

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The relation of belief in the immortal soul to life;—what a great subject that is! Probably it is too great for us yet. We need for it a fineness of vision, a calmness of spirit, a delicacy of taste, and a moral poise, as yet very imperfectly attained. In truth, only the angels can see what man can (shall we say *will*?) make of earth. But we feel keenly enough that there are untold possibilities in this profound interpretation of man and his world; and it is to give expression to this feeling that we mainly need religious teachers. Indeed, if the teachers of religion knew their true vocation, they might take the very first place amongst men, as guides to life, and true saviours of the world.

We rejoice to see indications that this is being understood. The priest is largely in evidence, it is true, but the world's future is with the prophet. The following inspiring thoughts, from a late sermon by a Chicago minister, the Rev. H. W. Thomas, suggest our meaning:—

Let man see himself as he is, as a soul related to God, coming from God and going back to God, and then the whole vision of life is changed. The world of sense will not be less, but greater, and to be enjoyed all the more; the mighty world of work, of business, the mastery and marshalling of forces, the sailing of ships, the rushing of cars, the whirl of machinery, building cities, digging for minerals, tilling the soil, founding governments, establishing schools, lifting up the altars of homes, become divine. Moral qualities appear; justice is revealed; mercy comes forth, and a great love to man and God fills and blesses the heart. Human beings are no longer teamsters and coal diggers—tools to be used by the stronger; they are the children of God; they are brothers and sisters in the one great earth-home that God has provided for all.

That is the vision to which God is leading our struggling age; that is where the Christ stood, and where the Christ stands to-day; and, with this vision of the soul and God, instead of cold selfishness, there will be the divine joy of serving, brothers helping brothers; there will be joy in the greater wealth of the noble qualities of being, souls will be rich in mercy and justice, and there will be no doubt, for souls will walk in a great light, the light of life and the joy of love; and no doubt about the darkness of death, for such a life is too great to die.

A writer in the 'Philosophical Journal' says:—

I accept any of the names given by the English-speaking people of the world, or the name given by any nation or tribe of people, to the creative energy, the all-creative power commonly called God. It matters not to me by what name this power, this intelligence, this all-pervading force is called; whether we say He or It. I believe this life-giving force is omnipresent, omniscient, omnipotent; all that was and is and ever will be, makes or constitutes this power; and that we, together with every creature and thing, both animate and inanimate, are but parts of the one great unit or whole, the all-in-all. And all that has ever been seen, and ever will be seen by the natural eye, are only the physical parts, the elements which compose the body of this

essence of life—the outer covering, the dress, the physical manifestation of this all-creative power called God, or good. I do not, therefore, believe in a personal God . . . any more than I could believe in a literal and personal Santa Claus.

This, we are sorry to say, is only a specimen of much that we find in the American Spiritualist papers. It looks as though many of our friends in America, and apparently good Spiritualists, too, are developing views antagonistic to 'a personal God.' We think we know what is the matter. There is a natural reaction from the old anthropomorphism which, for the moment, must seem antagonistic to the thought of 'a personal God.' But it will come right. Presently, we shall cease to emphasise 'personal,' simply because the word, as applied to the Infinite, the All in All, the universal Cause, has but little meaning. The personality of God is not imaginable. All we know is that it must be totally different from ours,—different, but not less real; not lower in personality but infinitely higher.

Excluding the last two lines, we practically endorse the above paragraph. It is the inference that we shrink from, and it is in our opinion so unnecessary. It seems to us that the personality of God is absolutely certain; but it is as certain that the mind of man can no more imagine it than the housefly can imagine what the source of the sunshine is.

What then can we do? Surely the way of wisdom is not to deny because we cannot comprehend, but to admit the intellectual and spiritual necessity, and bask in it as the housefly basks in the sunshine it can enjoy but never comprehend.

Dr. M. Muehlenbruch, writing from Oakland, Cal., puts on record a plea in favour of 'platform tests.' He admits that the pure teaching of our truths, of our philosophy as we like to call it, should be held in high regard, but he holds that tests of spirit presence and power are needed to make converts. We like to hear all sides. Here is what our experienced Californian brother says:—

I affirm that psychometry or clairvoyant test mediumship is the only way to prove spirit return. I admit we have a great deal of fraud in our ranks, but do we not find fraud in everything? In religious, as well as in worldly, matters? We find fraud among dogmatic preachers, inspirational lecturers and mediums.

About a year ago a friend of mine, also a platform test medium, got it into his head to abolish tests and only give inspirational lectures. He found out at once that he had to speak to a corporal's guard, hence he advertises again as a phenomenal test medium—his audience is increasing. This is only one of many cases I could cite.

Why fight with each other, instead of working together? 'United we stand, divided we fall.' We cannot do without public phenomena. Many a stray soul is led into these meetings, is converted, and then becomes ready for the sublime philosophy. I could mention many prominent people who have attended my public platform test meetings, who, after the meeting, have come to me and thanked me for the messages they had received, and said that nothing would have convinced them but a personal test or a beautiful message. Now they believe in the philosophy, but never would had it not been for platform tests.

On the other hand, this from the 'Harbinger of Light' is significant:—

SPIRITUALISM IN BRAZIL.

We learn with unqualified satisfaction that our contemporary, 'Verdade e Luz,' which is published in the Portuguese language, every fortnight, at San Pablo, the capital of the province of that name in Brazil, has now a regular circulation of 23,000 copies. Nowhere, in fact, does Spiritualism appear to be making more rapid strides than in the once Roman Catholic countries of South America. Venezuela, Bolivia, Uruguay, Peru, Chili, the Argentine Republic and Brazil have all their spiritualistic newspapers, their groups and circles, and their zealous propagandists. Not only so, but their journals denote that the mere phenomena of Spiritualism excite comparatively little attention, while its higher teachings are the subject of deep and earnest study.

We cannot profess ability to follow Mr. G. H. Lock through the whole of his extremely original book 'Maximus Homo: outlines of a new Synthetic Philosophy' (Hull: Bromby and Co.), but we are just able to see that it is a semi-occult work of a remarkably ingenious character. His opening chapters on the finite and the Divine Man are both subtle and simple. It is when he passes on to the identification of these with, or to their value as representative of, 'things Divine Human and finite human'; and to Jewish Symbols and the Mystic value of Numbers; that we seem to get out of the sphere of science into the sphere of imaginative ingenuity. But the book is very curious.

A thoughtful writer, addressing 'The Christian Register,' makes the following instructive remarks:—

In the last issue of the 'Register' a correspondent discussed the relation of Spiritualism to religious faith. The conclusion he reached was that psychic phenomena can be of no value to the religious thinker on account of their character and the unsatisfactory conditions under which they are produced.

I concede that most of the alleged communications which the Spiritualists profess to obtain are on a low intellectual plane, and are far from inspiring. Nor do I accept the spiritualistic interpretation of all this phenomena. But I believe that the investigation of this new field is to exert a powerful influence upon religion.

In the orthodox churches of to-day there are thousands and thousands of professed believers who are secretly sceptical of immortality. The doctrine of materialism—the denial of anything psychic in the universe—has made its way into sanctuaries where the longest creeds prevail. As long as it is conceded that there is not a particle of evidence that psychic life survives the body, this scepticism will continue. Science declares that the theory of a future life is untenable, for it holds to no proposition that cannot be proven by evidence. Those whose minds have a scientific bent are, therefore, bound to regard a future life as a mere possibility.

It follows that any evidence which extends the domain of psychic activity is of the utmost importance, no matter whether it proves Spiritualism or not.

Hitherto we had supposed that the mind could glean no information except through the ordinary bodily senses. The natural conclusion was, No body, no consciousness. But the English Psychic Society has demonstrated that some persons have a faculty of acquiring knowledge otherwise than through the channels of sense, and that the psychic in man is not fettered as closely as we had thought. If continued investigation reveals a wider psychic domain, the probability of its independent existence is increased. This would be of incalculable benefit to religious faith.

A field which promises to add to the knowledge of the nature and character of mind ought not to be ignored. If the intelligent people would turn their attention to it, the fakirs would be driven out. If this result was secured, it is quite possible that a large saving of disgust could be made. But the existence of fakirs cannot alter the fact that psychic phenomena present some of the most interesting problems in modern times. Ignored they will not be.

'New Thought Essays'; by C. B. Patterson (New York: The Alliance Publishing Co.), is another thoughtful book of the Mental Science school, now very considerably widening and undergoing modifications. The work contains fifteen short and pithy Essays on such subjects as, 'The mental origin of disease,' 'The imaging faculty,' 'Breath vibration,' 'Form and symbol,' and 'Mental Science v. Hypnotism.'

YOGA AND SPIRITUAL SCIENCE.\*

As it is difficult, within the limits of an ordinary notice, to do justice to a work which is not only a summary of materials collected during ten years of research, but also represents some fifteen further years of reflection thereupon, it will, perhaps, be best to begin by a simple tabulation of the chief conclusions reached by the writer on subjects to which he has devoted such very serious attention. We believe that Mr. W. J. Flagg has here made his first contribution to the literature of occult science, but, as he tells us in a little preface which commands all our sympathy, he has been an observer of spiritualistic phenomena for over half a century; in fact, his experiences in this connection preceded those of Hydesville. His inability to reach any conclusion concerning them led to a long course of reading in mystical literature, but he remained baffled till a comparatively recent period. The results which he at length attained are embodied in the present large treatise, and it will be seen that they are of an arresting nature.

1. Origin of Religious Belief, more especially as regards the world of spirits and the survival of the human soul.—In opposition to the modern school of comparative mythology, which, as to genesis, refers the conception of an unseen world to the experiences of primitive man in the state of sleep and dream, Mr. Flagg appeals to the testimony of all ages and nations concerning the phenomena of the double. It is to the existence and ubiquity of these phenomena, old as humanity itself, real as any other fact in nature, and to the irresistible inferences that flow from them, that he ascribes the belief in a duplicate, counterpart world, 'to which man goes after death.'

2. Spiritualism.—We shall not, therefore, be surprised that Mr. Flagg regards Modern Spiritualism as the oldest of all religions, and indeed the mother of all; and we shall be prepared, in view of this description, to find that his conceptions of Spiritualism and religion do not correspond in the one case to the standpoint of 'LIGHT,' nor in the other to the orthodox, and much less to the transcendental, standpoint.

3. Value of Religious Belief.—Although Mr. Flagg characterises Spiritualism as a religion, and allots it so high a place in antiquity, with an office so catholic, it is rather to its judgment than its exaltation. In the first place, he regards religion as 'rubbish which hides a treasure,' and that treasure is Magic. The construction which he places upon the last term will be seen presently. In the second place, and as regards

4. The evidential value of Spiritualism, Mr. Flagg's general conclusion is, that while the existence of ghosts has created the belief of humanity in the world of spirits, it can effect nothing towards the demonstration of that world. There is no communication whatever between the real world of spirits and man by means of apparitions and *revenants*. 'By ghosts only ghosts are proved.' While a certain distinction is admitted between the phenomena of the double, so often automatic and inconscient, to all appearance, and the more determinate intelligence manifested at séances, there is not in the latter case a greater reality of communication in the author's opinion, and he cites, at exhaustive length, the disparities and contradictions of the messages on points which may be fairly regarded as vital. To both classes a certain practical office of mundane ministry is, however, ascribed, because 'the proofs are abundant and incontestable that in countless cases there have come from intelligences claiming to be spirits of the departed, instructions, warnings, and predictions to guide and protect the living' (p. 110). Two things would seem to follow from this admission: (a) That a good intention manifested successfully in a given line, suggests good intention along lines where success is uncertain or frustrated, and seems to point to the existence of some barrier not, at least as yet, overcome, possibly insuperable in its nature. (b) That, in any case, there is a manifestation of intelligence, demonstrating the existence of spiritual essences external to ourselves, and possibly, in accordance with their consistent claim, disembodied men and women. Mr. Flagg's

\* 'Yoga or Transformation. A Comparative Statement of the Various Religious Dogmas Concerning the Soul and its Destiny, and of Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese, and other Magic.' By WILLIAM J. FLAGG. London: George Redway, 1898.

system seems, however, to exclude both these inferences, for he expressly relinquishes the doctrine of the immortality of the soul in favour of possible immortality in the physical body. To accept such an alternative at the present day is liable to place a writer outside the pale of serious consideration, and it is really paying no mean compliment to Mr. Flagg's treatise to say that in spite of his perilous thesis, it is impossible to dismiss it lightly. Despite its fantastic conclusion, it is soberly and laboriously excogitated, and some of its materials will be of immense value to future students.

Having said this, it might perhaps seem the better course to leave the work to make its way among the curious in paths of strange speculation, without adverting to the extraordinary evidence on which the author bases his presumption, for as he does not do more than indicate a possibility and a preference, this is, perhaps, the word which should be applied to it. We have yet, however, to justify the reference to the term 'magic' as the treasure concealed behind all religions, and this reference involves all the evidence in question. By magic Mr. Flagg understands the transcendental powers attained, or supposed to be attained, by the practice of Yoga, a word signifying junction, and the conventional term used in India for an ascetic method by which man, *ex hypothesi*, enters into the consciousness of his eternal identity with the Divine. Mr. Flagg, perceiving that the attainment of this state is not exclusive to the process elaborated by the Hindu, but is the indifferent experience of the ascetic and mystic everywhere, uses the term in a very wide sense, and so also from the experience itself deduces a conclusion of his own. As for him the phenomena of the double do not prove immortality; as he rejects the universal inference which they occasioned concerning a Land of Souls, so also he sets aside the belief of a later age, founded, as he admits, on the revelations of universal intuition, concerning a 'philosophic God' (p. 125), the Absolute of transcendentalism Which is not ourselves but with Which we can establish union. In place thereof he seems to recognise something outside normal consciousness, yet part of us, with which Yoga will establish junction; and herein lies man's future field of evolution. It is in this world and within this body, not in the spheres or Nirvana. It is not, properly speaking, an ascetic process—that is the madness of the past; it is a discipline, an exercise, a concentration; it is at once bodily and mental. The earliest results are improved health and beauty (p. 261); the last trench on that forbidden sphere of speculation in which eternal health, eternal beauty, eternal youth, and all the transcendental possibilities suggested in the term impassible, are hinted at. The commonplace but irresistible difficulty that immortal men and women, confined within a limited space, must cease from reproducing their species from the fear of excessive overcrowding, is not merely met, but is removed by the nature of the supposed process, but it involves an appeal to the sensible delights of the mystic's experience, and a theory of sense substitution which cannot be discussed in this place.

Such, in briefest outline, is Mr. Flagg's system of Yoga, and such is the transformation indicated by his title. Where the double comes from, what it is, why it should exist, who are the intelligent ghosts that exercise providence occasionally in human affairs, what it is that materialises at séances, writes in locked slates, is photographed, and gives tests of identity, Mr. Flagg does not tell us, nor what would happen to our indestructible human body if a serious alteration in solar heat were to dissolve the earth into its elements. But it is not in the nature of things that an argument of this kind can be consistent, and we must therefore be content to thank the author for his wonderful budget of materials and to recognise the singular shrewdness of many of his remarks and arguments.

If I might be permitted in conclusion to record my own personal impression as a mystic, to whom Mr. Flagg's construction of transcendental experience is unavoidably painful, I would say that his book is a noticeable instance in detail of the mind's dissatisfaction with all programmes of immortality as apart from the experience of immortality. There is no note of dissatisfaction in Ruysbroech, who was not elaborating a programme but recording an experience. But

with us who construct our futures from the testimony of others, or by arguments from analogy, or by uninspired cogitations, or by the light of fantasy, there is always something ghostly in the prospect; strive as we may, we ever miss the reality; and we are all of us discontented with the construction. At the back of each picture there is the blank canvas.

A. E. WAITE.

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#### THE IMITATION OF SPIRITUALISTIC PHENOMENA.

Mr. William E. Robinson, of New York, has sent us a copy of a book which he has written, with the title 'Spirit Slate-writing and Kindred Phenomena,' and which is published at the price of one dollar by Munn and Co., Scientific American Office, New York City. Mr. Robinson says that he is 'not an opponent of Spiritualism,' but having for many years been engaged in the practice of magic, having been a designer of stage illusions for the late Alexander Herrmann, and having also been associated with Professor Kellar, he feels himself competent to treat of the 'clever tricks' of those who 'under the mask of mediumship victimise those seeking knowledge of their loved ones who have passed away.' We have read the book with care, and have come to the conclusion that all Spiritualists who are specially interested in 'phenomena' would do well to make themselves acquainted with Mr. Robinson's explanations of how those phenomena may be, and, as he alleges *are*, successfully simulated. A familiar acquaintance with the many 'dodges' by which a novice may be deceived by a trickster cannot be otherwise than serviceable, and Mr. Robinson makes the methods pretty clear by minute verbal descriptions and an abundance of pictorial illustrations. He gives at least a dozen ways in which slate-writing can be produced under apparently test conditions; he professes to unveil the secrets of mind-reading; he tells how a medium may release himself from the knots by which he has been bound; he describes how the tricks of the Davenportes were accomplished; and he explains with some minuteness how to escape from an iron or wire cage, &c., &c. Of the Davenportes we never had personal experience, but it is noteworthy that Mr. Robinson's account of their methods does not quite agree with that of the celebrated French conjurer, Robert Houdin, a fact which rather suggests that both of them have evolved a theory out of their 'inner consciousness,' and that neither of them has spoken from an absolute knowledge of the facts. As to slate-writing we can speak with more confidence. Not one of Mr. Robinson's explanations as to 'how it is done' applies in the slightest degree to Dr. Slade, with whom we had an interview for the express purpose of a test, knowing well, as we did, the nature of the various tricks adopted by conjurers. We took our own folding slate, purchased on the way. We each held a corner of the slate with one hand *over the table*. Slade's other hand we clasped firmly with *our* other hand. Slade proposed that we should hold the slate *under* the table. But we said, No! the slate must not be out of our hand or out of our sight *for a second!* And it was not; for while we were discussing the point we both felt and heard the writing going on! The experiment was quite a success, and that, too, under conditions such as Mr. Robinson does not even attempt to explain away. We recommend Mr. Robinson's book, then, because, while it shows what *may* be done by fraud, it helps to the understanding, also, of the necessary conditions under which deception is impossible.

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WANTED—MORE CORDIALITY.—A correspondent resident in Mecklenburgh-square writes:—'Allow me to suggest, through the columns of your paper, that there might be a little more cordiality shown in the meetings held on Sunday evenings in the different Spiritualist halls. I have been attending meetings off and on for some months, and yet no one has ever spoken to me or asked me to come again, and there seems to be a feeling of indifference as to whether others receive the light or not. This I think is wrong. If Spiritualists feel that they have the light, surely they should copy our orthodox friends and be anxious that others should have that light too, and should press them to come forward and join their ranks. Unity is strength, and if the world is to be won for our grand and noble truth, I would urge all true believers to be on the alert and let the good tidings—"There is no death"—be spread throughout the land.'

## THE HIGHER POTENTIALITIES OF SPIRIT INTERCOURSE.

BY PROFESSOR GIOVANNI HOFFMANN,  
Editor of the 'Nova Lux,' Rome.

Written for the International Congress of Spiritualists, held  
in London, June 19-24, 1898.

(Continued from page 28.)

Science seeketh what the Angel hath found—for man judgeth Nature but as regards her relations with himself, whereas the higher Spiritual Intelligences judge Nature according to her connection with the higher Spheres. Science is but the language of the World—of time, while it is Love that is the utterance of the Universe Divine, where the Truth of Light is the Light of Truth, and hereby is all angelic action regulated, for man explaineth not, he but describes, while the higher intelligence both sees and comprehends.

This is the Key-note to the first part of these communications, which then continue, giving more minute description and analysis of the intimate correlation of sound, of colour, and of form:—

Substance sensitive falls under the dominion of our senses, not by virtue of its sensibility, but by reason of the light our spiritual senses throw thereon, and this is an operation caused by virtue of the law of correspondences; and thus the sensitive and non-sensitive in substance, the Intelligible and Unintelligible in Idea, the Natural and Supernatural in Spirit, are united in close relationship by the power of correlation.

Substance is an Abstract Reality which only takes form when illuminated by the True Light, and the True Light being Eternal, the Genesis of Substance is lost in the Eternity of Light. This Light again, expanding, becomes, by virtue of corresponding faculties, first Essence, and from the Essence is created the Form. Now, the Form of Substance is as the Shadow of Essence, and Essence is also Force and Motion.

In the sensitive and non-sensitive, Light, Force, and Motion are reflections of the Triune Unity, and the reflection is purest when nearest to the central point, while substance is most tangible as the Form becomes more distinct; but when the form enters into the Kingdom of Essentiality it becomes all Light, and thus participates in the Nature of the Essence.

Now, although the grades of Substance are infinite, yet they can be classed in seven principal divisions.

In the Sensitive they are: Solid, Aqueous, Gaseous, Radiant, Etheric, Magnetic, Dynamic.

In the non-sensitive they are: Light; Luminous Essence; the Power of the Essence; the extreme purity in the Essential potency; the Harmony in the Essential Potentiality; Irradiating Energy of the Word; Intimate or inner Virtuality of the Word.

In the Universe Sensitive, the Atoms submit mechanically to the laws of correspondence or correlation.

In the Worlds non-sensitive, the Force of this Law envelopes the Atom.

In their Highest State the Atoms seek and discover their correlation, and progress mutually in the Infinite, and when the ties which correlate the visible and ponderable substance of the Material Universe with the invisible and imponderable substance of the Spiritual worlds, are fully learnt, then is Heaven brought within the boundary of Man's consciousness—for all Creation proceeding from God, carries within itself a mysterious bond of union which ever unites with the Word. 'God spake the Word,' as St. John writes; 'In the beginning was the Word, and the Word was with God, and the Word was God' (St. John i. 1).

For Substance hath a language, and world speaketh to world, and thus are the Heavens forever in communication, as saith the Psalmist: 'The Heavens declare the Glory of God, and the firmament showeth His handiwork.' (Psalm xix. 1).

The form of Substance has a meaning. It possesses a Light. The wind has also a Note, but no word of Man can

express the meaning of the Form, the signification of the Light, or the musical value of the Wind note.

It is the Word (the Verbum) that creates, it is the Light that gives Form, and when the physical object is in true relation with the spiritual subject, there exists between these two an harmonious correspondence, and the sensation this harmony produces is the sense of Beauty.

Therefore Beauty is an harmonious relationship between the conceived and the visible.

The Universe is an aggregation of psychic centres, and the process of so-called psychic manifestation is not of man alone, neither is it confined to one period of Time or to one phenomenon of the Universe, for it reveals itself in all Time, in all Space, in all manifestation of Life. For the Psyche is an emanation from God the Father, and all that emanates from the Divine Pleroma participates in the one pure Essence; it lives and is active by itself and in itself, thus constituting the Energy of the Universe, and is Eternal, a centre of Energies, a phenomenal complexus of Psychic attributes.

Thus Affinity, Gravitation, Movement, Space, yea, Time itself are but the emanations of the Divine Pleroma, and the Macrocosm and the Microcosm have, in common with Humanity, Spirit, Life and Intelligence—the Divine Pleroma being the great emanating Focus of psychic Energy and the Universe, as aforesaid, a complexus of psychic centres; Man, and with him all Creation, is but a function of Divinity.

The Psyche being a Divine function, we thus comprehend the Purity of its Essence. When the Psyche is become Form, it is the Divine Idea substantialised, and, as a Divine Idea, absolute and real. The Soul is Psyche made Substance, and the double entity thus proceeding from interpenetration of the first with the second is a figurative expression of the Eternal Archetype manifested in the Divine Pleroma.

Therefore all sensation, all thoughts of the Psyche-Soul, are founded on a true and absolute existence—a Spiritual Existence independent of thought, a spiritual Life and superior to thought, because it knows and is therefore Itself absolute, a power on which Reason itself is founded; the very Reason by whose help we arrive ultimately at the knowledge of all that exists in the Cosmos. For this Power to know is in itself the Immortal Spirit.

Thus there exists a First Principle, the foundation or starting point of all manifestation, and when the Psyche or Idea evolved from the Divine Pleroma has assumed a substantialised Form and become one with the Soul, then the Psyche becomes an Idea, capable Itself of creating Ideas; It becomes a thought producing thoughts, and thus realises Itself both in Time and Space as one separate and distinct Idea among other Divine Ideas, and evolves an individuality which is as yet not a personality.

In order further to carry forward and onward the Divine Intention it is necessary that the Psyche-Soul learneth its own individuality and evolveth a clear conception of the other Intelligences by whom it is surrounded.

Psyche therefore is the Subject.

The Soul is the Object.

And Conscience or Self-consciousness is the representation of the Object.

From these again are born three general faculties: Knowledge, Sensation, and Desire. Thus doth personality slowly evolve from individuality.

(To be continued.)

### ASTROLOGY.

Inquiries are frequently reaching us as to our attitude towards Astrology, and 'whether we believe in it.' We neither believe nor disbelieve. Having never seriously studied the subject we know next to nothing about it, and have, therefore, no right to express a decided opinion either one way or the other. Those who are really curious on the question should put it to the test. Mr. W. T. Stead did so some five or six years ago, and published the result in 'Borderland.' He submitted a case to a gentleman who stands in high repute as an astrologer, Mr. George Wilde, of Central-street, Halifax, and declared himself 'immensely staggered' by Mr. Wilde's success. Those who are anxious for evidence would do well to follow Mr. Stead's example. That is the best advice we can offer them.

## SOME RECENT PERSONAL EXPERIENCES.

BY 'AN OLD CORRESPONDENT.'

Nothing pleases me better than to get a case of 'Double mediumship'; it is often so satisfactory and convincing. The case I am now about to deal with belongs, I think, to that category.

In November last, a near relative of mine who had had a very serious and apparently hopeless attack of cerebral congestion a year previously, and who had recovered in a truly marvellous manner, was suddenly attacked with vertigo, which was speedily followed by very ominous symptoms, apparently presaging a recurrence of last year's malady. Change of air and scene were at once resorted to; but at such a cold season the country is deadly dull, and though the afflicted one returned considerably improved in health of mind and body, anxiety led me again to consult my spirit friends on the subject; and I therefore applied to my young lady relative, a clairvoyant, who is controlled by an ex-Lancashire physician now on 'the other side' (and to whom reference has been made by me on former occasions), soliciting his intervention. In about a week thereafter the medium brought to me a message purporting to be from Dr. —, and written in the same hand as formerly. It is on a sheet of notepaper, and is headed: 'Spirit Land.— Mr. — (my name).—Dear Sir,—As I am not going to write you a letter to-night, I ask you if it could be convenient for you to have Mr. — (the name of a trance medium). I am bringing another of my brethren to control—say Thursday; and can make matters better; that is to say, if I am not intruding on Mr. — (the trance medium's) valuable time. You must take pains to listen attentively to what I have to say, and I can give (the lady medium) directions how to place the sitting. Trusting this will meet your approval.— I am, &c.' (Here follows signature of control.)

On receiving this message I at once wrote the trance medium therein named to call at my house on the following Thursday, being the evening named by the spirit doctor, and on receiving his affirmative reply informed the young lady psychic of the circumstance, and arranged for her presence at the séance. On the medium's arrival on the night in question, he was at once taken to the bedroom usually occupied by the patient, who was, however, quite able on this occasion to sit with us. All that the trance medium was told was that the services of a control had been promised for healing purposes. Only four persons sat, viz., the patient, the young lady psychic, the trance medium, and myself. The conditions were extremely favourable, because the small circle was both powerful and sympathetic; and the trance medium was speedily controlled. No sooner had this happened than our young lady clairvoyant said: 'Here is Dr. —, and along with him another physician whom I have also seen before with him, but whose name I do not recollect.' The trance medium at once plunged *in medias res*, and taking both the hands of the patient in his, discoursed at very considerable length, and with medical precision and terminology, upon the nature of the malady, which was, in his opinion, incipient cerebral congestion; but which he assured us was passing rapidly off. I then made very special inquiries into the cause of the attack; and was informed that it was undoubtedly a slight recurrence of last year's malady, due in large degree, however, to functional gastric derangement; and great insistence was made on the immediate removal of this cause by the use of certain foods and the administration of certain drugs, including an infusion of the Indian herb, 'Chiretta,' as a tonic, the administration of the homœopathic doses of the 'Tincture of Podophyllin,' and certain other medicines unnecessary to be further particularised. The medium (still in trance) placed his hands on the patient's head, at the particular point where he said the mischief had occurred, and wound up his medical observations by saying that he had not hitherto at our séances with him assumed the rôle of a prophet, but on this occasion he would venture to say that by the month of February the patient would be better and brighter than for years past. I have not deemed it necessary to wait so long as February, for I chronicle complete recovery at the date of writing (January 14th).

After the utterance of this cheering forecast the medical control ceased, and the medium was then taken possession of by a most amusing control, named Brown (whom I had often communed with at previous séances with this person) and whose 'conversation' was certainly in complete contrast with the utterances and voice of the medical spirit who preceded him. After a very amusing, and at the same time, edifying conversation of about half an hour with the spirit of the late Mr. Brown, the séance concluded, and the medium emerged from trance, receiving our warm thanks for a most satisfactory and convincing sitting, and for the good counsel received thereat.

As I have already observed, the patient has used the means ordered, and has recovered much sooner than was predicted; but what I desire here to add is this, that the trance medium was not told of the trouble, and yet the controlling spirit was the personage who asked his presence on the evening in question, chiefly (as I believe) because he wished a *visû voce* conference with myself, and that his presence was certified by my relative, the young lady clairvoyant, who wrote the message about a week before. The fact that two doctors were present was also made clear by the directions given, which were always in the plural, such as 'We think,' 'We advise,' &c.

I have not forwarded the original message received from the ex-Lancashire doctor to the Editor of 'LIGHT,' but shall gladly do so if anyone wants to read his most peculiar caligraphy, of which more than one specimen has previously been in the Editor's hands. For nearly ten years he has controlled my young relative; and in the many messages written during that period the caligraphy has never varied.

In a further article I hope to deal with another recent experience with the same control, whose beneficent interest in my family and affairs has earned my everlasting gratitude.

## 'LIGHT' SUSTENTATION FUND.

Friends who contemplate contributing to this fund will oblige by forwarding their remittances to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank.' The following contributions are gratefully acknowledged:—

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EDITOR ... .. E. DAWSON ROGERS.  
Assisted by a Staff of able Contributors.

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### SALVATION AFTER DEATH.

A volume of sermons by Dean Lefroy, entitled 'The immortality of Memory,' and just published by Horace Marshall and Son, revives in an interesting way the old question of the possibility of salvation after death: the special interest centring round the fact that the venerable Dean is very orthodox and far beyond any suspicion of being anything but 'a good churchman.' But he has been touched by the Time Spirit, and finds it impossible to refrain from something almost like a denunciation of the old doctrine of an eternal and hopeless Hell.

This is how our good Dean protests against the once almost universally accepted belief: 'The millions who tenanted the spirit world before Christ came, and the innumerable crowds who have entered it since, in absolute ignorance of God's redeeming love, may be, by the rigid exigency of logic, consigned to outer darkness, or to annihilation. Nevertheless, deep down in the souls of men there is an instinct which thinks of the justice of the All-just, of the love of the All-loving, of the patience of God, which is all but illimitable, because He is eternal.'

There is truly something pathetic in this yearning protest. It is as though, into the old dim house, the sunshine and sweet fresh air had found their way through widening chinks; or as though the penetrating forces of secular civilisation had gradually overcome the resistance of ancient creeds and fears. But this really is what has happened. The sorrowful beliefs of the older time had their origin in misery and terror, and, but for misery and terror, they would never have come into being. As, then, the misery and terror drift away, the sorrowful beliefs will go: and this is precisely what Dean Lefroy reveals to us, for he has not broken away from the old path: he has only broken away from the old caverns in it.

But the way of salvation for Dean Lefroy has not only been the way of modern civilisation: he has also been greatly helped by the return to the old picture of Jesus Christ, now once more touching men's hearts, and lately set forth by us in our Christmas study entitled 'Come back to Jesus.' Dean Lefroy has almost entirely grasped that—or has been grasped by it. He has found the loving, pitiful, human-hearted, redeeming Christ. He actually says: 'We regard it as a revelation from God, that the human spirit of our Redeemer engaged in an evangelistic mission in the period that elapsed between the surrender of life on the cross and His resurrection from among the dead.' That, of course, is a declaration based on I. Peter iii. 18-20. But, for all that, it is rather startling to be told that the human spirit of Jesus went to Hades on an evangelistic missionary tour. Elsewhere the Dean uses the curious phrase, 'the

general evangelisation of the dead.' We do not suppose that he would use that phrase precisely as we should, but the phrase is there, and it is his.

But infinitely more lies behind. The crucial question is not, what did Christ do? but has his evangelising and redeeming work in Hell or Hades been continued? And here, we rejoice to say, Dean Lefroy is perfectly explicit. 'Who,' he asks, 'can hesitate to believe that the activities of spirits who have departed hence in the Lord are exercised upon those who dwell in darkness and in the shadow of death? Who can exclude these millions, for whom Christ died, from the ministries of those who have gone from our society, and who, while with us, derived their highest joy from speaking of and working for the Lord? . . . May they not have been ripened here for larger spheres? for more expansive enterprises? for higher, for holier, for illimitable service?' And again he asks; 'What his followers are expected to do here, who can deny that they may do there? especially if we accept the doctrines of the Gospel of the grace of God, when they teach us, as they do teach us, that Christ is the model and example, in proportion and in degree, of every one who, united to Him, is incorporated in Him. . . Christ's disembodied spirit descended into the invisible world; therefore the spirit of every believer shall descend into the same place. In that place the spirit of Christ, apart from his body which was in the grave, possessed and exercised active powers; in the same place, the spirits of believers, apart from their bodies, which are in the graves, shall possess and exercise the powers which His grace bestowed, developed, and here condescended to employ.'

It is true that Dean Lefroy proceeds to a somewhat sinister ending, in distinguishing between those who had no chance of believing and accepting and those who had. For the former there is hope in Hades; for the others none:—at all events, so we understand him; and we fear he is only too plain. But we regard this attempt to reserve some for hopeless perdition as only a curious sign of partial emancipation—a sort of survival, very interesting and very instructive. Certainly it will not bear thinking out from any point of view. He says gloomily, 'Nor can I find anything in the authoritative revelation of God to justify a repetition, in the future state, of mercy which has been despised in this.' This short sentence bristles with fallacies or vaguenesses. What is 'authoritative'? What is 'mercy'? What is 'despised'? But we find more than a ray of hope in words which the Dean himself puts in prominent capital letters: 'THE WAY OF RETURN TO GOD IS CLOSED AGAINST NO ONE WHO DOES NOT CLOSE IT AGAINST HIMSELF.' But what is closing the way of return to God by one's self? Can any one do it? What if a man hears a good 'Gospel sermon,' or a hundred 'Gospel sermons,' and does not feel convinced enough to give fully in, for various reasons, some perhaps not entirely discreditable—turning perhaps upon his unsophisticated common-sense, is *that* closing the way of return to God? He did not see what he was told to see, or believe what he was told to believe, at church or chapel. But surely this is not despising God's mercy: it is only paying a poor compliment to a preacher's power. Why should not this undecided person have a chance on the other side, with those who never heard the preachers at all? We wish Dean Lefroy would give us an answer. We do not believe that a reasonable one is possible; but we would gladly print his answer, and give it serious and most respectful attention.

TRANSITION. Many of our readers who had the pleasure of an acquaintance with Mrs. John McKellar, of 8, Buckingham road, Kingsland, London, N., will be interested in learning that she passed away peacefully on the 16th inst., at the age of seventy-four.

## PERSONAL EXPERIENCES.

## ADDRESS BY MR. JOHN LAMONT.

On Friday evening, the 13th inst., in the French Drawing Room, St. James's Hall, MR. JOHN LAMONT (of Liverpool) narrated a number of interesting personal experiences to a gathering of Members and Associates of the London Spiritualist Alliance. Notwithstanding the inclemency of the weather, there was a large attendance.

MR. E. DAWSON ROGERS, the President of the Alliance, opened the proceedings, referring to Mr. Lamont's wide and varied experiences in connection with Spiritualism.

MR. LAMONT then addressed the audience. He said that, as he was not a professional speaker, he was afraid he should have to ask them to submit themselves to what he might call a humble fireside chat. (Hear, hear.) He feared, too, that he should not be able to advance any ideas with which they were not already acquainted; nevertheless, common things as well as the uncommon, were a necessity. The idea of spirits would at one time have called forth an incredulous smile from many of those present—the belief in 'ghosts' seemed to savour of the grossest superstition. Premising that formerly this had been his own standpoint, Mr. Lamont proceeded to recount some of the experiences whereby he had been gradually drawn from an attitude of complete scepticism into full accord with the teachings of Spiritualism.

Some twenty-eight years ago, he happened to call at the office of a gentleman whom he had known for many years, and who had the reputation of being a shrewd man of business. While there he noticed a paper headed with the words, 'Rules of the Liverpool Society of Spiritualists'; the name of Mr. Lamont's friend appearing as one of the committee. As the result of some bantering remarks on the part of Mr. Lamont, his friend invited him to attend a séance. Curious to see if there was any truth in the thing, Mr. Lamont attended. He found the members of the circle sitting round a table. There were present two Quakers, George Glover and Joseph Dimsdale; a Welshman, named Thomas, and a lady. The table was in movement at the time, and he was disposed to regard the whole business with contempt, until there were spelled out by means of tilts the name of his father, the date of his passing away, and his age. This struck him as curious, as he was not himself in contact with the table at the time, but the only explanation that occurred to him was that some member of the circle had surreptitiously acquired a knowledge of the facts given. Afterwards he came to the conclusion that the sitters, however deluded, were honest, and had no conscious part in moving the table. On his return from the séance, he mentioned his experiences to his wife, and although Mrs. Lamont was inclined to scoff, she readily acquiesced in his suggestion that they should themselves make experiments to discover, if possible, the nature of this new force. Accordingly a circle was formed in Mr. Lamont's family, which sat twice a week for two years. At that time, Dr. Carpenter had just published his celebrated 'Quarterly Review' article dealing with Spiritualism, as the 'result of unconscious muscular action.' Mr. Lamont read this article carefully and accepted its conclusions, until the manifestations elicited in the family circle showed the fallacy of Dr. Carpenter's explanation.

The first piece of evidence tending to show that the table movements were produced by an intelligence came in a singular way. The table had been moving and spelling out messages for some weeks without altering Mr. Lamont's theory regarding it, when one day, while discussing the matter with his brother, they got into a rather hot controversy. 'I found,' said Mr. Lamont, 'that he had for a long time accepted the spiritualistic hypothesis without telling me about it. He saw I was so strongly opposed to the spirit theory that he did not think it wise to tell me of his change of view.' During the discussion Mr. Lamont strongly affirmed his conviction that the manifestations could be explained by unconscious muscular action and unconscious will. When they eventually adjourned to the séance room they were surprised to receive a message through the table to the effect that they were not to sit that night, and that the reason for this would be explained at the following séance. The table then stopped, nor could they obtain a single movement

during the remainder of the evening. At the next sitting the following message was received: 'We were present at your discussion of your will theory, and we resolved to let you know that we had a will as well as you.'

After that they began to take additional interest in the matter, and about this time Mr. Lamont's sister-in-law, Mrs. Lucy Lamont, became entranced. While the circle were sitting one evening in a good light, this lady's head was observed to droop and gradually decline towards the table. A few minutes afterwards she lifted up her head again, when her face was seen to be transfigured, and looking fully ten years younger. This remarkable change lasted for some considerable time, and during its continuance she addressed the circle, expressing pleasure at being able at last to communicate with them orally, instead of by the wearisome method of tilting the table. She, or rather the communicating intelligence, gave the name of 'Mary Howard,' claiming to have belonged in earth life to Southampton, and to have passed away many years previously. She added that she wished to institute a set of rules for the conduct of the circle, and desired that Mr. Lamont would act as chairman of the meeting on his side, while she would direct the operations of the communicating spirits with whom she was associated. The code of rules laid down by their spirit visitor was adopted by the circle during the two years the sittings were carried on, and was found to be wholly wise and useful. During the progress of these sittings the phase known as 'Answers to mental questions,' was very striking. 'I found,' said Mr. Lamont, 'that a question formed in the mind was as readily responded to and as intelligently answered as if it were verbally expressed.' Even at this stage, Mr. Lamont was not fully convinced, and remained still doubtful regarding the causes of the phenomena. But one evening a message came to the circle purporting to be from a Harrogate lady with whom his wife had stayed some fourteen years before. The visitor gave her name, and stated that she had been in the spirit world three weeks and three days. Although disbelieving the communication, Mr. Lamont wrote to the lady's husband at Harrogate, and ascertained that his wife had died at the time stated. This was something new and startling in the way of evidence, and eventually Mr. Lamont wrote to the bereaved husband, telling him of the occurrence at their séance. On the following evening, the spirit returned, and controlling Mr. Lamont's sister-in-law, informed the circle that after what had occurred she had been enabled to 'get nearer' to her husband. She added that her husband had received Mr. Lamont's letter, which he had not found at all to his liking, and that having commenced a letter in reply, he had eventually decided not to continue it, for fear he should be tempted to express himself too strongly regarding Mr. Lamont's 'folly.' 'So,' said the spirit, 'you will not hear from him until you see him.' This statement was verified to the letter. Some years later, on passing through Harrogate, Mr. Lamont called upon the gentleman in question, and found that the facts were exactly as stated.

The next phase Mr. Lamont dealt with was medical clairvoyance, which he denominated 'anticipating the X rays.' Mrs. Lucy Lamont had become a very powerful medium for healing; sometimes as many as twelve influences had controlled her during a single trance. One evening this lady was controlled by what claimed to be an Indian medicine man, who was accompanied by a squaw and others of his red-skinned friends. 'At that time,' said Mr. Lamont, 'I had been suffering from a pain in my side, and had been to doctors and taken various remedies, but did not seem to improve very much. Under the influence of this Indian my sister-in-law approached me and handled me as though I were a baby. She actually lifted me off the floor with her left hand.' After the control had departed, the medium stated with much astonishment that during the influence she had been able to plainly discern the interior anatomy of the patient; she could see every internal organ, and observe its workings, and had thereby been able to locate and discover the source of Mr. Lamont's disorder. The result was that although she had never before practised her mediumship outside the home circle, there were now many demands for her services, and in this connection Mr. Lamont narrated some remarkable cases of healing per-

formed by her under the control of the Indian 'medicine man.'

In one instance, the patient was an adopted daughter of Mr. Lamont, who did not accept the theory of spirit action. Being subject to quinsy, this lady was advised to see Mrs. Lucy Lamont. Before she reached the house, the medium, as usually happened, passed under control, and was ready to receive the visitor on her arrival. After examining the patient, and passing out of control, she said, 'You are to go home and take a course of twelve sitz baths, with alum, salt, and so many gallons of water. I am also going to make a decoction which you must take.' That evening the patient entirely forgot about her bath, until she felt something like a cold drop of water passing down her left arm. It passed down her sleeve, and fell on to the table, and on examination proved to be a piece of alum. The mystery was where it had come from, for there was no alum in the house. However, it served its apparent purpose of reminding her of what had been forgotten.

Passing over a number of interesting experiences such as materialisation, the speaking face to face with people who built themselves up in a good light in his presence, frequently outside of the cabinet, Mr. Lamont proceeded to deal with what he called 'appearances of the double or transcorporeal action of the spirit.' To quote one instance: A gentleman (Mr. R.) called upon Mr. Lamont in some agitation of mind. His wife, he stated, was very ill. The lady was not a Spiritualist, but she had told her husband that she had an impression that if she could see Mr. Lamont he would do her good. As it was then late at night, Mr. Lamont called on the following morning, and found the lady was very ill indeed. He had never been conscious of any healing power, but he made passes over the sufferer, and she appeared to derive great relief. That evening, while reading to his wife from 'Chambers' Journal,' Mr. Lamont was startled to notice that during a portion of the time he had been wholly unconscious of what he was doing. It seemed to him he had been standing at the bedside of the patient making passes over her. On subsequently calling upon Mr. R., he was informed that the patient was much better. 'But,' said Mr. R., 'a curious thing has happened. On inquiring of my wife how she felt, she replied that she was ever so much better since Mr. Lamont came. "But that," I said, "was this morning." "Yes," she replied, "but he has been here this evening, too, making passes over me."' 'That,' observed Mr. Lamont, 'was a corroboration of my spiritual experience. Nothing could have been clearer than the impression on my mind that I had been visiting the patient, and she in her turn corroborated in every detail the facts I experienced. At last I got to consider myself a sort of wandering ghost!'

In the course of some remarks on the spiritual nature of man, suggested by these experiences, Mr. Lamont gave expression to the following shrewd observation: 'People say Spiritualists are superstitious. They may be superstitious if they have not a clear understanding of the laws of spirit, but having gained a knowledge of those laws they have the cure for all superstitions.'

A remarkable séance described by Mr. Lamont was that held in his house after the death of his sister-in-law, the Mrs. Lucy Lamont already mentioned. About three weeks after her passing away, Mr. Lamont one evening felt strongly impelled to take a paper and pencil. By automatic writing he then received a message to the effect that when Mr. and Mrs. Everitt (who were then in Leeds) arrived in Liverpool, Mrs. Everitt was to be taken to the bedroom in which Mrs. Lucy Lamont had passed away, and a message would be given to Mr. Lamont through her mediumship. Mr. and Mrs. Everitt arrived in due course, and it then transpired that Mrs. Everitt had received a similar message. So, although it was then late at night, it was decided that the request should be complied with, and the party, including Miss B., a young lady who had been in the service of Mrs. Lucy Lamont, repaired to the bedroom. After sitting for some time a faint whispering was heard, and this growing stronger and clearer, the voice of Mrs. Lucy Lamont soon became clearly distinguishable, and she held a long conversation with her husband, who was present. Amongst other messages in the 'direct voice' was one addressed to Miss B.: 'Julia, be gentle with Maggie, for my sake.' Great

significance attached to this last message. Maggie was the orphan daughter of Mrs. Lucy Lamont, and Miss B. admitted that the injunction had reference to an incident which had occurred a few days previously, when the child had been the occasion of some little irritation of feeling.

Mr. Lamont then gave some extremely interesting reminiscences of his travels in the United States. While visiting a camp meeting of Spiritualists he received a clairvoyant description given from the platform by Miss Maud Lord, to whom he was then a total stranger. Addressing him, she said: 'You are a stranger here; you have crossed the ocean; you have only just arrived. There is a lady with you who gives me the information. She says her name is Mary Lamont, and that she is your wife.' This was followed up by a description of Mr. Lamont's sister-in-law, Lucy, who was also stated to be present.

Describing a séance with Fred Evans, the celebrated slate-writing medium, Mr. Lamont told how under strict test conditions (the medium in addition being ignorant of his identity), he had obtained a message from his wife in her own handwriting. In earth life Mrs. Lamont had suffered with rheumatism in the hand, and the writing had the distorted and shaky appearance which characterised the caligraphy of the departed lady. Subsequently the slate was laid on the floor without a pencil. Mr. Lamont was requested to place his foot on the frame, and almost immediately writing was heard. When the slate was examined it was found to bear the following message: 'Dear Uncle,—When I was drowned I was cast ashore on a brighter land. Your nephew, Jack.' Mr. Lamont recognised it at once as being from a sailor nephew who was drowned at sea. This was an instance of slate-writing that completely precluded the possibility of fraud.

Mr. Lamont next related a remarkable case of materialisation which had fallen under his notice, the medium being Mrs. Bliss (of Boston). This lady being in a state of complete unpreparedness when Mr. Lamont and his friends called upon her, a cabinet was hastily improvised. Eighteen materialised forms came out from behind the curtains which formed part of the cabinet, the most striking figure being that of a lady, dressed in splendid white raiment trimmed with a kind of puce, and wearing white satin slippers. She was at least eight inches taller than the medium. There was light enough in the room at the time to see the colour of her eyes, or to tell the time by a watch. With a few exceptions, all the eighteen spirits spoke to the members of the circle. A lady who had accompanied Mr. Lamont to this séance recognised her departed son, a young man of twenty-eight, sitting inside the cabinet, but he was not strong enough to come outside and speak to her. 'I am certain,' Mr. Lamont added, 'that there was no possibility of fraud at this séance, and whatever charges of collusion or trickery might be made against the medium would have no force at all on that occasion.'

In some concluding remarks on the lessons of Spiritualism, Mr. Lamont dwelt upon the fact that every human being comprised within himself unlimited possibilities of knowledge, growth, and understanding, and when the individual realised that he was not mere dust and ashes but a living, indestructible intelligence, that was a step upward in the soul's progress. Their aim as Spiritualists was to become better acquainted with the laws of life, so that they might be more useful citizens and better men. (Applause.)

In the course of some discussion which followed, the PRESIDENT narrated an example of his own experience in the direction of 'transcorporeal action.' In this instance he had essayed to influence from a distance a patient whom he had under mesmeric treatment. Mentally he had determined to apply the treatment from a different side of the bed to that at which he usually operated. Asked afterwards if she had experienced the treatment, the patient replied 'Yes, but why did you come to this side of the bed?' indicating the side from which he had mentally operated. In the course of his remarks, which included an account of a slate-writing experiment with Slade, the President said 'I believe that phenomena are at the basis of our subject and that we cannot introduce it to utter strangers on the purely intellectual and metaphysical ground. We must begin to tell them something to excite their wonder

and interest. That being the case, such experiences as our friend has told us about are exceedingly valuable, and tend to strengthen our confidence in the belief that we have been right in our conclusions.'

MR. THOMAS EVERITT, in proposing a vote of thanks to Mr. Lamont, said he well remembered some of the incidents their friend had referred to. The experience with Mr. Lamont's sister-in-law had been most striking and conclusive.

MR. MORSE, in seconding the resolution, expressed the pleasure with which the audience had listened to Mr. Lamont's experiences. He had had the pleasure of knowing Mr. Lamont since 1871. If one needed any additional proof of Mr. Lamont's honesty and sincerity, it could be found in the fact that he had made many sacrifices for the truth.

The resolution was then put and carried unanimously.

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### THOUGHTS ON THINGS.

BY THADDEUS HYATT.

#### No. I.

As mirrors reflect material objects, so the governments and religions of nations reflect the intelligence and morals of their peoples. The rulers who govern are no worse than the average intelligence and morals of the governed; the worshipped God is no better than the loftiest conception possible to the worshipper. The benighted African whose fetich is a fish-bone is a devotee to his highest ideal, equally with him who worships the Father in spirit and in truth; the God of each is a mirage within the microcosm of his own soul.

Veiled by the impenetrable glory of His infinity, God the Absolute remains forever hidden from the finite. Nature has no mirror to reflect the face of the Almighty; no telephone to voice His speech. Sphinx-like, her mutterings make for the bad God as well as for the good. Bridgewater treatises are failures. God is an intuition, not a problem; an instinct, not a deduction. Polarity in the needle and God in the soul are akin.

#### No. II.

Law for the stars in their courses; law for the soul through its night! God is law; His universe is law! Engraven on the face of the firmament, enstamped on the face of the soul—unerring, inexorable, exacting—the law of the soul and the law of the planets are one. Souls are not saved by proxy. 'Self-redemption, self-redemption!' thunders inexorable law. And the purchase price of a soul is the soul's own self-sacrifice.

Law for the stars in their courses; law for the soul through its night!

What then is redemption; what the mission of Christ? The mystery of Christ is the mystery of man. Incarnation the mystery of Christ; incarnation the mystery of man. Christ was an incarnate being. Generic man is an incarnate being; two in one; the soul-man born of the spheres, the earth-man born of the earth—two individualisms in one personality. The soul-man born to live; the earth-man born to die; and the trend of the soul is to die with its beast! Incarnation means temptation; incarnation means the evolution of the soul. The survival of fittest the law of the species; the survival of fittest the law of the soul!

Brooklyn, December 30th, 1898.

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### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the London Spiritualist Alliance, Limited, will be held in the French Salon, St. James's Hall (entrance from Piccadilly), at 7 for 7.30, on the evening of Friday, February 10th, when

MR. THOMAS HEYWOOD

Will give an Address on the question,

'WHY IS SPIRITUALISM TABOO'D?'

Mr. Heywood, it will be remembered, acting as our Commissioner, supplied an able and interesting series of articles to 'LIGHT,' a few years since, entitled 'The Mysteries of Mediumship.' He is therefore well acquainted with our subject, and judging from a hint he has given us, we suspect that, in his method of dealing with the question, 'Why is Spiritualism Taboo'd?' he will take his audience somewhat by surprise.

### A TERRIBLE DREAM FULFILLED.

The following is a translation of a communication kindly sent to us by Mr. Joseph Kronhelm, Podolia, Russia.

The St. Petersburg correspondent of the 'Warsaw Gazette' wrote at the time when the incidents occurred which he narrates:—Some strange things are being talked about in St. Petersburg in relation to M. Lukawski, who met his death from the shipwreck of the steamer *Wladimir*, in the Black Sea. The catastrophe, as is well known, was occasioned by a collision of the *Wladimir* with the Italian steamer *Sineus* in June, 1895. M. Lukawski was employed at the Ministry of Marine and was a member of the Catholic 'Société de Bienfaisance' of St. Petersburg. He was little known in the Polish colony, owing to the fact that he lived a very retired life apart from all society. One night in the early part of the year 1895, Madame Lukawski was awakened by groans and cries of 'Help! save me!' proceeding from her husband, who was going through various movements which seemed to her to be like those of a person who was being drowned. He had, in fact, been dreaming of a terrible catastrophe at sea; and on becoming quite awake he told her he had dreamed of finding himself on a large steamer which was sunk by a collision with another steamer, so that he was thrown into the sea to perish. Having made this communication to his wife, he exclaimed, 'Ah! it is certain that I shall meet my death at sea'; and so sure was he of this that from that time he set himself about putting all his affairs in order, as a man would naturally do who clearly saw his end approaching. Two months passed, however, with no untoward event, and the memory of the dream was fading, when M. Lukawski suddenly received instructions from the Ministry of Marine to proceed with his employes to certain ports of the Black Sea. While taking leave of his wife at the railway station, St. Petersburg, M. Lukawski said to her, 'Do you remember my dream?' 'My God! what of that?' asked his wife. 'I am certain,' he replied, 'that I shall never come back—that we shall never meet again.' Madame Lukawski endeavoured to tranquillise him, but he added with an air of great sadness: 'Say what you will, you will not change my conviction; for I feel that my end is approaching; nothing can avail to save me; yes! I see the port—I see the steamer—the moment of collision—the panic—and my death!—everything is before my eyes.' Then, after a moment's silence, he added further: 'When you receive the despatch announcing my decease, proceed with the preparation of your mourning attire, but let your bonnet be without a veil, for you know how I detest long trailing veils.' Unable to respond, Madame Lukawski could only give way to bitter tears. At that moment the signal was given for departure; M. Lukawski tenderly embraced his wife—and was gone! After two weeks of sad suspense Madame Lukawski learned, from the newspapers, of the catastrophe which had happened to the two steamers, the *Wladimir* and the *Sineus*, in the Black Sea. She was seized with a terrible despair, and instantly telegraphed to Admiral Zelenoi at Odessa for information, and after several days of weary waiting she received the reply: 'It was not till to-day that I had any news of your husband, but it is quite certain that he was on board the *Wladimir*.' A week later Madame Lukawski received, officially, the announcement of her husband's death.

It only remains to be added that in his dream M. Lukawski saw himself struggling for life with another passenger. That also was realised with surprising exactitude. During the catastrophe a passenger by the *Wladimir*, M. Henicke, threw himself from the steamer and seized a life belt. At that instance M. Lukawski swam near him, whereupon M. Henicke cried out to him: 'Do not seize hold of the belt—it will not sustain two persons, and both of us will perish.' Drawing the belt towards him M. Lukawski replied: 'I am not a strong swimmer.' 'Then take the belt,' said Henicke, 'I can swim well, and shall escape all right.' At that moment a big wave separated them for ever. M. Henicke was saved, but M. Lukawski went to his death.

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LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.

## THE CHRIST QUESTION SETTLED.

In our 'Notes by the Way' in last week's 'LIGHT' we called attention to a book bearing the above title, just issued by Dr. Peebles, and announced in our advertising columns as published by Mr. J. J. Morse, 26, Osnaburg-street, N.W. Here is what a contributor to the 'Banner of Light' says of the work:—

'It is a good thing for our friend to have done with such completeness. He has been working on it many years, and has issued several pamphlets previously, setting forth his positions. These, with the writings of others, *pro* and *con*, are now brought together, and make a storehouse of information on the subject. Dr. Peebles comes to the distinct conclusion that Jesus did exist, and that we have reasonable historical testimony to this fact; that Josephus bore witness to him; and that Paul and the Gospels are not to be brushed on one side as worthless. This is done in the interest of truth that desires to know reality; and it is done with skill and strength, and with a persuasive power that is admirable. Like a wise general, he has called to his help the forces near at hand, and he has a mighty backing in our scholarly friend, W. Emmette Coleman, and a host of others. They just demolish their opponents; they are like elephants trampling the corn-brakes. Coleman and Peebles are very giants in war, and deal blows with a sledge-hammer on the crass statements of ignorance. It is true, of course, that the cause of Spiritualism should stand for learning, and that a wise rationalism should have sway; we are to be broad-minded enough to receive the truth from every source. And this subject is worth treating in this masterly manner, because such a character as Jesus is a revelation of what man may be in the higher forces of life; and it is good to refute the negations of an Ingersoll, because we need the new heart-beats of assurance for the lightening of our burdens and giving us hope in our living and so-called dying. This book is educational and uplifting, and, like all the other books of our friend, deserves a wide circulation.'

## DELPHIC LYCEUM SOCIETY,

17, BUCKINGHAM GATE MANSIONS; 42, JAMES STREET,  
WESTMINSTER, S.W.

By the Lent Term arrangements development circles will be held as follows:—For materialisation, &c.: At Norfolk House, 114, Clarendon-road, Notting Hill, on first and third Wednesdays in February and March (1st and 15th), 7 for 7.30 p.m.; members only admitted. At 17, Buckingham Gate Mansions, on second and fourth Wednesdays in February and March (8th and 22nd), 7 for 7.30 p.m.; members only.—For thought projection and reception: At Buckingham Gate Mansions, on all Thursdays from February 2nd to March 23rd, 4 for 4.30 to 5.30 p.m.; members and friends.—For clairvoyance, psychometry, automatic writing, &c.: At Buckingham Gate Mansions, on all Thursdays from February 2nd to March 23rd, 6 for 6.30 to 8 p.m.; members and friends.—Mesmerism: Mr. Frank Randall will probably give occasional lectures free to members and the public, special announcements of which will be made in 'LIGHT.' The attention of members attending the Thursday reunions is directed to the change of times, which has been made to suit, as far as possible, the convenience of different members.—F. W. THURSTAN, M.A., Director.

## SPIRITUALISM IN HOLLAND.

Information reaches us that, as the result of some psychological conferences which have been held at The Hague, an association has been formed, having for its object the scientific examination of the various forms of Spiritualism and Occultism, and about ninety members have already given in their adhesion. Sections will be constituted, grouped around a central body, by which the studies will be directed; and by these efforts it is hoped that something may be contributed towards a solution of the problems which concern the nature of the human soul. The purpose is to proceed to the establishment of facts by the way of rigorous criticism, and the proceedings will be published from time to time in a bi-monthly journal, entitled 'Psyche.' Communications may be addressed to the secretary, Dr. M. Pries, 21A, Hautmark, The Hague. We cordially wish our friends the most complete success in their very praiseworthy undertaking.

## THE SPIRITUAL CHURCH OF CHRIST.

From Mr. James Mac Beth we have received a small booklet entitled 'A Vision' (London: Kegan Paul and Co.) The 'vision,' though in parts brightly suggestive, does not entirely satisfy us, but a 'Prefatory Note' of ten pages, on 'The Church of Christ,' is very attractive and convincing. The following paragraphs appeal to us as both beautiful and truly spiritual:—

The Church of Christ on earth is a hidden, invisible, a mystic thing; a union of loving hearts who break the bread of life together in brotherly love. And wherever two or three are gathered together in the name and love of the Lord of life, there is constituted a visible manifestation of the Church, and with all the spiritual authority thereof these two or three are invested. For the Master is in the midst of them in the power of His Spirit, and He hath ordained them priests unto one another, even all of them who have love. Love of the Creator and of all creation is the one bond that unifies them and forms of them one body of life.

The only ceremonial is the service of love to all creatures. Wheresoever we meet a soul in trouble or a body in distress, even though that body be of the brute creation, there we have the priceless opportunity given us of ministering to the suffering body of Christ, of serving as a truly consecrated and ordained priest in the temple of the Lord of life. For the temple of the Lord is the body of creation.

And if we will but do the deed whereunto self-forgetting love calls us, then are we anointed by the Holy One, and we become priests and servants in this one temple of God after the order of Christ, in which order there is neither father to hand over the succession nor son to inherit it, as in this world's priesthoods. For it is not of the will of man, but of God; not of the flesh, but of the spirit.

For this body, so fair and holy, even to the human eye, we claim all that hath been of the saintly order, and all that is of pure, sweet devotion in the Roman communion, just as we claim all that hath been of the heroic order in the freedom wars of Presbyterianism in the past, and all that is of the staunch 'love of conscience' order in these bodies of the present. Wherever we find the pure love of the true, the good, and the beautiful, there we plant the banner of Christ; and wherever is the spirit of prejudice, bigotry and persecution, be it in the closest 'Bethel' or in the schools of 'science,' there the Church hath no part, there our Christ is not found.

For wherever pure love dwells in a human soul, there is the Christ of men, and that soul, whether it calls itself Agnostic or Calvinist, Buddhist or Baptist, Methodist or Mohammedan, belongs to the Holy Catholic Church, whose members are of all peoples under the sun, and of all communities in the innumerable heavens of the Lord of life. And, even as the earthly sun setteth not on this world-wide Church, so the Sun of the One Love shineth ever on all these blessed and pure ones in the celestial dominions of the sinless Church of Christ.

## NEW PUBLICATIONS.

- 'The Educational Review,' No. 1. New Series. London: 203, Strand, W.C. Price 4d.
- 'The English Mechanic and World of Science,' for January. London: 332, Strand, W.C. Price 9d.
- 'The Theosophist,' for January. London agent: 26, Charing Cross, S.W. Price 2s.
- 'The Theosophical Review,' for January. London: 26, Charing Cross, S.W. Price 1s.
- 'Dreams': What they Are, and How they are Caused. By C. W. LEADBEATER. Revised and enlarged. London: Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1s. 6d.
- 'The Christian Creed: Its Origin and Signification.' By C. W. LEADBEATER. London: Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1s. 6d.

CHANGE OF ADDRESS.—It may save some of our readers trouble if we say that from February 1st to March 30th the Rev. J. Page Hopps' address will be, 14, Upper Addiscombe-road, Croydon.

PRECOCITY.—Our good old friend Thaddeus Hyatt, writing from Brooklyn, at the close of 1898, humorously says: 'The end of the year is here already. "How time flies!" as my little grandson exclaimed to his mother on his seventh birthday; telling his father at the same time that he should like a *night-key* for his birthday present! Verily, precocity marks the rising generation.'

## 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.*

The S.P.R., Mrs. Piper, Dr. Hodgson, and 'Vir.'

SIR,—One of the stone walls which hides the light of truth from some persons' minds is the conceit held by the average mind that *it* is superlatively cute, and that other minds are very liable to error and delusion.

We tell our experiences as Spiritualists, and are received with incredulous suspicion of being *very* gullible. If only our critics had been the investigators, *they* would not have become the victims of such delusions. Certainly not!

Now it is bad enough that Spiritualists should have to contend with such conceit and prejudice from non-Spiritualists, but when one Spiritualist views the labours and conclusions of another with the same ultra-superior disdain, it becomes a spectacle for gods and men.

Mr. Podmore is an exemplification of the first mentioned species of the genus 'homo,' and 'Vir' is a specimen of the second.

'Vir' contemptuously affirms that 'no intelligent Spiritualist has been, or could be satisfied with the evidence that has convinced Dr. Hodgson.' Well, from the report of the experiences of Dr. Hodgson through Mrs. Piper's mediumship, every one of my Spiritualist friends to whom I have spoken on the subject professes himself entirely satisfied with Dr. Hodgson's conclusions, and I humbly presume to be of their opinion.

So, in the opinion of 'Vir,' we are not intelligent. The difficulty with 'Vir' is the possibility of the medium, Mrs. Piper, telepathically getting her facts from the minds of her sitters. Now, Dr. Hodgson's Report affirms that through Mrs. Piper facts were given which were unknown to any of the sitters, concerning events which occurred both prior and subsequent to George Pelham's death, and concerning his personality and his affairs. Correct statements were also made concerning the doings of other persons at a distance which were unknown to the persons present at the sittings. The telepathic theory surely breaks down here.

If Mr. Podmore's and 'Vir's' hypothesis of telepathic suggestions from the minds of the sitters producing the communications had any basis in fact, the messages would not have the spontaneity and the stamp of individuality which they undoubtedly bear. In that case the doubts and misgivings of some of the sitters would have been reflected by the medium's mind, instead of the spontaneous salutations, questions, references, and information which flowed so freely through the medium from George Pelham.

Let us resist the temptation to pose as persons of ultra-superior intellect, by questioning without warrant the careful conclusions arrived at by others after much labour; and by criticising unfairly certain of our fellows, as did Miss Freer, by her assertion that mediums are emotionally flabby, coarse, and irreverent. The statement is so palpably false that it could not have been made from the evidence of experience, unless, indeed, in this and other matters connected with spiritualistic phenomena a certain class of minds are incapable of grasping and weighing evidence, in which case I suppose we owe them some forbearance, and should show them some sympathy in their involuntary mental gymnastics.

J. S. HILL.

## Our Public Mediums.

SIR,—If mediums should be provided with licences to sit, so also should investigators, for the latter have probably done most harm to our cause. Take the case of the 'Average Investigator'—he has neither read, marked, nor learned anything of psychic phenomena, but nevertheless considers himself fully qualified to express opinions and pass judgment. Suppose such a person invites a certificated medium to hold a séance for physical manifestations at his house for the sum of one guinea. That the medium holds a licence will be to the Average Investigator a sort of guarantee that he will have something in return for his guinea, but when the evening arrives the medium may be out of condition, or other causes may prevent any sort of phenomena. What would the Average Investigator feel or do? He

would probably lodge a complaint against the executive for issuing a licence to an incapable. This would not necessarily damage the reputation of the executive, but such proceedings might be a very fruitful source of annoyance. Again suppose the same Average Investigator detects (as usually he does) a likeness between the materialised form and the medium, is he not prone to declare the whole thing a fraud? From observation it seems probable that the 'double' or 'Ego' of the medium is frequently the vehicle of communication between the discarnate and incarnate souls of men, and if this 'double' be rudely seized, it is precipitated back whence it came, and injury to the sensitive is all but inevitable.

The Average Investigator then triumphantly records the fact that when the light was struck he held the medium in his arms! In the present absence of general enlightenment on the subject, I do not think the issuing of licences would help matters. No one can decide the point for another. Each must acquire his convictions for himself, and it says but little for the sagacity of the inquirer if he cannot secure himself against trickery when holding séances in his own house.

I should like to express my appreciation of the article signed 'Nicholas Christian' in last week's issue of 'LIGHT.' His words appear to me admirably suited to our needs, and I hope many will take his closing paragraphs to heart. Then, indeed, will the Institute arise, and all else be added unto us. It is only the WILL that is lacking, and whenever we all, with one accord, unite to study, in reverence and humility, the pregnant facts committed to our care, then shall progress be assured and general illumination become a realised blessing.

'BOSTON.'

## The Misses Bangs.

SIR,—Your correspondent 'Quæstor Vitæ,' in 'LIGHT' for December 17th, 1898, p. 615, draws attention to a communication made by me to Dr. Dariex concerning the trickery of the Bangs Sisters, and then offers what purports to be some kind of refutation of this charge. 'Quæstor Vitæ' quotes Miss Bangs to the effect that 'the only accusation ever publicly made against her consisted in the charge of fraud advanced by Colonel Bundy, but in which he had lost his case. She offered to procure a legal copy of the judgment of acquittal, and did so, sending it to me shortly afterwards.' An editorial note states that this document 'shows that so far from' Colonel Bundy's charge against Miss Bangs being substantiated, the Grand Jury decided that there was no case against her and threw out the bill. I am making inquiries concerning the origin and significance of this document, and in the meantime draw your attention to incidents in the career of the Bangs Sisters of which I have some accounts before me.

In the 'Chicago Herald' for April 2nd and 3rd, 1888, are accounts of an exposure of the Bangs Sisters, concerning which Colonel Bundy, who took no part in the exposure, said, in an interview with the 'Herald': 'It could not be more complete. There is nothing left to be asked for in the way of thorough exposure.' May Bangs was seized when dressed in a bespangled gown and posing as the materialised spirit of a Russian Princess. A bundle of paraphernalia was seized, consisting of robes, scarves, false beards, &c.

In the 'Religio-Philosophical Journal' for May 24th, 1890, Colonel Bundy charged the Bangs Sisters with fraud in slate-writing, and printed the confession of their confederate, a man named Graham. See also the 'Religio-Philosophical Journal' for June 11th, 1890.

In the 'Chicago Sunday Star' for June 7th, 1891, is the account of another exposure of the Bangs Sisters. On this occasion Lizzie Bangs was the medium. The figure posing as the 'spirit' wife of one of the sitters was seized, and found to be May Bangs, 'clothed only in undergarments.' Lizzie Bangs took refuge in the kitchen, where she was found also in 'undress uniform.'

Perhaps 'Quæstor Vitæ' will refer to these incidents in detail, and explain how they are covered by the statement made to him by Miss Bangs and the certificate which she sent to him.

RICHARD HODGSON.

5, Boylston-place, Boston, Mass., U.S.A.

## 'The Bridge of Light.'

SIR,—In your issue of January 14th you mentioned a volume published by Messrs. Gay and Bird, entitled 'The Bridge of Light,' written by an author who uses the *nom de plume* 'Aster.' Will you allow an old subscriber, and one intimately acquainted with the circumstances under which the book was written, to recommend it to all who are interested in Spiritualism as the result of a series of *private* séances, held after the passing to a higher life of the young man who, under the sobriquet of 'Amor,' returned to us, and, most clearly and unmistakably proving his identity, gave us many touching proofs of the continuity, not only of individual existence after what we call death, but also of the undying nature of love—not only love divine, but human love in its purest and noblest and most unselfish form?

AN OLD SUBSCRIBER.

## 'Spiritualism for the People.'

SIR,—Your issue for the week ending December 31st last contained a manifesto from our society (the Onward Spiritualist Association), asking your readers to send me, as secretary, a post-card containing their name and address, such action to be understood as an expression of willingness to carry out the following 'New Year's resolution':—

I promise, on or as soon after New Year's Day as possible, to bring the subject of Spiritualism prominently before at least one person by whom its principles are at present unaccepted, and to do my best to induce him or her to seriously investigate the subject.

While glad that so many responded to our call as have done so, we feel that nothing like the number of post-cards have yet come to hand that so good a cause deserves. I am therefore instructed by my committee to draw renewed attention to the scheme, and to urgently appeal to all having the progress of the cause at heart to let us have a post-card from them without further delay.

HERBERT E. BROWN, Hon. Sec.

80, Grenard-road, Peckham, London.

## 'The Mercenary Side.'

SIR,—It is the mercenary side to Spiritualism that repels would-be investigators.

If anyone will describe my spiritual surroundings, I will be pleased to contribute half-a-crown to some charity. I believe that is the recognised fee? I enclose my card.

ANGLO-IRISH.

[Where does the mercenary element come in? Is it with the clairvoyant who makes a reasonable charge for his loss of time, &c., or with the 'investigator' who seeks to get all he can for the paltry payment of half-a-crown?—ED. 'LIGHT.']

## SOCIETY WORK.

33, GROVE-LANE, S.E.—In place of our usual service, we celebrate our anniversary on February 5th, at the Turkish Baths, Camberwell Green, at 6.45 p.m. Mrs. V. Bliss and Mrs. Holgate.—A.L.C.

BRISTOL, 24, UPPER MAUDLIN-STREET.—Very good meetings were held on Thursday and Sunday, when Mr. Woodlands spoke on 'The Formation of Character,' Mr. Webber on 'The Wind Bloweth where it Listeth,' &c.—W. W.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Brenchley spoke on 'Socialism.' Next Sunday, at 7 p.m., Mr. Brenchley will speak on the 'New Catechism.' Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D. CATTO.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last we had the pleasure of listening to a few of our own members. Mrs. Boddington, the president, spoke on 'Organising,' and later on gave a beautiful rendering of Shelley's 'Ode to a Skylark.' Messrs. Fielder, Pascal, and others also took part in the proceedings. Saturday (to-day), social meeting. Sunday, at 3 p.m., Lyceum; at 7 p.m., public meeting.—J. MURRELL.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD (end of the passage).—On Sunday morning last, 'Obsession now and in the Past' formed the subject of conversation. In the evening Mr. Jones, in the chair, spoke

on the power of sympathy; Messrs. Hewitt, Pursglove and Brooks gave utterance to some good thoughts, and one friend gave an excellent trance address on 'Love.' Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday, at 8 p.m.; Wednesday, at 8 p.m., members.—T.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, our platform was occupied by Mr. D. J. Davis, of Canning Town. The subject of the address was 'The Use of Spirit Return,' and the speaker set forth in a very conclusive manner the superiority of the reforming influence of Spiritualism. Questions from the audience were answered at the close of the address, by Mr. Davis and Mr. Marsh. Next Sunday, Mr. and Miss Marsh, address and clairvoyance.—OSCAR HUDSON, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our Anniversary Sunday was a great success in every respect. In the evening the hall was full, when Mr. W. E. Long spoke at some length on a new scheme for our work in future. This subject will be dealt with in a series of seven addresses, to which those who are interested in the work are cordially invited. The collection amounted to £3 16s. The social meeting held on Monday proved thoroughly successful. On Sunday next, at 6.30 p.m., Mr. W. E. Long; subject, 'The Fatherhood of God, and the Brotherhood of Man'; at 3 p.m., children's Lyceum; at 8 p.m., circle for members and associates.—VERAX.

DAULBY HALL, DAULBY-STREET, LIVERPOOL.—The meetings on Sunday were well attended and the enthusiasm of the previous week maintained. In the afternoon, Mr. Walter Howell answered questions, and in the evening lectured on the 'Spirit of the Age' to a crowded and appreciative audience. The president (Mr. John Lamont) occupied the chair. There was a marked improvement in the contributions. On Sunday next, children's Lyceum anniversary. February 5th, Mrs. Green; 12th and 19th, Mr. Walter Howell; 26th, Mr. G. Horatio Bibbings. Special arrangements are being made to ensure the success of the annual conversazione, to be held on Tuesday, 31st inst., at 7 o'clock. (Tickets, one shilling).—MAS.

NEWCASTLE-ON-TYNE.—On Sunday next, Spiritualists in the North will welcome the presence of a clergyman, who will voluntarily vacate his own pulpit (St. Philip's) to entertain us with an evening discourse; the subject being, 'The Unseen World: Can a Spiritualist accept the Orthodox Belief about it?' The Rev. C. Noel is a highly cultured man. He is the son of the late Hon. Roden Noel, an eminent Spiritualist and mystic, and grandson to the first Earl of Gainsborough. The Hon. Roden Noel was the author of 'The Life of Lord Byron' and many other productions. He was also Groom-in-Ordinary to the Queen, and in politics belonged to the school of advanced Radicalism. His death occurred suddenly at Mayence in May, 1894. Many articles appeared in 'The Spiritualist' and 'LIGHT' above his signature.—W.H.R.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N. (near Alexandra Theatre).—The lecture on Wednesday, 18th inst., by Mr. George H. Bibbings was indeed a success. The hall was crowded to excess, many strangers being present. The subject was dealt with by our friend in his accustomed masterly manner. Several questions asked by the audience were afterwards dealt with in a clear and concise method, and the universal opinion was that good seed had been sown. Our best thanks are hereby tendered to Mr. Bibbings. On Sunday last 'Evangel' gave a splendid address, followed by Mr. J. A. White, who gave successful clairvoyance. Next Sunday, meeting for members. Monday, at 8 p.m., circle at 51, Bouverie-road. Will friends please note February 5th, when Miss MacCreadie will give clairvoyance in Blanche Hall?—A.C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent was welcomed by a numerous audience on Sunday last, when she delivered her first address this year at these rooms. The title, 'The Spirit of the Century,' was suggestive of interest, and in a most capable manner did Miss Vincent sustain the close attention of her hearers throughout an address of high merit, which served to bring the cardinal truths of Spiritualism before the audience with an added freshness of expression, thereby stimulating the interest of Spiritualists, and holding the close attention of the 'casual inquirer.' The clairvoyance following the address was most successful. Seventeen descriptions were given, twelve of which were recognised immediately, and three more were subsequently remembered. The meeting was a deeply-interesting one, and once again the kind services of Miss Vincent were gratefully appreciated. The singing by the M. A. S. Choir of 'The Homeland' contributed much to the harmony of the meeting. Next Sunday, at 7 p.m., Miss MacCreadie; clairvoyance. Doors open at 6.30 p.m.—L. H.