

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

We hear good accounts of the very interesting movement at Rochester (U.S.), where the Rev. Dr. Austin has been installed as the minister of a Spiritualist Church. It is certainly most appropriate and historically noteworthy that such a Church should be established in the place where Modern Spiritualism may be said to have begun.

From Dr. Austin's vigorous and thoughtful opening discourse we take the following, which gives a fairly good idea of his outlook, his spirit, and his aims:—

Spiritualism asserts that we are all members of a great divine family, all children of the infinite Father-Mother Spirit, all groping toward the light, if haply we may find it, all destined to progress and peace at last—some through sunshine and prosperity, others through gloom and adversity; some through obedience and virtue, others through sin and suffering, yet all by devious paths destined to one great inheritance—while over all and in all the Divine Spirit in benediction is resting.

It teaches us to recognise the goodness of man, the goodness of nature, the goodness of God. It recognises with Tennyson the 'one eternal purpose' that runs through nature, and declares that that purpose is the good of all, the final salvation of all.

Spiritualism teaches us that true religion consists in the love of truth, beauty, justice, mercy, and in love and kindness to our fellowmen, and that the best service of God is an act of kindness to one of God's children.

Spiritualism teaches us there is no death. Our loved ones are all awaiting us over there—that this hour a father, a mother, a sister, a brother, a son or daughter, or loving friend may be stretching out hands of greeting to us from the spirit realm.

Spiritualism teaches us we are all under divine instruction, that life is educational, spiritualising and full of divine purposes for good. It asserts that your life, however clouded by misfortune or replete with suffering or marred by sin, is still leading you, through joy or pain, to the goal of peace at last.

Attention is being drawn to the original and important work done by an accomplished American astronomer, Mr. Percival Lowell, in relation to the planet Mars. Mr. Lowell, it is said, has had the advantage of apparatus and of certain aids which no other astronomer has had for this special work. He has come to the conclusion that the curious markings on the planet, known as 'canals,' are really artificial, but that they indicate vegetation rather than streams. This accounts for the changes that occur in these so-called 'canals,' which suggest a tremendous system of irrigation.

'The Christian Register,' in discussing Mr. Lowell's investigations, says it has never doubted that we shall, in time, be able to open communication with other worlds, 'and establish the fact that intelligence is of the same order wherever it appears.' It also suggests that in the after-life

those who care to do it may study these worlds at closer range, and says:—

We have once before referred to what were nearly the last words spoken to a semi-public audience by Benjamin Pierce, one of the first mathematicians of his time. Speaking of immortality in his old age, he said that, as he stood near the limit of his life, he had no doubt whatever of continuance. He said: 'I have studied the stars at long range, and there are questions which I cannot answer, problems which I cannot solve; but I have no doubt that some day I shall study the stars at short range, and be able to see what now I cannot discover.' In such a statement there is no proof, but such an assurance of faith comes out of a sane, well-ordered mind, conversant with the thought that the divine intelligence is infinite and eternal, that it pervades all space and time, and that everything is ordered according to the laws of that intelligence. To such a mind the statement that man is the only intelligent being in the universe seems too irrational for belief. It violates all the laws of thought, all the probabilities, and must leave the men who entertain it forlorn and hopeless in a world without an object and a universe without a meaning.

A new edition of Mr. H. S. Salt's thought-provoking book, 'The Logic of Vegetarianism' (London: George Bell and Sons), deserves at all events respectful consideration. It may be doubtful whether this is entirely a question of 'Logic.' It is perhaps much more a question of sentiment: and the appeal might be more effective if addressed to the spirit instead of to the brain.

Mr. Salt covers a great deal of ground in this small book, and raises some twenty topics, including 'Structural evidence,' 'The appeal to Nature,' 'The Humanitarian Argument,' 'The degradation of the butcher,' 'The Æsthetic Argument,' 'The Hygienic Argument,' 'Flesh meat and morals,' 'The flesh-eater's kith and kin,' and so forth.

There is much keen thinking as well as sweet reasonableness in this book, and it at any rate puts the flesh-eater on his trial.

The following is given by 'The Light of Truth' as a communication from a high spirit who says that he has been brought, by his spirit affiliations, into close connection with President Roosevelt. He says of him:—

There is none at the present moment of all the proud millions of the nation that is more directly under the 'All-Seeing Eye and the Mastership of this planet than the President of the United States. None so onerously buffeted, none so sturdy and light-hearted, under an enormous load, none in whom the confidence of the great mass of people so proudly reposes, none from whom the nation at this particular juncture can receive more abounding service. Beyond the pale and mist of fretful differences I behold him, a modern Ulysses in the gap. Through him, I am prepared to say, the controlling forces of the spiritual universe are achieving magnificent victories over insatiate greed, preparing the way for the lighterage of an enormous cargo now practically on the rocks. Through him condition-changers of the world are planning a *coup* on the established and the precedent-cursed little brains that rule the world. . . . Men are not altogether victims of conditions and surroundings, but I desire to emphasize the fact that where they are not so victimized, in them are to be found instrumentalities through which the forces of the high spirit realm are making for righteousness in the earth.

'Fellowship' is publishing a series of Prayers or Aspirations—quite simple, and truly spiritual but entirely practical. Here is one which might be pondered and spoken every morning. Would it not be well to have seven such aspirations—one for every day in the week, and to stand for a year?—

I will that Love should have full possession of me, this day. It is not enough that I should adore the Spirit of Love, as the beauty and joy of existence. My worship must be expressed in deed, and word, and thought, and the attentively-directed powers of my whole being.

I will be loving in every relation. In every business transaction I will seek the interest of the brother with whom I deal, no less than my own; if possible more than my own, for I surely should have learned to trust the heart of being that holds my welfare dear. Brother and friend, parent and child, I will meet only with love, to-day. The reproof and criticism which intimacy has seemed to justify shall be withheld. Only the purity and tenderness of my affection for them shall be expressed. I will trust the correcting, purifying, exalting power of love. I will love all those whom I chance to meet; realising, increasingly, that they also are my brothers, parents and children. Why should I judge them if weakness is manifested in their lives? Am I not responsible for that weakness? It is one life whereof we are but varied appearances.

I will speak none but the loving word. Why should my tongue sting and wound, when it may be the fine instrument of the soul?

But it is vain for me to resolve to act, and speak lovingly, unless the thought and motive and spirit of love shall dictate and sanctify all outward expression. Love cannot be assumed or simulated.

Love, thou art at the heart of me, the Soul of my soul! Thou shalt have thine own blessed way. Amen.

'Prabuddha Bharata' prints a lecture given in Madras by Swami Abhedananda on 'The universality of the Vedanta Religion.' By that is meant, not that there is a Vedanta creed which all are to believe, but that there is a Vedanta faith which includes all—as unity in diversity. The Swami's summing up is excellent:—

It does not say that everybody should believe in one particular creed, but on the contrary it says that each individual will have his own particular line of thought and each will lead to that ultimate goal. Christianity, Mohammedanism, Vaishnavism, Sivaism and Sāktamārga—they are all so many paths each leading to the one goal. If we realise that, then there will be no fight, no persecution but absolute peace and harmony. The follower of the Vedanta religion is neither a Hindu, Mohammedan, Christian, Parsi nor any other. He can worship in a Church, in a mosque, in a temple or in his own heart, because our human body is the temple of the living God, is the Church of the Almighty Father, and there the eternal Spirit shall be worshipped by spirit and in spirit and then we shall worship the true God. Then, we shall be able to say and know the truth of the great saying, which Sri Krishna made known to the world nearly two thousand years before the Christian Era:—

'Whoever comes to me, from whatsoever path, I reach him. All religions reach the same goal which is the infinite and absolute existence, intelligence, bliss and love.'

#### PROFESSOR FLAMMARION AND SPIRITUALISM.

There seem to be people who delight in spreading false reports that certain distinguished men have 'recanted' or 'abjured' their belief in spiritual phenomena. The last victim has been M. Camille Flammarion, the director and founder of the Juvisy Observatory, near Paris. M. Flammarion has written, says the 'Daily News,' to a scientific journal, denying that he has renounced his belief in Spiritualism or its phenomena. He points out that this story was put into circulation just as he had published an article on the phenomena of Spiritualism, in a recent issue of 'La Revue,' of Paris. As for the story of his changed belief, there is, he says, 'not a word of truth in it; the whole tale is purely fantastic.' Someone must have a very lively imagination!

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

MONDAY EVENING, JANUARY 14TH,  
WHEN AN ADDRESS WILL BE GIVEN

BY

PROFESSOR W. F. BARRETT, F.R.S.,

ON

'The History and Mystery of the so-called  
Civining or Dowsing Rod.'

(With Lantern Illustrations.)

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THURSDAY, February 7th.

MME. E. D'ESPÉRANCE. (Subject to be announced later.)

THURSDAY, February 21st.

REV. J. PAGE HOPPS, on 'Evolution and Spiritualism: The Story of a Response.' At 7 p.m. for 7.30.

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,  
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, the 8th, and on the 15th inst., Mrs. Loie F. Prior will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

INSPIRATIONAL ADDRESS.—On Wednesday next, the 9th inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., on 'Spirit Influences,' to Members and Associates—no tickets required.

DEVELOPING CLASS.—On Thursday next, the 10th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates for psychic culture and home development of mediumship, on the afternoon of Monday, January 14th, at 4.30 p.m. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—On Friday next, the 11th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is free to Members and Associates, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of general interest to submit to the control.

## PROFESSOR LOMBROSO A SPIRITUALIST.

Under the heading, 'Why I became a Spiritualist,' Professor Cesare Lombroso, writing in the January number of 'The Grand Magazine,' says: 'Until 1890 Spiritualism had no fiercer nor more obstinate opponent than I,' but in 1892 he was summoned, in his medical capacity, to attend a girl who had been suddenly attacked by violent hysteria. At times she lost the faculty of sight, but was able to see with the tip of her ear, and although her eyes were completely bandaged she could read some lines of a page held before her ear. Subsequently, her sense of taste was transplanted to her knee, and her sense of smell to her toes. She could see her brother when he was in the wings of a music-hall at a distance from her room, and could feel the approach of her father while he was yet several hundred yards away. She foretold the day and time when she would lose the faculty of walking, and when she would be seized with an irresistible desire to bite. Although all the clocks and watches in the house were stopped, yet her prediction was accurately fulfilled. Her paralysis, she declared, would be cured by the application of aluminium, and all attempts to deceive her by employing other metals were in vain; she detected the substitution immediately, and when aluminium was used she grew better. These facts caused Professor Lombroso to surmise that there might possibly be something in Spiritualism which could explain them, and a few years later he had an opportunity of sitting with Eusapia Paladino, and witnessed some striking phenomena *in the light*—for he refused to take part in any experiments carried out in the dark or in public séances. He saw a table rise from the floor and a small trumpet dart from the bed to the table and back again, when he was in a room alone with the medium, and at another séance he heard 'rappings,' and says that he was much struck by the fact that 'a curtain in front of an alcove suddenly stood out towards me and enfolded me, as it were, with a strange persistence; for several seconds I could not succeed in disentangling myself from it. It felt exactly like a thin sheet of lead.' A plate, filled with flour, was found turned bottom upwards, and the flour, which was previously dry, was in a sort of gelatinous condition, which lasted for more than a quarter of an hour. 'Just as we were all on the point of leaving the room,' he says, 'a ponderous sideboard, which was in a far corner, began to slide in my direction, as if it had been some enormous pachyderm advancing to attack me.' On another occasion he placed a Regnier dynamometer on the table, in broad daylight, at about half a yard from the medium, and asked her to exert pressure from that distance. 'Suddenly,' he says, 'I saw the needle indicate 42 kilogrammes, while, in her normal condition, Eusapia could never make it mark more than 36.' A small bell was put on the ground, about half a yard from Eusapia, and all at once her skirt was seen to bulge out as if it had been a bladder filled with gas, and in a moment the bell was seized and rung by what Professor Lombroso calls 'gaseous arms.' In Milan, at a séance at which Professor Richet was also present, both professors saw 'a branch of roses grow, as it were, and slowly come out of the sleeves of our coats, the flowers as fresh as if cut at that instant.' Eusapia was asked to write her name on the top sheet of a block of paper. Using Schiapparelli's finger, she declared that 'she had written her signature,' but no one could see a sign of it; finally the writing was discovered on the inner side of the white tablet. On another occasion the writing was found on the last leaf but one of the block of paper. Eusapia was put upon a weighing machine, and her weight increased and decreased by more than twenty pounds. Professor Lombroso says 'we were able at will'—to make these differences—which we are somewhat inclined to doubt. The medium's hands and feet were firmly held, and sometimes her feet were tied securely. Her clothes were all completely removed, and she was dressed again in garments supplied by the sitters so that 'there could be no possible suspicion of anything fraudulent.' At later séances, Eusapia, in a state of trance, gave perfectly intelligible and even intellectual answers in languages, such as English, of which she had no personal knowledge, and at times, 'suddenly modelled bas-reliefs impossible to produce instantly in normal conditions, and

especially for an uneducated person of her description,' and these experiences compelled Professor Lombroso to 'yield to the conviction that spiritualistic phenomena, if due in great part to the influence of the medium, are likewise attributable to the influence of extra-terrestrial existences.'

## DR. HODGSON AS A SPIRITUALIST.

The first number of the 'Journal of the American Society for Psychical Research'—Section B of the American Institute for Scientific Research,' contains a biographical notice of Dr. Richard Hodgson, whose decease at a comparatively early age occurred about a year ago. In this account Professor Hyslop gives some interesting details of his late colleague's ultimate belief in Spiritualism, after having been obliged to reconsider his original position on the subject. In a letter to Colonel Bundy, editor of the 'Religio-Philosophical Journal,' formerly published at Chicago, Dr. Hodgson said in 1890:—

'My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there will be much new and valuable testimony before the world, as the result of the labours of our society, in favour of the spiritualistic claim that it is possible for our departed friends, under special conditions, to make their continued existence known to us. It is my conviction that such communication is possible, though I hold that it is not nearly so frequent as most Spiritualists commonly suppose.'

By 'special conditions' Dr. Hodgson presumably meant trance mediumship, as in Mrs. Piper's case, and by 'not so frequent as Spiritualists commonly suppose,' he probably indicated that clairvoyance and other psychic powers are frequently exercised by sensitives without the assistance of disincarnate spirits. Professor Hyslop refers to Dr. Hodgson's 'scientific cautiousness and thoroughness' which led him to suspend judgment during seven or eight years of further investigation 'before he would allow himself to confess his belief in the scientific evidence for a future life.' We are told that 'he appreciated quite as fully, and in the same spirit, as the lamented Frederic W. H. Myers, the wide and deep bearing of the belief in a future life upon philosophy, religion, and social and political life,' and that he 'saw more and more clearly the radical distinction between scientific proof and personal belief obtained by personal experience,' and finally considered that he had reconciled his scientific with his personal convictions. A striking passage is reproduced, by permission, from a 'Memoir of Richard Hodgson,' by 'M. A. De W. H.,' and we quote a few lines referring to his later opinions:—

'Though finally surrendering his own life to the direction of "Imperator" (the chief of the trance personalities whom he recognised in the Piper case as spiritual), he sought to retain in his work of interpretation for others the attitude of the investigator insisting upon the best of evidence. It was his unflagging desire to accumulate a mass of evidence sufficient to form a reasonable hypothesis regarding the "spirit world." . . . A passage in a private letter of 1901 reveals the intense conviction of Richard Hodgson's belief: "I went through toils and turmoils and perplexities in '97 and '98 about the significance of this whole Imperator régime, but I have seemed to get on a rock after that. I seem to understand clearly the reasons for incoherence and obscurity, &c., and I think that if for the rest of my life from now, I should never see another trance or have another word from Imperator or his group, it would make no difference to my knowledge that all is well, that Imperator, &c., are all they claim to be, and are, indeed, messengers that we may call divine."

The same passage concludes with an assertion of a deeply spiritual faith in the divinity of the creative plan:—

'Be of good courage, whatever happens, and pray continually, and let peace come into your soul. Why should you be distraught and worried? Everything, absolutely everything—from a spot of ink to all the stars—every faintest thought we think, up to the contemplation of the highest intelligences in the Cosmos, are all in and part of the Infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of our heads are numbered? Have no dismay. Fear nothing and trust in God.'

Dr. Hodgson had no fear of death: 'a keen intellectual curiosity regarding what awaited him was his chief concern,'

and he himself said, 'I can hardly wait to die.' No one, as Professor Hyslop says, could grudge him the opportunity to carry forward 'on the other side' the work to which he gave his life on earth.

### THE REV. G. J. R. OUSELEY.

BY MR. SAMUEL HOPGOOD HART.

As announced in a recent issue of 'LIGHT,' the Rev. Gideon Jasper Richard Ouseley, M.A., who described himself as 'a minister of the new dispensation,' passed away, at the age of seventy-one years, on the 9th ult., at his home at No. 3, Evelyn-terrace, Brighton, where he had lived for many years; and, as he was well known to many of the readers of 'LIGHT' as one who wrote with authority as a Christian Catholic, a Mystic, a Theosophist, a Spiritualist, and a Humanitarian, he deserves more than a mere passing notice.

I first met Mr. Ouseley in October, 1897, when he told me that he was a great admirer of the late Dr. Anna Kingsford and Edward Maitland, and a member of 'The Esoteric Christian Union,' founded by the latter in 1891. Dr. Anna Kingsford had died in 1888, and the time of which I am speaking was but a few days after the death of Edward Maitland. He said that their book, 'The Perfect Way,' was 'the brightest and best of all revelations that had ever been given to the world,' but he almost despaired of the world ever receiving it; in the past the world had always rejected the truth, had always crucified Christ and his doctrine; would it not do so again? Of one thing he had no doubt, the Church of the future would be the Church of 'The Perfect Way.'

Shortly afterwards, Mr. Ouseley wrote to me of a 'revelation' which he had received. It was, he said, a retranslation, reconstruction, and revision of the Gospel narrative. He called it 'The Gospel of the Perfect Life.' This, or some portion of it, he afterwards published in 'The Lindsey and Lincolnshire Star,' and, later, in a book entitled 'The Gospel of the Holy Twelve.' He regarded this book as an *inspired* writing. He wrote of it to me: 'It has simply poured through me all along, and I feel the guidance of the Spirit.' But it must not be understood on this account that he regarded it as *infallible*, for he very rightly held that inspiration and infallibility do not necessarily go together. This is clear from his preface to 'The Book of Genesis or Beginnings,' which he also regarded as inspired, wherein he says: 'Inspiration of the mind no more implies infallibility than the Divine Breath of Life breathed into man implies freedom from all accidents, diseases, or miseries incidental to life.'

Mr. Ouseley gave me the following account of himself. He was born at Lisbon on October 15th, 1835, the younger son of the late Sir Ralph Ouseley, K.C.B. By his baptism, in 1842, he was a member of the Roman Catholic Church, but, losing his mother at the age of twelve months, and his father at the age of eight years, he was early left an orphan, when he was taken to Ireland by Protestant relatives, and brought up as a Protestant. He was educated in Dublin University, in which he graduated in 1858. He then married his first wife, by whom he had several children, who have survived him. He was ordained a clergyman of the Established Church some five years after his marriage. He did not, however, remain long in that Church. Of his false position in a Church that (to use his own words) 'recognised no priest, no altar, no sacrifice of the Mass,' he became thoroughly persuaded, and, in 1870, after serving for two years in Norwich with Father Ignatius, his Anglican orders were 'rectified' by, and he was received as a priest into, the Catholic Apostolic Church.

In 1881 Mr. Ouseley founded an Order which he called (first) 'The Order of the Golden Age, or the United Templars,' and (afterwards) 'The Order of Atonement.' The express objects of this Order included 'the atonement of the human with the Divine, of the lower self with the higher self, of the inner with the outer, of the individual with the universal in all things; and the discernment of essential principles of faith and worship which underlie all great religions.' The motto of the Order was: 'One God, one Religion, various names, various

forms.' The chief books of the Order were 'The Sacred Scriptures of "The Perfect Way,"' the Order having been formed 'to study the revelations contained in "The Perfect Way," and "Clothed with the Sun," and such other writings as tend to throw light on religion and ethics.' The Order was never represented by many members, and I am not aware that it has now any existence.

In June, 1894, Mr. Ouseley was suspended by the authorities of his Church for declaring his belief in, and teaching the doctrine of, the Divine Motherhood in God (whom he called 'the Eternal Father-Mother'), of reincarnation, and, in short, of 'The Perfect Way,' which the authorities of the Catholic Apostolic Church declared to be anti-Christian. It is difficult for one who is not an ecclesiastic to understand how doctrines such as these could by any possibility be construed to be anti-Christian. But the priests of Ecclesiasticism were wrong. Mr. Ouseley, as a Christian-Catholic Mystic, worshipped God as 'the Father and Mother of all things,' and Christ as 'the highest manifestation of God in humanity.'

With this suspension, Mr. Ouseley lost his clerical stipend, which he could ill afford to lose; it was 'a fearful loss.' He then 'retired into the Church of his baptism and of his recent convictions,' finding all he sought for within that Church, after a fashion, and in order to propagate his revelation within its pale.' He was admitted a member of the Community of the Carmelite Church of Our Lady of Mount Carmel, and in this Community he continued as a layman until his death.

Mr. Ouseley's reason for joining the Roman Catholic Church is important. As a mystic, he believed that 'by the things which are visible and created we may come to know the invisible things of God, the uncreated and eternal'; and, seeing that 'beneath all external religions and rites there is but one religion underlying all, even the religion of the Spirit of Truth,' he saw that the rites of the Church of Rome were 'significant of Spiritual Truths,' truths known to him as one who knew 'the real Christian doctrine hidden behind ritual'; but truths which that Church, by falling 'from the Spirit which giveth life, to the fleshly letter which killeth,' had ceased to reveal. He wished to fill old forms with new life, to put new wine into old bottles. He desired to 'saturate and transmute the Church's own formularies with "The Perfect Way" doctrine and humanitarianism.' This, his great idea, was the ambition of his life. In 1897, he wrote: 'I cannot help thinking the great thing would be to saturate the Catholic devotions with "Perfect Way" teaching, and revise the formularies so as to express it, in place of cancelling them': and 'What we want is organisation. Look around, and what more powerful, widespread organisation is there than the Catholic Church? If we could in time get hold of this! Then there is the Catholic Apostolic, of which I am a priest, though suspended, most admirably adapted, the Roman Catholic *in petto*. If only we could get that!' and 'I am afraid you will think me mad for such an out-and-out wild idea as capturing the organisation of Rome,' but, 'I know that this teaching, so far, has produced its effect in the Roman Catholic Church, which wants it most and is best able to use it': and 'The Roman Catholic Authorities have expressly declared and admitted that Anna Kingsford's teaching is not in any way contrary to the faith of the Catholic Church.'

But, notwithstanding his expulsion from the Catholic Apostolic Church and his admission into the Roman Catholic Church, he never forgot the fact that he was, and remained, 'a priest of the Catholic Apostolic Church.' He called himself a 'Catholic Christian.' He considered that the description 'Roman Catholic' savoured of sectarianism, and he said, 'I hate to be dubbed what I am not, i.e., sectarian.'

Notwithstanding Mr. Ouseley's admiration for, and absolute adherence to, the *doctrines* of 'The Perfect Way,' he took a line of his own somewhat independent of Anna Kingsford and Edward Maitland in dealing with certain narratives or parables in the Bible, which, *if taken literally*, could not be (and certainly by the writers of 'The Perfect Way' were not believed to be) true or considered as teaching a high morality. Some of these very narratives had been accepted *allegorically* and used by the writers of 'The Perfect Way' as a means of

teaching a true doctrine. With this acceptance and use of such narratives, Mr. Ouseley did not agree. He did not think that the Bible narratives were capable of allegorical interpretation in all cases. He said that 'Edward Maitland's teaching is the truth in substance, but I wish it were on sounder foundations than the Scriptures as they are':\* and he laid it down as an absolute canon or rule that 'no narrative or parable or other writing which, taken literally, inculcates falsehood or cruelty or injustice or oppression, can possibly have been given by the Spirit of God or Good, or can be safely made to serve as a basis for a higher Spiritual Truth by any mode of interpretation, being untrue in itself (whether on the physical or moral plane) and out of harmony with the undoubted teachings of the Spirit of Truth.'

In or about 1899 Mr. Ouseley lost his wife. He married again, and it is due to the kindness and care of his second wife (who has survived him) that the last years of his life have had any brightness in them for, or been bearable by, him. In 1903 he was 'very dependent in sight as well as in hearing'; and in the following year he wrote of his 'utter solitude' due to his being 'deaf and nearly blind,' and of his 'worn out body.'

\* It must not be understood that the late Edward Maitland's teaching is founded on the Scriptures as they are, for it is not. Both Anna Kingsford and Edward Maitland expressly disclaimed the 'authority' of book, person, or institution—however sacred, exalted, or venerable—as the foundation of their teaching, and appealed to the spiritual understanding in man.—S. H. H.

(To be continued.)

## MYSTIC AND PSYCHIC RECORDS.

The January number of the 'Occult Review' maintains the reputation of that magazine for pithy articles covering a wide range of interest. Mr. Carl Heath gives an account of the Flemish mystic Jan van Ruysbroeck (1293-1381), who, we are told,—

'doubtless experienced from time to time that inner vision which we may translate into terms of Cosmic Consciousness, but which he called by another name—the presence of the Holy Spirit. He was constantly entranced and in a state of ecstasy, and then experienced that peculiar illumination or Cosmic Sense—the "Brahmic Splendour" of the East, the "Beatific Vision" of Christian theology.'

To some priests who visited him to gather spiritual insight with regard to themselves, he only answered, 'You are as holy as you desire to be,' afterwards explaining that their holiness was in proportion to their goodwill. 'Enter into yourselves, examine your goodwill, and you will have the measure of your holiness.' Many of us are deterred from higher realisation by some half unconscious back-pullings. Parts of Ruysbroeck's writings, which were in Flemish, have been translated by Maeterlinck into French, and by Miss Jane Stoddart and Earle Baillie into English. He is said to be 'a particularly bright example of cosmic consciousness, for he was possessed of all those elements of soul development which together constitute what we call the cosmic sense—the sense of an absolute unity with the universal life.' As he himself said, 'The comprehension of the spirit is so widely opened, as it waits for the appearance of the Bridegroom, that the spirit itself becomes vast as that which it comprehends.'

Under 'Psychic Records' the same review publishes accounts of various phenomena; one is simply the thrusting of a materialised hand from beneath a bed, as though feeling for something; another correspondent was awakened in the night by the sound of the door opening, and thought it was a burglar; but, although the room was pitch dark, the visitant moved without stumbling or groping:—

'The thing entered the room quite without noise, walked around a screen, made straight for the head of the bed, and bent over. What I saw, though not with my eyes, which were tightly closed, was a very tall, big man's form, dressed in a long cloak, with an expression of what seemed to be amusement; he bent over me and with one hand made such rapid passes over my upturned face that I felt the air of the quickly moving hand. The other hand he passed through the bed-clothes as if they had been liquid, like water, and laced his fingers in and out of my fingers, while making the passes with

the other hand. Then the personage straightened himself and glided out of the pitch-dark room. The house is not a haunted one; it is an ordinary little London house.'

Another narrative relates to a curious dream. The writer had, some years before, made the acquaintance of two American ladies with whom she had since corresponded regularly. While with them she had clairvoyantly seen their father standing beside one of them. In August, 1901, the narrator was in North Italy, and hoped to join these friends in Switzerland. She dreamed that she was in the country house near New York where she always spent her summers in childhood. Her father, while at table with a number of other persons, was discussing a new method of grinding grain—a subject in which he had never been interested. Then a girl rushed into the room, crying out, 'It is too bad; you go on eating and drinking and the chicken is nearly dead,' with great stress on the word 'chicken.'

Some days later the narrator joined her friends in Switzerland, and found, to her surprise, that the younger sister was familiarly known as 'the chicken,' and that an incident almost exactly similar to that of the dream had occurred in the family to which the two ladies belonged, in another State of the Union, some time in the 'sixties.' The curious thing is that the dreamer should have transferred the picture of a previously unknown occurrence in her friends' lives to another scene which was familiar to her, and introduced her own father in place of her friends' father.

A striking test furnished by D. D. Home is related by another contributor, who states that it occurred at his mother's house, and that he was present. One of the guests was a Miss D., quite an old lady, the daughter of a general. A large chair was seen to move from the far end of the room and try to push itself in between Miss D. and her neighbour.

'Home by this time was off in one of his trances, wrapped in profound sleep. After a few minutes he began to speak to Miss D. as follows: "I see an old gentleman in that chair; an officer, in a very old-fashioned uniform, and he says he is your father; he is very glad and thankful to be able to communicate with you and to be able to right a wrong, or rather to be able to tell you that your lover was not, as you have imagined, faithless to you. You are to look in his desk, which you have at home, and there you will find the letter for which you waited and waited for so many years. Your father now bitterly regrets his action in having withheld this, but, not wishing you to leave him, he intercepted your lover's letter and allowed you to think that he had proved false. Your father adds, as a proof that this comes from him, "Ask her what it is that she still wears on her arm above the elbow in remembrance of the man who placed it there."'

'Miss D. was terribly agitated and cried bitterly. She then told us that she had been engaged to a certain officer against her father's wish. The General forbade him the house and forced her to return all his presents except a locked bracelet which she always wore on her arm. Her lover had placed it there, promising to write to her should circumstances allow of his returning to her.

'Miss D. went home, searched her father's desk, which evidently she had never before thought of doing, and found the long looked-for letter.'

Miss Goodrich Freer (now Mrs. H. H. Spoer) describes 'a case of double personality,' but as the article is not concluded we defer notice of it for the present.

TO CORRESPONDENTS.—'W. Shaw.' Some of the visual phenomena you mention are probably physical, others may indicate a commencement of clairvoyant power which may develop.—'H. A. Thomson' and 'E. P.' We have forwarded your letters to 'A Lonely Woman.'

AN APPRECIATED BOOK.—Mr. James Coates, Ph.D., F.A.S., whose recently published work, 'Seeing the Invisible,' was reviewed on p. 489 of 'LIGHT' for 1906, has presented a copy of this book to His Majesty the King, from whom he has received a letter of acknowledgment and thanks. He has also received appreciative letters from Sir Oliver Lodge and from the Marquis of Bute, who evidently shares his father's deep interest in psychical science. Mr. James Robertson, the veteran Glasgow Spiritualist, writes to Mr. Coates that he has 'read the new volume with intense delight,' and praises the admirable and clear sifting and modest setting forth of the facts. The book is on sale at the Office of 'LIGHT,' price 5s. 4d., post free.

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### 'AS A HANDBREADTH.'

A New Year's greeting is generally, and quite rightly, a greeting of good cheer. The word 'Happy' is at the heart of it; and, somehow, the feeling is conveyed that we are all making a fresh start, with no end of good things in store for us, and a new lease of life. It is very natural, very beautiful, very kindly, and very—illusory. A much more solid thought would be the reflection that the carriage is at the door, to take us one of the few more stages that lie between this one and the end.

By ninety-nine persons out of a hundred that suggestion would be resented as unseasonable, unnecessary and unkind: but the odd one out of the hundred—a good, bright, wise and happy Spiritualist—will simply smile, for he knows that every stage of the journey only takes him nearer home. And yet, even if it were not so, why this shrinking from, let us say, an unwelcome truth? Even a thoughtless man, if only for life's practical purposes, might well pause and reflect upon the shortening measure of his days.

Perhaps one of the most pathetic things in the Bible is that touching sigh of the old Hebrew poet: 'Behold, Thou hast made my days as a handbreadth, and mine age is as nothing before Thee!' Man may well stand before The Eternal and say that. Our age is indeed as nothing before Him; and as a handbreadth is the measure of our days.

But the contrast is suggested in a score of ways. What is one human life compared with the far-reaching processes of Nature? Think of the slow formation of the first crust of the earth; of the vast and slow changes that produced the geological strata; of the laying down and ripening of the coal beds; of the gradual emerging or outcarving of islands, continents and mountain ranges; of the countless ages required for the changes that have determined climates; and then think of the poor hurried little life of a man—a mere handbreadth out of these incalculable outreachings of space and time.

Or if we contrast a man's life with the growth and development of the race, again how vast is the difference! When did the human race begin its march from the jungle to the orchard; from the cave to the ordered home? How long has it taken to civilise the race as far as it has gone? how long will it take to complete the process? Think of the empires, the forms of government, the revolutions, what

we call the 'march of events,' and then think of the one small life contributed to the tremendous whole, and again the word 'handbreadth' is true.

But it is when we think of God that we feel the full force of it. On some peaceful summer day, enjoying the sunshine and the calm, and looking out upon the wide expanse, one has for a moment heard a restless rush, and seen a train go by with its noise, its smoke and its dust,—just for a moment, and then all calm again. Such is a human life compared with the steadfast serenity of God.

Our lives through varying scenes are drawn,  
And vexed with trifling cares,  
While Thine eternal thought moves on  
Thine undisturbed affairs.

But there are consolations. Man's little life is a part of the beautiful order. It is not an accident, not a catastrophe. The old Hebrew poet saw the lovely truth: 'Thou hast made my days as a handbreadth.' It is the good God's doings. He is the Host, we are His guests. Other guests must take their turn at the great feast of life. The 'handbreadth' is our share.

There is consolation, too, in the very thought of our limitations as we think of the mightier than man,—The Race, The Universe, God. We ought to glory in the Science which enlarges the Universe to the rejoicing spirit, and greatens man by dwarfing him, as he perceives his relation to the gigantic whole. That makes all the great inferences inevitable,—a Unity of purpose, a Life everlasting, a Power immeasurable, a Will eternal;—God.

When all this is perceived and fully grasped, one sees the inappropriateness of anxiety and fear. The wise sense of one's smallness, of one's limitations, of dependence, blending with the conviction that this very smallness has its sure place in the vast whole, ought to relieve us from fret and worry, especially about any future stage of being. 'That is provided for' should be our conclusion. So, amongst the mercies we ought to be thankful for, there is this mercy of incompleteness, of smallness, of being carried along as by a mighty stream, suggesting that the 'handbreadth' of earth is only a small first scene in the stupendous life-drama, and that the gate of death is really the gate of life. All these broken and uncompleted things are not disasters but prophecies; not crushings but pledges.

The other day there drifted past us the sorrowful musings of an atheist after the loss of his wife. He said:—

Here in the chamber of death, from which has just been borne she whom I love and for whom I weep, I sit with my two little ones; and in this chilly atmosphere of the 'last sad agony' I am constrained to write the thoughts that come to me.

The little one on my knee, as I write, and the one at my side, look into my face and ask, 'Where is mamma?' As I look down through their innocent eyes into the dismantled chambers of their hearts, I see a longing that will be satisfied with but one answer. That answer must be the nearing presence of that mother. 'Where' must be localised—must be made palpably clear for their childish minds. What do I answer? What can I answer? I hesitate. I falter. I say nothing. But the little one on my knee, in her baby tones, reminds me that silence has not answered her. With earnest determination she says, 'I want mamma.' Then I say, 'Mamma has gone to sleep.' 'Where?' 'Gone to rest; gone where is no aching pain, no hungering grief; gone into the light of infinite knowledge, or into the darkness of pulseless clay.'

To my babies' pleading question I can only answer, 'Mamma is dead.' But this to them is nothing. It does not bring them near enough to that mother, 'whose every word was love, and every smile was joy,' to satisfy the longings of their childish hearts—nor mine.

Then, to explain to them what it is to die, I talk to them of life, of being, and what it is to be, and of 'how sweet it is to us this life we live and see.' They comprehend this, for their young natures have in a measure already sensed the conditions of physical being. I see in their eyes the sunshine of



interest, and on their cheeks the flush of satisfaction. But the one at my side asks with eagerness, 'Where does mamma live now?' This is a knife to me. I answer only with my tears, and by drawing her close to my wounded heart. Their faces become grave and troubled. I am dumb. Where the one life is so palpably clear, the other life is gloom.

We can have nothing but tender sympathy for one in such a state of mind, and doubtless that belongs to some necessary stage in the process of self-evolution. But happy indeed are they who can say with one who had gone farther into light :—

Let all men know, that all men move  
Under a canopy of love,  
As broad as the blue sky above ;—  
That doubt and trouble, fear and pain,  
And anguish, all are shadows vain ;—  
That death itself shall not remain ;—

That weary deserts we may tread,  
A dreary labyrinth we may thread,  
Through dark ways underground be led ;  
Yet, if we will our Guide obey,  
The dreariest path, the darkest way,  
Shall issue out in heavenly day !

### NOTABLE MEDIUMISTIC EXPERIENCES.

Read before the Members and Associates of the London Spiritualist Alliance, Ltd., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of December 6th, 1906 ; Mr. H. Withall, Vice-President, in the chair.

#### I.—BY MISS MACCREADIE.

When our worthy President kindly invited me to give you a brief account of my most noteworthy experiences as a medium, I willingly acceded to his request, because I recognise that narratives of well-attested facts do more to promote the success of our cause than any number of uncertain and disputable theories. I therefore select a few such facts—chosen with difficulty from a large number of equally striking experiences—and these facts I will present to you briefly and truly, with no attempt to enforce their teachings by the slightest exaggeration or embellishment. I will give you pure naked facts and leave you to form your own unbiassed judgments in regard to them.

I begin with a case of clairvoyance at a distance. The first year I sat in a circle for development was a year to be remembered by me. Although a seer from birth, it was a surprise to my friends to find that I was what Spiritualists term a medium and clairvoyant. The members of the circle were composed of my own people and one gentleman acquaintance, who anxiously wished to investigate the subject with us. This gentleman turned out to be a very good psychic, but unfortunately he caught a severe chill, and the doctors advised him to go abroad. At our last sitting before he departed, we arranged that I should try to follow the ship clairvoyantly and report progress, and this I was able to do successfully, for I not only saw him, but he saw me, on my visits in spirit to the steamer. This we proved by the letters he wrote to us from the different ports the steamer touched at. Finally, there came a day when I paid what proved to be my last visit to the ship, and I was greatly distressed to see his body being wrapped up in a sheet and lowered into the sea. My father noted the day of the month and the hour, and although it was some time before a letter reached us, still, when it came, it confirmed my clairvoyant vision in every particular. The friend had passed away two weeks before the steamer arrived at New Zealand—and my vision took place on the very day and hour of his burial at sea.

Another somewhat similar experience was as follows : A short time after I had settled in London, I received many letters from all parts of the world, and one in particular which I will briefly mention. A gentleman in South Africa wrote to me asking if I could get into touch with persons at that distance. Whilst in the act of answering his letter, there

came to my side a little spirit girlie. I felt in a moment that this child belonged to the gentleman, and I asked her if the letter came from her father ; the answer came 'Yes.' I hurriedly wrote down a description of the child, her name, and the cause of her death, as I distinctly perceived that she had been choked by swallowing a stone while eating fruit. I wrote to the father accordingly, and in due time I received his reply, which confirmed my clairvoyant vision and perception in every particular, the only discrepancy being in the eyes of the child, which were brown instead of dark blue. To prove to me how correct my clairvoyance was, the gentleman sent a photo of the child, a strand of her hair, and also a photo of the gravestone, to show me I was correct in stating the age to be three and a-half years. The next time I saw the child she brought a brother, whose description and name I also sent to the father, and he said that these also were correct, thus proving distance to be no obstacle to psychic vision. This is why I have selected this incident to relate to you to-night.

I will next mention the case of a gentleman saved from suicide by clairvoyance. This gentleman came to me, a perfect stranger, in great distress of mind, and said that if I could not see any relief for him he intended to blow out his brains, as ruin and disaster were staring him in the face. He said he had left home with the intention of putting an end to himself, but a voice which he could not explain had told him to come to me. Though his appearance was wild and excited, I did not feel at all alarmed. I simply told him to sit down and compose himself, and I would do my best to see if there was any relief for him. When he became passive, I was able to tell him that I saw a gentleman hurrying into a place like a business office. I described the gentleman and the office, which my visitor recognised. I somehow felt that the gentleman brought good news for this poor man, and I therefore advised him to hurry to his business office at once, giving him the assurance that all would be well with him. He clasped my hand and rushed off with a 'God bless you.' Some time afterwards the same gentleman came to me again, but so very different in appearance that at first I did not recognise him. He asked me if I had forgotten the man I had saved from a suicide's grave ; and not only saved him but his wife and children from sorrow and disgrace. Then he told me that my description of the gentleman I saw going into his office was quite correct, and that the man had really come to place funds at his disposal which amply provided the relief I foresaw, and thus removed all his crushing embarrassments. The man was full of gratitude to me for saving him from a terrible crime.

One of the most interesting of my experiences has been the discovery of lost relations. Here is a case in point. A lady came to me one day in great trouble of mind about a son whom she had not heard from for some time. She knew he was in America, but that was all. By means of one of his last letters I was able to trace him, and found the house where he was then living. I described the man, whom my sitter recognised at once as her son, and I also saw a lady, with a child on her knee. This person was not recognised by my sitter, who failed to see any connection between the lady and her son, as she believed that her son was still unmarried. I, however, felt sure he was married, and mentioned this to my sitter, and I saw that a letter was then on its way which would explain and confirm my clairvoyant vision—and true enough, in a few days a letter did come to the mother with the news of the son's marriage, and also the birth of the child, thus proving that my clairvoyance got no aid from her own brain !

Premonition of coming events is naturally very difficult to comprehend, but is nevertheless a fact. Some years ago, when I was travelling in Scotland, I had to go a six hours' journey by water. About an hour previous to the time for starting, I had a strong presentiment that the steamer would meet with an accident before reaching its destination. I mentioned this to my brother, who had come to see me off. He was greatly distressed in mind, and strongly advised me to abandon the trip, but as I had received a distinct impression that we would land safely whatever might occur, I disregarded his advice and stepped on board, but thought it wise to remain on deck all night. Somewhere near four o'clock in the morning I got

uneasy, and looking around, I saw we were sailing very near the rocks; the heavy swell on the water seemed to be pitching us right on to them, so I went up to the man at the wheel and had the courage to tell him that I thought he was steering far too near the rocks. He laughed and said, 'Twenty years I have sailed this coast, and I think I should know every inch of the ground.' This assurance did not satisfy me, and I still felt unhappy. I had scarcely resumed my seat when the steamer struck a rock with great violence, which stopped the engines and made the steamer shake tremendously. Every 'hand' rushed on deck, women and children came up screaming, and a great commotion prevailed. The vessel was examined and found to be not much damaged. After a minute or two a great wave lifted her off the rocks. When we had started on our way again, there was a cry of 'Man overboard.' This caused another commotion, for the passengers thought the vessel was going down, and there was a rush for the boat. The steamer was a mile or two away before the man could be picked up. He was then brought on board more dead than alive, and I am glad to say that I was able to give a little assistance in bringing him to life again. It will thus be seen that my presentiment of trouble to be faced on the trip was amply borne out.

As a further instance of premonition, I may mention the following amusing incident which occurred at one of my sésances. A lady had made an appointment for a sitting, and brought with her a friend who was antagonistic to the subject, but was anxious to see what a sitting was like. About the end of the séance I suddenly turned to my sitter's friend and told her that I had received an impression which might interest her. She looked as if she would like very much to hear what it was, so I told her that I perceived she would, before the year was out, marry a widower, whose name, surname, and the number of his children I described to her. She received the news with the greatest indignation! My sitter explained to me that her friend held widowers in abhorrence, and had vowed that she would never marry one. I could only maintain that my premonition would nevertheless come to pass—and I can assure you the lady left my house with ill-concealed annoyance. But mark the sequel! Before the year was out, I received a letter from my sitter intimating that her friend had, despite her strong feelings on the subject, really married the very widower I had described, and it only remains to add that the lady was too ashamed either to write, or call upon me, and admit how correct my premonition had been, but asked her friend to do so!

My next incident refers to medical psychometry. I have the more satisfaction in mentioning it because it is given on the testimony of an independent witness—a medical man—who recorded it in 'LIGHT,' of August 29th, 1903. The gentleman wrote:—

SIR,—It may interest many of your readers to have the following description of a psychometric test lately afforded me by Miss MacCreadie. She happened to be at my house lately, paying a friendly visit. Our conversation had not been on any psychic matters, but on ordinary topics, and especially on the pleasure to be derived from a tour through Switzerland, a country which I am very fond of visiting. Suddenly I went to a drawer in my bureau and took out a small object, which I placed in an envelope and asked Miss MacCreadie if she would be kind enough to psychometrise it for me. She at once took the envelope in her hand and felt the object *through the envelope*, and almost at once said she had a sensation of throbbing and pulsation like machinery in motion, that there had been dissection and cutting of a body, and that the object came from a man, and she described curious sensations in the stomach, pain, and sinking. She then asked me if she might feel the object between her finger and thumb, to which I gave consent, and she then said it was a stone and said it was from the bladder. I said this was not correct, and she immediately declared that it came from some part between the liver and kidney. She then appeared to suffer acutely from pain and discomfort in the stomach, attended with a feeling of sinking and faintness, and I asked her to desist as she had accurately described the nature of the object, and I did not wish her to undergo any more distress from which she was plainly suffering. I then told her that the object was a small gall stone which I had recently removed from the gall bladder of a patient I had attended, and who suffered from all the sensations and abdominal symptoms experienced by Miss MacCreadie while

describing the object. The gall bladder, I may say, does lie between the liver and kidney, so that she was correct in saying the stone came from that region. Miss MacCreadie then gave an accurate description of the gentleman's personal appearance, age, &c. She also said that if she had known the nature of the object she would not have taken it between her finger and thumb.

I consider this exhibition of Miss MacCreadie's psychometric gifts to be most convincing and conclusive; she was taken completely by surprise, and her first idea when I asked her to psychometrise the object was that it was something I had brought from Switzerland, as our conversation had been so much on that country.

W. M. WHITTAKER, M.B.

40, Elgin-avenue, W.

My last incident refers to clairvoyance and psychometry. In my work I find a great similarity in the lives of many people with whom I come in contact, and I now give one instance, out of many of a like nature which I might have chosen. Two ladies made an appointment with me to sit together for a séance. One lady was on the eve of her marriage, and had come to see if I could tell her anything concerning the health of her *fiancé*, which she knew was unsatisfactory. She was anxious to have some guidance on this point as the marriage was being hurried on. Fortunately the lady had brought a letter for me to sense, which helped me to get into the man's conditions at once. I felt almost afraid to tell her that I saw that she would *not* marry this man. He was ill, and full of disease, and I also sensed that there was in his family a form of madness, which the lady, however, refused to believe. The poor lady was greatly distressed, and said she would have to find out the truth of what I had told her before she married. I also told her that I saw she would marry, but not the one to whom she was then engaged. This was almost more than she could credit, because the day and hour were already fixed for the marriage. I said that did not matter; they would not be united. The lady then asked, 'Is my *fiancé* going to die so very soon?' My reply was, 'I do not care to answer that question. I can only maintain that my prediction will come to pass, and that another will take his place.' I then gave a description of the gentleman, an officer in the army, who was at that time abroad. The lady recognised the description; said she had met him several times and greatly admired his character, but had no idea that he had any admiration for her, and therefore would not expect or hope that such a thing would occur. The lady left my house, promising to let me know if I was correct about the madness in her *fiance's* family. Now mark the sequel! Some months had passed, and I had quite forgotten the circumstance, when I received a letter from the lady on her wedding day, telling me that my prophecy had come true to the very letter. The poor, sick, diseased man had passed away, and it was quite true that there had been madness in his family. The lady did receive the offer of marriage from the gentleman I described, and she was now his happy wife; but she felt her happiness would not be complete if she did not write and thank me gratefully for saving her from what might have been a disastrous marriage if she had married the sick man without coming to see me. She said surely the angels guided her footsteps that day, and she hoped they would continue to do so in her new life.

II.—By MR. J. J. VANGO.

MR. CHAIRMAN, LADIES AND GENTLEMEN: In the time at my disposal it will be possible for me to touch but very briefly upon my experiences, but I trust the following incidents connected with my mediumship will prove generally interesting.

I attended my first séance in December, 1879. My mother and other members of my family were very much concerned at my taking up the subject of Spiritualism, fearing, as I was very delicate, that it would be injurious to my health. But a few months later my deceased father controlled me to speak to my mother, and said, 'Let the boy alone; it won't do him any harm, but will do him good.' My father's words have proved true, for I have better health to-day than ever before and I can safely say that in my case at least mediumship has



not being injurious to health, for I have given it a fair trial, as, all being well, on February 18th, 1907, I shall complete my twenty-fifth year of work as a public medium.

In 1896 a gentleman who had been attending my séances for some months asked if he could have a few minutes' private talk with me, and he went on to say, 'For certain reasons I do not want you to know who I am. But I will tell you this: I am a professional conjurer, but, of course, all I do is by tricks. When I first came to you I fully expected your work was like mine. Now, from close observation, I am bound to admit that your work does not consist of tricks. A part of my exhibition has been to expose Spiritualism, but I can do so no more. I came to you as an agnostic, but you have proved to me that there is a life after this. You have given me a most minute description of a sister to whom I was deeply devoted. You told me her name and described how she passed away—in childbirth—and mentioned many incidents connected with her earth life. You have fully satisfied me in respect to the life beyond this, and I am now convinced that the dead can, and do, return and communicate with us. I am a convert to trance mediumship, but had you been a physical medium you could not have satisfied me, for you could not have produced any manifestation that I could not duplicate—from the raps and direct slate writing to materialisations.' Since this conversation occurred I have learned who the gentleman was, but I am not permitted to mention his name.

A lady, who is a devoted Spiritualist and not ashamed of the fact, was staying at a boarding house, and one evening, while at dinner, she entered into conversation with a gentleman upon Spiritualism. He was strongly opposed to the subject, but the lady, being a clairvoyant, described a little girl who was with him, and said that she believed her to be his sister. She added that, if he would go to another medium some time, she would guarantee that the child would be again described to him. The gentleman acknowledged that he *had* lost a sister who answered to the description. After dinner was over the lady and gentleman came straight to my circle, but, oddly enough, the girl in question was not mentioned, but instead my guide 'Sunflower' described a gentleman, and gave the nature of his illness. She said to the sitter, 'I can see you standing by his bed, and I see you put your arms round him and raise him up, and while in that position his spirit left the body.' The gentleman, who was in tears, said, 'It is quite true, it is my brother.' He afterwards frequently attended my circles and his spirit brother used to control me and talk to him, but never said more than a few words at one time. The gentleman was not an Englishman, and the few words the spirit spoke were always in his native language (which was unknown to me), but he fully proved his identity. The little girl was described to the gentleman later on, and when 'Sunflower' was asked why she was not described at the first circle, her reply was, 'Because you would have said I read your mind.' The gentleman answered, 'That is the very thing I should have said.' Corroboration of this narrative can readily be furnished, if required.

At one of my earliest circles Mr. William Todd brought a Mr. B. with him. At the termination of the circle Mr. B. accused Mr. Todd of having told me all about his private affairs. As a matter of fact I had never before heard of the existence of this Mr. B. However, he promised to attend on another occasion, and when he did so 'Sunflower' told him a great deal about his earlier life, which was spent abroad. She also described a man, whom he recognised, and further said: 'I can see you together. The country appears to be very wild and there are no houses in sight.' He recognised the scene and said so. 'Sunflower' next said, 'I am going to tell you a little incident which took place when you had a quarrel with that man and a knife was used.' Mr. B. then became much agitated and abruptly stopped 'Sunflower' from going any further. When Mr. Todd and Mr. B. had left my house Mr. Todd asked his companion if he thought it possible that he, Mr. Todd, had told me what had been described that night. 'No,' was the reply, 'I apologise for my previous suspicions, and will say this: If a man has twenty strings to his brain and nineteen out of the twenty have been pulled, you have been the means of

the twentieth being pulled.' But nothing would ever induce him to attend another séance.

[ ] Here is another incident: One night, at the close of my séance, I said to a gentleman, who was an entire stranger to me: 'If you are not in a hurry I wish you would wait for a few minutes. I want to speak to you.' Sitting down with him, I said, 'You are in trouble,' and taking hold of his hand I was able, in a few moments, to tell him the nature of his trouble, which he acknowledged I had done correctly. By this time he had become very much affected. I said, 'You are thinking of committing a very rash act which would not take you out of your trouble but only tend to add to it, for you would still have the trouble to contend with when you were out of the body, and you would also have to suffer for taking your own life.' I then said, 'I want you to promise me one thing.'

'What is it?' he asked.

'I want you to put away that revolver,' I replied. 'You have one at home which you have bought for the purpose of taking your life. You kept it under your pillow last night, and it was your intention to shoot yourself to-night.'

He replied, 'It was.'

He then gave me the promise I had asked of him. In order to help him I saw a good deal of him in a friendly way for some time, and I am happy to say he quite got over any desire to take his life.

During my public work I have had to deal with a number of cases of obsession. I will quote one: A lady came to me, having heard of me while in Scotland; she was not a Spiritualist, but was evidently mediumistic and easily influenced. She was unable, by reason of the obsession, to follow her profession, and it made her life almost unbearable. I undertook the case, but it was four or five weeks before I could render her any assistance. Ultimately I induced the spirit who was influencing her to realise the wrong he was doing, and afterwards the lady, being a bright woman, was able to resume her professional labours. She became a good Spiritualist, and her experience taught her how to understand and safeguard her sensitiveness.

A few years ago I was giving a series of sittings, at his own house, to a gentleman whom I will call Mr. Yates. One Monday evening, as soon as 'Sunflower' had greeted him, she said, 'Then you are going to the grave on Saturday?' Mr. Yates replied, 'How do you know that, "Sunflower"?' She answered: 'Martha is here, and she tells me you have written to say so, and to tell your coachman to meet you at the station to drive you to the cemetery.' Mr. Yates said that it was all true and that he had written that morning. (I ought to say here that the cemetery is situated near Mr. Yates' country residence, which is in the South of England, and further, that all the names I am using are fictitious for reasons affecting the family concerned, but full corroboration of the facts can be obtained if required.)

'Sunflower' next said: 'Martha says, instead of going to the grave, will you go to her brother George, as he is very anxious to see you about his will? She tells me that he is leaving a sum of money to the village chapel, but he is neglecting Matilda, and she wants you to use your influence on her behalf.' Then 'Sunflower' added: 'I say, Mr. Yates, you have not seen your cousin George's new house, have you?' Mr. Yates answered that he had not; then she said, 'I can see it,' and she proceeded to describe it to him. She told him that he would have to go up two steps when he got there, but, said she, Emily will not answer the door to you, but Matilda will; she will say, 'This is a surprise! I am glad to see you. George has been wanting to see you for weeks, he is most anxious to do so. I do not know what about, but I think it is his will. I do not know what he is doing for me—you know he has never been very kind to me—but if you can put in a word for me, will you do it?'

Mr. Yates told me, some time afterwards, that this communication appeared to be very remarkable, and he said:—

'I thought that the best thing I could do was to follow it out to the letter. In order to have two independent witnesses, I told two friends, the same night, about the communication I had

received, and said that I intended to follow it up, and if it was true I might require their corroboration.

"The next morning I wrote to my coachman cancelling the orders I had given him in a previous letter, and told him to meet me at another station ten miles in the opposite direction. On the Saturday I journeyed to my cousin George's without informing anyone there of my intended visit. I found that the description of the house, and the two steps, was perfectly correct. Matilda answered the door, and exclaimed, "Well, this is a surprise. Emily (the maid) is dressing or she would have answered the door. George has been talking about you for weeks, and seems very anxious to see you. I do not know what he is doing for me; you know he never was kind to me, but if you can put in a word for me will you do so?" I replied, "I will do all in my power." It will be noticed that the foregoing conversation was almost identical with what had been said at the séance by "Sunflower."

"I reached my cousin's room, and he was very glad to see me, saying I had given him a very pleasant surprise. Presently he asked Matilda to leave the room, saying he wished to speak to me alone. Matilda left, and after my cousin had thoroughly satisfied himself that the door was securely closed, he said: "I have been wishing to see you for weeks, but I did not like to write and ask you to especially take the journey. I have made my will, and for weeks my lawyer has been urging me to complete it, but for the life of me I cannot, until I have had your advice. I am leaving a sum of money to a certain village chapel; what do you think of that?"

"I asked, "Are you leaving Matilda well off?" George rubbed his head and said, "Well, you know Martha left her something." "Well," I said, "there is this house and the furniture; Matilda has always lived in your house, and it would be very painful to her to turn out and see it all sold up. My candid advice is, leave the house and these things to Matilda for her lifetime, and at her death let them go to your nieces and nephews. I think if you did so, some day, when you and Matilda meet in another world, it would be a far happier meeting than it would be if you allowed that money to go to the chapel."

"My cousin said, "I will carry out all that you have suggested. You have removed a heavy weight from off my mind. I shall be happier now." He passed away eleven months afterwards, and after his estate had been wound up I received a letter from Matilda expressing her gratitude, telling me that her brother George had taken my advice, which would enable her to be comfortable for the rest of her life, and adding, "I shall always have reasons for remembering your surprise visit."

I thought that these incidents in my career as a public medium might interest you, and afford not only some evidence of spirit presence and power but also of the good that spirits can accomplish by returning to us.

#### THE TEMPTATIONS OF MEDIUMSHIP.

Archdeacon Colley writes as follows to a lady in Italy, the nature of whose letter to him may be gathered from his reply:—

"Though in judgment to be just we must remember mercy, for (St. James, ii. 13) "mercy rejoiceth against judgment," yet (St. James i., 13, 14), to be "enticed," implies an *enticer*—material or spiritual, visible or invisible. Hence in the case under review, I lean to the thought of it being a material besetment to gratify a material allurements, since an immaterial or invisible power has no need of material things—rings or money—and the plea of spiritual beings coveting and appropriating such valuables is absurd.

"The poor girl may momentarily be obsessed. Kleptomania is a sudden obsession, and all evil comes, as says St. James (iv. 1) of our lusts that war in our members—the body being for the crazed, meanwhile, the channel of outlet from the Hells, as Swedenborg teaches. Hence, for the young person to suggest that her psychic sensitiveness is as an open door for the extrusion into this world of undesirable powers from some evil zone of the world unseen, is a condemnation of her spiritually defective condition; and she should pray that her atweenship, or mediumship, may be suppressed, or that her angel-helpers may keep close watch around her—or by the doorway as she is (even as Christ affirmed himself to be the "door") atween the two realms of life, material and spiritual—for those to whom mediumship, or atweenship, comes without

seeking, from earliest infancy often, are at times unguarded, and particularly subject to evil assaults from the unseen. The Founder of Religion, from the beginning of His ministry on to the dark hour of his dying exclamation of vehement, intense surprise: "My God, my God, *why, why*, hast Thou forsaken me?" was no exception to this.

"Temptation combats are indeed, as the Scripture teaches (Rev. vii. 14), necessary to regeneration. King Saul as a prophet or seer (1 Sam., ix., 9) (1 Sam., x., 10-12) (1 Sam., xxviii., 6) abused his mediumship and "an evil spirit from the Lord troubled him" (1 Sam., xvi., 14); while St. Paul always stood in fear of his atweenship and apostleship being in danger, and that, as he said, after preaching to others he himself might become a castaway (1 Cor., ix., 27).

"Pray with and for the poor girl of whom you write. "Judge not and ye shall not be judged," says Jesus (St. Luke, vi., 37); so with kind thoughts, which are more than coronets, and simple faith than Saxon-Norman blood, shall you (St. James, v., 20) save and perfect an instrument for good."

#### MISSION WORK IN SOUTH AFRICA.

After Mrs. Ellen Green's successful work in this country, a movement was set on foot among the strong societies to form a union, to arrange everything pertaining to mission work. No doubt fresh ground will be opened up, which will necessitate more than one medium being engaged at the same time, and a strong effort will be made to secure the best mediums in the movement.

Miss Florence Morse has proved herself a faithful worker; everything has been done that was asked of her, and her beautiful lectures, delivered in cultured language, and in a style that everyone delights to listen to, have won great praise on all sides. Her clairvoyant descriptions have been good throughout, at times almost startlingly correct. Many incidents have been brought to my notice showing how loved ones gone before watch over and guard us. I will relate one.

A gentleman working in one of the mines had a private sitting with Miss Morse, and was told to use extra precautions and guard against an accident which would happen unless great care was used during the next eight or ten days. After the tenth day the gentleman informed Miss Morse that he had used every precaution in his power, and on the eighth day he discovered something that could only have been found out by being extraordinarily careful, and he said that had the discovery not been made, his remains would, without doubt, have been carried to the surface in a bag.

The meetings in Johannesburg have been well attended during Miss Morse's three months' stay, and, like Mrs. Green, she will leave a circle of friends who will watch her future successes with a keen interest. In the society's developing circle, the benefit of Miss Morse's willing helpfulness has been very marked, for several mediums are showing signs of progress, and at our last sitting Mrs. Annie Horne's efforts were phenomenally successful.

Last Thursday night a little crowd of Spiritualists at the Johannesburg station wished Miss Morse *au revoir* as she left for Durban, where she will labour for a month, and will doubtless meet with the success and kindness she deserves, as Durban friends are Spiritualists of the right sort. Her return to Johannesburg will be eagerly looked forward to; and in the meanwhile, our local friends, who generously stood aside to allow Miss Morse to do her work, will receive unstinted support.

G. M. H.

Johannesburg, Transvaal, S.A.  
December 8th, 1906.

MRS. EFFIE BATHE'S 'AT HOMES' FOR INQUIRERS.—Clairvoyant descriptions will be given by 'Nurse Graham' on Tuesday, January 15th, at 8 p.m., and by 'Clairibelle' on February 12th, at 8 p.m. As before, all applications must be accompanied by a *stamped, addressed* envelope; and strangers earnestly seeking spiritualistic truths will be received on enclosing a letter of introduction from some mutual friend, with their request for a card of invitation. All further details respecting these meetings are given in 'LIGHT' for October 27th last.

## MR. A. V. PETERS IN RUSSIA.

After the conclusion of the first Russian Congress of Spiritualists, held at Moscow, in November, Mr. Peters gave a series of sittings for clairvoyance and psychometry in St. Petersburg, where he stayed for ten days. The fifteen sittings given in this city were all remarkable for the exact details of Mr. Peters' interpretations; we may say that eighty per cent. of his experiments succeeded thoroughly, while twenty per cent. were striking—astonishing. For instance, a little piece of white marble was given to him, and he described the ruins of the Baths of Caracalla at Rome, and related the circumstances under which the object had been taken from them. When he examined the bracelet of a lady he said that it was a present from her dead sister, who had been paralysed on one side. By handling a letter he described the appearance and character of the writer of it. On taking a watch he drew the picture of a portion of the owner's past life, and indicated a moral change which took place under the influence of some event. When he held a cross which had belonged to a deceased person (Mr. Peters knew nothing of her death), he depicted most vividly the pains she suffered from in her death-hour.

In one-house, before the arrival of Mr. Peters, a gentleman, when putting his cigar-case among the objects prepared for the experiment, said to a lady, 'I will only believe Mr. Peters if he can guess who is my wife.' When, during the sitting, Mr. Peters had told the moral qualities of the owner of the cigar-case, and was about to give back the object, he withdrew his hand and turning himself towards a lady, smiling as he did so, he said, 'I do not know why, but I should like to give the cigar-case to you. You must be the gentleman's wife.' It can be imagined that the effect was surprising. Afterwards, by a small piece of a bullet, Mr. Peters described the process of shooting, the rapidity of the ball and the heat it produced, as well as the frightful image of death. It was stated that by this ball a bear had been killed; the fragment was too small to be recognised as part of a bullet.

The public took a great interest in Mr. Peters' experiments, and as not a few doctors and professors would have liked to go further into them, it is a pity that he was forced to quit St. Petersburg so early, although he expressed the hope of returning after a year, so as to offer an opportunity for his capacities to be studied.

Very often Mr. Peters beheld spirits during the sittings, and described them so well that those present could easily recognise their late relatives and friends by his descriptions. In respect to the psychical part this fact is important, because it proves that it is not only a matter of mere material perception.

If we consider that Mr. Peters gave his sittings in a country with which he was unacquainted and where the people, their language, and customs were unknown to him, his faculties appear more remarkable and convincing.

With all our hearts we wish him great success in his work, which is so useful to the propaganda of spiritual ideas.

MADAME MARIE DE KAREL.

MONSIEUR CONSTANTIN DE KOUDRIAVTZEFF.

St. Petersburg.

December 7th (20th), 1906.

A DUTCH READER OF 'LIGHT.'—Mr. H. N. de Fremery, of Bussun, Holland, manager of the leading Dutch Spiritualist journal, 'Het Toekomstig Leven' (The Future Life), writes us that his father-in-law, Mr. H. J. Schimmel, has recently passed to that life at the age of eighty-three and a-half years. He was a regular reader of 'LIGHT,' of which he had a complete set of volumes, and in his portrait, which is published with the December issue of the 'Toekomstig Leven,' he is represented as holding a copy of 'LIGHT' in his hand, in the attitude of reading. Mr. Schimmel was a distinguished novelist and dramatist, some of his books, such as 'My Lady Carlisle' and 'The Lifeguardsmen,' having been translated into English. We are glad to believe that, as our correspondent says of him, his great spiritual faculties have now got a better means of conveyance and expression than was afforded by his material body during the last year of his long and useful earth-life.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## Clairvoyant Predictions Verified.

SIR,—Kindly allow me at this time of good will and best wishes to occupy a small space in your columns, to apologise to four of our best public clairvoyants for *thinking* they were 'frauds,' &c., and I also wish to thank them for prophecies, three years old, that are now accomplished facts.

In 1903 or 1904 I read articles in the 'Daily Mail' exposing Bond-street palmists, one of whom had told me eight years of my life *correctly*, as I see it now. I thought, being half a sceptic, that I would have a 'trot round the mediums' on my own account. In three days I called on Miss MacCreadie, Mrs. Paulet, Ronald Brailey and 'Clairibelle.' All of them gave me descriptions, &c., that were correct. This rather astonished me; but what disgusted my 'sceptical and clever half,' and at the same time pleased my 'believing half,' was what appeared to me to be a set, fixed, professional phrase, repeated by all of them, as if out of a text book on 'gulls and how to catch them.' It was this: 'With you I see in fire the double triangle; you will be a great seer, greater than I; crowds will follow you; your guides are a Persian Mage, an Egyptian Seer, and a Red Indian. You will also be a public speaker.'

Well, I left London feeling sorry to think that they *all* 'made up' the same 'trade' guides; it seemed to be a proof that they telephoned to each other what to say. But I could not see why they flattered me at their own expense, for I might be an 'opposition' in disguise.

Since then I have had consumption, three attacks of pleurisy, and finally burst a lung and displaced my heart (pneumothorax); but in spite of all these (often fatal) diseases, the prophecies have come *true*, in so much that I am clairvoyant, have spoken in public, and am well enough in bodily health to continue doing so; but my clairvoyance has left me. My guides have been seen by seven clairvoyants, including myself. I am the least of seers, but shall trust in the prophecies of four fellow workers who, I hope, will accept my apology for injuring them in thought.—Yours, &c.,

Bournemouth.

VINCENT N. TURVEY.

## Return of Great Souls.

SIR,—With reference to Mrs. Brenchley's letter in your issue of December 15th, and your editorial comment of 22nd idem, in the absence of clairvoyant powers there is, of course, but one standard by which we can judge the character of those who communicate, viz., the spirituality and logical coherence of their messages.

Most occult schools recognise the existence, in the spirit worlds, of certain non-human entities, known as 'astrals' or 'elementals,' said to be possessed of considerable powers of impersonation. Edward Maitland records some amusing experiences with these deceptive 'spirits' in his 'Life of Anna Kingsford.' In the chapter entitled 'Among the Astrals,' are given particulars of communications from 'Moses,' 'Jesus,' and others, who were, however, utterly routed by a little questioning.

It has been said that the presence of 'astrals' may always be suspected when flattering messages are given, and, furthermore, that their 'thoughts' never rise above the level of the material plane, being mere reflects of physical conditions.

Unfortunately Mrs. Brenchley gives us but little indication of the spirituality or logical coherence of the particular communicants whose messages are cited, but from their flattery, and their apparent willingness to rank us among the 'saints' and 'gods,' merely by reason of improvements effected in material and social conditions, it would seem that they present some correspondences with the characteristics of the 'astrals.'

Again, one would like to hear more about those Great Souls who, according to Mrs. Brenchley, 'seem to lose consciousness of their own existence, except in connection with the All.'

What can be the purpose or nature of the work of such a 'Cosmic Consciousness' down here on the physical plane, especially if this work is within the limitations of our spiritualistic circles? Surely there would be a wider field of action in the higher spheres! It reminds one of the Postmaster-General delivering letters instead of the postmen.

Perhaps Mrs. Brenchley, or some of your readers, can throw further light upon these important questions.—Yours, &c.,

H. T.

**Excellent Tests.**

SIR,—Some months ago I furnished you with some rather striking corroborative evidence of spirit return then recently experienced through the mediumship of Mr. Brailey, Mr. Vango, and 'Clairibelle.' I have also, during the last few days, experienced two more remarkable tests as follows:—

On December 7th, Mr. Vango, under control, told me that an intimate friend of mine had passed over that morning, and although I knew that friend to be ill, I had no idea the end was imminent. On my arrival home I found a telegram announcing the fact.

Further, on Sunday, December 9th, a lady friend, who resides near me, and who is developing mediumship, told us that her control had informed her of the death of a young girl some distance away, and inquiry the next morning proved this to be the case.

I submit these two 'happenings' in the belief that such disinterested evidence is of much importance to the cause, and completely puts out of count the oft-repeated theory of 'thought reading' as applied to spiritual mediums.—Yours, &c.,

CHARLES BRAMLEY.

**A 'Spiritual Temple.'**

SIR,—At the commencement of the New Year I intend to inaugurate in London a Spiritualistic Society called the 'Spiritual Temple.' I am doing this in obedience to messages received from the spirit world through two mediums who had not even met each other. The society is intended to bring together, for mutual advantage and spiritual unfoldment, all who desire to meet on the spiritual plane as equals. It will include developing classes—both trance and normal—and social meetings for the discussion of good literature, and will aim at strengthening the various gifts as they develop by giving members opportunities of applying them. In connection with this society I intend, also, to add a 'Ladies' Auxiliary,' which latter will be affiliated with the parent society in Brisbane, Queensland. To supply the need in East London the first branch will be opened at Forest Gate, and, as soon as suitable rooms can be obtained, another branch will be opened in West London.

Some preliminary meetings have already been held at the residence of Mrs. E. M. Walter, 54, Avenue-road, Forest Gate, to discuss possibilities, and a further meeting will be held at that address on Monday, January 7th, at 6 p.m., to which all who are interested are cordially invited. Secretaries of the various London societies are specially invited.

Advertisements will appear from time to time in the usual columns.—Yours, &c.,

MARIE AGNEW JACKSON.

22, Thistlewaite-road, Clapton, N.E.

December 28th, 1906.

**National Fund of Benevolence.**

SIR,—As it has been brought to my notice that the action of the Fund of Benevolence Committee has been misunderstood in certain quarters, my committee desire me to ask that you will permit me to make a more detailed statement than that which appeared in 'LIGHT' of December 8th last. Our idea of benevolence is assistance in times of temporary distress; not permanent relief to a few, which must necessarily mean the exclusion of many from participation in the benefits of the fund. The annual income is well under £90, and when monthly grants have been made to a dozen people there is little left for giving temporary help even to the most deserving cases.

Our new idea is that no assistance shall be given in any one case for more than three months, to enable the fund to be of greater service in a wider area.

We think that Mr. Corstophine's suggestions at the London conference were invaluable, viz.: 'That local areas look after their own needy cases and the head fund be employed for supplementary purposes, and that our assistance be given to local societies and councils, helping them to help their own.' We now have district unions all over the country, which we think should be the almoners to the needy of their own area, with help from the centre in exceptional cases, no case to have a grant for more than three months in succession, and each recipient to be testified to by either a society or a member, as a working Spiritualist either now or formerly.

There are a few reasons for this change. The fund was started, we are told, as a pension fund. Reference to the first title shows that to be one of three or four objects. Therefore, 25 per cent. of the income only should be given for that purpose, whereas 87½ per cent. has been given for years. It is urged that this course has kept some out of the workhouse; true, and others have been neglected in order to do this! We hope our friends will think it all over, and that they will see that we are doing our best.

I wish to make a correction of last month's statement. The collection (11s.) credited to the London Spiritual Mission, had reference to Chepstow Hall, Peckham, and not to the Oxford-circus Mission.

Recent contributions are as follows: Mr. F. Hepworth (result of circle effort), £1; Mr. T. H. Wright, 5s.; Mr. and Mrs. Venables (result of circle with Mrs. Veary and friends), £1 2s. 6d.; Rev. J. P. Hopps, 2s.; Mr. R. George, £1; 'H. M. M.', 6s.; 'G. F. Y.', 2s. 6d.; 'W. I. C.', 2s.; Chiswick Society, 5s.; Mrs. Scholes, 2s. 6d.; Miss E. L. Boswell-Stone, 2s. 6d. Total amount, £4 10s.

All contributors are sincerely thanked for their great interest in the fund, and their support is cordially appreciated.—Yours, &c.,

JESSIE GREENWOOD.

Ash Leigh, Hebden Bridge.

**Spiritualists' National Union, Ltd.—Greeting and Appeal.**

SIR,—Kindly permit me, through 'LIGHT,' to send my New Year's hearty greetings and good wishes to all the Spiritualist societies and brethren in the United Kingdom and the Colonies. We can rejoice together in the knowledge that our loved cause is progressing, that our truths are influencing religious thought, and that there are signs of a still greater awakening in the future. Let us unitedly resolve to do all we can to bring this about.

It is not generally known that any Spiritualist can join the Spiritualists' National Union, Ltd., by forwarding five shillings annually, due in January of each year. If a thousand brethren joined us in 1907, it would enable the Executive to send out missionaries to those places in the United Kingdom which are still in darkness, as regards our illuminating truth. May I, therefore, appeal to the brethren to come and help us?—Yours, &c.,

J. ADAMS,

President.

74, Fleet-street, E.C.

December 27th, 1906.

**Battersea Piano Fund**

SIR,—Permit me through 'LIGHT' to thank 'A "LIGHT" Reader' for 2s. 6d. towards our Piano Fund, and in answer to several inquiries to say that the society has a piano, and that we make this appeal for help to our Spiritualist brethren to enable us, a poor society, to keep up the instalments of payment.—Yours, &c.,

WILLIAM R. STEBBENS.

45, Lucey-road, Bermondsey, S.E.

**SOCIETY WORK.**

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Imison gave an address, and Mrs. Imison very useful clairvoyant descriptions. On Sunday next, at 7 p.m., Mrs. M. A. Jackson.—J. S.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last an excellent circle was held, and in the evening Mr. F. G. Clarke gave a very good address. On Sunday next, at 11.15 a.m., we open our services at the Spiritual Mission, Manchester-street, by a circle; at 7 p.m., Mrs. A. Boddington, also Monday, at 8 p.m.—A. C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last the teachings of 'Oahspe' were discussed, and in the evening Mr. G. Morley gave an address on 'The Fruits of the Garden of Spirit,' with clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyant descriptions.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. M. H. Wallis gave inspirational replies to thirteen written questions in a manner which gave much pleasure to an appreciative audience, as also did a solo ably rendered by Miss Clarice B. Loughton. Mr. W. T. Cooper, president, moved a sincere vote of sympathy with the widow and family of Mr. Henry Perkins, who was for many years a member, and for several years an active worker on the executive, and a generous supporter of all matters in connection with the welfare of the Marylebone Spiritualist Association. Speaker on Sunday next, at 7 p.m., Mr. J. W. Boulding. Tickets for Miss MacCreadie's séance for Members and Associates on Wednesday, January 16th, can be had from the hon. secretary, A. J. Watts.