

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHTH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,529.—VOL. XXX. [Registered as]

SATURDAY, APRIL 30, 1910.

[a Newspaper.]

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For further particulars see p. 202.

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instead of a brief and quite human history of a Jewish prophet of Galilee, a sort of metaphysical drama, escaping the objections that a Celsus was already preparing: 'The Divine Word' in the bosom of God, the Word creating everything, the Word making itself flesh, dwelling among men, so that some privileged mortals had had the happiness of handling him. To the Greek intellect which from about the year 200 takes possession of Christianity, this appeared far more sublime.

NOTES BY THE WAY.

The seasoned Spiritualist has many advantages and is free from many terrors. The old 'fear of God' has become trustful reverence. The fear of hell has become readiness to go to it if he can become the bearer of help to any poor struggler there. Anxiety about his soul's salvation has become a sober resolve to make it worth saving, and the kindred anxiety about the right creed necessary for its salvation has become a conviction that creed has next to nothing to do with it.

He thoroughly sympathises with the reasonable preacher who said:—

Would you save your soul by some process of theological insurance? If you are saved, your soul will do the saving. In other words, you will come up by soul-force into the life, whatever it is, that belongs to the Great Father—the life that is in reserve for us; you will come up into it as the seed comes up into the summer, because it has the power of fertility and life in itself. The problem of saving the soul is to have a soul that is worth saving.

Quite steadily the campaign for and against the genuineness of the 'Gospel according to St. John' goes on; and with varying fortunes of war. Certain it is that this Gospel is utterly unlike the other three. They are simple: this is philosophical. They tell the story of an earthly life: this narrates the adventures, the discourses and the wonders of an incarnate denizen from heaven. The freer-minded critics seem coming round to the verdict of Renan who said of this Gospel:—

It has been unduly admired. It has indeed fervour, and occasionally a kind of sublimity, but also a something that is inflated, unreal and obscure. It has an utter want of *naïveté*. The author does not narrate, he demonstrates. Nothing can be more fatiguing than those long accounts of miracles and those discussions turning on misapprehensions, in which the adversaries of Jesus play the part of idiots. How much we prefer to this wordy bathos the sweet style, still purely Hebraic, of the Sermon on the Mount and that limpid narrative which makes the charm of the primitive Evangelists!

Accounting for its origin and its ultimate wide acceptance, Renan says:—

What comes out as most probable in treating this delicate problem is, that several years after the death of the Apostle John someone took up the pen to write, in his name and in his honour, a Gospel which represented, or was supposed to represent, his tradition. In proportion to the obscurity of its beginnings was the brilliancy of its final success. This Fourth Gospel, last born, and adulterated in so many respects, where Philonian tirades were substituted for the true words of Jesus, took more than half a century to make its way; then it triumphed along the whole line. It was so convenient for the exigencies of theology and of apologetics to have,

On both sides of 'the golden mean,' in relation to the person of Jesus Christ, we must try to be not only patient but sympathetic, because on both sides there may be portions of the great truth, and also because on both sides there are probably people who may need just those portions. Some are emotional, while others are matter-of-fact. Some need ritual and mystery, while others need rationality or a creed. Some gaze up with reverence to an exaggeration or a haze, while others must have the matter clear.

One of these last, discoursing of what people are calling 'the new religion,' lately said of Jesus:—

Though it places him in one sense back in history where he properly belongs, yet in another sense, it brings him, freed from all the tawdry ornaments of doctrine, laid on him by an ardent but childish faith, into the very midst of the living present. So as Whittier sings to us:—

'No fable old, nor mythic lore
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years.

'But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.'

It is because the older representations of Jesus had in time become really intolerable to the growing recognition of his transparent and lovely humanity that in the new religion we have felt impelled to strip his figure of all added ornament and doctrine and let him stand forth in the original purity and nobility of his appeal to the universal heart. In proportion as we thus see Jesus, the religion that he taught and lived becomes more real and vital to us, and we are led to choose it for our own.

The 'Voice of Freedom' (San Francisco) voices the plea for the recognition of the world's Womanhood marching along with the world's Manhood to (at least) equality of opportunity:—

History is a standing witness to the fact that that country attains to the height of glory, power and civilisation, where men and women work shoulder to shoulder, and are given equal rights and privileges. An eagle can fly easily, when both its wings are strong, while it is handicapped if one of its wings be defective. The well-being of a country is at stake when men get advantages of all kinds, while women are neglected altogether. As each wing of the bird is equally important, so woman's standing is the same as man's.

Not infrequently it is urged that women, being physically and mentally weaker, are not so efficient as men to hold many responsible positions. So far as it can be known from the facts of life, the above contention is not wholly true.

The manifestation of power depends, in many cases, on favourable opportunities. If opportunities are given, women will undoubtedly show equal power with men in all fields of life. In the spiritual plane, women can be said to be even superior to men.

Again there is trouble in China. In the good old days, before we took to backing up missionaries as a bit of political policy, there was a great deal of pleasant human feeling between Chinese priests and missionaries who hailed one another as brothers.

Once, when the missionaries were attacked by Boxers, the Buddhist priests cut a hole through the side of their temple, which flanked the missionaries' home, and let the Christians crawl through to safety. 'For,' said they, 'Buddha himself is love. Our religion is to protect the defenceless, that is what it is for.'

'The Christian Register,' which tells this story, adds:—

All over the world we are coming into closer fellowship with other races, at first on a trade basis, and there are already international clearing-houses; but this has brought our religions, as well as our morals, into comparison. We have already been able to hold one Parliament of Religions; why not another? The Hague Conference might easily be paralleled by a conference of all races and nations in God's name. Is it not a fair conclusion that our next step should be a broadening of missionary effort? Instead of trying to convert the Orient to the Occident, in the way of feeling as well as believing, would not a brotherhood of religious effort be more in accordance with historic common-sense? And would it not call out and organise a larger measure of human moral instinct for rightness? Do we not need to bring into co-operation the good willing that is in humanity, rather than marshal the good thoughts or religions against each other? Conversion is a narrow affair at best, aiming only to turn men about; but co-operation is something larger and subject to evolution.

It is time to think about the comet which will look in upon us early in May. As a famous astronomer puts it, we shall be fired through its streamer on May 18th, if the trail on that day is more than twelve million two hundred thousand miles long. It will then be shot across the earth at the rate of fifty-one and a half miles per second and we shall all be in the midst of the bombardment. It has happened before, and no one was hurt. To any who are alarmed we may say what the captain said in a storm when a dear old lady cried, 'O captain, is there any fear?' 'Yes marm! lots o' fear, but no danger.'

Lucy Larcom, our winsome and thoughtful poet, once wrote a blessed little poem on three old saws: that it is 'a cold world'; that it is 'a wilderness'; and that it is 'a vale of tears.' Here is her lovely spiritual suggestion as to our treatment of such a world:—

If the world seems 'cold' to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
'Ah! the cheerless weather!'

If the world's 'a wilderness,'
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother:
And to roof and meal invite
Some forlorn brother.

If the world's 'a vale of tears,'
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam,
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river!

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, MAY 12TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. EDMUND E. FOURNIER d'ALBE, B.Sc.,

ON

'Pre-Existence and Survival: or the Origin and Fate of the Individual Human Spirit.'

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

MONDAY.—FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Monday afternoons, from 3 to 4.30, and to introduce friends interested in Spiritualism for informal conversation, the exchange of experiences, and mutual helpfulness.

TUESDAY.—CLAIRVOYANCE.—On *Tuesday next*, May 3rd (and on the 10th), Mrs. Podmore will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

THURSDAY.—THOUGHT EXCHANGE.—On *Thursday next*, May 5th, at 5 p.m., Mrs. Praed, of Australia, will give psychic readings.

FRIDAY.—TALKS ABOUT SPIRITS.—The last but one of the series of short Addresses descriptive of the After-Death conditions of typical spirits will be given through the mediumship of Mrs. M. H. Wallis, on *Friday next*, May 6th, at 3 o'clock prompt, when the subject will be 'THE RICH AND THE POOR.' Questions will also be answered relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

MEMBERS have the privilege of introducing *one* friend to the *Friday* meeting without payment.

QUESTION DEPARTMENT.

'A Member' asks: 'During the process of cremation, or after, does the spirit suffer on account of what is being done to the body?' Mr. Hudson Tuttle recently answered this question as follows: 'So inwrought by heredity is the idea of the resurrection of the body that many spirits regard its destruction by fire with the same disapproval that they felt in this life; sentimentally, therefore, they would be affected. But as a fact the spirit is not the least influenced by the disposition of the physical body more than a person would be by that of the clothing he had cast aside.'

PREDICTIONS FULFILLED.

In his recent work, 'The Survival of Man,' Sir Oliver Lodge relates a striking case of a verified prediction. The incident is the more remarkable because it refers to a fact which is entirely insignificant in itself, but by no means insignificant in relation to the purpose which may underlie it, or the deductions which may be drawn from it. The fact is briefly as follows :—

On December 11th, 1901, Mrs. Verrall's hand wrote automatically the following sentences :—

Nothing too mean—the trivial helps, gives confidence. Hence this, frost and a candle in the dim light. Marmontel, he was reading on a sofa or bed—there was only a candle's light. She will surely remember this. This book was lent, not his own—he talked about it.

This was subscribed by what looked like the name 'Sidgwick.' Later she was told in the same fashion that the book was French, and the words 'Passy' and 'Fleury' were given as connected with it.

All this was unintelligible to Mrs. Verrall at the time, but she subsequently learned that the communication apparently had reference to a future event, in which it found its explanation. The circumstances to which these enigmatical sentences referred occurred on February 20th and 21st, 1902, more than two months after the script had been written. Almost every detail was extraordinarily correct, so much so as to point unmistakably to a prediction.

A friend of Mrs. Verrall's, on those dates, read Marmontel in a volume borrowed from the London Library. He was lying down and reading by the light of one candle, and the names 'Passy' and 'Fleury' occurred in the chapter he was reading. What possible significance can be attached to so strange an experience?

This question must be answered in the light of the fact that, during the life-time of Professor Sidgwick, he and Sir Oliver Lodge and Mr. Myers had frequently discussed what sort of evidence would be best calculated to establish the intervention of supernormal intelligence, and they had agreed 'that prediction of future events of an insignificant kind . . . would be conclusive if obtained in quantity sufficient to eliminate chance' (p. 161). For this reason, Sir Oliver Lodge tells us, he considers that it 'would be eminently characteristic of an intelligence purporting to be associated in any way' with either of these two men, that attempts of this kind should be made. He further indicates a hypothesis which may conceivably account, to some extent, for the facts. He does this with his usual daring and caution. Those who are familiar with his writings will know that both these adjectives are warranted.

The hypothesis which Sir Oliver Lodge suggests is that the intelligence who was responsible for the record may possibly have been the agent who brought about the fulfilment of the prediction, and may have set to work to secure someone who could be impressed to bring about the conditions foretold, and who was also sufficiently within the radius of Mrs. Verrall's acquaintances to make it reasonable to hope that the occurrences by which the prediction was fulfilled would become known to her. This seems, at first sight, a rather strained explanation; but the predictions are themselves so strange that one can hardly expect to find that the explanation is simple. In any case all sorts of hypotheses should be taken into consideration.

By way of testing this new suggestion, I naturally turned to the records of such experiences as I have had of verified predictions, and tried to apply it to them. Although the incidents are trifling, they may interest students of the subject, since 'the trivial helps.' I must apologise for the personal character of these incidents. I would have preferred that they should be less so, but I have no alternative between telling them as they stand, or not telling them at all. Several experiences are of too private a nature to record here: but I may say that the three of this kind which I have specially in mind all included notes of time. One of these predictions preceded its fulfilment by about two months, another by ten years, and I was given the period at which I might expect the fulfilment approximately correctly.

I will now give with some detail experiences of a less private nature.

On May 4th, 1899, I was told by a medium that she saw pages and pages of paper about me, and that I should write five books. When she came out of the trance state I told her what she had said, with some incredulity. I had no such intention in mind, and I saw no prospect of such a prediction being fulfilled. I had written a few things for journals occasionally, but nothing further. She replied that she had found that predictions of this sort which she had made to others had been fulfilled. I was not very believing or encouraging, I am afraid. My *fifth* book, however, was published last January.

How far the prophecy influenced me I cannot say; it may possibly have encouraged me to persevere when I had started on this work, but I need hardly say that the *vera causa* of each book was *not* the prophecy. It is conceivable, of course, that Sir Oliver Lodge's hypothesis may be applicable to this case. It may be that the intention which seemed to originate in my own mind was really suggested to me by some other intelligences who had prophetically impressed the medium.

There is an interesting case given in Dr. Milne Bramwell's book on 'Hypnotism,' which has some bearing on this point. I quote from memory, but I think I remember it correctly.

In the hypnotic sleep his patient had planned something which she was to do when in her normal state; this thing was duly performed. When she had again been hypnotised she referred to it, and said that when she had thought (in her waking state) of doing the pre-arranged thing, she imagined that the idea had come to her spontaneously, and had not any recollection of the fact that it had been pre-determined in the hypnotic state. It is not improbable that many of our apparently spontaneous actions are really not so, but are, in fact, the execution of some decision which has either been suggested to us in sleep, or in some subconscious way, or something which we have ourselves determined upon doing at some moment of fuller consciousness than that with which we are familiar in our (so-called) waking state.

Sir Oliver Lodge's theory that the unseen agent of the prediction is also the agent who brings about its fulfilment may thus be applicable to this case.

(To be continued.)

TEACHINGS OR TESTS: WHICH?

It is becoming a serious problem in connection with Spiritualist Sunday meetings whether spiritual teachings or 'tests' are to be in the ascendant. Mr. W. C. Nation, Editor of the 'Message of Life,' of New Zealand, recently said :—

We must seek for a higher-toned Spiritualism than prevails to-day. If a change for the better is not brought about there will come separation, and this we must prevent if possible. At present there is so much pandering to the curiosity of the crowd that teaching is neglected. So long as large congregations and good 'gate money' are the ruling thoughts in our societies we shall fail as light-bearers, our spiritual life will be inactive, and the blessing of the Great Supreme will be withheld. We have come to the time when we must declare whether spiritual teaching or tests are to be in the ascendant.

We commend these wise and thoughtful words to those who conduct Spiritualist societies in this country. Mrs. Bright, Editor of the 'Harbinger of Light,' also says :—

It must be remembered, however, that to run after tests and to consult fortune-tellers is not Spiritualism. Good is it for us to know that we are surrounded by 'a great cloud of witnesses,' but these are not to be 'directors,' but companions, on an upward road, and we ourselves must 'run with patience the race that is set before us.'

Many societies, instead of devoting the whole time to clairvoyant descriptions, find it best to hold the ordinary service, and at the close of the address to give a few (four to six) good descriptions. In some places an after-circle is held, in which descriptions of spirit people are given. A real 'communion service' is needed. Two or three convincing and consolatory messages are of greater value than fifty vague and unsatisfactory 'descriptions.'

CONCERNING TELEPATHY.

BY J. ARTHUR HILL.

Telepathy, or thought-transference, is regarded—and rightly so—as the best-established among the facts which are known as supernatural. This is due partly to the earlier publications of the S.P.R., which described the successful experiments of Sir Oliver Lodge, Professor Barrett, Mr. Guthrie, and Mr. Newnham, and partly to the fact that our minds are prepared to accept it without a great deal of evidence, by reason of our knowledge of certain physical facts which seem rather similar. The almost instantaneous transference of thought from London to Paris (by telegraph) would have seemed miraculous to our great-grandfathers, but is commonplace to us. And the still quicker transference by telephone, and, more recently still, by etheric waves without wires, has prepared us for a belief in transference of thought—or its physical equivalent—from brain to brain. The analogy is inexact, and it is not scientifically admissible that telepathy is an affair of ether-waves at all. We are absolutely ignorant concerning the mechanism of the communication. But these physical analogies have helped us by suggesting how thought may be transferred through channels other than the ordinary sensory ones, yet by a medium which remains physical, and capable of being investigated by scientific methods. And, certainly, whatever the mechanism, the facts compel the belief that some communication is effected.

It naturally followed, telepathy being established as a fact, that, when one of the more inexplicable phenomena was in question, the attempt was made to explain it by telepathy. One key having been discovered, it was tried for all the locks; and, in the opinion of some of us, one or two leading investigators have performed rather unjustifiable sleight of hand dodges, in order to persuade the innocent spectators that the key really *did* open all the locks. In the 'explanation' of the Piper phenomena, for example, telepathy of extraordinary character was assumed; for, in order to explain some of these phenomena without recourse to 'spirits,' it was necessary to assume that Mrs. Piper's subliminal consciousness could tap the minds of persons near and far, selecting from them the right details for the making up of a personality who, in life, had not been known to Mrs. Piper! For this kind of selective telepathy there is, of course, no scientific warrant. It is much better to leave things unexplained than to advance hypotheses which pretend to be scientific but which are not really so; for these latter are apt to stand in the way when the true explanation comes along, and progress is thus retarded. By all means let us try the telepathy-key in all the locks; but when it will not turn the bolt, let us be honest and say so.

The following narratives describe phenomena which, as it seems to me, are not explicable by any justifiable telepathic suppositions. The accounts are of my own collection, and most of the people concerned are friends of mine. I have altered the names, as most people have a natural objection to publicity in matters of this kind.

Mrs. White is a professional medium in the sense that she gives trance sittings for medical diagnosis and prescription; but she has never advertised, her fees are merely nominal, and she constantly refuses to give sittings, her health forbidding more than a certain number of trances per week. I have known her and her daughter for many years, and have complete confidence in their absolute integrity.

Some time ago—I think it was on a Sunday or Monday—Mrs. White experienced an auditory hallucination. She heard a voice—a girl's voice—saying, 'Ma's coming.' This incomprehensible and somewhat absurd monition was repeated several times during the week, and matters were further enlivened by an apparition of an unknown young woman which was seen by Mrs. White's daughter, who is sometimes clairvoyant. On Saturday, the monitory voice came as usual, but with an addition. It said 'Ma's coming to-day.' During the day, a strange visitor was announced—a Mrs. Knight. She came from a distant town; and, though opposed to Spiritualism and all its works, had been persuaded by a friend who

knew Mrs. White to consult the latter—or rather her 'spirit guides'—about the state of her health. She came somewhat unwillingly and against her own judgment; and her manner towards Mrs. White showed how she objected to the whole business. However, Mrs. White became entranced, and evidently something important took place—exactly what, I do not know, for I have not been able to get a fully detailed account. But, apparently, instead of the usual medical control there appeared a control which purported to be the sitter's *deceased daughter*; and the conversation was so intimate, and the characterisation so exact and so convincing, that Mrs. White, on becoming normal, found her erstwhile sceptical visitor crouching at her knee, sobbing with joy at finding her daughter again. Miss White afterwards described the apparition which she had seen during the week. It tallied exactly with the appearance of Mrs. Knight's deceased daughter.

The result of these happenings was that Mrs. Knight was completely converted to the Spiritistic view. She founded a Spiritualist society in her native town, and became a leading member of the sect in the north of England.

I will not say that telepathy cannot be made to cover the facts in the case, but I do say that the *prima facie* Spiritistic hypothesis seems to me much more rational.

I have said that Mrs. White is a 'medical medium.' It is usual to suppose that in these cases the medium somehow gleans information from the sitter as to what is the matter, either by conscious fishing, or by subliminal noting of outward signs, or by thought-reading. It is not often that this hypothesis can be disproved; for, whether the patient goes in person or sends a friend with a lock of his hair, it is of course obvious that the sitter almost always knows what is the disease from which the patient is suffering. It happens, however, that I know of two cases in which the sitters (both intimate friends of mine) were completely ignorant as to what was wrong with the patients on whose behalf they respectively went.

The most striking was the case of Mrs. Brown. This lady (an old friend of ours) consulted Mrs. White as proxy for a relative living at a distance of about one hundred miles, whom, moreover, she had hardly ever seen, as the connection is not close. The patient's lock of hair had been sent to Mrs. Brown by post, by the patient's mother; and nothing was said in the accompanying letter concerning the lad's ailment. At the sitting the medical control diagnosed with his usual ease and definiteness, and Mrs. Brown took notes. The disease was an uncommon one, and a redness on the cheek was described, but was said to be unconnected with the disease. Mrs. Brown, of course, knew nothing as to the correctness or otherwise of all this; but she immediately wrote off to her relative—the boy's mother—giving the substance (which took up nine sides of note-paper) of what the control had said. The diagnosis was correct in every detail, even to the unimportant redness of the cheek, which had been caused by the application of a mustard leaf for neuralgia.

This and other similar cases known to me have convinced me, absolutely, that telepathy from the sitter is not *always* the method by which the trance-intelligence gets its information. I am doubtful if it *ever* is (*i.e.*, in the case of this particular medium), for the amount of the sitter's knowledge seems to have no effect whatever on the ease and accuracy of the diagnosis. My opinion is that the lock of hair or other *rapport* object enables the trance-intelligence to see the state of its owner's body, even when the latter is not present. This is what the control claims to do, and I believe that the claim is true. What the trance-intelligence *is* I do not know.

Another medium (a normal clairvoyant) who has given me good 'tests' regarding my deceased relatives—reeling off correct names, &c., with remarkable speed—and who has given quite conclusive proofs of supernatural powers to several friends of mine, seems to have traces of similar power. But in his case the vision is spasmodic, he not being a trance medium. I have known him tell sitters (including myself) many accurate facts about their health, and he says that sometimes he can 'see into people.' On one occasion he tried to see the exact state of my heart (which was troublesome owing to a chronic

ailment). He put his hand over the organ, and seemed to be making his mind passive—going into a 'brown study.' The attempt, however, was a failure; perhaps owing to his own anxiety to 'see,' or to my own mental activity and interest, which might prevent the psychical weather from attaining the necessary calm. For, though I do not believe in telepathy as explanation of all these things, I am sure that the sitter's state of mind has something to do with the results in general, though not in particular. For example, Mrs. White's control is upset, and finds difficulty in diagnosing, if the sitter is nervous or excited. A lady well known to me who had a sitting not long ago was requested to make an effort to control her nervousness: 'I cannot go on otherwise.' This lady was not new to the phenomena, and probably her external appearance betrayed no particular emotion, for she is not a demonstrative or emotional person; but not being a 'researcher' or a Spiritualist, she is usually rather excited 'inside'—so to speak—when having these—to her—slightly uncanny interviews.

This medical clairvoyance seems to me different from telepathy, for another reason. In several cases known to me, the diagnosis has differed from that of the 'earthly' doctors, and from the opinions of the patient himself; yet has turned out correct. I am aware that some investigators would suggest 'telepathy from the subliminal,' but I think that at this point—or thereabouts—the sceptical explanations begin to require more credulity than the explanations given by the controls themselves. Of course, I am not arguing for the genuineness of these controls as 'spirits.' They may be, or they may be secondary personalities. I have no evidence either way. What I am sure of is that by a *rapport*-object these controls—whatever they are—become possessed of information in some supernormal way. And the facts do not, as it seems to me, permit of explanation by any scientifically established form of thought-transference. I think the true explanation of the process is yet to be discovered, for even if the controls are spirits (as I think is quite possible), we are still no nearer any conception of exactly how they get to know the state of the bodies of distant persons. The matter is extremely baffling on any hypothesis. The one certain thing, to me, is that the facts exist, and that ordinary telepathy does not explain them.

AN EXPLANATION.

In 'LIGHT' of March 5th last we printed a report of an address delivered by Mr. F. R. Melton, at Bristol, which was kindly supplied to us by Mr. A. H. Holbrook. In that report it was stated that Mr. Melton had 'witnessed and investigated many physical and psychical phenomena in company with Sir William Crookes' and others. The attention of Sir William Crookes having been drawn to this matter, he replied that to the best of his knowledge he had never heard of or seen Mr. Melton. We communicated with Mr. Holbrook, who, in his reply, expresses his sincere regret that anything in his report should have led Sir William to infer that Mr. Melton had been saying what was not true. Mr. Holbrook says: 'Mr. Melton did not say or intend to imply that he had been regularly or continuously engaged with Sir William in his investigations,' and continues: 'I deeply regret if anything I inadvertently said would appear to bear that interpretation. Mr. Melton has been investigating psychic phenomena for many years in a strictly private capacity and has been at Sir W. Crookes' house in company with Miss Marryat, but it is so long ago, and, of course, Sir William has met with so many people since that it is not very surprising if he has forgotten Mr. Melton's name. I am quite satisfied with Mr. Melton's *bona fides*, and that he is scrupulously careful to make exact statements and avoid exaggeration or ambiguity, and I regret now that I did not submit my report to him before sending it in. I am quite certain that he would strongly deprecate any erroneous impression as to his position or experiences, and if any such false idea can be justly inferred from my report the fault is mine, and I can only again express my regret.'

MARK TWAIN AND TELEPATHY.

The newspapers last week were full of memories of the 'boyhood's friend' of most of the present generation, though perhaps those may have understood him most truly and appreciated him most worthily who first made acquaintance with his writings when they were of an age to see beneath the surface, and to discern, under the whimsicality, the lessons which most of his writings convey. One reflection might be made here, and that is, that the less he laboured to introduce a moral into his humour, the more it appeals to everyone as conveying valuable suggestions for the conduct of life. As the 'Daily News' says of him: 'He was one of the most ethical of humorists. He had a strong sense of right and wrong, and he put his conscience into his work, though of course in his own way; there was always a moral between the lines.' With regard to his interest in telepathy the same paper says:—

Mark Twain had many out-of-the-way beliefs. He liked to think he was a telepathist before the word was invented, and long before any mention of it came into current literature. Mental telegraphy was what he called it. He had often, he said, been able to put himself into purely mental communication with persons far distant from him. He knew what they were thinking, without any material agency for transmission.

In one of his innumerable writings—we forget which—Mark Twain propounds a view as to the practical application of telepathy, somewhat as follows: If you particularly desire to hear at once from a person, A, with whom you are, or have been, in correspondence, an effectual way of causing him to write to you is to write a letter to him and send it off. Whether it is correctly addressed or not, probably is not of great importance, but you must *write* the letter and *send* it. Then, before you have had time to receive a reply to that letter in the ordinary course, you will receive a letter from A, crossing yours to him. Mark Twain says that he has repeatedly proved the efficacy of this process. The theory is, that the concentration of your thought on A causes him to think of you, and remember that you will want to hear from him: this concentrated thought is sustained and urged towards A all the time that you are writing; but if you write without any intention of sending the letter, the force of mental impulsion will be diminished. It might, of course, be argued in some cases that the intention of writing came into A's mind first, and was telepathically transmitted to you, arousing in you the desire to hear from A; but in either case 'telepathy holds the field.'

TRANSITION.—Mr. N. Smith, of Birmingham, one of the 'fathers' of the movement in England, passed to the larger world on the 21st inst. after a brief illness. His work for Spiritualism brought him into connection with Mrs. Emma Hardinge Britten, Mrs. Marshall, the Davenportes, D. D. Home, and other mediums, and he co-operated with Mr. J. W. Mahoney's propaganda movement in various parts of the country. He was a splendid 'seed sower,' and an indefatigable advocate of the truths of Spiritualism.

THE TAROT.—While much has been written on the subject of the Tarot cards as used for divination, the cards themselves have hitherto been difficult to obtain. Messrs. Wm. Rider and Son, Limited, have sent us a pack of these cards, from designs by Miss Pamela Colman Smith, accompanied by an explanatory manual or key, by Mr. A. E. Waite; price complete, 8s. net. The Tarot pack consists of four suits of fourteen cards each (the suits being differently named from the ordinary playing-cards, and an extra court card, the knight, added to each), and a special series of twenty-two symbolical cards, often known as 'the Tarot trumps,' the significance of which has been much debated, and may probably be capable of more than one explanation. Mr. Waite, in his 'Key,' sets forth his own view, with some reservations, hinting at further secrets to be revealed only to initiates; but what he presents to his readers is probably sufficient as a clue to the intuition, without which all divination is merely a mechanical art, devoid of that psychic quality which renders previsions at times so remarkable, by whatever method they may be made; that is, whatever means be adopted to bring to the surface the latest psychic perceptions in which prevision or divination consists.

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THE SELF-SOUL.

A much larger and much more ambitious book than Mr. Newman Smyth's 'Modern Belief in Immortality' is Mr. Henry Frank's 'Modern Light on Immortality: being an Original Excursion into Historical Research and Scientific Discovery pointing to a new Solution of the Problem' (London: T. Fisher Unwin). We say 'more ambitious' in no depreciative sense, beyond any reasonable judgment suggested by the title with its large claim which we have given in full. There are, however, substantial differences between the two works: first as to size: Mr. Smyth's book consists of ninety-five small pages of large print, whereas Mr. Frank's runs to four hundred and fifty-four larger pages of smaller type and a very full Index. Then, the argument in Mr. Smyth's book flows quietly on without a chapter and without a break, while Mr. Frank's work contains thirty-nine chapters with brave headings. Mr. Smyth hints or suggests where Mr. Frank asserts, argues, piles up facts and inferences, and proves until you are forced into surrender.

We place these books side by side because they are not only on the same subject, but they are built of stuff from the same mine; and, to tell the truth, on the same plan; although the one is only a sketch while the other is an elaborately worked-out design. The fact is that neither of them is quite 'original' or 'new,' for 'the solution of the problem' is, so to speak, in the air, and thousands are contriving its capture, though we must do Mr. Frank the justice to say that his 'Excursion into historical research and scientific discovery' is devised on a scale and carried out with a thoroughness that must command attention and respect.

His book is valuable in many ways, but is especially so as a fine exposition of 'Monism' on a loftier and larger stage than Haeckel's, and his special merit is that he does not so much oppose and reply to Haeckel as expound him and give him a hand up. He fully recognises that it is a real Universe, that Nature is altogether a unity, and that what we call the soul is 'the organised expression, through certain highly developed physiological avenues, of that universal energy which everywhere exists as impersonal and semi-intelligent, and which in man becomes self-conscious and supremely intelligent.'

Quite admitting the one universal 'physical basis of life,' all we have to do is to trace its operation, or the operation of some mysterious manipulator of it, from the lowest product to the highest; and then to ask whether it

is a fact that this operation or manipulation is really ending in the development of a being possessed of such a wholeness of personal consciousness as to warrant the belief that it is being advanced from the physical basis, as we usually know it, to a spiritual basis of such a fineness and such a tenacity as to be able to hold its own and survive the death of the inferior physical self. This is something like Mr. Frank's contention, and he works and fights for it with great industry and vigour. Here is a passage which perhaps contains the best and fullest presentation of his case:—

The soul of the living organism is the collective expression of the psychic energy of the individual cells that constitute its physical form, unfolding through infinite stages of development from a single cell-soul to a multiple soul that constitutes the personality of an individual. Hence the soul exists in and permeates every fibre and tissue, every nerve and cell of the entire physical body. It is indeed coterminous with the body, and becomes a personal soul so long as it retains this coterminous relation.

We must now confront the question whether the soul, as we have above defined it, after it has become organised into a stable and self-engendering source of energy, may become sufficiently strong to withstand the decay of the coarser forms of matter, as embodied in the perishable cells, and persist in a still more refined and enduring substance which may have the capacity of defying the usual forms of death.

This is well and modernly put, and it is valuable, but the upshot of it is old enough, at least as old as Hamlet, Lorenzo and St. Paul, though Mr. Frank's ardent, learned and patient scientific 'Excursion' builds up for this lovely spirit a worthy shrine.

We wish we could give anything like an adequate indication of his brilliant argument and evidence, which, although we think he labours it a little too much, does not lend itself to compression within the limits of our space, but it leaves upon the mind the picture of a slowly evolved organism which adequately and scientifically takes the place of the old familiar separate soul. The soul, in fact, is a highly organised, energetic, sensitive and tenacious inner ethereal body and thought-transmitter, intensely real and immensely able to hold its own both as the present master of the earthly house and as the master of its own spiritual house which will persist when its 'muddy vesture of decay' is done with.

This of course appears to rule out the creatures we know as 'animals,' and even some of human-kind, and Mr. Frank does not shrink, for his argument largely depends upon the possession of a mentality that might be called masterful and homogeneous—that is to say, a unity which comprehends and rules itself. The 'animals' may display much inherited instinct and many of the characteristics of intention and even reasoning, but it is doubtful whether any 'animal' that ever lived had the self-consciousness and self-mastery that man has. This, however, we do not actually know; neither do we know whether self-consciousness and self-mastery are the only conditions of soul-possession and soul-persistence. It is quite arguable that good behaviour and affection may also be conditions of soul-possession and soul-persistence: and it is certain that some dogs behave better than some men, and that even cats can love.

But Mr. Frank is on more risky ground when he says:—

If we shall find that the promise of the after-life, according to the intimation of natural discoveries, is not for all, but for some only who give the promise of spiritual survival of the fittest, as some only in the long warfare of civilisation have maintained their physical survival, we shall not, mayhap, so well delight the traditional desire of the human heart, but we may at once satisfy a natural longing and emphasise a moral principle that will inspire to higher living and nobler aspiration.

We admit that this is fairly logical, as a deduction from the general argument, but it seems to us to be severe even as a suggestion. If it were so, that some of human-kind are God's failures and castaways, it would be difficult to absolve Him from the suspicion of unfairness and even cruelty: but, as John Stuart Mill so passionately put it, Nature *is* unfair and cruel—or seems so.

It will not do to issue our demands upon either Nature or God, but we may draw inferences and cherish hopes, and our reasonable inferences and hopes carry us at least as far as Tennyson's pathetic but beautiful lines:—

O yet we trust that somehow good
Will be the final goal of ill,
To pangs of Nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

SPIRITUAL INFLUENCES AND SOCIAL PROGRESS.

Mr. Ebenezer Howard (Garden City Pioneer) delivered an Address on 'Spiritual Influences towards Social Progress,' to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, April 14th, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 197.)

We may safely say that we are all wishing to see great and real progress made towards a better social order—that we all wish to see the injustices and evils of our time put right. In what direction shall we look for that progress? Where is our Eastern horizon? In what direction will the sun of the New Order appear?

If our newspapers, our reviews, our current literature, our public meetings, are a guide to the thoughts of men on this question, the chief reforming agency is to be some form of compulsion from without, brought to bear upon somebody—that somebody being, preferably, *not* ourselves. Thus, the Tariff Reformer proposes to bring about the millennium of ample employment, with higher wages for all, or at least for all but the drones and the incapables (and I suppose we should add people of so-called 'independent' means), by getting the central Government to say to English purchasers of foreign-made goods: 'We shall henceforth interfere with your freedom to buy goods manufactured abroad; in future you shall only be able to buy such goods on terms of paying into the British Treasury, or of inducing, if you can, the foreigner to pay into the British Treasury, certain duties, wherewith we shall be enabled to build Dreadnoughts and thus protect our shores.'

Or again, the Land Reformer proposes to bring about a better state of affairs by putting a tax upon land, which land, he says, 'was created not by the land-owner but by God himself, and was obviously intended for the use of all the children of men, and not merely for the use and enjoyment of a favoured few; that such taxation would not only be perfectly just in itself, but would serve a double purpose; it would bring more land into use (thus helping to prevent unemployment), and—(some land reformers would not add this) could also, by bringing money to the British Government, enable it to build more Dreadnoughts, so as to maintain a two-power standard.'

Now, I am not going to discuss politics, or to express any opinion about Free Trade or Tariff Reform, or on the propriety or the justice of the taxation of ground values, although I have quite clear and definite ideas on these points. But I will

say this, with all the emphasis with which I can speak: either, or both, of these proposals to use the power of the State as a compulsory force may be right and wise, or wrong or unwise, but however wise they may be, taken together, or relatively as compared with each other, they cannot—even when they are brought about—do one hundredth part of the necessary work of transforming the conditions of modern civilisation which could be done by our own voluntary efforts, separately and collectively made, if those separate and collective efforts are based on a true outlook on life—and we can only gain such an outlook in the degree in which we believe and act upon Christ's utterance: 'It is more blessed to give than to receive.'

Now the danger is, lest in looking to the State to exercise its compulsory powers we should forget to call upon ourselves to exercise our voluntary powers. Compulsion is the setting sun of the old order: it is the force which has long ruled, and will yet for a while rule the world, or a large part of it; but those who look to it to rule the new order are like those who look to the West for the coming dawn; Impulsion, the power of the spirit of love within, is the dawn of the new order; as Abbott says: 'Force without is despotism; force within is religion.' (Applause.)

In her work, 'The Changing World' (speaking of Theosophy, but some other words would do as well), Mrs. Besant says:—

And what shall Theosophy do in the coming civilisation for society? society as we see it to-day, which is a battle, not a social order: an anarchy, not an organism. I know it is often thought that changes will only be brought about by the menace of the starving—by the dread of revolution. Oh, it is not thus that Theosophy looks on man, in whom it sees the growth of a spiritual, a divine nature. You will think me a dreamer, perhaps: and yet I tell you a truth when I say that not by the up-rising of the miserable, but by the self-sacrifice of the comfortable will the future society be realised on earth. I know that that is not the idea of to-day. I know that, amongst those who suffer, such a sentiment would be met with ridicule and scoff, but it is not those who suffer misery who can build a wise and happy social system. It wants the best brains and the best hearts; it wants leisure to think out and to plan, and love to carry into effect. You can make a riot, you can make a revolution by starving desperate people, but there is no stability in that which follows revolution. You cannot take, but you can give, and the spirit lives by giving, and knows the joy of sacrifice. Do you imagine that sacrifice is painful, that sacrifice means sadness and gloom? I tell you there is no joy on earth like the sacrifice of the lower nature to the higher, and the giving to others of the higher, that asks nothing for itself. Along those lines our social redemption will come, along the lines of those who are willing to give and willing to sacrifice, for the gift that is compelled by law or force is always resented, and is resisted as much as possible. Outer compulsion is met by violent resistance, but the inner compulsion, that is the compulsion of love, that meets with no violence in resistance; it pours itself out in joy. And there lies the future, there the basis of the coming civilisation.

Here I feel impelled to make a confession. When the Garden City idea first came into my mind it came as the direct result of a conscious effort—as if one placed a small object within the field of a microscope and then made a long series of careful observations—for I really had struggled hard to find a path towards peace, order and goodwill. I had not read many books, but had read a few very carefully and critically. My profession had taken me a good deal behind the scenes of business, commercial, legal, and political life. I had always searched for the newest and clearest thoughts of men, especially on religious or social topics; and had gained, as I think greatly, by having first broken away entirely from the orthodox faith, and by being brought back to a sense of the supreme value of Christ's teaching in reference to those very social problems on which His teaching is generally so entirely disregarded, or treated as being absolutely unpractical. So, as I have said, the Garden City idea came to me as the result of very careful study and of much thought, and a good deal of earnest, patient effort: and yet, when the idea did come to me, I could not, for a single moment, think of it as my own idea, as something I had created. I knew then, and I know

with still greater certainty now, that the idea exists in the spiritual atmosphere which envelopes and pervades the lives of us all, in far greater clearness, brightness and beauty than I have ever yet realised it. (Applause.)

There was, you see, a conscious effort on my part, and there was also a clear sense of revelation coming into my mind as from some mysterious source—I know not what, any more than you or I know what the ultimate reality is that manifests itself in the field of the microscope; though we are certain that if the microscope had more power and our eyes greater capacity that wondrous Reality would reveal to us far more even than it does.

But what happened when I had received this revelation? Did I, when this message came to me—knowing with certainty that I had discovered a path which, wisely followed, would lead this and other nations to a splendid goal—at once go out into the world, and seek to get it realised—giving up all, as did the disciples, to follow the truth that would lead me forth? No, I did not. I was timid and anxious and self-conscious, rather than conscious only of my message. But that was not all: my timidity, anxiety and self-consciousness would have been easily overcome if this had been all that was keeping me back. What was keeping me back? I will tell you. I will not go into details—that is quite unnecessary—but I was not leading a true life—I was even guilty of doing a real injustice to a dear friend—and while this state of things lasted it was as though I could not press forward—my message would not out; for I was an unworthy messenger. And then what happened? I confessed freely and fully to my friend all that I had done, and was freely, oh, so freely and fully forgiven! Never shall I forget the peace that then came into my heart—peace that not only filled my soul, but filled my body too; for a physical glow, as from a new and entirely fresh and delightful source of energy, streamed into my physical body. You see, my friends, by my lack of faith, and yet more by wrong-doing, I had closed the door to the inrush of spiritual forces; but when I turned from the wrong to the right course, and did all I could to make amends, then the door of my soul swung open again and the spiritual forces poured in. There is, we may be sure, an infinite flood of spiritual power and energy ever at our service, but how often we close the gates by which the divine stream would enter! and the spiritual powers will never use the material force of compulsion, but will ever await our free welcome to their kindly ministrations. (Applause.)

Soon after this experience I completed and published my book, and started on a really active campaign, and it was not long before many saw the same vision that I saw, and felt the same desire to realise that vision on earth. And now, although our Garden City is not complete, it is in course of building, and represents, in spite of many shortcomings, probably the most advanced point that has yet been reached toward the new social order.

Although I have in this address touched chiefly on vital principles, you will, I am sure, wish to hear a few details as to what has been accomplished at Letchworth. Thanks to the untiring efforts of the many supporters of the movement who have brought to the work a vast amount of knowledge, skill, and patience, and thanks to the aid of the Press of the country and to many public speakers—aid which has been given absolutely irrespective of politics—a sum of £173,000 has now been raised in share capital of the First Garden City, Limited. This company was formed in 1903 under the chairmanship of Mr. Ralph Neville, K.C. (now Mr. Justice Neville), in order to purchase an estate of three thousand eight hundred and twenty acres in the County of Hertfordshire, near Hitchin—an estate which had been specially selected for the purpose of building a carefully planned industrial, residential, and agricultural town. By the Memorandum of Association the dividend on the shares is limited to five per cent., cumulative, all profits earned beyond these to be expended for the benefit of the town; for it is an essential part of the project to retain for the new community the unearned increment of the land, subject to such return to the shareholders. To this end, and in order to secure to the community full control of

its own conditions, it is intended, as far as possible, to be in the hands of the company the freehold of the whole—leasehold interests only being granted by the company except in special cases.

The population of the town has grown in seven years from seven hundred persons to nearly seven thousand; though many experts foretold it would be quite impossible for the company to induce manufacturers to establish their works on the site, there are now engaged in active operations the large bookbinding works (Messrs. W. H. Smith and Son and Messrs. J. M. Dent and Co.); engineering works (Messrs. Heatly-Gresham); motor car works (Lacre Company); weaving and tapestry works (Mr. Edmund Hunter); letterpress and other branches of the printing trade (Garden City Press, Arden Press, Wheeler, Odell and Co.); the manufacture of photographic paper and apparatus (Kosmos Photographics, Limited); Swiss embroidery (Messrs. Herz); electric saw mills; spectacle lenses (Kryptok, Limited); church organs (Mr. Hayter); pottery (Iceni); bioscopes and cameras (Kinora, Limited); corsets (Spirella Company, Limited). There are also a number of art workers in wood and metal, and a large steam laundry as well as a hand laundry.

These works—now employing over one thousand persons—are not, as so often happens, dotted about the town, but are, with quite unimportant exceptions, placed in a special area, and are thus economically served with railway sidings, electricity and gas. They are also near the railway, and are screened from the principal parts of the town by a hill.

One of the chief difficulties which those responsible for the carrying out of the project have encountered has been the provision of cottages for the working people. The company does not itself build cottages—it has not sufficient capital for the purpose—and, besides, its function is to provide a field for various activities rather than to attempt to occupy the whole field itself. The need for cottages has, however, been largely met through various agencies; and the more skilled workers are for the most part housed in good cottages with large gardens attached, near to their work, and they and their families are reaping the best results, for the health of the town is excellent: the death rate and infantile mortality rate being extremely low. There is still, however, some difficulty in providing cottages at low rents for the labouring population; and the result is that a great many of those who work on our estate do not live on it, but at the close of the day's work go off on bicycles, or by rail, to the neighbouring small towns and villages, and occupy some of the extremely inferior and often insanitary cottages in those districts. This is a serious defect that *must* be remedied; and a subsidiary company—the Letchworth Cottages and Building Company, Limited—has been formed, and is engaged in carrying out this work in a very satisfactory manner, though much remains to be done, and much more capital is needed for this purpose.

Experience of ordinary industrial towns would give a wrong impression altogether as to what Letchworth is like, for while it is primarily an industrial town, it is also a residential town, and, in many ways, a most desirable one, with its wide streets, large open spaces, gardens, fresh, invigorating air (it stands high above most of the surrounding country), its great stretch of sky, and its agricultural belt. There is a most interesting society at Letchworth. Life is in many ways like Colonial life, bright, joyous and friendly; largely free from class distinctions, and without over much regard for the narrower conventionalities. Many thoughtful, earnest people have been attracted to the town, filled with hope for its future and for the future it will bring to their country, and these spend much time and devotion in furthering the cause.

The result, then, of the combined efforts of the company, under the able leadership of its present chairman, Mr. Aneurin Williams, M.P., and of the people of the town, who take a very keen interest in its affairs, has been that the population of Letchworth enjoy, not only the delights of the country, but, even at this early stage, many of the benefits of a considerable town. There is an exceptionally fine elementary school, built by the Hertfordshire County Council on two acres of land given by the company, as well as excellent private schools,

several halls, churches of various denominations, and a Friends' Meeting House. There is a fine open-air swimming bath, as well as the inevitable skating rink and cinematograph hall; gymnasium, tennis courts, bowling green, cricket, football, and hockey fields; a golf course—now being extended to eighteen holes—so it is in no dull village that these people are now living; it glows with healthy, vigorous life, expressed in dramatic performances, concerts, lectures, debates, May-day festival—when the school children plant trees—flower shows, &c., but above all there is a sense of unity of essential aim and purpose.

There are no public-houses in the town area of nearly two square miles, but there are two in quite outlying parts, which were on the estate at the time it was purchased. These have been placed under the control of the People's Refreshment House Association, whose managers are in no way interested in the sale of intoxicants, but receive a share of the profits made from other refreshments. The opinion of the inhabitants, men and women alike, has been on two occasions sought by the directors of the company on the question of whether a public-house of any kind should be established within the town area, but, so far, the voting has been against this. If this policy is to continue it will be essential to increase yet further the counter-attractions. A generous lady has, at her own expense, built a beautiful girls' club, and another has supplied a large part of the funds for carrying this on; but a boys' club is urgently needed, and on its early establishment much will depend; for we cannot escape our special responsibility to this population, rapidly growing up in a district which was, before our coming, steadily losing its peasantry.

One inquiry is constantly made, and with this I will deal in conclusion—What have been the financial results? On the whole, remarkable. In September, 1907, the company's estate was valued by expert valuers, and the valuation showed an increment of £97,000 in the value of the estate over and above all that it had cost! But this additional value may be compared to the additional value imparted to fruit trees by their early growth. It is not immediately realisable.

In other words, the company has not yet paid a dividend on its shares, though it has paid interest on about half of the capital with which it has carried on the undertaking. On the other hand, the company's income is steadily overtaking its expenditure, for the town is rapidly growing: and when a dividend has once been paid that dividend will be far more secure than the dividends of an average commercial undertaking—for it will be a dividend derived mainly from well-secured ground rents. But the direct financial results of the Letchworth experiment are small indeed compared with the results which are not directly financial, and which could only be partly expressed in financial terms of gains to the State. What will be the increased earning power of a population of seven thousand—soon to be thirty-two thousand, our full complement—living under those healthy conditions which make for greater efficiency? What additional material results will be brought to the nation by the increased interest and activity in the housing problem which has been stimulated in no small degree by what has been done at Letchworth? One can only say the indirect financial results will be far greater than the direct.

But, it may be said, 'Such dividends are not ordinarily counted in estimating the profits of a company.' No, they are not; but they should be, and must be. If society is truly to progress, the investing public, who, to a very large extent, are responsible for the conditions of industrial and social life, must assume more and more responsibility for the indirect as well as the direct results, good and bad, that flow from its investments; for society is an organism: its life is the life of us all, and every effort we put forth acts and reacts upon ourselves. Let us, then, each take a full share in the common life of all; let us express that share in pounds, shillings, and pence, if we can, but, in any case, let there be an outgoing from ourselves; for only as the forces flow from our being in service will the higher forces flow into our being in power. (Loud applause.)

At the close of the Address the Chairman said that it should

be remembered that Mr. Howard's somewhat self-depreciatory remarks were due to his very high standard of what is right, and after several questions from the audience had been ably answered, a hearty vote of thanks was given to Mr. Howard, on the motion of Sir Richard Stapley, who said that he was one of the early supporters of the Garden City idea and was in deep sympathy with the spiritual work of Mr. Bruce Wallace at Letchworth. He regarded Mr. Howard as an object lesson illustrating what good work can be accomplished by a man who has faith and is fired by high ideals in his work for humanity.

DOES EVOLUTION ACCOUNT FOR MAN ?

Replying to the question: 'Do you accept the Theory of Evolution, or do you believe in a separate special creation for man?' Mr. P. Galloway, whose Address on 'Is Nature Anti-Human?' appeared in 'LIGHT' of January 29th last, says:—

For me to answer that I do or do not believe in evolution, as the questioner means it, would not be quite correct, for although man has an animal body, that does not make him an animal any more than clothing himself with a lion's skin makes him a lion; but that fact does not detract from the theory of a physical evolution. Man possesses 'senses' of which there is absolutely no trace in any animal living or dead, and consequently they could not have been 'evolved' in the way that one generally means when speaking about evolution. I know nothing of how, or where, or when 'man' was 'created,' if he ever was created. He came on to the stage of this life, dressed himself with clothing necessary to the play, acted his part, and returned from whence he came, not necessarily to the very same plane from whence he came, for, and I think it very likely, there may be a sort of spiritual evolution to which he is subject. I think also that the mental evolution of man is not 'strictly' evolution at all, but is rather the result of the manifesting Ego's efforts to develop the physical machinery through which he is compelled to manifest—and his past success justifies the belief that eventually he will overcome every obstacle that prevents his full and complete self-expression. Further, there is absolutely no trace of any animal having in the slightest degree developed or improved its mental machinery, nor do we find that any effort has ever been made to that end.

Strictly subject to the great law of Nature, 'Kill or be killed,' man would have had little chance of surviving had it not been for the possession of qualities that are absolutely super-animal. By exercising his intelligence (which is not an animal property) he strengthened his weakness, and survived in spite of all dangers against which he had, and still has, to contend.

Primitive man made defensive tools from flints because he found them to be more effective than other stones—probably because he noticed that a sharp stone, though small, was more destructive than an ordinary round one much bigger and heavier. But evolution has not taught the animal to reason that a stone can be used as a weapon, far less to realise that a sharp stone is more effective than a blunt one.

It may be said: 'Give an animal a start and he also may make tools. Evolution works slowly, and may not yet have ended.' That evolution works slowly is true, but from the point at which researchers have found animal remains, and early man's simple expressions of superiority, one cannot find anything to show that the animals of that remote period were different in any degree from the animals of to-day. An orang-outang will break a branch from a tree to use as a weapon, but although it has done this since man chipped his flint stones to make them sharper, it has never learnt to put a point to its stake. A bird may raise a shellfish in the air and drop it on a stone to break it, but it has never improved upon that process—it has never 'thought' to put the shell on one stone and break it with another; and in no single instance has evolution developed intelligence in the sub-human world. Of course I admit there have been many instances of wonderful instinctive cleverness shown by all animals, but such cleverness

is perfectly automatic, like breathing, seeing or feeling, or else purely imitative, and the animal shows absolutely nothing in the way of progressing intelligence such as is shown by the conscious, thinking, acting human being.

I have no doubt that the theory of evolution is a great theory, and that many difficulties have been overcome by its aid; but still there are many difficulties left, and although it seems to explain the development of life on this planet, it does not account for life or for intelligence. It does not tell us what gave man the first start, or what it was that enabled him to seize the opportunity that came to him and develop it.

Even given that first germ, that primordial cell, of which we sometimes hear, our difficulties are not swept away, for there still remains the difficulty of believing that the flea and the elephant, the golden eagle with his wide-spreading pinions, and the pretty, tiny, transparent gnat, the huge, monstrous inhabitant of the primal swamp, and the diminutive creatures whose skeletons formed the chalk cliffs of Old England, were all evolved from the same primordial cell. Further, we are told that the animal body is itself a mass of living microbes. Are these microbes also an evolution from this primal life germ? If not, why not? If yes, the difficulty is only increased, for it confronts us with this other question: Is the animal body a living entity, or is it only a mass of other living entities—something like a swarm of bees all hanging together in a great bunch, the movement and the humming being the combined action of the individual bees, and not of the lump or bunch?

But this again is an example of the power of the inquiring human mind that is above and beyond all these difficulties—and, by the way, there would be no difficulties at all, no investigations, no questionings, either as to the beginning or the ending, the meaning or the cause of life, if it were not for this human peculiarity—the questioning, truth-seeking mind—the same human mind which invented ‘theory of evolution,’ and which remains unaccounted for and unexplained by that theory.

Unfortunately ‘evolution’ has become very much like that ‘blessed word Mesopotamia,’ it covers a multitude of ignorances, and is very handy as a broom to sweep away all the difficulties that otherwise would require some hard thinking to overcome. Like ‘telepathy’ and ‘sub-consciousness’ and the ‘subliminal self,’ evolution is a useful word when facts intrude themselves in a way that is likely to unseat our theories—a way that facts have, fortunately. But facts are ‘chiefs that winna ding,’ and if man is able to compel the substance and force of this physical plane to serve him, he must of necessity be greater than that plane, and consequently ‘evolution’ does not explain him. Any theory, or for that matter, anything that can be explained or dissected must be less than the explainer or dissector; and if the ‘theory of evolution’ can be explained, and all the items docketed and labelled and sorted by man, then surely man who decides as to the docketings and sortings must be greater! It is beyond argument that whatever man is capable of explaining must be less than himself, so that, if he cannot explain himself and can explain evolution, he must be greater than evolution. A man cannot be greater than himself, but he must be greater than the tools with which he works.

Evolution is a great theory, as I have said, but there have been other theories equally great, and they have had their day. I do not mean to say that the ‘theory of evolution’ will also ‘have its day and cease to be,’ but it has been much modified, and undoubtedly it will be much more modified as knowledge increases. However, whether that be so or not, it is incontrovertible that beyond, perhaps, the purely physical body which he inhabits, it does not completely explain or account for man.

THE UNION OF LONDON SPIRITUALISTS will hold a meeting in Battersea Park (if fine), on Sunday, May 1st, at 3 p.m. Tea at 5 p.m., and meeting at 7 p.m., in the hall, Henley-street, Battersea Park-road. Speakers: Messrs. G. Tayler Gwinn, G. F. Tilby, and J. Adams.

CONJURING, HYSTERIA, OR MEDIUMSHIP?

Some echoes of the discussion aroused by Eusapia Paladino's visit to America have reached the readers of ‘LIGHT’ in connection with the attempted exposure by Professor Münsterberg in the ‘Metropolitan Magazine.’ To this article Professor Hyslop, as he tells us in the ‘Journal of the American S.P.R.’ for April, has been asked to reply, but his rejoinder takes a somewhat querulous form; he seems dissatisfied because Mr. Carrington arranged for Eusapia's visit to America, and suggests that ‘magazine articles were at the base of the enterprise.’ He holds that Professor Münsterberg, because he ‘has not investigated any aspect of the subject, is not qualified to pass judgment on its claims,’ and speaks of his article as ‘splendid journalism and fine imagination,’ but one that does not convey the whole truth, and is not worthy of serious attention. Professor Hyslop considers that the phenomena ought not to be discussed from the point of conjuring, but from that of ‘hysteria,’ by which, apparently, he means abnormal psychology. But to call a medium a ‘hysteric’ is to prejudice the calm consideration of her phenomena no less than to call her a conjurer or a fraud.

Professor Hyslop also makes some strong statements respecting the American magazines: not, we suppose, that they are worse than those of other countries, but that, as he admits, every periodical is under the necessity of studying its public and paying its way. To do this it must print articles that will sell, and ‘a sober and cold statement of the actual facts would not be interesting to a public that desires to live upon sensations. The public will not read the cold truth, and the magazines would not venture to give it to the reader on any subject like this.’ As to the desirability of replying to magazine articles, Professor Hyslop makes some pertinent remarks which are as applicable here as in America. He says:—

Popular magazine articles on psychic research are not generally worthy of attention on the part of scientific men, except to correct the illusions which they produce. The public is to blame for this: it will not read careful works on phenomena. It suffices to take a snatch at the papers and remember a few sentences and then to proceed to talk about the subject at social teas and receptions. Every mountebank that comes along with a cleverly written article is for this public an authority. As long as this is the case, and *soi-disant* scientists are paid handsome prices for magazine articles, writers will reap a harvest of influence, and credulity will be just as rife as in the Middle Ages. Most of the stuff that passes as scepticism is simple obstinacy or ignorance, and it is a mistake to suppose that we owe it the duty of refutation.

From the point of view of the writer of magazine articles the problem also assumes quite a simple bread-and-butter aspect:—

Miracles like the movement of tables without contact are not every-day occurrences for the scientific man, and he very naturally approaches the claims for them with much suspicion, or he would antagonise the popular mind. Professor Münsterberg is not going to announce his conversion to miracles after two séances, when the respectable and æsthetic public cannot stand the shock of believing that spirits can move tables or pat you on the shoulder; he can get better pay from the magazines for taking the safe side of the subject than for acting the part of a missionary for disagreeable truths. To yield easily to the claims of Spiritualism would only result in a loss of reputation and influence. It is consequently a mistake to expect Professor Münsterberg to accept miracles after two sittings with a psychic. Respectability, the price of magazine articles, prejudice, and scientific reputation are all on the same side.

Part of Professor Hyslop's discontent is directed against Mr. Carrington for having arranged Eusapia's visit to America otherwise than under the auspices of the American S.P.R. Yet this society, as he admits, made no contribution to expenses, not having ‘funds for the proper investigation of the case,’ and therefore the money had to be obtained elsewhere. The fact that the newspapers figured largely in the matter is explained by Mr. Carrington in a letter which he has sent to us as a reply, but of which we are unable to give more than the substance. He states that as the newspapers can bring large amount of unpleasant pressure to bear, he was virtual

forced to promise them the first sitting; but he complains that they did not keep their agreement and let him alone afterwards; in fact, there seems to have been a continuance of bad feeling on all sides. Mr. Carrington points out that though he has the undeserved reputation of rushing into print on all occasions, he is almost the only person who has not, so far, said anything as to the results of the sittings, and he has been debarred from writing on the subject of the sittings, as the newspaper ridicule caused him to lose a contract for a series of articles, by which he had hoped to recoup himself for the financial loss entailed by the undertaking. Further, Mr. Carrington says: 'No less than fifteen scientific men from American Universities were present at sittings, and four sittings were held in Columbia University, which were attended only by scientists.'

As to the contention that the case should have been studied from the standpoint of hysteria rather than that of conjuring, Mr. Carrington points out that the first thing to be done is to make sure of the reality of the phenomena. He says: 'The public (the average sitter, and certainly the average scientific man) does not care a particle whether or not Eusapia has hysteria of the worst kind. For them the question is, does she move objects without contact? They doubt the facts. And until the facts are proved, what is the use of discussing the question whether or not Eusapia is a hysteric?'

If we grant that she does produce extraordinary phenomena, then her clinical study becomes one of great interest. We might add, with regard to this point, that we consider that the study of mediumship in connection with hysteria is more likely to throw light on the nature of hysteria than on the nature of mediumship. It may come to be admitted that people are not mediums because they are afflicted with a pathological condition vaguely known as hysteria, but that they are regarded as hysterical because they show signs of sensitiveness to influences which until recently have not been admitted to exist. At present, if not yet thoroughly understood, more is definitely known about them than about the conditions of hysteria, which, in fact, cannot be completely accounted for without reference to this very sensitiveness which, when developed in an orderly manner, constitutes mediumship. It is only when this sensitiveness, for want of being recognised and properly developed, manifests itself in a disorderly and spasmodic manner that it can be mistaken for a symptom of nervous disease.

JOTTINGS.

Spiritualism and social reform seem to have been inextricably inter-related since the commencement of the movement. The writings of Davis, Tuttle, Edmonds, and others have much in them bearing on the progressive development of the social life of humanity. Robert Owen was a social reformer before he became a Spiritualist; Lake Harris was a Spiritualist before he started his community; and the Shakers, in their quiet communal home, were Spiritualists before the modern movement began 'in the world' outside. Last but not least, Mr. Ebenezer Howard, the man with social ideals, is a Spiritualist.

It is not given to many reformers to see their ideals materialise in daily life, and Mr. Ebenezer Howard may well feel gratified with the measure of success which has attended his efforts to initiate a movement, of a practical kind, for the betterment of the conditions of life for his fellows, and hopeful for the future. His vision is a fine one, and those who charge Spiritualists with being unpractical may well consider how they could improve upon this Garden City ideal. We are confident that Mr. Howard will be very pleased to hear from inquirers and to supply them with fuller particulars than he was able to give in his Address. He will especially welcome the co-operation of those who are in sympathy with his work. Letters should be addressed to Mr. Howard, Norton Way, Garden City, Letchworth, Herts.

Mrs. Annie Bright, editor of 'The Harbinger of Light,' referring to spirit influence, says: 'My whole life is guided, my work directed, and yet I am never told precisely what to do, lest my will should be emasculated. If divine guidance is sought inspiration will come at the right time and the way will be made clear. This is no new thing. The Bible is full

of it, the great teachers of the present time insist on the need of getting in touch with the Supreme Power of the universe. This is where the real work of Spiritualism lies in the future.' We imagine that every earnest worker for spiritual progress can tell of similar experiences of guidance and illumination—and always the 'compelling power of the spirit' is not an imposed will or an authoritative declaration but an inward awakening and uprising such as was so frankly mentioned by Mr. Howard in his recent address.

LETTERS TO THE EDITOR.

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

Spirit Photographs.

SIR,—I was much interested in Mr. Geo. P. Young's reply to Mr. A. MacKellar, and especially with the description of the test cases, where the sub-committee took their own camera, slides, and marked plates.

Will Mr. Young kindly state if the sub-committee also took their own background, and whether the psychic extras appeared on the sitters in the photographs or around them?
—Yours, &c., S. B. McCALLUM.
Plymouth.

A Coincidence: Or a 'Message'?

SIR,—On Good Friday, March 25th, when I had retired to bed, I felt strongly impelled to take down a book of memoirs of my father, written for private circulation by my mother in 1882, a book that I have not looked into for years. I opened it at random, and glanced through an account of the opening ceremony of the Great Indian Peninsular Railway and then closed it, having to arrange my lamp. When I again took up the book it opened at the same page, so I searched further and found this sentence, 'Good Friday was my birthday this year.' The fact that March 25th was his birthday I had not thought of during the day. Later, when I wanted to refer to the passage, the book did not open at the page, and I had some difficulty in finding it. I take it as a very simple message very simply sent.—Yours, &c., A. J. DICKINSON.

Spirit Photographs: An Offer to Mr. Wylie.

SIR,—With reference to the discussion regarding 'spirit' photography, permit me to ask what are these photographs supposed to do: increase faith, evidence the existence of spirits, or what? It seems to me so puerile and childish. Suppose a few persons are convinced, how many are made sceptical? Can any intelligent Spiritualist look at a 'spirit' photograph without smiling?

I have lost a few relatives in my short life on this earth plane, but if Mr. Wylie can produce any of them on a photograph plate I shall be pleased to give him a present of £250; he can come here and bring his apparatus and perform the operation, if he prefers, in his own time and in his own way.
—Yours, &c., THOS. MAY.

Eastwood-road Post Office,
Rayleigh, Essex.

More Spirit Messages.

SIR,—Permit me to add the following experiences to those mentioned by me in my letter in 'LIGHT' of April 23rd:—

On the 5th inst. I returned to Rothsay, accompanied by my wife and daughter, for our spring holiday. (Rothsay is an ideal spot during the early spring months, being sheltered greatly from the biting East winds so prevalent in the East of Scotland at this time.) The next day I called on Mr. Coates, and my wife and I were asked to attend the circle on Friday evening, the 8th. There were eight of us, including Mr. and Mrs. Coates; the others had also been present at the sitting last September. I had been eagerly looking forward to this meeting, more especially because my wife, although now an earnest believer in Spiritualism, has had at times her doubts and misgivings, such as arise more or less with most of us.

The circle being constituted, I felt a most harmonious and sympathetic influence. In a short time Mrs. Coates became controlled by the spirit of our son, and the pathetic scene which I then witnessed between his mother and him will remain deeply impressed on my mind during the remainder of my earthly life. He went over her past life, and laid it open as a book before her, depicting the determined obstinacy she had evinced towards Spiritualism, telling how he had at times been near her, trying to convince her of its truths, and show-

ing her how different her whole life now was. Before parting, he made his mother promise that we (his mother and I) would be more as one now than ever we had been before. He spoke of his short earthly life, how he longed to cling to it before he passed over, and, from what he said, it is now his work on the other side to help others, especially those known to us, who have passed over.

After he had gone, Mrs. Coates became controlled by one who claimed to have known me intimately when on the earth plane. I could not recognise him for some time, and urged him to give his name or other unmistakable details. He laughed at me for not recognising one whom I had known so long and so familiarly on earth. After some more talk, he told me he would leave me to think it over, and if I failed to make him out he would convince me at the next sitting in Mr. Coates' house. Then he asked me if I did not remember having been with him three weeks before his passing over, and how I had been speaking to him then, on Spiritualism, and said that we parted that night not to meet again in the body. Then all was clear to me, and I at once recognised my old and valued friend, J. P., who passed over only thirteen months ago. He was very pleased at the recognition; and told me that he was often with my son, 'Bob' (that was the name by which he was known to us during his six years of earth life, and by it he has always made himself known to us since he began to communicate from the other side). He stated that they were 'chums,' but that on the other side 'Bob' was known as 'Daniel,' and that when the time came for me to meet him there he would make himself known to me by that name. My friend promised that he also would welcome me. He begged my wife and me to deliver a message to his widow. I now look back upon that evening in Mr. Coates' house as one of the most eventful of my life, and to my wife it was especially so. We heard from spirits of different types, all being those of persons known to the members present. One of these I cannot forget; she had been a regular church goer, and had relied on what she had heard there on Sundays; she spoke of her minister and wondered what he would say now; she cried, and said she could get no rest, and knew not where she was. Several of us tried our best to comfort her and promised to assist her by our sympathetic thoughts and prayers. I sincerely trust that she has now got that light and leading of which she stood so much in need.—Yours, &c.,
J. D.

The Coming World Religion.

SIR,—The 'National Review' for March has an enlightening article on 'The Emerging Soul of England,' by Sir Francis Younghusband, which is well worth reading. He advocates a form of 'social individualism' which would cultivate all the best qualities of the individual, and, at the same time, turn them to the use and profit of the community.

The following extract should appeal to Spiritualists: 'Finally we have to note that what the soul of England hungers after even more than political reform and social reform is religious reform. Behind all political effort and all social endeavour must be the impulse which religion alone can give. More important still than the reform of the House of Lords, of our fiscal system, of our poor law, or anything else, is the survival and revitalising of our religion. It is for this that the English people really crave. . . We virile sons of the North require a religion of our own, evolved from our midst, and fitted to our character. A religion based on the eternal verities in touch with reality, and human with the humanity of the home and the street. A religion capable of being continually renewed and held so true, so simple, and so convincing that it will readily find its way to the hearts of the roughest men, and inspire them through all the necessary and very healthy strivings of existence with that impulse of charity, of athletic love and comradeship which is the crowning necessity of all national life.'

Surely the writer of these words must be a Spiritualist! What other conceivable religion is there that is based on the eternal verities, in touch with reality and humanity, so true, simple and convincing that the roughest man or youngest child can understand and appreciate it?

Be that as it may, it seems to me that there is little hope of his grand ideal ever being realised except through Spiritualism, and therefore the food that 'the emerging soul of England' hungers after exceedingly will be found in the truths of 'Spiritualism.'—Yours, &c.,
A. K. VENNING.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at 17, Prince of Wales-crescent, Kentish Town, on Sunday, May 8th. At 3 p.m. Mr. G. J. Brown will open a discussion on 'Ideals.' Tea at 5 p.m. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, G. J. Brown, and M. Clegg.

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.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—On Sunday last Mr. Dudley Wright replied ably and forcefully to 'Some Modern Objections to Spiritualism.' Mrs. Baker rendered a violin solo. Mr. W. T. Cooper presided.—Percy Hall.—On the 18th inst. Miss Florence Morse gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Mr. George Spriggs delivered an instructive and helpful address on 'Mediumship.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave a beautiful address on 'Baptisms and their Meanings,' and named an infant. On the 20th inst. Mr. P. E. Beard gave an address, clairvoyant descriptions, and spirit messages. Sunday next, see advt.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Miss Sainsbury. Thursday, 7.45, Mrs. Podmore. Wednesday and Friday, 8, members' circles.—J.J.L.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Hylda Ball gave a thoughtful address on 'The Balanced Life.' Sunday next, Mr. and Mrs. W. F. Smith, address and clairvoyant descriptions. Monday, members' circle.—N. R.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mr. J. Blackburn gave an address on 'Spiritual Gifts,' with demonstrations. Sunday next, Mr. W. Underwood, trance address. May 8th, Mr. and Mrs. Webb.—A.B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. D. J. Davis gave an address on 'Christ our Ideal.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Neville, address and clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Symonds gave an uplifting address on 'Inspiration.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Osborn. Monday, 7.15, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G.T.W.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. Lomax delivered inspiring addresses on 'God's Revelation to Man' and 'The Cause of Spiritualism,' and gave clairvoyant descriptions. On Monday Mr. Dillon gave psychometric readings. Speaker on Sunday next, Mr. E. W. Wallis.—V.S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given on 'Sleep Life.' In the evening Mr. W. E. Long gave an enlightening address on 'Spirit.' Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mr. R. Boddington.—E.S.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Madame French's interesting address on 'The Ministry of Angels' and clairvoyant delineations were much appreciated. Mr. G. F. Tilby presided. Sunday next, Mr. F. H. Parsons on 'Future Life, how Proved?'—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. and Mrs. Roberts gave address and clairvoyant descriptions. Sunday next, Union meetings; tea 5 p.m., 6d. Thursday, 8.30, Mrs. Miles Ord. Silver collection. Saturday next, at 8 p.m., Mrs. Boddington's social gathering, 6d. each.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Florence Morse gave two fine addresses and good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyant descriptions. Monday, 8, Mrs. Boddington. Wednesday, 3, Mrs. Curry. Thursday, 8, circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Wesley Adams spoke on 'The Saviour of Men,' and named the infant sons of Mr. T. Brown. Mr. Wesley Adams gave a solo, and Mrs. Birrell a recitation. Sunday next, at 7 p.m., Miss Violet Burton, trance address; Madame Duvergé will recite.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'The Power of the Spirit,' and gave psychometric readings. In the evening Mr. H. Biden Steele gave an address on 'Personal Experiences' and answered questions. Sunday next, at 11.15 a.m., Mr. J. Abrahall, address and psychometry; at 7 p.m., Mr. A. F. Caldwell, trance address. Wednesday, Mrs. Jamrach.

PECKHAM.—LAUSANNE HALL.—On Sunday last, morning and evening, Mr. Webb spoke and Mrs. Webb gave clairvoyant descriptions. On the 21st inst. Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 11.30 a.m. and 7 p.m., Miss Florence Morse, address and clairvoyant descriptions. Thursday next, Miss Brown, psychometrist. 8th, Messrs. Scott and Leaf.—W. R. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNDSTER-ROAD.—On Sunday evening last Mr. W. E. Walker delivered an interesting address on 'Obsession.'—R.J.H.A.

BRISTOL.—I. L. P. HALL, KING'S SQUARE AVENUE.—On Sunday last Mr. A. C. Osborne spoke on 'Our Guardian Angels.' Mr. W. G. Thomas gave clairvoyant descriptions.—H. O.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. G. Tayler Gwinn gave addresses; the evening subject, 'Righteousness,' interested many strangers.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last Miss MacCreadie gave successful clairvoyant descriptions at both services.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday evening last Mr. F. T. Blake spoke on 'What is Man?' and on Thursday gave an address.

WIDNES.—ST. PAUL'S CHAMBERS, VICTORIA-ROAD.—On Sunday last, afternoon and evening, Mr. Ralph Stewart spoke on 'The Law of Sacrifice' and 'The Religion of Love.'

FINSBURY PARK—19, STROUD GREEN-ROAD.—On Sunday last Mr. Jones gave a reading on 'The Discovery of Truth.' Mrs. Jones, Mrs. Baxter, and two visitors, under control, gave testimony to spiritual truth.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mrs. Pitter spoke on 'Parallels in Religious History.' On the 19th inst. Mrs. Ingleton spoke on 'The Making of Perfect Instruments,' and gave psychometric delineations.—J.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Miss Violet Burton gave earnest and instructive addresses on 'Retribution' and 'Attainment.' Mrs. Harvey gave convincing clairvoyant descriptions and helpful messages.—J.M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Wilkins gave an address on the 'At-onement,' and Mrs. Trueman clairvoyant descriptions. On the 20th Mrs. Short gave psychometric readings.—N. F.

LIVERPOOL.—DAULBY HALL.—On Sunday last Mrs. Ellen Green was given a hearty 'welcome home' on her first visit since her return from Australia. She gave good addresses and clairvoyant descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle gave an address on 'Spirit Life and Work' and clairvoyant descriptions. A member kindly rendered a solo.—A. J.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONGROADS, E.—On Sunday last Mrs. Petz acceptably addressed a large gathering on 'When the Mists have Cleared Away.' On the 21st Mrs. Jamrach gave psychometric delineations.—C. T.

BRISTOL.—SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last the president read a paper on 'Cheerfulness a Means of Happiness'; Miss Conibear spoke and gave clairvoyant descriptions.—W.B.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address was given. In the evening Mr. P. R. Street spoke on 'Revelations' and gave auric drawings. On the 18th he spoke and Mrs. Street gave clairvoyant descriptions.—A.H.C.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—On Sunday last Mrs. Neville spoke on 'Responsibilities,' and gave clairvoyant descriptions. Mr. J. Gordon rendered a solo. On the 20th Mr. Pleasance held a circle for healing.—M.C.A.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Smith gave an interesting address on 'The Effects of Spiritualism,' and Mrs. Smith gave clairvoyant descriptions. On the 21st a cantata, 'The Coming of the Flowers,' was well rendered by thirty children.—H.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last the question 'Are Spiritualists Christians?' was discussed. In the evening Mr. R. H. Yates lectured on 'The Coming Race,' and replied to questions. Mrs. Moss gave clairvoyant descriptions.—W.G.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. W. Venn spoke on 'The Spirit of Truth,' and in the evening Mr. W. H. Evans on 'The Purpose of Life.' Mrs. Grainger gave clairvoyant descriptions. On the 22nd Mr. Lockyer gave an address.—H.L.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last, morning and evening, Mr. Aaron Wilkinson gave addresses on 'Mediumship—Its Nature and Value,' and 'The Rationale of Spiritualism,' and good clairvoyant descriptions. On Monday he addressed a large audience. On the 20th Mr. Waterfield spoke on 'The Christ in Relation to Healing.'—G. McF.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. T. Timson spoke on 'Pushing Forward' and 'The Church and Pharisee,' and gave clairvoyant descriptions. On Monday afternoon he lectured on 'Phrenology,' and in the evening the Ven. Archdeacon Colley lectured upon 'Spirit Photography,' with lantern illustrations.—L.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'St. Paul's Defence before Agrippa.'

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mrs. A. Boddington gave an excellent address and clairvoyant descriptions.—C.B.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mrs. Gray gave an interesting address, and clairvoyant descriptions.—A.W.H.

NEW PUBLICATIONS RECEIVED.

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