

Light.

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Our very good friend, the Rev. T. E. Allen, of the United States, speaking at Onset (Mass.), fervently advocated organisation, and of an exceedingly stringent kind. He said;—

In the interest of the higher Spiritualism, it must be evident to every intelligent Spiritualist who has given the matter any serious attention, that one of the most important things—perhaps the most important—that the National Association can do is to regulate the practice of mediumship. To this end it would be well for the Association to appoint a committee of experienced, just and good men and women, whose duty it shall be to study the present qualifications and past history of mediums, and to make a careful record of the same, in order that information concerning them may be furnished to inquirers. It would be well if the spiritualistic newspapers would publish a standing list of mediums endorsed by the Association, and also, probably, a black list of mediums who have been guilty of fraud, and should therefore be studiously avoided. These journals should refuse to insert advertisements for black-listed mediums, and also to publish any accounts of séances given by them. Their names and all allusions to them should be struck out of all correspondence and accounts of meetings. By such mean the papers would refuse to increase the notoriety of such mediums, and help consign them to that obscurity that will best serve the interests of the higher Spiritualism.

From one point of view that is a tempting proposal. It certainly would be pleasant and helpful if we could sever the wheat from the tares, and give all the room to the wheat. But a very great authority settled that long ago, not because he was an authority but because of his good sense.

But the separation of the wheat from the tares would be child's play compared with the separation of mediums, bad and good. The difficulties are enormous: the dangers great. Mr. Allen calls for an executive of 'just and good' men and women to do the winnowing for us. He had better ask for a company of angels.

We confess that the phrases 'to regulate the practice of mediumship' and 'a black list of mediums,' make us shudder. Some of the best of mediums have, at times, been accused of fraud and convicted of misbehaviour. Who would undertake the responsibility of crushing them? On the other hand, trusted and beloved mediums who would have been put on the *white* list with acclamation, have made the world laugh with derision in the end. What Society would like to make itself liable for such breaks-down?

No, it is too early for setting up a winnowing authority. At present, we must take the risks of open doors and freedom, trusting to natural selection to determine the survival of the fittest. But, in saying this, we deeply respect the motives of high-minded men like our friend Allen.

'The Light of Truth' prints certain startling 'messages,' through a young woman, from very queer other-side people. One gives an immensely clever description of what hell is to him, with questions and answers on the subject. This, however, is followed by the curt and odd announcement; 'Afterwards, the spirit said this Hades effort was merely "a rhetorical exercise."' Perhaps the young woman is very clever and very—tricky. If not, the 'message' and the confession are really enlightening. We have often thought that the lurid messages sometimes given are nothing but theatricalisms and bad jokes.

Sometimes, we are told, the unseen writer drops into verse. Once, it gave the following eccentric summing up of certain notable writers;

Heine, arsenical gaiety; Whittier, austere mildness; Longfellow, discreet floweriness, dreamy, but never mystic; Bryant, smelling a frozen rose with a frozen nose; N. P. Willis, brisk mysticism; Browning, opaque omniscience; Shelley, delicately rhapsodical; Keats, pearl-like felicity; Carlyle, oracular madness; Poe, musical madness; Byron, petulant greatness; Disraeli, burning coldness; Tennyson, vague, shadowy forms, adorned with priceless flowers, jewels, and lace; Schiller, immaculate wearisomeness; Goethe, cold-blooded idolatry; Bulwer, gifted oddity; Zangwill, sardonic playfulness; Milton, flames pictured in front.

There is a certain keen cleverness in all this—painfully reminding us of much in A. J. Davis' descriptions of 'The Diakka.'

Taking it on the whole, Jowett's references to Spiritualism, in 1875 (as given in the 'Life and Letters'), are about the weakest we have ever seen from a strong man. Tyndall was coarse, and Huxley was simply foolish, but Jowett is almost maudlin. Here is the passage;

I always refuse to inquire into these things, because they seem to me to be against the laws of nature, although they are repeated to me by the most veracious witnesses. I think this is reasonable, whether in myself or in scientific men, because—(1) They are mixed up with imposture. (2) The evidence of them can never be satisfactorily examined. (3) No progress has ever been made in the investigation of them, any more than in the refutation of them. They are too vague for proof or disproof, and, therefore, it is unlikely that I shall make any progress. I am much more certain that the laws of nature are uniform than I can be of any testimony to the contrary—not, perhaps, of any conceivable testimony, but of any testimony known to exist. (4) The fluctuating character of them in different ages seems to show that they are subjective. There are no miracles in England, no ghost stories in America. (5) The evidence produced against them would constantly be denied or forgotten by human credulity. Yet, on the other hand, I am unable to deny many extraordinary phenomena, e.g., mesmeric sleep; the extraordinary personal influence called electro-biology; inexplicable noises in so-called haunted houses.

For instance, what could be weaker than the opening words; 'I always refuse to inquire into these things'? And yet perhaps the reason given is weaker:—'because they seem to me to be against the laws of nature.' We should have thought that a Jowett, even in 1875, had got far beyond the crudity of identifying 'the laws of Nature' with the two or three dozen things we fancy we know,

Then he thinks refusing to inquire is justifiable because 'these things' are 'mixed up with imposture.' Has not Religion been a good deal 'mixed up with imposture'? and yet that seemed to Jowett a valid subject for inquiry.

But we need not pursue the matter point by point: we will only make a pause before the astonishingly foolish remark;—'There are . . . no ghost stories in America.' It was very far from being true in 1875. To-day, America is the popular home of Spiritualism.

The concluding lines almost awaken sympathy. The good man, after all, felt the cords pull,—but in such a very vague and uninformed way.

It is a most instructive glimpse of the usual learned ignorance on the subject.

'Humanity' for October contains the following paragraph;—

An eye-witness writes to us about a most brutal (and presumably illegal) piece of blackguardism which is practised by pleasure-seekers on Crummock Water, one of the Cumberland Lakes, with the connivance of the hotel-keepers and water-bailiffs. The 'sport' consists in turning out a duck to be hunted in the water by terriers. 'It made one sick,' writes our correspondent, 'to hear the shouts of laughter of men, women, and children, from at least three boats, packed to overflowing, at the agony and struggles of one poor little bird.' An attempt to get the names of the ruffians was unsuccessful, the hotel-keepers' only reply being that 'these parties are our bread-and-butter'; and the water-bailiff also refused to take action. It is a disgrace to the Marshall family, who own this lake, that such scenes are permitted there.

A vital part of our Spiritualism is sympathy with every oppressed creature: we therefore give all the publicity we can to this paragraph. Publicity will kill this and every other cruelty and meanness,—perhaps even more quickly and surely than the law.

Mr. Auberon Herbert is writing in 'The Humanitarian' some Articles on the queer subject of 'The Creeds of restricted faculties.' He might perhaps have more luminously entitled it, 'The restriction of faculties wrought by some Creeds.' But, any how, it is a pretty sharp attack on what he regards as the want of discrimination and the want of the sense of proportion in Socialism. The following seems to us to be a very pregnant paragraph;—

The truth is—and too much stress cannot be laid upon it, for we must not spare each other in this great controversy—that the temper of the Socialist, like the temper of the Catholic, is essentially materialistic. Indeed, it counts for nothing what theology or creed you profess, if you believe in machinery, if you believe in changing the nature of men and safe-guarding their actions by external contrivances, if you cling to uniformity and restriction, if you cannot trust liberty and welcome difference—welcome the thousand different experiments of life that the free minds and free faculties of men are ready to make—if this is your creed, you are only, by whatever name you call yourself, a worshiper of matter, not a believer in spirit.

Mr. H. A. Copley, of Canning Town, sends us a new book by Dr. Wm. Sharpe, entitled 'The Fall of Lucifer: and other Essays and poems.' With the solitary criticism, that there are no real poems in the book, with the exception of 'The Palm Groves'—a palpable imitation of 'Hiawatha,'—we gladly recognise the ability and the seriousness of this curiously got-up volume. But if Dr. Sharpe had stuck to his virile prose, and got into his book some sort of unity and continuity, there would have been a better result.

As with the finer and more subtle natural forces, so with the spiritual. Love and service—a loving service—is the finest expression life can assume. Generosity is a luxury even before it is a virtue. He who has it in his power to oblige another, he it is who tastes the diviner richness of life.—From 'After Her Death,' by LILIAN WHITING.

SPIRIT VISION.

We arrive at the truth on psychical as well as other subjects by the accumulation of facts and experiences; and perhaps there is more need for the collection and registration of psychical facts than for those of a more material nature, because of the difficulty there so often is—and, at times, impossibility—of giving corroborative evidence.

From my own experience in mediumship, I should be inclined to say that spirit people see us and our surroundings much in the same way that clairvoyants see the spirit people and world—as a writer in 'LIGHT' once said—and that there are degrees of perception there as here. With clairvoyants the vision is sometimes very clear, even more so than the normal sight, but at other times it is only obtained apparently by coming in contact or association with spirits who are in affinity, and whose magnetic aura, blending with the clairvoyant's, gives more or less powers of perception. And it may be equally true that spirit people require to come into magnetic or sympathetic association with mortals in order to see us and our surroundings, and that the power of vision with them, as with us, is in proportion to the harmonious blending of the auras of the discarnate and incarnate spirits. I have known controls tell people they could not see them distinctly. Why should this be except that spiritually they were far apart? Swedenborg tells us that spirits in the lower spheres or hells could not look at celestial spirits, even if conscious of their presence, because the sight dazzled and blinded them, just as looking at the sun dazzles and blinds mortals. I have experienced the power of a spirit control to take complete possession of the physical sight. Every part of my head and face was like a double personality, my own and that of the spirit who was looking through my eyes at the friends to whom I was talking. The experience was curious, and suggested the query—were spirits obliged to come into some kind of *rapport* with mortals in order to see material things? Some may have clear vision—be, as we say, natural clairvoyants—but the above seems to indicate that for others it is needful to come into some kind of association with mortals ere they can have clear vision of things on the earth plane. The fact that a spirit could see a flower, and feel to see it as with normal sight, might only prove that the spirit was sympathetic with those forming the circle.

On one occasion I was conversing with a spirit friend, to whom I made a remark in reference to my brother. In reply he said to me:—'I am going to look through your eyes at your brother, because I wish to see him very distinctly.' I at once felt my sight to be so completely in the power and under the control of this spirit that I could not myself see clearly.

We are told that time and space are not computed the same in the spirit world as here, which may account for this spirit being able to see and converse with me and yet unable to see my brother except by looking through my eyes—controlling my vision.

It would give a very uncomfortable feeling to life if it could be proved that any and all spirits could see us when wishful so to do. In this life we have the protection of our houses when we desire privacy, but stone walls are no barriers to spirits, so what protection should we have if it were not needful for them to be in some kind of *rapport* with us in order to see us? When the good predominates in both worlds, then universal clear vision may not be so objectionable—may rather be a blessing; but till that heavenly state has come we may be thankful that clear psychical vision is *not* universal.

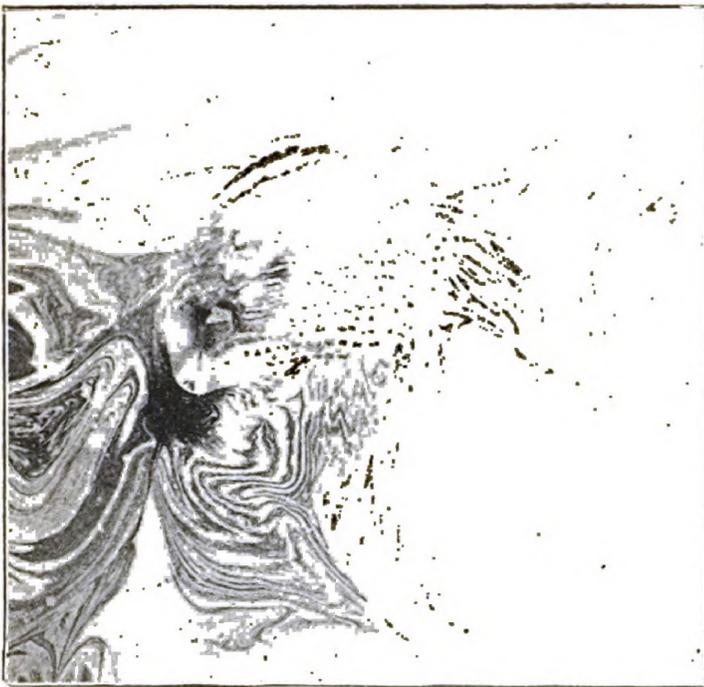
Personal experiences on these and all psychical subjects seem to be as varied as the different lives we each live here, making this chronicling of facts needful in order to have an accurate and 'Scientific Basis of Belief.' W.

COUNCIL OF THE LONDON SPIRITUALIST ALLIANCE.—A meeting of the Council of the London Spiritualist Alliance, Limited, was held at 110, St. Martin's-lane, W.C., on Monday, October 11th, when the following members were present:—Mr. Dawson Rogers (president), Mr. H. Withall, Mr. W. Lucking, Mr. Richard Harte, Mrs. W. P. Browne, Miss Rowan Vincent, and Miss H. Withall. The minutes of the previous meeting having been read and signed as correct, several matters of business were transacted, and seven new Members and eleven new Associates were elected.

PHOTOGRAPHS OF VITAL AND MAGNETIC RADIATION.

M. David, chemist to the celebrated French State Works of the Gobelin tapestries, collaborated with the late Dr. Luys in his experiments in psychic photography. Since the decease of Dr. Luys, M. David has continued these experiments in conjunction with M. Ch. Brandt, the head of the Paris radiographic laboratory.

M. David has courteously presented a print from a photographic impression, obtained by Dr. Luys, in which crater-like processes are shown as thrown off from each of the finger ends, held in contact with the sensitised plate in a bath of hydroquinone. This plate has been enlarged, and we reproduce herewith a section (A), showing the impression made by one of the finger tips (with the lines of the pores in the skin) and the crater-like eruption issuing therefrom.



A.—PHOTOGRAPH OBTAINED BY DR. LUYs.

M. David has also presented several other interesting impressions obtained by himself and M. Brandt. One of these shows the impression produced by the radiation thrown off from the two poles of a Charcot magnet, obtained by holding the glass side of a sensitised plate in contact with the magnet for five minutes. This is the first time that a photograph of the magnetic field has been obtained. It fully confirms the statements advanced by Reichenbach, Dr. Luys, and M. de Rochas, as to the luminosity of the effluvia radiated by magnets. The two poles are clearly defined by radiations thrown off in every direction and returning towards their source as in a circuit. The form of the image produced by these self-luminous radiations is identical with that entailed in the well-known distributive action on iron filings, exerted by the lines of force in the magnetic field. The experimenters have been further able to obtain images of the repelling action exerted on each other's radiation by poles of like natures, and of the attractive outreach exerted by poles of contrary natures. They hope to be able to illustrate the molecular interchange that occurs (which would confirm Keely's teaching with regard to molecular bombardment).

They have obtained similar impressions from a wire connected with the positive pole of a magnet and passed over the glass side of a plate.

Another impression obtained by the apposition of the fingers for twenty minutes, on the glass side of a plate, produced very similar radiations to those produced by the magnet, thereby confirming the theory of Dr. Luys as to the similarity of vital effluvia radiated from the human organism, to those flowing from magnets. 'It is evident that the effluvia from the fingers and from the magnet, act on the plate in an identical manner, and identity of effect implies identity of cause,' says M. Brandt.

The striations in these impressions are too fine for justice to be done to them by mechanical processes of reproduction. The prints will therefore be held on view at the offices of 'LIGHT' for a fortnight. A very similar photograph, obtained by Commandant Darget independently of the above experiments, will be included, and two enlargements presented by Dr. Luys, one of which shows the attraction and permeation of the effluvia radiated from the two thumbs as in poles of unlike natures.

An impression was also obtained by MM. David and Brandt by transmitting the current from three fingers, through a wire coiled round the fingers, to a plate at a distance. It will be remembered in this respect that Professor Boirac has also transmitted human magnetism through a wire in a similar manner, and induced thereby local insensibility in the subject.

Dr. M. Adam, in pursuing independent research, has obtained an impression by exposing a sensitive plate to the action of a crystal of uranium, in a dark room, for several days, thus adding further confirmation in support of Reichenbach's position. A copy of this impression will be on view with the rest.

'La Radiographie' for August (7, Place d'Italie, Paris) reproduced a very striking image obtained by M. Ch. Brandt by apposition of the five fingers of his left hand on the glass side of a plate for twenty minutes, in a bath of hydroquinone. M. Brandt states in this paper that the liquid in the bath may be moved about in every direction without affecting the result, showing that the image does not result from any deposit or unequal action of the developer. M. de Rochas obtained similar results in immersing the plate in a bath of distilled water simply, and apposing the fingers for twenty minutes and then developing in the usual manner (see 'Annales des Sciences Psychiques,' May, 1894). M. Brandt has kindly presented a print of this impression, which we reproduce herewith (B). The two parallel lines running across the image are caused by a projecting ridge in the bath, on which the gelatine side of the plate rested. These ridges appear to have partly interrupted the flux of the effluvia, and produced a sort of wave in them.

It is satisfactory to note that these researches are now being confirmed by new experimenters. The existence and luminosity of the human aura is being registered mechanically; as its dynamic energy has been registered by Professor Crookes, by



B.—PHOTOGRAPH OBTAINED BY M. CH. BRANDT.

Drs. Leger, Lucas, Charazain, and Dècle; by Baraduc's biomètre, and others; while its sensitivity has been demonstrated by Dr. Luys, De Rochas, Professor Boirac, and others. The scientific authorities, who refused to recognise the evidence of the sensitives of Dr. Luys and of De Rochas, as they had previously done with regard to that adduced by Reichenbach, will ultimately have to accept this purely mechanical evidence, to which similar objections cannot be raised.

P.S.—M. Ch. Brandt desires it to be stated that in consequence of further experiments since the above was written, he can no longer attribute the photograph of the magnetic field to the luminous action of magnetic effluvia. The action of the magnet is purely mechanical in causing the molecules of silver in the sensitised plate to follow the direction of the lines of force of the magnetic field.

THE TRUE STORY OF A HAUNTED BOARDING SCHOOL.

BY THE REV. C. WARE.

(Continued from page 488.)

In my last article I gave a *résumé* of the history and circumstances of this case, as viewed on the spot, and as received from the inmates of the school. I spent some eighteen days in the troubled house; and it is due to those who have read my story thus far that some particulars should be given respecting the nature and results of this 'investigation.' I will, however, take the liberty of anticipating the judgment of the readers of 'LIGHT' by saying that there was practically no investigation of the kind that would presumably be required by the Psychical Research Society, or even by the band of truthseekers of which Mr. Stead is the leader. In fact, an investigation of this kind was practically impossible at the time. The household consisted of some twenty ladies, no male person being included. The mistress was entirely dependent upon her school for her means of subsistence, and anything like local or general publicity would have meant ruin to the school. All our investigations had to be carried on *sub rosa*. The real object of my visit had to be concealed from the younger pupils; I was received ostensibly as the guest and friend of the mistress. We could not hold a single sitting until the majority of the pupils had retired for the night; nor could the subject be conversed about except with two or three selected persons. Yet, notwithstanding these difficulties, there is every reason to believe that the chief objects aimed at were attained; but concerning this matter I propose to give my opinion at the close of this article.

Leaving Plymouth on Thursday, May 18th, 1882, I proceeded to my home in the neighbourhood of Exeter to spend a night with my relatives. In this locality we had then, and have now, a most excellent medium in the person of Mrs. Chamberlain. On Friday morning, the 19th, prior to leaving for C., I sought a sitting with Mrs. Chamberlain, in the hope that some spirit friend might like to control and give me an encouraging word. The medium was controlled by a spirit whom I soon discovered to be her sister and leading guide. She commenced by saying:—

'I see a room full of spirits; there seems to be great excitement—they are thronging the place; I see a multitude going and coming there. There are three figures specially prominent, a man, woman, and child. The man is tall, of gentlemanly appearance. He has a pen in his hand, and he is looking very earnestly this way as if expecting *you*. There seems to be a kind of lawn adjoining the house, and I can see a greenhouse. In this greenhouse I can see a box buried—a white deal box, with pieces of iron screwed at the corners, and with a cornice around the bottom part. The box is about this length (holding out the medium's hands to indicate about three feet); I can see marks on the top as of a name. (After a pause) I see the box again; I see it opened; there is money in it, and plate, and rings, and papers; one large document I can see plainly, with the large writing upon it. (After another pause) I see the box again; it seems to be in two places, or there are different boxes at two different places. I see something buried under some evergreens—what do you call them? (hesitating a moment)—laurels. Yes, I can see things buried at two different places, in the greenhouse and under the laurels. There is property in that box and important documents, deeds, &c.; there are persons kept out of their rights because the deeds cannot be found. (After a brief interval) I see the box again, and oh, what is that? I see a hand; I see blood! (Then with great earnestness and excitement) Oh, I shiver with horror! I feel as though I were stabbed with a knife; some fearful tragedy has been committed there. . . . All will be brought to light, but not just yet, not in connection with this visit. We shall be able to take the medium to the exact places where these things are buried.'

When the medium came to herself she felt as though she had received a fright, or had experienced a feeling of horror, and a 'box' lingered in her vision for some time. After hearing this I proceeded on my journey with feelings more serious in reference to this case, and with deeper sympathy for the inmates of that school than I had felt at any time. On arriving at C., it was not without a solemn feeling that I crossed the threshold of the dwelling; neither was I, notwithstanding all my experience of intercourse with the spirit world, without some slight apprehension as to what I might see or hear during my stay. We commenced an investigation on the evening of my arrival by forming a 'circle' with as many persons as we could command, sitting around a little table with our hands thereon. We first explained to the sitters our view of this case,

the results to be sought for, and the conditions required for communicating with the spirits. We then most earnestly and respectfully addressed the *invisible* company presumed to be surrounding us, stating the object of our visit and the results we desired; and appealed to those who had so long disturbed that house to do their utmost to clear up the mystery and give relief to the disturbers and the disturbed. We finally united in addressing the Supreme Being, appealing for Divine aid and guidance in our solemn mission.

We then invited the invisible ones presumed to be around us to give proof of their presence, and to respond to our inquiries though the table. To this an immediate and hearty response was given by the latter. We then proceeded to ask the following questions: 'Do you desire to enter into communication with us? Will you kindly do so by means of the usual signals?' (naming them.) 'Yes.' 'Have you heard what has been said to you; the appeal we have just made?' 'Yes.' 'Do you recognise the purpose of the present visit to this house and of effort in this case?' 'Yes.' 'Is it a satisfaction to you that we are here for such a purpose?' 'Yes.' (Emphatic.) 'Have you important communications which you desire to make known?' 'Yes.' (Emphatic.) 'Then do you solemnly promise to give us, as you are able, all the information you possess, and do you pledge yourselves to co-operate with us to the utmost in clearing up this mystery and giving relief to this house?' A very emphatic affirmative response was given to this. We also obtained satisfactory replies to our questions respecting the identity of the invisible intelligence whom we were questioning. In particular, the gentleman with pen in hand, of lawyer-like appearance, spelt out his name W., and acknowledged the correctness of the description; and I here repeat what has been mentioned before, that the W. brothers were lawyers, who formerly owned and occupied the house; one dying very mysteriously, with pen in hand, in the very room where we were sitting, when about, in a fit of anger, to sign his will cutting off property from his brother who had displeased him by his marriage. I would remark that this preliminary sitting was a most satisfactory one, and following upon what had been received through Mrs. Chamberlain nearly two hundred miles distant on the morning of that day, a very remarkable one. I was glad to be so promptly and heartily welcomed to the house by the invisible ones, and to receive such straightforward and emphatic replies to all my questions.

On the second evening we gathered from the spirits, through the table, that there were, amongst the sitters, those whom they could use as mediums; and we were requested to supply the conditions, and devote our attention and sympathy for their development, which we agreed to do. To this object our subsequent sittings were directed, with the result that some of the sitters gave evidence of possessing great mediumistic power, and considerable progress was made in their development.

Meanwhile I received letters from home stating that a stranger had controlled Mrs. Chamberlain with such agitation as to alarm the circle. The spirit, however, bade them not to be alarmed, as he was only the unhappy one who had so long taken the lead in the disturbances at the school; that he was the spirit who had been described as of lawyer-like appearance, with pen in hand, &c.; that he had been for many years in spiritual darkness—fettered and bound by the remembrance of injustice and crime committed; and that he had been enlightened, and to an extent liberated, through the influence, sympathy, and prayers of the young minister who had visited the school. He informed the circle that when he and his unhappy companions first saw me at the school they set themselves to oppose, supposing that I had come 'to put them away'; but that when they discovered that I had come as their friend, to help them by love, advice, sympathy and prayer, a revulsion of feeling took place, and they all agreed to help me. He said, moreover, that the first prayer offered entirely disarmed their opposition, inspired them with a new and unknown feeling; and they had now attained a spiritual freedom they had never before known. He also said that he had been introduced by sympathising spirits to that circle, and was permitted to control the medium; and that it was he who had made such a startling noise in the medium's room a few nights previously, and blown out her candle as she had stated. He bitterly lamented the wrong he had done, and repeatedly stated that his soul was deeply stained with guilt, for which he must suffer. He begged

the prayers of those present, and vowed to do all he could to bring the hidden mysteries to light. He confirmed what had been said concerning the box of treasure, and the remains of crime concealed about the place. I learned by letter that this spirit controlled on different occasions, always leaving a feeling of depression and sorrow with the medium. At the school I asked if we might rely upon the communications which had been given through Mrs. Chamberlain, and received an emphatic affirmative response. Here, then, we have the ringleader in the disturbances at the school controlling a medium and 'giving an account of himself.'

(To be concluded next week.)

SOME ABNORMAL EPISODES.

BY AN OLD CORRESPONDENT.

I

My investigations into psychology, extending over a considerable number of years, have, I think, taught me two things: (1) Extreme caution; and (2) to be very careful in noting every bit of *real* evidence that one can get in forming opinions as to identity. Hitherto our circle, which is almost entirely confined to members of the household, has been quite free from the operations of tricky or mischievous spirits. But a change has recently occurred, and in the narrative now to be given, the incursion of trickery into our midst and the chain of evidence relative thereto, will be carefully stated. The two *séances* to be referred to at a later stage are given, because, at one of them, reference was made to recent events, while the second is narrated as it has to a certain extent a direct bearing on the first one, and also because it occurred with a different medium. This all by way of preliminary statement.

On New Year's Day, 1896, my eldest daughter, who I may say is very mediumistic, received from her uncle the present of a sovereign. This coin she put into her purse. She had also about the same time either in her purse or in her pocket two half-crowns. Within a few days after January 1st both the sovereign and the two half-crowns disappeared. Search was made everywhere but with no result, and as the money had been taken from her person and during the night time, I had my suspicions that it was the work of some mischievous person on the 'other side,' but at the same time had the conviction that the sovereign might be ultimately restored. Fully a month elapsed and the loss of the money had been pretty well forgotten, when one morning, on getting up, my daughter found lying on the floor, slightly under the bed, two half-crowns. They certainly were not there the night before, and had evidently been put there by some person unknown, or by our friends on the other side, in replacement of the previous 'abstraction.' Within a week thereafter my wife discovered in one of the small drawers in the toilet table in her bedroom, which is in daily use, two half-sovereigns neatly wrapped in yellow paper. This money was certainly not there in the morning of the day on which it was found, as the drawer (a very small one) contained nothing but a few buttons, needles and pins, and was, as I have said, in daily use. Here again restoration was made of the missing money, but in the shape of two half-sovereigns instead of a sovereign. Of course the 'Psychical Researcher' will have his observation on this either to the effect that a dishonest servant had 'somehow' stolen the money and 'repented,' or that it was a practical joke by one of the household, who had carried it to its utmost limit and then made restitution. To me this is improbable, because no one in the house, servant or 'otherwise,' was capable of such a thing; but my belief in this cannot be accepted as 'evidence,' and I go on with my narrative because the facts are cumulative.

In the spring of 1897 there were again abstracted from purses of various members of the family, or from tables where the money was temporarily deposited—(1) Two half-sovereigns, (2) three-and-six in silver, (3) one-and-six in silver, and (4) two-and-six in silver. In July of this year I handed my eldest son, while he was dressing, the sum of sixteen-and-twopence sent him by a relative in an order, which I had just cashed for him. He stupidly left the money lying on his dressing-table, and went to business. On his return at 6 p.m. his eldest sister, who had been in his bedroom in the course of the afternoon, handed him six-and-twopence, which she said she had found on the floor. He asked for the half-sovereign, but was told that it had never been seen. The room was searched

from top to bottom, but the gold coin could not be found. Again I was driven to the conclusion that mischievous spirits had been about us, but that it was quite possible restitution might yet be made either in whole or in part. Nothing happened before my holidays, when I went for a tour in Derbyshire, accompanied by three other members of the family. The remainder (six) went to reside at the seaside, some twenty-three miles from our home. When they entered the house they were to occupy for September, all the drawers had, of course, been left empty for their use, and were carefully examined before being filled with clothing, &c. On three separate days, within one week thereafter, each of the three youngest members of the family, whose ages are respectively twenty-one, nineteen, and seventeen, discovered in and near a chest of drawers situated in a bedroom on the ground floor, six half-sovereigns! The singular thing was that each of them discovered two half-sovereigns at a time. In one case, a half-sovereign was found by the eldest of the trio on the top of the chest of drawers, and the remaining half-sovereign was found on the floor immediately behind the chest. The youngest of the trio got one of her half-sovereigns in the top drawer, lying loosely on the top of its contents. She then completely emptied this drawer, leaving nothing in it, and on returning in half-an-hour had the curiosity to examine the empty drawer, when she found her 'second half-sovereign.' The remaining couple were found in the same drawer (which was in daily use) by the second eldest of the trio on the day prior to the last occurrence. Unfortunately, as I was absent at the time, no note was taken of hours or days, and I am merely giving you the results of my investigations on returning home.

The next abnormal occurrence was as follows: I had sent a small dividend warrant from Derbyshire, of the value of twenty shillings, to my third eldest daughter to cash at the local bank, and told her to use it. She complied with my request and received a sovereign, which she put in her purse, and shortly afterwards went down to the village to make some purchases. On reaching the shop she intended entering she found to her consternation that the sovereign was gone, and must have been abstracted in the street out of her purse and within five minutes after being placed there. She had come in contact with no one on the way, and pickpockets in this seaside resort are out of the question. On her return home, she had occasion to go to her own bedroom for some article of clothing, and on opening one of the upper drawers in the chest of drawers there she found a solitary half-crown, being just the amount she had intended to spend in the shop in the village. At the present moment (September 24th) my account with my unknown abstractors whom I suspect to be denizens of the other world stands as follows:—Stolen, £2 17s. 6d.; restored, £3 2s. 6d.; balance in my favour of 5s., which in the meantime I retain.

I chronicle two other incidents occurring during September at the seaside in the same house, which I may here state is one we have occupied several times before without incident. My third eldest daughter, before-mentioned, while filling a crystal jug with water, by accident severely cracked it, and it was so badly injured that she expected never to use it again. Next morning, on going into the dining-room to breakfast, she discovered, to her intense surprise, that the jug was 'whole every whit'—not a vestige of a crack to be seen. Either some 'beneficent fairy' had entered the house during the night and brought a new jug to replace the old, or our 'good' friends on the other side had in some mysterious manner 'healed up' the cracks and restored the jug to its former condition. During the same week my son-in-law and his wife, who were residing for a few days in the same house, heard a loud crack in the room at night, but as nothing else occurred they went to sleep. In the morning, however, they were surprised to find that the bottom of one of the tumblers lying on the washstand had been neatly scooped out, apparently by a cut as if done with an instrument, and the piece fell out on being lifted up. The healing of several cracks in a crystal jug by unknown agency is a 'tough' lot for the sceptic, but of course this tumbler incident can easily be explained by the 'Psychical Researcher' as being due to 'atmospheric agency.' I won't discuss this *now*, as my evidence, I have said, is 'cumulative,' and will go on with the rest of the narrative.

(To be continued.)

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, East.

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SATURDAY, OCTOBER 16th, 1897.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

A CURIOUS SURVIVAL.

A sermon by Mr. George St. Clair, F.G.S., on 'The way Christ went,' has been long waiting for notice. On the whole, it is a sensible discourse, especially in its criticism of the crude notion that Christ with a physical body went up into heaven; but, unfortunately for him, Mr. St. Clair despises the very guide he needs. When a man has thought his way out of the old ecclesiastical Materialism, turning upon the resurrection of the body, he is in urgent need of Spiritualism, to explain it all. But Mr. St. Clair, as we say, despises Spiritualism.

Here is his melancholy avowal of ignorance and animus:—

We are naturally curious about the place whither we go, and the nature of the future existence. All theories about Heaven and Hades, and Gehenna and Tartarus arise out of that curiosity and owe their birth to it. The modern mania of Spiritualism has had wide and powerful influence for the same reason. When I call it a mania I refer to the effect it has upon some of the more sensitive persons said to be mediums—mediums between the two worlds, to bring them into communication. I give some of them credit for being self-deluded rather than charge them all with wicked imposture. A delusion it is, however, as is proved by this simple fact,—that no new truth is ever revealed to us by the spirits—nothing which goes beyond the knowledge of the medium. How then is the spirit of Faraday employed, and the spirit of Newton, and many another in the higher sphere? When they dwelt here they were engaged in enlarging the bounds of knowledge—they made many discoveries and published them. And then all the rest of us, though we were not geniuses, could understand what was made known, and when once it was made known it could be verified by inferior men. But Faraday, and the whole of the scientific investigators seem to have made no progress since they left us. I mean they reveal nothing through the so-called mediums. And our inference must be that there is no genuine spirit communication made—none from their spirits at least. But how widespread that belief—and what an intense curiosity it indicates to know the whither of mankind! The belief is a mistake, a delusion; but most pathetically do we complain that all pass on to the world of spirits and 'from that bourne no traveller returns.'

How well we know these mingled notes of pathos and animus! Spiritualism is a 'modern mania,'—though it is as old and as respectable as anything in the Bible. Spiritualists in the main are guilty of 'wicked imposture,' though 'some' may be let off as only 'self-deluded.' All that only shows how little Mr. St. Clair knows about the subject, and how little likely he would be to see light even if he knew more.

There is something in his complaint that the Faradays and the Newtons do not appear to communicate; but even this is grossly exaggerated. Mr. St. Clair says; 'No new

truth is ever revealed to us by the spirits,—nothing which goes beyond the knowledge of the medium.' That is not true. But what has Mr. St. Clair done to entitle him to make such a sweeping assertion? That immense assumption of knowledge of what spirits and mediums have done or have not done is precisely one of the notes of want of knowledge.

Mr. St. Clair, in the oddest manner, gives himself away, by saying:—

We all require this trust, for we are in this position, that we have no clear knowledge of what shall come next after death. It is not on record that Lazarus revealed anything after Christ called him out of the grave. 'Tis said in Matthew that after the crucifixion of Jesus 'many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.' But Matthew gives us nothing of their speeches.

That is Mr. St. Clair's puzzle as well as ours. But if Lazarus could tell nothing, and if the saints who returned left no record, what does he expect from spirits who labour under the disadvantage of communicating through mediums? But, even labouring under this disadvantage, we tell Mr. St. Clair that streams of wisdom have flowed and are flowing from the beings whose presence he denies.

We confess we have thus pointedly referred to Mr. St. Clair only as a case in point, and not on his own personal account merely. He is an excellent type of his class, and a most admirable class, too. Rational, scientific, clear-headed, religious, not afraid of being a heretic and paying the price, how is it that such men cling so tenaciously to their bias against us and our testimony? There are two reasons. In the first place, their bias and their prejudice are inherited, and they cannot all at once escape from them. They are distinctly survivals, inherited partly from the ignorance and partly from the terrors of the past,—from ignorance and terrors so pitifully traceable all through the social and religious horrors of the Dark Ages. But men like Mr. St. Clair ought to be the very first to beware of 'survivals' and to escape from their baneful influence over scientific inquiry and free thought.

It is at once a painful and a comical sight to see these modern men resolving all kinds of beliefs and customs into survivals while they themselves are quite clearly the victims of one of the most obvious of them. Before evidence, and strictly on its merits, one would naturally conclude that a rationalist in theory and a scientist in practice would welcome, at least for experiment and observation, such testimonies as intelligent and honest Spiritualists put before them. But what is the fact? As a rule, the Spiritualist's testimony excites anger, backed up by an odd mixture of restlessness and contempt: and this is all the more remarkable when the scientist is also a teacher of religion, who surely ought to be the first to welcome any ray of light that had any promise of revealing in it, in a path where the smallness of the evidence (apart from Spiritualism) is only equalled by the vastness of the subject, and the tremendous gravity of the issue. Are we going too far when we say that the only way to account for this strange animus is to suppose that traces of the old terror still linger with us, making it extremely difficult, in this matter, to be either patient or fair?

But there is another way of partly accounting for it, so far as the rationalist who is also a scientist is concerned. He has emancipated himself from the mush and mud of mediæval superstition, and from a perfect Slough of Despond of monkish and hysterical credulity, and he has made up his mind to cut miracles and cleave to natural law. And quite right too. The enlightened Spiritualist also has done with the supernatural and with miracles. All is natural: all is within the sphere of law and order. But, as the anti-Spiritualist is always one who is prejudiced

against it and therefore is really ignorant concerning it, the rational and scientific bias is bound to be as it is: and here we modify our blame, in so far as this is not a survival but a definite first stage in the emancipation of inquiry and imagination. But blame begins when the emancipated rationalist and scientist allows the old prejudice to control him, and to strike out of him a conclusion before inquiry.

What we ask, then, is this very thing;—inquiry. We only plead for such respectful consideration or such serious hesitation and modesty as the subject demands. We say to men like Mr. St. Clair;—It is neither reasonable nor scientific to harbour a prejudice and to say 'impossible' without serious investigation. It is neither reasonable nor scientific to assume that this or that is false, or even to wish it to be false. Why not, at all events, read such books as Dr. Alfred Russel Wallace's 'Miracles and Modern Spiritualism,' Sir Wm. Crookes' 'Spiritualism in the light of modern Science,' Zöllner's 'Transcendental Physics,' De Morgan's 'From Matter to Spirit,' M.A. (Oxon's) 'Psychography,' Wm. Howitt's 'History of the Supernatural,' and Mrs. Underwood's 'Automatic or spirit writing'?

If these books—and there are scores like them—were read with at least as clean a desire to know the truth as our St. Clairs carry to a monograph on a fossil or a beetle, we should have no fear as to the result.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday, October 29th*, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. J. J. Morse.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.

THE REV. J. PAGE HOPPS AT BIRMINGHAM.

The third session of the Birmingham Spiritual Evidence Society will be opened at the Temperance Hall, Temple-street, Birmingham, at 7.30 p.m., on Tuesday next, when the Rev. J. Page Hopps will deliver an Address on 'Spirit Life, the Great Reality.' The chair will be occupied by Lieut.-General A. Phelps. We hope to give a full report of Mr. Hopps' Address in our next issue.

NEW PUBLICATIONS.

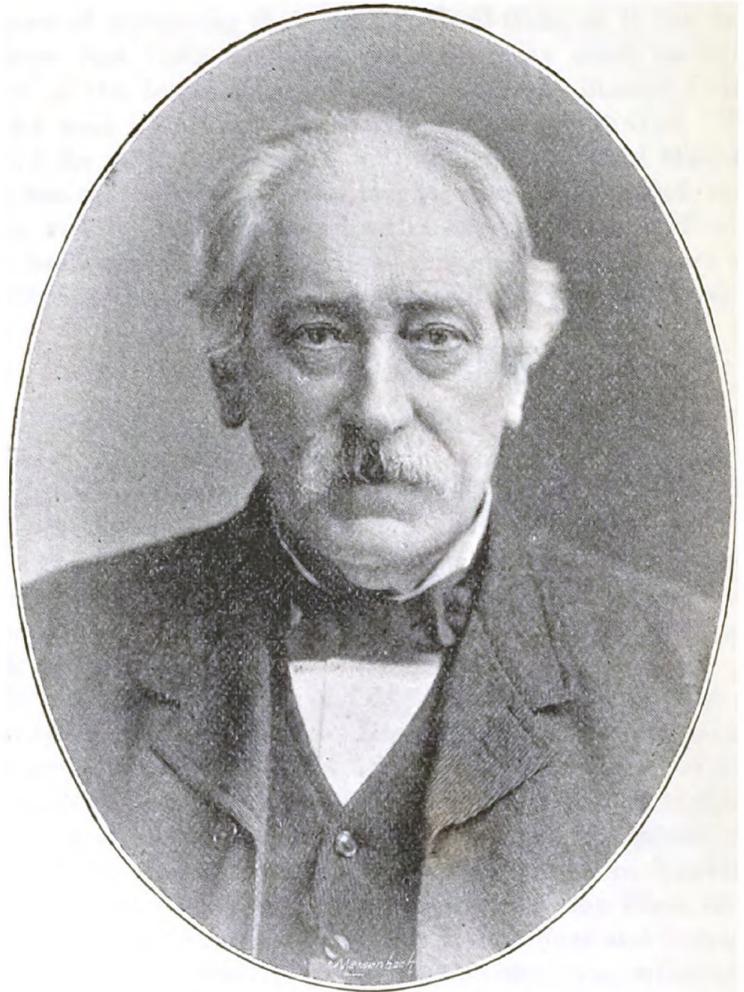
- 'The Lady's Walk.' A Ghost Story. By MRS. OLIPHANT. London: Methuen & Co., 36, Essex-street, W.C. Price 6s.
- 'Practical Instruction in Mesmerism.' By FRANK H. RANDALL. London: The Roxburghe Press, 15, Victoria-street, Westminster, S.W. Price 1s. nett.
- 'The German Nature Cure, and How to Practise It.' By J. AIDALL. With forty Illustrations by FRANCES M. E. CURRIE. London: Nichols & Co., 23, Oxford-street, W. Price 3s. 6d.
- 'Annual Report of the Board of Regents of the Smithsonian Institution,' showing the Operations, Expenditures, and Condition of the Institution for the years 1893 and 1894; also Report of the U.S. National Museum. Washington, U.S.A.: Government Printing Office.
- 'Modern Astrology,' for October. Among the contents are: Predictions, a Simple Method of Instruction in the Science of Practical Astrology, Christian Astrology, Horoscope of Marie Bashkirtseff, How to Calculate Foreign Horoscopes, Birthday Happenings, &c. London: 1 and 2, Bouverie-street, Fleet-street, E.C. Price 1s.

MISS FINDLAY desires us to call attention to her change of address from 104, George-street, Portman-square, to 1, Portsea-place, Connaught-square, as indicated in her advertisement on page 2. We understand that Miss Findlay will devote special attention to medical clairvoyance.

Decease of Mr. Edward Maitland.

In our last week's issue we very briefly announced the decease of Mr. Edward Maitland. At that time no information had reached us beyond the bare fact of our friend's departure, but we are now able to furnish the following particulars, for which we are indebted to the courtesy of Colonel Currie, at whose residence, 'The Warders,' Tonbridge, Kent, Mr. Maitland was staying at the time of his decease. Colonel Currie writes:—

You are aware that our friend Edward Maitland has been living with us for the last year. His mind was rapidly going when he came to us, and he soon began to lose all power over



MR. EDWARD MAITLAND.

(From a photograph by Messrs. Elliott & Fry)

his faculties and limbs, and has been bedridden from January 1st. Since then he has very gradually grown weaker and weaker, his mind often wandering; but I am glad to say he has suffered no pain. For the last six months his mind has been more passive, and only at intervals did he seem to recognise anybody. He has had periodical relapses from which he has recovered in a most remarkable way, but each attack has, of course, left him weaker. During Saturday, October 2nd, he was apparently as well as he had been for some time, but about 8.30 p.m. he showed signs of the approaching end by difficulty in breathing, and at 10.15 he breathed his last. The end was peaceful and without pain. His body was interred on Tuesday, October 5th, in the Tonbridge Cemetery, in a spot specially selected. The day was a glorious one, the sun shining brightly, and he was, as he might have expressed it, 'clothed with the sun.' For many months he had not been able to make his speech sufficiently distinct to be understood, though he occasionally tried to utter a word or two.

As far as I can ascertain, Mr. Maitland was born on October 27th, 1824. He was therefore in his seventy-third year. He spent some part of his early life in Australia, and was married at Sydney, New South Wales, and had only one child, who is now a Surgeon-Major in India in the Bombay Medical Service.

THE LATE MR. EDWARD MAITLAND.

By SAMUEL HOPGOOD HART

(A Member of the Esoteric Christian Union).

All true students of Holy Scripture, all true students of the mysteries, all true students of the divine, all true Spiritualists, will grieve to hear of the death of Mr. Edward Maitland. Above all, Mr. Maitland—the author of 'The Keys of the Creeds,' 'The Bible's Own Account of Itself,' and 'The New

Gospel of Interpretation —was a mystic, an interpreter of the mysteries, a student and teacher of the divine, a prophet, and, in the highest sense, a Spiritualist. The Esoteric Christian Union in particular (founded by Mr. Maitland in November, 1891) has suffered an irreparable loss. Mr. Maitland's complete withdrawal took place on October 2nd, at the end of his seventy-third year. I say 'complete withdrawal' advisedly, because the withdrawal in his case was very slow. It began to take place some considerable time before October 2nd. As long ago as 1894 Mr. Maitland's health was indifferent. But during last year his mental and physical decline was remarkably rapid. I saw him last on December 23rd, 1896, at 'The Warders,' Tonbridge, Kent, the home of his friends, Colonel and Mrs. Currie, with whom he was then staying, and where he had

at Cambridge with the idea of taking orders, but owing to his opposition to the orthodoxies, particularly to the doctrines known as 'the vicarious atonement' and 'the total depravity of man,' he found himself unable to go into the Church with a clear conscience, so he abandoned the idea. After leaving Cambridge, where he took his degree, he went first to California and afterwards to Australia, intentionally for a short time. But he was away for nearly ten years. While in Australia, in 1855 or 1856, he married; but his wife died there in the following year and left him with his only child—a son—who is living. Mr. Maitland never married again. In 1857 he returned to England and devoted himself to reading and writing and looking after his mother (who lived until 1874), for whom he had very great affection. He does not appear to have derived much, if any, learning from books or from outside sources. His own writings—he tells us—were most helpful to him. He could not find in books, or things outside himself, what he was in search of, so he had only to look within. And it was within that he found what he wanted. Thus he taught that if man would know God he must first know himself; that to attain the highest man must seek it, and find it, in himself; that the phenomenal world cannot disclose its own secret. But it is interesting to know that he read with advantage Emerson's 'Essays,' Bailey's 'Festus,' Carlyle's 'Hero Worship,' and Tucker's 'Light of Nature.' Later in life he studied various religious systems, including the ancient religions, the writings of the Fathers, and Hermetic and occult works. During this period Mr. Maitland wrote some notable books: 'The Pilgrim and the Shrine,' 'The Higher Law,' and 'By-and-By.' These tales were autobiographical. He also wrote later (in 1877) 'The Soul and How it Found Me.' He was also the writer of 'England and Islam,' and numerous pamphlets.

It was a notice of 'By-and-By,' which appeared in 'The Examiner' in 1873 that attracted the late Mrs. Kingsford's attention and led to correspondence between Mr. Maitland and Mrs. Kingsford. In January, 1874, Mr. Maitland met Mrs. Kingsford in London for the first time. This was the turning point in his, as well as in her, life. In the following month he visited her at her home at the Shropshire parsonage, where she lived with her husband, who was a clergyman in the Church of England. Mr. Maitland and Mrs. Kingsford had both been conscious of a mission from early youth, though they were not clear as to what their respective missions were. When they met they at once recognised their joint mission—a mission of interpretation and redemption; a mission that was to destroy materialism both in science and in religion; a mission that was to restore the true spiritualism and theosophy underlying all religion; a mission that was to destroy cruelty and restore in its place mercy and justice—for they believed that mercy was the very basis of the Christ nature. A truly Catholic mission. From this time to the time of Mrs. Kingsford's death in 1888, Mr. Maitland and Mrs. Kingsford worked continuously and enthusiastically together in fulfilment of their now recognised joint mission.

On becoming acquainted with Mrs. Kingsford, Mr. Maitland for the first time in his life learnt what vivisection meant. His attitude against scientific materialism, which hitherto had been only intellectual, now became also moral. He at once joined his colleague in a determined effort, which he never afterwards relaxed, to suppress, and, if possible, absolutely extinguish this iniquity from our land. In 1876 he wrote in the 'Examiner' a remarkably powerful letter against vivisection, which I believe was afterwards published as a pamphlet and had a wide circulation. Anti-vivisectionists have lost one of their strongest and best leaders. But this was not all. The vegetarians have suffered as great a loss as the anti-vivisectionists. Mr. Maitland felt that many of the arguments used against vivisection applied equally well against flesh-eating. Consequently he became a 'pure liver.' He became a vegetarian in 1874, and remained one to the end, and he never ceased to advocate the cause of the vegetarians.

Great as was Mr. Maitland's work for humanity, he is best known to the readers of this paper as a Mystic. He was the joint writer with Mrs. Kingsford of that most remarkable book, 'The Perfect Way, or the Finding of Christ.' He also edited Mrs. Kingsford's 'Illuminations' in a book called 'Clothed with the Sun.' These two books are so well known to Spiritualists that any detailed account of them here would be superfluous. Suffice it to say that they have been recognised by high

retreated some weeks before to spend what he must have known would be the remaining days of his life. Since the spring of 1888 Mr. Maitland had lived alone in chambers at 1, Thurloe Square Studios, London. As far back as 1877 complete renunciation of his family, and of the world, had been required of him. He did well to go to 'The Warders' to die. At Colonel and Mrs. Currie's hands, and in the atmosphere of their love and sympathy, he received every attention and care that it is possible for man to give to his fellow. I have referred to the slow withdrawal of the soul in his case. Even at the time of my said visit I was satisfied that the true self—the spiritual soul—the *anima divina*—was almost, if not quite, withdrawn from the physical body, and I was told that Mr. Maitland had been in this condition for some time past. Conversation was almost impossible. Mr. Maitland could only speak to me with great difficulty, and he was otherwise physically helpless. I was not quite sure that he even knew me. I tried to get him to take some food, but to no purpose. He refused to eat, saying, 'It's no use feeding a dead man'—so certainly did something within him think it necessary to make us then present know what his real condition was. He was *dead* to all intents and purposes. True, the *anima bruta*, and the physical vitality, remained; but his spiritual insight and his intelligence had gone. Psyche had fled. The true self which we knew and loved had ceased to animate mind and body. Such were the last days of this most lovable of men—a man whose character was love, and whose love was all-embracing; a truly divine soul. Edward Maitland has left a blessed memory behind him.

The chief facts connected with Mr. Maitland's life are to be found in his latest work, 'The Life of Anna Kingsford,' published as recently as January, 1896. This work was of necessity, and fortunately for us, to a large extent autobiographical. Mr. Maitland tells us that in early life he graduated

authorities in all parts of the world, and irrespective of creed, as containing the true esoteric teaching underlying not only Christianity but also all the other great religions. They indeed contain the Catholic doctrine. It is not impossible that some day they may form the point of union for all the great and true religions of the world, and particularly for the Buddhist and the Christian religions. It would hardly be correct to say that Mr. Maitland and Mrs. Kingsford were (in the ordinary sense) the authors of these two books. They never claimed to be such. 'The Perfect Way' is founded on, and incorporates, the teachings contained in the 'Illuminations,' and these, as their name implies, are writings *written under illumination*—which has been defined as 'the light of wisdom whereby a man perceiveth heavenly secrets. Which light is the Spirit of God within the man showing unto him the things of God.' 'The Perfect Way' and 'Clothed with the Sun' must, I believe, be classed with the most spiritual, the most divine, the most true books that have ever been given to the world. These two books alone should make Mr. Maitland's and Mrs. Kingsford's names immortal. Personally, I cannot conceive of a proper understanding of Holy Scripture, or of religion—which is the science of interpretation—without a knowledge of the contents of these books. They contain the gnosis which is the key of the mysteries—and all Holy Scripture, all religion, is mystical. They contain that wisdom which is more precious than gold, and which gold cannot buy. They instruct us concerning the divine life—the life that Mr. Maitland had ever before him in all that he said, and wrote, and did, for Mr. Maitland lived the divine life, and thus it was that he came to know of the divine doctrine. I do not say that what these books contain cannot be found elsewhere, but, if it can, I am not aware of it. I know of no writings outside Holy Scripture approaching these writings or comparable to them. They have been very largely plagiarised.

Mr. Maitland's power to receive and interpret spiritual truth—which power constitutes the mystic—was marvellous, albeit he was always careful to explain that what he taught he knew, not from without but from within, and that his knowledge was derived from and founded on his (*i.e.*, his soul's) experience, an experience extending over many lives. In 1876 Mr. Maitland's mind became clear to an extraordinary degree. In that year he acquired a new sense. He came into open relations with the *spiritual* world—what he also called 'the celestial world,' 'the Church invisible.' He became spiritually sensitive in touch, hearing, and vision. At times he wrote under high control. He was able to see the spiritual condition of people. He tells us that on one occasion he saw the soul of a tree. He also tells us that, in a state of trance or ecstasy, he was able to recall the memory of some of his past lives. He was told, through a sensitive, that his former lives had been many, and that he had lived in trees and in animals, and that he had been a prince. He believed that he had been the Emperor Marcus Aurelius. He remembered a life lived in ancient Egypt and Thebes, where he had been initiated in the mysteries. He also remembered a life lived in Cromwell's time. The most remarkable and interesting, however, of all his recollections and memories of his past incarnations was his memory of Jesus. He recalled this memory *in the character of St. John*. At the close of his life he was positively assured, by an authority that he could not question, that he had been 'the beloved disciple.' He was also given to understand that St. John was a re-incarnation of the prophet Daniel.

Those who would know more of Mr. Maitland and his work; those who would know how and why he was opposed to the evangelical training and teaching of his early days; and what his attitude was, and has ever been, towards the materialism in the science and in the religion of his day; and what he considered the requisites of a true and spiritual religion to be; and how he recognised the truth of the Divine 'Unity,' 'Duality,' and 'Trinity,' and of the higher Pantheism, and of the universality of consciousness, and of the substantial identity of God and man; and those who would know how (like St. John) he had the vision of 'the Great White Throne,' and saw Him who sat thereon; and those who would know how he learned and taught of the gods (or Archangels) and their orders; and, finally, what he had to say of Mrs. Kingsford, and how he communed with her after her death—must read his 'Life of Anna Kingsford.' I know he regarded this work as the crowning work of his life. He wrote of it, to me, as his 'Magnum opus.' And a great work it is. When it was first published it was

adversely noticed by some of the Sadducee Press. The 'Daily Chronicle,' in particular, contained an article upon it, which must have been written by someone who not only did not appreciate it, but who was absolutely wanting in the faculty to even understand it. Mr. Maitland wrote to me concerning this article, that it 'was [not] a review at all, but a falsification and perversion' and that 'it was also a blasphemy, since to assail a book containing a divine revelation with ribaldry and vulgar invective is to blaspheme.' I mention this to show what Mr. Maitland thought of this, his last work.

And now Mr. Maitland, our dear friend, has gone to the other side to make one bright and glorious star with Mrs. Kingsford. He told me that their work here was not finished, and that they would be incarnate and associated together in this world again at some future time for the purpose of continuing their work. Until then, is it too much to hope that their combined influence may reach us in the grave of the lower consciousness? Blessed, blessed indeed, is the soul whom the just commemorate before God. Thus shall it be with the Soul of our dear friend Edward Maitland, who was of those who 'scale height after height, and pierce mists, veil by veil, heartened with each discovery,' and whose path has been as the shining light shining more and more unto the Perfect Day, and whose memory shall for ever be blessed.

MR. EDWARD MAITLAND.

A great prophet and seer in Israel has just passed over. On Saturday night, October 2nd, at the residence of his kind and sympathising friends, Colonel and Mrs. Currie, Edward Maitland breathed his last for *this* life. His end was peace. His great work, 'The Perfect Way,' is known to all who aspire to a higher life, as also the 'Keys of the Creed,' and other writings preceding it. May he rest in peace and awake to a joyful resurrection.

It was his happy lot to end his days with the kindest and most sympathetic of friends. His memory will, I trust, be kept in honour by all Spiritualists and Theosophists, between which two schools he seemed to stand as a reconciler and mediator. The body of his co-worker and seeress, Anna Kingsford, rests in Atcham Churchyard, while *his* body rests in Tonbridge Cemetery, the one in the East, the other in the West, of the land they tried to redeem from the most odious and degrading of vices—that of cruelty to our lesser brethren, whether by slaughter for food or 'sport,' or by cruelty of vivisection. May they be had in remembrance.

J. G. OUSELEY.

MR. AND MRS. EVERITT AT SHEFFIELD.

I have great pleasure in sending you an account of the visit of Mr. and Mrs. Everitt, those veteran workers in the cause of Spiritualism, to our city. Mr. Everitt occupied our platform on the 3rd and 10th inst., under the able presidency of Mr. Walter Appleyard, and, besides giving most excellent advice and guidance in spiritualistic matters, he recounted his varied and startling experiences in psychical investigation during many years with many people. He also exhibited sundry specimens of direct writing obtained through the mediumship of Mrs. Everitt. On Monday evening, October 11th, it was my privilege to be present at a séance held at Mr. S. M. Johnson's home in the presence of Mr. and Mrs. Everitt, when many wonderful manifestations occurred, such as loud rappings on the table without contact, and all over the room. Beautiful spirit lights were shown and powerful vibrations of the whole room also took place. The direct voice of 'Znipie' was very distinct and intelligible, full of good advice and encouragement. The direct voice of my son, who passed from earth-life fifteen years ago, was also clearly given and recognised, to my unspeakable satisfaction and happiness. Altogether, the visit of Mr. and Mrs. Everitt has been most conducive to a renewed energy and activity in all who have had the good fortune to be in their presence, and we pray that they may be long spared to spread the glorious truth.—WILLIAM UNDERWOOD, Secretary Spiritual Evidence Society.

Love and service—in these is found the preparation for the life beyond. In the perpetual angelic communion is found the energy which radiates in service and in love. Let these two elements enter into every experience, informing it with joy and love and peace and exaltation, and life shall take on new significances and deeper richness.—From 'After Her Death,' by LILIAN WHITING.

PHYSICAL PHENOMENA IN A PRIVATE CIRCLE.

REPORTED BY F. W. THURSTAN, M.A.

(Concluded from p. 494.)

The meeting of our circle, to which Mr. Dawson Rogers had been invited, had been fixed for Saturday, September 25th, but as Mr. T. unexpectedly found himself still in town on the Tuesday before (September 21st), we were asked by the direction of some of the invisible workers to arrange a meeting at my rooms on that evening in order that they might prepare some phenomena.

Accordingly, we met on that evening and sat from 7.30 p.m. to 9 p.m. with the usual arrangements and in the usual light, with the exception that I had brought, and placed on a small table in the farther part of the room, an instrument by which our materialising friends could best manifest their physical presence without upsetting furniture. It was a light toy tambourine coated with luminous paint. I also left a glass toy drawing-slate, coated with the same, in the room, but our room has never been dark enough for the slate to have been of any use as yet.

The manifestations of the wind blowing out the curtain between the rooms began this time almost as soon as we were seated, concomitantly with the loud thuds from 'Peter.' 'Nellie' controlled and gave us a little lecture on the right frame of mind in which to sit. First, we must meet, she said, with a feeling of comradeship and harmony with one another in our hearts, and next with a feeling of love, gratitude and faith towards our unseen visitors. We must trust that they are doing their best, and not dictate to them, but leave them to carry out their promises and to believe implicitly that they can fulfil their words if right conditions for success prevail. She gave a good illustration of the right etiquette of politeness in the matter. If friends, she said, came and told you they were going to give you a birthday present, it would be rude to disbelieve their power to do so; and it would be ruder still to ask them to give you this or that particular thing.

She said that her father was to note October 18th as a day on which he would feel happy and contented from things having gone well on that day. She told me that a certain medical doctor who had written poetry and other writings and had lived some time ago, was present this evening, chiefly through my mental influence, but we should hear all about him at the meeting next Saturday; his presence here to-night being only for the purpose of making some preliminary preparations for Saturday's manifestations.

Meanwhile I clairvoyantly seemed to observe the presence of a lady dressed as a widow. I mentioned the circumstance, but kept to myself the fact that the lady resembled a certain personage. It is curious to note that at the end of the evening, when I asked 'Nellie' who this lady was, she mentioned the very personage whom I had thought it resembled. It may have been that my idea dominated 'Nellie,' but that is a curious fact nevertheless. 'Nellie's' explanation of the presence of this lady (who is still in the flesh) is that her brother (the deceased gentleman of eminent rank who manifested his presence to us at a former meeting) was present again this evening but had not manifested, but had been occupying himself with a little work on his own account, viz., that of drawing his sister's double to the room in order that she might be the more prepared when the time comes for us to bring conviction to her.

While 'Nellie' had been harmonising us by this chatter, the manifestations of force were getting stronger and stronger on the other side of the curtain, shufflings and rustlings and knockings being heard. We three stood up in a line against the curtain, holding our hands raised, with the palms spread against the fabric. There was a twofold advantage in this position. First, all six of our hands were clearly visible to each in the gas light from the passage; secondly, our friends on the other side could press against our hands, and this they promptly began to do to all three of us. I was standing on the extreme left, facing them, Mr. T. on the extreme right, and Mrs. T. in the centre; and as Mr. T. and I felt simultaneously the impress of figures on the other side, I presume there was more than one visitor there. Mrs. T. was in her full consciousness. As though this was not proof enough of their presence, our friends began to give another, for we all three heard distinctly the small table, some three or four feet on the other

side of the curtain, gliding about, and the tambourine on it rattling. The curtain also at Mr. T.'s end was suddenly jerked. 'Nellie' then controlled to tell us that 'Alexander' and 'Emily' (Mr. T.'s sister) had together moved the table and tambourine, and that 'Akbar' had also been present with an attendant.

We were then told to part the curtains in the middle and look straight in the large mirror of the console table in front of us, as they were going to make, if possible, some manifestations of light in it. We did so, but the evening gloaming was too light for us to see more than a fairy, misty, luminous cloud in the mirror. There were no signs of any forms in the apartment.

And here I would like to note that so far, in all our physical manifestations obtained in the light—in the direct writing, in the *apports*, in the touches and graspings, and in the movements of furniture—our friends seen to use something half way between spirit force and matter, a sort of mindstuff like the wind from an electric machine, half condensed into palpable but invisible form. This fact, it seems to me, wants to be carefully observed by others, as it points to the possible revelation of the *modus operandi* of spirit becoming flesh. It seems to militate against our getting the impress of flesh lines on plaster of Paris or wax, at least in the light. But we shall see when we make the experiments some day.

Another fact which we all constantly notice may also be mentioned in this context, and that is, that the phenomena seem to occur more readily at moments when we sitters are filled with some impulse or emotion like a burst of laughter, or of startled awe, which is common to all, and simultaneous, and which throws off vital nerve force. Singing may have the same reason for its effect as it has the same three characteristics.

After this we sat in the further room to see if 'Clare' could make spirit lights or speak, but she sent 'Nellie' to say the conditions were not good for it. 'Nellie' was to tell me that a Major whom I knew in America, and who had been at Boston, was going to send a friend shortly to me bearing a letter of introduction from him. Now I know a certain Major B. to whom this may refer, and I await the result.

Mrs. T. had been complaining the moment before 'Nellie' came of violent neuralgic pains from which she had lately suffered. 'Nellie' said 'Alexander' was going to try an experiment to cure her by stretching or elongating her until the special angry nerve was quieted. Then we stood up, holding the hands of Mrs. T., still in trance, and saw her grow taller and taller until she was about half a foot taller than usual. I carefully knocked my foot against her boot so as to be able to report that she was not standing on tiptoe, and I noticed that the sole of the foot was flat on the ground. Then 'Nellie' said it was all right, and she was going to leave a feeling of warmth and ease in her mother's brain, and told us to close proceedings. Mrs. T., on coming to herself, found all her pain gone, and the relief continued the next three days.

On Saturday, September 25th, we met again in my rooms, and Mr. Dawson Rogers joined us. We sat from 6.30 p.m. to 9 p.m., with the usual arrangements and in the usual conditions of light, except that I had somewhat modified the light coming in from the passage by pinning up some Liberty muslin over part of the glass partition.

Mr. T. had a bad cold and headache, and Mrs. T. was rather out of sorts, consequently conditions were not perfect.

The arrangements on the other side seem to have been to employ this meeting for giving scientific investigators of the subject some more evidence on the difficult questions of the identification of the human personality of our visitants—or, as it is commonly called, the Spirit Identity. Our spirit visitor of last Tuesday, spoken of by 'Nellie,' seemed the one who had volunteered or been selected for this purpose.

We had not sat long before some dull-sounding but decided knocks on the floor indicated a visitor wishing to communicate. In answer to our questions he said he was a stranger, and would give his name if we called the alphabet. In this way he spelt out 'John Wolcot.' He seemed to have a decisive character; for once, when we were wrong about one letter, he continued rapping on until we went back and corrected it. It was an out-of-the-way surname, and none of us recognised it. While we were speculating about it, 'Nellie,' the messenger, was sent to inform us it was a funny old gentleman with a short neck and dress, and little side whiskers, something like what was worn in the Duke of Wellington's time; that he was the literary person who had been a medical doctor whom she had referred

to last time, and that he had come for the definite purpose of proving his 'identity'; that if we kept passive and promised not to surmise ('Nellie' stumbled out this word as if she were repeating a message which she did not understand) he would endeavour to give by raps some facts of his life. She said that he had come at the request of 'Moses,' meaning, we all supposed at the time, Mr. Stainton Moses, but in this, as will be seen later on, we were possibly mistaken. By calling the alphabet and numbers we ascertained the following facts, noted by me immediately on paper:—

'I was born 1738, at Dodbrook, Devon. I graduated as Doctor of Medicine at Aberdeen. I was a literary man, writing under name Peter Pindar; died 1819; my last residence was in London, in Fleet-street.'

During the delivery of these messages Mrs. T. kept coughing and feeling very distressed, and our unseen friend thereupon sent 'Nellie' to apologise that he had to take up his last earth experiences along with his earth memories, and to say that as he found that he was causing Mrs. T. such distress he would get 'Peter Wharton' to rap the rest of his messages if we were agreeable. We consented, and 'Peter' did the rappings for the last sentences. He also sent 'Nellie' to tell us, as a special test of identity, to record that he was 'blind when he died.'

Now, as regards this information, Mr. and Mrs. T. say they never remember having heard of Peter Pindar. Mr. Dawson Rogers and myself, as students of English literature, have naturally heard of him, and have possibly read some of the above facts somewhere, some time in our lives; but we can both aver that if, at the beginning of that evening, we had been put through an examination as to who was Peter Pindar, when and where he was born and died, where did he graduate, &c., we could not have answered a single question, and that when the facts were given us we neither of us could tell whether they were right or wrong.

On going home, Mr. Dawson Rogers found in the English Cyclopædia the following corroboration of our visitor's message:—

'John Wolcott, better known by his assumed name of Peter Pindar, was born at Dodbrooke, in Devonshire, about the beginning of 1738. He procured the degree of M.D. from the University of Aberdeen, but betook himself to his pen for his support. His writings were characterised by quaintness of style and the reckless daring of his personalities. He died on the 14th of January, 1819, and was interred in the churchyard of St. Paul's, Covent-garden. For many years previous to his death he was the victim of asthma, very deaf, and almost entirely blind.'

With regard to the difference of the spelling of Dodbrooke, I do not set much store upon that. It might be due to different recognised spellings of the place, or simply to the fact that in calling the alphabet, when we got to the 'k' we thought we had got to the end of the word and asked for the next word. But as regards the spelling of his surname, I asked him particularly whether we were right in spelling his name with one 't,' and we understood him to answer yes.

Mr. Dawson Rogers notes that the one fact which could not have been got from this Encyclopædia was that of his having died in Fleet-street, and suggests that it might be as well to substantiate this fact. But I feel between the horns of a dilemma as regards doing this. If I can find it in any book our enemies will say we got it thence; if I fail to find it our enemies will say the evidence is worthless because it cannot be substantiated.

It may be as well to record as helping to disprove theories of 'mind picking' that when our visitant had spelt out as his nom-de-plume Peter P., I suddenly thought he was going to give us Peter Parley. I told the others I thought I guessed what he was going to say, but as we had been told not to 'surmise' I would not tell it out. It was a great surprise and disappointment to me on continuing to call the alphabet to find that three raps would not come at the letter 'a' although I lingered long to give them time.

As regards the rest of the sitting, although considerable power had been used up for these messages and Mr. T.'s cold did not give the operators much vitality to draw upon, our friends began to do their best to give some physical manifestations of their presence.

As we had sat a little while, and nothing transpired, it occurred to me to help the weak conditions by modifying the flaring gas jet out in the passage. I was just returning to my seat after doing this and standing facing Mrs. T. in full view of

her actions, when Mr. Dawson Rogers exclaimed that a large cucumber had been droppd upon his hands. We put it into Mrs. T.'s pockets to see if it could have been secreted there, and found it jutted out some two or three inches in full view, when pressed down to the bottom of the pocket. We were told it was 'Peter Wharton's' doing. After we had again sat a little longer without anything more manifesting, Mrs. T. thought it was because the light was too modified, as she had especially requested her friends not to do anything under circumstances which might cast suspicion upon her. At her request I turned up the light again. Soon after this the wind behind the curtain began to manifest, and we took up our usual standing position in front of the curtain, holding up our hands in view against the dark background. But the manifestations were not very strong this evening. Mr. and Mrs. T. felt the bodily pressure once or twice coming from the other side, and the curtain near Mr. T. was violently agitated for a moment. The strongest manifestation of a presence on the further side came at a moment when we were laughing at some remark. Suddenly the small table, standing some three or four feet on the further side of the curtain, along with the tambourine on it, fell to the ground with a crash, as if someone had knocked it over.

After that we sat on chairs some time in front of the curtain without much more occurring. Then we decided, as the further room was now getting quite dusk, to go in there and sit for lights or the direct voice. As I entered the room first to pick up the fallen articles, the rest remaining in their chairs, and the table with the lampshade on it, round which we had previously sat, standing where we had pushed it away, some three or four feet behind Mrs. T.'s chair, the lampshade was suddenly flung by invisible hands right over Mrs. T.'s head into the middle of the room where I was.

We did not get much more after this. The force was used up or the light too strong. 'Clare' sent a message by 'Nellie' that she could not manifest her lights or voice that evening, and 'Nellie' chatted to us a short while, and made some attempt to elongate Mrs. T.'s body as she sat, and then we concluded. But just as we were going to do so a clear flow of gentle raps in a peculiar rhythm were heard on a bamboo table in the far corner of the room, giving the agreed signal that was the token of the presence of Mrs. T.'s sister Annie. Annie was her favourite sister—a girl of very merry disposition, who passed over a few years ago. Mrs. T. said that, being somewhat out-of-sorts that afternoon, she had particularly wished that her sister Annie would come to cheer her up; and here she was to gratify her sister's wish. She seemed in a merry, happy mood, and answered several mental questions of both Mrs. T. and Mr. T. with clearness and precision, showing that she clearly heard their thoughts.

ADDENDUM.

Although this is the end of the series on which I intended to report on this occasion, I feel I must briefly add some facts which transpired at a meeting we held on Saturday, October 2nd, after the above had been written, as it gives a sequel to the Peter Pindar case. This meeting was at Mr. T.'s house, in the little room, with the same preparations as were made on our last sitting in the same place, except that on this occasion the sitters were only Mr. and Mrs. T. and myself. The immediate object of this sitting was to lay before our fellow-workers the new scheme of getting the impress of their hands on plaster of Paris.

We had carried out the instructions given me by the correspondent I referred to in the issue of 'LIGHT' of that day. We placed the tin with the pressed powder under the sewing machine box cover, by itself, upon the table in front of us, and also a plate of flour on the floor behind the curtain tied across the corner of the room, and we asked our friends to tell us if they could do what we wanted.

They replied through 'Nellie' that it was something new, and it required discussion, learning, and practice on their part. They thought after four more sittings they might succeed. 'Peter Wharton' said it was not exactly in his line of business, but 'George Meadows,' and 'Alexander,' and several others, would devote themselves to the subject. 'Nellie' said that when exhibitions of physical force were occurring in a séance room she saw—not substance—but bright rays of force coming from minds in the spirit world to the room, just like the rays we saw from a sun setting behind dark clouds. The sun represented the spirit world.

At tea we had been talking about the Fleet-street point and its difficulties as regards our opponents. 'Nellie' said the band with the old gentleman had come again, and wished to add some facts on that point. Mr. Wolcot's raps soon manifested. I asked him if we had spelt his name right, with one 't,' and he persisted in saying it was right, whatever books might say. I then told him our difficulties about the Fleet-street residence, and asked him if he could help us to substantiate that point. We called the alphabet, and he spelt out: 'Can you convince the devils by telling them I lived with Opie?' He answered also my questions to the effect that possibly some of the records of Opie, or other of his contemporaries, would contain some reference to this fact, and Mr. Dawson Rogers having been informed of this, has since sent me word that in his Cyclopædia he has found the following statement:—

'During Wolcott's residence at Truro he detected the talent of the self-taught artist Opie, and, with this *protégé* he, in 1780, transferred his residence to the Metropolis.'

There is another point on which Mr. Wolcot vouchsafed information in answer to my questions. Mr. Dawson Rogers had, since the séance at which he was present, told Mrs. T. that he thought it was not 'Stainton Moses,' but his old friend, 'Moses Kennedy,' who, speaking through another medium in another place, had told him that he was soon going to bring him some good case of identity; and Mr. Wolcot now said it was Moses Kennedy who had induced him to come. Possibly Mr. Stainton Moses is also concerned with it—at any rate, 'Nellie,' after this came and said that the whole band of this particular manifestation had gone off again, and that we were to prepare for physical manifestations of our own usual particular friends. As 'Clare' was going to practise the direct voice, she wanted us to darken the room still more.

So we modified the gas light coming from the landing outside, and began singing 'Clare's' favourite hymns, and she joined in with a strong, sweet voice for several verses without the help of the paper roll. Mrs. T. felt her breath as she sang. 'Clare' then conversed with us, and spoke to me (as she had on other occasions) about private concerns which were not within the cognisance of the T.'s. Gus. S., a friend of Mr. T., also spoke to Mr. T., promising some day to do the manifestation of playing on a locked piano. 'Peter Wharton' now and then spoke a word or two. He also tried to carry the tambourine up to the ceiling over the top of the curtain to the far end of the room, but, unfortunately, on the way he hit against Mr. T.'s head, which rather spoilt the experiment. 'Toto' rattled the jingling rein bells, put behind the curtain for her. 'Clare' touched us with her soft caressing fingers, and flung drapery over Mr. T., sitting nearest the curtain (we were holding hands all the while). She also moved the octagon table placed behind the curtain, saying in the direct voice that 'it was in the way.' 'Estelle' (my guide), too, began to materialise on my left outside the curtain, manifesting a series of tickings like electric sparks, at the same time as 'Clare's' manifestations were going on. Clare also wrote her name in pencil on paper inside the cabinet.

Then 'Nellie' came to say that while our attention had been distracted by these friends, all the other friends had been trying the impress experiment. She herself had tried to make it with her bare little foot, as easier to do than with her hands. When we lit up there were in the flour some tiny impressions, like those made by little toes, but they were not clear. On the side of the plaster of Paris on the table there was the impression of one finger tip with the flesh lines, but as it might have been made by one of us unintentionally while examining the tin by the light of a candle, we decided not to consider it good enough to 'set.'

F. W. THURSTAN, M.A.

Appended is Mr. T.'s corroboration:—

'I have read Mr. Thurstan's account as prepared for the Press, and on behalf of myself and my wife beg to state that the facts of our experiences have been correctly stated by him.
'E. T.'

'As stated above by Mr. Thurstan, I found a biography of Dr. John Wolcott (Peter Pindar) in the "English Cyclopædia." In that biography the name is spelt with *two* "t's." In the same work I have since found a short biography of Opie, in which there are references to his association with the doctor, whose name is in this case uniformly spelt with *one* "t"—the method which our visitor had himself insisted on as correct.

'E. DAWSON ROGERS.'

SOCIETY WORK.

STEPNEY MEETING HOUSE, CONGREGATIONAL CHURCH, SPRING GARDEN-PLACE, STEPNEY, E.—Rev. John Page Hopps will give an address on Sunday afternoon next, at 3.—J. ALLEN.

Bow, 193, BOW-ROAD.—On Sunday a profitable and pleasant evening was spent with Mr. Sloane, who gave an interesting address, and also some illustrations of psychometry.—H. W.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday afternoon last Messrs. Adams, Peters, and Boddington and Mrs. H. Boddington again held the attention of thinking men.—W. S.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last 'Evangel' gave an address on 'Spiritualism, the Great Deliverer.' Next Sunday, at 7 p.m., Mr. Dalley, trance address. Thursdays, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D. C.

MARTIN-STREET, STRATFORD.—A new society has been formed, and will be held in Martin-street Hall, Stratford, opposite the old post office. On Sunday next, October 17th, Mrs. Barrell will address us and give clairvoyance and psychometry at 7 p.m. Vocal music will be interspersed.—WM. A. RENFREE, Sec., *pro tem*.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday last we had a members' meeting, and Mr. Dalley gave his experiences in Spiritualism, and Mr. Walker spoke on the progress of the movement. Mr. W. Wallace, the pioneer medium, was also very happy in replies. A lady friend from Finchley spoke on mind healing.—E. S. WALKER.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Miss L. Gambriel has been with us on two Thursdays. The comrade of a murdered soldier expressed wholly the truth of the test given him on her second visit. Our first social of the season (Tuesday, 5th), was thoroughly successful. Songs and recitations were given by members and friends, all being received with well-merited applause. On Sunday Mr. Peters gave excellent tests and lucid replies to questions, and solos were given by Mr. Peters and Mrs. Irving. There was a large attendance. Next Sunday, at 7 p.m., Mr. Whyte, Tuesday, at 8 p.m., Mr. Peters, clairvoyance. Thursday, at 8 p.m., public developing class. No admission after 8.30 to séances.—W.S.

HACKNEY SOCIETY OF SPIRITUALISTS.—This society has been formed for the purpose of bringing into fellowship all earnest-minded Spiritualists, residing in or near the district, thanks to the initial energy on the part of Messrs. J. Neander and H. Brooks, who seem very desirous of co-operating with other friends like-minded to forward the truths of Spiritualism and promote the right conduct of life. The first public meeting will take place on Sunday next, October 17th, at Clifton House, 155, Richmond-road, Mare-street, Hackney, N.E., at 7 p.m., when an address will be given, and a scheme for the working of the society will be formulated. A developing circle for members only will be held every Wednesday, at 8 p.m.—HENRY BROOKS, Hon. Sec., 50, Malvern-road, Dalston, N.E.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On the 10th inst. we were again privileged to listen to Brother Geo. Horatio Bibbings. In the morning a sweetly simple and helpful address was given by one of 'the band' in lieu of 'the Chief,' the difference in style being strikingly marked. The topic was 'Heaven: Ancient and Modern.' In the evening, our hall being crowded, a splendid meeting resulted, when Mr. Bibbings' chief control gave one of the most stirring and masterly orations it has been our privilege to listen to; it cannot fail to be a powerful stimulus to spiritual growth. The subject was 'Sing! for the night is gone!' On Friday, 8th inst., the winter session of the Mutual Improvement and Discussion Class was opened, when Mr. Bibbings gave an exceedingly able address, full of helpful suggestion. Several of the friends followed with an interesting relation of personal experiences. Speakers next Sunday: Morning, Mr. F. Ward; evening, Mr. Geo. Harris.—E. A.

EAST LONDON SPIRITUALISTS' ASSOCIATION, STRATFORD.—The success of the Forest Gate Centre of this association has provoked another attack upon Spiritualism from a Nonconformist pulpit. It was the Rev. W. Skinner, of Forest Gate, who championed orthodoxy against Spiritualism; it is now the Rev. Tom Warren, and on Sunday night, at the hall of the Spiritualists' Centre at Forest Gate, Mr. W. Ronald Brailey, the vice-president of the association, cleverly repelled the onset and accepted a challenge of Mr. Warren's. A large audience applauded Mr. Brailey, and also Mr. Glynn Grant, the president of the association (who was in the chair), who commended the sweeping of the arena of rubbish. At the Stratford Centre on the same night, Mr. J. Butcher, of Peckham, discoursed ably on 'Ravages of Religion.' Mr. McCallum, the secretary of the executive of the association, has again, to the gratification of the members, taken over the duties of the Centre secretaryship. At the Manor Park Centre, Mr. and Mrs. Hawkins were pleasingly successful as mediums on Sunday night, and during the week Mr. Brailey has had crowded attendances for clairvoyance and psychometry.—G. G.