

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

There is something profoundly touching in the scene now being enacted at Berlin. That venerable and venerated personality gathering up the experiences of a life prolonged far beyond the allotted span, with the eyes of the world turned to the little camp-bed on which rests all that is mortal of the veteran who has left such a mark on his age: and then the other invalid lying stricken with a deadly malady far away on the shores of the Mediterranean, debarred by a fate surely most pathetic from soothing his father's dying moments, and taking from his dead hand the flag of the Fatherland, which it is his duty now to bear aloft till he hand it on in turn to his son: did the world ever gaze on a more impressive picture, on one more calculated to stir the sympathies of men? There was in the staunch patriotism and simple piety of the aged Kaiser much to respect. Germany has had monarchs more intellectual, but hardly any who has done for her what he has accomplished, and, doing it, has so gained his people's love. Since no one else will say it, I will add that the Emperor William was a Spiritualist.

Alwynne: or, the Secret of Narboth, is a drama founded on certain actual and recent psychical experiences, by J. A. Scofield. (Wyman and Sons.) In a personal statement, the author says:—"The invention of the phantom scene in Act iii., where shadow is taken for substance, of its reversal in Act iv., where substance is taken for shadow, and of the combination in one play of the two things, one as the sequel of the other, is, like the rest of the work entirely my own . . . they are mainly the dramatization in blank verse, and in sixteenth century guise, of actual experiences in a year so recent as 1884. The times, places, and other circumstances in which these experiences occurred are to me matters not of hearsay, but of my own personal knowledge; and I have full permission to disclose them whenever such disclosure may seem to me expedient." Alwynne's illusions are those of a mind overwrought by grief, remorse, and an intolerable sense of wrong, stimulated by wine to impossible effort. The author thinks that a consideration of these illusions "should tend to free most psychical mysteries from most of their mystery." I fear his experience is only limited.

I daresay many of my readers know that week by week the *Banner of Light* devotes a page to records of results in its free circle. There numbers of spirits return and give evidence of their identity. Among others was

one who attracted the attention of Dr. Alex. Wilder. Here is his testimony: one among many thousands.

"To the Editor of the '*Banner of Light*.'"

"Glancing over your paper on the afternoon of February 10th, I noticed a 'message' from Cornelia C. Crandal, of Deansville, Oneida County, N.Y. I remember her very well. She was married to William L. Crandal, at Plymouth Church, Brooklyn, in the winter of 1854. Mr. Crandal was a character in his way. He lived many years at Syracuse, N.Y., and was somewhat noted for advocacy of free schools, and advanced Anti-Slavery sentiments. On the occasion of the arrest of 'Jerry' under the Fugitive Slave Act, October 1st, 1851, Mr. Crandal hastened to the First Presbyterian Church and rang the alarm bell. The County Fair was then holding, and there was a State Convention of the Liberty Party then in session. Both places were deserted, and for the residue of the day the office of the Federal Commissioner, Joseph Sabine, was besieged. The leading Abolitionists, Rev. Samuel J. May, Gerrit Smith, and others countenanced submission; but T. G. White, Crandal, and others took advantage of the night to release the man and send him to Canada.

"Mr. Crandal removed to Albany in 1853. There he prepared a report to the Legislature on *Three Hours' School a Day*, &c. His marriage took place the ensuing season. He was then in a low state of health. I prescribed for him several times. The ensuing winter he was prostrated by pneumonia, and I watched with him five weeks, being his principal acquaintance. Mrs. C. was with him the latter part of the time. I had lost sight of her; she returned to Waterville, and lived one or two years in Iowa. I knew no more about her, till I saw the mention in *The Banner*. She was a gentle, painstaking, affectionate woman. Her sister-in-law told me, I remember, 1856, that she had conversations with her husband, who called many matters to her attention."

This is an idea of an old worker as to the way in which he would employ a substantial bequest to the cause of Spiritualism. It seems to me that constant advertisement, free publication, and adequate remuneration of those who work is what is wanted. The best talent should be utilised, and the world should be advertised of what we want to bring before it.

"First.—The endowment of a publishing house.

"Second.—The publication of a weekly journal which shall rank with the best, and reflect the world at its best, seen by the light of Spiritualism.

"Third.—The publication of books, pamphlets, and tracts devoted to the cause at cost.

"Fourth.—The organisation of a central bureau of information, of mutual benefit, to unite writers, speakers, mediums, and all interested into an harmonious brotherhood, working for one common object, the promulgation of truth, and its right living.

"Fifth.—In connection, the foundation of a library, reading, and circle rooms.

"Sixth.—By prizes and other means an attempt to stimulate investigation, and develop the best thoughts on subjects relating to or connected with the Spiritual philosophy.

"Seventh.—The use of the secular Press to advance Spiritualism. The foundation of such a great attractive centre would at once dignify the cause by giving it the potent power, and the money employed in the enterprise would be like the purse of Fortunatus, or the widow's bag of meal; it would replenish itself, and by every good accomplished, be increased.

"Berlin Hights, Ohio, 1888.

"HUDSON TUTTLE."

It seems to me that Mr. John Bright talks sound sense in his letter to a recent political meeting at Ipswich. I am not going to be so indiscreet as to talk politics. "LIGHT"

has no politics, I am thankful to say. But Mr. Bright draws attention to a sentence inflicted on a very harmless creature, which sentence I unhesitatingly say is out of all proportion to the offence. Why should any body be punished for telling any other body's fortune? If any body is willing to pay for a peep into the future, why should not that body be allowed to illustrate the proverb that "a fool and his money are soon parted"? And is not the loss of the money adequate punishment? It is wholly ridiculous that offences such as those that Mr. Bright specifies should meet with a punishment often lighter than those meted out to the fortune-teller. Mr. Bright is speaking of punishments under the Crimes Act in Ireland:—

"As to the severity of the punishments inflicted, let us compare them with some cases nearer home. Two or three weeks ago I noted two cases in the London police-courts. A young woman, a domestic servant, was convicted of having stolen one penny on two occasions—twopence in all. She was sentenced by the magistrate to six weeks' imprisonment. Another case was that of a woman who had taken a small sum for pretending to tell the fortune of a servant-girl—the exact sum I do not remember; perhaps a shilling or half-a-crown. She was sent to prison for twelve weeks, with hard labour. Now, consider the guilt of these women, and compare it with the hundredfold guilt of the men whose writings and speeches have caused the terrors of boycotting, the mutilation of cattle, the outrages and murders which have disgraced Ireland and shocked mankind during the last seven years. I suppose there are few men in Ireland who have had a severer sentence under the Crimes Act than this poor fortune-teller in London."

Surely the life of a highly-organised animal does not die out with the body. Did not Gerald Massey's dog come back to him? And here is another:—

"To the Editor of the *'Religio-Philosophica Journal.'*

"I have for many years believed that animals have a future existence. I have watched their peculiar movements in expressing their wishes, showing they have thoughts and make calculations.

"On the 15th of March last it was my misfortune to lose a most intelligent animal—a noble dog, with white silken, curly coat. His movements were graceful. His large, beautiful eyes bespoke his very nature. He was a faithful watch dog. After his poor suffering body was laid away to rest, I felt assured that he would return, and he has done so many times. There is a small gate near the house that opens into the orchard; it was his delight to go to and from it. One evening our daughter stepped out, and in the direction of the gate, and when she returned she said: 'Mother, I have seen poor Reno. He was standing by the orchard gate, and looked so happy, just as he did before he died, and he was so glad to see me.' A short time after that my husband had killed a fowl and hung it up near the gate. In due time my daughter went for it, and sure enough, true to his trust, there lay faithful Reno watching the chicken. She walked towards him, and he sank out of sight. Several times she has seen him, and often he has given us his accustomed signal on the door for us to open it. Once the noble creature stood by the gate looking at me with his loving eyes. Does all this mean nothing? It means that his noble spirit lives and returns to those he loved so dearly. My husband has also seen his noble Reno several times. Too much cannot be said of the excellent traits and self-sacrificing lives of very many of the animal creation.

"My daughter is a seeing medium.

"S. A. BARNUM."

OH! there is nought on earth worth being known
But God and our own souls—the God we have
Within our hearts; for it is not hope,
Nor faith, nor fear, nor notions others have
Of God can serve us, but the sense and soul
We have of Him within us; and for men,
God loves us men each individually,
And deals with us in order, soul by soul.

—From *Festus*.

DR. LIEBAULT tells of a case at a little village six leagues from Nancy of some violent physical manifestations, according to a paragraph in the *Society for Psychical Research Journal*. Objects are thrown about in a closed room, and a young girl was "raised from the ground and undressed in the dark, though in charge of several persons who were holding her." They have at length had occasion to call in the police to protect the girl, and "the members of the force who were sent made a report which confirmed the previous information." It is to be hoped that Dr. Liéboault, Mr. F. W. H. Myers, and others will personally sift this case. It is on all fours with many others, and if it come under their own observation will materially assist them in advancing in belief.

SOME RELIGIOUS ASPECTS OF SPIRITUALISM.

It is trying to the patience, even of Spiritualists, to have texts of Scripture flung at them continually to prove Biblical disapproval of Spiritualistic research, when they clearly see not only its value in Biblical history, but that without this Spiritualistic element the Book, or rather books, would lose half their authority.

We have no wish to question the fact that in ancient days, when the psychical life and the physical life were blended together in a marvellous way beyond dispute—and probably *because* it had become so common—the Jews were cautioned against its continual "seeking"; and superficial Christians are constantly quoting from Deut. xviii. as follows:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination [*i.e.*, *foretelling the future*,] or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

In fact, the old Jews were forbidden to *abuse* the gifts of Spiritualism; although they are afterwards enjoined to listen to prophets, or mediums, and are taught that the withdrawal of these gifts was a mournful sign, and that "*Where there is no vision the people perish.*"

It might be a sufficient reply to say, "We are not under the law, but under grace," only in these days of a "Down-Grade" controversy, when we are looking on with shame and some real astonishment at the contention for the old Calvinistic "Doctrines of Grace," we fail to recognise the Christ-life. No one ever regarded Mr. Spurgeon as a deep thinker, or a leader in theological thought, as which he now poses, although we have thought that, like the centurion of old, "he loveth our nation and built us a synagogue." It is sad to think that this man, and so many with him, can cut themselves off from their fellow workers because they cannot allow the indulgence of the "larger hope," but must have hell fire! We can now quite understand his frenzy against Spiritualism, which comes with its revelation of progress in the after life, and re-establishes the ministry of spirits, reiterating the old brave words, "He that doeth righteousness is righteous," and "Who-soever doeth *not* righteousness is not of God." But all this is human nature, and it would be hard to judge any system by its professors only. While the process of evolution is going on, it is a healthy sign to find rebellion against arrogant assumption. The *pope* in us dies hard, and many revelations are needed to build up our spiritual temple. We will not, however, discard Christian faith, as the manner of some is, but will endeavour to marry Christian faith to psychic facts and experiences; the two should go hand in hand as of old. What God hath joined let not man put asunder.

And we think we can discern in this marriage happiest issues, where

"Each fulfils defect in each."

We heard the other day of a reverend divine writing a very long letter to a publisher, who has recently brought out a book on Spiritualism, endeavouring to convince him not only of the sin of the book, but of his sin in thus abetting it. It all came from the devil, he said, and was forbidden in the Bible: it was wicked to bring spirits in glory back to earth; one revelation was enough, and so on. It did not seem to occur to this good man—living somewhere near the Scilly Islands—that a large number of men will not accept the Bible, nor even the possibilities of an after-life. And the remarks of a materialist and F.R.S. as to Spiritualism seemed to us much more *apropos*, when he confessed to us:—

"If you can establish the fact of an after-life only, Spiritualism will have proved itself to be one of the grandest revelations made in this or in any other age."

Precisely so. Convince men of a future life, and the whole of this life and its potentialities are widened. But we would say more. If Spiritualism does no more than create thought, and deliver us from systematic theology and its fossilising creeds, it will have established its *raison d'être*. And we say this, too, without any disrespect for blundering religious life. We have no sympathy with those who scoff continually at the evolutionary progress of Christian growth. We are all blundering, and speculating, and suspecting one another, and becoming fools, that in the end, let us hope, we may be wise.

But the idea of its being wicked to draw spirits down to earth is clearly a bit of Hindû philosophy, which teaches that only discontented spirits return to earth. What if they come voluntarily and persistently with clearly beneficent purposes? And who shall say but that often their *own* progress is quickened by their earthly ministrations? The happiest psychic experience among us is that which is *not* sought, but seems to us to be a development of that spiritual life predicated by the Apostle when he wrote: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"—a fulfilment of earth-life's ministries, with pleasure and with profit: the true issue we just now referred to in the marriage of Christian faith and psychic life.

The good clergyman of whom we have spoken is a type of many who would add to the *Ten* Commandments written on stone (psychically), the 101 more contained in Deuteronomy, rather than see their completion in those *two* written on the fleshy tablets of the heart, which Christ recited, and to which the heart of mankind ever responds. To this simple creed does Spiritualism bring us back. We trace its silver line through all the prophets or seers of old. Written on those two tablets of stone, it flashes also in letters of fire on the wall at Belshazzar's feast: materialised in the angel who could wrestle till the breaking of the day it could also walk in the midst of the blazing fiery furnace, or in the lions' den and stop their mouths with a calm but overwhelming power. Job is assured of spiritual presence around him: though he goes "forward but he is not there, and backward but I cannot perceive him, on the left hand where he doth *work*, but I cannot behold him." Ezekiel looks and "behold an hand was sent unto me," holding a book, rolled up in ancient style, written within and without; and the hand of the Lord was so strong upon him as to lift him up and carry him into the temple.

Taking the form of dreams and visions before and after the birth of Christ, spirits are with Jesus continually, as He walks, surrounded with a halo of psychic life, which streams forth in signs and wonders, writing itself indelibly on the heart of humanity. If He is seen as a man wrestling in agony in the garden, there also are the angel helpers, and since then all gardens are sacred with the memory of angels and are hallowed by the spirits of Moses and Elias, whose appearance claimed for the future life a recognition in all creeds. Mary who found the stone rolled back from the door of the sepulchre, and the risen Christ before her, was typical of the slow process of the appeal which spirit was making, and yet of its sure acknowledgment in the end. During those forty days when He, who was the Resurrection and the Life, appeared at intervals—naturally and supernaturally—in their midst, we had the pledge and the promise of continual psychic aid and life. And from that time, commencing from the descent of the Spirit at Pentecost, through all the marvellous records of angel helpers—seen and unseen—in the Acts of the Apostles, even until now the promised ministry of spirits has never been broken. It is not only Biblical, it is universal.

Jesus Christ in a perfect life showed us how intimate can and should be the connection between the two worlds, or states. Apart from any system of theology, when one

can more fully come back to the simplicity of the Christ-life, or the faith once delivered to the saints, we shall then, under such happier conditions, renew and re-establish all that was meant and included in the Communion of Saints.

"The Church on earth and all the dead
But *one* communion make."

We have no wish—as we have no right—as *Spiritualists* to claim an *exclusive* admiration for the life that was led by Jesus Christ: we have every sympathy with *that* life wherever it is found, and we joyfully recognise it in the Sutras of Mahommed and in the teachings of Buddha: what we claim is that it should be *included*, and that the mention of that true source of inspiration should not be as the shaking of a red rag in a bull's face! Spiritualists, as such, are of no one religious order: but in some quarters it has appeared to us they sympathise with all but this one. As Spiritualists, our simple creed is the Communion of Saints, the possibility of intercourse with our kith and kin in an after life: and as conditions on both sides improve and the communion becomes more real and purer, so will the fruits sweeten and become more various and more luscious.

VEGA.

PSYCHICAL INFECTION OF EVIL.

THE SCHOOL-GIRL MEDIUM.

In "LIGHT," January 21st, it was suggested that we want all the information we can get about the danger of contact between psychics and vicious or lunatic persons.

In this matter it is impossible to narrate actual experiences without violating confidences which should be sacred. One can only speak in general terms. But in case any reader wishes to know how I came by such little knowledge as I profess to have, let me say that I acquired it by years of hard drudgery in nursing and teaching invalid and hysterical girls; the work having been undertaken for the express purpose of studying psychical science.

No doctor doubts the existence of neuro-mimesis (or magnetic imitation) of physical disease. A psychic can, for instance, catch, by mesmeric contagion, enough of the symptoms of bronchitis or phthisis to deceive any doctor till his stethoscope undeceives him. Neuro-mimesis of imbecility, mania, or vice is quite as common; but in such cases the doctor has no stethoscope. The school mistress, as I shall presently explain, has an excellent one, if she chooses to learn to use it; but this few mistresses take the pains to do.

Mental or moral neuro-mimesis sometimes arises in this way:—

A mediumistic girl discovers, by thought-reading, that her parents, teachers, or clerical advisers do not really feel the sentiments which they express. Puzzled and angry, she decides to shelter herself from their influence by becoming as unlike as she can to whatever they wish her to be. At home, this would probably lead to nothing much worse than disorderliness in trifles and rudeness of manner. At school, however, she finds certain girls who are considered "black sheep." Without a thought of evil, without a conception of the fate that awaits her, she attaches herself to these strangers, and throws herself into their grievances. She now enters a stage at which her time is divided between two or more personalities. She is sometimes herself; and at other times she (almost) is the companion whose Don Quixote she has become. In a very real and terrible sense, she bears the sins and sorrows of her inferiors.

She is tempted to utilise her new sensations, her momentary fits of tolerance of evil, for the purpose of disgracing her parents by disgracing herself. Sometimes she actually does the wrong; sometimes she tells deliberate falsehoods, in order to make herself seem guilty of things which sheer disgust prevents her actually doing.

I spoke of the moral stethoscope. This is it:—The

really vicious girl tries to hide vice. Her object being to gratify her own tastes, she avoids the exposure which would interfere with her freedom. The neuro-mimetic flaunts openly her real or imaginary wrongdoings; her object being not gratification but disgrace. Teachers, as a rule, do not understand this; and treat the neuro-mimesis of evil as if it were a mere exaggeration of common-place depravity. There could not be a better way of making it become evil. It is, essentially, moral suicidal mania; it differs from ordinary badness as the desire to take a poisonous dose of laudanum differs from the craving for the enjoyment of opium. The neuro-mimetic is, in fact, not organically and personally vicious, but fascinated and possessed by the "controls" of evil companions.

Neuro-mimesis of vice or silliness is easily averted at an early stage. The cure consists in putting the patient *en rapport* with powerful controls of a frank and hearty nature. Nothing is more purifying and elevating than a short period of mimetic degradation may become; and, if the motives for incurring infection be purely quixotic, the attack will be short; for the sufferer soon discovers by instinct that she is growing too like her *protégées* to be of use to them, and shakes them off of her own accord. But the girl who is animated by any motive besides the purely generous one of aiding the depraved to bear their burdens, is tempted to go on till her personality becomes confused or lost.

While I am on this subject I wish to call the attention of the readers of "LIGHT," and especially of medical men and women, to one glaring abuse of mad-houses. Probably no really crazy or vicious girl is sent very young to such a place till the brain is diseased beyond recovery. (Yet the really diseased would be benefited by the discipline if it were imposed in good time.) But a neuro-mimetic so forces her symptoms on the notice of her family and teachers, that they find her unbearable; especially if she amuses herself with taunting them about their own insincerity. She is declared outrageously mad and sent to an asylum; where, however good the external discipline, however skilfully the treatment is arranged for the really mad, the psychic is in danger of contagion at every breath she draws; and, in such cases as I am describing, an intellectual merry, masterful child may become, in a very few weeks, or days, a caricature of the worst forms of vicious insanity. (Alas! I am not painting from imagination.) If children are to be sent to mad-houses, as punishment for being unmanageable at school, surely teachers should at least learn to distinguish real depravity from mere psychical facility for receiving and reflecting in caricature the condition of others.

I think that a well-developed medium, of middle age, may, with much benefit to herself, attract to herself the temporary infection of insane ideas and even of evil tendencies; it is well for us to realise what others are going through, spiritually as well as physically. Unfortunately, persons of mature age and pious habits are just those who shrink from this ghastly (but for them quite harmless) experience. The young, the giddy, the weak, the untrained or ill-trained, unprovided with chart or compass, with rudder or stay, set sail on that awful ocean; and drift, too often, beyond the reach of human help. Thank God, we can at least feel sure that they do not drift beyond His keeping.

MARY BOOLE.

THE soul grows clotted by oblivion
 Imbodies and embrutes till she quite lose
 The Divine property of her first being;
 Such as those thick and gloomy shadows damp
 Oft seen in charnel vaults and sepulchres
 Linger and setting by a new made grave
 As loth to leave the body that it loved.

—MILTON'S *Comus*.

SPIRITUALISM IN THE PULPIT.

We extract the following from a very remarkable sermon (reported in the *Better Way*), preached by the Rev. John F. Herrlick, an Episcopalian clergyman, of Grace Church, Elmira, N.Y. Speaking from the opening of the eyes of Elisha's servant, so that he clairvoyantly saw the spiritual surroundings of his Master (2 Kings vi. 17), he thus fearlessly and ably deals with our subject. We wish we had space to give the whole sermon.

"I say this life is not our true and real abiding place, and though during our tenancy of a few years it behoves us to use our best energies in the cause of our earthly welfare and happiness and the interests of those dear and near to us, yet if our permanent dwelling-place is soon to be established elsewhere and if, as the years go, our affections are stealing thither before us, and if the home circle is gradually dissolving here to be re-established in another region, shall we regard it as a matter of mere idle curiosity to endeavour to ascertain whether knowledge of and contact with that spiritual realm is permitted us now before we reach it? With many homes the majority are already on the other side! Is it idle and irreverent to hope for and dwell upon its blessed realities, and precious inmates? Is it weak and foolish to dwell upon visions and memories of our sainted loved ones? No! such hopes, such thoughts come from our highest and holiest longings and impulses!

"The Word of God teaches and re-teaches the contact and intervention of that spiritual realm with this world! The Bible gives instance after instance that have come to those more preternaturally and spiritually gifted, and nowhere does it say that henceforth they were to cease for ever.

"And why should we suppose that there is less interest in Heaven for this earth now than in the days of the Apostles or Patriarchs? We have the inspired record of the return of five persons from that other realm of existence to this one. The Prophet Samuel to Saul, King of Israel, Elijah and Moses, and Christ on Tabor. Our Lord himself after His resurrection and the Apostle Paul after being caught up into the third heaven! The Gospels declare that after the crucifixion, 'Many bodies of the saints which slept arose and came out of the graves after His resurrection, and appeared unto many.' And in the Old Testament Scriptures angelic visitations were many and frequent. All the great poets and writers mention such occurrences. Milton says: 'Millions of spiritual creatures walk the earth unseen, both when we sleep and when we wake!'

"Why come not spirits from the realms of glory,
 To visit earth, as in those days of old,
 The times of ancient writ and sacred story,—
 Is heaven more distant, or has earth grown cold?"

"Nay, is not this truth an essential element of our religious faith? Is it so that there are ministering spirits sent forth to do Heaven's errands of goodness, love, tenderness, persuasion and influence? They come, they go. We cannot tell whence they come nor whither they go! But they enter the silent chamber where some loved one is slowly breathing life away and await with folded wings the departing spirit, and at times we can almost feel their presence! Nay, may not to the fact of their presence, discovered to eyes that the nearness of death has given the beginning of a power to see spiritual existences, be due that radiant expression which lights up many a dying face as the curtain of life is falling upon time and rising upon eternity? 'There is joy among the angels of God over one sinner that repenteth,' said our Blessed Saviour; was that stirring utterance only a pretty figure of speech with no objective reality? No—careless of the empty events that agitate worldly society; intent on other strifes than money, position, and earthly projects; and with thoughts fixed on a kingdom and existence which must endure for ever, they rejoice in every accession which that kingdom receives, and in the rank and condition which a death-born soul will enter upon within it: in the lowest, poorest wretch who cries out in his sorrow and regret, 'Lord, be merciful to me, a sinner!' or in the coming of a prince or leader who has loved his Lord and served his fellow men! Make all the allowance you can for figurative language and poetical allegory, yet there remains vast, calm, and not to be mistaken, the firm faith of thousands, proved by a strange and undefinable experience, by the testimony of Scripture, the fact of the reality and influence of the world of spirit and spirits upon our lives and actions—contact with that other realm of existence and the wonderful and preternatural powers with which some are gifted!

We may not be able to explain modes and processes, but we are left to find our way along that mysterious path by the light of reason, analogy, and by the testimony of thousands who have had a deeper knowledge and a higher experience! That light may be, as yet, obscure and dim, but it will come more clearly as we are fitted and prepared to receive it. If the world has arrived at that point where it is crying for more light, higher and clearer disclosures of what the soul is and will be, so that faith and hope may have a more certain and tangible basis to rest upon, I believe that God will bestow it upon us! The light may now be imperfect and the disclosures and revelations insufficient to satisfy a doubting and sceptical curiosity, whose very lack of faith and spirituality unfits it for these higher gifts and revelations, but it must shortly come to those more advanced and spiritual thinkers. In the dimness of this present life we may not have the full light, but there will be flashes and imitations clear and unmistakable. We may be destined to wait 'till the dawn breaks and the shadows flee' for the clear, glorious sunshine, but we believe that that which we now see and meet on this borderland—in this twilight existence—these strange intimations and flashes—only foreshadow and predict the glories and marvels which await God's children in His kingdom beyond this. The gleams and odours we catch now; but then, with spiritual eyes, in the clear sunlight of that other realm, we shall behold the full-blown buds and flowers now obscured by the darkness. For then, in God's spiritual paradise, a new light and new spiritual eyes will reveal them to us, and instincts and intuitions, yes, and new powers and senses which now lie latent and undeveloped, will spring into life and reveal them to us. Yes, there are many things which I do not see, but which I know have an existence. No one has ever seen the spirit of one with whom he has ever been in daily contact. He has only seen the face upon which the spirit beams or reflects itself. We may not be able to see with material eyes these angelic visitants, but are there not times when we feel the near presence of our sainted loved ones? Why may they not hover near us in our lonely walks and in our meditative and solemn moments? Do we not at times feel them near when the lengthy shadows hallow and sanctify the eventide? Do we not feel them near in moments of impending danger or when affliction and sorrow, like a dark pall, enshroud us? Who can say that at such times there is not an objective reality to the strange consciousness of some near contact with a living presence? Who can positively say that angelic existences of our departed loved ones cannot revisit this earth and make themselves known to feeling, to instinct, to impression, and in some of our higher and exalted moods even to an illumined material vision? It has been so in the past; who can say it may not be so in the present and in the future?"

THE FUTURE OF MEDIUMSHIP.

The general subject of mediumship is a matter of first importance from whatever point of view the question is studied. Too frequently the matter is dealt with from the professional standpoint only. In such case a partial, and often but a distorted, view of the problem is presented. The professional side of mediumship does not represent the only aspect of the subject, for some of the most wonderful mediums have been developed in private families, wherein suggestions of payment would be at once resented.

Then, again, too much stress has been laid upon the results of mediumship and not enough upon the means by which those results have been obtained; while scarcely any attention worthy the name has been given to the effects of mediumship upon the individual medium. Spiritualists as a class are, it must be admitted, and to their shame, almost as much in the dark upon the physiology and psychology of mediumship to-day as was the case when the movement started forty years ago. The reason of so little advance is that up to this time they have sacrificed a study of the nature and effects of mediumship to persistent search for its most marvellous results. Phenomena have been sought for themselves, not for the laws they revealed. It cannot be denied that the result has been bad. Admitted ignorance of these laws has been to Spiritualists their weakest spot; pretenders have not hesitated to take advantage of it. The plea of, "Well, we do not know all the laws of mediumship yet," has been used by many a rascal as a cloak to cover up delinquencies. True, we do not know, nor can we expect to know just yet, all the laws of mediumship, but surely more

could have been learned ere this if a determined effort had been made in this direction!

Undoubtedly mediumship is the corner-stone of the demonstration of life after death. Equally true is it that mediumship is a natural possibility—more or less marked in various individuals, most likely in all—while it may also be admitted that the exercise of the developed faculty is as legitimate a subject of sale as is the ability of preacher, singer, or actor, though something of taste and delicacy must be argued in a *quasi* religious movement like ours. But it cannot be too distinctly borne in mind, that if mediumship has its pleasures, it also has its penalties as well. Those penalties apply to the medium and the movement alike, and are important factors in deciding the future of this peculiar matter.

The future of mediumship involves three special points: (1) The number of professional mediums; (2) the amount of private mediumship; and (3) the propriety of seeking such development. Past and present experience clearly shows that professional mediumship has brought with it many dangers and disadvantages; that as a calling it begins to show symptoms alike of degeneracy and degradation; that there are "rings" and "combines" of the more reckless practitioners who are thus united for mutual support and the transmission of useful information; and the guileless inquirer is pumped for points which are duly passed on to the next professional to whom he is effusively recommended. That all this is true needs no saying to those who are on the inside track. To the prescient observer there is no doubt that public professional mediumship will surely not increase in volume hereafter, while it is more than likely to decrease. At best the public medium for tests or phenomena is but an expedient, not a permanency. As to mediumship in private there can be no question that the quantity of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world. As mediumship can be developed in private home life, and as the first purpose of its exercise is to hold communion with those gone before; it follows, that as the desired result can be obtained at home, the development of domestic mediumship will ultimately supersede public mediumship, and will thus result in the retaining of mediums where they are safest, *i.e.*, within the protecting sphere of the family circle. Most surely the balance will shift from professionalism to privacy in the near future.

What is likely to be the future of mediumship from a scientific point of view? Very soon Spiritualists as a body must take up the question or else mediumship will result in a modern form of white man's obi, and a new flood tide of evils afflict the public. There must be classification of the phenomena into their proper groups,—as for instance, those phenomena that are the product of spirit workers, those that are due to the exercise of psychic powers of the individual, and those which are the joint results of mundane and supra-mundane causes. Emphatically, in this connection, the future of mediumship will be more of scientific verifiability and precision, resulting in less of the confusion and incertitude that now prevail, therefore bringing great gain to the careful observers who will yet arise to deal with the subject as it deserves and needs.

But it is, perhaps, in an understanding of the effects of mediumship upon mediums that the ultimate determination of the future of mediumship can be perceived. The persistent use of any phase of mediumship cannot fail to be injurious. By persistent use is meant its uninterrupted and unrestrained exercise, where no attention is given to physical or mental hygiene, where forces of body, nerves, mind and spirit, are drained and re-drained daily. There can be but one end in such cases—collapse! To be continually under a foreign domination surely undermines personal character and independence. To constantly exhaust nervous force means ultimate paralysis. Indiscriminate development of mediumship has been and still is one of the great errors of Spiritualist work.

The future of public mediumship will be a reduction of its volume; a greater certainty in its operations; a higher type of persons developed for its practice. Already the cry is heard, "Fewer 'wonderful' mediums—more reliable ones." These trials will profit Spiritualists in the end, no doubt; and if every thoughtful reader will heed these words there is no question that the future of mediumship will be of such a character as will add greater lustre to the science of psychology, nobler illustrations of personal character, and give greater certitude to communion with the world beyond. The safe ground at all times is that facts prove mediumship and rest thereon; but let there always be careful discrimination between mediumship and mediums. The one is a fact in nature that cannot be argued out of existence; the other, often, alas! exhibits the weakness of the flesh in a manner so glaring that one is thankful the cause does not depend upon the individual.

A scientific examination of the subject under consideration is the only road to a useful and honourable future for mediumship and mediums alike. The sooner this is recognised and acted upon, the better for Spiritualism and the world.—*Religio-Philosophical Journal.*

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, MARCH 17th, 1888.

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

MEDIUMSHIP.

We print in another column an article from the *Religio-Philosophical Journal*, which embodies much respecting mediumship that we have repeatedly set forth in "LIGHT." The *Journal* is of opinion that professional mediumship is likely to diminish and to give place to private mediumship in the family circle. It has for some time been apparent that this is the case in this country. Several causes combine to produce this effect. First of all there seems to be a law that no circle holds together after a certain length of time, when, probably, the purposes for which it was formed have been accomplished. Next, it is apparently impossible for a medium to sit regularly in promiscuous circles without his physical, intellectual, or moral forces being depleted. So evidently is this the case that it is an open question with some Spiritualists whether public mediumship should be actively encouraged. Once again, an observant public is very sceptical as to the possibility of a public medium producing phenomena, admittedly so fugitive, with the hourly regularity that is involved in holding a public circle at a fixed rate of remuneration. When to this is added the likelihood, as we have recently pointed out, that a public medium may be prosecuted and severely punished, even if he be altogether upright and honest in act and intent, it is not matter for surprise that public mediumship should show signs of diminution. Moreover, the most careful observers will have arrived at the opinion that there is in the manifestations of this faculty, about which we know so little, a tendency to ebb and flow. We are on the ebb now, and have time to look about us, to tabulate phenomena, study mediumship, and construct a philosophy out of the hints that reach us from every quarter. We have been gazing open-mouthed at new wonders far too long. "Phenomena have been sought for themselves, not for the laws that they revealed. It cannot be denied that the result has been bad."

This, then, seems to be a fair generalisation from what is going on, both here and in America. We have hinted that the practice of mediumship has its risks to the medium. These are chiefly to the public medium, whose gifts are at the disposal of any who will pay for their exhibition, and who must and does become saturated with the various, incompatible, perhaps vitiated and diseased psychical influences of which he is the receptacle. This is one inevitable danger from the side of the spirit. There is

another danger of a purely mundane nature in the terrible temptation that exists to provide imitations of psychical phenomena which will not occur with the regularity necessary for the public medium's professional success. The daily bread and the reputation of the medium are at stake if results be not obtained; and we know the precarious nature of the phenomena, which may depend on a sultry air, a passing thunderstorm, an ill-constituted circle, an untimely argument, a wave of mental disturbance, or temporary indisposition in the medium. With such elements of difficulty, with the ignorance that still is ours, it "is not in mortals to command success."

It is interesting and important to note that, in the opinion of the *Journal*, "as to mediumship in private there can be no question that the quality of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world." This is so, here as there: and it is, perhaps, true that the public circle is but "an expedient, not a permanency." We are disposed, however, to think that if due regard is had to the kind of phenomena suitable to a public, promiscuous circle, these may profitably be presented to inquirers in this way. Some of the elementary phenomena may safely be evoked and studied thus by persons who have no means of access to organised and successful private circles. There will always be a running stream of inquiry, and it can hardly be met in any other way. When the elementary facts are grasped the inquirer will have more chance of joining, as he will be more fit to join, a private circle. But even so it cannot be denied that those who have formed in the seclusion of their own household a circle in which they hold communion with their friends who have left this world for a better will not be found eager to introduce an element which may be found to spoil all.

Another point of view from which the future of public mediumship may be estimated is the attitude towards it of scientific opinion, and of bodies, such as the Society for Psychical Research, which adopts a professedly scientific demeanour. Our readers have been edified during the past few weeks by "an old controversy with a modern application." They will have seen there, as in a looking-glass, the attitude adduced by a man like Faraday, when invited to look into and estimate the value of phenomena such as those that occurred in the presence of Mr. D. D. Home. The letter addressed to Sir Emerson Tennent on June 14th, 1861 ("LIGHT," February 11th), remains a standing proof of what the scientific attitude *may be*; we fear we must add that it is also a sample of what that attitude has too often been. Dr. Tyndall admires it; but we see reason to hope that the number of those who agree with him is undergoing steady and considerable diminution in the face of a wider and broader public opinion. We need not, however, enter here into any discussion of this remarkable letter. Its re-publication has amply served our purpose, placed as it is in connection with the truly scientific and exact letter of Mr. Cromwell Varley.

It is, as we have repeatedly pointed out, to a growth of instructed, temperate opinion in the Press and in the public mind that we must look for progress. It is idle to persecute mediums under obsolete enactments, or to drive them out of the field by holding over them this threat. But if it is to be so till men grow wiser and better, we have plenty of work ready to our hands in arranging material which is already stored up.

THE Editor of "LIGHT" has to acknowledge a very courteous communication from Comm. D. Jaccarino, President General of the "Unione Operaia Umberto I," informing him that the Council General has been pleased to elect him an Honorary Associate of the society. In accepting the honour, the Editor acknowledged it as commendatory of the journal which he directs.

THE LATE DR. ANNA KINGSFORD.

THE HISTORY OF A REVELATION.

In response to many pressing invitations to furnish through the columns of "LIGHT," that large public the world over which is interested in the Spiritual movement now in progress, with some precise account of Mrs. Kingsford and her psychic gifts, I have thought that I cannot do better than recite the following history of a revelation received by her, and thus at the same time illustrate to some extent the method of production of our book, *The Perfect Way*, of which the revelation in question constitutes the First Appendix.

We were in Paris and in the middle of the year 1878. Mrs. Kingsford was about two-thirds of the way through the course of her medical studies, and wholly engrossed by them. I, at the same time, was equally occupied by my interpretative work, chiefly in regard to the Scriptures, and had, at the date in question, written enough to make a small volume, of which the title was to be *The Finding of Christ: or, The Completion of the Intuition*. But it was still very inchoate, there being several points on which I had failed to reach the central idea. I had consciously been assisted in it by light from interior sources, but had at length come to a standstill. I did not communicate to Mrs. Kingsford either the line of my thought or my difficulties, as I would not disturb her studies; it being the eve of a very important examination. The points on which I wanted light were, I knew, ones on which she could not help me by any knowledge of her own. And she had been without illumination for the past three-quarters of a year.

It was one evening when I had retired for the night, and my longing for special help had become highly intensified, that standing at my open window and looking out on the starry sky, I mentally addressed the expanse in appeal for correction, confirmation, or illumination in respect to the work on which I was engaged; but without forming any definite idea as to the results desired, or, indeed, expecting any results. And then I retired to rest.

In the course of the following morning, no word of this having been said to her, Mrs. Kingsford remarked that she was under a very extraordinary access of exaltation, as if, she said, she had been drinking spiritual champagne, all her faculties seeming to be at their best, and all her knowledge at her finger-ends. She only wished that her examination, which was close at hand, had been on that day. I still kept silence, but thought it not unlikely there might be something for me as the result; and full of excitement about her state, she went to the schools, where an examination in her subjects was going on. From this she returned in high delight, saying that she could have answered every question perfectly—they were put *viva voce* —and far better than any of the students. That same evening, however, everything was driven from our minds by her having a severe attack of sickness, followed by exhaustion and syncope of a most alarming character. For a considerable time she was as one dead; and it was very late before the restoratives administered recalled her to consciousness, and she was able to be left alone for the night. I mention this in order to show how entirely free from relation to anything in the mind of either of us at the time was that which followed.

I was roused early by her knocking at my door and thrusting into my room a paper, which she said contained something she had seen in the night, and had written down on waking. She had not read it over, and hardly knew what it was about. But, perhaps, it was something that I wanted.

On reading it I found it an exposition, coherent, luminous, and written in the most exquisite archaic English, of all the points which had perplexed me in my

endeavour to fathom what I had suspected to be the spiritual meaning of the earlier part of the Book of Genesis. I read and re-read it with delight, and found that it opened from one end to the other the whole book of the Scriptures, relating Genesis to the Apocalypse, and giving a key to the interpretation of both. Mrs. Kingsford's delight and surprise were equal to mine. It contained about 860 words, and was incomplete, leaving off in the middle of a sentence. We both longed for more of it.

After an interval of one night, this came, and Mrs. Kingsford gave me in the morning a second communication of the same nature, consisting of about 640 words. They are the two parts of the First Appendix to *The Perfect Way*—that entitled "Concerning the Interpretation of Scripture." It should be stated, in order to show their independence of our own minds and knowledge, that while fully confirming my conclusion as to the parabolic and non-historical character of at least the early chapters of Genesis, they not only went far beyond the point reached by either of us, but in respect of certain impressions corrected us.

To my inquiries concerning the genesis of the first part, she answered by first recalling a dream she had received in the previous November, which ran thus:—

"I was conducted in my sleep into an old-fashioned library, in which sat, dressed in the costume of the early Georges, a charming old lady eating macaroni and honey and conversing with an old gentleman dressed in the costume of the same period. She rose to receive me, and kissed my hand with an old-fashioned courtly grace. On my looking at the old gentleman he also rose, and I noticed a strong resemblance between him and you, so that the thought crossed my mind that you would look just like him if your features were a little thinner, and you wore ruffles round your throat. The old lady seemed to read my thought, for she nodded, and said with a smile, 'Yes, he,' meaning you, 'is one of the family.' After this the old gentleman disappeared from the scene, and the old lady said to me, 'You have come to see my library. There it is. Mount the steps and take down any book you like.' I looked up and saw a great number of books ranged in a book-case, which covered the whole of the wall opposite. Mounting the steps, I took down a book at random and opened it. It was a poem entitled *The Nature of Christ and the Christ-like Soul*. I turned over the pages and read several lines which I tried to fix in my memory, but with only partial success, for all that I can recollect are these:—

" 'Epitome of all,

His birth, his death, his body's bitter dole,
Alike the dower of the Christ-like soul.
Thus man, refined, at last shall pass away,
His spirit rising through its mould of clay.'

"Well, last night I found myself in the same library with the same old-fashioned old lady and gentleman, and, after being welcomed by them, I mounted the steps and took down a book and read. The leaves were of silver plates, thick and massive, and every page reflected myself. And what I read I wrote down immediately on waking; and, while writing, the words showed themselves again to me.

"The second part came differently. It was a lecture delivered by a man in a priestly robe, to a large number of students in an amphitheatre of white stone, where I sat with them and made notes of the lecture, which notes, of course, vanished with my dream, and I wrote it down on waking."

It was on the nights of June 6th and 8th, 1878, that these communications were received. An interval then passed, during which Mrs. Kingsford had a terrible illness, lasting several weeks, which threatened to break her down altogether, and for a long time quite destroyed her psychic memory. In September, after a visit to the seaside, she grew better, and her faculty began to recover its power, and for the next year and a-half we continued to receive similar instructions, most of them being so timed as to come when, having exhausted my own power of interpretation, I stood in need of help, and this generally without her knowing my need, and always without her having been able to supply it had she known it. For the knowledges were far beyond us both, as also was

the language in which they were expressed; and they equally excited her wonder and admiration and mine.

As may well be supposed, our discussions were many as to their source. We seemed to have obtained access to a reservoir of knowledge at once unlimited and infallible; but the precise *modus operandi* remained hidden. All that we felt confident of, was that the knowledges in question transcended all of which we had ever heard; that they were exactly what all inquiring minds in the religious world were longing for; and that they did not seem to come from extraneous sources, but in some way to be revealed from within, as if stored up in some interior recess of the mind, and requiring only that we reached far enough to get them; and this, even when the agent of their transmission assumed a personal form, as not unfrequently happened.

At length—it was on the last day of February, 1880—I formulated in my mind an hypothesis whereby to solve the problem. May it not be, I thought, that *my* spirit knows these things, as it is I who am specially seeking them, but is able to impress them upon my colleague better than upon me, in consequence of her more sensitive organism?

It was as if my arrival at this explanation had been waited for in order to give us the true one. To appreciate the force of this, it must be remembered that we were not the possessors of any occult books or knowledge beyond that which we obtained by experience, nor of any books claiming to give esoteric interpretations of Scripture or Religion. Nor were we “Spiritualists” in the sense of being restricted to the views and experiences understood to be implied by that term; nor had we as yet given a thought to the doctrine of Re-incarnation and of a multiplicity of earth-lives, but were wholly free from belief or prepossession in regard to it.

I had kept my new hypothesis to myself, first, in order to ponder over it before imparting it, and next to see whether the idea would be communicated independently to my colleague, as frequently happened. Evening came, and with it a somewhat diminished pressure of work, allowing of an interval which she was impelled to employ in questioning the planchette, a practice for a long time of very rare occurrence with us, mainly because of the great expenditure of time and nervous energy involved in the using of that instrument, the exhaustion of the latter often requiring several days for recovery. As Mrs. Kingsford rarely proposed a séance unless prompted by the feeling that a message was awaiting us, I left the matter to her initiative.

On this occasion the response was instantaneous. We had scarcely placed our hands on the instrument when it commenced writing. And this is what, after it had ceased, we found written. It should be added first that the names by which we were uniformly designated on these occasions were “Mary” and “Caro.”

“We are instructed to say several things to-night. We are your Genii.

“To Caro.—In the first place you entirely misconceive the process by which the revelation comes to Mary. The method of this revelation is entirely interior. Mary is not a medium, nor is she a seer, as you understand the word. She is a prophet. By this we mean that all that she has ever written, or will write, is from within and not from without. She knows. She is not told. Hers is an old, old spirit. She is older than you are, Caro; older by many thousand years. Do not think that spirits other than her own are to be credited with the authorship of the new Gospel. As a proof of this, and to correct the false impression you have on the subject, the holy and inner truth of which she is the depositary will not in future be given to her by the former method. All she writes henceforth she will write consciously. Yes, she must finish the new evangel by conscious effort of brain and will.

“To Mary.—It may serve to exhibit the path by which you have come, and to suggest the nature of some ancient tendencies which may yet tarnish the mirror of a soul destined to attain

perfection, to learn that you dwelt within the body of—” whom I am not now free to say, but only that, although it startled and distressed us both, we found on referring to the history of the person named, who had lived some ^{seventeen} ~~fourteen~~ centuries ago, a resemblance of characteristics sufficiently strong to render the statement credible, and we have since received confirmation of it.

A few days later, Mrs. Kingsford found herself again in the library already mentioned, and in company of the same courteous old gentleman, who told her that he desired to communicate with me on a matter too delicate to be entrusted to a third party, but that he had a difficulty in doing so, as I had not been able to find my way to the house. It occurred to us that he might give me his message through the planchette, and in such a way as to be intelligible only to myself. So we sat. It at once wrote my proper name, by which I had been previously designated by the old gentleman in the library. And concluding it was the same, I inquired whether the purport of his private communication to me was what I was then imagining it to be. He wrote, “Not quite.” But it proved to be quite, only there was more of it. For my expectation was to be told that the book I was writing should be published, in the first instance, anonymously, that idea having recently been suddenly flashed into my mind for the first time, much to my chagrin, for I saw the propriety of it while greatly disliking it. However, he presently added, “It is not considered desirable in our circle that you should produce the book in your name. I will suggest to Mrs. Kingsford what should be done: good night.—E. S.”

These we presently recognised as the initials of Emmanuel Swedenborg. And on procuring his life, with a portrait, and a *fac-simile* of his handwriting, no reasonable doubt could remain that it was the famous seer himself who had thus for so long a time interested himself in our work, while the doctrine of the communications we had received concerning the mystical interpretation of Scripture proved identical with his, saving in some particulars which were of such a kind as to show that Swedenborg had advanced to more correct views since his death, and was now taking an active part in the work of interpretation to which we had been called. The teaching given to us was that of Swedenborg, but without his limitations. Thus far, however, there seemed to be a contradiction between the statement that the revelation came from within and not from without, and the inference which at this stage seemed unavoidable, namely, that it had been inspired by Swedenborg. But the discrepancy was cleared up on a subsequent occasion when he came and wrote, saying that he had received a visit from Mrs. Kingsford’s angel, who said to him of her that she “was in his library some time ago, and *under his magnetism* recovered a memory of no small value,” namely, the knowledges contained in the two communications described. My space does not allow of my transcribing the entire message. In it the angel is made to say of Mrs. Kingsford that “his client was a soul of vast experience,” and that he “had been promised help to recover for her in this incarnation the memory of all that is in the past.”

On a subsequent evening, after a brief reply to a question, Swedenborg withdrew; and while we waited expecting more from him, a fresh hand wrote:—

“Em^l has an engagement to-night.—E.”

On referring to his life, we found it stated that Swedenborg used to declare that his spiritual affinity hereafter would be a certain lady of similar mystical tendencies who had pre-deceased him, named Elizabeth von Gyllenberg. So that this would seem to have been the old lady of the library, and his anticipation was realised.

Our interviews with Swedenborg were, to our great disappointment—for they were most interesting and valuable—soon brought to an end. For after failing for a

longer time than usual to write for us, he came to Mrs. Kingsford in sleep, and told her that he had been forbidden by our angels to use the planchette on account of the facility with which lower spirits can use it for purposes of deception and fraud. He gave us some instructions which involved a prophetic knowledge for the conduct of our work, and spoke of a former incarnation of mine. Wishing for information respecting the genuineness of this intercourse with Swedenborg—not that there was any, even the smallest, cause given for distrust, so perfectly coherent and characteristic of him and independent of any imaginings of ours, was it—we applied to a quarter the information from which we had learnt to regard as infallible; and received for answer that “a portion of Swedenborg is still in this sphere, through which he can communicate with those with whom he is in affinity.” For the explanation of this, to us then, enigmatical reply we had a considerable time to wait. It belonged to a stage in occult knowledge far in advance of that then attained by us.

Among other things Swedenborg wrote for us, “Do not be too kind to the Christians.” And in answer to our question about his meaning, he added, “I use the word in its popular, not in its eclectic, sense. You are emphatically Perfectionists. Since I have had my library, I have occupied myself much with pre-Nazarene Eclecticism; and I find it much richer and more profound than that of the comparatively uncultivated Nazarene school.”

It will be seen by this narrative that a mission was contemplated for Mrs. Kingsford by our angels beyond her power to accomplish by reason of her delicacy of constitution. It remains to be seen whether her death was the end of her work, or but the removal of a disability for it. There are, I have reason to believe, many who, in common with me, “sorrow not as those without hope.”

EDWARD MAITLAND.

ROBERT COOPER ANNUITY FUND.

The following is a list of contributions to this fund up to date:—

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Mr. Tebb will be glad to hear without delay from friends who are willing to assist, and who are requested to forward their subscriptions to 7, Albert-road, Gloucester Gate, Regent's Park, N.W., writing on the outside of their letters, “To be forwarded.”

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—On Sunday morning last, Mr. J. Cartwright opened a discussion on “Spiritualism, True or False,” and Miss Keeves gave a fine address on subjects chosen by the audience.—W. E. LONG.

THE LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—The Sunday meetings at the above address are now discontinued in consequence of the expiration of the lease. On April 8th, we open at the new hall.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

EVENTS or things are only the fulfilment of the prediction of the faculties. Better men saw heavens and earths; saw noble instruments of noble souls. We see railroads, mills, and banks, and we pity the poverty of these dreaming Buddhists.

JOTTINGS.

Mr. Horace O. Bigelow, dating from Salt River, Mich., U.S.A., gives warm testimony to the psychographic mediumship of Charles E. Watkins.

Dr. Willis has finally settled at the Mecca of Spiritualism, Rochester. Thirty-one years ago Harvard University turned him out, and did Spiritualism real service. He has been an apostle of the cause ever since.

The *Harbinger of Light* reproduces “Nizida's” article, “Where does the danger lie?” with an editorial commendation of it as “one of the most rational articles on the dangers of Spiritualism that have emanated from an apparently Theosophical source.” The editor thinks that “under the guise of hypnotism, scientists are running a phase of mesmerism into dangerous prominence.”

The same journal reproduces the address the President of the London Spiritualist Alliance recently delivered.

The editor is of opinion that “absolutely diabolic spirits who persistently simulate evil are very exceptional visitants” to circles. Quite so. We have met Pucks, frisky and mischievous sprits, but never a devil: not even a little one.

This, Mr. E. A. Brackett thinks, is the situation:—

“The present condition of materialisation may be stated in a few words:

“First, the production of organised human forms, capable of physical and mental action. If the testimony of thousands of unimpeachable witnesses is to be depended upon, no fact in science is more fully established.

“Second, owing to the promiscuous character of the audience, the public séance cannot advance beyond the production of these forms and the affectionate but imperfect reunion with friends who have passed to the other life.

“Until there are a number of persons sufficiently interested in this subject to form circles into which no discordant element is admitted, and with ample funds to relieve the medium from the necessity of holding public séances, the more delicate phases of the manifestations will, with few exceptions, remain unexpressed.”

We have said something not very unlike this in the leader this week. It is the *desideratum*—a college of mediums.

That cannot be till Spiritualists recognise their responsibilities and duties: for money will be wanted, and plenty of it.

We have received the *Soul World* by P. B. Randolph: also *After Death, or the Disembodiment of Man*, by the same writer.

Preaching at the Chapel Royal, on the Sunday after the death of the German Emperor, the Bishop of Peterborough said some noble words on the Socialism of the day. We want the salt of self-denial to savour society. We want some cohesion, some united effort; and some common-sense, too, in the direction of effort. Let us cease to try to convert people whom we fail to convert, or make worse by conversion, and look at home. Our enemies (said the Bishop) tell us

“Your Christianity is one of the causes of all the misery around us; your vain superstitions of another life are the cause that time and labour are wasted in the service of God instead of being devoted to the service of man. If all that you do to secure a future life were to be done for the benefit of the present, much of the evil would disappear. Well, supposing this were done, and soul and heaven were blotted out? The same social inequalities would still exist, for they are founded on physical inequalities which must always exist. Till one is cured, and not till then, can you cure the other. Again, if you reject Christianity, you can tell all men they are brothers, but you have no power to create the brotherhood. Your brotherhood is a phrase, ours is a fact; it is a living principle. You may try to force it by law, and it will fail; you cannot take the Gospel and change it into an Act of Parliament; you cannot take the Sermon on the Mount and inscribe it on the statute-book. So your new brotherhood will be nothing to the old brotherhood. Must we not rather more than ever practise the doctrine of true fraternity, and of self-denying Christian love? When we have taught the rich the gospel of self-denial, then to the poor we must preach the gospel of patience.”

And once again a touching reference to that which was occupying all thoughts, and a recognition of that which underlies all external forms, the true brotherhood of man:—

“At such a moment as this, when shadows seemed to be chasing each other swiftly across the scene, when the echoes of wedding bells, ringing out their joyous promise of happiness, in tune with the acclaim of a welcoming people—whose welcome years had confirmed as knowledge replaced anticipation and experience hope—were mingling in our ears with the dull, booming sound that rang out the stern message of death and grief, surely we felt how much greater were those things that united men in Christian fraternity than were the things that separated men, such as wealth, rank, and culture. They were the accidents of life that severed men; but they were joined in brotherhood by the deeper unities of love, joy, sorrow, faith, duty, life, death, and the eternal life beyond.”

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In all cases correspondents are urgently requested to be as brief as is consistent with clearness.]

The Early Phases of Spiritualism.

To the Editor of "LIGHT."

SIR,—A chief characteristic of the early phases of Spiritualism was the seizure of honest young people of either sex by the spirits, and the making use of their medial powers, whether they would or no, for their own objects; showing that, if of evil origin, there is no natural moral power in practice to counteract such unfortunate apparent divergency from the rule of right. The Fox family of young girls was the first instance of the above; and the second of fame and notoriety was the case of Daniel Dunglas Home.

Here is a third case of like description, detailed by the medium himself in a letter addressed to the *Spiritual Magazine* of November, 1867. I will not give his name; it was mentioned in one of your late numbers, translated from the *Sphinx*. He says: "On Sunday, March 3rd, 1864, I was sitting with my brother, engaged in writing, when suddenly a strange feeling, which I cannot describe, except as a faintness, came over me, and I involuntarily exclaimed, 'Arthur, mother is here'! (she died the preceding September), and sank back in my chair. As soon as I came to, I was surprised to see my mother's name, — — —, legibly written upon the paper. My brother told me that as soon as I sank back my hand moved rapidly across the paper. From this time, whenever I sat down to write the same power came over me, which I resisted, but sometimes my hand would move rapidly across the paper. I said to myself, 'I will not write again, and will have no more of it.' But I was doomed to disappointment. The small articles in the room would move about in my presence, and when in bed, a weight, as if several blankets were thrown on, would be felt, and to be sure that I was not deluding myself I would ask my brother if he observed anything, and found he had the same sensations. *Matters now grew worse*—the whole house seemed in a state of confusion; chairs and tables moved, footsteps were heard in the room, noises were heard as if small peas were shot about, and, feeling something striking me, I have looked, and though it has continued, I could not see anything. . . . Single knocks have always followed me, but, for the first time, about a fortnight ago I received a regular volley of them, all round the room, at my feet and on the ceiling; but the remarkable thing was that they were all raps of three knocks. A few days preceding this I began to address and censure myself, and then began praying. The prayers were not orthodox, yet I could not restrain myself. I, a Protestant, was actually praying as if I were dead, or for the dead. . . ."

Who can say that the above is not the letter of an honest, earnest, conscientious young man, some time before his career as a public medium, and that was his well-known character when he became a public medium? I allude to the first name mentioned by Mr. Reimers. I never saw the owner of the other name mentioned. But who can say that he could have helped becoming a public medium, if his control so willed it, after the letter we have read? He was precisely in the position of a sensitive of M. Charcot, without the responsibility of having voluntarily submitted himself in the first instance to his overpowering will. "Mesmerism," said a spirit once, "is something which a man does when he has his clothes on; Spiritualism is a similar act of his after his clothes have been put off. By clothes we mean the body." But when a phantom takes possession of an unconsenting medium, in the way described by that letter, he is no more answerable for his actions *when under that overwhelming power*, neither more nor less so than the subjects under M. Charcot. So that when Mr. Reimers in the *Sphinx*, in allusion to that deplorable event in Holland, in which the writer of the foregoing letter was unfortunately implicated, says, "I believe it must be regarded as possible for mediums to be in league, or to have an understanding with the communicating intelligences; that, in case of insufficient power, they can assist in producing the manifestations by means easily to be concealed," we are inclined to doubt if *they can help themselves*, read by the light of the powers of hypnotism lately demonstrated by that prominent French operator, fast bound as the subjects seem

to be in the adamant chains of a more powerful will, clay as they are in the hands of the potter. It is the loss of a moral sense, through the loss of will power, in a particular phase of their existence; while in respect to all other actions of life, when not under influence, they are as honest and conscientious as ever. This is indeed to be deplored, if it be not the will of God brought about for some good end, which we certainly cannot now see. The loss of the moral sense in ingenuous youth, occasioned by circumstances above their control, would seem to argue the want of moral sense in the Ruler of the universe, were not good to come out of this particular evil.

It is said of the poet Shelley, "Shelley, the divine, the pearl of England," that he was utterly wanting in the moral sense, and yet he was the first man of this century who woke up slumbering England to a sense of things spiritual. Alexander was as cruel, unscrupulous, and unprincipled as he was brave, and yet he opened up the East of the world to the West.

Napoleon is said, by his enemies, to have committed every sin in and out of the Decalogue, not least by insincerity; and yet—well, he is said to have had a familiar spirit, who was called the Red Spectre. How hard are these things to understand! There is nothing, however, so little excusable in the eyes of common-sense as the want of moral sense; nor is there any other problem in the category of human qualities that leads to so many catastrophes.

The *Daily Telegraph*, in summing up the composite character of Alexander the Great, recently said:—"Whoever reads history rightly, knows that conquerors and warriors fulfil the purposes of destiny, as well as moralists and men of peace." May not mediums do the same? AN OBSERVER.

Mrs. Hagan's Mediumship.

To the Editor of "LIGHT."

SIR,—The many friends of this lady will be pleased to see her card in "LIGHT," and will be gratified to learn that she is still at work—healing the afflicted and giving relief to the suffering. It is, therefore, but reasonable and proper for those who have a personal knowledge of Mrs. Hagan's wonderful power in diagnosing and treating disease to speak for her in unequivocal terms to those not having such knowledge. If uniform success in her profession and strict integrity of purpose and practice are to be depended upon, or if these virtues amount to anything in estimating character, then Mrs. Hagan is entitled to the highest consideration.

It is one thing to diagnose disease correctly—to locate and define it with precision and certainty, and another, after this has been accomplished, to treat the malady successfully. The impression is gaining ground rapidly that it is equally sure and certain, less expensive in time, money, and suffering, to cure by magnetic healing, as in olden times, as to resort to the more modern methods, and the severer forms of medical practice. Mrs. Hagan may have equals in the practical results of the exercise of her great powers, but in her line she can have few, if any, superiors, as many can testify. Those requiring or desiring written statements, or testimony, will find abundant proof of this kind from persons of the highest respectability, who have been patients of hers, by calling at Mrs. Hagan's rooms, No. 22, Langham-street, W.

But after all that may be said or testified by others, the most convincing, and by far the most satisfactory evidence, comes to each by actual test and experience. So let the afflicted and all who desire advice, call upon Mrs. Hagan, and learn for themselves.

March 12th, 1888.

ONE WHO HAS BEEN HEALED.

London Occult Society.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me space to inform your readers that the London Occult Society is willing to send a parcel of its literature free (on payment of postage) to any earnest inquirers into Spiritualism, or to any society in need of help? We believe that by this means a great deal of good can be done.

I may add that we should be thankful for any small donation to help us in this work, or to enable us to continue the Sunday lectures at a new hall after Easter, as we are obliged to leave the Regent Hotel in consequence of the expiration of the landlord's lease.

All communications should be by letter addressed to
30, Wyndham-street, A. F. TINDALL, A. Mus. T.C.L.
Bryanston-square.

The New German Emperor.
To the Editor of "LIGHT."

SIR.—I have received the enclosed letter, which I beg you kindly to insert in your valuable paper, as I consider it worthy of publicity, proceeding as it does from an intelligent and enlightened man, and treating upon some matters which now attract the special attention of the most eminent scientific and political men of Europe.—Your obedient servant,

3, Bulstrode-street, W.

F. OMERIN.

March 6th, 1888.

"SIR,—The malady with which the Crown Prince is unhappily afflicted, the knowledge of which has so depressed the minds of thoughtful men—men deeply sensible of the enormous value of such a life, and of the immensity of the loss to civilisation if such a life should be prematurely extinguished—should surely suggest to you the advisability of testing your power of treatment in so important a case as this.

"If, as I am advised, you possess a power which you can convey, at will, to another person suffering from a localised disease, and by such influence cure the disease, I cannot understand why you do not at once proceed to San Remo, and effectually alter the treatment which seems unable to preserve the life of the illustrious patient.

"This malady, from which the Crown Prince is suffering, seems to be confined to a particular part of the body. This locality being deprived of the energy, or most of the energy by which the rest of the system is sustained in a condition of health, has become isolated and out of sympathy. The isolated or obstructed portion induces local nervous distraction, which, if continued, extends to the whole frame, enervating and lowering its healthy tone, and gradually reducing the whole to a state of absolute debility.

"Now, sir, the potential energy or influence stored in your frame—energy apparently inexhaustible, like the energy stored and retained in the bar magnet—is, if I understand your theory rightly, utilised and transmitted, or conveyed to the isolated and devitalised locality, and by the influence thus imparted, to assist enfeebled nature to recover her wonted vigour, serves to establish again a healthy condition in such locality, without the application of the knife or other violent treatment.

"Very few men are apparently endowed with this mysterious power or life energy, but it is quite consistent with Nature's mode of action that such power should reside in certain individuals, by parting with or dispensing which to the body, or part of the body, which lacks it, a normal condition is regained. Mysterious as this may appear, it is mysterious only because not understood or appreciated.

"Vitality, I take it, is the consequence of a combination of all the forces of Nature, not of some of them. If, therefore, you can revitalise the devitalised, or obstructed, part by pouring into it, or conducting to it, this vitality, it seems reasonable to assume that the energy thus imparted must remove the obstruction, and by removing the obstruction restore the deranged locality to a natural state—a state which, once established, is kept constant by Nature herself.

"Whilst the doctors around the Prince are engaged in pronouncing adverse opinions, or in reconciling their differences, the unhappy sufferer is being tortured by what appears irrational treatment. It therefore behoves men of your calibre to be up and doing.

"The gravity of the case, the great interest I take in everything connected with it, and the immense respect I, in common with others, have for the noble sufferer himself must be my excuse for venturing to write to you so abruptly. It is because you are not a doctor, but a doer—for I have little confidence in doctors—that I am induced to address you on so vital a subject, and I can but hope that you will be prompt in action and not slumber until the remedy you have at your disposal shall be applied before it is too late.—Yours obediently,

"45, Cornhill, London, E.C.

"GEO. C. COOKE.

"March 5th, 1888."

F. Omerin, Esq.

Seance with Miss Marsh.

To the Editor of "LIGHT."

SIR,—I have noticed in former issues of your valuable paper your desire to receive reports of private or other meetings of any medium who may be working for the benefit of the cause of Spiritualism at large. The instance now to be recorded took place yesterday, at the house of Mr. Marsh, 218, Jubilee-street, Mile End, Miss Marsh, the daughter of Mr. Marsh, being the medium. The circumstance which more particularly characterised this séance was the mode by which it was convened, which method may truly be described as a new departure in Spiritualism, it being none other than a public advertisement in the *East London Observer* of the day previous, giving notice of a séance to be held at the above place and date, with an invitation to any one wishing to be present, the only embargo laid on each applicant being that they must be non-Spiritualists, must present themselves by the advertised time, and conform to the rules of the circle for the time being. In answer to this singular advertisement, a goodly number assembled, all of whom, excepting the writer, expressed themselves totally ignorant of the Spiritual philosophy and phenomena, and all declared that they had no previous conception

of what constituted a Spiritualist séance, but resolved they would come and see what it was like. To particularise each sitter's case, as it came under examination by the guides of the medium, would take up too much of your space; suffice it to say many remarkable tests were given, and present ailments, together with past illnesses and accidents, were described, and fully verified in most cases. The spiritual and mundane surroundings of those present were fully described and acknowledged as correct, together with correct names and personal description of spirit friends surrounding each sitter. As a matter of course, the visitors one and all gave emphatic expression to their wonder and astonishment as to the means by which the young lady, as they described the medium, could have obtained information of their individual cases so correctly, seeing they were all such total strangers to her. The great feature in this séance was the prompt manner in which correct names of the spirits present were given. This rapidity in giving names is a pleasing feature in this young and rising medium's gifts.

March 5th, 1888.

G. E. A.

Subjoined is an account from the *East London Observer*, March 10th.—[ED. "LIGHT."]

"In the presence of a company of entire strangers—publicly invited by a notice in these columns—Miss Marsh, of 218, Jubilee-street, gave at that place, on Sunday evening, a Spiritualistic séance, for the sole purpose of demonstrating the existence of Spiritualism. We have dealt, in the course of a previous article, at some length with the general appearance of a seance as it presented itself to the view of an 'outsider,' and it will be sufficient for the purpose of the present account to say that the same peculiarities were evidenced in the course of the alleged entrance of the controlling spirit into the mind of the 'sensitive' or 'medium,' Miss Marsh. During the singing of a hymn from the *Spiritual Lyre*, the medium, apparently, lapsed into a trance, in which she continued for two hours and a-half. During the whole of that time, although she was able to continue in a condition of bodily activity—able to walk about the room and to shake hands—her eyes remained perfectly closed, and yet she seemed able to discern and recognise everyone in the room. Her 'subjects' were chosen at random, and in the course of the conversation she held with them in broken English—although naturally an educated and fluent speaker—she seemed to convince the whole assembly as to the existence, if not of Spiritualism, yet, at all events, of some unseen and mysterious power. She described—apparently with remarkable accuracy, judging from the looks of astonishment and the affirmative answers she received—the forms and faces of friends of those present who had departed; she told of events which had happened in their own lives; and told them also of their daily surroundings and lives in a manner which left but little room for scepticism. Mr. Marsh is so convinced of the genuine nature of these séances, and so anxious to court inquiry, that he will be pleased should any, who are inclined to doubt the phenomena, call upon him at Jubilee-street."

TO CORRESPONDENTS.

[WE cannot give the name and address of our contributors. These are communicated to us in confidence. But we are willing to forward letters that are accompanied by stamps, and to leave our contributors to reveal their identity if they please.]

SEVERAL communications are necessarily deferred for want of space.

"A SPIRITUALIST."—No means of verification at hand now, but surely the "Land of Darkness" appeared in *Blackwood*, January, 1887.

LAGRANGE (Vera Cruz).—Thanks for yours of January 27th. We fear we cannot give you the information you seek. We reciprocate your good wishes and trust your health will improve.

J.B.T.—Thanks. Will try to use your MS., but it is so long that it must wait opportunity, and even then must be divided. Correspondents are earnestly requested to observe the two-column limit.

ADDRESSES DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE AT ST. JAMES'S HALL.

- VOICES IN THE AIR: Being the President's Inaugural Address. Price 3d
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MAY BE HAD AT 16, CRAVEN STREET, W.C.; OR OF G. REDWAY, YORK STREET, COVENT GARDEN.



THE LATE DR. ANNA KINGSFORD.

(From a photograph by Messrs. W. & D. Downey.)

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