it; but I do not want anybody to tolerate me. I thank nobody for tolerating me. Toleration is an insult. It is standing up on a high pedestal by yourself, and saying: "I am right, of course, my ideas are the truth; but I will give you permission, without any penalty, to go wrong. I will tolerate you, although you do differ from me." I want no toleration. I claim the right, in the face of God and the universe, to think my own thoughts, whether they agree with anyone else's or not.'—DR. M. J. SAVAGE.

SOCIETY WORK.

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

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Walker gave an earnest address, followed by psychometrical delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Jones. On Thursday, meeting for investigators.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. G. Colman delivered an eloquent address on 'Spiritualism the Universal Religion.' Mrs. A. Boddington presided. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. Thursdays, at 8.15 p.m. (Room 3), psychometry and clairvoyance. Silver collection.—H. Y.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last, morning and evening, Mrs. Ellen Green gave excellent trance addresses on 'The Mission of Spiritualism' and 'The Evidences of a Future Life,' followed by good clairvoyant descriptions. On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis. Hall open Tuesdays from 3 to 5 p.m. for inquirers.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Place-Veary, of Leicester, delivered a delightful address on 'Spiritualism, what does it mean?' followed by convincing clairvoyant descriptions. Madame Nellie Cope sang a beautiful solo and Mr. Rodel gave pleasing violin solos. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyant descriptions.—H. A. G.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last, good morning circle. In the afternoon we welcomed the Union of London Spiritualists. Mr. G. T. Gwinn presided, and the discussion, opened by Mr. Adams, was continued by Mr. Imison and others. A social tea was thoroughly enjoyed. In the evening Mr. Percy Smyth presided, and Messrs. Gwinn, Imison, Adams and Miss Porter addressed the meeting. On Sunday next, at 11 a.m., circle at 3 p.m., Lyceum; at 7 p.m., Mr. Wright. Monday next, at 8 p.m., Mrs. Imison (Nurse Graham).—H. G. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. McKenzie's able and stirring address on 'True Religion' was much appreciated. Mr. W. T. Cooper, vice-president, officiated as chairman, and in a few well-chosen words made touching reference to the passing to the higher life on Saturday, August 5th, of our beloved veteran president, Mr. Thomas Everitt, who has worked so nobly and untiringly for the cause of truth and in particular for the Marylebone Association, of which he was president for so many years. The executive, and the members generally, feel deeply the loss of their colleague and dear friend. The meeting unanimously expressed their deep sympathy with Mrs. Everitt and family in their bereavement. On Sunday next a memorial service in memory of our beloved president, Mr. Thomas Everitt, will be conducted by Mr. E. W. Wallis. All friends wishing to be present should attend early to obtain a seat. Doors open at 6.30 for 7 p.m.—S. J. W.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, August 1st, Miss Venning gave clairvoyant descriptions and helpful messages to an appreciative audience.—H. H.

BEXTON.—8, MAYALL-ROAD.—On Sunday last Messrs. Clegg and Frost gave interesting addresses. A good after-meeting was held.—J. P.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last brief addresses were given by Messrs. Baxter, Jones, Hewitt, Brooks and Emms, also clairvoyant descriptions and a stirring address by Mrs. Baxter. All much appreciated.—B. C. A.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD.—On Sunday last Miss Violet Burton gave an able and earnest address on 'The Progress of Nature.' We hope to be favoured by this kindly lady again.—F. B.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Wednesday, the 2nd inst., an address was given on 'High Ideals in Faithism.' On Sunday last, morning and evening, addresses were delivered on 'Liberty and Bondage,' and 'Man, his Relation to Jehovah.' Questions and clairvoyant descriptions followed.

BRADFORD SPIRITUALIST ALLIANCE.—WESTGATE NEW HALL.—On Monday, July 31st, Mrs. Nicholson, and on August 5th, Mrs. Nicholson, Mr. Bowen, and Mr. Robinson, gave many accurate clairvoyant descriptions. On Sunday last, instead of the usual morning service, a public circle was held and largely attended. In the evening, Mr. Hanson G. Hey gave a helpful address on 'Righteousness.' Large after-circle.—W. G.