

# Light:

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

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

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

The Egyptian pyramids have a strange fascination for people of all kinds, and their fascination has equally strange developments. Piazzzi Smith found prophetic symbolism in them, and an astronomical meaning of them is being worked out by Mr. Norman Lockyer. But the faddist also has his notions about them, and so a prospectus comes of a work on "The Great Pyramid," with what is asserted to be quite a new interpretation. This "work" is by a Mr. Charles Fox, who begins by mentioning the names of his relatives, and then tells us that the "Doctrine of Salvation" itself is symbolised in the Great Pyramid. "This sublime and ravishing discovery," we are told, "is furnished by a key unknown necessarily at present." But the unfolding of this discovery to the world needs money, so the ingenious investigator suggests that "if anyone to whom wealth has been entrusted should he contemplating no longer needing it, such might like perhaps to afford the means of publishing this work now unable to be seen by those whom it would so much interest and rejoice!" The seeker after truth then gives his address and pleasantly concludes, "Any who might incline to send subscriptions are encouraged to do so; he does not feel to solicit them himself." Let us protest at once against this disgraceful system of being under the pretence of advancing occult knowledge.

A long letter on Re-incarnation, much too long for insertion, has been received, signed "Bessie Russell Davies." The letter is referred to because of one very curious argument used by the writer. She says: "Were the men of thousands of years ago equal to the men of the nineteenth century in intellect? Do not all accounts agree that the people of the long ago were very much akin to the animals from which they were evolved, particularly in their cruelties?" It is difficult to see what this means, unless it be an assumption that far back in geological times the early men were not quite so correct in their behaviour as we are now. The assertion cannot refer to the Egyptians, Chaldeans, or even to the inhabitants of the lost Atlantis—but whatever it means, this is what immediately follows: "Why was this?" "Simply because the spirit, now clothed in human form, had not had long enough experience of human life to acquire knowledge suitable to its condition." That is to say, that successive incarnations in human form were necessary in a world in which human life was only, as yet, being evolved! The evolution of spirit is one thing, continual Re-incarnation is another.

There has come to us, evidently in all good faith, a proposed method of photographing thought. The conditions said to be required are sufficiently remarkable. There are in the first place to be a pair of "strong, educated eyes,

capable of staring without detriment to themselves at clear sunlight, so as to fill the eye-chambers with a store of luminosity." And next, "a camera fitted with binocular lenses hermetically fitting over the orbit of the eyes." These two conditions being fulfilled, the proposer of the arrangement wishes to know if the accumulated "energy of light" in the eye could be projected by successive blinkings on a sensitive plate, so that in some way not explained thoughts co-existent with the blinkings could be preserved and reproduced—in short, an "optograph" would be the result. Does our correspondent realise what all this means? Hermetically sealing the eyes would settle those eyes for ever, as an air-pump would have to be used, and every vessel would burst; and, we would say it as gently as possible, what is a "store of luminosity"? And O! that we all had eyes capable of looking at the sunlight in its full strength and directness. And would that those to whom spiritual life is a reality did not think that, because that life is to them a reality, therefore they may propose impossible pranks with this even though it is but the shadow of the other.

The incumbent of Brunswick Chapel, Upper Berkeley-street, London, is the Rev. E. W. Bullinger, D.D. This Dr. Bullinger has issued a penny pamphlet, which he calls "Things to Come," and by stringing together a number of texts from the Old and New Testaments has arrived at some remarkable conclusions. He finds that the "great apostacy" is coming—the "great apostacy" which is to herald the second coming of Christ. This apostacy, he says, "is two-fold"; it revolts against all the constituted authority of man, but as Dr. Bullinger has already stated that "man's thoughts are directly contrary to God's thoughts," this would on the whole be good. Moreover, this "divine" does not like the democratic spirit of the time, and "the signs of the apostacy are seen in the rising tide of anarchy and socialism; while the expression 'labour war' is already becoming familiar to our ears. The coming Antichrist is himself called the 'lawless one' (2 Thess. ii. 8), and his secret plans and purposes were already working when those words were written." So much for the first half of this two-fold apostacy. As to the second, says Dr. Bullinger:—

The signs of the second form of this coming apostacy, viz., departure from the faith of God (1 Tim. iv. 1), are seen in the growing Spiritualistic phenomena which mark the presence of evil angels, the teachings of demons, in our midst. There are *two* distinct agencies of the devil. Spiritualism and Theosophy are now engaged in uniting their forces under the banner of the "Esoteric Christian Union," which proposes to embrace all the false religions of the world (ancient and modern) into one vast system. This new attempt at unity does not destroy the Bible, but it professes to give us its only true and inner meaning, and to know much more about it than the children of God know themselves. It denies the Godhead of the Father, of the Son, and of the Holy Ghost, substituting another Christ for the Christ of the Scriptures. Thus it is preparing the way for the deification of man and the worship of Satan. The way of Antichrist is being rapidly prepared by this demoniacal doctrine "that man is, by



virtue of his constituent principles, entitled to divinity." The knowledge of this, it is declared, "will be the means of the world's regeneration." These are the signs of the near fulfilment of 2 Thess. ii. 4, 10-12. This is the "strong delusion" and "the lie" which is being sent to them who refuse to receive "the love of the Truth." Those who rejected the Christ will soon be ready to receive the Antichrist. (John v. 43.)

Dr. Bullinger's knowledge of contemporary history is what the other side of the Atlantic would be called "various," but we are glad to see he has been reading "LIGHT," an article in which has roused his theological ire. In a footnote he says:

See a review of "The New Gospel of Interpretation" in "LIGHT" for July 9th, 1892. This is only one of a very large number of the periodicals of the coming apostasy which are being published in various parts of the world, and read by millions of people.

We are glad to know that "LIGHT" is so extensively read. Dr. Bullinger then proceeds to give the names of many other Spiritualistic and Theosophic journals, so as presumably to put people on their guard. Dr. Bullinger's method seems to be that of putting together texts. What may be done in that way no man can tell easily. It is a sort of Christmas game. To see what might be done in that way, take, say, Mr. Swinburne's new poem, and read the first, seventh, and twelfth lines as if they belonged to one another!

1893 is close upon us. It has been a sad year for us in many ways, but let us look onward with hope, and "let the dead past bury its dead."

### In Memoriam.

WILLIAM STAINTON MOSES.

EXTRACTS FROM CORRESPONDENCE WITH MRS. STANHOPE SPEER.

August 1st, 1875.

I have had very little spiritual communication—no writing at all. There seems to be a lull. I have had lots of letters about "Occult Science." You will see my letter in the "Medium"; and people have sent me some funny little books, which I have tried to read, but I don't make much out of them.

Two of my correspondents have incontinently written to ask me to stay with them. One is a clergyman near Banbury, and seems a very nice fellow. He has been a student of the occult for thirty years. Another lives in Bristol, an adjutant of Engineer Volunteers. Three or four write from London.

I am told that Mentor, Chom, Said, Kabbila, Prudens, Philosophus, and Dr. Dee are acting together and influencing my mind in the direction of the stores of ancient knowledge that are laid up. It is a curious thing how completely my mind has been turned in that way, though I really know and care very little about the subject, and a month ago had no desire to look into it. It shows how completely these intelligences can direct and turn one's mind. I begin to think that they mould the mind as they will, even in those who are unconscious of their influence. Their band is a very powerful one—Mentor, an Arabian philosopher; Philosophus, the great Italian philosopher, the philosopher *par excellence*; Kabbila, an Indian philosopher; Prudens, who was more skilled in the Occult Alexandrian and Indian lore than any who ever lived; Chom and Said, priests of Isis and Osiris, skilled in all the wisdom of the Egyptians; and Dr. Dee, the great Occultist of England. They ought to have enough knowledge among them to save me the trouble of wading through musty old tomes. But it does not seem to be part of their plan ever to save one trouble. It seems that the bringing of those gems has had to do with this phase of development. I see in all the books that I have read—especially in one of Paracelsus that I am now reading—very much about gems and their properties, and the aid that they give in intercourse with the world of spirits. Next to them they make most account of perfumes. It is curious how we

have had those two things in such abundance. This knowledge of gems it was that caused the old Alchemists to be reputed as transmuters of metals and gems. It was not that they did really transmute or make gold and gems for themselves, but that they were requisite for promoting spirit intercourse. These old philosophers worked in secret, and the outside world knew nothing of what they did. They purposely wrote in a way that was intelligible only to the initiated, and which the outsiders misunderstood. The ancients seem to have known and understood every form of manifestation which we see and do *not* understand now. They could command them. We cannot. By a very careful study of conditions they arrived at a pitch far ahead of ours. A man did not hesitate to devote his whole life to the careful study of one point; and he would as soon have spoiled his conditions by the introduction of another person as Tyndall would scatter sand over his phials and crucibles, in the midst of some delicate experiments. They laboured so secretly that in many cases their learning died with them. But I can find traces in some of them of a knowledge of materialisation, both of crystals (that especially) and of animate bodies.

The difference between them and us is that they lived in ages when these things were of rare occurrence, and consequently they studied and worked at them, and dared not let people know what they were doing. They surround us on every side. We have no difficulty in observing them, and so they are made a mere gaping stock, and we surround them with conditions which, in other ages, would have prevented their occurrence. The result is that there is not a single man living who really knows how the physical phenomena are caused, or can get at the intelligence which moves behind them, so as to command them as the ancients did. I believe, as I said in my last letter to the "Medium," that it depends on our acquiring this knowledge whether we fix the present wave of spiritual influence, or lose it when it ebbs again.

There have been some very subtle and beautiful perfumes here. My mother can't at all make out where they come from. Three little pearls also made their appearance on the table the other day. I have also had a little ruby, and sapphire, and emerald: all small—the size of your rubies.

Mentor was the cunning workman who fashioned the cameo. He is not content with his work, which he says was bad, and that he can do much better. He actually carved it, he says. And I see no reason to doubt it, seeing that I can find no limit to spirit-power. If they are allowed to work in their own way they can do almost anything. It is only when we compel them to work in lines prescribed by us that they find any difficulty.

We are on the very threshold of the subject: even those who know most. The vast mass of Spiritualists have no sort of idea of the matter, and I doubt whether this age ever will have.

April 17th, 1875.

I have done another of those curious little heads. It was done last Sunday. I had a vision of quite a new spirit who came and spoke to me in the most wonderful deep bass voice I ever heard. The head was a massive one, and the face expressive of great sorrow and affliction. It was a face that seemed to show mingled sorrow and earnestness. I sketched the head as I saw it, in a very curious, rather constrained position, but I had no power to say or do anything. My hand was moved by an irresistible power, and the drawing was accomplished very rapidly.

As I am at last about to begin my papers on materialisation, I want to get all the evidence I can. Wonderful accounts come to me from America, marvellous beyond conception. One details how a medium was put into a net and tied and sealed, and nailed to the floor, and so on, and then how a white-robed figure came and walked about and was weighed by a weighing machine and found to be of all sorts of weights from forty pounds up to a hundred, the medium weighing one hundred and twenty-one pounds. One of the spectators, a very reliable person, was then told to go into the cabinet and search it. He found a perfectly empty chair: no medium, no net, no ropes, no seals. There was no other mode of egress, the cabinet being made by a partition across a corner of the room. She had been dematerialised, or conveyed away. Imperator says it is quite possible, and that this year will show us much. I have summed up the photographic articles in an elaborate paper which will appear in May.



### "IS THERE HAPPINESS IN HELL?"

The "Review of Reviews" gives the following account of Mr. St. George Mivart's extraordinary article in the "Nineteenth Century":—

By far the most remarkable article in all the magazines this month is St. George Mivart's paper in the "Nineteenth Century," entitled "Happiness in Hell." It is based chiefly upon the Rev. Mr. Oxenham's book "Catholic Eschatology and Universalism," and an article which appeared in the "Dublin Review" of 1881. St. George Mivart asserts in most positive terms that Universalism, or the final reception of all men, is utterly contrary to and irreconcilable with all Catholic doctrine. But having proved that large numbers must always remain in hell for ever, according to the Catholic faith, he proceeds to assert in the most uncompromising terms that instead of its being a place of unendurable torment, hell, at least for the immense majority of its occupants, will be a great deal happier place than this life has been!

That this is no exaggeration is evident from the concluding sentence of his article:—

Hell in its widest sense—namely, as including all those blameless souls who do not enjoy the Beatific Vision—must be considered as, for them, an abode of happiness transcending all our most vivid anticipations, so that man's natural capacity for happiness is there gratified to the very utmost; nor is it even possible for the Catholic theologian of the most severe and rigid school to deny that, thus considered, there is, and there will for all eternity be, a real and true happiness in hell.

How then, it will be asked, is it that mankind has believed for so many hundred years that hell was an altogether different kind of place from what St. George Mivart makes it out to be? His answer is very ingenious.

He maintains that the great truth which the Church wished to teach was the immense contrast between the bliss of heaven and the loss suffered by those who were not in heaven. As they could not paint heaven bright enough they preserved scientific truth by painting hell a great deal too black. The glory of the Beatific Vision being admittedly inconceivable by the human mind, the only thing to do to give an idea of the difference between being inside heaven and outside, was to exaggerate the agony of the other place. The state of the damned is always described by the Church in comparison with the state of the blessed in paradise, and never in comparison with the state of the wicked in this life. It is absolutely certain, he asserts, that if its statements are construed as compared with life on the earth, they are, and must be, altogether false.

Even at the very worst, he maintains, the suffering which the lost will endure in perdition will be much less painful than life on the earth. All the damned will find life in hell too good to be given up as suicides give up their life here. Not only is life worth living in hell, but it is enjoyable. That this is not an exaggeration of the writer's statement is proved by the following extract:—

Existence is acceptable, and is by them preferred to non-existence: while we are permitted to believe in an eternal upward progress, though never attaining to the supernatural state which would be most unwelcome and repugnant to such souls.

Therefore the author concludes triumphantly that the objection taken against the Catholic doctrine of hell naturally falls to the ground. And naturally, because hell itself, as it has hitherto been understood, under St. George Mivart's handling falls to the ground. Nothing, he says, has been defined by the Church on the subject of hell which does not accord with right reasoning, sound morality, and the greatest benevolence. Hell, instead of being the place of the direst torment, is, according to this writer, a place of comparative beatitude which God has from all eternity prepared for all those who obstinately refuse to accept the still higher gift offered by Him for their acceptance. St. George Mivart does not hesitate to say what he considers to be the truth about hell with the greatest precision.

Here, for instance, is his account of the state of the soul in hell which has died unbaptised:—

Let us imagine a man in perfect health of mind and body, intelligent, amiable and wealthy, enjoying the universal esteem of all who know him, the devoted affection

of his family, the peace of a good conscience, and the happiness of a natural love of and union with God. Let us further suppose that all his wishes are gratified, and that he has a full and certain knowledge that this great felicity will exist unimpaired, and be unceasingly enjoyed by him for all eternity. Yet such a being will be in hell. Such at least (according to Catholic teaching) will be the lot of the immense multitude of mankind who, from before the formation of the earliest flint implement to the present day, have died unbaptised and free from deliberate mortal sin, understood to be such.

The loss of heaven is no loss to them because they have never been raised to the order of grace, and they can no more desire heaven than fishes can desire to be birds. If this be the state of the heathen and unbaptised generally, what is the fate of those professed Christians who lead bad lives and depart from the world in their sins?

This is, St. George Mivart rightly says, the crux of the question. I trust I may be allowed to quote the following passage textually:—

Now, in the first place, we must never forget the mitigating circumstances as regards heredity and environment, to which we have before referred. Multitudes of sins which are "mortal" according to the letter of the Christian code are, owing to such circumstances, but "venial" in fact; so that their perpetrators, if condemned by "law," must be absolved by "equity." Secondly, we must also remember what has been already said about the need of advertence and deliberate volition, in order that any sinful act should be a mortal one.

But those who knowingly and with malice sin mortally and so persist till death, obstinately turning a deaf ear to all good influences, are, the Church tells us, really condemned to hell, there to suffer, not only the state of loss, but the *pæna sensus* also.

Nevertheless, their state is declared to be most unequal, and to vary with their demerits. Also the existence of the very worst is felt by him to be preferable to his non-existence. He does not, like so many poor wretches on earth, even desire the cessation of his being. May we not therefore believe that his suffering is not so great as theirs? It seems also that, in spite of Dante, hope may still be his if a process of evolution does, as some theologians teach, take place in hell.

But we cannot think that right reason demands the belief that no one in hell suffers severely, even compared with life on earth. For, although we may judge no man, and although reason tells us how almost impossible it is for us fairly to judge even ourselves, yet men do seem, now and again, to give evidence of extreme malice and of a positive hatred of God; so that it would ill become us to represent hell as being in no case an object of just fear, nay of prudent, reasonable terror. The poignancy of persistent regret for a misspent past and for actions to recall which life would be willingly surrendered, are states of mind by no means unknown in our present existence. It may well be that the clearer mental vision of a future day as to what might have been, may give rise to a wretchedness which it is beyond our power to imagine.

But for the multitude of even the positively damned, besides the possible unconsciousness of their state and the also possible consolations of a hoped-for amelioration, we are not, so far as we know, forbidden to think that as they have by their actions constructed their own hell, they may therein find a certain kind of harmony with their own mental condition. It may be they seek and meet with the society of souls like-minded with themselves, and, as it were, together hug their chains, esteeming as preferable those lower mental activities and desires which had been their choice and solace upon earth.

St. George Mivart may be quite right. But if he is right where are we to look for the deterrent influence which for so many ages the dread of hell has exercised upon the minds of mankind? It is idle to imagine that the dread of losing that which they have never realised, and never adequately understood, will be an incentive of corresponding potency to that which St. George Mivart so airily dissolves away into nothingness. If to go to hell is to go to a place exceeding in its comforts and joys the utmost that the most fortunate men on this earth have been able to realise for themselves, well, "Go to hell!" will bid fair to become a benediction instead of a curse.

What then?

THE Adelphi Lodge of the Theosophical Society sends a prospectus of its meetings, which are held at the Buckingham Temperance Hotel, 40, Strand, W.C., on Monday evenings, at 8.30. There is to be a lecture on "Spiritualism," by Mr. F. L. Gardner, on March 20th. The first lecture on "Yoga," by Mr. G. R. S. Mead, is on January 2nd.



## Light:

EDITED BY "M.A., Lond."

SATURDAY, DECEMBER 31st, 1892.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### MR. ERNEST HART ON "HYPNOTISM."

Mr. Hart has a paper in the "British Medical Journal" for December 3rd, on "Hypnotism, Animal Magnetism, and Hysteria," in which he shows, or thinks he shows, that there is not much in these things after all. At the same time, if Mr. Hart is properly reported—and there is no reason to suppose that he is not—his conclusions, as far as one can understand them, are not quite warranted by his observations. Professor Charcot, of the Salpêtrière, kindly lent a series of photographs with which Mr. Hart illustrated his address, which was given at the Sheffield Philosophical Institute. Your modern lecturer is essentially a lantern lecturer, and, given a fair number of well-prepared slides, he is capable of anything. To lecture up to the slides, and not to let the slides illustrate the lecture, is the method adopted but too often by the modern popular mediocrity. Mr. Hart, naturally, is too earnest a seeker after truth to do this, but unfortunately the reported lecture does not bear this out as one could have wished. The pictures, of course, could be made to illustrate any hypothesis, and Mr. Hart's hypothesis is that hypnotism is something with which the hypnotised and the hypnotiser alone have to do:—

I may say at once that I am leading you up to the demonstration that the conditions induced, whether of convulsion, cataleptic immobility, languor, submissiveness, trance, or acceptance of suggestion and command, may be shown to be due to a nervous condition or mental state arising in the individual subject, either from physical or mental excitation; and, further, that such conditions, by whatever distinctive names their varieties may be called, are not and never were due to any healing power or to fluid or magnetic influence or mesmeric or hypnotic power resident in the operator. It is a common delusion that the mesmerist or hypnotiser counts for anything in the experiment. The operator, whether priest, physician, charlatan, self-deluded enthusiast, or conscious impostor, is not the source of any occult influence, does not possess any mysterious power, and plays only a very secondary and insignificant part in the chain of phenomena observed. There are at the present time many individuals who claim for themselves, and some who make a living by so doing, a peculiar property or power as potent mesmerisers, hypnotisers, magnetisers, or electro-biologists. One even often hears it said in society (for I am sorry to say that these mischievous practices and pranks are sometimes made a society game) that such a person is a clever hypnotist or has great mesmeric or healing power. I hope to be able to prove what I firmly hold, both from my own personal experience and experiment, as I have already related in the "Nineteenth Century," that there is no such thing as a potent mesmeric influence, no such power resident in any one person more than another; that a glass of water, a tree, a stick, a penny-post letter, or a limelight can mesmerise as effectually as can anyone. A clever hypnotiser means only a person who is acquainted with the physical or mental tricks by which the hypnotic condition is produced, or sometimes an unconscious impostor who is unaware of the very trifling part for which he is cast in the play, and who supposes himself really to possess a mysterious power, which in fact he does not possess at all, or which, to speak more accurately, is equally possessed by every stock or stone.

This seems to be going a little far. Of self-hypnotisation we have heard much, but self-hypnotisation is a correlative of hypnotisation by another. That a person who stares at a bright object can fall into a somnambulistic state no one doubts, not apparently even Mr. Ernest Hart, but does he seriously deny the influence that the personality of one individual has over the personality of another—call it "will" power or what you may?—and does he assert that the personality of his "stock and stone" is of the same kind? Every emotion of ordinary life contradicts this presumptuous assertion. Could the lover's glance be superseded by the gleam of a polished brass button; or could the gentle touch of a mother's hand be replaced by the back of a hair-brush? Unless, indeed, Mr. Hart is ready to assert that both these things—the lover's glance and the mother's touch—produce results only through what he would probably call an unbalanced nervous system. Nevertheless, experience—to which Mr. Hart would doubtless appeal, as to a final court—is, on the whole, against him. But let us see how Mr. Hart supports his hypothesis. In a curious jumble of bad grammar we get this:—

The first lantern photograph shown was a hysterical patient who had fallen spontaneously into profound slumber; the second, an hysterical patient, was seized with a fit of continuous and uncontrolled yawning—uncontrollable by herself; for if you tell her peremptorily to shut her mouth and keep it shut, and if she thinks you are a person having command, she will keep it shut so firmly that no one else can open it; or if you order her to keep it open she will keep it at this extraordinary wide gape for an indefinite length of time.

What does this mean?—"If you tell her peremptorily to shut her mouth and keep it shut, and if she thinks you are a person having command, she will keep it shut so firmly that no one else can open it?" Apparently the will of the operator counts for something, at any rate, *after* the hypnotic state has been produced. "If she *thinks* you are a person having command"? Who is to make her think this? was it done by the "stock" or the "stone"?

I may add that in repeating over and over again these experiments I have confirmed Braid's results, and have further proved that the will of the operator has nothing whatever to do with inducing sleep in the patient. You may, in operating after the varied methods of the mesmerist, the hypnotist, or the electro-biologist, will whatever you please—to sleep or not to sleep. Your will, unless it is expressed or indicated to the patient so as to afford him a mental suggestion on which he unconsciously acts, will count for nothing; he will fall into hypnotic sleep. It depends on what he thinks you wish, and not on what you really wish; and if you set before him a glass of water or a penny-post letter, or put him in front of a tree or a candle, and tell him that you have mesmerised it, and order him to look at it and to be influenced by it, he will be influenced by it whether you have made any passes over it or not, whether you have magnetised it or not, and whether you wish it to influence him or not. You have, in fact, very little to do with it as the operator, except in so far as you influence by your suggestion, and by his conception of your will, his nervous system and his state of mind.

These last lines surely concede the whole question. What is meant by the "influence of suggestion," unless it be that the subject is under the influence of the operator's will? And why should the subject have *any* conception of the operator's will unless that will came into play? And above all what does Mr. Hart mean by a "state of mind"? Mr. Hart says, towards the end of his address:—

I conclude by expressing the hope that this outline of the physical facts connected with hypnotic phenomena may help to arm those who had not before had an opportunity of investigating the subject against the wiles of the impostor and the vain suggestions of the somewhat impious persons who endeavour to connect these phenomena with the incarnation in themselves or their favourite "Sludge" of spiritual power and relations.

And is not this the meaning of the whole address?



# RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XXXV.

FROM THE RECORDS OF MRS. S.

May 19th. Mr. P. and Mr. H. joined our circle, but owing to the ill health of Mr. S. M. the seance was not as usual. We had scent and rapping, but the control would not be established.

May 25th. Seance rather better this evening. Much scent was brought, also some dry musk, to me by request. G. manifested, and the spirit who played the zither. Imperator and Chom answered questions.

May 30th. Met again this evening, and had the usual manifestations.

May 31st. Mr. H. joined our circle. Usual manifestations, and Imperator controlled. Mr. H. took notes, but did not record them in the seance-book.

June 5th. This evening Mr. P. joined our circle. After the usual raps Imperator controlled, and said: "We have spoken of the outcome and progress of Spiritualism by the development of the spiritual faculties in man. Great spirits have often tried to influence the world, but have found men unprepared and thus have been driven back. God's dealings with men have always been somewhat in advance of what they could understand. For a long time past we have led you to regard the incarnation of Christ from a new point of view, and we will now enlarge upon this still further. The world saw dimly that there was something in Christ's life and teaching that transcended what was mortal, and His real and earnestness struck men with astonishment. Hence they figured Him as Divine, and said that God had descended to earth and was moving about in their midst. Feeling it necessary to keep the Creator in Heaven, they were led to assign for Him a son, who tabernacled on earth. Moreover, they desired to exemplify His influence, and when this was done the orthodox doctrine of the Trinity arose. The spirit of Christ was the highest that could descend to earth and He incarnated Himself in order to regenerate the human race. All spirits are not incarnated on your earth, but there are some special experiences that can only be obtained on your planet. In all worlds there are capacities for spiritual development, and all of them are inhabited. From time to time the higher spirits descend and become incarnated in order to teach and elevate mankind. Christ came to inaugurate a new era, to teach men simplicity and sincerity. What you now see is the dawning of a new epoch, which will teach you higher and diviner truths from the spirit-world. It is no passing phase. It is part of our coherent plan to enlighten and develop man in a spiritual direction. When exalted spirits are incarnated they have no remembrance of a previous existence; the incarnation of such is an act of self-abnegation, or what may be termed expatriation. The present epoch is chiefly influenced by the operation of spirits from without, and a few progressed spirits are now incarnated on your earth. The spirit of Christ had never before been incarnated on the earth. You are on this planet in nearly the lowest stage of being; many worlds are in a much higher stage of development, and some are in process of formation. Mercury is on the lowest plane and Jupiter the highest. Christ has passed into the spheres of contemplation, but He may personally return when our work is completed; but much must be accomplished before the harvest will come, and the time of sowing and growth will be long. Meanwhile let your prayers be earnest that our mission may be successful. Ye know not how great is the work that is being done; how vast the vista that is being opened! Never before has there been such an outpouring of Divine Love as now. May the blessing of the All-Blessed One protect you from all evil and lead you onward and yet onward to all good."

June 14th. This evening the circle sat alone. G. manifested quickly and answered many questions; also H., with his light. The raps and zither sounds came very distinctly. Fragrant scent was showered over us, and filled the room with its exquisite perfume. Mentor then controlled Mr. S. M., and told us he had been with him all day, and was attracted this evening to the circle as the medium had been writing an article on his peculiar manifestation, and had read it to us after dinner. We had talked about the article, and Mentor had evidently heard our conversation. He expressed

great satisfaction with what had been written concerning himself and his manifestations. After a long conversation Chom controlled, and informed us that the chief was coming. The room was filled with much beautiful light, caused by the presence of many exalted spirits, as Imperator, Rector, Doctor, Mentor, Chom, G., and numerous others were present. The influence in the room was delightful: Imperator called it a golden opportunity, a link between earth and Heaven. He controlled easily, and explained that his absence had arisen partly through the ill health of the medium, which prevented a control being established, and that he had been in conclave in the spheres with his Great Master and —, on the mission in which he was engaged. "Silent influences," he said, "are at work in men's minds, doing more good than you will know until you have done with the accidents connected with the body. Men's minds all over the world are being prepared to receive the teaching we are giving you here. Should it be necessary for the furtherance of this mission — and other great intelligences will return, and bring their magnetic force to bear upon the earth. At present it is not needed, as the work is progressing. You are living in one of the remarkable epochs of the earth. The old creed must die before the new can be received, but it will die hard, as round it still linger the associations of many ages; but it is fast dying out, never to live again. Happy are ye, living in this age, and learning these new truths, if ye rightly appreciate and use the blessing." After more conversation Imperator said, "I leave you with my blessing, and the blessing of the Supreme. May the holy angels minister around you. May they drive far from you all evil influences that would hurt and assault you, and may they enable you to increase in wisdom, love, and goodness, that when you leave the world you may rise to a higher plane of knowledge of the Divine goodness." Soon after Imperator ceased Mr. S. M. awoke feeling much better for the control.

June 17th. This evening Mr. Percival sat with us. After the usual manifestation of lights, scent, and rapping, a spirit came and gave the name of Le Mesurier, and said he had been known to Mr. S. M. We asked if he had any message. By raps he answered "Yes." Mr. S. M. said: "What is it?" "I have proved that you were right, and I was wrong." This referred to Mr. S. M.'s belief in Spiritualism and his own dissent when they had conversed on the subject. The conditions becoming disturbed, we broke up the seance without a control.

June 20th and 25th. We met as usual, and had the physical manifestations to which we had now become so accustomed.

June 28th. Mr. Percival joined the circle. After the usual physical manifestations Imperator and Chom controlled. Imperator said "It is a great relief against adverse circumstances to find such good conditions as we have to-night. Your seance-room should be secluded as much as possible and be closed for some hours before we meet. The rays of the sun should be excluded but air admitted. The sun's rays are inimical to the manifestations, but the influence of antagonistic persons is even worse. It is no fault of theirs, but their physical aura hinders us from manifesting. Before closing the seance-room it should be thoroughly purified. We will now speak of life as it exists in other worlds, spheres of progression and contemplation. From the spheres come to you all spiritual influences. My teaching comes from my Great Master whom I see face to face and he has his teaching from his great Master —. I cannot yet enter into the spheres of contemplation, but my Master descends to me and has given to me this mission. We are all links in a great chain which extends even to the Most High. The spirits who are under my direction receive their orders from me, and meet from time to time to hold converse with me. All is order with us, and self-will is not exercised with us. You are free to go and come, because you do not know, as we do, the consequences of actions. Though you know it not, you are not really free. Your will, as you term it, is always guided by spiritual influences, either good or bad. Spirits differ according to their degree of progression. Spirits have rarely come to this earth from other planets. Besides the spirits who have passed from this earth there are many others, some of whom preside over the forces of nature. They are not different in kind, only in degree. A time will come when you will see that the ideas of personality and individuality are crude as applied to the Supreme. It was impossible for Christ to re-



call the dead to life; in the case recorded in the Scriptures the magnetic cord which connected body and spirit had not been separated. You cannot realise the vast power which Christ possessed. His miracles were performed by the aid of angel-ministers, and His ideas were concentrated upon one great purpose—devotion to the cause of humanity. The entire abnegation of self enabled Him to live as a God amongst men. He came to them as the Incarnation of the highest spirit that had ever come to earth, and preached the highest and purest Gospel that the age was able to receive. Able to receive, did I say? Nay, nay! it could not receive it. It will be long before His purity and holiness will be seen in your world, for He was an incarnation of one of the higher spirits, of previous long existence, and was filling a high position in the spheres. A spirit that has been incarnated in other spheres of being may afterwards be incarnated on your earth. Creations of life on your globe have been made by spirit power. The higher intelligences can mould the elements which they gather from your atmosphere, and can form new creations by infusing into them elements of life. The creation of spirits is perpetually going on, both in your world and in the spiritual world. The instinct of reproduction is not confined to your globe only. It is hard to overrate the misery that is perpetuated by man's folly in neglecting the education of children, as well as in many other ways. Spirit ministers will be able to teach mankind the conditions under which incarnated souls should enter your world and how they should be trained when in it. All this belongs to the age into which you are now entering. Many old prejudices must die, but the coming light will be as the blaze of the noonday sun, if only man's obstinacy can be overcome, and man's adversaries driven back. May the Great Spirit, the All-Wise and All-Loving Father, enable us to minister to you from the stores of knowledge which He has given, that you may live purer lives here, and rise to higher states hereafter."

#### WARNINGS.

Herr Wittig, in "Psychische Studien" for November, takes exception to a criticism in "LIGHT" of his article on mysterious lights, where it was suggested that there was a too great readiness to see portents. He says that the importance of all these experiments lies in their actual connection with subsequent family events, and that his parents and grandparents were very practical people. We should be sorry to do an injustice, and therefore give some of the facts on which the judgment was based. Shortly before the birth of her son Emil, in 1844, Frau Wittig saw when returning by a lonely road at eleven o'clock on a moonlight night, a figure approaching by a cross-road. It was a man in black fur; she heard his tread crushing the fresh-fallen snow. They met exactly at the cross-roads, and then she saw that under the fur was a skeleton and that it was a skull instead of a face that she was looking at. She crossed herself, and the ghost crossed the road with a rattling sound and vanished in a gust of wind and snow thirty paces beyond. She always believed that the son born five weeks later would meet with a sad end. He did, indeed, die, at the age of twenty-one, of cholera following the battle of König-grätz, in the southerly direction in which the ghost vanished. But this is not all. The ghost vanished in the direction of Strigan, so it also portended the deaths at that place of two other sons, one in 1846, one in 1852, as well as the death of the parents themselves. And exactly forty years later an eight-year-old little granddaughter died in Leipzig. Herr Wittig takes the ghostly figure to be no dark spirit, but a warning guardian spirit of his mother's, who would fain prepare and nerve her in this manner symbolically for coming sorrows. "The true meaning," he says, "of such appearances can only be rightly apprehended on looking back over a whole lifetime, as is now for the first time possible for me to do with regard to the destinies of my parents." But if so, where does the warning come in?

THE power of enjoying the present without anticipation of the future or regard of the past is the especial privilege of the animal nature, and of the human nature in proportion as it has not been developed beyond the animal. Herein lies the happiness of cab horses and of tramps, to them the gift of forgetfulness is of worth inestimable.—GEORGE MACDONALD

#### THE IMAGE.

BY MRS. A. J. PENNY.

[Conclusion.]

Because it was a departure from the regular academic rules, I am afraid they will want to make learned Reason its judge.—GENTIL, LETTERS.

Take pity of your life, and of your fair, heavenly image. Ye are God's children; be not the devil's.—(17th of "Forty Questions," par. 28.)

Commenting on Genesis iii. 15, Boehme says: "In that inspoken word the poor soul obtained breath and life again; and that inspoken voice was in the human life as a figure of the true reflex image." ("Election." Chap. VII. par. 46.)

All that has been discovered about voice figures gives a significance to these words, which will not, I hope, be overlooked.

It is impossible, I think, to escape the conclusion that our souls have perceptions of which the mind can take no cognisance. "I must say," Plotinos wrote, "that the whole of our soul does not enter the body, but that something of it perpetually abides in the intelligible world, and a part in the world of sense." . . . "we do not know what happens to either part of the soul until it reaches the whole of the soul." ("Descent of the Soul," Part VIII.)

Assuredly any quickening of desire for man's long-lost glory, from seeing its faded image, does not come within range of present consciousness. But how many physical processes persist within us unperceived: is it likely when so many vital transactions in a flesh and blood body are inscrutable that those of our spiritual life should be less secret?\*

Blinded as we are by the specious powers of reason, we are slow to imagine that anything of importance can happen in our inner world unknown to what we call ourselves; as little can we believe that a number of subordinate spirits act in that hidden sphere, building up the existence which we suppose is all our own. Such ideas are scouted as unreasonable: they are so, but that does not prove them to be untrue; our rational senses being as limited on their own plane as those of the body are on another. Even science accepts as momentarily certain, what its most learned professors ridiculed as absurdly unreasonable twenty years ago.

Boehme teaches that on every level of creation, nature, as a derivative of eternal nature, has similar laws of action, however diverse the factors by which those laws are carried out. Now, as we know that in surface life a plan or outline serves in the construction of every material work, it seems possible that the formation of the spiritual body goes on according to a pre-existent design; and that for the recovery of true human creatures this image of it is engendered in every child of man as naturally as other instincts of the race. Inherited aptitudes, as we know, may long remain dormant or overborne by stronger impulses, yet without becoming extinct, so with the Heavenly image while animal passions and worldly cupidities predominate, it must remain lifeless, as Boehme admits, "in truth with most it is so," for "Man now lieth shut up after his fall, in a gross, deformed, dead, bestial image; he is not like an angel. . . . His paradisaical image is in him as if it were not, and it is also not manifest." ("Signatura Rerum." Chap. VIII., par. 47.)

Any tolerably advanced student in Boehme's neglected school will not need to be told how this image is first brought to life and then to its full evolution in heavenly substance; but a brief recapitulation of his account of this process may be welcome to others, the more so as it is identical with what he teaches about the organisation of man—as a creature.

The idea of the deific mind in that beginning was seen in the wisdom;† it was impressed on the human mind after the severance of the divine and human nature in man; and henceforward born in all mankind. If that image rouses the

\*Those purer or interior forms which are inscrutable, are what form and fix the internal senses, and also produce the interior affections.—("Arcana Celestia," 4224.)

† Where the word is, there is also the Virgin or the Wisdom of God; for the word is in the Wisdom; and the one is not without the other, or else the Eternity would be divided.—("Threefold Life," chap vi., 78.)



will to desire its fulfilment, the will involves its concentration of desire in that image. Hence what Boehme calls the astringent form of nature, *contracting*: next resistance to that restraint—*mobility*: the conflict of those antagonistic forces causing ceaseless unrest till the fire of life breaks out (the involved spark of soulish life, *i.e.*, will), and this gives life to the meek munificence of light with its resulting vibrations of sound, which doubtless aid in forming the substance of that perfect creature that, when fully evolved, manifests the purpose of God in the previously revealed image. This summary is what one might call Boehme's account of creation by the seven forms of eternal nature in the abstract: by a very other line of instruction, not excluding, but involving with practical counsels this bare outline, does he teach how "the first Adamical image of God may again appear; and become seeing, hearing, feeling, tasting and smelling." ("Epistle I., end of par. 16.)

Instruction not to be epitomised in an ephemeral page for the hasty glance of an unconcerned reader. His epistles are accessible in reprints for but a few shillings, and in the first of these, all that may not be cast before a careless public is impressively opened to an attentive mind. The dangerous and ignorant doctrine of salvation by imputed merits, by any efficacy of the blood of Christ *external* to the soul, is powerfully impugned in this epistle; and without any obscurity, comparatively speaking, it proves that "out of man's willing must God's spirit become generated; it must itself become God in the willing spirit, or else it attaineth not divine substantiality." ("Incar." Part II., Chap. X. par. 56.)

Applying this to the inanimate image in the human soul, we can understand that unless the will of man desires its restoration to life it cannot become a living, breathing creature, and how truly it was said by J. Pierrpoint Greaves, that "the creative process is neutralised by contradictory emotions."

For the animal soul and its astral associates creaturely evolution is secured by nature—an organism good for a term of years, usually; or as our friends, the modern Theosophists say, for many recurrent periods of time. But time has beginning and end, the human soul neither; and being a fire spark out of God's might, no effect of man's will can be only negative; it is inalienably at his own disposal, to surrender to good or evil; and by yielding habitually to evil, he forges his own fetters. Even when not earnestly aiming at goodness he is incurring future results which no wise thinker could leave unconsidered. For by the habitual bent of his will and desires now, he forms his future external appearance. Let him look to it. "The image in the spirit becometh altered all according to what it contained in the will which the soul hath framed or contrived." ("Seventh of Forty Questions," par. 19.)

Who would willingly enter the world of spirits, where disguise is impossible, disfigured, monstered by diseased imaginations and loathsome, grovelling tastes? Such souls "will have lost the right and true image; what the daily lust and delight hath been, such will their image be." ("Ibid." Question XXX. par. 61.)

Shameful, *not* human, appearance will not be the heaviest part of the penalty. Bodily form, as we all know, conditionates consciousness. In vain should we bring a dog, or cat, or ape, into a fine library or lovely garden, hoping to rejoice *them*; with their bodies they cannot even perceive what would delight a creature more perfectly organised. God is Love, but His omnipotence could not make degraded animalised human beings sensible of angelic joys. It is not God, but man who, when leading an animal life shuts himself out of Heaven, for "Thy holy body must be regenerated if man's spirit would see God; otherwise he cannot see him except he be born again in the water of the holy element, in the spirit of God [who hath manifested himself in Christ with this same water source] that his disappeared body may be made alive; else he hath no sense or sight in the holy life of God." ("Mysterium Magnum," Chap. II. par. 21.)

This is what is gained by assimilative union with the "noble image," heavenly consciousness. This the "*figure that causeth the spirit*" that can be one with the Christ. One more quotation from Boehme will explain the relation of the image to the soul more decisively, perhaps, than any other that could be selected. "The soul hath the seven properties of the inward spiritual world according to nature;

but the *soul's spirit* is without properties, for it standeth without or beyond nature, in the unity of God, and yet becometh manifest through the soulish fiery nature, in the stillness, for it is the true real express or reflex image of God, viz., an idea, in which God Himself worketh and dwelleth; so far as the soul bringeth its desire into God, and giveth itself up to the will of God. But if not, then is this idea, viz., the soul's spirit, dumb and workless; and standeth only as an image in a looking-glass, which disappears and hath no substance, as befel Adam in the fall. ("Explanation of Table of Three Principles. Microcosmos," par. 5.)

It should be noticed here that Boehme's use of the words "the soul's spirit" in this passage implies what he has elsewhere fully demonstrated—that of the three souls which co-exist in man's nature only the first "out of the Eternity" outlasts Time. Both the animal soul and the astral soul have necessarily their spirit and their proceeding breath, or they could have no bodily organs; but the original soul, "the child of the Omnipotency," is the only one in which the image of God can be revealed by *that* soul's spirit. Students of Boehme will find this a very needful difference to keep clearly in view, as without it his various use of the terms soul and spirit leads to much confusion of thought.

### 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.]

#### Posthumous Apparitions.

SIR,—Mr. Williams takes exception to my remark that qualities are not things. It is true many metaphysicians hold that substances are the aggregate of a number of qualities or attributes, and that if all qualities are taken away nothing remains; but then we may distinguish between attributes which are essential or fundamental and those which are variable or movable. Colour cannot exist apart from a substance coloured, and so, in the connection in which it was used, my proposition was correct, for we cannot have mental or moral attributes existing as a bundle by themselves, independently of a mind.

Mr. Williams, indeed, speaks of them as "forces caught up as vibrations by a plastic medium which pervades the human body, and reproduced by this plastic medium automatically on demand," so that this medium (the astral) is assumed to be the substance to which the qualities attach. But as well might we conceive them to exist independently as to inhere in this astral body, and this is the essence of the question in dispute.

I venture to assert that the qualities which distinguish one person from another—such as kindness of disposition, love of music, inclination to deceive, or other mental or moral attributes—can never attach to an irresponsible and unconscious substance: we cannot imagine a clever tree or a good-natured wall.

But perhaps Mr. Williams will say, as some writers do, that the astral has a kind of consciousness of its own.

Well, if so, two conscious beings have been formed out of one, the first conscious as an astral body, the second conscious at the same time in Devachan. This seems to me a manifest absurdity; but Theosophical writers differ on the point as to whether there is true consciousness in the astral shell, and sometimes compromise the matter by attributing it to it semi-consciousness, whatever that may mean. If, however, this so-called shell is not a conscious being, we are to believe that it exhibits the personal qualities automatically, a process which demands much explanation. We in the flesh show mental and moral characteristics only in connection with the exercise of will, and neither will nor consciousness can be present in the automaton.

Mr. Williams says that his theory explains the phenomenon of materialisation. This phenomenon is not universally believed in by Spiritualists, but for the purpose of the present argument it may be taken to be an established fact; and, if so, it signifies merely that the forms perceived by sensitives are sometimes able to attract to themselves atoms from the atmosphere or from the bodies of persons in the immediate vicinity, and thus clothe themselves, as it were, for a short time in a visible garment.

Let us take as a typical case, the late Mr. Stainton Moses's experience with John King, as detailed in a recent number



of "Lovers." Here, as in nearly every case of Spiritualistic phenomenon, there were exhibited volition and intelligence. Mr. Williams will surely admit that volition implies consciousness; hence we find all that goes to make up a rational being.

Many Theosophists deny that volition is evidenced in these cases, but I should like to ask such persons how far they would stretch their favourite automatic theory. What is the touchstone by which they would distinguish a man from a marionette? We find ideas, emotions, and rational acts corresponding to the circumstances of the moment; moreover, if any reluctance is to be placed on testimony, we find in many cases the appearance of mental and spiritual progress from time to time on the part of the communicating entity. How does the automatic theory account for all this? We know that mind can influence mind, but how mind can influence an aërial shell is one of the many Theosophic mysteries.

Again, whether it be supposed that the true Ego separates from the lower personality at the instant of death, or only after a gradual process, we encounter equal difficulties. In the former case, how should we explain the sudden cleavage between the higher and lower natures, which in earth-life were always blended together? And if a "plastic medium" is necessary for the conservation of the lower attributes, is an ethereal counterpart also necessary for the higher, or can they attach directly to spirit itself? If the separation is gradual (and this is the usual Theosophical teaching), at what moment is it finally accomplished? Frequently the manifesting entities have passed over but a few days or weeks: will Mr. Williams say that in such cases the true Ego is present, but that after a longer period it is otherwise?

It would be well if Theosophical writers would condescend to details. For the simple explanations of Spiritualism they offer complex and apparently impossible theories: if then they speak from their own experience or knowledge, it is a pity not to produce all the evidence, and clear away some of the difficulties. If, on the other hand, their beliefs rest only on the speculations of Oriental systems of philosophy, they are scarcely strong enough to stand opposed to facts.

Your correspondent says he avoids conflict with certain Spiritualistic tenets, but I think it is a mistaken policy to gloss over the fact that Spiritualism and Theosophy are essentially different.

G. A. K.

#### OVER THE SILENT WAY.

Gone, in her childish purity,  
Out from the golden day;  
Fading away in the light so sweet,  
Where the silver stars and the sunbeams meet,  
Where the silver stars and the sunbeams meet,  
Paving a way for her waken feet  
Over the silent way.

Over the bosom tenderly  
The pearl-white hands are press'd.  
The lashes lie on the cheeks so thin,  
Where the softest blush of the rose hath been,  
Shutting the blue of her eyes within  
The pure lids closed in rest.

Over the sweet brow lovingly  
Twined her sunny hair;  
She was so frail that Love sent down  
From his heavenly gems that soft bright crown  
To shade her brow with its waves so brown,  
Light as the dimpling air.

Gone to sleep with the tender smile  
Froze on her silent lips  
By the farewell kiss of her dewy breath;  
Cold in the clasp of the angel Death,  
Like the last fair bud of a fading wreath  
Whose bloom the white frost nips.

Rose bud under your shady leaf,  
Hid from the sunny day,  
Do you miss the glance of the eye so bright,  
Whose blue was heaven in your timid sight?  
It's beaming now in the world of light  
Over the starry way.

Hearts where the darling's head hath lain,  
Held by love's shining ray,  
Do you know that the touch of her gentle hand  
Doth brighten the harp in the unknown land?  
Oh, she waits for us with the angel band  
Over the starry way.

—"Northwestern Church."

#### SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated will oblige by sending us distinctly as possible, and by appending their signatures to their communications. Inclosure to their requirements often compels us to repeat their communications. No notice received later than the first post on Tuesday is sure of admission.

**SPIRITUAL HALL, 95, HIGH-STREET, MANCHESTER.**—January tea and entertainment, on Saturday, December 21st, tickets, 9d. each; to be had at the hall, or of the committee. January 1st, meetings at 11 a.m. and at 7 p.m., Mr. C. I. Hunt. Tuesday, 3rd, Mr. C. Peterman's concert.—J. H.

**14, OXFORD-ROAD, ASKEW-ROAD, SHEFFIELD'S BOWL, W.**—On Sunday last we had a good gathering, when Mrs. Mann gave a special séance to the evident satisfaction of all present. Sunday, at 7 p.m., Mr. Wyndoe on the "Fall of the Year, with its Lessons." Tuesday, at 8 p.m., séance, Mrs. Mann.—J. H. B., Hon. Sec.

**THE STRATFORD SOCIETY OF SPIRITUALISTS, WOMAN'S HALL, WEST HAM-LANE, E.**—Spiritual service on Sunday at 7 p.m. Speaker for January 1st, Dr. Reynolds. Subject: "Man—Physical and Spiritual." The committee tender thanks to the speakers for the past month, and also to Mr. Bradley for various solos.—J. RAINBOW, Hon. Sec.

**16, CLARENDON-ROAD, WALTHAMSTOW.**—The service on Sunday, though attended by a very few, was much enjoyed. The subject taken by one of the guides of Mr. Bradley was "The Manger of Christ, or the great issues of times of time born in obscurity." Mr. Peterman will give a series of entertainments on Thursdays, January 9th, 16th, 23rd, 30th. Admission by programme 6d. each.—W. R. B.

**SOUTH-PLATE INSTITUTE, SOUTH-PLATE, FISHERY, E.C.**—A course of eight lectures on the "Language, Literature, History, and Religion of Ancient Egypt" will be delivered by F. W. Read (chairman of the London Spiritualist Federation) on Tuesday evenings, at 8 o'clock. The lectures will be of a popular character, and fully illustrated by photographic views exhibited by the limelight lantern. The first lecture will be given on Tuesday, January 10th. Admission free.

**LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 33, EDGWARE-ROAD.**—Next Sunday, at 7 p.m., I shall lecture on "The Materialisation of Religion, the Error of the Churches." This lecture will be a short outline of some communications I have received, about which I have already spoken to Mr. Matland. I hope some of the Esoteric Christian Union may attend. We are forming a new circle to meet on Saturday evenings. All who wish to join please write to me at the hall.—A. F. TINDALL, A.T.C.L., Hon. Sec.

**SOUTH LONDON SPIRITUALIST SOCIETY, 311, CANNERS NEW-ROAD, S.E.**—On Saturday next, December 31st, at 11 p.m., a Watch Night séance (for Spiritualists only). Sunday, at 11.30 a.m., spirit circle; at 3 p.m., Lyceum; at 7 p.m., memorial service. Tuesday, at 8 p.m., social soirée and supper, tickets 9d. each. Wednesday, at 8.30 p.m., spirit circle. The holidays have lessened the attendance at our meetings during the past week. On Sunday next at 11 a.m. Memorial service will be held for our risen sister, Mrs. Watkins, who passed away on December 18th. Flowers from any friends will be welcome, as we desire to make the service bright and impressive, especially as this is the first occasion of one of our members passing into the higher life during the six years of our society work.—W. G. COOM, Hon. Sec.

**THE SPIRITUALISTS' INTERNATIONAL CORRESPONDENCE SOCIETY.**—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 390, North Broad-street, Philadelphia; Australia, Mr. Webster & Peckville-street North, Melbourne; Canada, Mr. Woodcock, "Waterville," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlosser, 61, Königgrätzer Str., Berlin, S.W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Harton, Ahmedabad; New Zealand, Mr. Graham Hunter, Wanganui; Sweden, B. Fortenson, Adm. Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 165, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane: Sunday, at 11 a.m., students' meeting; and the last Sunday in each month, at 7 p.m., inquirers' meeting. Friday, at 8.30 p.m., for Spiritualists only, "The Study of Spiritualism." And at 1, Winifred-road, Tuesday, at 7.30 p.m., inquirers' meeting. Also the first Sunday in each month at 7 p.m., inquirers' meeting.

#### TO CORRESPONDENTS.

"PROGRESS."—Please send us your name and address, as we have a letter for you at our office.

"A READER OF 'LIGHT.'"—The experience to which you refer is very common in the presence of some mediums. What, therefore, should not the fact be recorded?