

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We are still grateful to that curious paper, 'Things to Come.' It has been printing a series of Papers on 'Spiritual Signs,' and very freely quoting from 'LIGHT'; and really some of the quotations seem to wonderfully illumine the rather doleful pages of 'Things to Come.' For instance, we are a little proud of the following:—

Doctrine is, at best, only like grammar in relation to thought; the sacrifice of Christ is but the type of our own surrender to the Father. This is the ideal; and towards it, willing or unwilling, choosing or rebelling, we are all moving. Let those who are willing and who hasten, deal tenderly with those who hesitate; and let those who hesitate hope for the best and wish well to the explorers, who may be God's strong ones sent on before to prepare the way.

But 'Things to Come' says that this is 'Doctrines of demons; speaking lies in hypocrisy.' Is it not wonderful? It only measures the work we have to do, in order to carry our Gospel to the heathen.

With reference to our claims upon Dr. Talmage, it is admitted, by 'Things to Come,' that "LIGHT" may well claim this preacher as an ally; but it thinks it is an 'awful' thing that doctors and preachers in the Unseen should be interfering with us now, even to help us.

'Things to Come' continues to insist that we must desert the contradictory teachings of the spirit people and go to the Bible. Alas! that is even more contradictory. 'Who is to judge,' it asks, 'between the conflicting statements of the spirits?' Who, we ask, is to judge between the equally conflicting statements of the Bible? In both cases we reply,—Faith, Hope, and Charity: or Reason, Conscience, Love.

On one subject we quite agree with 'Things to Come.' It says frankly: 'It is not disputed that spirit teachings are progressing with great rapidity.' There is no doubt about that.

Perhaps the following poem may interest 'Things to Come.' It is by an American comrade:—

A little dog barked at the big round moon
That smiled in the evening sky.
And the neighbours smote him with rocks and shoon,
But still he continued his rageful tune;
And he barked till his throat was dry.
The little dog bounced like a rubber ball,
For his anger quite drove him wild;
And he said, 'I'm a terror; although I am small;
I'll fight you, although you're so stuck-up and tall.'
But the moon only smiled and smiled.
Then the little dog barked at a terrible rate,
But he challenged the moon in vain.
For, as calm and as slow as the workings of fate,
The moon moved along in a manner sedate,
And he smiled at the dog in disdain.

But soon, 'neath a hill that obstructed the west,
The moon sank quite out of sight,
And it smiled as it slowly dropped under the crest;
And the little dog said, as he lay down to rest,
'Well, I scared it away all right.'

Mr. George Redway has just published the expected book by Miss A. Goodrich-Freer and the Marquess of Bute, on 'The Alleged Haunting of B—— House; Including a Journal Kept During the Tenancy of Colonel Le Mesurier Taylor.' It is published at what we may almost call the nominal price of 2s.

We are sorry to see that this investigation seems to have led to cross purposes between the investigators and Mr. Myers, of the Psychical Research Society: but one cannot winnow wheat without friction. We are inclined to side with the writers or compilers of this book in thinking that the happenings deserved recording, and in the public and permanent form of a book.

Of course the work is done in workmanlike fashion; that need not be said where Miss Goodrich-Freer is concerned: but we must confess that though, on the whole, it is convincing, there is a little that suggests mere fancy,—the Marquess of Bute's feelings, for instance. No unprejudiced reader, however, could fail to recognise the force of the aggregate testimony.

The following, from a lecture lately delivered at the Jagannath College, Dacca, by Swami Abheyananda, is somewhat mystical; but a valuable and very practical truth underlies it:—

Brahman, the One, the absolutely Infinite,—is the essence from which all things manifested proceed. I deny that Brahman is conscious, for this would imply something outside of Itself of which It is conscious. I deny that Brahman is thinking, for this would imply a something external to Itself of which It is thinking. I deny that Brahman has knowledge, for this would affirm that there is outside of It something to be known. Brahman is not conscious, but It is the essence of consciousness; Brahman is not thinking, but It is the essence of thought; Brahman has no knowledge, but It is the essence of knowledge. Brahman *does not do* any action. It simply is. Says Krishna to Radha: 'O Radha, Radha! take this soul that trembles in Life's dim midnight to thy golden house!' Radha is the mind, the projection of the essence which is the Spirit. Krishna begs of Radha, because without Radha He cannot express or manifest Himself; He *cannot be known*; but as soon as Radha is acting, the spirit is projected out and becomes manifest. Without Radha, consciousness exists, but there is no one to be conscious, and no object to be conscious of.

This still further carries out the practical thought of this bit of Eastern mysticism:—

Brahman the Impersonal cannot be worshiped, because It is infinite. The infinite can never be known, but can only be realised. Only God can see God. If I see God everywhere, in every man, I serve God by serving the children of God. If I offer a helping hand to the feeble, I serve God. If I see a man hungry or suffering, I suffer, I give him help and serve God. St. Paul says: 'If I give all I have to the poor, if I give my body to be burned and have not charity, I have nothing.' Only through Love, only by serving all can we be saved.

The more you recognise God in everything, the more Krishna is within you; the less you see Krishna in others, the less Krishna is within you. Love at first appears on the

plane of selfishness, the love of one's own self. Gradually a man takes a mate, and his love is divided and increases, then that love extends to children, to the whole family, then to the whole province,—to the whole country; then to animals (as in the case of Buddha), then to the plants, to the minerals, to the whole Universe; and he becomes one with the Universe. We know nothing, until we become It.

We are, of course, delighted to hear that Professor Hyslop's investigations and his partial exposition of results are deeply impressing the public in America: but we are not disposed to admit that he and Dr. Hodgson and other scientists are putting Spiritualists and their 'haphazard methods' to shame. The Spiritualists have been just as patient and as thorough in their way as these scientists have been in theirs.

But let there be no jealousies and no recriminations. We very ardently welcome these men of science into the field (we had almost written 'into the fold'), but we beg of them to be a little more tolerant and gracious towards the older and simpler sort of Spiritualists.

'The Banner of Light' reports thus:—

The recent utterances of Professor James H. Hyslop, the eminent Professor of Logic in Columbia University, with regard to his psychical experiences with Mrs. Piper as a medium, have caused no little discussion throughout the nation. The secular Press has given much of its space to the consideration of the Professor's opinions, and the comments thereon have been uniformly courteous and appreciative. A few of the great metropolitan dailies have so far forgotten their positions as educators of the people, as to sneer at this courageous man who has so frankly told the public the exact truth with regard to his investigations. Some few of his critics have gone so far as to suggest that he should be dismissed from his position in the great university to which he has given so much *éclat* through many years by means of his great ability as a teacher. But the broadest thinkers and most progressive journals are giving the facts presented by Professor Hyslop the attention their importance demands. They have emphasised the fact that all subjects should be thoroughly investigated ere a final judgment is pronounced in the case.

Professor Hyslop feels positive that he can demonstrate scientifically the survival of the soul of man over the change called death. Heretofore men of science have held aloof from this question, and have looked with profound pity upon such of their associates as have had the temerity to assert that the subject was worthy even a passing thought.

We can hardly believe our eyes: but the following positively does appear in 'The Banner of Light':—

COMPULSORY CREMATION.

The English people have begun to realise the inestimable value of cremation as a sanitary measure, as well as a cheaper method of disposing of the bodies of their dead. A Bill has been introduced into Parliament compelling the residents of the largest cities and towns to incinerate the remains of their arisen friends. It is quite popular, and little or no opposition has as yet developed to its immediate passage. It will be of immense advantage to the poorer classes, upon whom ordinary funeral expenses fall with great severity. As a health measure, it is also to be commended most heartily. It will prove the best preventative against all infectious diseases, and will serve to protect the people from the contagion that might arise from the opening of graves. This proposed law expressly stipulates that the bodies of all persons whose transitions are caused by diphtheria, small-pox, &c., shall be disposed of by this method. A similar law in every State in the Union would be a boon to every citizen of the United States. We hope that it may soon be brought about.

We agree as to the desirability of cremation; but, as for the remainder, someone has been misleading 'The Banner' into quite the wrong street.

We know nothing of any Bill before Parliament on the subject, and we can assure 'The Banner' that there is not a single lunatic in this country who would propose compulsory cremation. So far from any proposal of that kind being 'quite popular,' we can only say that it would practically end the public life of anyone who could propose it. But no one could propose it. The utmost that the advocates of cremation can ask is that facilities should be

given them to practise cremation as an alternative to burial.

'M.A.P.' is improving. Without any insulting remarks, it prints the following:—

THE MYSTERY OF A DEATH.

There is a strange sequel to this story. News of Sir Colman's death was telegraphed to Ennis, to an attached personal friend, who was commissioned to break the dreadful tidings to the dead baronet's sisters—two maiden ladies to whom he was devotedly attached and who kept house for him at his country residence at Drumconora, near Ennis. Sir Colman was unmarried. When this gentleman drove up to Drumconora, Sir Colman's elder sister rushed out of doors on the steps and said: 'We know all! Colman must be dead! We have not been in bed all night, and we have seen our dead brother in the drawing-room!' Can the dead folk really—

This also is decidedly interesting and hopeful:—

A GHOST IN THE HOUSE OF COMMONS.

Yes, and a most peculiar ghost, too; not an ordinary, ancestral spectre, but the mystic double of a lady who is both alive and well, and can in no way account for the mysterious apparition. On returning from a drive one afternoon, Mrs. Milman (wife of Mr. Archibald J. C. Milman, Clerk Assistant of the House) saw a friend in front of her, in the passage or hallway. The friend, who was proceeding in the same direction as herself, passed into one of the rooms opening on to the corridor, and was heard to say, apparently to someone in front of him, 'Good afternoon, Mrs. Milman!' at the same time closing the door behind him. Mrs. Milman opened it and went in—only to find her friend utterly bewildered. He declared he had seen her go into the room *in front of him*, and now she had opened the door and came in *behind* him. It was incomprehensible.

These, or similar occurrences, have taken place on several occasions, and, although there is nothing whatever to be alarmed at, it is uncanny to feel that you have a sort of astral double walking about your own house, and one, moreover, of which you yourself can never catch a glimpse. It is never safe to assert anything with regard to ghosts, but that there is something inexplicable in this case is vouched for by independent and entirely reliable witnesses. That the House of Commons should be haunted by a lady who lives there in the flesh seems a trifle unparliamentary on the face of it, but where no explanation is forthcoming, a bare recital of what has happened must suffice.

In a later issue of 'M. A. P.' Mrs. Milman is reported to have said:—

'I have never seen my double myself, but I have heard it. One night when I had just retired to my bedroom I heard a noise outside the door, and made sure there was something there. I went out, and found all the doors on the landing open. I went back and fastened my door by means of a "night bolt," which is worked by a rope from the bed. The handle of the door was immediately turned, and the door pushed open again, the bolt being shot back. I again went out—and found nobody there.

'Then I rang for two of the servants—my maid at the top of the house, and the butler at the bottom. As they came to me I knew that they must intercept anyone on the stairs. My maid had seen nobody, but the butler had just met me coming through the folding doors of the bottom corridor!

'One of my governesses some time ago left me simply because of meeting this strange sight so often. Only last Thursday (June 29th), a young lady who is staying in the house told me she had seen me somewhere where I had not been.'

Mr. G. H. Ellis, of Boston, U.S.A., has published a curious booklet, by Julius A. Dresser, on 'The True History of Mental Science. The Facts Concerning the Discovery of Mental Healing.' It is, in the main, a reply to Mrs. Eddy, who appears to wish to pose as the inspired discoverer of a great truth, which, it is now affirmed, she learnt from a certain Dr. Quimby some years ago. It is not an over-pleasant subject, but it is right that the matter should be fought out. It is in good hands.

'The Englishwoman,' for July (6d.), is almost a brilliant number. At all events, it fully justifies its

name. The Papers on 'Some Representative Girls' Schools,' 'Women Writers of the Century,' 'The International Congress of Women,' and 'Occupations for Women' are right to the point, and all excellent in different ways. The magazine is generously illustrated.

A certain observant American journal preaches the following short sermon. It needs no heads, no moral, and no concluding remarks:—

There was a man in our town
Invested all his health,
With madly avaricious aim,
To win the goal of wealth;
And when the same he had attained,
With all his might and main,
He vainly lavished all his wealth
To get his health again.

AN HEROIC REMEDY.

Shall man control his body or permit habit to become his master? Can the mind heal bodily infirmities, or must we permit the body to limit our mental powers? Many enlightened thinkers have come to the conclusion that we ought to assert ourselves more, and make the body serve our needs. Nay more, it is contended that by maintaining a hopeful anticipatory attitude we can say to disease 'depart,' and by directing the spiritual forces in this positive way to the seat of the disorder, health and harmony may be established in the organs and in the performance of their functions. A well-known New York Spiritualist, Mr. Milton Rathbun, found that his body was too much present with him, it was becoming a burden and a menace to his future well-being—he feared an attack of apoplexy, as he weighed two hundred and ten pounds. He therefore determined to try to bring his body under control, and after fasting for twenty-eight days, he only weighed one hundred and sixty-eight pounds; forty-two pounds less than when he commenced his fast.

Mr. Rathbun is a man of wealth and an ardent Spiritualist, who resides in Mount Vernon, a beautiful suburb of New York City. His business house is No. 453, Fourth-avenue, New York. On April 23rd of this year he stopped eating, and absolutely abjured food for twenty-eight days. He drank water, and before retiring to rest he would take about a pint of Apollinaris, but that was all. After the first twenty-four hours all desire for food left him until the end of the fourth week, when it returned, and he immediately satisfied it in a moderate and careful manner.

Unlike Dr. Tanner, and other professional 'fasters,' Mr. Rathbun worked harder than usual. He went to his office earlier, and left it later than was his wont, and worked during the time he had usually devoted to his luncheon. On four of his fast days he had his nerves tried by submitting to the operations of his dentist. Mr. Rathbun, who is a personal friend of Mr. E. W. Wallis's, and entertained 'Quæstor Vitæ' one evening during his recent visit to New York, is fifty-two years of age, and five feet six inches in height. He looks about forty years old, and says he never felt better than when he was fasting, and has not experienced any ill effects from his prolonged period of voluntary abstinence from food. His employes were greatly concerned about him, and finally they appointed a committee to wait upon him, and his manager urged him to 'eat something,' but all in vain. He determined to wait until he felt keenly hungry, and he did so, with the result that, after the fast was over, he was in first-rate health, and felt younger and stronger and more buoyant than for a long time past. Who will say the mind cannot control the body?

SPIRITUALISTS in the North of England will be pleased to know that Mr. and Mrs. Heber Eaton, of Rochester, N.Y., late of Oldham, are on a brief visit to their friends in this country.

THE CAMP MEETINGS are again in full swing in America, and all reports betoken a very successful season. The recent accessions to the ranks of avowed Spiritualists and the outspoken utterances of Professors Hyslop and James, Dr. Hodgson, Revs. Austin, Savage, Lyman Abbott, Heber Newton, and N. D. Hillis, have awakened renewed interest in the subject.

HAVE YOU A STRONG WILL?*

It is a commonplace that what seems impossible in one mood is often easy of accomplishment in another. To catch ourselves in the right mood is oftentimes just the difference between success and failure. But it may reasonably be asked: Are we entirely at the mercy of our moods? are they, as it were, thrust upon us—the outcome of causes beyond our control—or can we consciously induce, inhibit, or modify them? An answer to these questions and the many others that naturally present themselves will be found in a recently published work by C. G. Leland (Hans Breitmann) entitled, 'Have You a Strong Will?' There are no metaphysical obscurities in the book; it is plain, straightforward teaching from beginning to end. The author confines himself 'to indicating how, by a very simple and well-nigh mechanical process, perfectly intelligible to every human being with an intellect, one may induce certain states of mind and thereby create will.' His text is self-suggestion. The potency of suggestion has long been recognised, and it is at the back of all hypnotic phenomena. In self-hypnotism the suggestion originates in our own mind—it is consciously made and enforced by repetition. In the hypnotised subject the suggestion is received unconsciously during hypnosis at the instigation of another person. The author's method is simplicity itself and he has such confidence in it that he writes in his preface: 'If I could hope that all opinion of my book would be uttered only by those who had put it to the test, I should be well assured as to its future.' Briefly, it is as follows: 'Resolve before going to sleep that if there be anything whatever for you to do which requires will or resolution, be it to undertake repulsive or hard work or duty, to face a disagreeable person, to fast, or make a speech, to say "No" to anything, in short, to keep up to the mark or make any kind of effort, that you will *do it*—as calmly and unthinkingly as may be. Do not desire to do it sternly or forcibly, but simply and coolly make up your mind to *do it*. And it is absolutely true that if persevered in, this willing yourself to will by easy impulse unto impulse given, will lead to marvellous and most satisfactory results.' The reader is cautioned not to expect to attain his object at the first attempt. He must begin gradually with some simple experiment and persevere until it is accomplished. 'Violent effort is unadvisable, yet mere repetition, *without thought*, is time lost. Think while willing what it is you want, and above all, if you can, think with a feeling that the idea is to recur to you.' This is the whole secret; there is nothing occult or mystical about it, it is strictly scientific, if somewhat superficially presented from a psychological point of view. That the author has warrant for much that he states is undeniable, and in this connection it may be of service to mention the name of Dr. J. Milne Bramwell, one of the foremost hypnotists in this country. Some of Dr. Bramwell's most successful and permanent cures have been the result of suggestions made to the patient while in the normal or waking state. In some cases prolonged treatment was necessary, and the efficacy of the suggestions was entirely due to repetition, as hypnosis was not at any time induced.

The author's scheme of self-conquest leaves little to be desired. Mood is no longer the master. We have it in our power (see Chapter III.) 'To feel cheerful or merry.' 'To work hard without feeling weary.' 'To restrain irritability in our intercourse with others. To revive old well-nigh forgotten trains of thought. To subdue the habit of worrying ourselves. To cure ourselves of intemperance and even to repress to a remarkable degree the sensations of fatigue, hunger, and thirst, as we may deem expedient. Then of course there is the therapeutic side of self-suggestion. This is not so fully discussed as the moral; but sufficient is said to indicate its wide range and possibility in the cure of disease, and it paves the way to a better understanding of much that is bewildering and puzzling in connection with Faith Healing, Mental Science, and the like.

'Have You a Strong Will' is a book worth reading. It is not only scientifically sound, but practical. It is a forcible exposition of self-help, and deserving of the earnest consideration of all those who believe in development from within rather than from without.

ARTHUR BUTCHER.

* Published by George Redway.

NOTES OF A SEANCE.

BY 'AN OLD CORRESPONDENT.'

On the evening of June 21st last, I had a most interesting and satisfactory séance in my house with that veteran lady medium, Mrs. Treadwell, of St. John's Wood. Up till about two years ago we had no acquaintance with this medium, but having heard of her wonderful gifts from a friend, I invited her to come to our house and give us a sitting. The results were so satisfactory that I have since sat with her five times—always with success; but my recent séance was the best of all, chiefly on account of the tests of identity given by the several persons who used the vocal organs of the medium when in trance, and who spoke with me as 'one friend would do to another.' The speciality of this lady's mediumship is that if she once gets into trance conditions, those whom you have lost and who are now on the 'other side,' are able in succession to control her and disclose their personality and identity to their friends here.

At the séance there were present, besides the medium, four sitters, including the lady clairvoyant often before referred to by me, and I had thus an opportunity before each spiritual personage came of knowing from her who were the persons who were controlling the medium, which made the test of identity all the more complete. During the séance, which lasted about an hour and-a-half, the medium was controlled in succession by no fewer than eight distinct spirit entities, speaking in different voices, and with appropriate gestures. The greater portion of the details of the séance are too sacred for repetition, but so far as they can be reproduced without lifting the family curtain, and with profit to your readers, they are now given:—

The first control was the little spirit known as 'Sophy,' who spoke in a childish voice, greeting us all by name, and informing us that as we had quite a crowd of friends waiting she would not detain us. Before leaving, however, she took one of my sons by the hand and gave a most complete delineation of his character. To 'Sophy' succeeded my sister-in-law, Miss Jane T., who has often spoken to us before at séances with this and other trance mediums. Her presence was announced by our clairvoyante in the circle, and the voice at once convinced us it was our loved and lost one. I only give one incident. She told our clairvoyante relative she was going to Liverpool soon, and that she would be with her all the time to give her counsel, and care for her generally during her visit. Mrs. Treadwell knew nothing whatever of this proposed visit.

The next compeer was my son, who passed on as a child ten years ago, and who has both spoken with and materialised to us many times. The voice and gestures were the same as formerly, and the family details most convincing. One test only I give. He said: 'I am too big now for "up to the moon"'—a phrase he always used when his eldest brother used to swing him high in the air when playing with him. Now, Mrs. Treadwell never saw my boy in earth life, and as he passed on in 1889—eight years before we had sittings with her—this was a complete test of identity.

The next control was the wife of a friend of ours, also a Spiritualist, and who had at previous séances with Mrs. Treadwell spoken through her. The voice, so precise yet so sweet, was again reproduced, and the internal evidence of identity was very strong. The only test here given was a reference to a certain hobby of her husband's in his psychological experiments, which was quite accurate, though I must state it was partially known to the medium, who had had two sittings with him last year. Her references, however, to her children were matters entirely unknown to the medium.

The next control was my father-in-law, and here the evidence was overwhelming, but too sacred for publication. One phrase, however, came specially out; it is unnecessary for me to say more about it than that it was one always used by him in earth life in regard to my taking away my wife, when we married, from his home. He also referred to her serious and almost fatal illness of a year ago, and said: 'I was afraid you were coming *here*, and I did not want you to come for a long time yet on account of the children.'

The next control was Dr. —, who is the spirit guide of our lady clairvoyant. Here, again, the brusque, yet kindly,

physician's voice was repeated, and he referred with satisfaction to the cure effected at Harrogate of one of my daughters, who was suffering from eczema, and who had just returned after an absence of three months. Your readers may recollect that details of this case were furnished in 'LIGHT' on February 25th, and it was there stated the patient was to go to Harrogate for treatment by Dr. —'s advice given at a séance, and it now appears the cure is almost complete. Several medical questions were put and answered, and Dr. — bade us an affectionate adieu.

The next control was my old friend P. S., who was killed in a quarry explosion, and who again referred to it and to the dreary period he had spent on the earth plane since he passed on looking for his body, which he said he could hardly believe he had lost; and in response to my inquiries he told me about the present condition of another mutual friend, R. L., who passed on a year ago, and who could not yet realise the nature of the spirit world from his religious training as an Evangelical Protestant and believer in the orthodox heaven.

The next to come was my dear old grandfather, whose voice came back to me as fresh as it sounded to me forty years ago, and who formerly manifested through Mrs. Treadwell in 1897. He was only able to speak very briefly and affectionately, but all he did say was thoroughly convincing and satisfactory.

The last control to speak through the medium was my old spirit friend 'Geordie'—Mrs. Mellon's control, with whose personality and voice we are quite familiar. He was, as usual, rather 'festive,' but gave some details regarding Mrs. Mellon's health and surroundings in Australia. Reference was then made by me to the fact that on several occasions during the past eighteen months small sums of money have again been abstracted from pockets, cash-boxes, drawers and purses of members of the household, under circumstances which clearly pointed to their abstraction being due to mischievous spirits. The same thing had happened two years ago (as was mentioned in 'LIGHT'), but on that occasion, as I narrated, all the money was returned and five shillings in excess. 'Geordie's' reply to my query was very characteristic. He said, 'They canna spend the siller *here*, and you are sure to get it a' back, for it can only burn their fingers keeping it. There are mischievous folks here as well as with you.' I shall wait with some interest to see if 'Geordie's' prediction is verified, as the period of restitution was much shorter on the last occasion than now, but as to the fact that the abstraction was the work of mischievous persons on the other side, I have hardly any doubt whatever.

The séance then closed, and we were able to congratulate Mrs. Treadwell on another success. I have only given these details to your readers as evidence of spirit return, and with no intention of advertising this gifted veteran lady medium to the readers of 'LIGHT.' She has the best wishes of our circle for continuance of health and strength to enable her to afford such convincing and satisfactory evidence of 'return' as she has given to me on the six occasions we sat with her for spiritual phenomena.

 'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

OUR AMERICAN CONTEMPORARIES have given very kindly notices of the removal of Mr. E. W. Wallis to London to take up his secretarial duties for the London Spiritualist Alliance, Ltd., and to assist in the conduct of 'LIGHT.' While speaking highly of his past work for Spiritualism, they wish him success in the future. These fraternal favours are much appreciated.

TRANCE AND INSPIRATIONAL SPEAKING.

WHAT THE SPEAKERS THEMSELVES SAY.

II.

BY MR. WALTER HOWELL.

Emerson somewhere expresses the thought that if we would roam with Dante through Paradise, Purgatory, or the Infernal Regions, we must be content to view these spheres through the stained-glass window of a Roman Catholic cathedral. We see Paradise lost, and Paradise regained, through a Puritanic medium, if we would accompany Milton's winged genius. And should we take the hand of Emanuel Swedenborg and be led by him through the Heavens and the Hells, here again our spectacles are coloured by a Lutheran tint. Water passing over mineral beds will be tinted by the iron, sulphur, sodium, &c., over which it passes. As light is coloured by the medium through which it reaches us, and water flavoured by the mineral over which it flows, so thought appears inevitably tinted by the idiosyncrasies of the medium through whom it is transmitted.

We shall be helped in the solution of the problem as to how far the information given through trance and inspirational speakers is affected by the individuality of the medium, if those who experience a dilation of their spiritual lungs with upper air will give as far as possible their states of feeling when subject to spirit influx. Trance mediums, of course, can only compare their normal modes of thought and speech with such specimens of their abnormal utterances as are from time to time published. Then, too, the critical student will compare, when opportunity offers, the normal with the abnormal product of mediumistic persons. This latter course, however, is not easy, for the products of the mediumistic person are so interwoven with the thoughts and sentiments of those who inspire him, even when not under control, that it is difficult to determine where the medium ends and the spirit begins; and in the case of trance and inspirational states of the medium, this is indeed not easy to decide.

There are degrees of trance, and I am inclined to the opinion that the character of the thought expressed, and the form of its expression will differ most remarkably from the medium's normal thinking and speech in proportion as the trance state is profound. In a state of ecstacy or inspiration there seems to be an enhancing of our normal powers of speech, and all the faculties of the mind appear to be quickened. To this enhanced power of language and stimulation of faculties, there doubtless is added a residuum of spirit influence. Where spirit control is not obvious and capable of demonstration, it is unwise to urge the claim for outside intelligence. We can appreciate the thoughts and sentiments expressed on their own merit; and where knowledge enables us to confirm truth or detect error the verdict will be just. After all, whether a statement be made by man embodied or disembodied, as to its truthfulness or falsity the circumstance of death makes no change; but, as evidencing the return of spirit, the all-important question is, of course—Was it the statement of a spirit, whether true or false? Our best speakers no longer shelter themselves under the shadow of great names, but rather shine in the light of great truths.

Perhaps, however, I can best contribute to the solution of the problem under consideration by stating as plainly as I can my own condition when standing on the rostrum. Your readers must please bear in mind that each medium differs, and therefore my case must speak for myself, and not for another.

For years my audiences have had the opportunity of choosing their own subjects. Frequently, however, societies wish for a subject which they may advertise beforehand. Then I observe that a theme will haunt me for days, perhaps, and not being able to rid myself of the subject thus impressed, I conclude that it is the one upon which I must speak, and I send it for announcement. Now, if I were to say that I never give the subject further thought, under such circumstances, I should mislead you; but I sometimes find that the thoughts I have had upon the subject form no

part of the lecture, while at other times I observe that these same thoughts are interwoven with the subject-matter of the discourse. When thoughts that have previously occupied my mind are used, they are used as workmen use building materials, under the direction of an architect. My address is a thought-edifice whose plan is in the hands of some higher genius. When the subject is chosen by the audience, there can, of course, be no such previous thinking, but I frequently detect the introduction of thoughts previously expressed in other discourses; just as a builder might detect stone, brick, or iron as having formed part of a former structure. The combination is new; the material, in part, old.

When standing upon the platform I at first seem to utter words mechanically, but presently a world of thought opens to view and its forms ever tend to become more distinct and vivid. In proportion as the thought world is vivid, the outer world—the hall, the audience, and applause—become indistinct, though not obliterated—for a disturbance or anything unusual would recall me to outer consciousness immediately. The words I use are less factors of consciousness than thought. I observe, too, that in this state I appear to have some power of choice, for should a line of thought personally disagreeable to me present itself in company with congenial ideas, I can turn from the one to the other, as the pedestrian turns from that path which leads to uninviting portions of the landscape to those more wooing. In these worlds of thought I encounter immortal personages, sometimes, whom I have been accustomed to meet on these planes of consciousness. Were I to have an address taken down in shorthand, I should invariably find that these addresses, when accompanied by visions of the spirit people, bear some resemblance to their mode of thought when on earth. There is so much of myself in my lectures that I avoid making large claims. There is so much which, to me, transcends myself in the addresses, that I humbly own my indebtedness to a higher power. I cannot say where my stimulated faculties and enhanced linguistic power end and the upper people begin, hence I ask my auditors to accept whatever is given according as it appeals to reason, conscience, and the heart.

The student will find much difficulty in deciding the question as to how far the medium is dependent upon the spirit world, for what a medium really is to-day is largely the result of years of spirit guidance. Some of us know from personal experience how much accredited culture is due to the loving ministrations of the angels. Take my own case as an example. Born blind, lacking even the rudiments of an elementary education—yet in the name of Spiritualism I have gone forth carrying the glad tidings of immortality, in this and other countries, acceptably to thousands. Surely the day of Pentecost is not ended! Tongues of fire are abroad to-day. While the mental equation of the medium is discernible, as the figures in a stained-glass window are present to the beholder, nevertheless the light of Heaven shines through and we rejoice in its revealing radiance. Perhaps, as our eyes become more accustomed to the celestial beams, mediumship will grow more transparent, and then not through a glass darkly, but face to face with truth, we shall stand. It seems a law of all revealed truth from the spirit side, that the thoughts of the angels grow dim as they descend earthward, and in addition to this fact, they take on hues commensurate with the mental and moral channels through which they pass.

The next communication in this series will be contributed by Mr. R. J. Lees.

AN INTERESTING EXPERIMENT.

M. de Rochas carried out the following experiment. Having put his patient Lina into a light sleep, he placed in her hands the ends of an electrified wire, affixed to a microphone, which was so arranged that the sound could not reach her by the ordinary channels of sense. The patient then kept time by her actions with the tune that was played; the same phenomenon occurred when the wire conveying the induced current was placed, not in her hands, but in contact with an exteriorised stratum of the patient. All care was taken to prevent suggestion operating to produce the phenomena.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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MEDIUMS AND DECEPTION.

'The Spectator,' in a review of Miss Goodrich-Freer's 'Essays in Psychical Research,' offers some rather noticeable remarks on mediumship and fraud,—remarks which arrest attention, not so much for their value as for their tone. If our subject were always discussed as 'The Spectator' discusses it in this review, we should have nothing to complain of: we should, indeed, be deeply grateful to our critics or reviewers. Not once in ten times can we say that our critics, reviewers, or even reporters are fair: not once in twenty times do they appear to be anything but ignorant. But 'The Spectator' in the paper we refer to is both well-informed and fair.

The reviewer endeavours to account for the very slow progress of Spiritualism. We are not at all sure that the progress has been slow. It is the fashion just now, especially on the part of the new-comers into the field, to contrast the mere enthusiasm and the 'unreflecting belief' of the early Spiritualists with the slow and patient scientific methods of to-day. But that wants considering. The early Christian church was not established by logicians, and made a conquering church by scientific theologians. It arose and grew and conquered as a church of believers and enthusiasts; and it rather went to the bad when the scientific theologians took it in hand. There was truth and there is still a great deal of truth in Paul's old saying: 'Behold your calling, brothers; how that not many wise after the flesh are called, not many mighty, not many noble; but God chose the foolish things of the world, that He might put to shame the wise; and God chose the weak things of the world that He might put to shame the things that are strong, and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to nought the things that are.' That was wonderfully true of the early Christians, and it is equally true of the later Spiritualists.

'The Spectator' penetrates to a vital fact,—a fact which Mr. Andrew Lang makes much of,—that Spiritualism is not so much a special product of our own time as a recrudescence of 'well-known facts of former ages.' This, we say, is 'vital,'—vital to men of science of all kinds, vital to reverers of the Bible, and especially vital to those who profess to build their religion upon the Bible or to extract it from it. These 'well-known facts of former ages' ought to have been taken up, says 'The Spectator,' by men of science: in fact, men of science ought to have been the first to take them up. We are glad to see that

'The Spectator' thinks so. We have been saying so for years. Oddly enough, we have lately been accused of 'girding at the scientists,' as though we discouraged them or depreciated them. How absurd! We long for nothing so much as to see them doing their duty,—their long neglected duty. Hitherto they, with very few exceptions, have acted too much in the spirit of Huxley's entirely silly remark, to which, we are glad to say, 'The Spectator' draws attention in a passage we must really quote:—

It cannot be said that the majority of scientific men have made the most of a great opportunity. Huxley showed how unscientific a so-called scientific man can be when moved by deep-rooted prejudice; for, in reply to the invitation of the Dialectical Society, he said that he would as soon listen to the 'chatter of curates and old women' as sit down to investigate new phenomena out of his range. Why the sneer at curates and old women? Surely the true man of science does not sneer at any fact, however strange, or even unwelcome, it may be to him. His motto should be that of Spinoza, neither to dislike nor to like, but to understand. We cannot help thinking that in this case Huxley disliked the phenomena in question because they disturbed a theory of the universe about which he had made up his mind. In any case, we cannot help thinking Huxley's attitude unfortunate, and wishing that he and other men of science had been willing to bring their trained minds to bear on facts, or at any rate alleged facts, supported by evidence which would be accepted in any other field of inquiry, the necessary inferences from which are of great, if not of vital, importance to mankind.

But now as to deception or fraud, the existence of which no one denies, and the making an end of which the true Spiritualist most earnestly desires. Here, in a matter where it is very difficult to be discriminating and fair, 'The Spectator' is both. It sees the fact, so often missed, that a medium is not necessarily a saint,—that a medium may be, if anything, more pliable and less under self-control than others, and may, therefore, easily glide from genuineness to sham. In an acute passage, it reckons up 'Miss X.'—an undoubted medium, a true sensitive and an accomplished seer, who, nevertheless, hesitates, doubts, and often dribbles off into 'I do not know.' Now, if 'Miss X.' were put under test conditions and tried, she would probably break down, says her reviewer. But if she were a professional medium, the path of least resistance would perhaps be the path of helping out 'the manifestations,' and not entirely dishonestly; for who can say when the being 'used' ends and doing it one's self begins? Besides, if the unseen people are engaged in the matter at all, who can tell how far they may go in doing the thing one way or another, by fair means or foul? We know that is dangerous ground, but it is 'ground,' and not mere moonshine.

On this delicate point we must again take leave to quote 'The Spectator':—

Fortunately, 'Miss X.' is not a professional medium, but an independent lady. But supposing, knowing that she had gifts beyond those of most persons, she had determined to be a professional medium. Or, supposing that some other person, with exactly the gifts with which she is endowed, had entered that career. She would have entered it in perfect good faith, as Boynton and his daughter did. The phenomena would have been produced with all but unfailing accuracy up to a certain point. The medium would then have been tempted by motives which appeal to all of us,—love of success, personal curiosity, the desire to follow up a track to its ultimate limit, to carry on the performance into regions of the occult, the door into which, as a matter of fact, Nature had sealed up against her. Then comes the temptation to fraud in the case of the person who exhibits for money, and it must be almost irresistible. The audience which has paid expects something for its money. How fatally easy to slide imperceptibly beyond natural bounds, and to claim powers with which one is not endowed!

Here 'The Spectator' cites the case of Eusapia Paladino, of whom it says, 'that she had and has some extraordinary gifts is quite certain'; and then it adds:—

Would not such a woman, especially a Southern woman, with a comparatively low estimate of direct truth, have very easily glided on from phenomena which she could

really produce to those which she thought she might possibly produce, but which, when it came to the point, she found she could only produce by fraud? Recollect all the circumstances,—the observers there, the idea of doing something wonderful that no human being has ever done before, added to the consciousness of real power. We do not think that in such circumstances the fact of fraud is at all strange, or that it ought to weigh very heavily against the mass of phenomena that are unquestionably genuine.

On the whole, 'The Spectator' thinks that 'in any case we are not absolved from the serious investigation of the phenomena themselves, if we claim to be governed by true scientific principles': and, in connection with this, it makes the following very suggestive remark: 'We must rid our minds of the idea that these things recorded by "Miss X." are abnormal. Rather is our modern experience abnormal, and the occult phenomena are the normal experiences of mankind.'

PSYCHISM.*

This work, the intended publication of which has already been announced, has now appeared. The fact that the author studied under Drs. Charcot and Luys gives peculiar value to the chapters dealing with the psychic constitution of man. His ability as a trained observer developed under these leaders in experimental psychology, is reflected in the contribution of experimental demonstrations conducted by himself, the description of which constitutes most interesting reading. The effect of the environment in conditioning psychical research is illustrated in some phenomena of control produced in an anatomical laboratory in the School of Medicine of Paris. A séance held thus in close contiguity to the room where the bodies placed at the disposal of students for dissection were stored, led to the medium being controlled by some spirit imbued with malignant anger, who attacked the doctor with a stool in his hand. Though the inference is not explicitly made, it would appear that the spirit must apparently have been one of the owners of the bodies undergoing ignominious handling by the students, and who thus gave vent to his anger when the opportunity was presented. The way the doctor defended himself by use of psychic power, and its effect on the 'control,' should be read.

Dr. Gibier supports the existence of a vibratory animic force, radiated from the operator's nervous system, as the basis of suggestion, of magnetism, of telepathy, and of the exteriorisation of psychic energy. He describes interesting illustrations of the reading of closed books, &c., held in contact with the body of blindfolded, magnetised subjects. Fabre d'Olivet by the use of this energy was able to make things move at a distance from him, and even come to him, we are told. A journalist on the staff of the 'Débats' is quoted as having certified in writing that he saw the pencil running alone and tracing characters on a slate, at a séance with Slade. He saw this during five or six seconds. The book constitutes a valuable contribution to psychism.

DREAM CLAIRVOYANCE.

The following story is told in one of the French journals by M. Bergé. A scholar of Dijon saw in a dream, in a volume of the library at Stockholm, the explanation of a Greek passage, which he had sought for in vain before going to bed; when he awoke he remembered the ten Greek lines, which he had read in his dream, and transcribed them at once. On the following day he desired M. Chanut, French Ambassador at Stockholm, to relate the occurrence to Descartes, then with Queen Christina, and to discover from him whether the details of the dream were correct. The volume was found to be in the spot where it had been seen in the dream, and on the page indicated were discovered the ten Greek lines which had been written down by the scholar on awaking.

THE new 'Daily News Weekly' prints very prominently an account of Mrs. Piper and her experiments with certain influential scientists. The account is by no means beyond criticism, but its errors and unripeness are obvious enough. On the whole it is admirable, and suits us well.

* By Dr. P. GIBIER. New York: Bulletin Publishing Company, 313, West 23rd Street.

SELF-HEALING BY CONCENTRATION.*

To complete the all-round presentation of this subject, as dealt with by the several schools practising similar methods under different names, in the United States of America, the teachings of occultism must be referred to. These are presented in an unpretentious, simple form by Mr. Loomis in some little books and pamphlets.

Mr. Loomis affirms that not only is man able to draw health from the central foundation in which he rests in the Infinite, but he is also able to influence and attract other men and material possessions to himself. Yet in so doing, Mr. Loomis does not fall into the fallacy common among occultists, that man's personal will can command transcendent powers. It is a mistake, he says, to associate the development of occult powers with any use of will force. It is rather a process of unveiling those potentialities which lie within the human heart, thus making a way for the under-currents of universal power founded in universal love. The dominant use of will force signifies the obstruction of these universal currents, and to that extent ties man's hands. 'I and the Father' can never become one in power, except by becoming one in motive and intention. Every use of will force which is not in harmony with Universal Love, must re-act on the one so misusing it with disastrous consequences. The occultist's power consists in uniting his thought consciousness with the inner-self, with that principle of love which is the exhaustless source of all vibratory power. Power is thus awakened in conformity to law and not in opposition to law.

The common fallacy of personal independence and consequent separateness is avoided, and this work may be recommended as throwing some light on 'an interior method of dealing with vibratory causes' which other schools still consider it necessary to hold secret.

Man must first deal with the within before he can deal with the without, because the without is the within made manifest. It is a method of thought concentration by which man reaches the within, unveiling the heart's inherent soul-consciousness, and then of sending its vibratory infusions on the wings of thought in a way that will awaken responsive activities in the under-currents of persons and even in the inner basis of external material things. You can have your friends act in a way that will benefit yourself by awakening their inner selves by a process within yourself. By reaching such under-currents within yourself they will seek their own, and gravitate to such principles within others with unerring precision. Your inner-self has vibratory connections with every living thing. The true way to extend your outward relations is to get more closely in touch with your inner-self.

You can give helpful thought-treatment to others by first concentrating your mind until your thought-consciousness sinks within to its inner vibrations and thus becomes in touch with your inner-self; then by projecting your thought-forces to the same inner principle in the one you desire to help, you will stimulate his energy. Hold him in mind steadily as he is in the perfection of his inner-self, while projecting your thought. It all depends on your ability to mentally concentrate so as to reach the within of your inner-self. When you do, then there are no walls or obstructions which can prevent you from reaching the same principles in others.

The process of thought concentration which reaches the true vibration of love is a cause of long life, because it is an organising power which more closely holds the atoms (vibrations) of the body together. When you strike the right vibration within, the spiritual currents which control your environments are at once transformed, even though their outward correspondences do not immediately respond.

When you withdraw your consciousness from without to the inner-self within, the vibrations of love will bubble over with the strength and generosity which washes away from the consciousness all imaginings of evil in others. It is only an inverted vision which sees much evil in others.

The will is controlled by love. No real occult power can be acquired without invoking the help of the love principle within, by getting the will in alignment with that Divine

* 'Practical Occultism.' C. Loomis, 70, Dearborn-street, Chicago.

principle. Thought concentration must reach the love principle within and its harmonious vibrations, before thought or the will can be controlled. Within the etheric chambers of the heart are the vibrations which represent the everlasting fires of Divine Love. Set your will under the perfect control of its true ruler. Love is its true ruler and seat of all occult power. Love is that perfect union of centrifugal and centripetal forces which results in vibration. It is the constant repetition of a combined reaching out and drawing in process, and waves of vibration are the necessary consequence.

Thought control becomes a species of invocation, of devotion, of prayer, of worship. Learn to enter into thy closet within the self and when thou hast shut the door of outer sense, pray in secret silently, and thy Father, Divine Love, which heareth in secret from within, will reward thee openly. You have what we will term a higher self. Think of that higher self as an overshadowing presence. That higher self or overshadowing soul is at one with the Divine principle of love. The direct leadings of the higher self come with ever increasing emphasis as the habit of daily concentration is cultivated, and awakens the higher rates of vibration within, representing worlds which remain sealed to man otherwise.

The sole English agent for Mr. Loomis's publications is Mr. George Osbond, Scientor House, Devonport, Devon, from whom lists and terms can be had on application.

EVIDENCES OF SPIRIT IDENTITY NEEDED.

In 'La Paix Universelle' for June there is a somewhat agitated article on the subject of M. Camille Flammarion's present position towards spiritualistic phenomena.

M. Flammarion, who was a disciple and collaborator of Allan Kardec, has recently been expressing, in the 'Annales Politiques and Littéraires,' opinions considered by his reviewer as very damaging to the cause of Spiritualism. The tone of agitation and anxiety which pervades the article is so alien to the English temper that perhaps it is difficult to do justice to the spirit which prompts it. The writer appeals to the Congress of 1900 to devote special attention to the following points:—(1) To establish incontestable proofs of identity; (2) to indicate the best methods by which to procure phenomena proving identity.

It seems that it is this inability to establish the identity of those who purport to communicate, and the fact that none of his own relatives have communicated, which have, together with other causes, driven M. Camille Flammarion back upon the theory of auto-suggestion and exteriorisation of mind to explain the phenomena of Spiritualism; while at the same time he admits that these theories do not account for some of the phenomena. It seems to us that the fact that M. Flammarion's own friends and relatives have not communicated tells strongly against such a theory; for, in spite of his wishes, and in spite of good conditions, he has had no exteriorisation of his mind in the direction he so much desires. M. Bouvéry is doubtless right in his suggestion that Spiritualists should not be over credulous, but should use all reasonable means of examining and sifting and testing the facts that present themselves; but Goethe's terse maxim must be borne in mind—'Ohne Hast, ohne Rast,' and the tendency of an article like the one under review is the other way.

H. A. D.

A CURIOUS PHOTOGRAPH.—In a village churchyard near Birmingham, a lady was buried not long ago. A great friend of hers, who possessed a Kodak, some little while after, took a photograph of the grave. In course of time this film, with others, was developed, when, to the amazement of everyone, there appeared, clearly visible, the figure of an angel hovering over the grave. Naturally, there were many conjectures as to how such a thing could have happened, and the generally accepted explanation seems to be that of 'reflection,' though, as there is no statue of an angel either in the churchyard or anywhere near, it is a little difficult to see how this applies. Many people have been to the churchyard since, for the purpose of photographing the same grave, but with no psychical result.—M. G. A.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

PHYSICAL MANIFESTATIONS AND INCARNATIONS.

The June number of 'La Revue Scientifique et Morale du Spiritisme' has an interesting article by Ch. Broquet (student of medicine) and Dr. Dusart (formerly resident in the Paris hospitals). The observations recorded are remarkable. The medium under observation is called 'Maria,' the surname not being given. M. Ch. Broquet testifies to the following fact as having occurred in his presence.

On one occasion he asked Maria to take the pencil and request one of her invisible friends for information on a subject which was occupying his mind. Maria was fatigued and disinclined to do so, and she answered evasively, 'Yes! in a few minutes.' She had hardly said this when the three persons present saw a pencil rise without contact move to the sheet of paper, and there inscribe a communication which was a reply to the question put by Ch. Broquet; and having completed it, the pencil was thrown on the ground.

Like Mrs. Piper, Maria appears to leave her body, which is occupied temporarily by a variety of personalities, some recognisable by the witnesses as acquaintances; others only known to old residents in the place, as having formerly lived there. The characteristics of the visitors are sufficiently defined to make them at once recognisable when they have returned more than once.

Maria is not usually able to recall distinctly where she has been during those periods in which her body has been lent, so to speak. She can remember much better what has occurred to her in the ordinary trance. Sometimes, however, she appears to recognise the spirit as she re-enters her body. (This reminds us of phenomena observed with Mrs. Piper.)

The first occasion on which Maria was known to have seemingly quitted the body is worth translating:—

'It was in March, 1898, that the first case of incarnation occurred. Neither Maria, nor those present, had ever witnessed such phenomena. It is therefore impossible to attribute it to imitation or to suggestion. We give this first occurrence in detail. The séance began at about 7 p.m., in the presence of twelve persons, and lasted about an hour. Many communications had been received by automatic writing. We were seated round a dinner table and there were several persons between me and Maria. Suddenly, without a word, she reclined her head on her shoulder, closing her eyes; a violent spasm convulsed her whole body and she became rigid. Presently her eyes opened wide, and became fixed. With much anxiety I hastened towards her, fearing another hysterical seizure, and I employed the means which I have in similar cases hitherto found to be successful. I called to her loudly several times, but without result. Growing increasingly anxious by this failure, I was about to dismiss those present, who, themselves much alarmed, had risen and were preparing to leave the room, when the body of the medium lost its rigidity, the eyes closed, and the head inclined again on the shoulder. During all this time there was no apparent respiration or movement of the heart. Gradually respiration returned; I called to her again; she opened her eyes, raising her head; her features relaxed, taking on an expression not habitual, and in a voice we did not recognise, she said, "It is not Maria!"

'It is not possible to express my astonishment and that of the persons present as we resumed our places round the table.' (This seems to have been the only occasion on which this condition was initiated by convulsions and cataleptic rigidity.) 'I addressed the medium, "Who are you?" "Louise." "What is your family name?" "Louise Benoit." No one present recognised the name. "From what country?" "From Besançon. I have come to develop the mediumship of Maria, which is going to take the form of incarnations. If you please, I will remain a few moments to accustom the body. I assure you it is hard to remain here for the first time. You have no objection to my having come?" I assured the unexpected visitor that I was very pleased that she had done so. We talked for about a quarter of an hour, then Louise suddenly said to me, "Now I am going. *Au revoir.*" The head of the medium at once bent forward as before, her body sank down, and I was obliged to support her, to prevent her falling. The head was then raised slowly, the face, at first atonic and expressionless, recovered its animation, and the features resumed the expression with which we were familiar in Maria. She was very surprised at first to find everyone staring at her. She complained of giddiness and general fatigue, which passed away gradually and disappeared after a few minutes.

"Where do you come from?" I said. "Where do I come from? I don't know. What has happened? How odd! now

I remember : I was there !” and she pointed to a corner in which, of course, nothing had been observed. I urged her to recall her recollections and to try to bring to mind what had passed, but without success.’

There is much more in the article of considerable interest ; it is to be continued in a subsequent number of the ‘Revue.’ The case seems to be carefully recorded and deserving of attention. A curious and unusual feature of Maria’s mediumship seems to be that she effects a sort of exchange, and occupies sometimes the body of a medium whose spirit takes possession of hers.

If all this is correct, it affords food for reflection. It is surely not without significance that individual character and personal identity are thus shown to be independent of the particular body through which they manifest. A materialistic interpretation of science has, during the last half century, sown in men’s minds the notion that what has been known as mind or spirit is nothing but a product of brain changes, and those who reflect on the history of thought during the last fifty years, cannot but discern a meaning and purpose in this extraordinary display of the independence of spirit. The phenomenon is startling and subversive of much that has come to be regarded as established scientific law. It is usually the simple and uncultured who are used for these physical phenomena, which do not seem to contribute to the intellectual thought of the world, or to enrich its philosophy, and are therefore in great danger of being undervalued. To overlook them may be a serious blunder, retarding for long both individual and social progress, for this which is regarded by many as the least valuable part of Spiritualism, and is even an element in it deterrent to the sympathy of cultivated intellectual minds, may be nevertheless a divinely ordered and much needed factor in the education of the race at this juncture of its development. It is more scientific, more humble, and therefore truer wisdom to examine and ponder these physical manifestations, so as to learn thoroughly the lesson which they teach, and reverently to recognise in this widespread exhibition of psychic wonders a refutation (which would be almost ironical were it not so truly merciful) of an opinion most damaging to spiritual progress, viz., that matter is causal, and spirit and mind mere products secreted by the organism.

MATERIALISMO SPIRITUALE.

‘Spiritual Materialism’ is the title of a pamphlet (of 108 pages) by Dr. Edwige Benigni, an exposition of a materialism that is so like Spiritualism as to be hardly distinguishable from it. He belongs to the monistic school, which recognises but one substance in the universe, so that if spirit be not merely a function, as the older materialists contended, it must be of this substance. Metaphysics is now an experimental science, whose basis is physics, and the experimental method and inductive logic suffice. He then passes in review the chief laws of physics and biology as now known, as they bear upon this theory, and brings us to the conclusion that ‘evolution is but a continual incarnation of the forces of Nature.’ The author is sometimes a little abstruse, but he seems to mean that not only is the human organisation evolved through adaptation to its surroundings from a physical monad, but that the same process continues into a higher state of being, where matter is ether. For further development of the proposition we must refer those of our readers who are scientific to the book itself. The third part, ‘Dynamics of the Spirit,’ contains much original thought. The treatise is a defence of materialism. It has been said that if people were perfectly clear in their definitions, half the disputes would fall to the ground. While accepting the monistic theory, we think it is so much simpler to consider that all is spirit rather than that all is matter, spirit the essence, matter the phenomenal form ; we are so accustomed to consider a materialist one of the school of Tyndall, Büchner, &c., that it is confusing to be asked to give the same name to a man who, like Dr. Benigni, repudiates the accusation of denying the existence of God, and who believes in the dynamic power of thought. On the other hand, such an one may more easily gain the ear of the orthodox scientist and thus help on our cause.

C. J. V.

THE OCCULT SCIENCE LIBRARY.*

This is a monthly publication devoted to instruction in mental science. The May number presents an original series of self-suggestions for attainment of success, happiness, health, &c. The readers are requested to practise mental concentration on these ideas, daily, at noon. They may thereby come into relation with thought-currents set in vibration by all the other students belonging to this school, it is stated, and draw force from those currents by the union so established. This school calls itself the ‘Home Silent Thought Brotherhood,’ and has the large ambition of seeking to establish a ‘Universal Church of Silent Demand.’

Considered apart from this ambition of endeavouring to enrol members in a society, it may be said that the articles are forceful and suggestive. Some of the self-suggestions proposed for concentration are as follows : I am my higher-self (presumably inner-self, or spiritual self-consciousness, is referred to). I will manifest its powers. My thoughts and aims are just, honourable, and abiding. I will succeed in my purposes. The wholeness of the law is my inheritance. I draw my inspiration direct from its exhaustless fountain within myself. I am led of the spirit to my true work. I now think and act from my higher-self, in considering the factors which enter into my life’s problems. I now think from the very centre of my being. I infuse my whole body with its ever harmonious powers. I draw my life, my happiness, my inspiration and my power direct from its central law within myself. I now polarise my forces to the higher-self. Its steadfastness and its powers are mine now and for ever. I now imbibe the latent knowledge and wisdom which is of the highest-self. I send its forces into my every surrounding and thus bring to myself all that is helpful and needful and that can contribute to my happiness.

Each self-suggestion is supported by an explanatory paragraph. The whole is forcible and cannot fail to be useful to those who undertake to follow these exercises. It is occultism devoted to self-culture by concentration on ethical ideas bearing on practical life, instead of on the attainment of astral exteriorisation and the examination of the curious phenomena entailed by establishing relations with the psychic world-soul.

This publication belongs to the ‘Occult Science Library,’ noticed elsewhere, devoted to the application of occult concentration to internal self-culture, with the recognition that the power used by man is dependent on mediation from the Infinite. Unfortunately the instruction recognises the validity of the introspective method only and deprecates experimental research into psychical phenomena presented from without, as opening the door by its conditions to vampirism and obsession on the part of ‘hordes of malignant elementary forces (?) which swarm the invisible.’ Spiritualism is described in a most disparaging and incorrect manner. The author has either only experienced the phenomena produced by the very lowest class of influences that can be attracted to a séance, or else writes from a biased position. He apparently is ignorant of, or ignores, the higher influences exerted by highly evolved spirits who may be attracted by minds imbued with unselfish, pure motives.

While it is true that the kingdom of Heaven is *within* man and that it is from within that man’s spiritual life is mediated ; that relations of a high order may be established by introspective concentration, yet valuable knowledge may also be obtained by psychical research pursued unselfishly. The psychic plane is as vital an element of our world as is its physical plane.

This one essay, with its fallacious presentations, should not be allowed, however, to detract from the value of the work in other directions.

THE ‘LYCEUM BANNER’ for July shows that the efforts on behalf of the spiritual instruction of the children of Spiritualists are steadily increasing. There are now one hundred and two Lyceums affiliated with the National Union. There are twenty-one Lyceums that have not yet joined and they are kindly urged to throw in their lot with the rest and strengthen the Union.

*C. Loomis and Co., 70, Dearborn-street, Chicago, U.S.A. 1.50dol. per year.

'STUDIES IN MEDIUMSHIP.'

In an article entitled 'Studies in Mediumship,' by Gabriel Delanne, in the June number of 'La Revue Scientifique et Morale du Spiritisme,' some interesting facts connected with M. Janet's experiences are recorded and discussed. M. Janet experimented thus with a patient called 'Marie,' in a state of partial anæsthesia. The right eye being closed, Marie asserted that she was in darkness and saw nothing; M. Janet then passed before her left eye a picture of a snake twisted round the trunk of a tree. When it had been withdrawn Marie opened the right eye and M. Janet questioned her; she stated that she had seen nothing. After a few minutes M. Janet applied to her left temple a piece of iron, and the left eye temporarily recovered its ordinary sensibility. M. Janet then inquired if she remembered what he had shown her. 'Yes,' she replied, 'it was a picture, a tree with a serpent twisted round it.' A similar experiment was made with another picture and with the same result.

The same sort of experiment was also carried out with the tactile sense. He placed a rosebud in Marie's hand when it was in a condition of anæsthesia, taking precautions that she should not see it; then upon his asking her if she had anything in her hand, she replied that she had nothing. Subsequently, when he had withdrawn the rose and stimulated the tactile sense in the hand by the application of iron, she exclaimed: "I made a mistake; you put a rosebud in my hand, where is it?"

Other patients were experimented with in the same way; on one occasion an interval of two days was allowed to pass before the sensibility was restored, and yet even after that interval the patient was able to recover the memory of the object with which the hand had been in contact.

It is for scientists to deduce from these strange phenomena true principles of psychology; but even the unlearned can feel their significance, though liable to misinterpret their meaning. Obviously, the impressions caused by the picture and the rose recorded themselves somewhere in the complex being of the subject; but where? Why was the subject unaware of the impression until the transmitting organ of sensibility had been stimulated? How is this experience connected with another, viz., the memory that is awakened by crystal visions; in which latent faculties are rendered active, and forgotten objects come within the sphere of conscious memory? Again, in dreams apparently forgotten facts are recalled. There must be some close connection between these occurrences; what is the connection? And to what mystery of our nature do they bear witness? Are they some of the many indications that nothing is really forgotten, that we are mirrors, but mirrors which carry for ever the image of all that has come (however remotely) within the range of our experience?

Such are some of the questions this article suggests to unlearned minds; we do not ask them with any hope or even wish for an immediate conclusive answer. A prompt reply would be sure to be an inadequate one; it is preferable to wait a lifetime rather than to blind ourselves by a clever but illusive explanation; but provided we do not accept them too readily, it can do us no harm to consider any theories which may throw a little light on these questions.

To grasp even dimly what are the problems waiting for solution is the first necessary step towards knowledge; the next is to see in what direction that solution lies; and if we have to wait for the solution itself for a few generations, what then? Have we not eternity before us? ZERO.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

MR. J. J. MORSE has our congratulations on the honours he has received this year. Elected President of the British Lyceum Union, and re-elected President of the National Federation, he has received well-deserved recognition from his fellow workers.

THE GERMAN PSYCHICAL MONTHLIES.

Among the articles in 'Psychische Studien' for June, is one dedicated to Dr. Carl du Prel on his sixtieth birthday, on the 'Analogy of Spiritualistic Phenomena with the Spiritual Manifestations recorded in the Bible.' There is likewise a translation into German of the article in a recent number of 'LIGHT' by General Lippitt on direct spirit writing, as well as an attempt to explain transcendental photography, and several other interesting short articles.

'Psyche' publishes a further account of the phenomena produced with Frau Anna—in Vienna. This medium, sitting with a circle round a table in full light, generally becomes entranced—though not always—when various phenomena occur, such as raps, direct writing, and trance addresses; the speciality, however, of these séances is the 'apport' of fruit and flowers in large quantities.

'The Uebersinnliche Welt' gives another instalment of Mrs. Annie Besant's address at Chicago, 'Proofs of the Immortality of the Soul,' and a summary of the prophecies for the twentieth century of the Berlin somnambulist 'Madame de Ferriöm.'

Predictions, whether uttered by a 'somnambulist' or by ordinary mortals, like our old friends 'Zadkiel' and 'Old Moore' are not always verified; this is perhaps fortunate, or our blood would run cold at some of the ghastly prophecies of the 'Berlin Seeress.'

The first paragraph is as follows: 'There is little cheering in the first twenty years of the century. I see war after war, war too in Germany—right fearful war. But Germany is strong, and will be victorious in the end. I see much in the first nineteen years which I dare not even speak of.' Germany, it seems, is to increase her fleet by a hundred war ships, otherwise she will come to grief.

France is to have a king, but in a short time is to cease to exist as a nation.

One of the most appalling predictions is that in the early years of the century a great dearth is to prevail, in consequence of an untimely frost all over Europe. 'I see ice covering the green trees'; for two years, as a result of this, the harvests will fail, while no supplies will come from America, on account of the war there raging!

China is to be cut up and divided among other nations—England and Russia getting the lion's share.

In the South the Papal dominion is to come to an end; after which a new reformer or prophet is to appear and, inaugurate a new era; he is to be born in 1900, and live to a great age. In about 1970 a great earthquake is to occur all over Europe, levelling great cities, even in Germany, whose empire at that time will be two and a-half times as large as now. (Fortunately none of us are likely to be living to witness this catastrophe.)

Among more cheerful predictions are those concerning science, which—especially after the great war—is to make great strides. The most remarkable and unlooked-for development is to be in the realm of aerial navigation. Balloons, or 'air-ships' as they are called in Germany, are, in consequence of the discovery of some new and light material, to be constructed so that they can be navigated even amid storms, and 'glide through the air like a bird.' Automobile cars are to supersede horse traction (not improbable). Astronomy is to remain at a standstill, except for the discovery of a few new stars; and spirit teaching is to make great progress, but only gradually, and when the new era becomes fully established.

Such is the gist of the prophecies for the twentieth century of the 'Berlin Seeress.' Those who like to sup their full of horrors should read the whole, as it is given in a supplement to the 'Zeitschrift für Spiritismus.' For my own part, I hold to the good old saying of the Master: "Sufficient unto the day is the evil thereof"; and though I think it quite possible that our spirit controls may sometimes see somewhat farther than we mortals can do the causes from which effects may be expected to eventuate, I do not believe an all-wise and beneficent ruler of the Universe would permit His creatures, either spirits or mortals, to foresee a series of inevitable calamities, the knowledge of which must throw a gloomy cloud over the future.

As these predictions are mostly to be accomplished in the far distant future, the controls who impress their mediums to utter them are pretty safe, and do no great harm by exercising their inventive powers in this way.

M.T.

LE DOUBLE.*

This is a novel of Parisian modern society life, by the author of 'L'Ange la Sphinge'; 'Les Grands Initiés,' &c. It depicts the moral struggles of an artist who has been styled the 'Torero' of painting by the art world, under the influence exerted upon him by two women. The seduction of the senses is presented in the form of a Medusa-like society woman, who consciously and intentionally exerts her fascinations to capture and enslave the artist, using even black magic to retain him in her coils. He is rescued by unselfish devotion in assisting the fiancée of a poor and unknown artist colleague. The debasing influence of selfish passion is thus dissolved and transmuted by the regenerating effect of unselfish sympathy. The love that is based upon passion, upon selfish desire, is shown to be transient; while the unselfish love that surrenders is invincible.

The writer symbolises the presence of two modes or degrees of consciousness in man by describing the artist's lower, sensuous self as exteriorising and appearing to himself as his own double, urging him to evil. This apparition is destroyed or transmuted into a higher form by the self-conquest that ensues through the moral struggle depicted.

STRONG TESTIMONY.

The Rev. Dr. B. F. Austin, when replying to his accusers before the Methodist Conference in Canada, recently entered into a lengthy description of the phenomena, which are familiar to our readers, that he has witnessed over and over again, under circumstances utterly precluding the possibility of fraud.

He said: 'In the quiet home circle, where no preparation had been made and no one anticipated a visit; in a room where all ingress and egress was positively barred and no confederate could be lurking; with the medium of Continental reputation and with the medium unknown outside the limits of her home circle; under conditions rendering the production of the phenomena on the part of a medium or by anyone in the circle a physical impossibility; in Toronto, Rochester, Detroit, Buffalo, Chicago, New York, under a great variety of circumstances, and with full opportunity of investigation before, during, and after the séance; with people to whom I was an utter stranger and with people well-known: conditions of my own imposing, and with a single desire to know the truth, and that only; I have seen again and again these phenomena produced, heard these voices from the angel world, caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materialising and dematerialising like a cloud vanishing from sight; held them by the hands, and have felt their hands in benediction on my head, and have learned to know and trust and love those inhabitants of the spirit world, even as I know and trust and love friends in the flesh.'

BRITISH SPIRITUALISTS' LYCEUM UNION.

Special services under the auspices of the above Union will be held in the Spiritualists' Hall, Ruby-street, Wisbech, on Sunday, August 6th, 1899, at 2.30 p.m. and 6.30 p.m., when the following members of the Executive will deliver brief and bright addresses: Messrs. John Venables, vice-president, Walsall; Samuel S. Chiswell, Liverpool; Thomas O. Todd, Sunderland; Albert Wilkinson, Nelson; Mrs. Mary H. Naylor, clairvoyant and psychometrist, Middlesbrough; and Mr. Alfred Kitson, secretary, Dewsbury.

The Lyceum will hold an open session in the above hall, at 10 a.m., at which will be demonstrated the reformed method of Sunday School tuition. The Executive will attend and address the children, teachers, and parents.

Spiritualism affirms that *every child is divine*. The Lyceum is instituted to help unfold its divine nature. Parents, this deeply concerns you; will you attend and satisfy yourselves as to the naturalness and beauty of the Lyceum system of education? Collections in aid of travelling expenses.

ALFRED KITSON, Secretary.

2, Royd-street, Bromley-road,
Hanging Heaton, near Dewsbury.

MOST NEWSPAPERS are now pleased to publish well-written communications dealing with the increasingly popular subject of psychical experiences. This is one of the straws which show the way the wind is blowing. The 'Pontefract Express' for June 24th contained four long and useful letters upon Spiritualism.

* By ED. SCHURE. Paris: Perrin and Co.

ATTEMPTING TO LIFT THE VEIL.

France and Great Britain are to experience a terrible future if we can credit the predictions of Mlle. Couëdon, the Parisian prophetess, who claims to be the medium for the Archangel Gabriel. According to the 'Penny Pictorial Magazine,' she declares that there is a 'day of great unrest not far off for poor France, and that the social upheaval will result in reversion to monarchy.' America is to have:—

First war, lots of it, then a great union of the American continent, north and south, under one Republic. More war, this time over Canada; the most terrible war ever waged will be between England and America, and we shall lose.

Then America's navy will be the first in the world, and the language of the United States will spread from pole to pole, and, worst of all, the English language will be governed by the States, and we shall all speak American. President McKinley may console himself that he will not die suddenly, and will be elected a second time.

After the terrible war between England and America there would be a great reunion of the Anglo-Saxons, with America at the head, Germany next with her, and then England and the colonies which had once been hers.

On the other hand would be Russia, France, and China. The great struggle for commercial supremacy would continue between these two combinations, and the Anglo-Saxons would win right through, and eventually rule the world.

M. CAMILLE FLAMMARION STILL WITH US.

As was to be expected, M. Camille Flammarion has denied the report that he has severed his connection with the Spiritualists. In reply to the questions of M. Bourges, of the Paris 'Figaro,' he said:—

'There is only one reflection, which I published after an article which I contributed to the "Annales Politiques Littéraires," which could have given rise to the supposition of a change in my convictions.

'That article treated of the various communications obtained by Victor Hugo at Jersey. To questions put in verse by the great poet, the spirit replied, also in verse, of a beauty and force worthy of the master himself. I published and commented on them. The conclusion I drew was either that an independent spirit manifested itself, or that the medium found himself influenced by the thoughts of Victor Hugo, and it was in favour of this latter supposition that I pronounced. However, I indicated that it was possible to support both hypotheses. The best proof that I have not abandoned the study of these phenomena is that recently I sent for the famous medium, Eusapia, from Naples, with the object of studying at my own house the remarkable manifestations, like those of Home, produced by that woman.

'I myself took instantaneous photographs of a table of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my house, you may be sure I lent myself to no sort of trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches. Nevertheless, I shall always be very severe concerning spiritualistic phenomena, which must be carefully controlled. There are many credulous people whose illusions I do not share.'

NEW PUBLICATIONS RECEIVED.

'The Psychic Digest, and Occult Review of Reviews.' A monthly compendium of the contemporaneous writings of the world on mental science and occultism. No. 1. Edited and published by Robert Sheerin, M.D., 178, Summit-street, Cleveland, Ohio, U.S.A. Price 10 cents per copy or 5s. per annum.

'The Palmist's Review and Journal of the Chirological Society,' for July. London: 12, St. Stephen's-mansions, S.W. Price 1s. 3d.

'The Arena.' London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 3d.

'La Vita di Gesù.' Opera Medianica dettata da lui Stesso alla Signora X—. Editore, Ernesto Volpi, Vercelli, Piedmont, Italy.

'L' Humanité Intégrale.' Paris: 6, rue de Douai. Price 80 centimes.

'Matriculation Directory.' No. XXVI. June, 1899. With articles on the special subjects for January and June, 1900. London: University Correspondence College Press, 13, Bookseller's-row, Strand, W.C. Price 1s. net.

'The Natural Healing Record,' for July. No. 1. A monthly Journal. London: Nichols & Co, 23, Oxford-street, W. Price 2d.

LETTERS TO THE EDITOR.

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

Theosophy on Pontius Pilate.

SIR,—In the 'Christian Creed,' just issued by Mr. Leadbeater, we are told that the clause, 'suffered under Pontius Pilate,' is all wrong, and that by a change of two Greek letters it should read, 'endured the dense sea'—alluding to an alleged descent of the Logos into the lower astral plane.

This attempt to destroy the credibility of the Gospels is exceedingly ingenious, but unfortunately (for Theosophists) is not in accordance with the facts of contemporaneous non-Christian history. That very orthodox and respectable Pagan, the historian Tacitus, gives, in his 'Annals,' Book XV., chapter 44, an account of Nero's persecution of the Christians, whom he declares were *per flagitia invisos*, 'hated for their enormities,' and the adherents of an *exitiabilis superstitio*, 'a deadly superstition.' (Surely it will not be contended that this chapter is a Christian forgery!) Then the historian adds: *Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus est*; 'Christ, the author of that name, in the reign of Tiberius, was punished by the procurator Pontius Pilate.'

Comment is needless!

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

Mr. W. J. Colville.

SIR,—I have no doubt many of your readers will be glad to know that Mr. W. J. Colville, who has been so successful in Spiritual Science work in America and elsewhere, will be in London in September next.

He will conduct classes in Spiritual Science, there and in other towns if called for.

Any of your readers desiring information on the matter can address to me as below, enclosing stamp for reply.

I may add that Mr. Colville has requested me to offer very moderate terms for his services.

G. OSBOND.

Scientor House, Devonport, Devon.

July 7th, 1899.

The Position of Indian Women.

SIR,—I have read in your notice of the Swami Abhedananda's lecture his remarkable statement that in India, 'women are highly revered and honoured as representatives of the Almighty Divine Motherhood of the Universe.' Having just returned from the East and knowing intimately the position held by Hindu women of all classes, I write to say that I am surprised that the Swami should for one moment think that his statement will be accepted as giving a true picture of the condition of women in India. Women may be so revered in *words*, and it may once, in the far-away past, have been a fact, but at the present day nothing of the kind is the case.

With respect to the arrangement of the names. It does not appear to me to mean much. For instance, Hindus always put their surname, or father's name, *before* their own individual name, usually using the initial letters only, clearly showing that the personal name which is placed second is the most important. But these are very trifling details compared with the great question of the wife's position as a separate individual. The only points a woman cares for are—Is she judged by the same moral law as her husband? Has she an equal share in the direction and education and lives of the children to whom she has given birth? Has she the same educational and social advantages, either as maid, widow, or wife? Has she even the same personal liberty to go and come without question as her husband expects to have?

If the Swami can say 'Yes' to all these questions, then, and then only, will it be true that woman is revered and honoured by Hindus as representing the Divine Mother.

ELIZABETH C. COOMARA SWAMY.

Guildford.

'Divine Motherhood.'

SIR,—The following abstract made from notes taken some years ago from sources which cannot now be referred to to verify them, may interest your readers after reading the article on this subject which appeared in last week's 'LIGHT.'

The word Elohim is formed from the feminine singular Eloh by adding im, which is a masculine plural termination: this gives to the word the sense of a female potency united

to a masculine idea. Also the Hebrew word used for the Holy Spirit, 'Ruach,' is a feminine word. Readers of the 'Book of Wisdom' are familiar with the fine description of the Spirit of Wisdom in which the essential attributes of womanhood and motherhood are brought together to denote the character and quality of this 'pure influence flowing from the glory of the Almighty,' who, 'entering into holy souls makes them friends of God and prophets.' This aspect of the Divine Nature has been more emphasised possibly among Eastern nations, and is not so prominent among the Jews as among the Hindus, but is there any race in which this seed-truth is not to be found? Is it not one of those verities which are innate in our humanity? Innate as a seed; but capable of developing into a blossom only under certain conditions. Those conditions were certainly not afforded by the Jewish nation in the beginning of the Christian era. No nation which treats its women as property, as beings of an inferior order, to be kept in subjection, and governed by different laws from the rest of humanity, could be capable of apprehending and worshipping the Motherhood in God. Until the true nature of humanity is recognised, how can the true nature of Divinity be known? That far-reaching saying of the Master applies here as in so many things: 'He that willeth to do His will shall know of the teaching.' In other words, spiritual insight depends among nations, as among individuals, mainly upon right conduct. The social movements which are tending to raise the value of woman's labour, and promote equal laws for the sexes, may be, and probably are, opening the path to visions of truth which can only be gained by the race as a whole in the measure that these movements succeed. But this hidden seed which could not come to blossom, is discoverable in the Scriptures of the Jews as well as in those of other nations; also in such writings as the Epistles of St. Clement of Rome and the Kabbalah.

A READER.

O.P.S. Sick, Benefit, and Pension Funds.

SIR,—Kindly allow me to make the usual monthly acknowledgment, with thanks, of subscriptions to the above-named funds during June:—J. P. H., 2s.; E. L., £2 18s. 4d.; Mr. Wm. H. Baldwin, 1s.; A. B., 10s.; S. E. (monthly subscription), 2s.; London Cor., 15s.; Mr. and Mrs. E. W. Wallis, 20s. In July: Miss Rogers, 2s.; Miss E. M. Hodges, 1s. 6d.

Contributions will be gladly received by me until further notice. I am pleased to see that interest is being aroused in regard to this benevolent work, and shall be willing to co-operate, if possible, in any attempt that may be made to increase the funds.

(MRS.) M. H. WALLIS, Hon. Sec.

62, Station-road, Church End,
Finchley, London, N.,
July 7th, 1899.

SOCIETY WORK.

CAMBERWELL, 33, GROVE-LANE, S.E.—Mrs. Holgate's guide gave a good address on 'Where are the Signs that shall follow those that believe?' The after-circle was well attended.—W.S.

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—The service was conducted last Sunday by Mr. Muxworthy, assisted by Miss Wayland (Newport), who gave satisfactory clairvoyance. Next Sunday, Mr. Will Phillips (Editor, 'Two Worlds').—W.M.H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The open-air meeting on Sunday morning was well-attended. In the evening Mr. J. A. White gave a very interesting address on 'Affinity,' followed by clairvoyance; nearly all the descriptions were recognised. Next Sunday, at 11.30 a.m., open-air meeting in Victoria Park; at 7 p.m., Mr. A. Peters.—O. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air Mission.—On Sunday last Mr. Emms lectured on 'Dogmatic Theology.' Other friends also took part. In the evening, at 14, Stroud Green-road, Mr. Jones, presiding, gave a reading, which was followed by addresses from Mr. W. Walker, Mrs. Jones, and Mr. Hewitt. On Sunday next, at 11.30 a.m., in the park; at 7 p.m., in the hall. On Wednesday, at 8 p.m., lecture.—T.B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last our president gave an interesting and impressive address on 'The Higher Phases of Spiritualism,' which he contended were adaptable to every-day life. Mr. Clegg, secretary to the Conference, also gave a short address, emphasising the fact that Spiritualists' experiences afford them knowledge, as distinct from belief, of the truth of spirit return. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyant delineations. Friends please come early. Every Thursday, at 8 p.m., circle at 142, Stoke Newington-road.