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SATURDAY, DECEMBER 31, 1881.

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## THOUGHTS ON SWEDENBORG.

By M. Godin.

Translated from the *Revue Spirite* of November. It appears in the course of the paper that the writer wished to rectify certain views, arising from a hasty and superficial reading of some of Swedenborg's works, which appeared in a preceding number of the *Revue*. In translating I have condensed a little. M. Godin is a prominent member of the long-established Psychological Society in Paris, and eminent in various fields of thought and activity.—J. Dixon.

Swedenborg makes evident to the mind of a serious and attentive reader the oneness of God with the Universe.

The idea of a God-made man, apart from the universe, is not Swedenborg's idea. He admits, it is true, that God, under a certain form, descended into the human, but never does he separate the human from its supreme source.

In his "Angelic Wisdom" and "Divine Providence," Swedenborg shews that he is in the sphere of great principles. He refers to Jesus Christ, as he does in the "Arcana," to indicate the significance of the name, thus:—"By Jesus, in the interior sense of the Scriptures, is signified Divine Goodness, and by Christ, Divine Wisdom. By Jesus is signified in one complex all that by which the Lord is adored: Christ is the same as Messiah, Anointed, King. Anointed and King are the same as Divine Truth." It is thus that Jesus Christ participates in the Divinity. All of us are so in proportion to the virtues we have; for, according to Swedenborg, God is incarnated in us.

Swedenborg sought for a point of support in the religious faith of his time and country, which was not—be it remembered—Roman Catholic, and in this he avoided persecution for innovation of doctrine: but in his "True Christian Religion" he says: "The Passion of the Cross was the last temptation which the Lord suffered as highest prophet."

In coming at the basis of Swedenborg's Cosmology, we have to keep all this in mind.

In this Cosmology he reveals a physical system of the invisible world. He enables us to perceive with him the Divine in the Human. He posites in the beginning God in the incommensurable infinite; the Divinity the sole principle of all that is; the principle of causes and of agents, its universal power manifesting itself by life.

I said that Swedenborg reveals a physical system of the invisible world. Let me say, further, that he passes before our mind a wondrous tableau of (if I may use the expression) the chemistry of the combinations of universal, spiritual, moral order.

He tells us that souls go according to their affinities. He demonstrates how, under immutable law, likes attract each other, contraries repel each other; how, whether towards good or towards evil, all go in accordance with the tendencies of the will in each.

He explains how God, principle of the universe, reaches the Human, and by what means the Divine action is transmitted to all things. God being the unity of the universe, from Him proceed all things; He is the universal life; He is the universal substance; He is that which is. In Him all have their being.

In God life and substance are inseparable. They cannot cease to exist in one form except to exist in another, still together, substance subordinating to life.

Life is Divine love and Divine wisdom existing in substance, and acting upon all life and all substance.

In the supreme world of Spirit, life—Divine love and Divine wisdom—appears as a Sun. From this Sun emanate Divine heat

and Divine light. These bear with and within them the light, love, and wisdom from which they emanate. Human virtue and science could have no other beginning.

Swedenborg's writings from this point of departure present nothing abstract.

The Sun of the Spiritual World, it is true, is invisible to us, it being of Spiritual nature and substance; but Swedenborg has enjoyed its light, and mediums of our time often have glimpses of it. The heat and light which it diffuses convey their effects to Spiritual worlds: this heat and light being love and wisdom in substantial essence, their ineffable treasures of intelligence, of science, and of good permeate them, and make of them the worlds of causes to material worlds.

The sun of our planetary system is but an agent for transmitting the Spiritual heat and light, modified by it to material purposes.

Thus from the Spiritual Sun Divine heat and light pass from the first to the ultimate of things visible and invisible, everywhere conveying the attributes with which they are endowed.

Swedenborg's revelations exhibit to us the Spiritual world as intimately connected with the material, the invisible with the visible; Spiritual and moral in closest union with material and terrestrial life.

I make no pretension to enable readers to comprehend the grandeur of this mechanism of the principles of universal action; but my endeavour has been to shew how, from the writings of the illustrious Swede, they may receive more exalted ideas of Cosmology and Theosophy than have been recently attributed to him. To me, they are the grandest, the vastest, that have ever entered the human mind, and the morality deducible from, and coincident with them, the broadest and purest that humanity can assimilate.

In Swedenborg's doctrines there is nothing abstract, neither in human moral order, in spiritual order, in angelic order, nor in Divine order. All things Divine, all things angelic, all things spiritual, are substantial—that is, they exist in the substance proper to their spheres.

The material world, in which we live, has points of substantial contact with the Spiritual world, of which we have little notion. The love and wisdom of which we are capable, our thoughts, our ideas, our sentiments, our affections, are not abstractions; they are substantialities originating in the Spiritual world. Their principle and aliment are derived from Spiritual heat and light; the heat and light of the material world being proper only for fecundating organic forces.

Swedenborg's revelation contains not only the physical theory of the Spiritual world, but it also presents, as I have said, a grand tableau of the moral chemistry of, if I may be allowed that expression, universal spiritual order. This becomes intelligible to us as soon as we are able to conceive the idea that nothing can exist outside of substance; that, consequently, all things of moral order and of spiritual order, are expressions or modalities of substance, each in its sphere, whether celestial or spiritual, just as, in the material world, our works and actions exist in things of the sphere of material substance.

This understood, we perceive that moral order on earth comprises an infinity of forces acting in diverse directions; that the forces of the substance of love and of wisdom, inflowing from Spiritual heat and light, meet their opposites in the forces of ignorance and hatred inflowing from material darknesses; and that amidst the diverse sentiments agitating the moral world by the reactions of the forces of good over those of evil, progress is realised to individual and general good. This conflict of Spiritual light with material darkness, this unceasing action of wisdom and love upon the ignorance and selfishness of the lower worlds, exhibit in the grandest way the part which thinking and acting individualities have to fill in, following the glorious current of the destinies of life.

Is there not a wide difference between the conception of a

God circumscribed within a human personality, and that of God embracing the universality of life and of substance; containing in His bosom all universes, all worlds, Spiritual and material, over which the heat of Divine Love and the light of Divine Wisdom are unceasingly diffused?

It is thus, in the writings of Swedenborg, that we are enabled to contemplate God and the Divine action. The study of these writings, however, presents difficulties; Swedenborg has a vocabulary of his own: and so, for their comprehension, attentive reading and close study must be given.

Another impediment is this, that the basis of his doctrine is obscured in them by clouds of biblical interpretations, the use of which I, for my part, confess that I have not hitherto been able to discover. Happily, however, he has given, in certain volumes, the part of the "Arcana" and of the "Apocalypse Explained" that is most important to be studied. He has concentrated in a few volumes the greater part of what he, by revelation, had learned as to the destinies of man after death, and as to the laws which rule the Spiritual in conjunction with the terrestrial worlds.

I would say, in conclusion, that if only with the motive of highly advancing psychological science, it would be well for all its students to attentively compare the revelations of Swedenborg with what they are happily able to know of those coincident with the phenomena of Spiritualism in the present day.

GODIN.

Founder of the Familistère, Guise (Aisne), France.

### SANDA EFFENDI—A WONDERFUL HEALER.

To the Editor of "LIGHT."

SIR,—There is at present in London a very extraordinary man, an Egyptian, Sanda Effendi, the first appellation being that of his family, and the second his title as ex-Under-Governor in his native country. Having been introduced to him, I found him so interesting a man that I have continued to seek his company every day for the last fortnight. He is a healer by the laying on of hands, and other remedies of his own finding, and I believe him to be a great chemist, as indeed I can certify from some personal experience. He has informed me that what he conveys to his patients is not his own or even Spiritual magnetism, but the cosmical or astral fluid, from which Creation proceeds. Therefore he calls his means of cure neither mesmerism nor magnetism, but designates it by the French word, *divinisme*, or the power of the Divine. In order to acquire the power of grasping and applying this fluid it is necessary to become a magician, or what is called by the Theosophists, an adept, which can only be done by a long course of discipline, consisting of solitude, abstinence, and meditation, a course that Sanda Effendi persevered in for twenty years (although he is now in the prime of life) before he acquired the power, and he still considers it necessary to continue in these practices as far as is possible in his present position as a public healer. He has also acquired a wonderful faculty of reading a man's personal history, which is as an open book before him. Calling as I do upon him every day, I often find him so absorbed as to be perfectly unconscious of the external world. His food consists principally of fruits, but although a vegetarian, he varies his diet by occasionally partaking of eggs and milk, his only stimulating beverage being tea. Some of his ideas are quite opposed to those ordinarily held; he calls God finite, because He is finished and complete in His perfection, and man infinite because incomplete and for ever progressing. He has performed some astounding cures in London. One of his patients, Mr. James Hepworth, accountant, of Bradford, Yorkshire, has told me how, having been declared incurable of paralysis, which had affected his speech, his sight, and almost every limb, so much so as to confine him entirely to bed, he was in a short time restored to the complete use of tongue and limbs, by the power of this extraordinary healer. Sanda Effendi is of a most retiring disposition, and appears reluctant to advertise his gifts or to speak of his wonderful cures. He has long been known in Paris as a great healer. As to the duration of his stay in London, he himself cannot decide, as it will be ruled by the demands of his vocation. Let us hope that he may remain long amongst us, and enable us to know more of him and his wonderful powers.

G. DAMIANI.

29, Colville-road, Notting Hill, W.

December 26th, 1881.

Error must die; if it does not perish in the crucible of the philosopher, it will crumble in the hands of Time.

### "MR. CHARLES STUART CUMBERLAND."

To the Editor of "LIGHT."

SIR,—I have noticed the sayings and doings of Mr. Cumberland—or whatever that gentleman's "stage name" may be. Spiritualists laugh at his pretensions and treat with utter contempt his acted forgeries.

I do not think it worth my while to confute them. A year or more ago I attended a meeting at which a number of persons were gathered together in a room of the Charing Cross Hotel. It was private; but I had a card of admission. He then, I imagine, made his *début*. I was, I believe, the only Spiritualist of the company.

He shewed, with "wonderful accuracy," how the things were done. I told him and his assembled friends they were as like the real as a piece of cheese is to a lump of chalk.

He did, indeed, put out the lights and tumble about a tambourine, and crawl from underneath some drapery he called a dark closet, and do some other tricks—to explain precisely the manner in which Spiritualist mediums did them. I did not think it needful to throw pearls there; but I assured the company there was not the remotest resemblance between the originals and the imitations.

There was neither time nor, on my part, inclination to go at any length into the matter. I could only protest against a fraud that assumed to expose a fraud. In vain I asked what mediums the exposé of mediums had seen, whom he had detected in trying to cheat him? I did not then, and do not now, believe he had seen a single one of the many who obtain the confidence of Spiritualist believers. His sham was an avowed sham, it is true, but it was a very miserable imitation of the genuine "sham," and must have been so to any person—if any such person were present—who had witnessed the "performance of one of the cheats by profession."

Probably as vain was my appeal to the audience when I told them I had repeatedly witnessed the phenomena Mr. Cumberland characterised as fraudulent; that I had done so under circumstances that made detection easy and sure to a very limited capacity; in nine times out of ten, not in darkness, but either in full or in sufficient light; that I had always examined with suspicious scrutiny, and that if I had been deceived I must be the most unfledged gull that was ever humbugged—a fool without the smallest claim to be considered of intellectual capacity, or of sagacity sufficient to justify me in bearing evidence in a court of justice, where cases are to be determined on which men's lives rested—nay, on which depended an award of a single shilling to either plaintiff or defendant.

I presumed—but I think there were few present who deemed it a presumption—to ask the company to compare my means of judging, and my capacity for judging, with those possessed by Mr. Cumberland.

I appealed to my antecedents, known, at least by report, to the majority of those who with me witnessed the "exposures;" stated that all my long life I had been an editor whose primary duty it was to take nothing for granted until after due examination; that I was, moreover, a barrister who was bound to inquire into the facts on both sides of any case he had to conduct; and that I had brought to bear educated power on whatever rational intelligence it had pleased Nature to bestow upon me. I asked them to act as a jury and decide which they would accept—Mr. Cumberland's testimony or mine—putting aside altogether my assertion that I had seen and narrowly scrutinized all that my opponent either had not seen at all or very partially, and under circumstances that made him a ready and willing "victim."

And this is the man who dares to tell me that my twenty-five years of "inquiry" have left me where the first inquiry found me—a poor deluded fool, who believes that to be true which even Mr. Cumberland can prove to be false; shewing by what poor tricks I have been deluded, so as to have faith and trust in issues so mighty as to concern not only this life, but the Life that is to come.

In short, Mr. Cumberland denounces me as a fool who, being myself deluded, strives to delude others—why and wherefore, or with what motive, he does not say!

I protest against any just, any sane, person, comparing my testimony as arising from capacity, with that of the "exposer" of "Spiritual frauds"—Mr. "Charles Stuart Cumberland."

In this letter I confine myself to myself: but I could, as you know, give you a long list of authors, men and women of letters, clergymen, lawyers, doctors, men of science,—perhaps a hundred—whose intelligence and capacity would no more be questioned than I presume to say mine will be—any one of whom,



as an "authority," would be as much my superior as I dare to say I am the superior of Mr. Cumberland.

I thus enable "LIGHT" to give a little more light to those who are believers in that gentleman—at present—rather than believers in me, in the many good and great men whose belief I represent, in the testimony of all ages, and in the Holy Scriptures which are the revealed Word of God.—Your obedient servant,  
S. C. HALL.

P.S.—It is said the pith of a letter is often to be found in the postscript. I have said elsewhere, and I say it again—he or she who, being a believer in Spiritualism, avoids to avow it, is a sneak and a coward.

#### A WORD FOR MEDIUMS—BY ONE OF THEM.

To the Editor of "LIGHT."

SIR,—On recently looking over some past numbers of "LIGHT" I was much struck with the following paragraph in the issue for July 2nd, in an article on the "Uses of Spiritualism," and signed "T. L."

"It seems to me that one who is gifted with the power of demonstrating the fact of immortality, has a tremendous responsibility. I cannot see how anyone can refuse to give such evidence of life and power to the world."

This is the writer's remonstrance to a private medium who had refused to pander to both Spiritualists and the public by giving up her powers to them whenever desired to do so. As a medium of some years' standing, perhaps it would not be uninteresting to some of your readers to learn why it is that so many mediums of the present day exhibit the same spirit of indifference as to whether they convince the "world" or not, or refuse to have their gifts witnessed by even their most intimate friends. In the early days of Spiritualism, when the cause needed proselytes, the first thing to be done was to drag the investigator off to this or that medium, truly saying, "We base our belief upon facts, and they are within your reach if you will only trouble to witness them." And so Mr. A.'s power was called into requisition, and another convert was added to the movement, the medium being dubbed the best fellow in the world, and always welcomed with pleasure and pride on account of his wonderful powers. No matter whether the séance was to be held in the light or the dark, with or without a cabinet, it was all the same; for be it understood Spiritualists had then hardly arrived at that independent stage when they could say to the world, "Look at the list of eminent persons who have given in their adhesion to the phenomena," and were consequently beholden to any medium who would undertake the responsibility of an important conversion. But, as Spiritualists became more numerous, and solely through the efforts of the various mediums who worked indefatigably for the cause, differences of opinion arose as to the advisability of retaining this or that medium who would not do exactly everything required of him. Then arose a cry that this medium had exactly the same follies as any other human being and therefore he was too immoral for any Spirit manifestations to come through him, and consequently he must be ostracised from the community. If he drank a glass of wine it would by report be extended to two, and by the same method of reasoning he was a drunkard. If he was seen in the presence of a lady, well, so much the worse for the lady, for "these mediums are so immoral;" and the many other things which have been said may well be left in oblivion. After this came a crusade against dark séances and cabinets. "No medium was to be allowed to give a dark séance or enter a cabinet under the penalty of being discountenanced." [See proceedings of the B.N.A.S. in 1877.] The very means by which they themselves, and possibly the majority of those calling themselves Spiritualists, had been converted, were to be entirely repudiated, and no countenance given to mediums whatsoever. Thus finding themselves attacked at all points, and in a great many cases by those who had been beholden to them for their conversion, it is hardly to be wondered at that bitterness of feeling should be engendered between the medium and the Spiritualist—for flesh and blood could scarcely be expected to withstand the charges of lying, fraud, deceit, and immorality made by those who should have been the first to exercise a charitable feeling, and if wrong had been done, to endeavour to right it by means other than scandal. Then followed in order the series of prosecutions against mediums, many of whom unjustly suffered because they had given up their all by exercising their gift of mediumship—

until it is hardly to be wondered at that, finding themselves attacked both in and out of the movement, they became callous and indifferent as to whom they converted, losing all the desire to work for the cause and thinking more for themselves. If the Spiritualist reader will pause for one moment, he will remember that such men as Crookes, Zöllner, Wallace, Varley, Fechner, Schreibner, Barrett, and many others, have all been converted to a belief in the phenomena by the aid of these very persons whom they now seek to condemn, and perhaps for no other reason than that they have satisfied their curiosity, and there is nothing more to be seen. You, sir, will remember asking me why I did not exercise my powers as a medium in public, as it was a pity the world should lose an opportunity of being converted by the manifestations occurring in my presence. You may remember my reply—for it was only a few months ago—"Supposing I did as you wish me, and opened my doors for anyone to enter who liked, and, to keep body and soul together, I had to charge a fee; and supposing one of the public happened to be dissatisfied and hauled me off to the police-court for obtaining money under false pretences, and, for my indiscretion in taking his fee or admitting him to my séance, I was sentenced to at least three months' imprisonment; will you please tell me how many 'brother' and 'sister' Spiritualists would condole with me and say my fate was a hard one, and do their utmost to relieve me of the stigma of having been in a prison when a merciful Government chose to release me? The history of most Spiritualist prosecutions will give you the answer." Mind, I am not parading these home truths for the sake of obtaining sympathy. Too many of my brother and sister mediums, like myself, are indifferent to such a desire. I simply wish to point out to "T. L." a few of the reasons why a medium should now "refuse to give such evidence of spirit-life and power to the world." Kicked and cuffed about from pillar to post in their endeavours to obtain a livelihood by their gifts, in many cases suffering imprisonment, it is scarcely to be wondered at that English mediums, dissatisfied with their treatment from English Spiritualists, should venture upon any other mode of living than that of a professional medium. It is then not difficult to see that, without mediums, the cause has lost its prop, and eminent converts will be a thing of the past.

W. EGLINTON.

Calcutta, November 24th, 1881.

#### GERALD MASSEY'S "BOOK OF THE BEGINNINGS."

A review of Gerald Massey's "Book of the Beginnings" appears in the *Deutsche Literaturzeitung* (edited by Dr. Max Roediger) for October 8th. It is written by Herr Pietschmann, a German Egyptologist, who says:—

"This book belongs to the most advanced reconstruction-researches by which it is intended to reduce all languages, religion, and thought to one definite historic origin; a kind of literature which thrives in Germany in a manner calling for no such apology as would be necessary in America or England. The author differs, however, from all similar writers, in that he is an evolutionist, holding that he who is not, has not yet *BEGUN* to think for lack of a starting-point; that black is older than white, whence the Black Race is first. It follows that the first is in Africa, and Egypt the birthplace of the original language and civilisation, the parent home which swarmed from time to time like a beehive. This view, of which modern philology has not yet dreamed, has not hitherto had any Egyptian research brought to its support. This the author saw, and saw also that not only must one be an Egyptologist, but also an evolutionist, and of the newer philology. A man has seldom been able to reduce the old Egyptian to an intelligible form, about which such doubts exist, and which has never been treated by an evolutionist. (The work is) mingled with curious verses which make a 'Book of the Beginnings' delightful reading."

Herr Pietschmann is, we are given to understand, a good orthodox Egyptologist, who was bound to be startled at the many "unheard of suggestions," contained in a "Book of the Beginnings," like that of Mr. Massey's attempt to identify the Psalmist David as the Hebrew form of the Egyptian Psalmist, the "Lord of Divine Words," the Word itself, or Logos, of the gods, and the Chosen One of Eight Brothers. But the important point is this. The first Egyptologist who has attempted to review the work, and who thinks it has been inspired by an unrestrained thirst for discovery, brings no evidence whatever to rebut Mr. Massey's conclusions or suggestions, and gives no hint of the author's being fundamentally wrong in his derivation of facts from the *Monuments*, on which all primarily depends. It is evidently not to be undermined in that direction, nor was it likely to be, as the author took the precaution to get these verified by the eminent Egyptologist, Dr. Samuel Birch, the foremost of living authorities.

OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.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 séances.

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.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

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Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole column, £2 2s. Page, £4. A reduction made for a series of insertions.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

## ENLARGEMENT OF "LIGHT."

At the urgent entreaty of many of our readers we have determined to enlarge "LIGHT." With the beginning of the New Year the number of pages will be increased from twelve to sixteen.

We have yielded to the solicitations of our friends because we have felt that the representations which they have made to us have been such as to commend themselves to our own judgment. For want of space the contents of "LIGHT" have necessarily been of a less varied character than we could have wished; and many valuable contributions we have been under the unpleasant necessity of excluding because they were too long.

The numerous commendations of our efforts with which friendly correspondents have kindly favoured us, have been the source of no little gratification and encouragement; and with the extension of our opportunities, which the enlargement of our journal will give, we look forward with confidence to a great increase of the satisfaction with which "LIGHT" has been so generally received.

But the new step which we are about to take will bring also increased responsibilities. In view of these we appeal to our readers to be generous with their literary help. We ask them to supply us, as often as occasion offers, with reports of well authenticated facts and phenomena, and also to use our pages freely in the courteous discussion of the questions of interest which arise from time to time. And we ask them, too, to aid our efforts by doing all they can to extend our circulation. The enlargement of "LIGHT" will materially increase the cost of its production, and that our work may be adequately sustained, the number of our subscribers must be greatly extended.

Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper, after which the paper will be discontinued unless the subscription is renewed.

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon)."

I have come upon a number of the *New York Sun*, August 18th, 1875, which contains an account of the tests submitted to by Mrs. Thayer, in order to establish her mediumship. Colonel Olcott contributes the narrative, which is a model of lucidity. His investigations were so exhaustive, and his proofs so complete, that they will be of present interest to many who are presumably unacquainted with the record.

Colonel Olcott set himself to inquire, 1: As to Mrs. Thayer's antecedents. 2: Her personal character. 3: The strength and regularity of her manifestations. 4: The conditions under which they could be produced. 5: Their reality as objective manifestations of Spirit power.

As to the first two points, he very soon satisfied himself that Mrs. Thayer was a person of good repute. One lady, who had known her for 12 years, testified "that a more transparently honest woman she never knew." Was she a true medium? Mr. Lloyd Garrison, "a partner in one of the greatest mercantile houses in New England," Mr. Chas. Houghton, "the well-known lawyer," and others, affirmed that she was. Colonel Olcott, thus fortified, proceeded to test for himself. He soon found that through her mediumship manifestations occurred with great

regularity, that they were produced under the most stringent test conditions, and that the objective reality of the phenomena was beyond question.

Here are some of the tests and results obtained. Colonel Olcott records that he sat with Mrs. Thayer, in daylight, at the house of Mr. Charles Houghton, in West Roxburg, where both she and he were guests, "and where fraud or collusion was impossible." While he held both her hands, "a fragrant crimson rose was dropped in his lap." While under the light of a chandelier in the hall, while Colonel Olcott stood within two feet of her, he says, "a young canary suddenly sprang from my head towards the closed door, where I caught him." "It was apparently one of a young brood from the cage of a friend in Philadelphia, brought by the invisibles in compliance with my secret request, and since identified by the lady as the bird which suddenly disappeared from the cage some days previously." This is Colonel Olcott's testimony, and the fact is very striking.

His first public séance with Mrs. Thayer was on July 4th, 1875, and on that occasion stringent precautions were taken against fraud. Eighty-two various plants and flowers, "fresh, unrumpled, and the petals covered with dew," lay on the table, in variety and bulk which put fraud or collusion out of the question. In front of one lady lay a "begonia, with a potful of dirt attached. This lady informed the company that it was a perfect test to her, as her Spirit-sister had told her the day before, that, if she would come here, she should receive this plant as a present from her, and she had come two hundred miles to make the experiment."

Another gentleman, "an engineer by profession, and brother-in-law of one of our most eminent astronomers, Mr. McMurtrie, told Colonel Olcott a very remarkable fact. One day, in a private séance with some Boston medium, he received a communication from the alleged Spirit of a relative who died in Scotland, of which country he was a native. This Spirit told him that, if he would go to Mrs. Thayer, he would bring him a whole living heather plant from his native mountains. It happened that Mrs. Thayer was to hold a séance at a private house with a picked company; so, keeping his own counsel, Mr. McMurtrie obtained permission to make one of the party. The first thing that was dropped on the table was a full-grown heather in bloom, with a clod of dirt on the roots, and three worms wriggling in the same."

Here is the product of one public séance, at which Colonel Olcott made a list on the spot. It was held on July 11th, 1875. "The doors were carefully locked, the window shutters fastened, and the premises searched." The list, made in order from left to right round the circle, is this:—"One monthly rose; one ripe orange, on its branch; one tea rose; one Bonne Céline rose; one sprig of honeysuckle; one branch of cypress; one of brown heather; two white and carnation pinks; a stalk of three crimson rosebuds; one tea rose; a plant of ivy, thirty-seven inches long, with a potful of dirt attached to its roots, the whole weighing 4lbs.; a Scotch heather and spray of honeysuckle (both mentally asked for by Mr. McMurtrie); a heliotrope; several pansies; a Bonne Céline rose, mentally asked for; a fern leaf (*Onychium Auratum*); one white pink, one carnation, and one pansy; mignonette and oxalis; one pansy and two ferns (*Pellaea Viridis* and *Adiantum hispidulum* of the East Indies); four tea roses; one carnation; one wax begonia, with dirt and all, as lifted out of the pot; one crimson rose; a patch of short moss with dirt; one fern, one honeysuckle; one Calla lily, placed in Colonel Olcott's bosom, and a large bunch of smilax, that fell from a height on his face as he was looking up to the ceiling."

This is pretty well for once. The list, remember, was made by Colonel Olcott on the spot, after he had satisfied himself that fraud was impossible: and some of the articles were brought by the invisible operator in answer to mental request. What more do we want to establish the whole Spiritualist theory? Colonel Olcott claims for himself that he "generally makes thorough work of his Spiritualistic investigations," and on this occasion he certainly did so. Not content with what he had experienced, he set himself to work to get a personal test. One afternoon, without premeditation he visited Forest Hills Cemetery, and on the spur of the moment devised an excellent test. "Passing through the greenhouses, my attention was struck by a curious plant, with long narrow leaves striped with white and pale green. It was the *Dracæna Regina*. With my blue pencil I marked on



one of the leaves the cabalistic sign of the interlaced triangles, and requested the Spirits to bring it to me at the circle the following evening. I purposely sat at Mrs. Thayer's right hand, and held her hands, when suddenly I felt something cool and moist drop upon my hand, and when the candle was lit, found it to be my marked leaf. I went to the greenhouse, and found that the leaf selected by me had actually been broken off."

I need make no apology for preserving testimony of this nature to the facts of mediumship so remarkable as Mrs. Thayer's. Colonel Olcott afterwards put her in a bag, and otherwise rendered her helpless in her normal state, but still flowers, peaches, and birds were produced. One point further is worth notice. These flowers were of natural growth. Whence did they come? In a few cases from neighbouring gardens; in most, from an unascertained source. By what means were they severed? Colonel Olcott examined the stalks. "They had been broken off—not short off, but with a thin ribbon of bark at one side; and around the fracture in almost every case was a little ring of black, as though an electrical current had effected some chemical change in the chlorophyl." This may be significant. I do not know whether any of my readers have examined at any time the flowers which used to come so plentifully through Mrs. Guppy's mediumship. If so, it would be interesting to know whether they presented a like appearance.

It seems to me that such records as this, so precise, so well attested, and so remarkably conclusive as to the action of independent Spirit agency, are eminently worth preservation, especially when, as in this case, they were contributed to a non-Spiritualist journal. For the last half century such things have been recorded. It would be a worthy and good work to select the best narratives and bring them again within the scope of public attention. M.A. (Oxon).

#### TO OUR FRIENDS AND SUBSCRIBERS.

With the present number we complete the first volume of "LIGHT." A comprehensive index of the contents of the year's numbers is in course of preparation, and we hope to have it ready—together with a title-page—very shortly, probably next week. Friends who wish to complete their sets should do so at once, as of some numbers we have very few copies now remaining. In looking back on the past we feel that we have not reached our ideal of what "LIGHT" should have been, and of what we hope yet to make it. We trust that our aims will be greatly advanced by the enlargement of the paper, and by the continued assistance of friends in contributing to its pages. "M.A. (Oxon)," to whom during the past year we have been greatly indebted for his invaluable aid, freely given, often at a serious sacrifice to himself, kindly assures us of his continued help. Other gentlemen, whose names will be a guarantee of honour, intelligence, and good faith, also promise to assist, so that we hope not only to maintain the favourable opinion of our present readers, but also to greatly increase the circle of our supporters. Meanwhile, we thank our many friends for their frequent expressions of sympathy and encouragement, and cordially wish them "A Very Happy New Year."

#### MISS WOOD'S SEANCES.

[The following has been handed us for publication.—Ed., "LIGHT."]

To the Editor of "LIGHT."

SIR,—The subjoined notice having been refused insertion by the *Herald of Progress*, may I ask the use of your columns for the same; as the half statement made by the Newcastle committee is liable to be misconstrued?—Yours truly, KATE E. WOOD.

#### MISS WOOD'S SEANCES.

To prevent disappointment to her friends, especially from the country, Miss Wood desires to announce that as the Newcastle committee and herself are unable to agree as to terms for sitting in the New Cabinet, no more seances will be held by her for the Newcastle Society.—31, Belsay-place, Newcastle, December 13th, 1881.

#### PROPOSED SCOTCH REUNION.

To the Editor of "LIGHT."

SIR,—Permit me to thank you for the prominence you kindly gave to my letter in last week's issue of "LIGHT," respecting the Scotch Reunion.

From the marks of favour which the proposal has received we anticipate a decided success. The programme as at present arranged will consist of a concert and ball, the dancing to be continued till three o'clock.

Next week we hope to be able to announce the place, price of tickets, and the date.—I remain, yours very truly,

26, Penton-street, N.

FRANK EVERITT.

December 26th, 1881.

P.S.—All communications to be addressed to Mr. Alex. Brown, 208, Copenhagen-street, N.; or as above.

#### INSTANTANEOUS COMMUNICATION BETWEEN LONDON AND CALCUTTA.

To the Editor of "LIGHT."

SIR,—By last mail I had the pleasure of giving you an account of a marvellous manifestation through the mediumship of Mr. Eglinton, and in my letter I told you that our Spirit friend, "Ernest," had stated that he would endeavour to give me a still more striking proof of Spirit power. This was done on the evening of Saturday, 26th November last, and for the benefit of those interested I give you an account of it. Mr. Eglinton and I had been to dine with some friends at the Bengal Club, and returned home at about 11 p.m. Mr. Eglinton asked me to sit with him before retiring to bed, and we sat together in the light. Mr. Eglinton took a sheet of paper (which I had just previously marked in one corner with my initials and a private mark for the purpose of identification), placed it in a book, held the book under the table for a few seconds, and then placed the book in my hands. I examined the book very carefully, but the sheet of paper had disappeared. I retained possession of the book, while Mr. Eglinton (in his normal state) described that he saw his spirit leave his body and travel over land and sea until he saw it enter the room of a friend of mine in London, and he minutely described my friend and the surroundings in the room, asserting that the room was flooded with Spirit light. He described "Ernest" as standing by my friend while the letter was being written, and his taking the letter when ready. In a few seconds after this he begged me to open the book (of which I had retained possession the whole time) and there sure enough inside the cover of the book was the self-same sheet of paper, with my initials and private mark upon it, completely filled with a letter in my friend's handwriting, dated that same evening in London, and commencing with an account of how the room had been suddenly filled with Spirit light, how "Ernest" had brought the sheet of paper marked by me, and how he stood waiting to bear the letter back.

I do not think any more striking manifestation of Spirit power could ever have been granted to any investigator, nor can I see any way of accounting for this extraordinary result other than the Spiritual hypothesis. As I have already stated in my former letter, my friend's handwriting is as familiar to me as my own, and no one but the writer could possibly have been cognisant of the subjects referred to in the letter.

Mr. Eglinton is making many friends here, and convincing many inquirers of the truth of our beautiful philosophy.—Yours for the truth, J. G. MEUGENS.

Calcutta, December 5th, 1881.

[Of course the value of such a startling communication as the above depends entirely on the trustworthiness of the writer. For the information, therefore, of those who may not know Mr. Meugens, we may say that we have the pleasure of his personal acquaintance, and that, though temporarily resident in Calcutta, he is well-known in London as a gentleman of high intelligence and integrity.—Ed. "LIGHT."]

To the Editor of "LIGHT."

SIR,—I have read the very interesting account in your last number of the transmission of a letter from London to Calcutta, on the evening of the 20th November last, arriving there at 11, as stated by Mr. J. G. Meugens in his letter, dated Calcutta, November 26th, and, with your permission, will make a few remarks thereon.

Now the horal difference between the two cities as taken by my time globe is, say, five and three-quarter hours; therefore, as it reached Mr. Meugens at 11, London time would then be about a quarter-past five p.m., and it would be important to know if the letter was given to "Ernest" at that time, or when.

Again, as regards distance. Mr. Meugens puts it at 8,000 miles, but any distance, however great, would presumably be to the Spiritual messenger a minor matter. However, if the navigable or come-atable distance is 8,000 miles, there is still the direct distance to be considered, and without specifying geographical or English miles, let such be assumed to be 4,500. Besides these there is the real distance to be taken into account, which may be roughly illustrated thus:—Let "L," for London, be represented by a dot, and at any distance let another dot be for "C," or Calcutta; draw a curved line between them as representing an arc of the earth's circumference; such being the direct distance of, say, 4,500 miles, then a straight line drawn between the two dots will be the real distance, and will be under 4,200 miles.

Now, which of these three routes was the one taken by "Ernest" (i.e., if he took either), and an explanation thereof from that modern Mercury would perchance convey valuable information to us all.—I am, sir, yours obediently,

10, Basinghall-street, E.C.

THOS. SHERRATT.

December 27th, 1881.

P.S.—I enclose herewith a description of my planetary clock

## SPIRIT TEACHINGS.

## SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M. A. (Oxon.)

No. XV.—(Continued).

Since, then we do not admit the necessity that any given Spirit should be accurately informed either as to dogmas of theology or as to the future destiny of Spirit, you further inquire as to the test that some persons apply to Spirits, judging of their truth by their willingness to bow down and worship the Lord Jesus. We will answer in a few words. We have frequently told you that to attempt to settle anything by a text is waste of time. But they who do settle the question that vexes them by the particular text you allude to, are both ignorant and foolish. If you will refer to your Bible you will obtain the exact words.

[I turned out John iv. 2, &c. "Hereby know ye the Spirit of God. Every Spirit that confesses that Jesus Christ is come in the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God."]

It appears from the whole context that the writer is warning his hearers "not to believe all teachers, but to try them by the rules of the Catholic Faith," as the heading of the chapter says. The whole argument is an exhortation to brotherly love. We only desired to point out that they who rely on that passage for any specific test as to worshipping the Christ being a proof of truth in the communicating Spirit, are not wise. If they appeal to literal texts they must needs interpret them literally. There is no word of Divinity nor of worship there. It would rather seem that the writer, warning against Antichrist, lays down the general rule that a particular Spirit may be assumed not to be opposed to the Christ-spirit if he be acquainted with the Christ-life. If he know that Jesus Christ has come on earth and lived the life he did, he may therefore be assumed to have knowledge of the work of Christ, and not to be Antichrist. If he profess to know nothing about Christ's life, have nothing to do with him. This, on the principle of interpretation which our friends maintain, is the simple meaning of the passage which they have distorted into quite another interpretation.

But, indeed, we do but split hairs on such matters. You have learned long since that no opinion is to be settled or changed by reference to a text which is in itself the mere utterance of a solitary opinion, applicable only, if at all, to those to whom it was written. They who rely on such texts are generally least able to interpret them; and surely the extreme of folly can go no further than to apply such a test to a Spirit who they presume has been sent by the devil for the purpose of deceiving. What! do these shallow dabblers pretend that there is a devil who has power to tempt souls to ruin, that he has sent an emissary to misguide and to deceive them, and do they think that the messenger of the Arch Fiend is to be driven from his task by such a childish expedient, or that their omniscient devil is wont to select his messengers so badly as that they should be baffled by a test that any child would avoid; or that to the whole machinery of evil which in their egotism they fancy is directed against the stronghold of their faith, one lie, more or less, would be of any moment? Inconceivable is the vanity, the simplicity, and the folly of such. They and the Spirits who guide them are, as we have said, weak and very foolish. Enough has been said of them.

We do not need to point you to the true test whereby you must try all that come to you—the touchstone of Reason. We have pointed out frequently that man has the lamp of truth within him, and that he is responsible for the use of it. When it requires trimming he has his guardian at hand who will assist; and when Reason fails he can walk in the darkness beyond, into which the light does not shine, in trustful dependence on the guidance of those who, tried by its beams, have not been found wanting. Reason is the parent of Faith, and Trust is the outcome of Experience. Man needs no blind dependence on dis-

torted texts; no casting of lots to decide his course. He needs it not even if the texts on which he rests were accurate, true, and applicable to his wants. But they are in many cases none of these, but very much the reverse; written for other people, in other times, and other lands, and interpreted too often by those who wrest them from their true significance, who catch at a term of expression, or even at a sound, and who are unable to appreciate their original meaning and application, or even to read them in their original language.

Furthermore, you ask us whether it is possible for us to reveal to you truth; and you say that the conflicting statements made by Spirits lead to the idea that there is no such thing as exact truth and it is waste of time to endeavour to arrive at it. It is important that we know exactly what you mean by exact truth and who are the Spirits from whom you seek it. If you inquire from any who come to speak to you of abstruse questions which the most advanced intelligences have not fathomed, then are you ignorant and foolish as he who should question a child on the problems of mathematical science. It is a ploughing of the sand, a vain and foolish search. But if you are careful to seek from those higher intelligences whose mission it is to enlighten man, then undoubtedly they can reveal to you truth.

But you require exact truth. If, by that, you mean mathematical demonstration of problems which engage the attention of the highest intelligences, or even accurate and precise statements about matters which, from their very nature, transcend human knowledge and human power, then, no doubt, neither we nor any can reveal to you exact truth, seeing that you are not capable of understanding it.

But if by truth you mean, as you should mean, a higher revelation of facts which concern man to know, and which will develop his intelligence, and raise him to an advanced plane of knowledge, then we have come for no other purpose than to reveal to you such truths. It is the very object of our mission, that which has brought us from the higher spheres to your nether earth. We come neither to amuse nor to astonish, but only to instruct and to develop. All that we do has for its end the revealing of higher and more extended views of truth. And if there be some Spirits—aye, many—who under cloak of our mission play fantastic tricks and palm off delusions upon men, we can but say that it is man's own fault, for that he is more receptive of such than he is of the higher philosophy which can only be learned by slow and laborious effort, and which, to most minds, contains little that is attractive or desirable for its own sake. No wise intelligence will attempt to puzzle and bewilder man by putting before him truths which he is not fitted to receive. But to argue from that that there is nothing which man may learn from us is a strange perversion of fact. If that be so then is our labour vain, and we are the sport of folly. That it is not so your state of knowledge now compared with what it was is sufficient evidence. A receptive mind will find ample store of knowledge to be gained from us, and when it is not well to answer we repress unwise questionings, and lead the soul to the truth suitable for it. Truth! Yes, we have truth to tell that man sadly needs though he knows it not; truth that must be given, and that will soon make its presence felt upon the earth: even as before the coming of the Christ, the day-dawn arose in twilight. Truth! Yes, all that man now knows of truth has come to him from the same source as that from which even now new truth is flowing. And he has even questioned with himself whether it be truth at all that he is receiving, or has hugged himself with the notion that he is the source from which it springs.

To ask us whether man can learn of us Divine Truth, is as though you should question whether the sun can give forth light and heat. It is one of the reasons of its existence, even as it is ours, to lead you onward and upward to a knowledge of the Truth, the Truth which shall make you free.

*The reply is remarkable for its clearness and leaves no doubt as to one or two points on which I asked for information. As to Re-Incarnation, it seems there is more behind, which you do not wish to tell just now. I inquired as to the Kardec theory and I gather that that is erroneous in some points, if not altogether wrong. I have nothing to add as to the Biblical tests; they seem absurd enough. Nor as to the revelation of truth—that I do not doubt. It is very startling to hear what you say about Spirits going on for ages with erroneous theological beliefs. Is that frequent?*

It is not very usual. But the Spirits who most frequently choose to communicate through mediums are not on any advanced plane of intelligence. They do not know better. The very fact of their returning unbidden to the earth sphere would shew that they are not progressive Spirits. As to old theological notions, they



may be retained for long, even as an old and disused garment may be thrown into a drawer and lie there. We have said that we attach little importance to theological belief, and do not deem it necessary to uproot it by force, preferring to develop the Spirit until it voluntarily surrenders or throws aside its old beliefs. Those who vex you have not progressed far enough to know, but they speak foolishly of that of which they know nothing.

Of Re-Incarnation we prefer to speak at our own time.

No. XVI.

*I have some questions to put about the late communication. You seem, in speaking of theology, to regard it as so much lumber which may hang about a person and encumber his spirit. If that be so it would seem that the less a man has the better, and that all theology is worthless.*

You have drawn extreme deductions from our words. Theology is the science which tells of God. In proportion as it fulfils that duty it is well for you to have much knowledge of it. But in proportion as it substitutes for the true God a human idol, it is well that you be quit of it. Those Spirits who come to us much encumbered with human theology are amongst the least progressive. They have less of what we call religion than many who have made no profession of piety, and they have fostered and developed a dogmatic, hard, uncharitable, and ignorant temper, which is the reverse of that which finds favour with us. We have long since taught you to distinguish between the theologian, the pietist, and the truly religious Spirit. The theologian has busied himself with the mere husks and shells in which men have enwrapped their ignorance about God. The pietist has frittered away his aspirations in weak and wordy platitudes by which he has imposed at once on himself and his fellows. The man of true religion is to be found within no especial Church to the exclusion of others, is the adherent of no exclusive creed, is not full of dogmatic profession, or of what you call cant, or, as we should say, of unconscious hypocrisy, but has lived in a measure the Christ-life and has looked up to the Christ ideal. He is not a theologian, or a professor of religion, but he lives near to his God, in intimate communion with the world of truth, where shams may not enter, and where the mask of the hypocrite is rudely torn off. That such a man should learn of God and drink in much of the true theology is inevitable, even though he be ignorant of man's speculations and be not associated with any special body of religionists. Such theology is worthy of being pursued as a science, and we should be the last to speak slightly of it. What we condemn is the dogmatism of human ignorance; ignorant and mischievous errors which man has embodied in his ten thousand creeds and which he would fain force on all men under pain of dire anathema. That theology is mischievous. True theology is God's revelation of Himself to man as man can grasp it. You must distinguish. Your creeds and Churches and various forms of faith are all more or less in error. With us the error is dormant when progress is being made, until it is evoked by old association. And as progress is made such errors fade, having nothing on which they may any longer feed.

*As to Spirits returning with old notions, that would be in the case of those who are not progressing?*

It would be in the case of those who have at any rate not progressed in the knowledge of God, though they may have gained other knowledge. If such do but talk what is erroneous, without being mischievous, it may be that they belong to a large class who progress slowly, and who do not know that they are in error. Spirits of that class band together with us as with you, and foster one another's errors frequently. Moreover, the domain of theory is not confined to your earth. Ignorance and prejudice and speculative guesses prevail in the lower spheres with us as with you, and very frequently those who are most speculative are most disposed to disseminate their foolish notions. Characters do not change at what you call death. The speculative and the bigot, the dogmatist and the narrow theologian, are much as they were until old errors are purged away by progressive knowledge, and the Spirit has laboriously undone the web of error that it toiled to weave on earth. But it is not to be hoped that true views of God and of the mysteries which environ Him are to be learned by those who spent an earth life-time in error, and have not been able to undo it.

*I was struck by what you said of anonymous Spirits, and of partial control as not being favourable to independent and reliable communications.*

Communications such as you inquired about almost always proceed either from the brain of the medium or from a band of Spirits who are not individualised. Either the medium allows his mind to

dwell very strongly on Spirit communion, longs for it when it may not be had, and so evolves his own ideas slightly varied by the meditative constitution of his mind, or by the partially exalted condition in which he has placed himself: or else he becomes the centre of the weakest influence from a number of Spirits weak in themselves, and who flock round the congenial mind. This is a variety of the old law of attraction with which you are familiar. Both causes operate, and such mediums would readily find how far they could rely on what was produced by them by insisting rigidly on the communication being absolutely independent. They would then be able to see how far it was external, and the importance or worthlessness of it would be apparent. It is to us most surprising that men should deem it necessary to pay heed to much that Spirits say. You must try the Spirits, not only whether they be truly of us and of our world, but whether being so they have aught to tell you. Many deluders come bearing a mission from the adversaries, and such are not infrequently pious in their tone and orthodox in their words. They would bar progress and stifle truth. They do not God's work but the adversaries', in that they bind down the soul and clog its aspirations. We have warned you. Cease.

+ IMPERATOR.

#### MR. C. STUART CUMBERLAND IN NORWICH.

(From the "Norwich Argus.")

Last week we briefly referred to Mr. C. Stuart Cumberland's so-called *exposé* of the phenomena of Spiritualism. His second effort was made on the following night, when he excelled himself in the art of conjuration. Since then the Rev. W. Tozer, of Ipswich, has delivered a discourse on the subject. He does not claim to be a Spiritualist, he has never attended a séance or witnessed any of its phenomena. He has friends, however, who are believers, and he has faith in them. That is precisely our case. We have seen absolutely nothing of what is called Spiritualism, we have not noticed any ghost-like appearances, but for some years we were in daily intercourse with those who are Spiritualists, and in whose word we place implicit reliance. Mr. E. D. Rogers, for instance, who writes to a contemporary, is a believer of many years' standing; we know him, and assert with confidence that he is utterly incapable of feigning belief or of attempting to foist a lie upon the public. We need not say anything of Mr. Rogers' intelligence; many of our readers are acquainted with him; at least he is just as able to keep his senses and to know what takes place around him as most men. The deception theory, therefore, has no special application in the case of Spiritualists. Most men are liable to be deceived, and unless the mind is instructed in the art of conjuring, some extraordinary impressions of wonder are created. We have often been tempted to ask of Spiritualism, *cui bono?* We are still not satisfied as to the means adopted and the ends accomplished. We are no nearer being made converts than we were before Mr. Tozer preached and Mr. Rogers wrote; but we remain loyal to our confidence in men with whom we have acted, and for whose character we entertain the highest respect. We do not share in wholesale condemnation; we cannot say that men of scientific eminence are fools on this subject and wisdom itself on others. We simply say we do not know, have not cared to inquire too closely, and are entirely open-minded. Mr. Cumberland produces some very startling results; what opportunities he may have had of witnessing what Spiritualists would designate real phenomena does not appear. It may be that he simply imitates the tricks of false representatives of the theory, and gains credit for exposing what he has never seen, or if he has seen has not been able to account for by the aid of the means at command. We do not pretend to decide the matter. On the side of the Spiritualists there are the statements of men and women of all grades of society, from the highest to the lowest—persons whose probity admits of not the slightest question. On the other hand are Mr. Cumberland's expositions of certain phenomena, which, he says, explain all that Spiritualists produce. We pay little attention to challenges and charges; they are easily made; the public must judge for themselves, and in order to arrive at a just conclusion—having seen Mr. Cumberland—they should seek a séance of genuine believers. That is the only way to be satisfied, and until that is done it is scarcely wise to be dogmatic either one way or the other.

Another "Evening with Mr. Morse" will be held at the rooms of the B.N.A.S., 38, Great Russell-street, on Monday next, at 7.30 p.m. These evenings are very agreeable and instructive.

## A DEFENCE OF SPIRITUALISM.

In anticipation of Mr. Stuart Cumberland's visit to Ipswich, the Rev. Wickham Tozer, on Sunday evening, the 18th ult., at St. Nicholas, Chapel in that town, gave a lecture upon Spiritualism, in which, while withholding his assent from some of the claims of Spiritualists, he defended them from ridicule and charges of deception, and justified their principal theories as sufficient explanations of unquestionable facts. To this lecture the *Suffolk Chronicle* has had the fairness to devote nearly two columns of its space. The rev. gentleman said he had been led to introduce the subject for their consideration by some huge placards announcing that a gentleman named Cumberland was coming here for the purpose of exposing Spiritualism. That set him inquiring who this Mr. Cumberland could be, for he knew very little about him, and nothing personally. He had only read about him, and what he had read of him was this, that a gentleman in Liverpool—an eminent merchant named Fowler—had offered through the Bishop of Liverpool to give £1,000 to any institution that should be named if Mr. Cumberland would, under the same conditions, produce even the simplest phenomena which were continually witnessed at the séances of the Spiritualists. He was exceedingly desirous of ascertaining whether or not Mr. Cumberland had accepted that challenge, and on Saturday morning he received a letter direct from Mr. Fowler himself. He would not read the letter, because there were some things in it which it would not be quite fair to Mr. Cumberland unless he were there to answer it; but amongst other things Mr. Fowler said: "Up to the present time Stuart Cumberland has not accepted the challenge. Further, we hold the Bishop of Liverpool's letters stating that he has never seen Stuart Cumberland since the night he presided at the entertainment, nor has he heard from him. If he states that he has accepted the challenge he states what certainly is not true. I also hold a letter which he wrote to Mr. J. C. Wright, a medium, in which he states that it is not the true and genuine Spiritualism which he wishes to expose, but only the fraudulent part of it." If Mr. Cumberland had announced that he came to Ipswich to expose the fraudulent portion of Spiritualism he (Mr. Tozer), for one, should have held his tongue, but when Mr. Cumberland announced his intention to caricature in his way of conjuring the phenomena of Spiritualism it set him thinking whether it was not his duty as a Christian teacher to let them know what Spiritualism was. He had been surprised that some very estimable clergymen of the town intended to take the chair at Mr. Cumberland's meetings. They had, of course, a perfect right to their opinions, but he was sorry that they should lend their names to a man undertaking to do one thing when, on his being questioned, he avowed that he only intended to do another, and he should have been glad if these gentlemen had first of all informed themselves on these very vital matters before they lent their sanction to what could be nothing less than a mere burlesque and caricature of what he conceived to be a very serious subject. Mr. Tozer then gave a full and fair history of Spiritualism, urging that the phenomena were established facts, and to say that natural laws were capable of producing them was to remove one difficulty by creating a greater. They must, therefore, advance to the supernatural, and against the theory that these phenomena were the work of demons he urged that it was strange that those accustomed to do evil should be the agents of so many works of mercy, for Spiritualism had been the means of converting many a hardened infidel to the faith and service of Christ, had confirmed thousands of waverers, and had saved not a few widows and orphans from a desolating and maddening grief. Admit the facts, as all must do who investigated them, and the only theory that he could see to be consistent with them was that they were produced by intelligent and benevolent agents.

## TO CORRESPONDENTS.

C. C.—We make no other promise for the future, than that we will do our best. Above all, we shall strive to keep clear of all personal altercations. Our object is to serve the Cause, and not to help particular cliques or parties.

Psychical studies are about to receive a fresh impetus, the *Revue Spirite* says, from the presence of Mr. Cecil Husk in Paris. A committee has charged itself with the investigation of the phenomena witnessed through his mediumship, and is holding special and consecutive séances. It will not make a hasty report.

MRS. HARDINGE BRITTEN'S WORK.—Mrs. Hardinge Britten has promised to lecture on the Sundays of the ensuing months as follows. Any friends in places adjacent desiring week evening lectures, can apply to The Limes, Humphrey-street, Chichester Hill, Manchester:—Sunday, January 8, 1882, Manchester; 15, Bingley; 22, also 23 and 24, Bradford; 29, Macclesfield. Sunday, February 5, Blackburn; 12, 13, and 14, Newcastle; 19, Liverpool; 26, Sowerby Bridge. Sundays of March and April, Manchester.—[Adv.]

## SPIRITUALISM IN THE PROVINCES.

## KEIGHLEY.

On Sunday, the 18th inst., Mr. J. J. Morse closed his fourth year's ministrations in this town, and as usual, he was greeted by a numerous audience at the afternoon and evening services. The "controls" chose for their afternoon discourse, "Spiritualism not Irreligious," and in the evening their subject was, "Living for Death." Each subject was treated in an eloquent and able manner, and much satisfaction was expressed by the friends. The President spoke very warmly of Mr. Morse's services, and in a generous speech expressed the thanks of the Society and friends for Mr. Morse's valuable services, which during the past year had been rendered gratuitously.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday last, December 25th, Mr. J. W. Mahoney, of Birmingham, lectured in the Hall of the N.S.E.S., both morning and evening. The subject in the evening was "The Future of Spiritualism," in which he shewed that Spiritualists had it in their own power to say what that future should be, and called on them to band together to proselytize the world. The audience was a thin one. Mr. J. Hare occupied the chair.—On Monday, December 26th, a tea and concert were held in the rooms of the N.S.E.S. The tables on the occasion were kindly provided by Mesdames Hunter, Hammarbom, Swanson, Robson, and Miss Coltman, and a goodly company assembled to do justice to the good things provided. The hall was nicely decorated for the occasion, and lighted by means of the electric light from the Electric Engineering Works of Mr. Ridley, of this town, under the management of Mr. Rosmussen, a member of the Society. We were pleased to see such a reunion, and noted the faces of many old friends, whom we could greet heartily with memories of past work in the movement. Mr. John Mould presided at the concert, and a very pleasant programme of songs, glees, part-songs, duets, and recitations was rendered by Mr. Sced and his choir, ably assisted by Misses Eager, Hales, Coltman, and Mrs. Armstrong, and Messrs. Robson, Elliott, and W. Armstrong. Mr. Bristol varied the programme with a violin solo. The recitations of Mrs. Tolland and Mr. Matthew Patterson were loudly applauded, and greatly added to the harmony of the evening. Mr. Thompson officiated at the piano. The meeting terminated with the usual vote of thanks. The audience was a good one, completely filling the room.—The consideration of the difficulty between the committee of the N.S.E.S. and Miss Wood has unfortunately ultimated in the committee expelling a member of the Society whom they accuse of having fomented the cause of disagreement between themselves and Miss Wood. I am in a position to positively contradict the accusation, from the member's own testimony, and it is much to be regretted that the known ill-will felt by some here towards the member in question should have expressed itself in so extreme an act by our executive. As the said member, however, has in committee and out of it, steadily protested against the attitude of certain officials towards two of our public workers, he has earned the above reward from the "party of office;" but it is not unlikely that the previous difficulties have now increased, instead of diminished.

GATESHEAD.—On Sunday evening last, Mr. J. G. Grey delivered an address upon the general teaching of Spiritualism, together with the wonderful influence it had exerted upon society. At the conclusion of the address, Mr. Grey gave a poem upon "Christmas." A members' meeting was then held to consider one or two matters of importance. One matter was the appointment of trustees for the meeting-place for which they are negotiating. The trustees appointed are Mr. H. Burton, Mr. N. Martin, Mr. John Walton, Mr. W. Pickering, and Mr. J. M. Routledge. Another motion, by Messrs. Dawson and Hope, was "That the Gateshead Society be affiliated with the British National Association of Spiritualists, believing that such a union of Spiritualists will tend to secure united action in all matters relating to the public movement of Spiritualism without in any way endangering the independence and well-being of the Society." The motion was carried unanimously and with acclamation.

WEST PELTON.—Last Saturday evening the friends of West Pelton were favoured by Mr. H. Burton, of the Gateshead Society, with a successful and interesting entertainment, including humorous and pathetic readings from the poets. The readings of such pieces as the "Bashful Man," the "Bachelor's Dream," &c., produced unbounded laughter; while the more pathetic pieces, such as "Bingen on the Rhine," "Tell's Speech," "The Demon Ship," "Charge of the Light Brigade," "Eugene Aram's Dream," &c., were given with great dramatic art, and were enthusiastically received. Mr. Burton gave his entertainment for the benefit of the funds of the West Pelton Society. Mr. Mahoney has been lecturing at the above place, and giving the greatest satisfaction.—NORTHUMBRIA.

MR. J. J. MORSE'S APPOINTMENTS.—BELPER, Sunday, January 1; LONDON, Goswell Hall—Sundays during January and February (except January 1); GLASGOW, March 8; STAMFORD, March 12; NOTTINGHAM, March 19; CARDIFF, March 26. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Adv.]



## 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; 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 Hon. J. L. O'Sullivan, sometime Minister of the U.S.A. at the Court of Lisbon; 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 the Medical University of Pennsylvania, U.S.A.; Bishop Clarke (Episcopalian), of Rhode Island, U.S.A.; Darius Lyman, of the Treasury Department, Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstube; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

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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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