

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We are pleased to note that Mr. Page Hopps has found it necessary to issue a third and revised edition of his valuable little book, 'The Scientific Basis of a Future Life.' Amongst those who have given no serious thought to the question there is a lingering suspicion that Science and Spiritualism are necessarily antagonistic. But there could be no greater mistake than this, as Mr. Hopps conclusively proves, citing as evidence the admissions of some of our highest scientific authorities, and showing that their most recent discoveries point in the same direction as our own observations of spiritualistic phenomena—namely, to the conclusion that this little life of earth is not our all, and that, though at physical death we may 'bow our heads' as 'at going out,' we shall 'enter straight another golden chamber of the King, larger than this and lovelier.' Our readers should make themselves thoroughly familiar with the book. It is the best piece of work that Mr. Hopps has done for us, and, as our friends will know, in saying that we are saying a good deal.

It is interesting, as a sign of the times, that even the Unitarians are increasingly restive under the pressure of the over-critical materialism of the day. Under the influence of the drawing nigh of Easter, an influential writer in 'The Unitarian' (Boston, U.S.) has lately put forth the following almost pathetic protest:—

Why should the beautiful story of the transfiguration be wiped away by an over-conscientious preacher, in his address to children, by the remark, 'You know that none of us really believe this story is true'? Supposing we do not believe that Moses and Elias appeared bodily before the disciples; they may have appeared to the higher spiritual vision of Jesus. No 'Spiritualist' would have any difficulty in believing this; and 'Spiritualism,' in its crudest forms, will grow at the expense of our Christian Church, if we maintain such a literal attitude in regard to invisible realities.

The resurrection! What a flood of memories throng the spirit as the images rise before us of those who have found exceeding comfort in the thought that Jesus showed himself to his friends, and gave the whole world new hope for its dead! What is Easter Sunday without the risen Jesus? And yet many of our churches are loaded with flowers, filled with people listening to Easter anthems, and hearing only about the summer solstice, the awakening of spring, the chrysalis and other beautiful intimations of immortality, when we have in our possession the divinest sayings of one who spake as never man spake of his Father's mansions above, and sealed his words by a last expression of earthly love, overcoming by his great spiritual power the veil of matter to see once more his beloved before he could rest in the Eternal Country. There again our preachers can be true to their convictions. They can say that they doubt

the bodily resurrection of Jesus. But all the facts of the gospel history proved that he appeared in some form to his disciples and friends, and brought comfort to them and the whole world. The preacher should speak of Jesus, not merely as a great figure in the past, but as risen immortal to do greater service for earth and heaven. Thus we shall save our Easter, which is in great danger of being lost in the verifications of science and intellectual speculations on immortality. We respect the conscientiousness, but cannot enjoy the bare literalness that would rob our Church of all those sacred scenes in the past which may be repeated to-day, as they are the expression of the highest aspirations of our being. Let us, at least, if we cannot agree in our speculations, make these historic days warm with the presence of Jesus.

After the resurrection comes the ascension. Would we banish from our Church calendar this day, which comes at the opening of summer? Why need we perplex our minds with the impossibility of the ascent of Jesus up to the zenith? Ascension means, in our usage, an entrance upon the life eternal. We speak of the ascension of our friends. If the spiritual form of Jesus, as we believe, appeared to his disciples and friends, was it not in keeping that he should melt away upon the air on the hills of Bethany when his last words were said? Such is our idea of the ascension—a vanishing away of an ethereal form, like unto the earthly body, which had spiritual power to make the apostles know their Master, and after visits of rare intervals passed away into the realms of the unseen world.

All this is most pleasant and, as we have said, pathetic, in a way; but it does not much surprise us. Religion will not for long be content with the dried beans of Science. However far Christ's lovers may wander, they will have to come back to him at last.

From 'The Roxburghe Press' we have received 'A dead man's thoughts,' by the Rev. Edgar Foster, M.A. The title is quite misleading. The book is a volume of twelve sermons, and 'A dead man's thoughts' is sermon the first. That is all 'A dead man's thoughts' has to do with the book. Apart from this shrewd bit of business, the book is a creditable and sensible one, of its kind. The preacher, on his title-page, informs us that he is or was a 'Pupil of the Illustrious Orator, François Delsarti'; and, on page 36, he tells us that 'the baptised are God's Church.' 'In the visible Church the seal of baptism sunders God's family from the world.' We are glad to say that there are better things in the book than that.

'Who's who,' for 1897 (London: Adam & Charles Black, 3s. 6d.), is a decidedly noticeable publication. It contains nearly six thousand notices of 'the eminent men and women of the day,' with an immense amount of admirably condensed information concerning almost every public character. There is a pretty full notice of Mr. Crookes, but not a word about his important occult inquiries, and, in his list of works, there is no mention of his valuable book on that subject. On the other hand, in the list of Dr. Alfred Russel Wallace's works, we find his 'Miracles and Modern Spiritualism' named.

A letter from Florence informs us that a 'Circolo Spiritico Veritas' has been established there. We send

our greetings to this circle, in perhaps the most clergy-ridden city in Italy, and shall be glad to hear of its experiences. From an inaugural address, we translate the following paragraph. It is simple enough, but we feel the right spirit is in it :—

We become members of a union which appoints us to take active part in a great movement of spiritual re-awakening that manifests itself not alone in Europe but also in countries more remote, where the first indications of civilisation have scarcely dawned. It is not given to us to be the first in this re-awakening of the spirit ; but even now, at the ninth hour, let us be active workers, for the master of the vineyard will accord to us the same recompense as to the first chosen ones, if only in the work we have undertaken we can manifest that zeal which leads to a good end.

On the subject of mind-cure, or healing by effort, a writer in 'The Journal of Practical Metaphysics' tells several good stories. Here is one :—

I cannot properly close the list, however, without touching on the case of a lady who had been an invalid from dyspepsia for twelve years. Medical wisdom had long pronounced her case chronic, and she was cosseted by her family and tended by her physician daily ; not a morsel did she eat without having previously taken a certain amount of hot water and lain in a certain position for so many minutes. Finally her husband, whom she clung to mostly even as nurse, very suddenly and unexpectedly died. The shock brought the hopeless invalid at once to her feet. It is some years since, and she has never again lain upon a sick bed. She does not admit mental healing in the way its avowed advocates do, but when questioned replies, 'God did it for me !'

'Ah,' remarked a shrewd medical man lately, 'why did not God do that for her before ? Her own will was aroused to make God do it—and she could have done the same thing at any time.' 'Why do you not preach that to your patients ? Why did her doctors permit her invalidism for years ?' 'Give me easier questions, please—they couldn't do anything ; they would only lose a job and make an enemy,' he said.

Every Spiritualist ought to see the *rationale* of this. There is a very precious spiritual law behind it.

'The Banner of Light' has at length just noticed the frequent proofs we laid before it that some one had bodily taken our Leaders and used them as his own, without the slightest acknowledgment. It now merely states that these were 'coincidences,' 'chance' similarities in expression, and so forth. We are very sorry to see this,—a great deal more sorry than we were to see the curious transfer of our Articles to its columns as its own. But we will say no more, except to note that, by the side of this queer explanation, there is an announcement that a new editor has been appointed. We respectfully offer him our best wishes for happiness and success. We have every reason to desire, in every way, prosperity for 'The Banner of Light.'

'The Montreal Witness' tells a good dream-story. A lady dreamt that her two young children were lying dead in their beds, and awoke in distress. Hurrying to the adjoining room, she found the little girls unconscious, owing to an escape of gas. In another hour they would have been dead, but, through the curious premonition, their lives were saved.

Miss Ada Ward, the actress, in giving her experiences as to her conversion, said : 'I was kneeling in meeting when a most extraordinary sensation came over me. I felt something rush by me, and when I opened my eyes I saw Jesus standing before me, and He led me to the penitent form.' Of course, the world will be ready with the usual words, 'excitement,' 'hallucination,' 'imagination,' or even 'humbug' : but we should like to hear more about it. The statement does not gain by the assumption that the 'something' was Jesus.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LX.

JANUARY 18TH, 1874.

Is anyone present ? I wish to inquire about the sitting last night.

I, Emperor, the Servant and Minister of the Most High, the Messenger of the Supreme, the Chief of the ministering spirits who proclaim to man Divine Truth, salute you. The benediction of the Supreme be on you and on our friends through whom we work amongst men. We charge you that you, each and all, individually and as a circle, receiving the deposit of the Truth, do well and prayerfully weigh and ponder in your minds the words which have been uttered by us, and the message which we now give to you. For it is of vital moment ; it deals with eternal interests ; it is concerned with the counsels of the Most High. We pray for you due grace to estimate aright what we say. Listen.

We do not now review the long course of teaching by which we have endeavoured to influence your mind aright. We have laid before you truth. We have preached to you a higher and nobler gospel than that you had before received. We have combated your objections step by step, and if we have not succeeded in removing from your mind the doubts that have lurked there, it is because the doubting frame of mind has become so habitual that we have not been able to penetrate the mist. We have more successfully dealt with our other friends who have witnessed our dealings with you : and we thankfully look on that proof of final success. We shall in the end prevail, even over that sceptical mind which is to us the most difficult of access. We are hampered sorely by the impossibility of bringing evidence to bear on a mind which, however honestly, is unable to accept the ground on which alone we can work, more especially since it is in almost all cases impossible for us to grant tests which are devised by you, and on which the mind is strongly bent. This applies to all of you, and is a fact which you may well bear in memory. It is not as you imagine, that we will not, but that we cannot, give to you the special evidence and tests which you have yourselves devised, and on which your minds are bent. If you review the history of our communing with you, you will find that your own devised tests have been rejected, but that the evidence has been given in another form. The history of spirit communion throughout attests this. You are ignorant of the difficulty which besets us from the positive attitude of mind which a demanded test induces. We are hampered by it, and can do nothing. And when this demand takes the shape of request for special information it would, if granted, be unreliable from the admixture of the mental action of the circle. So that even if we could grant the desire, the end would be frustrated. This is invariable. But though we are not able so to work, we can and do

note the wishes of our friends, and satisfy them according to our ability. We have so done in a late case. You had very strongly impressed your wishes on us as regards proof of personal identity. The positive attitude of your mind precluded the gratification of your request. But we bore in mind the argument which you offered, and we have brought to you, as we have been able, abundant evidence of the truth of personal individual existence after the death of the body. We have by no means done more of late than we have done always to satisfy your doubts, but we instance our efforts, and our success in them, as evidence of the wisdom of our advice, that both in circle and alone you endeavour to maintain an attitude of absolute passivity, accepting what we are able to say and do, and withholding argument and desire until our efforts are concluded. At any rate, we have so far progressed now in our work that you can entertain no doubt on the reality of our influence and the extent of our knowledge, as well as of the elevated and noble creed we give to you. We are real in power over you: real in the production of objective manifestations: real in the tests and proofs of knowledge which we adduce. We are truthful and accurate in all things. We are the preachers of a Divine Gospel. It is for you to accept the individual responsibility, from which none may relieve you, of deciding whether, being such as we are, we are deceivers in matters of vital and eternal import. Such a conclusion, in the face of all evidence and fair inference, is one which none could accept save a perverted and unhinged mind; least of all one who knows us as you now do. When we commenced to influence you openly, and in the presence of the circle through whom we desired to work, we told you of an organised band of forty-nine spirits who were concerned in working out our plans. The several spirits who were in charge of the different departments of influence have become known to you. Rector, who acted as my deputy, and who had charge of the physical manifestations specially, until Mentor came to preside over them; Doctor, from whom you have received many words of wisdom; Philanthropus, who has influenced you much in secret, and who has made himself known to you; Prudens, who has written through your hand, and has told you of himself; Philosophus, who has communicated in the circle and privately; Artifex and Odorifer, who have contributed much as assistants of Mentor in harmonising the circle and contributing to successful manifestations; the little Catherine, who has been guardian to the child Rosie; your own friends who have now passed to other work; these and others of the original band have been individually known to you. From time to time many others have been added for a period, and have communicated with you. The changes which we made on the introduction of our friend Mentor, seven months since, have worked their intent, and we have now arrived at a time when a further modification will be requisite. As heretofore, I shall continue to direct and inspire the operations of all. My charge will be what it has been, with little difference. Other work in the spheres will detain me at times, but will not interfere with my guidance. Rector, as before, will act as my assistant: and it will be his charge specially to provide means for the spirits, who desire to do so, to write their words to you. For, friend, many exalted intelligences are unable to compass the mechanical methods by which we write, as we are now doing. And though a communication be signed by one spirit only, very frequently many are concerned in its production. It is important that you remember this. For the future, as our teaching will be devoted to the rectification of theological error, and to the revealing of further truth, many intelligences will be concerned in revealing what they have special means of knowing. I have specially secured the presence and powerful assistance of two who lived

with me on earth, and who, in conjunction with me, will now labour in the work which is laid upon me. Neither will be alone, nor will the communications made be referable to anyone specially, unless it be so stated, but all together will labour to give you true views of God and of the revelation of Him which you have in the Bible. We do not desire that great names be bandied to and fro. The teachings on the Old Testament will be given by myself, and will be signed by me or by Propheta and Vates. These are the names which the intelligences who aid me will assume in the communing with you. Rector, in dealing with the later revelations, will be assisted by three spirits who know and can teach you aright. They lived near to the time when Jesus taught, and knew and learned His pure and elevated teachings. From the highest spheres of knowledge these three will come to continue the work of teaching souls. Theophilus, Theologus, and Theosophus, will they name themselves. Imperator, Vates, Propheta, Rector, Theophilus, Theosophus, Theologus, these are the seven spirits from the highest sphere of Divine knowledge who will teach and show you of things Divine. You will know that such communications spring from them, and from those who work under them. They will be authenticated to you by the signatures of myself, or of one or more of the spirits under the designation of Prophet.

Philosophus, Prudens, Doctor, and others who have previously communicated with you, will be aided by a large band of sages and ancient philosophers, who will lead you in paths of human wisdom. The writings will be authenticated to you by the general signature of Philosophi, or the special one of Doctor, who presides over the band, and who will write and act as superintendent. Many wise spirits will so communicate. Mentor will be the presiding spirit in his special work, and will be aided by many who will be able to assist in manifesting. He himself will manifest at times, but in subordination to our higher work. He, too, has work in the spheres which will not permit him to be always with you. Care will be taken that the physical does not overpower or impair your development for higher work, or imperil your discharge of your daily duty. We shall charge this upon our friends.

Philanthropus will continue his charge, and will receive aid from loving spirits who are attached to your circle, and who will largely influence it. The influence in this point is by no means confined to you. You will find that Philanthropus is able to impress and to suggest to those who are brought under his influence, as well as to the developed. He is potent in this sphere. Artifex is still entrusted with the charge of his artistic sphere; and through him will the influence which operates on you in one way, and on our friends also, be perpetuated. Exalted spirits who on earth were versed in art will influence the boy Charlton. The musical influence which we have secured will be increased as time requires. We have given but an outline of what we wish. It will be developed hereafter. Ponder what we have said. We have shown you enough to convince you that our plans are not of yesterday. They will be developed more and more as you become fitted to receive and act on our suggestions. For the present we have said enough. The Great God guard and keep you.

+ I. S. D.	DOCTOR, THE TEACHER.
+ RECTOR.	PHILOSOPHUS.
PROPHET.	PRUDENS.

MR. W. J. COLVILLE intends paying a short visit to England this summer. He will arrive about June 12th, and will be open to engagements to lecture for societies from June 13th until about the middle of August. Societies requiring his services, please communicate with Mrs. R. Morgan, 36, The Crescent, Peel Park, Manchester.

'TIEN'S' ANSWERS TO QUESTIONS.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance was held in the French Drawing Room, St. James's Hall, on Friday evening, the 9th inst., when Mr. J. J. MORSE, under the control of 'Tien,' answered written questions from the audience, Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair.

THE PRESIDENT, after some preliminary remarks, read the questions which had been submitted, amongst which the following may be reproduced with the replies given:—

'While the medium's physical organism is presumably used by "Tien," what relation does the medium's Ego bear to his physical body? And is the medium's Ego conscious of the purpose for which his physical organism is being used?'

The control replied that this depended very much upon the circumstances of the audience and the condition of the medium. Under certain circumstances there was no connection between the personal consciousness of the medium and the medium's physical brain, when that brain was under the direction of the operating intelligence. Under other conditions the subjective condition was less perfectly maintained and the Ego of the medium was conscious of what was being transmitted, but the recollection of the transmission depended very much on the condition of the brain when normal relations were restored. It was entirely a matter of condition and circumstances as to what the degree of relationship between the medium's Ego and his physical brain might be at any particular time.

Another question ran: 'Last Sunday evening you cited the formation of the physical body as analogous to the formation of the spiritual body on the death of the former, but the one is a slow process, while the other we assume to be nearly instantaneous. How, then, do you reconcile the discrepancy in time as consistent with the analogy?'

In reply, the control said, in the first place there was no discrepancy. The growth of the spiritual organism and the material organism proceeded virtually side by side. When the physical organism had attained maturity that was the external indication that the spiritual organism had attained maturity. The process of separation, detailed in the lecture alluded to by the questioner, was a matter of years; it was represented in the declension of the physical, and was consummated at last by a final process which brought about the complete separation of the spiritual body from its physical counterpart. That the former was withdrawn apparently in a state of dissolution, or rather of solution, was true enough, but every particle was imbued with the principle of elective affinity; this principle governed every particle, relegating it to its appropriate place in the organism. Hence then it could not be said that it was an instantaneous process. The same laws had operated all through, and the death process only represented the final result of a long series of antecedent causes.

Another inquirer wrote: 'If you are interested in mathematical subtleties, have you given any attention to the hypothesis of space of four or 'n' dimensions, and if so, do you consider it in any sense a probable explanation of some of the spiritual phenomena?'

The control answered that, as an explanation of some of the probabilities of spiritual phenomena, the hypothesis mentioned by the questioner might be accepted; but as an explanation of the phenomena, certainly not. There were conditions of consciousness that varied with the conditions of the development of the phenomena, and when it was remembered that the personal phenomena on the spirit side of life were greatly different in character from the personal phenomena of this life, it would be perceived that there might be states of consciousness impossible of conception by minds under the limitations of time and space, and, therefore, impossible to translate into the terms of the physical. That was one of the reasons why spirits often failed to convey any intelligible idea of the facts of their own personal surroundings in the vernacular of human life.

'Will "Tien" (wrote another inquirer) inform us as to the precise distinction which we should draw between the words *soul* and *spirit*? Is not a soul an individualised semi-material body, animated by, and being a portion of, the great Eternal Spirit?'

Dealing with this question 'Tien' spoke as follows: 'We must frankly confess here that there is far too much looseness in the terminology of the spiritual philosophy, and that words are bandied about from hand to hand with so many different

meanings associated with them, that it would puzzle even the acutest legal mind to catch these elusive birds and imprison them in their appropriate verbal cages. According to our use of the terms, the body is the external physical organisation, the soul is the spiritual body—that spiritualised body which exists after death. The term "spirit" we use as signifying that central consciousness which constitutes the absolute "I," "me," or Ego. Hence, then, that absolute "I," "me," or Ego controls the soul, and through the soul and its relationships to the external body, controls the body, thus making the trinity of body, soul, and spirit. We should, however, prefer the terms body, spiritualised body, and spirit ("I," "me," or Ego), in other words, the self-consciousness.

Next came the questions, 'Has the life principle expressed in a human form been previously expressed in animal or plant form? What is the condition of the spirit immediately before incarnation in human form? Has it form? When and how does the spirit become connected with the physical organism?'

In reply, 'Tien' said, 'As a principle, that is to say, as something separate and distinct, we do not know anything about life. As a latent possibility of the Universe immanent in all conditions of the Universe, and manifesting itself in varying degrees, according to the conditioning of the Universe, so we understand what is called "life." In the mineral world there is a certain activity—a chemical activity—which we recognise as a manifestation of that grade of this latent energy which eventually brings forth life. In the vegetable world there is a further evolution of the manifestation of this in-dwelling energy, and life has crossed the boundary line of the purely inorganic manifestations, and has become organised on the grade of vegetable life.' A little further on, continued the speaker, and the animal kingdom was reached, a kingdom which included man, who was physiologically as much an animal as any of the animals lower in the scale of creation. The chemical activities of the mineral realm, in their higher combinations, thus resulted in the possibility of human intelligence. Obviously, then, life had been immanent in the constitution of the Universe from the beginning; as had been the conditioning of the Universe, so had been the manifestation which was called life, coming upwards from inorganic to organic, and at last entering into the animal structure. Evolution explained the method of its development, but did not explain the thing itself. Motion, sensation, consciousness, intelligence, all expressed the latent spirituality of the Universe which became individualised in man. It was not possible, therefore, to deal with the point raised as to the condition of the spirit before incarnation; all that could be said was that the Divine element which had become consciousness—which had become individualised—had been active on all the lower grades of existence, but, so far as he (the speaker) knew, it had never been rationally and personally individualised until the human organism came on the scene and rendered such rational individualisation possible. As to the condition of the spirit after its departure from the physical world, that was largely dependent on the character of the earthly life and the moral and intellectual development. It went into that condition of spiritual life for which it was fitted by its previous growth and training.

'Can spirits, without a medium, see what we are doing, and hear what we say? In short, do they know what is going on in this world?'

If by the word 'medium' ('Tien' said), the questioner meant to denote one who had become developed and known as a medium, the question could be answered in the affirmative, but if the term medium was merely used to cover persons who were more or less psychically related to the spiritual world, then the answer would have to be 'No,' since the vibrations which had become consciousness in the human being must be conveyed in some fashion to the consciousness of the spiritual being and a certain psychical relationship established between medium and spirit. When this condition was established perfectly between the medium and the spirit or spirits, then the latter obtained the ability to enter into the thought and experience of those on the physical side.

Another inquirer asked, 'By what means do sensitive photographic plates, which have been carefully secured against light, receive impressions of figures and other forms while simply held in the hand, or otherwise placed in contact with the human organisation?'

The reply was as follows: 'When such results are obtained they are due to the excitation of certain invisible rays or forces

which would give the appearance or effect of light, very much in the same way as what are known as the "X" rays. We say, *when* such results are obtained, for they are entirely dependent on certain knowledge possessed by spirits as to the chemical constitution of matter and the method of producing the particular vibrations requisite to effect the desired results. It is practically impossible for us to explain the process to you, because you would have to stand on our side of life and watch the operation in order to understand any description we might give you.'

'What training is required to enable an ordinary mortal to establish direct communication with a loved one in the spirit sphere?'

To this question 'Tien' replied: 'Very much depends upon the condition of the organism, and environment, its sensitiveness to mental impression and psychical influences. One of the best ways to discover your susceptibility is to put yourself into the hands of a practical mesmerist, in order to be subjected to the mesmeric influence. If you readily respond to such influence, there is a strong probability of your being able to develop some form of mediumship.'

(To be concluded next week.)

'MAGNETIC GYMNASTICS' IN PARIS.

BY A. W. LAUNDY.

Situated in the Rue des Petites-Ecuries is a small room which is used not only for réuniols of the 'Spiritists' of the quarter, but also for any who care to avail themselves of séances held there for the purpose of healing both body and mind, the whole being presided over by a benevolent lady, Madame Laffineur by name; and where, by this same lady's kind invitation, I was enabled to see one of the most remarkable exhibitions of psychic healing it has ever been my fortune to witness.

At the outset of my notes, however, in order not to convey any wrong impressions, I will mention that I was assured on all sides that the whole of these réunions for curative purposes are conducted in a thoroughly philanthropic manner by Madame Laffineur, who provides the necessary expenses of maintenance from her own purse. Contributions are certainly given by visitors or sitters, but I was informed that the total amount received is always distributed among needy 'Spiritists.'

Madame herself is what she describes as an intuitive magnetiser, that is to say, she magnetises for curative purposes by following the intuitive impulses she receives, regulating her manipulations. She never attempts to diagnose a case. And for the latter there really seems very little need, as I soon discovered; the patients practically treat themselves.

On the occasion of my visit about eighteen people were present, including a lady seer (*voyante*), whose duty appeared to be giving psychometrical and clairvoyant delineations and advice to patients after each séance. When entering, I was at once forcibly struck by the remarkable actions which a middle-aged female was going through in the centre of the room. She was bending her body backwards and forwards into a perfect arc each way; swinging her hands about like a windmill; slapping her legs, and generally doing the most extraordinary acrobatic feats short of turning a somersault. My hostess very considerably beckoned me to a seat close to where this performance was going on, and then for the first time I noticed that the woman in question was evidently under 'control.' She was now making passes in a manner which recalled to my mind the operations of a medium when under the control of the usual spiritual Indian magnetiser, only perhaps her style was slightly more exaggerated. After a while, however, her actions became less and less abnormal, ending in her awakening herself by upward passes over her face.

Madame informed me that all patients were put through similar exercises, either by a spiritual control or by herself under intuitional impression, and she designated the operation 'Spiritual Gymnastics'—and gymnastics they certainly were. For after the above-mentioned séance, an old lady, nearly seventy years of age, offered herself. She was both stout and stiff of joint, and little calculated to strike anyone as being agile in the slightest degree. Madame at once proceeded to her, and placing one hand upon the old lady's back, and the other upon her chest, gently pressed her perpendicularly downwards, much as one would a 'Jack-in-the-box.' On releasing

her she again did the same thing, repeating the action several times, when suddenly the old lady seemed wound up, and up and down she began to go in a most lively manner, both arms swinging, uttering meanwhile short, sharp 'Oh's!' more of enjoyment than of inconvenience or pain, until the continuity and rapidity of her movement fairly took my breath away with astonishment. Then Madame went to her and gave her a turn round, when round about like a tee-to-tum went the old lady. This sort of thing continued for about five minutes until her exercises were stopped and she was sent to interview the *voyante*.

Other young and elderly ladies were put through similar performances, both under control and in the normal state; and it may be remarked in passing that many of them were ladies of the upper middle class.

On questioning Madame Laffineur, she told me that the controls come upon sensitives spontaneously during treatment, without any special preparatory sitting. And I was fortunate in seeing several treated for the first time. She proceeded in each case the same as she had in all others, only directing her manipulations according to the impulse she received. Some she bent backwards, others down upon their knees, and where a control took possession of the subject she left it to carry on the exercise, which it mostly did with great vigour. To sum up: Madame impressed me with the idea of what a fine gymnastic instructress she made. One person under semi-control, if I may use the term, kept up a most fatiguing exercise in a very awkward attitude for at least ten minutes, which from her build and weight would have been, I considered, impossible in the normal state.

Of course there is no doubt of the benefit to be derived from the exercise alone, and certainly numbers of the patients needed it very much. Many accounts were given me of the remarkable cures brought about by these 'automatic magnetic gymnastics.' And I see not the slightest reason to doubt the veracity of those who recounted the cures to me.

With regard to the *voyante*, the highest compliment I can pay her is to express the wish that some of the present day sceptics of *occult* thought-transference might be examined *by her* for five minutes. And I am afraid their scepticism would be sadly out of equilibrium at the end of the examination.

In conclusion, it is almost unnecessary to say that all those chiefly concerned are 'Spiritists,' being also believers in the re-incarnation theory of Allan Kardec; and at each réunion for psychic healing they invoke the aid of the 'Esprit Humanitaire.'

MARRIAGE OF THE DEAD.

The new number of Dr. Richard Andree's geographical magazine, 'Globus,' contains a remarkable article upon the strange East Asiatic custom of the marriage of the dead. Colonel Yule, in his observations upon this eccentric ceremony in 1871, believed it to be of Chinese origin, and it is still practised in the northern parts of China. It appears, however, that it was originally introduced into China by the Tatars ('Kin-Tataren') in the twelfth century before Christ. It is first mentioned by a Chinese author, Kang Yu-chi, in a book written by him in the year 1126, where he speaks of it as a new thing which was utterly unknown in China in his younger days, that is, before the Tatars had entered his country. The two candidates for matrimony must have died unmarried. The parents on both sides apply to the so-called 'Kweimer,' which means 'negotiator of marriage among the spirits,' who arranges all the time-honoured details. The wedding ceremony between the dead son of one family and the dead daughter of the other is celebrated at the grave of the spirit-bridegroom or spirit-bride. A contract is drawn up, signed by the parents of the bridal couple, and then burned with great solemnity, in the belief that the business transacted between the living will thus become known to the dead and receive their assent as obedient children. Thenceforward the parents regard themselves as legally related, exactly as if their children had been married in this life. The custom is mentioned by Marco Polo, if we mistake not, but was received as one of his 'traveller's tales,' for it is only in recent times that the credibility and trustworthiness of his narrations have been justified. Our Western saying that 'Marriages are made in Heaven' is quite a thing of yesterday in comparison with this venerable practice of marrying on earth two persons supposed already to be in Heaven.—'Echo,' April 3rd.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE RISEN CHRIST.

To-morrow, Christendom will keep its joyful Easter Day. The gloom of Lent, the agony of Passion Week, the horror of Good Friday, are past. The angels sit beside the tomb, and they say to those who loved the Master,—‘He is not here: he has arisen’: and, in memory of the victory over death, all Christendom will keep its brightest festival, and put on ‘beauty for ashes,’ and sing the conqueror’s song.

Will Christendom know what it means by all this? It is learning that meaning, but it is still far away from the full significance of it. Not very long ago, it was almost entirely in the dark, for, at one and the same time, it tried to believe in the resurrection of Jesus more than eighteen hundred years ago, and in the resurrection of those who love him, perhaps eighteen hundred million years to come: and then talked in its sleep about the resurrection of Jesus being a pledge and symbol of our own! But slowly and surely this became impossible, and too manifestly absurd; and so the postponed resurrection has been allowed to fade into a dim haze which may be left to take care of itself, while the believer, illogically, increases his hold upon a real resurrection now.

But still the strange old notion of a postponed resurrection persists, and the stranger notion still of a resurrection of the body finds many to cherish and maintain it. From ‘A catechism of the chief things which a Christian ought to know and believe, to his soul’s health,’ edited by several clergymen, we take the following:—

Q. What is the Eleventh Article of the Creed?

A. The resurrection of the body.

Q. What means the resurrection of the body?

A. That our bodies shall be raised out of their graves, and be united again to our souls.

Q. When shall this be?

A. At the Last Great Day, when the trumpet shall sound.

Q. How can a body reduced to dust rise again?

A. God, Who once made our bodies out of dust, will bring them back from dust again.

Q. Will our bodies be the same as they are now?

A. Yes, the same flesh.

Q. Will everybody be thus raised to life again?

A. Everybody; no flesh shall be left in the grave.

We are perfectly willing, we are even anxious, to treat with respectful sympathy any deeply-cherished hope, however odd it may appear to us; but this sorely tries both our sympathy and our patience. There is here no actual question of deeply-cherished hope; for if the soul has passed centuries, perhaps centuries of centuries, in bliss, or in education or discipline, surely no one can imagine that it could have anything to gain by having the body ‘united again’ to it;—and ‘the same flesh,’ too! How grotesque, how contradictory, how confusing, how unnecessary! Ah, poor souls who believe it, or think you do, lift up your eyes from this mockery of dust and ashes, and see what

‘risen’ means! ‘Why seek ye the living among the dead?’ Why seek your angel in the grave?

The truth is that this gross clinging to the grave, this passionate attempt to hold by the body, is the result of an entirely unspiritual faith, and a total lack of knowledge as to what a human being really is. The crude and earthly notion of a human being is that he is a body, that the body is the man, or that the spirit, without it, would be imperfect, if not miserable; but just in proportion as the believer in this crude and earthly notion grasps the great truth that the supreme reality is not flesh but spirit, just in that proportion will the nervous clinging to grave and body relax and pass away. The total cure for belief in the resurrection of the flesh is knowledge of the supremacy of the spirit, and its immediate resurrection when its instrument, the body, is its no more.

Paul caught a glimpse or fully saw it when he so finely yet so simply said,—‘There is a natural body, and there is a spiritual body:—and as we have borne the image of the earthy, so shall we bear the image of the heavenly.’ That is to say, we are now on the earthy plane, and bear its impress: but presently we shall be promoted to the heavenly plane, and bear *its* impress. But, if so, what crude foolishness it is to think that we shall ever creep back, or want to creep back, into ‘this muddy vesture of decay’!

We quite admit that the story of the resurrection of Jesus, as told in the Gospels, has its difficulties, for it seems to suggest that the body was raised; but the story is not ‘on all fours’ with any one theory. We ourselves hold that what happened to Jesus happens to every one, only that, for reasons we need not enter into, he was able to show himself easily and perhaps repeatedly to his friends: but it is perfectly clear that an enormous change had happened to him. He appears to his disciples when the door was locked. He vanishes in an instant. He finally disappears. It is evidently a case of spirit appearance, though here and there the existence of his physical body is suggested. But it is quite possible that in these confused currents we get a reflex of the confused state of the minds of his disciples, who possibly had their difficulties also concerning the resurrection, growing out of even *their* inability to perfectly grasp the idea of independent spirit-life.

It is worthy of careful notice here, however, that Jesus had attributed to him a few very remarkable sayings on this subject, one of the most suggestive of which is that rather puzzling one,—‘If a man keep my saying, he shall never see death.’ This could not mean that any one who kept his saying would not leave the body. Did it then mean that only he who kept his saying would live beyond the body’s death? We cannot think so: for surely continuity of life does not depend upon keeping a saying. No: the sense can only be that he who believed what he said would not believe in death. In other words;—If you believe what I tell you you will know that there is no such thing as death: you will not see it anywhere. And it is so. The Spiritualist does not see it anywhere. The seasons, the dead leaves, the wonderful soil, the mighty march of existences, on and on, all tell of life, not death: and Nature keeps her glorious Easter as well as the Church. Then we look within, and what do we see? Death? No, no; only life. Love rings out its passionate reply, and Reason urges its claim, and all ‘the fountains of the great deep’ within throb with promises of life. We look above, and the grand thought rises like a mighty sun upon the soul;—They also tell of worlds on worlds of life! And then, high over all, over the clamours, the sordidness, the fears, the degradations and the heartbreak of our earth, the great promise never ceases,—‘God is not the God of the dead but of the living, for all live unto Him.’

WORK IN THE SPIRIT WORLD.

BY HENRY FORBES, NEW YORK.

May one from across the seas be permitted to bear witness to the reality and importance of the spiritual service which Mr. Thomas Atwood described in his very significant communication appearing in 'LIGHT' of January 9th?

Undeveloped spirits, because of their very undevelopment, are usually no more able to perceive the presence of spirits of high grades of advancement, or to maintain a conscious relationship toward them, than are mortals of similar undevelopment. Thus it is that the heavenly ambassadors of goodness and progress have to do their work of helpful upliftment by means of mundane instruments, making the earth-plane the fulcrum of their lever of love. Spiritualistic literature contains many accounts of the experiences of persons used for this beneficent purpose. It is well known that Madame Hauffe, the famous 'Seeress of Prevorst,' was actually compelled to devote a large portion of her life in ministering to 'spirits in prison.' Swedenborg, also, was used in this way, for he often mentions the fact that he addressed instructing remarks to spirits; and Judge Edmonds' work contains numerous references to visits of spirits in search of light and guidance. The little volume, 'Light on the Hidden Way,' published by Tichnor, Boston, 1886, is especially instructive upon this point, though the Rev. James Freeman Clarke, who introduces the authoress to her readers, is careful to state that 'she has had no connection with so-called Spiritualism.' The following passage, culled from its pages, is so pregnant with spiritual significance and so appropriate that I cannot forbear quoting it:—

You ask me to tell you more of my 'little flock.' Many of them have been men of prominence here. That 'the first shall be last, and the last first,' according to the world's standard of wisdom and greatness, is daily illustrated by the humility with which these men of once high places come to learn of spiritual things like little children. Their characters are various, and through devious ways have they come to that 'last bourne'; but each separate experience is intensely interesting. I will try to give you fragmentary touches of a few of them. Dead here to all spiritual life and growth, they have entered the higher life totally unfit for the companionship of the blessed, and in their despair, gloom, and guilt shrink away from all helpful influences; for only with the soul's cry of 'Abba, Father!' does growth begin. It has been difficult to understand why this work among the soul-sick and unhappy is given me, when the Better Land is so full of earnest helpers, whose natural and chosen labour would seem to be just here. But we learn that it is less painful for the unspiritual dead to approach one still veiled by this mortal vestment while their sympathies and regrets hold them to earth; but once receptive to wiser teachers, they pass immediately from my guidance into the safe fold.

One who has held my warmest sympathy was here a clergyman, a man of brilliant mind and natural liberal tendencies; but rejecting the higher light, preached dogmas he no longer believed, closing his eyes and understanding to truths inconvenient to accept. His suffering is twofold—the injury to his own spirit, and a grief yet more intolerable over those misled by his teaching; for he had many enthusiastic admirers, to whom his word and opinion were law.

Two were gentlemen of ample means, who lived moral, but narrow, selfish lives, and died leaving their property to public institutions already richly endowed. What would they not give now to be able to relieve the distress of relatives and friends who are suffering from this selfish indifference to their needs! They cannot detach themselves from these lives, following them through anxieties and hardships which their care might have averted, so unreconciled at being helpless to aid them, and having only themselves to blame. In some ways these are the most miserable who come to me; held back from progress by regrets and remorse, they will not seek for themselves brighter spheres while those they have neglected are toil-worn here. . . .

Judge C. was a man of fine intellect and large hospitality, living upon a handsome estate, lord of the domain, and much

deferred to in the management of State affairs. He was not a church-goer himself, loved argument, talked remarkably well, and was always ready for a discussion. Thus slipped along in ease and prosperity a life of sixty odd years, when health began to fail, and the problem of a future life presented itself. His country home was somewhat isolated; and, loving intelligent companionship, he invited the Catholic priest, when in that neighbourhood, to stay at his house. Religious discussions naturally became frequent and more interesting, with decreasing bodily strength; and a few weeks before his death he was baptised by the friendly priest, absolved from his sins, and persuaded that an acceptance of the Church's conditions of salvation would be a sure passport into happiness and heaven. He had been years in the spirit world when brought to me by a dear friend, who had been one of his near ones in earth life. But oh, the bitter disappointment of this poor soul! He had found a new life, but one utterly unlike that pictured to him by the priest. The teaching of religion was all false, he said. . . .

Perhaps the most trying of all whom I have sought to aid is one who here was a man of position and influence both in his church and community, a prominent member of various missionary and tract societies, given to cant, long prayers and graces, strict in his family discipline, rigidly observing every letter of Evangelical religion. He was known to be a shrewd business man, and, in consequence of his wide and well-known connection with religious and charitable institutions, became guardian and trustee for many orphans and widows, whom he defrauded of their property, using their means to pursue his growing passion for speculation. It would be painful to you, as well as to me, to go into the details of the moral and spiritual degradation of this man, who hid his iniquity under the cloak of righteousness, imposing upon the true and simple by his sanctimonious air and loud professions. He was brought to me by one whom he had wronged, and we have done all in our power to help him; but it has seemed an almost hopeless task to restore to him even a small measure of spiritual life, for there is not a single means of comfort or inspiration to others that does not contain a bitter sting for him. The simplest word of prayer wrings from him a cry of agony. He who prayed so fluently in the prison and reformatory, who was always ready to lead the prayer-meeting or offer the long grace, unable to lisp even the publican's prayer! He comes with others, but remains apart, bowed with humility and remorse, unwilling so much as to raise his eyes unto heaven, or even ask that his darkened soul may receive light.

The large body of Spiritualists have not yet realised the vast opportunities for good that this purely spiritual work affords to those who will place themselves in the position to become the means to reflect the light of the New Gospel upon a multitude of fellow beings, who, for some cause, real or *imaginary*, are imprisoned amidst the black clouds of the 'outer darkness.'

It is my privilege to be a member of a little circle which for many months has been engaged in this missionary work of the inner world. All sorts and conditions of men and women have been introduced to us by our invisible fellow-workers and guides. Sometimes singly, and very often in large numbers, they have been brought, and we have been advised to treat them 'just as if they were mortals.' Poor, helpless creatures have they shown themselves to be—wanderers in Hades, the state very suggestively described by Jung-Stilling as 'that obscure and entirely empty region,' possessing 'not the smallest thing that can afford delight and enjoyment to the departed spirit except what the latter brings with it.'

Nor is it only positive sinfulness that holds the spirit away from that true spiritual life of which the Master spoke as being reached through the 'strait gate' and the 'narrow way.' Morbid, mental conditions, such as despondency, moroseness, envy, disappointment, and vanity, envelop many a wretched soul in thick clouds of blackness that obscure the invigorating light of Truth and Love. And intellectual errors, false conceptions, and wrong ideals often become massive prison-walls in spirit life. Many times we have been shown the paralysing effect upon the

advance of the spirit of the old theological doctrine that there is no hope beyond the grave. The misery for which that terrible heresy against truth is responsible is too appalling to dwell upon. Another mighty obstacle to spiritual growth is the belief in a final judgment-day. We have spoken to many spirits whose whole life consisted in a dreary and weary waiting for the fateful blast to call them to the dreadful judgment seat. These two doctrines constitute an incubus that lies heavily upon man, incarnate and excarnate, and more important than anything else connected with Spiritualism is the spread of the great truth throughout both worlds, that the destiny of the human soul is one of unceasing overcoming, achievement, growth; earth life being merely a rudimentary state analogous to the seed in the soil. Marvellous has been the effect upon spirits when they have grasped this truth. Instantaneously the dark clouds that enveloped them when they were first discerned by the medium seemed to break away. Upon one occasion the circle appeared to the seeress to be in a vast auditorium filled with people anxiously waiting to be addressed. They crowded about us, but were orderly, though some of the more impatient ones stood on benches. The scene suggested a great revival meeting. We repeated, in words that seemed suitable to the occasion, the enlightening truths of Modern Spiritualism, dwelling particularly upon the gospel of eternal growth. As the address progressed, the roof of the building began to fade away, and through the opening thus made streams of light poured down upon the bared heads of our strange auditors. Better than ourselves did they appreciate that this was an outpouring of the 'Holy Ghost, the Comforter.' Like a congregation leaving church after a particularly impressive service, they passed out of sight.

At another time a 'motley crowd,' as the medium termed them, were presented to us; men, women, and children still abiding in the rags and squalor of this earthly state. Victims of the world they were, and their mental condition was one of utter despair—blank hopelessness. One of the circle advised them to implore help from the all-loving Father. 'God is not kind,' spoke up a woman; 'if He were, would He permit my poor babe to perish in my arms?' Our words apparently had little effect upon these poor unfortunates. Their hard experiences had made them utterly faithless regarding the bright opportunities of spirit life we endeavoured to describe to them. They looked upon it all as mere cant, such as they had listened to on earth. But the seed had been sown, and even though it had fallen upon stony ground, would *surely* take root sooner or later.

However, the conditions of life in the world of spirits are of almost infinite variety, being as multifarious as are the workings of the human mind. It is difficult for mortals, encompassed as they are by the arbitrary limitations of material nature, to appreciate the intricate complexities and vast diversities of a state of existence where the mind is liberated from the rigid trammels of this rudimentary life—the soul's Kinder-garten, filled by the Great Teacher with materials for the object lessons that serve to prepare it for promotion to what is essentially a higher state of being.

Psychological powers and susceptibilities lying dormant during earth life, or whose operations are restricted, obscured, or disturbed by the distractions of the external world, become automatically active in the incarnate state. Particularly is this true of Visualisation, which even in this life often manifests its power during the hours of sleep, many dreams being visualised workings of the mind—incoherent, because automatic, and not under the control of the will and the reason. The power of suggestion is also greatly intensified in the life succeeding physical death,

though it bears a far more important relation to mundane affairs than is suspected.

So naturally do these mental powers spring into activity that it is altogether probable that the vast majority of dwellers in Hades are entirely unaware that such is the case. Seeing themselves surrounded by the visualised images of their thoughts—induced by suggestion, aided by the association of ideas—they know not otherwise than that the mental pictures are real and substantial objects existing apart from themselves. Others possessing this knowledge may make use of it to hold the weaker and more ignorant in captivity. For example: The master, by means of thought-externalisation—visualisation—and suggestion, may be able still to hold his servants in bondage to him. If his mental power is sufficiently strong, he can surround himself with every detail that made up the environment of his earth life; erect his mansion, furnish it with every luxury, spread his table with tempting viands, and compel his servants to attend upon his wants the same as on earth. Indeed, many of that class of persons who lived the earth life in service to the rich would much prefer to remain lackeys and toadies than to undergo the arduous and humiliating preparation necessary to fit them to enter the real life of spiritual beings.

Or the bigoted ecclesiastic, whose persistent tenacity to the creed, forms, and ceremonies of his particular sect continues in the spirit world, may set up his place of worship, gorgeous to the limit of his own artistic taste and mental power or of that of others he may induce to abet him, and keep on preaching his barren dogmas and administering his empty rites to as many of his flock as remain under the psychological spell of religious partisanship. Fortunately, however, comparatively few of the great and wealthy of earth are possessed of sufficient mental development to achieve these things.

Again, persons who, selfishly indifferent to the great world around them, have allowed themselves to be entirely absorbed in some special pursuit such as art, literature, science or trade, or to be dominated by some emotion—worldly ambition, vanity, or lust—may find themselves surrounded and imprisoned, sometimes in communities, very often in solitude, by the externalisations of the thoughts that engrossed their minds while on earth, in the midst of which they may live, move, and have their being more completely than before death, because they are away from anything likely to disturb their fixity of thought. (See 'Visions,' by 'M.A., Oxon.')

The only suffering connected with many of these peculiar states is the wretched monotony of it all. After a time this becomes unbearable, and the miserable victim of himself cries out for release. Then it is that he places himself within reach of the ever-ready help of the angels:—

What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thine own dark jail?

O, doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday of next week*, April 23rd, at 7 p.m. for 7.30 p.m., when an address will be given by the Rev. J. Page Hopps, entitled, 'Some Suggestions concerning Work that Spiritualists can Easily Do.'

THE UNION OF THE NATIONS.

BY HUDSON TUTTLE.

Every lover of humanity would rejoice at the success of arbitration, by which the misunderstandings of nations could be peaceably adjusted. War belongs to the brutal past, and is an anachronism when resorted to by civilised nations to-day. The inventions of engines of destruction has robbed valour of its glory, and made war a butchery. It is fitting for the gospel of peace to be first advocated by the two great English-speaking nations. They are knit together by every tie of inter-relationship, and their interests are the same. Prejudices, once strong, are disappearing, and those who look beneath the surface of things recognise the fact of a common destiny. There is not an English warship on the wide seas but protects American rights, nor one floating the stars and stripes which does not uphold the rights of England. The occasional lurid rhetoric which flashes on both sides has no national significance. It is only the expressions of individuals who would thus gain momentary notoriety. The great poets, historians, statesmen, scientists, and inventors of England belong to the United States as much as they do to the sea-girt isles. They have written our early songs, our primal history, made our laws, and led us into the courts of Nature by their discoveries. Our Morse made possible their telegraphs; our Edison their electric lights and tramways; our Bessemer their steel rails and armour-clad warships. The songs of Burns are sung by the banks of the Mississippi and on the western slope of the Sierras; the sweet cadence of Longfellow is recited by the children of Manchester. No Englishman feels more honest pride in Tennyson or Gladstone than is felt by the citizens of the United States.

Sometimes the small newspaper-writer goes back thirty years to the aid England gave the rebellion; or the outrages perpetrated at the beginning of the century; or even seeks to stir the embers of hatred by allusion to the time when the Colonies sought to free themselves from the 'British yoke,' forgetful that the best men of England were on the American side, and, had they not been, the revolution and rebellion might have been decided quite differently.

The English-speaking race are bound together as a unit with a common destiny, and whatever affects one of its branches affects all. The great tree, whose roots drank up Saxon strength, depends on its one great trunk for support. Arbitration is the beginning of consolidation, for mutual support and protection, which will extend until all civilised nations will join in a world Confederation.

This is the grand mission of Spiritualism, and it is significant that this national union for peace, never dreamed of before, has come in its time, and in direct following of its sublime teachings. Man as an immortal spirit is missioned to conserve, not destroy. As brothers with a common destiny there should be no prejudice of race or nationality.

In its application this will not come until there is a final trial of arms; until it is learned by saddest experience that the means of destruction have become irresistible, and to meet them is not bravery but folly.

But with England and the United States there are no 'strained relations,' no fear of dominancy; for whatever is gained by one redounds to the advantage of the other, and only by fraternal union can their great world-destiny be achieved.

For writers or speakers to inflame the public mind, and thus attempt to stay the tide of civilisation which strongly sets in this direction, is little short of treason to humanity. Patriotism, the love of country, which will give all, even life, in its defence against oppression, is among the choicest

virtues, and its sham resemblance, which shouts for country at the expense of other lands, is the most contemptible.

Better yet the patriotism, which with its broad and loving charity embraces the whole world, recognising that to lift up one nation, all must be lifted up, and that the most barbarous savage on the confines of the remotest sea cannot suffer without all nations feeling the shock. We are brothers all; the world is our country, as the world of spirit is our heritage and final home.

Berlin Heights, O., U.S.A.

A NEW COSMOGONY; OR, SPIRIT AND MATTER.

A PROVISORY THEORY.

BY THADDEUS HYATT.

The theory now about to be presented rests upon a cosmogony broader than material nature, and upon laws whose existence science disdains at present to even consider.

A cosmogony that leaves a spirit universe entirely out of sight is less than half complete; a science that deals with nothing but matter is only half developed; and a theory that bases the religious and moral nature of man upon protoplasmic evolution finds its logical sequence in 'death an eternal sleep,' and Nature the sepulchre of God.

A philosophy that finds no life beyond the grave, and a religion which sees one of unending torment only for a hapless race, minus a favoured few, are alike repugnant to man's best reason, to his divinest instincts, and to the noblest aspirations of the human soul.

In the nightly splendours of the starry systems on which we gaze, God has mirrored in miniature the salient features of His spirit world; each system in itself a microcosmic universe—its sun the life, the light, the centre around which cluster, and upon which rest, the rolling orbs that make the system one. So to His spirit universe is God, its centre and its sun. Around this orb eternal clusters all existence. The universe of spirit and of Nature rests on God. The radiant glory of this sun celestial is the aural Omnipresence of the Infinite; the spirit world where souls originate and in which at last they find their final rest; a sphere so inconceivable for amplitude, so incomprehensible in its infinity, that Nature's huge fabric of interminable worlds floats insignificant as gossamer within the stretches of its measureless abysses.

Clustered around this Solar God, under the dominating, the inexorable law of moral gravitation, the spirit world exists in spheres concentric with their sun; graded each in accordance with the moral purity of its inhabitants, from the brightest and happiest nearest to their God, onward and outward with ever diminishing splendour, to the darkest and most wretched, skirting the bleak borders of 'the outer darkness,' and the 'second death.'

Such is a picture of the spirit world limned by the light of the principles embodied in the propositions of the theory now to follow; a world that being spirit, is the only absolutely real as contrasted with that by which man's sensuous philosophies are so deplorably mystified and cheated.

THE PROVISORY THEORY.

1. That God is a spirit; Self-Existent; the Great First Cause; and the only Absolutely Real.

2. That being Self-Existent, 'God only hath immortality.'

3. That the Creator manifests Himself to His spirit universe as a Celestial Central Sun.

4. That the atmosphere of this Sun, which is God immanent, constitutes the spirit world, is the 'ether' of the material; and that it is the source of all energy potential and dynamic in both the universe of spirit and of matter.

5. That as between spirit and matter, God being the Real, spirit is the real: hence that matter is antitype to spirit.

6. That matter being antitype to spirit, the primary form of all matter is spirit.

7. That when the material form perishes its primary form ceases.

8. That matter is spirit provisionally conditioned with reference to time and space.

9. That time and space relate to the evolution of the human spirit soul.

10. That human spirit souls exist in state, the constituent of the spirit world.

11. That man is a creature of two souls ; a spirit soul, and an animal or matter soul.

12. That by virtue of his two souls, man lives in two worlds—the spirit and the natural—at one and the same time.

13. That the human Ego, or selfhood, is a spirit soul or psychic entity made man by incarnation with a brute.

14. That this brute is an animal of the family *Simiade* (Darwin's ape).

15. That the fusion or coalescence of the spirit soul with the ape or animal soul neither destroys the individuality nor changes the nature of the spirit soul in respect to the law of its being as a spirit entity conditioned and existing in state.

16. That the fusion or coalescence of the spirit soul with the ape neither destroys the individuality nor changes the nature of the ape in respect to the law of its being as a material entity conditioned and existing in time and space.

17. That all animals are constituted of soul and body.

18. That the soul of the animal constitutes its dynamic selfhood or Ego.

19. That consciousness, intelligence, and will are principles or qualities of the animal soul ; also that the animal soul is the seat of pain, pleasure, and disease. (It was novel doctrine to me thirty years ago when my good familiar, in words distinctly uttered, accompanied by illustrative spirit phenomena, made me comprehend that disease is not primarily in matter, but in spirit. I may add that when mankind shall have become sufficiently advanced to accept this doctrine, Christ will be better understood and appreciated.)

20. That the animal corpus, maintained by self-acting life processes, constitutes the automatic selfhood of the animal.

21. That the dynamic selfhood or animal Ego controls the muscular activities or voluntary motions of the animal.

22. That the voluntary motions of animals are the evidences which prove the existence of the invisible dynamic selfhood or animal Ego.

23. That the waking state of the senses is a condition precedent to the manifestation of voluntary motion.

24. That the existence of the invisible dynamic selfhood or animal Ego is a deduction from the manifestations of voluntary motions in the corpus or automatic selfhood of the animal.

25. That sleep of the senses with absence of voluntary motion in an animal justifies the conclusion that the animal soul sleeps when the animal body sleeps.

26. That when the senses of an animal are asleep, and the animal soul is likewise sleeping, self-induced voluntary motions are impossible.

27. That hence the voluntary motions of an animal body, when its senses are asleep and its animal soul is likewise sleeping, are *prima facie* evidence of the existence in the body of a duplicate dynamic selfhood that is not material.

28. That somnambulism and mesmeric sleep furnish this proof.

29. That the sleep or passivity of the animal soul is a condition precedent to the manifestation of the existence, presence, and power of the spirit soul or psychic being.

30. That natural sleep in its relation to the spirit soul or psychic man is the same as death except in degree.

31. That hence the sleep of the animal or ape man sets the spirit soul, or psychic, free in a degree corresponding to the profoundness of the sleep.

32. That the state of sleep on the face of our revolving globe is ever existent somewhere, and consequently that myriads of invisible spirits still attached to their bodies are among the discarnate ones associated with spirit phenomena.

33. That the concentric spheres which constitute the spirit world are divided by the 'great gulf' spoken of by our Lord in his parable of the rich man and Lazarus, and that the two divisions respectively form heaven-spheres and hell-spheres.

34. That the great army of incarnate souls ceaselessly born into the earth life of our planet is composed chiefly of recruits from the hell-spheres. (The life of man upon the earth to-day and his history through all time bear witness to this, and the parables of Christ distinctly recognise the fact.)

35. That as mankind, by virtue of their spirit selves, live in the spirit world while still on earth, the spheres they inhabit are those that correspond to the purity or impurity of their moral natures.

36. That the spirit associates of human beings are from spheres of their own moral grade.

37. That the value of spirit communications can be properly determined only by a knowledge of the nature of the spirit world and the nature of man as related thereto.

(To be continued.)

PREMATURE BURIAL.

During a recent interesting discussion in the Press, more than one medical practitioner has thrown doubt on the actual existence of such tragedies as premature burial in civilised countries, from the fact of their never having personally known of such cases. It must be obvious that where there is one instance of living burial discovered there are hundreds that never come to light. Consider the number of narrow escapes where persons afflicted with trance, catalepsy, syncope, or other form of life suspension, are either resuscitated or recover consciousness by themselves just before burial. The number of such cases is legion, and in whatever society the subject may be broached there are sure to be some instances related. The signs of death are imperfectly known to all but a few members of the medical profession, owing to the subject being omitted from the medical curriculum prescribed for students in the medical schools. Alluding to the difficulty of distinguishing real from apparent death, Dr. Franz Hartmann, a well-known authority, says: 'Apparent death is a state that resembles real death so closely that even the most experienced persons believe such a person to be really dead. In many cases not even the most experienced physician, coroner, or undertaker can distinguish a case of apparent death from real death, neither by external examination nor by means of the stethoscope, nor by any of the various tests which have been proposed by this or that writer, for all those have been proved fallible, and it is now useless to discuss them at length, because many of the most experienced members of the medical profession have already agreed that there is no certain sign that a person is really and not apparently dead, except the beginning of a certain stage of putrefaction. All other tests ought to be set down as delusive and unreliable.'

Moreover, there are so many conditions which simulate death to such an extent that sometimes several physicians called in to diagnose the case have been deceived, and have certified the patient to be absolutely dead. For this reason many persons now provide for cremation as a safeguard against live sepulture, the regulations with regard to which require the examination of the presumed corpse by one independent medical practitioner in addition to the regular family doctor (neither of whom must be related to the deceased), who are obliged to certify to the cause as well as the fact of death. A remarkable case will be found on page 76 of 'Premature Burial and how it may be Prevented,' recently published by Swan Sonnenschein: 'Dr. Johnson, of St. Charles, Illinois, in the hearing of Dr. Tanner, and in the presence of a large audience in Harrison's Hall, Minneapolis, stated that when a young man he was prostrated with a fever. He swooned away apparently dead. His attending physician said he was dead. His father was faithless and unbelieving, and refused to bury him. He lay in this condition apparently dead fourteen days. The attending physician brought other physicians to examine the apparently lifeless form, and all stated unqualifiedly, 'He is dead.' Some fourteen physicians, among them many eminent professors, examined the body, and there was no ambiguity in the expression of their conclusion that the boy was dead. But the father still turned a deaf ear to all entreaties to prepare the body for the grave. Public feeling was at last aroused. The health officer and other city officers, acting in their official capacity, and by the advice of physicians, peremptorily demanded that the body be interred without delay. On the fourteenth day the father yielded under protest; preparations were made for the funeral, when the emotions of the living subject, who was conscious of all transpiring around him, were so intense as to be the means of his deliverance. He awoke from his trance.'

Until someone discovers an infallible sign that life has departed from a body, no one should be buried, cremated, or otherwise disposed of until putrefaction sets in. In the present condition of scientific knowledge on the subject, no other remedy for living burial can be considered trustworthy. 'How comes it about,' says Celsus, 'that patients given over as dead

by their physicians sometimes recover, and that some have even returned to life in the very time of their funerals?' Pliny wrote: 'Such is the condition of humanity, and so uncertain is men's judgment, that they cannot determine even death itself.' That the people have a right to protection by the State against preventable sources of danger, all civilised nations have acknowledged by the making of laws that guard their citizens from the invasion of diseases of domestic or foreign origin, as well as many other perils. From the widespread interest created by the ventilation of this absorbing subject, it is to be hoped that an effective system of death certification and death verification may be speedily introduced in Parliament, and passed into law as a matter of urgency, being of much more pressing importance than half the Bills that engage the attention of that august assembly.

MEDICUS.

SOME REAPPEARANCES, &c.

BY 'EDINA.'

In my judgment it is, to say the least of it, extremely unlikely that on 'this side of the veil' we shall be able to solve the many mysteries and complex problems arising out of what we term 'spirit-return,' or what I would venture more properly to designate as 'reappearances.'

A common experience in our home circle is that some of our friends either cannot or will not come back, or that possibly they know nothing about spiritual agency and return; while others (and some we cared little about when here) frequently communicate either by means of the table, materialisations, raps, or by automatic writing; while again, another class are only able to show themselves to our medium dressed in the clothes they wore in earth life; and oftentimes they come without saying a word, or if they do say aught to the clairvoyant it is of little or no importance, and usually affords very poor evidence of identity and personality.

These, and many other experiences, though they may puzzle and perplex the thoughtful and reverent investigator, ought not to do more than make us extremely careful to sift and test the evidence going to prove identity. One of the leading features of our experiences in the home circle, now extending over seven years, has been the reproduction by the spirit forms of certain distinctive articles of dress worn in earth life, which in my judgment form satisfactory aids in proving spirit identity.

I have been led to make these preliminary observations by some recent reappearances of former communicators, and by the tests of identity thereby afforded. These cases also appear to demonstrate what I humbly believe to be the case, viz., that these spirit forms are sufficiently 'material' to be clearly discerned by the clairvoyant, and are, in fact, the 'spiritual bodies' of these deceased persons clothed, for the time being, with a representation of an earthly vesture, shown for the purpose of proving identity, and not, as some persons contend, 'mind transference,' or of the nature of thought images or pictures presented to the spiritual or 'inner vision' of the medium.

I deal in their order with some recent cases of spirit return occurring after an interval of greater or less duration. I will take:—

1.—THE CASE OF JOHN M.

This person was, when in earth life, a solicitor before the Supreme Courts. He passed on about fourteen years ago when our medium was a young girl. She knew him by sight, as he passed our house very often on his way to business. About five years ago he came and controlled the medium to write me a message. This letter did not conclusively prove identity, because there were two misstatements of fact in it; one as to his niece and the other as to his life insurance policy, both of which on subsequent investigation by me were found erroneous. Taking this message as a whole, however, the internal evidence went to prove identity though it was not completely satisfactory. Since the date of this message, John M. has never given us a 'look in' till in August last, when we were informed by the medium one morning that he had appeared to her in her room the preceding night, sat down on a sofa and gazed at her rather sadly for some time through his spectacles without speaking. She added: 'He had on a collar but no necktie.' Now this was very curious, for John M., with whom I walked to and from church nearly every Sunday for at least three years before his decease, and had occasion to observe his appearance and

attire, always wore spectacles and never wore a necktie, but had simply a dress shirt with collar and stud. It may be said that the medium may have recollected this circumstance, but I would remark: (1) She never went to church with us, owing to her infirmity; (2) She was a young girl when John M. died, and though she might see him passing the house, she was not sufficiently near to observe the absence or presence of a necktie.

I, therefore, look on this reappearance as 'another link,' and an important one, in the chain of identity of John M.

2.—THE CASE OF CAPTAIN W.

This was one of my earliest 'communicators,' and the case was given by me in 'LIGHT' some years ago. The deceased was, when here, captain of a well-known Government steamer, and he also attended the same church as myself. My daughter may have seen him half-a-dozen times when in life. He died with startling suddenness in my presence, and it was my melancholy task to inform his surviving relatives of his demise. About six years ago he came on several occasions, and has written me three or four messages, all clearly giving evidence of identity. In August last, during my absence from Scotland, and while the medium, with the rest of the family, was resident out of Edinburgh at a seaside resort on the East Coast, Captain W. came to her, attired in his naval uniform (as he had done previously), and after some general conversation told her that an accident had happened to his old vessel that day. He did not specify its nature, and the medium was left in ignorance of the details till the afternoon of the following day, when she got one of her brothers to purchase an evening paper on his way back from town, where she found it recorded that an accident had occurred to the vessel in question on the West Coast of Scotland. On my return home in September these details were communicated to me, and in the last week of that month I accidentally met one of the officials connected with this vessel, who was on board at the time, and in the course of conversation he gave me full details of the accident, which was fortunately unattended with loss of life or limb.

In this case it was quite impossible for the medium to have known of the accident till the following morning, when I have no doubt it was in the daily papers; but in point of fact, she did not hear till the evening paper was published and brought home, as before described.

I shall proceed to deal with some more cases of identity and reappearance; but I may here add that the Editor of 'LIGHT' has the information as to the name of Captain W., the ship, and where the accident occurred.

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.]

Professor Lodge's Address.

SIR,—I have read with considerable interest and mirth Professor Oliver Lodge's address, reported in your columns, as it is a capital and amusing specimen of the art of 'letting I dare not wait upon I would.'

It is another proof, if that were required, that the Society for Psychical Research, as at present constituted, is in a hopeless muddle. They have found their way into a quagmire called 'Subliminal Self,' in which they are wallowing, and they will never find their way out of it under their present methods of working. All their researches seem to end in a neutral residuum, beyond which they cannot penetrate.

Professor Lodge's treatment of the manifestations witnessed and described by 'General Lorrison,' one of the acutest, most sincere, and most practical observers of the day, makes me despair of the Professor ever being able to master the rudiments of spiritual phenomena. The question is not whether 'General Lorrison' can purchase in the market better eggs and fruit than are brought to him by spiritual agency, but whether the mode in which these articles are supplied—and they may be dead cats or rotten turnips, for aught I care—is or is not a fact, and anyone who knows the General can be quite certain that after forty years of continuous practical familiarity with spiritual manifestation he is not mistaken or misleading in any statement which he may deliberately make.

If the spirits are capable of performing such acts as he describes—as evidence of their power it matters not what they

convey—the question arises, what can they not perform under suitable conditions?

When I say to a researcher, I have seen, in company with other observers, such and such wonders enacted, which could not be produced by the material agency of anyone present, and when a clairvoyant sees the spirits working these marvels and describes the process by which they are wrought, I am told that my testimony is not 'evidence.' 'Well, my good sir,' I reply, 'if you want better evidence on this subject you are not likely to get it; and I would recommend you to go back to your gallipots, your retorts, telescopes and microscopes, and do not trouble Spiritualism with your help and your researches. Do not venture out of your depth.'

'Thorough sifting and probing truths' should be encouraged by all means, but the task should be undertaken by competent and trained minds; competent and trained, I mean, in the speciality they undertake to investigate.

The treatment which Eusapia Paladino experienced at the hands of the Researchers—although I have no doubt it was well-intentioned and conscientious enough—indicated the most ludicrous want of familiarity with complex spiritual phenomena.

NEWTON CROSLAND.

SIR,—What lesson does the address of Professor Oliver J. Lodge to the Spiritualist Alliance convey to Spiritualists? Is it not one more instance, added to many, of the radical difference between the Physicist and the Spiritualist in the scope and nature of investigations? Many of the most convincing facts that strongly support the spiritualistic hypothesis are unsusceptible of either the regularity of occurrence or the physico-evidential mode which would satisfy the almost rigid requirements of the physical scientist. In a sense it may be asserted, as of old, that spiritual things need spiritual discernment. What instruments yet invented can register the nature of a smile or indicate the personal idiosyncrasy in a shake of the hand? A medium transfigured by an intelligent power and taking on, as it were, the personal modes of a deceased individual, affords no evidence to the physicist that an intelligent being, incognisable to the ordinary human senses, is the primary agent in the production of these facts. And yet such discarnate being had little else, when upon earth, but the self-same mode—amplified—of proving his identity.

Again, a medium for automatic writing, whose complete intelligence is held in absolute bondage by a rapidly-continued conversation, and obtains answers to abstruse scientific questions, supplies no proof to the physical scientist of any intelligence other than the medium's own and that of the sitters. If all that goes to make up the personal Ego could be sensed, seized, technically fixed and labelled, some of the difficulties of Spiritualism would cease for the scientific world. Your well chosen remarks at the conclusion of Professor Lodge's address exemplify the full measure of that calm mental strength which Spiritualists have developed by years of patient research.

If the physical scientists possessed any sound and final solution of the problems of the molecular universe, Spiritualists would treat their opinions with greater respect. Lord Kelvin recently affirmed that he felt he knew nothing more now than he did at the commencement of his scientific studies fifty years ago.

Spiritualism makes progress. It has called into existence the Psychical Research Society, and made it possible for a professional man of the reputation and standing of Professor Lodge to make the admissions which justified his address to the Spiritualist Alliance.

Spiritualists resemble swimmers who have crossed an expanse of deep water, and standing on a firm shore, watch many struggling in the aqueous element who, while discerning them, distrust their (the Spiritualists') foothold, and look to the right and the left for a more secure landing.

97, Fleet-street, E.C.

J. W. MAHONY.

'Primitive Christianity.'

SIR,—The name of Dr. Rodes Buchanan is a sufficient guarantee for the value and truthfulness of anything that issues from his pen; and all who are acquainted with his works know that he is far in advance of the age, and that, like all pioneers, he is not valued at his real worth by his own generation. His 'Primitive Christianity,' the first volume of which has just come to hand, shows him to be a man concerned only about

truth. It certainly seems a bold attempt to prove that what has hitherto been accepted as 'Christianity' differs most materially from its primitive form. How those who are ignorant of psychometry as a science may receive this *exposé* of their former creed it is not easy to tell. Probably they will regard the book as the production of a dreaming enthusiast. But the whole character of the book turns upon the reliability of the communications said to have been received from the Apostles themselves. I presume Dr. Buchanan's well-known character will be proof enough of two things: (1) That he is the last man in the world to practise deception; (2) That no man is less likely to be deceived. Grant that the Apostle-revised version of the Gospels, &c., is as nearly as possible the original form, what a flutter in the dovecots of the Church it will make to find that the usually accepted doctrines have all been foisted on the world by Rome; and yet, once let Dr. Buchanan's version of the Gospels be accepted as the true one, then farewell to all theological disputes and divisions, sects, and parties ecclesiastical.

Christ's teaching, according to Dr. Buchanan, consisted in the two grand truths, the Fatherhood of God and the brotherhood of man. Nothing can be more exalted than the estimate which this book gives of the character of Christ and His position in the world beyond. To any mind open to conviction it certainly presents the truth in the most attractive form—and no book recently published is likely to have a more salutary influence than this. The only question is—will the Church receive it? I fear not. Then so much the worse for the Church.

W. G.

A Clairvoyant Vision.

SIR,—When visiting a sick relative a few days ago I was about to return home when I was strongly impressed to stay a little longer, which I did. I then noticed that my niece was going to sleep, and I saw standing on one side of her bed a tall male spirit who was making, as it were, cuts with both his hands, the thumbs uppermost, and the little fingers turned down towards the sick person's body, the palms of the spirit's hands being opposite each other and a few inches apart. On the other side of the bed stood a female spirit who directed the palms of her hands towards the body of my niece, and moved them up and down as if fanning something towards her, while the male spirit made passes across her body, from side to side and then from the head to the feet. The two spirits then retired, and I saw a grey mist forming round her head which gathered together at the top of the head and assumed a form in shape and size like an ostrich egg. It then elongated and went away like the ascent of a kite, but I could not see its connection with her sleeping body. As it rose, however, it assumed the form of a child four or five years of age, in a white dress resembling a night dress. I followed the form as far as I could see, and then returned to my normal state. My niece was still sleeping, but soon awoke, when I asked her if she had slept. She said, 'Yes, and I have dreamed I have been somewhere.' I said, 'Can you describe what you have seen?' She said, 'I cannot remember anything, but I have been somewhere.' She awoke with a deep sigh and seemed better for the time. One peculiar point is, that as the form of what appeared to be a child ascended, I could not discern any features, but the general outline of the form was very distinct. I should like to know if any other of your readers have had similar experiences.

51, St. Michael's-road, Northampton. ALFRED PEACOCK.

THE NEW OFFICES.

The Offices of 'LIGHT' and the London Spiritualist Alliance, at 2, Duke-street, Adelphi, are now closed to visitors, in consequence of the pending removal to 110, St. Martin's-lane, W.C. Due notice will be given of the opening of the new premises, and in the meantime *postal communications* may still be sent to 2, Duke-street, Adelphi, as hitherto.

As we have already intimated, the cost of lighting, fitting, and furnishing the new Offices will be close upon £100, and subscriptions in aid of this expenditure are urgently needed. At present the following are the only contributions that have come to hand: Mr. and Mrs. P. W. Browne, £5; T. S., £5; F. G. S., £5; 'Cosmopolitan,' £1 1s.; Mrs. Sainsbury, £1; Mr. Thaddeus Hyatt, £1; 'Truth and Reason,' £1; Rev. J. Page Hopps, 10s.; Mrs. Bliss, 10s.; F. J. Clarke, 10s.; M. M. W., 5s.

Remittances may be made to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E., and will be gratefully acknowledged.