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## DIVES AND LAZARUS—HELL AND HEAVEN.

### I.

"There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day [or, living in mirth and splendour every day]; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham saith, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee, therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham, but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."—Luke xvi., 19—31. — Revised Version.

Questions which have reached us from time to time induce us to attempt to illustrate this parable, if it be one, from our present knowledge of Spiritualism. The narrative deals with the darker side of Spiritual facts, and one that, in this age of rebound from horrible doctrines, we are apt, as Spiritualists, to treat with too little regard. For human life here is full of shadow, yea, of night as well as of light. There must be correspondences in the other world to this dualism of earth. All do not go straight to Heaven, it is to be hoped, or it would be very uncomfortable for the inhabitants; as it is to be more intensely hoped that all do not go to Hell. It requires no extraordinary revelation to inform us that men die fit for both. Any revelation, after all, must harmonise with the basic facts of human life. We have only to look around us to know that in the event of there being another life there must be different states which may be designated Heaven and Hell. If all were good on earth it would be idle for a Spirit to reveal to us that there was a hell for some, for we could safely give the lie direct. If all were bad here it would be equally idle for an angel to tell us that at death there was an immediate heaven. There must be Heaven and Hell in that other life, for the foundations of them are being surely laid by men and women all around us. All that can be revealed is the How, and the What, and the Where of these states, and to be accepted the revelations must be in accordance with the human heart, conscience, and reason.

It is well to recognise a fact like this in the working out of the philosophy and science and religion of Spiritualism. We may revel in the sure delights of heavenly life; let us also feel solemnised at the sure miseries of Hell.

With the accretions of a false and dark theology we wish to have nothing to do in this study. It is dark enough without the superadded horrors of a creed whose main ideas were gained from pagan times. Our desire is to deal analytically and expositively with the above quoted incident in Christ's teaching, adding something from the detailed knowledge of Spiritualism. For just as Christianity was a deeper Judaism, so we think Spiritualism is and will be a deeper Christianity. The germ ideas of truth have always been with the race; our progress is in further elaboration of detail and the widening of its philosophical meaning.

We think Christ knew truth in a clearer light than the form in which He taught it. He adapted it to the times in which He lived, like all wise teachers. It is here that theologians have missed so much of the meaning of Scripture. They have cursed

the world with formulations of the mere letter and crushed out the spirit of the book. The mission of Spiritualism in its religious aspect is to liberate that spirit once for all, and to add to it yet higher revelations.

Note this in the incident first of all—Death meant, to Christ, placement and separation in accurate degrees. There is no muddling there in the other world whatever there may seem to be on earth; there it is accurate adjustment of human life. Now life on earth to superficial scan does look like one vast machinery of injustice. Nobody is rightly placed, and nobody gets his desert. The virtuous and the noble are often found in the ploughman's hovel, while the wicked and infamous are often occupants of a throne. Our palatial abodes of titled men are sometimes filled with the base, and our workshops and work-houses with the true aristocracy of human nature. The patriot dies broken-hearted under the weight of malignant vituperation; the office-seeker is lifted into the seat of power and endowed with a princely revenue.

Why is this? One reason is that earth is the threshold of human existence; the nursery of the babe-immortal; the school-house of him who is to live for evermore. Bad as it all looks it is full of goodness in fact. The great ideas of human nature are being ingrained deep into his being. The vivid contrasts of earth are working into his mind and heart the pictorial illustrations of abstract solemnities. Justice and injustice, sin and holiness, happiness and misery, love and hate, sympathy and callousness, mercy and judgment, sacrifice and selfishness,—all these and many other deep fundamentals of human nature are being rooted into his being by the harshness and sorrow of earthly existence. We get the right idea by right measurement of our lives. We are only just begun. The man enters into his majority at death, and into his estate. Earth is his apprenticeship to the great calling of human living.

Another reason is that there was a necessity to have a sphere where human beings could be born. There is no making of fresh life in Heaven. The manufactory of human beings is on earth. Earth is the stocking warehouse for the eternal heavens. But that brings in a seeming accident, though, viewed in relation with the preceding thought, it is no accident at all. Human birth and human laws are at the bottom of earth's inaccuracy of placement. George IV. could not help being born the son of "Farmer" George, and George Stephenson could not help being born the son of a working collier. The blessings and cursings of the parent are handed down to the child, and, as we think, by no unkind law. The family idea, with the profound emotion of love and relationship, is thereby intensified in the human heart for a wider sphere of activity by-and-bye. The accident of birth solves much of the riddle.

But human laws have a great deal to do with the matter, too. Our hereditary laws and the law of entail are very rough machinery indeed. Because William the Conqueror was able to win England it does not follow, on abstract justice, that William Rufus should have succeeded him as king. It was the best system for a rude age, but we are gradually settling that, as the race develops, by the system of elective presidencies. The law of primogeniture is a more iniquitous system, however, and an anachronism in this nineteenth century. It is a tree which yields a vast amount of corruption and vice, and it is high time the axe was put to the root of it. The licentiousness of no small portion of our present day aristocracy is fast settling down into a viciousness that will soon outrun that of Charles II.'s Court. The main cause is in that system of law which prevents aristocratic *roués* and bankrupt peers sinking to their proper level among the coarse jockeys and grooms with whom they delight to spend their purest hours.

It is to be observed that the differing abodes of Dives and Lazarus were made by their respective characters. We have sometimes heard this preached on as if it were the doctrine of adjustment in the other life—that because Dives had his good things in this life he was to receive bad things in the other life,

and because Lazarus received evil things here he was to receive good things there. Such teaching is highly pernicious. It breeds discontent in the toiling, suffering class, and no humility, but flippant scorn, in the higher. Why? Because the dim spiritual instincts of each recognise that such a mere arbitrary placement is somehow false. There has been too much of this kind of preaching; hence the paralysis of moral life which is so often found among members of the Churches. The common doctrine of the saving efficacy of a particular faith is another attempt at such an arbitrary adjustment. But we fail to see its splendid justice. No such teaching can be found from any utterance of Christ. The real point of the incident in regard to their future condition, is in the underlying moral character of the individuals. The one's mode of life with his abundant opportunities was that of incarnate selfishness. He lived to gratify himself by sensual pleasures. He cared not to alleviate his beggar neighbour at his gate. Lazarus, on the other hand, bore his suffering with equanimity and patience, and faith in God. Hence the nature of their after abodes. Earth-life with its accidentals is brought into vivid contrast with heavenly life with its accuracies. The text which Paul afterwards preached, is illustrated here by his Master,—“We must all stand before the judgment-seat of Christ, *that everyone may receive according to the deeds he has done in the body, whether they be good or bad.*” The preacher of the Sermon on the Mount certainly based Heaven and Hell on character, not on an arbitrary decree.

One more teaching in this parable is that the other life is the scene of judicial rigour. We must all admit that earth viewed alone is a chaotic scene of injustice; but Spiritualism falls into line with the spirit of orthodox teaching, that death is judicial entrance into the sphere of reward and punishment, and expands and ennobles the ordinary teaching. Lazarus was in “Abraham’s bosom”—the Jewish parallel for Heaven—because he deserved to be there; Dives was in torment because he deserved it. Each got the wages of his prior life. The unhappiness of earth is caused by the discrepancy between the inner life of a man or woman and the outer environment. At death that ends: the environment is in exact equipoise to the inner life.

Justice and love are sometimes thought to be opposite ideas. We think they are one and the same thing. God loves all and deals with all in love. Hell is God’s highest expression of love to its inhabitants. It is God’s love which gives a man that environment which will admonish and correct all crudities and sinfulness of the inner spirit. There is no other way of making a human being what he ought to be—a fount of blessing to himself and to all—than by surrounding him with the domain of unbending law. Law is love. Justice is love. If a man will kick against the pricks in the blindness of ignorance and the stupidity of obtuse self-will, it is well that the pricks are so sharp-pointed that they eradicate that blind ignorance and obtuse stupidity as abnormal monsters not to be tolerated in the universe of God.

It is sometimes forgotten that Hell is the means whereby God vindicates His character to all, and shews that He does take the part of the victimised and oppressed. Sin is defined to be as against God only. We hold that it is against God because it is against man. Every sin is a robbery of the human race. It is a disturbance of the right relations of the human family. Hell is God’s reformatory school. It is the best place, the most loving place, for those who have fitted themselves for it by wilful neglect and vice.

Spiritualism must not forget that it is not a teacher only but a preacher too. It must warn men to flee from the “judgment to come.” The universe is not a namby-pamby, silly, effeminate mother’s nursing shop for spoiling her darling babies. It is a splendid system of love-justice. Its main business with us is to make us men and women. If we will not walk by reason, conscience, and heart, we must be made to walk by a little wholesome discipline. God has no bribe pieces of sugar to calm squalling children. He teaches them that they have no business to squall without a just cause. We know of no greater nuisance than ill-trained and pampered boys and girls. We cannot conceive of a God too effeminate to check the vices of His creatures. Spiritualism is not to destroy, or even weaken the doctrine of Hell, but to enforce it, build it up on its true lines, and shew its terrible strength to break in pieces the most hardened wretch. Earth is God’s pleading place, where He beseeches us to turn from our sins and live. Hell is God’s battle-field, where He places the sword point to the heart, and forces surrender.

We are not told whether Lazarus was not only in Heaven, but in his degree of Heaven; nor of Dives whether he was in his degree of Hell. But it is certain that Hell and Heaven are not level places. Dives and Lazarus had no worse or better Hell or Heaven than each merited.

But we must defer further remarks on the subject till our next issue.

### NATURE’S VOICES.

The Cicadæ.

“The Muses love thee,  
Apollo himself loves thee  
Has given thee a loud-resounding voice,  
And old age never tires thee.”

ANACREON.

All the long summer hours  
In leaves ’mong the flowers  
The unseen Cicadæ are singing.  
Not one, but a thousand voices,  
Glad minstrelsy bringing  
Whilst Nature rejoices;  
All the woods are ringing with gladness,  
Perpetual youth knows no sadness.

My head softly pillowed on moss, I rest  
Through the sultry hours in a leafy nest,  
The golden light streaming  
Through green leaves o’erhead,  
My heart fondly dreaming  
Of joys long fled,  
Of a loving heart once dear to me,  
But long since sailed o’er death’s mystic sea.

And then the Cicadæ on every leaf  
Seem ever to sing “O joy is brief;”  
For they say “deh,” “deh,”  
Till the groves resound,  
“Alas! alas!” always! always!  
The same sad sound;  
But ’tis only my fancy that makes them sad,  
For I know that their hearts are always glad.

In the early morn they sip the dew,  
Sunned into gems of every hue;  
They are ever young,  
Not tired by age,  
As the Greek has sung  
In his golden page;  
And Apollo gave them a loud shrill voice  
To make the plains and the woods rejoice,  
And while they sing I dream of love,  
Which is sure to come in Love’s world above,  
Then changed is the song  
To “gay, gay, gay,”  
And I dream and long  
For that happy day;  
And through the green leaves the deep blue sky  
Bends down to earth so lovingly.

Thou seemest a disembodied voice  
Making the summer woods rejoice;  
I try to see thee,  
But in vain;  
To seize thee,  
It is fruitless pain;  
Thou must be that Hope which I cherish ever,  
That heavenly Hope which deserts me never.

No one who has not heard, south of the Alps, the tree grasshoppers sing, can have any idea of the effect of their summer melodies. They have two notes, one sad and one gay, as if a hint from Nature that joy in her realms ever alternates with sorrow.

Lucerne.

A. J. C.

MORAL PURITY.—A mere doctrinal religion, a religion, so called, apart from practical morality, is no religion at all, but a superstition, a passion standing over against its object, but in no right relation to it: for only moral purity can be truly related to the true and holy God. Real religion is only attained when it is fully recognised that we do not live only to know or to believe, but to know and believe only in order that we may rightly live. For all who realise God, not merely in the glory of the outward universe as the Deist does, but also in the inward light of the soul as the Christian does, will see that only in becoming like Him in character can man attain true piety. And thus, whether the sigh after perfection ascends as a prayer, or the will surrenders to One Higher and Holier than self, or the soul is kindled into a keen relish for personal righteousness, or the heart adores its God in a transport of love, or the reason recognises Him as the light of all its seeing, it will be found that true religion cannot exist apart from moral purity.—*The Truthseeker.*



## LOVE AND MARRIAGE IN THE SPIRIT-WORLD.

*Through the Mediumship of the Author of "The Life Beyond the Grave."*

The capacity to express and receive love depends on the amount of Spiritual capacity for love that is developed in the individual. Certainly it can be developed, or a Spirit could never progress; but some cold natures may never develop it for centuries of earth time. It is, therefore, a heavenly gift if born in the Spirit, and is one that cannot be overrated in its effects upon the possessor, as it causes him or her infinite happiness which the colder nature is unacquainted with. Yes, you are right in assuming that love is therefore a virtue—a stage towards perfection; and those who are endowed with it at birth—as all properly constituted natures should and would be—if marriages were based upon pure affection, would, *ipso facto*, be better citizens. Thus it is that a reformation of the marriage laws would be a world-wide blessing. It would save half the reforming agencies now at work engaged in patching up the defects of organism in the mankind of to-day, because, as we have said, the child born with the love element more developed than is now usually the case would have less to learn and less to unlearn.

You ask whether the capacity to love depends on physical or on Spiritual endowments; whether the man of great vitality has not more of the warmth of nature that expresses love in the flesh, than the man of poor physical capacity who, perhaps, is of a more warmhearted, affectionate disposition.

With regard to the animal side of love, pure and simple, the man of the greater animal capacity undoubtedly can and does indulge his passions more; but this is not love. True love does not depend on the physical. Whilst people are in the body no doubt it requires to be expressed as nature dictates; but we venture to say that the spiritually minded man and woman who truly love are infinitely happier in their married relationship than those who have merely married from motives of animal gratification.

The warmth of the Spiritual nature causes its love to find expression in ways that the sensualist is a stranger to, and affords a heaven on earth that is only a foretaste of the higher happiness in the life after death.

You ask whether it is a fact that men lead less pure lives than women, and whether that circumstance causes them to be on a lower spiritual plane after death than women. It is undoubtedly true in a large measure. There are numbers of women who are unable to find their true mates, and who pass into the Spirit world to find themselves as lonely as they were in this life because their true partners have not yet developed sufficiently to be on a level with them. Thus it is that thousands of women are engaged in missions of love to those on the earth-plane. They are drawn thither by ties that they have but a vague apprehension of. They know that an inner yearning of the soul causes them to be drawn down to earth, and there they are doomed to remain as ministering Spirits to those beneath them until some day they meet their soul attraction, and when they have raised him to their own level—be he in the flesh or in the Spirit—they can then leave the earth-plane for ever.

You see there is a beautiful law of nature at work. Every sinner has some one interested in his salvation—some one who will never rest until he or she is raised; and this helps to give hope for all.

You cannot understand why the great law of Spirit-life, that "like attracts like," does not draw those who have an affinity for each other together at once; why in fact the woman is not instantly attracted to the man, and *vice versa*. You do not find it so in your world, because circumstances prevent it; but it very often happens that two people who might be happily married in the flesh, are unable to be united because one is less advanced than the other; and, as they are not on a level, they do not love each other. So it is in the Spirit-world. People may be admirably adapted for each other when once they know each other, that is, when once they have the capacity for appreciating each other, which can only come of being on the same Spiritual plane. Thus you see it is quite possible for people in the Spirit-world not to be able to find each other, so to speak. You think that the higher nature would be able to perceive the capacity for development which the lower nature possessed, and would thus be drawn to him or her at once, but you forget that even in our world women do not like to be in the society of sensual-minded men longer than they can help. It is bad enough in yours for them when they are tied to them

by cruel and unnatural marriage laws; but it would be infinitely worse in the Spirit-world, because with us every thought is revealed, and the least pure-minded would soon be offended with the grossness and obscenity of some men's thoughts. Thus, although they may be naturally drawn to those for whom they are destined, the revelation of deformity of character with which they meet causes a natural revulsion of feeling which repels them, and they feel the want of some occupation to engage their thoughts. Thus it comes that so many women are engaged in philanthropic work in the Spirit-world, waiting for the time when their reward shall come.

You ask if the love of those who thus wait is capable of being bestowed on another. Certainly it is. There are many men who are not able to find their true affinities either, and they—like men and women in your world—prefer to live together as man and wife rather than live alone. This is contrary to your ideas of life in the next world, but is true, nevertheless, and will commend itself to every one's reason, for it is not in human nature to refuse half a loaf if you are hungry because you cannot get a whole one. Thus it is a fact that temporary marriages do exist in the Spirit-world. It is not a disadvantage to, or a deterioration of, the Spirit. It is a process of education of the soul besides being a compensation to many for the loss of happiness, which they do not perhaps deserve to suffer. Ask yourself, is it reasonable or just that because a man whose nature is undeveloped and who is leading an animal life on the earth-plane, is incapable of making happy the woman who is destined to be his true mate, therefore she is to pass years of solitude and comparative unhappiness? Such would be punishment without cause. If the lower nature loses anything by such a marriage to another of his or her affinity, it is only a natural consequence of his own misdeeds.

You also wish to know how it is with those who are not perhaps on the earth-plane but on the intellectual plane—even in the sphere of wisdom, for instance; for it is a fact that many men and some few women are there who have no desire for the companionship of one of the opposite sex. In such cases you say very truly that the Spiritual partner could not be repelled by the coarseness or obscenity of the other. True, but there is something higher than wisdom, and that is love. It is amazing how little people understand this great fact in the world to-day. All the men whom the world raises to the pinnacle of fame are natures that have developed wisdom or intelligence largely. Those who have developed warm hearts and kindly natures are ranked as second-rate in the world's estimation. Is it then to be wondered at that so large a proportion of those who come from your world into ours are defective in the greater capacity of love when everything in your life tends to stimulate the intellect rather than the heart?

When such natures come into the Spirit-world they have to go to school again, as it were. In the sphere of love they are as little children. They do not know their A B C, whilst in the world's estimation they have been the greatest of the great. You ask, Is this a defect of training or a defect of constitution? We answer it is a defect of training mainly; because whatever you give your mind to most, will be developed at the expense of the rest. If you devote your energies to physical culture you do not thereby improve the spiritual; and so it is with the intellect. If you develop that only you cannot give fair play to the affections.

It is pitiable to see the number of half-starved souls which come into our world from yours. Anything and everything has been developed but their affections, and they consequently feel no need for love; and their coldness repels their true Spiritual partners just as much as their coarseness does in the case of the less intellectual.

MR. J. J. MORSE, we are glad to learn, is fast recovering. He is now in the country—seeking to re-establish his strength, and he hopes very shortly to be at work again.

JESUS CHRIST A JEW.—It has often been gravely asserted that our Lord was a Jew; and D'Israeli many years ago startled us by one of his epigrammatic asseverations, almost blasphemous in its audacity, "that one-half the Christian world worshipped a Jew, and the other half a Jewess." This dictum was, however, merely a striking instance of D'Israeli's "slaterrly inaccuracy of mind," to quote Lord Sherbrooke's analysis of his great opponent. The Christian is bound to believe that Jesus Christ is only a Jew on the mother's side; and even this partial relationship is reduced to a minimum by the Roman Catholic dogma of "the Immaculate Conception of the Virgin Mary." What then becomes of the boast of the Jew, that our Saviour was strictly one of the Jewish nation?—N.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sésances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

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## NOTES BY THE WAY.

We have had the pleasure during the past week of a visit by the Hon. Alexander Aksakof, Russian Imperial Council, and have been gratified to learn from him of the steady growth of Spiritualism in Russia. M. Aksakof, who has spent a few days in London, is now on a visit to Ventnor, Isle of Wight.

Yet one more prophet of evil! Mother Shipton is demolished, and that picturesque old lady is relieved from the burden of prophecy which some adventuresome spirit, resident, we believe, at Brighton, sought to fasten upon her memory. But we are by no means out of the wood yet. We have a huge comet, which suddenly appeared in the northern heavens, unforecasted, unheralded, but making its baleful presence grandly visible. Hence will come, the instructed know, war, famine, and pestilence to justify the weird and gruesome character that 1881 has brought with it. And if we have no Mother Shipton, there is left us a very prophet of evil in the person of one Leonardo Aretino, an Italian vaticinator of the fourteenth century. He arrived, by what process we are not told, at extremely precise conclusions respecting the end of the world, which, it would seem, is fixed for the 15th of November in this year. His prophetic eye, in a fine frenzy rolling, saw the waters as they will be absorbed by the dry land, and the fresh and salt water fishes, as on the 17th they will be, grievously perplexed thereby. He watched the birds of the air as on the 19th they will fall prone to earth and die incontinent. He saw houses rattling about the ears of their bewildered tenants; rocks and mountains endued with unwonted activity; stars falling from heaven, and the final crack of doom. On the whole, if the Irish Land Bill is not passed this session, it will not be of much use; and it is an open question whether it is worth while wasting time on it under any circumstances. There remains, however, for our consolation the bare possibility that Signor Aretino may be mistaken. But why will these prophets of evil distress and vex us with their gruesome predictions? Can they not let us wait in peace till we are smothered, or drowned, or grilled, or swallowed up by the yawning earth, if so it must be?

Now that everybody is thinking of predictions and the anticipation of a speedy end of all things, our old friend, Mr. Robert Cooper, of Eastbourne, has been reminded of one who prophesied so often and so vainly—the late Dr. Cummings; and he ingeniously makes use of the Doctor's name as a peg on which to hang an interesting dissertation on Spiritualism. He once wrote to the Doctor on the subject, in consequence of having seen a statement that the rev. gentleman had attended a sésance. The Doctor replied that although he did not doubt that "we are surrounded with the Spirits of the just made perfect," he saw no evidence that there was anything supernatural in what he had either seen or read of under the name of Spiritualism. Mr. Cooper suggests in the *Eastbourne Gazette* that as the Doctor's prophecies turned out such miserable failures, his judgment on Spiritualism may be estimated accordingly. And in this way Mr. Cooper gets half a column in defence of our cause in a very respectable provincial journal. Other friends may take the hint and find other "pegs" on which to hang letters to other editors.

The *Leisure Hour* is manifestly uneasy. There is no greater proof of a latent suspicion that Spiritualism may after all be true than when a man is continually recurring to the subject and cannot let it rest. The editor of our religious contemporary is evidently in this condition—is in fact getting nervous and at the same time losing his hold of the Commandments. A representative of the Religious Tract Society would not, of course, condescend to "bear false witness" if he had not lost his head; and yet the editor of the *Leisure Hour* has been guilty many times. His latest story is that "the professional advocates of Spiritualism and those who make money by Spiritual sésances are birds of prey who live upon pigeons." Suppose we in our turn say the same of professional advocates of Christianity and of those who make money by editing religious periodicals! And yet we might make the charge with equal fairness and equal truth. Professional advocates of Spiritualism are not all bad, any more than all editors are like the editor of the *Leisure Hour*.

## OCCULTISM AND IMAGINATION.

To the Editor of "LIGHT."

SIR,—Permit me to set myself right with two of your correspondents—"Kether" and "A. J. Penny."

The first named merely reports Mr. Sinnett's unsupported assertion that "In India the highest Occultists have risen to a knowledge which far transcends anything in Europe." This statement I strenuously dispute, and I call for proofs of its accuracy; but not a scintilla of evidence has been brought forward to justify the preposterous claim. I ask for facts and they are not produced.

Occultists seem to me to take rank with the alchemists and Rosicrucians of old. They are animated with the wildest hopes and most weird pretensions, without being able to confer any practical benefits upon society.

A. J. Penny accuses me of doubting the creative power of Imagination. I beg leave to say that I never entertained or expressed any doubt on the subject. I fully believe in the power of Imagination to create ideas, thoughts, images, and in its proper sphere, to influence all the other faculties of man; but I do object to the idle and unphilosophical habit of attributing to Imagination all those results, for the causes of which we are too impatient to seek a better explanation.

I feel confident that the exercise of Imagination invites the co-operation of Spirits of a kindred quality to our own disposition, and that to their assistance must be attributed the generation and exhibition of those phenomena which so often surprise and baffle the human understanding.

Our Spirits combine with other Spirits to produce some of the greatest wonders in Nature and Art.—Yours, &c.,

TRIDENT.

London, July 25th, 1881.

## SPIRITS? OR UNCONSCIOUS CEREBRATION?

To the Editor of "LIGHT."

SIR,—Will you allow me to thank "Epsilon" for his second letter? He has not, however, answered my questions, and he does not express any opinion whether Spirits were present at my sésances or not; nor does he explain why after some months of intercourse, "the Spirits" gradually became incoherent, and finally ceased to manifest at all.

And he does not shew what "health," "mental calibre," &c., have directly to do with the question whether Spirits were present. I always supposed that these factors would influence the class of phenomena. But I still ask how they affect the question whether my results were produced by "Spirits or unconscious cerebration?"

Unlike "Epsilon," I am no respecter of persons; I have no objection to any Spirits that choose to come. At any rate *nihil humanum alienum a me puto*, and a demon surely would be well worth study, could its objective reality be proved. I grant that my experiments have not lasted so long as I could wish. But as I stated before I can now get neither truth nor falsehood out of the table; it simply won't move at all.

And since it is improbable that I shall ever come across persons of higher "mental, moral, emotional, and spiritual development," than some with whom I have sat and failed, I fear my case is hopeless.

Thanking you, sir, for giving so much of your valuable space to this correspondence,—I am, &c.,

PSEUDO-MEDIUM.

July 23rd, 1881.



### THE SEAFORD KNOCKINGS.

Mrs. Floyd, the venerable mother of Mrs. Emma Hardinge Britten, in her youth lived at Tiverton. The Rev. Caleb Colton, the author of "Lacon," at the time was rector of that place. He used to visit at the house of Mrs. Floyd's parents, and was an intimate friend of theirs. She well recollects the great interest which he used to take in the investigation of certain noises which for a series of years occurred in a large old farm-house about five miles from Tiverton. The place was called Seaford. The people who resided in the house were a respectable family of the name of Cheavers. They were farmers, and also kept a "general dealer's shop." The noises in the house occurred both day and night, and could be heard by anyone passing by. They consisted of loud knockings, as with a heavy hammer or mallet, of rumblings, moving of furniture, of footsteps, &c.,—all the noises, in fact, usually to be met with in a "haunted house." Mr. Colton was much interested in the whole affair, and stoutly and consistently maintained his belief in their being genuinely supernatural. He frequently was in the habit of going out to the farm-house and taking friends with him to hear the noises, and if possible solve the mystery. Mrs. Floyd well recollected seeing on many an afternoon and evening, clergy and other gentlemen driving out in the direction of Seaford, and it was known that they were going "to hear the knockings." No means was then known by which conversation could be held with the spiritual beings haunting the house, but the persons present would sit round a table in one of the rooms, and placing money upon the table would say, "Now tell us how many coins are there," when an answer would be given—always exact—by knocks, a knock for each piece of money. For some years these disturbances continued, and at length became so annoying that the family abandoned the house entirely. There was a great deal written in the local newspapers at the time relating to the matter, and Mr. Colton came in for much abuse. It was even said that he was concerned in the fraud, having an intrigue with a servant girl belonging to the family, &c., &c. The wildest explanations of these mysterious noises being suggested by the newspapers, Mr. Colton wrote a pamphlet relating to the affair, and maintaining the Spiritual origin of the disturbances, a proceeding which greatly incensed the local press against him.

Mrs. Floyd well remembered hearing not only Mr. Colton, but others speak of the hauntings. A workman employed in her father's house said that he had been working at Seaford; indeed, had been employed to take up the board in one of the rooms; to see if any burrowing of rats could be found underneath as the explanation of the noises, and whilst thus employed was annoyed by strange rappings and sounds, and had something flung at his head by an invisible hand. The missile, whatever it was, must have been of a hard nature, for glancing past his ear, it flew through the window, breaking the glass in its exit. A person employed to take the inventory of the furniture of the family of Cheavers, when about to quit their home, also related in the house of Mrs. Floyd's father, that whilst at Seaford he not only heard the noises, but saw the figure of an "old lady" in one of the rooms, who he supposed at first was one of the family, but of whom the family knew nothing. She had entered the chamber where he was making his inventory, and walked up to a sort of press or wardrobe. At that moment he was summoned to dinner and left the room. He expected naturally also to have seen the "old lady" at the dinner table. She not making her appearance, he inquired why she was absent, and discovered, much to his surprise, that no such "old lady" was known to the family.

During the time of the Assizes at Exeter the military stationed there were removed from that city to Tiverton. The officers, hearing of the Seaford "knockings," naturally were curious about them, and a certain officer, very violent in his expressions of disbelief, declared he would sit up all night in one of the haunted rooms. He obtained leave from the Cheavers to do so, and settled himself for the night very comfortably with a bottle of wine and a good fire. He hung up his sword upon a nail in the wall. The sword was suspended there in its scabbard. After a comfortable hour or so by the warm hearth, the horror of the officer may be imagined when he beheld his sword remove from the wall, draw itself forth from the sheath, brandish itself before him, and then charge upon him. He fled from the place as for "the dear life!"

The medical man of Tiverton told the father of Mrs. Floyd that he was just returned from Seaford where an unaccountable thing had occurred. It was as follows: Mrs. Cheavers had been confined the day before, and he had provided her with a strong, respectable, healthy nurse, well-known to himself. On the following day he visited his patient and was shocked at the strange condition in which he found the nurse. He should scarcely have recognised her. She was black and blue, and not only bruised, but strangely scared and altered in appearance. She had been fallen upon in the night by the invisible presence, and so maltreated that it was impossible for her to remain longer at Seaford. Shortly afterwards the Cheavers left. Mrs. Floyd did not know whether the house was or was not pulled down. This account was received from the lips of Mrs. Floyd and written down, in 1866, by

A. M. H. W.

### CLAIRVOYANCE.

Dr. Beard thinks "there is something in it."

(From the *Evening Standard*.)

As a general rule, the *New York Times* treats such subjects as Spiritualism from a humorous point of view; but some experiments in clairvoyance and "mediumship" lately made by a Dr. Beard seem to that journal worthy of serious consideration, and have not, it believes, attracted the attention they deserve. Dr. Beard, who has always professed a great contempt for Spiritualism, has lately been induced to make some experiments in clairvoyance, and has been surprised to find there is something in it. He is said to have "proved that there are persons who, in certain circumstances, can read writing, or for that matter print—merely by bringing it in contact with the skin of the forehead. There is not the slightest reason to doubt his report. When a chemist of character and ability tells us that he has made an experiment and has obtained certain results, we accept his assertion, and the experiments made by Dr. Beard are entitled to a like reception. We may consider that it has been fully established that a young woman whose eyes Dr. Beard had carefully bandaged was able to read a page of writing that was laid on her forehead. In other words, the claims made by the 'professors' of clairvoyance are to some extent true." The *New York Times* is not induced by this to believe in the physical manifestation phenomena of Spiritualism, but its incredulity with regard to clairvoyance is shaken. "Nine-tenths of Spiritualism are trickery," the journal says; but there is a tenth remaining that puzzles the inquirer. The journal has faith in the story of the young woman and the folded paper, and speaks of "one medium of wide notoriety who reads questions written on slips of paper rolled into small pellets." There is more than one who does this, and who makes answers written in blood-red letters appear on or beneath the skin of his arm; and that is, in fact, one of the very simplest tricks that a conjuror of average ability ever performed. But the *New York Times* has evident faith in the one pellet-reading medium, and says—"Granting the truth of Dr. Beard's experiments, there is no reason why we should not grant the ability of this medium to read the writing on his pellets without the use of his eyes. And if this can be done, it is, to say the least, not at all incredible that certain mediums possess the power of reading thoughts that have not been committed to writing." If there is no more in Dr. Beard's young woman than in the medium, it cannot be admitted that "one phase of clairvoyance has been proved to have a substantial basis."

### AN APPEAL FROM HULL.

To the Editor of "LIGHT."

SIR,—Owing to the decline of the late Society held in Hull, at 2, Caroline-street, and the great want of another of its class in a more advanced stage, it is proposed to open a large and commodious room at 22, Prospect-street, Hull, for the purpose of holding meetings for psychological investigation every Wednesday evening at eight o'clock. And as an attempt was made some time ago to form a library in connection with the previous society, all the books of which are in safe keeping, we again appeal to such kind friends as have a few books to spare, to forward them as a free donation to our intended library in connection with the above named society. We hope in due course to forward satisfactory reports of our progress for publication in your columns.—Yours truly,

JOHN BLAND,  
Secretary, *pro tem*.

**EMMA HARDINGE BRITTEN;**

To her Friends and Co-Workers in the Spiritual Movement.

For many years past I have been collecting materials for a compendious history of the great MODERN SPIRITUAL MOVEMENT as it has transpired ALL OVER THE WORLD in the nineteenth century. This work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved Spirit friends who have never deceived me or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of Spirits when they accord with my own judgment, especially when they relate to the movement of which they alone are the authors and promoters. The present occasion is one which fully meets this position. Wise and good Spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive record of the work they have accomplished in the nineteenth century, and the reasons they have alleged for this charge, and the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have, as above stated, employed the last few years of my wide wanderings in gathering up from every available and authentic source the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit from those who may be interested in it such literary contributions of a personal or local character as each one may feel impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude at least 90 per cent. of the vast mass I have to select from.

Still I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the history of the movement a large number of brief BIOGRAPHICAL SKETCHES of such personages as have been prominently and usefully connected with it. Trusting that the friends of Spiritualism will aid me as far as possible in accomplishing a work which gratitude to the spiritual authors of the movement, no less than justice to posterity, imperatively demand,—I am, ever reverently and faithfully the Servant of God and the Angels,

EMMA HARDINGE BRITTEN.

P.S.—Prepaid postal matter can be addressed to my residence, The Limes, Humphrey-road, Cheetham Hill, Manchester, England.—Foreign journals please copy.

**VITAL MAGNETISM.**

To the Editor of "LIGHT."

SIR,—At a recent meeting of the Société des Etudes Psychologiques of Paris, at the conclusion of some experiments in Vital Magnetism there ensued a discussion. Some of those who took part in it considered the effects produced as due only to the magnetiser's vital fluid, emanating from his animal nature, under the direction of his will; others thought that a more complete study of the subject would reveal a relation, more or less intimate, between vital and spiritual magnetisms.

The latter view is entertained by M. Mongin, and he wrote a paper embodying it, printed in the July number of the *Revue Spirite*, the substance of which I here give, thinking it may be a useful contribution to any unexhausted discussion of it among ourselves.—Yours truly,

J.D.

"Allow me to begin," writes M. Mongin, "by considering a case of Spiritual magnetisation, in which the magnetiser is a disembodied Spirit, and the subject a human being. Such a case is presented in obsession; it is also presented where a Spirit takes active control of a passive medium, of a medium conscious of the Spirit-action, and passive to it. In such cases whose vital fluid does the Spirit-magnetiser make use of? From whence does he derive it?"

"Spiritual philosophy teaches us that the human being is composed of (1) an inner spirit or soul; (2) its envelope—a spiritual body of ethereal substance; (3) an envelope of earthly matter—an animal body; that what is called death is the falling away of the last, when the inner spirit with its spiritual body ceases to be perceived by us through our senses, and re-enters the domain of souls.

"We see, then, that in cases of Spiritual magnetisation the vital fluid which the Spirit-magnetiser uses must be that of his own body. The human being has also a spiritual body, interpenetrating his earthly body; so, since the agent subserving the Spirit-magnetiser is similarly in the human being, it is clear that, in both, it is the vital fluid of their bodies, severally.

"In manifestations where Spirits communicate through material objects, such as a table, planchette, &c., they require an intermediary; their bodies have not a direct action upon earthly matter, so they put themselves into rapport with such objects through 'mediums,' who, by means of the earthly part of their nature, are already in fixed rapport with it.

"That they have direct action upon the Spiritual bodies of human beings is abundantly exhibited in the phenomena of Spiritual control.

"I would refer to cases of curative magnetisation. In some the magnetiser operates independently, by his own will, using his own Spiritual power. In others the magnetiser may invite good Spirits to aid with theirs, in which case he is a more or less passive 'medium.'

"The loss of power which such magnetisers seem to feel is, I think, only a temporary sequence to tension of will.

"In conclusion; apart from the study of Spiritualism the proper study of vital magnetism must be incomplete."

**OUR CONTEMPORARIES.****"The Spiritualist."**

"J. K." is once again to the front with a communication intended to expose the errors of the Theosophists—but it is to be feared that little good will come of his somewhat strong language.

"Two foibles," he says, "existing in undisciplined minds, both originating in a wrongful love of dominion, namely Utopianism, and a desire to command spirits, have given some experienced Hindoos the cue to bring themselves into notice. Hindoo mystification, acting on Western credulity, brought out the Theosophical Society. Utopian sophistries for love of the romantic, and what is called 'Hindoo Philosophy,' but which is rather mysticism, was the Hindoo stock-in-trade. They discoursed on the brotherhood of the human race, but, in the rules of their Theosophical Society, they consider only those to be brothers who have joined their clique."

And again:—"A craze for outlandish verbiage has also been inaugurated by the Theosophical Society; moral and philosophical platitudes are supposed to become gems of occult wisdom, encrusted in hard words. Some individuals lull themselves into the sweet dream that by virtue of half-a-dozen jaw-breakers they are in advance of the world. These are the learned Theosophists."

After this censure for the use of "jaw-breakers" and "philosophical platitudes," what will the reader think of the following simple exposition of his subject by "J.K." himself?—

"In every human creature there lies latent in the involutional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which is the involutional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involutional has to become volitional, by the volitional becoming involutional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involutional occult or female principle being allowed to express itself in the volitional, mental manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable."

The editor thus corrects a rather curious erratum:—Owing to errors of the printer in "C.C.M.'s" letter last week, the sentence "The ascetic egotist is further from the good and the free lover, who thinketh no evil," was printed instead of "The ascetic egotist is further from the goal than the free liver who thinketh no evil."

**"The Medium."**

"Jesus Christ—the Man, the Mediator, the Messiah," is the subject of a discourse by Mrs. Richmond, recently given in Chicago.

"Ouranoi" continues his very charming contributions on Bible Spiritualism. We have only room to quote the following passage:—

"If Spiritualism is to undeniably attest itself, its ground of evidence must be not simply in the wonder and power of its phenomena, but supremely in its goodness and utility. We must advance beyond mere table movements and materialisations. We have served our apprenticeship in that kind of thing. By our purity of development we must rise to the powers that be, and enable them to prove the utility and goodness of their mission. Critics will cease to cavil when Spiritualism thus manifests itself. It will enter into the daily life of the world and re-model its methods of living. It is this that really lies at the bottom of the antagonism of Church and Science. The Pulpit says to these table-movings, etc., *Cui bono?* and Huxley's objection is practically the same thing. And not without cause. What is the good of it, indeed? Mere phenomena, apart from goodness and utility, breed contempt. If modern Spiritualism do not make itself an irresistible proof



of immortal glory, of goodness and utility, the fault will be with us and not with the other side of existence. Spiritualism is the outcome of Spirituality. One must first be spiritual in mind to be a Spiritualist. The end of Spiritualism is to develop manhood. Hence we find in the Bible spiritualism and phenomena always in the relation of cause and effect, and always blended."

#### "The Herald of Progress."

We quote from our contemporary the following account of a séance at which the "forms" were weighed:—"On Sunday, the 17th inst., at 2.30, the usual circle was held at Weir's Court, Newcastle-on-Tyne, for materialization: present, twelve sitters. Miss Wood was screwed up in the cabinet by a stranger, and, after singing, a form came out, said to be 'Caspar,' who had promised one of the persons present from a neighbouring town to appear, who, as he stepped upon the scale, went up towards him; but this was a mistake, and the form receded behind the curtains. Almost immediately 'Pocha' appeared, and proceeded to the weighing machine, registering 26 lbs. (the medium weighs four times as much.) After prattling a few minutes, and approaching a few of the sitters, she retired, and the same form who first came in view re-appeared and was weighed, registering 19 lbs. The remarkable point here is that, being twice as tall as 'Pocha,' she weighed seven pounds less. A very active form came out next, answering to the name of 'Joey,' who weighed 42½ lbs. A small form next appeared at the aperture, and was accosted as 'Rosa' by a lady present, who asked a question as to whether she had come with 'Caspar.' Three knocks were given in reply, and the lady was requested by raps to approach the child; it then moved its little head and answered questions by opening and closing its little hands together, standing in a gleam of daylight which came from the imperfectly closed shutter. The fact of a veritable child being there was undoubted, and those in front could discern a larger form behind it in the attitude of a mother watching over it. The séance altogether was a progressive march, being characterised by harmony and an aspirational and devotional element which caused the manifestations to be more defined, and the writer was reminded of the simplicity of the Gospel times, when it was said, 'Out of the mouth of babes and sucklings Thou hast perfected praise.'"

The *Herald* also publishes a long communication from Mr. W. Oxley, entitled "The Grand Assembly of Planets in Taurus, on June 25th last," in which the writer gives his anticipations of "the influences and effects that are likely to follow."

#### "The Banner of Light."

From the *Banner* we learn that Mr. W. J. Colville still continues to render acceptable service. On Sunday, July 10th, he conducted the closing exercises in Berkeley Hall, Boston, and is now in New York.

On Saturday evening, July 2nd, a largely-attended reception was tendered Mr. Fletcher by Mr. and Mrs. Thomas Beals, of Portland, Me. The parlours were crowded with guests, and the exercises were of a most interesting and entertaining character. Mr. Beals said, by way of introducing the speakers: "You are aware that our esteemed and talented brother is about to leave us for a time, and we are assembled to wish him God-speed. That his labours are appreciated by us the large audiences which have greeted him at every lecture have plainly shewn, while the good feeling prevailing among the Society alike testifies to his social influence." Mr. Fletcher, in reply, said, "I cannot but feel gratified over the success which has crowned the efforts of the Society. When I first came among you, in December, the hall was comparatively empty, while now it is filled to overflowing, shewing unmistakably that the interest is greatly on the increase. We are now to separate, to meet again in the autumn; and may the season of rest prepare you for greater activity. I can but thank you, one and all, for the honour you have done me and the kindness you have manifested."

The *Banner* has some strong remarks about "The London Spiritualist Newspaper," but as we have no desire to add fuel to the fire we do not reproduce them.

#### "Free Religious Index."

The *Free Religious Index* (Boston) has admitted into its pages a very long and very able article from the pen of William Emmette Coleman on "Science and Spiritualism," which has drawn from the editor the following comments:—

"It is not our intention at this time to attempt to traverse in order Mr. Coleman's statement of cases which he thinks prove the hypothesis of spirit communication. There are two questions, however, which appear to us to apply with more or less force to them all. First, admitting that all possible chances for fraud have been eliminated, is it not possible that honest self-delusion, which Mr. Coleman affirms to prevail largely in Spiritual phenomena, extends also into these cases? Second, is it not possible that the psychic force, which, it is admitted, can now explain a very large part of the phenomena without the necessity of Spirit influence, will also, when better understood, explain the other part in the same way? Serjeant Cox, Mr. Coleman, and other fair-minded investigators have decided these questions in the negative. But in matters of such grave moment, involv-

ing a belief of such tremendous import, questions must not be prematurely closed. The evidence is not all in."

These questions, of course, invite from Mr. Coleman a reply, which he will not be slow to give, for he is ever ready to champion the cause when opportunity offers.

#### "The Cornubian."

The *Cornubian* and *Redruth Times* is one of the few papers that treat Spiritualism fairly. We observe that in its last week's issue it quoted a long article on "Second Sight," from the *Religio-Philosophical Journal*. It is refreshing thus to come across a journal which will be fair and honest of its own free will, while so many cannot even be teased into doing Spiritualism justice.

### WORK IN LONDON AND THE COUNTRY.

#### GOSWELL HALL.

Mr. Iver MacDonnell gave his lecture last Sunday evening on "The Trial of Christ," to a rather small audience. "A.T.T.P." read a "control" which he had had through his medium on the Friday previous from the Spirit of a great man just gone over to the other side. Next Sunday Mr. Iver MacDonnell will lecture on "The Coming Christian Religion."

#### DR. MONCK AT LADBROKE HALL.

Last Sunday evening the celebrated medium, Dr. F. W. Monck, entered the Ladbroke Hall, and Mr. F. O. Matthews induced him to address the meeting. Dr. Monck looked sadly out of health, and is the shadow of his former portly self. He appears to be very weak, and has aged considerably since he conducted services at this hall some two years ago. Many of his old hearers were present and manifested exuberant pleasure at his unexpected presence. Dr. Monck said: "When I left home to-day I had no idea I should enter this hall to-night. The Spirits seem to have arranged that I should meet Mr. F. O. Matthews to-day, and from him I have received one of the most striking and helpful tests it has ever been my good fortune to obtain. He is certainly the most lucid, exact, and remarkable clairvoyant of the day. I am still in a very low state of health, and feel scarcely equal to the effort of addressing you. Since I last lectured here I have spent a year or more with my heaven-sent and honoured friends, Mr. and Mrs. A. J. Cranstoun, at their charming retreat in Switzerland. During my long illness they nursed and cared for me with such love and generous thoughtfulness as perhaps is seldom bestowed upon an afflicted son by the most devoted of parents. On the approach of winter such was the state of my health that they determined to send me to the balmy climate of Italy, where I remained several months. With the exception of the time I was the guest of a well-known Spiritualist in Naples, the whole of the heavy expenses connected with my living and travelling were spontaneously defrayed by that noble gentleman, Mr. Cranstoun. Indeed, I believe that from first to last they must have spent considerably more than £200 in their endeavours to restore me to health. On my return to Switzerland I soon felt it my duty to make an effort to achieve my own independence. To this end the Spirits gave me several excellent inventions, advising me to patent them, and indicating that by their sale I should accomplish my object, and when health and my suspended medial powers returned I should be in a position to serve the cause of Truth without fee or reward. Just then Archdeacon Colley started a Testimonial Fund for my benefit and as a mark of the regard and sympathy felt for me by my many friends. To this my honoured friend Mr. Cranstoun gave munificent subscriptions, as also did my august friend and patron, Prince George of Solms, as well as Sir Charles Isham, and other generous friends whose names are too numerous to mention. With this money I patented the inventions, and after another long attack of illness which prevented my placing them on the market, I am able to tell you to-day that in a few weeks I hope they will be on sale in every part of London. On account of illness and other severe trials I have been unable to publicly thank my friends for that noble testimonial earlier; and this being my first reappearance in public, I feel it is my most pleasant and grateful task to return my heartfelt thanks to all the generous subscribers to that Fund; to Mr. M. Theobald, its hon. secretary, to whose judicious and laborious services its success is largely due; and to those ladies and gentlemen who honoured me by constituting the Testimonial Committee. I shall have to repeat my thanks more fully another time, but I cannot let this opportunity pass without acknowledging with hearty thanks the deep debt of gratitude I owe to Mr. Cranstoun, Mr. Theobald, and all my good friends who have rendered it possible for me to place my Spirit-given inventions at an early date before the world. If I have been silent for a long time I beg to assure them it was not because I was ungrateful, but partly through months of prostration, through illness and trouble incapacitating me for any effort, and partly through my desire to be able to meet my friends and offer them, with my thanks, proofs of the commercial success of my patents. As soon as my health and powers return I shall redeem my promise to place those powers at the service of Spiritualism in all parts, without fee or reward. But this, as you will see,

must largely depend on my gaining a moderate independence through the sale of the patents, as it would be impracticable for me to labour for a living and at the same time gratuitously exercise my medial gifts."

Dr. Monck then took as his text, "Let us go on unto perfection," the words occurring in the chapter just read by Mr. F. O. Matthews. The address was perfectly spontaneous and inspirational, as Dr. Monck had no previous knowledge of what chapter would be read. He dwelt in his old strains of eloquence on the true definition of perfection, the possibility of attaining to it, the duty of pursuing it, and the effect of the thoughtful and devout study of true Spiritualism as a means of attainment. He enlarged on the necessity of "going on unto perfection" in the higher cultivation of the intellectual, moral, emotional, and spiritual nature of man, observing that the physical nature must likewise be trained upwards by the adoption of a pure vegetarian diet, by pure air, regular habits, cleanliness, and the lawful development of its powers and functions. The address was listened to with profound attention, and the speaker was frequently applauded. It is not too much to say that it was an exceedingly fine and thrilling oration, and the cause will be no small gainer if Dr. Monck can be persuaded to place his unique powers as an orator at the service of Spiritualism.

After the address, as is customary, Mr. F. O. Matthews, under control, gave a number of clairvoyant tests. Of the 20 given not one was unrecognised, each person addressed audibly acknowledging the strict correctness of the descriptions of departed friends, and of the communications received from them. The control said to one person, "A death has taken place in your family to-day. From the appearance of the Spirit he must have passed from the body at six o'clock this very evening. Is that the case?" The lady replied that this was true, and six o'clock the precise hour of death. This test produced a great sensation.

A lady and gentleman were next told that there were indications of their sailing for Australia in a day or two. They said, "That is perfectly true, and we are entire strangers to all in this place." The control added, "It is for the sake of John (who is living) that you are now desired to postpone your departure for a week, the reason for which will later on be explained to your satisfaction." The name, John, was recognised.

These are samples of the wonders that are given every Sunday evening by the controls of this excellent medium, and it is not, therefore, surprising that his private house is crowded from morning to night with persons anxious to have private sances.

At the conclusion of the meeting Dr. Monck's old friends crowded round him. Many were the expressions of warm sympathy and attachment, and it appeared that he could have had many engagements for sances, &c., had he been able to accept them.—COMMUNICATED.

#### CARDIFF.

Political views were brought on the *tapis* on Sunday evening last, at the rooms of the Cardiff Spiritualist Society. "Daniel O'Connell" spoke at length through a trance speaker, reviewing the condition of Ireland, Irish affairs, and the English methods of treating them. It is needless to say that Home Rule was the panacea advocated by the Spirit. He contrasted the action of the English in spending annually large sums of money to educate and send missionaries to spread the Gospel of Christ in far off heathen lands, while to their oppressed neighbours they sent missionaries in red coats to spread bullets instead of Bibles. He believed that if Ireland were 5,000 miles away, she would be better known, and her children better appreciated by the British public. During the subsequent sance several Spirits addressed the circle through different mediums. One of the controls purported to be that of an eminent statesman and author, who passed over a short time ago. The style of address was certainly characteristic of the nobleman in question.—W. PAYNTER.

#### NEWCASTLE-ON-TYNE.

I am glad you have noticed, in the review of your contemporaries last week, the systematic effort of a particular pen to disparage the earnest endeavours of our London friends to promote a national union among Spiritualists. Any person who has read the articles upon this subject, which have appeared in the paper alluded to, cannot fail to discern the spirit which prompted the prolonged preamble of the writer. It is evident that a fear is entertained by a clique in the north, who have become powerful only from the prestige of social position, lest a wide organisation would curtail their prominence and defeat their purpose. The spirit of autocracy, I am sorry to say, is the presiding genius of the north at present. But I am glad to inform my fellow Spiritualists outside of this district that such articles as that reviewed in "LIGHT" of last week meet with little sympathy beyond the narrow circle of their invention. Moreover I am in a position to positively affirm, in respect to a large number of Newcastle friends, and likewise for the mass of those in the district north and south of the Tyne, that a heartfelt and longing desire is everywhere prevalent for a district union or organisation.

On Sunday morning last a somewhat interesting meeting was held at Weir's Court, and in the evening Mr. Thompson, of Salford, occupied the platform with an interesting discourse upon the benefits and necessity of organisation. This gentleman addressed himself to the Newcastle friends as a deputation from our Lancashire co-adjutors, who are doing what they can to sift the feeling of their co-workers upon this vexed topic. I am afraid he will get but little sympathy from the official department of the N.S.E.S., as he would find from the sentiments expressed at the quarterly meeting.

On Monday at 8.20 p.m., the quarterly meeting of the N.S.E.S. was held at Weir's Court, Mr. J. Mould, as usual, in the chair. I am sorry to say that the meeting was an absolute disappointment to those who assembled to hear of the progress of the society, save that the flourishing condition thereof had led them to incur a higher rental by adding two more rooms to their premises; that they had let part off to a Good Templar lodge; that the books shewed 131 paying members; that 31 meetings had been held during the quarter, at which 16 trances and 11 normal speakers had officiated. This with a few complimentary items constituted all that the members were privileged to hear. The librarian did not turn up, so no report was forthcoming from that quarter. The secretary had left his most important books behind, and consequently the balance sheet was wanting. The president, however, pleasantly led them out of the difficulty by intimating that the quarterly meetings were not so much for attending to those matters, as to get the members' opinions upon matters in general, and that the best course to pursue was to have confidence in their secretary, and to empower him to print the report in the *Herald of Progress*. The members voted accordingly, and passed on to further business. A lively discussion ensued upon a suggestion of Mr. Seed to open out a room in the place for members to assemble in and have social and spiritual congresses. Mr. Urwin, in a warm and pointed address, shewed how he had tried to bring about such meetings, but had failed from the members' want of interest therein, and more especially of those, he said, "who most loudly proclaimed their spirituality." Mr. W. Armstrong thought the society had all the appearance of becoming fossilised, and pointed to the physical and form circle as the highest means of spiritual good. A short debate took place upon organisation, but the spirit of the "influential members" seemed decidedly opposed to such a course. Mr. Hunter (treasurer) spoke in strong opposition, and shewed how Mr. Burns, with whose sentiments Mr. Thompson, he said, was so much imbued, had done all in his paper that could be done to frustrate their past efforts in that direction; consequently, he thought that the time had not arrived for union, and therefore opposed it. The members thought a little more wisely, and adjourned the subject for discussion on the second Monday in August. A resolution was passed sending a letter of recommendation to our American cousins, in the interest of Mr. Wallis, who is leaving for that country. In conclusion, a resolution was passed to consider the minutes of the previous quarter as read, as they had been forgotten at the opening of the meeting. This was a grave mistake, for those minutes contained some important and disagreeable business, and if wrongly recorded are now beyond the power of correction. But such is the method of business at Newcastle.—NORTHUMBRIA.

#### THE NEED OF UNITED ACTION.

To the Editor of "LIGHT."

SIR,—I have been hoping to see some of your correspondents take up the suggestions which you threw out some time ago as to the necessity of greater union amongst Spiritualists, with a view to more effectual work. It is all right and proper that there should be local associations—the more the better—each carrying out its own plans in its own district in its own way. Just as no two Spiritualists can be expected to agree in every point, so no two associations can be restricted to any particular line of action. We are too independent for that, and it is well that it should be so, for there can be no satisfactory progress except in perfect unfettered freedom. But there must be many matters in which complete accord, in object and in method of work, is absolutely necessary. As union is strength, so also disunion is weakness when any great impression has to be made on the public mind. Taking the country through, our great towns and our villages, Spiritualists are now to be found everywhere. We number many thousands in Great Britain alone, and yet we have no power in the face of social persecution and legal prosecution. Why is this? and why should it be? There can hardly be a doubt that it is simply due to the fact that we do not make our power known and felt, that we do not resist opposition with sufficient vigour and firmness, and that we submit to be frowned down by men who think we are cheats or cheated because they know nothing about it. I venture to think that if you, in London alone, were all working shoulder to shoulder, laying aside your little differences and shewing a bold front to the enemy, Spiritualism would soon become both respectable and respected. The world respects those who shew the courage of their faith—not those who meekly allow themselves to be kicked aside into a corner.—Yours respectfully,

July 27th.

FIDES.



## WHO ARE THESE SPIRITUALISTS?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism:—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; the late Harriett Martineau; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; Bishop Clarke, of Shooe Island, U.S.A.; Darius Lyman, of Washington.

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It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "*Psychische Studien*" for January, 1878, p. 43.

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of *genuine* from spurious manifestations.

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, Dec. 6, 1877.

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