

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,192.—VOL. XXIII. [Registered as] SATURDAY, NOVEMBER 14, 1903. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Mr. Elliot Stock sends us a new book (no author's name given), entitled 'The Faith of Science and The Science of Faith.' It usefully draws attention to the limitations of the senses and the limitations of knowledge. The following is well put:—

Let us suppose that the dense cloudy atmosphere which sometimes envelops us for days together, entirely obscuring the sun by day and the moon and stars by night, were the normal condition pervading the whole earth, reaching to a height at which the atmosphere is incapable of sustaining human life, and had been so from pre-historic times, it is plain we could have no idea of the existence of the sun, moon and stars; we could not know that the earth moved; and all the phenomena of recurring day and night, tides and seasons, would be wholly inexplicable, and mere matter of vague conjecture. Now suppose someone were to arise possessed of a sense hitherto unknown, by which he cognised the sun, moon and stars, the vibrations of the medium of this supposed sense being suitable to the permeation of the cloudy atmosphere, he would be aware of the existence of these bodies, but all beyond that would depend on the correlation of the new sense to his other senses—thus, he could not know that they were luminous unless the new sense when applied to visible luminous bodies gave similar sensations to those produced by the sun, &c. . . . If then our friend of the new sense were able to make so much out of his new intelligence as would lead him to some of the simplest facts of the solar system—say, for example, the rotundity of the earth, its diurnal rotation on its axis and probable revolution about the sun—it is to be feared that even science (such as it would be under our hypothesis) would brand him as a gross impostor endeavouring to promulgate that which was contrary to the universal experience of mankind.

This, and much more in the book, is useful and suggestive: but we are sorry to see in 'Addenda' some remarkably thin and tiresome criticisms of 'spirit-rapping' and 'table turning'—very poor and very uninformed.

Certain writers in 'The Harbinger of Light' (Melbourne) are lamenting the coldness and slowness of Spiritualists; and the editor chimes in with this:—

There is an undoubted apathy, and lack of realisation of responsibility to contribute to the spread of the glorious gospel of Spiritualism manifest on the part of the greater number of believers in Spiritualism, who hold aloof from the few disinterested workers who organise for the diffusion of spiritual truth; neither aiding them personally nor pecuniarily, and only showing face when some prominent speaker or medium appears on the scene.

The editor of 'The Harbinger' further laments over the laggards thus:—

We are constantly presenting indubitable evidence of our facts, we are continually pointing to the increasing array of scientific men who are accepting these facts after crucial in-

vestigation, we are constantly refuting falsehoods circulated by opponents, and demolishing theories put forward by learned ignoramuses, who presume upon the apparent weakness of our organisations and the general prejudice of the Press against us, which, if a few thousand of the apathetic believers (whom we should be glad to call Spiritualists if they would show their colours) were to come forward and identify themselves with the movement, would soon disappear, or assume, as it has done in America and is doing in England at the present, a more considerate and respectful tone. It would seem, however, &c.

We sometimes think we get about what we deserve. When we can offer more we shall get more: when we can offer a better article we shall get a better price. In the meantime, we can comfort ourselves with the reflection that the human race is still evolving and can go only at a certain pace; that advances are being made in many ways that our statistics can take no account of; and that, if results are not visible on our benches, the people who ought to be found there are probably serving as yeast in places where there is greater need of fermentation. In this country, however, we are by no means discouraged;—very much the reverse.

We occasionally receive a very small magazine, entitled 'The Notion.' It is a quaint, chatty and liberal-minded personal commentary on life and passing affairs. Occasionally it goes a little deeper. Here, for example, is a thoughtful monologue on 'The Fear of Death':—

The learned individual just quoted hints that men and women live in the constant fear of death. I do not believe this. It may be true in isolated cases, but in the majority of instances death is the last subject of contemplation. We are far more interested in living than in dying, and this is, in my opinion, what ought to be. Death, to me, is no great mystery; it is part and parcel of a great life process; it is a factor in human evolution, and a considerable observation of death leads me to conclude that it is welcomed rather than feared. I say welcomed, not in a suicidal attitude, but in the consciousness that it is blessed for what lies beyond. In the course of a somewhat chequered career I have several times been almost in the embrace of Death, but my sensations at those times, while difficult to describe, were certainly not those of fear. I suppose we are in a really normal condition when we neither fear nor anticipate death, but simply live from day to day, eating our daily bread and doing our daily duty. Of one thing I am certain: when we come to the passing we are as unconscious of the process as we are of the process of being born.

We scarcely know how it is that we find pleasure in seeing the great scientists hurrying about just now, like a colony of disturbed ants,—correcting, readjusting, wondering, and bringing out of their cupboards things new—and old. For the present, electrons, radium, thorium and uranium find them sufficient employment and us sufficient entertainment.

We can only imagine that our amusement is the result of our past impatience at hearing the scoffs of these masters in Israel, and at the relief experienced by their sudden economy in the use of the word 'impossible.' We predict that within twenty years most of the scientific certainties of to-day will be sold very cheap.

Dr. Peebles (in 'The Banner of Light') quotes from a pamphlet by Henry Seward Hubbard, in which he says:—

I have many times during my life had the experience of going about in what I called my 'spiritual body,' but on these occasions my physical body remains in the same place and position that it is in when the spirit body leaves it, and I can see it, and often go to it and touch it and compare it with the spiritual body.

Here is another experience by the same person:—

I heard a voice saying: 'Satisfy thyself that it is possible for thy spirit to operate thy body at will.' I felt an immense weight lifted from me (yet I had not been conscious of any weight until then) and again I floated, but this time my will directed, and my first thought was to pass through the solid wall, and I was on the other side of it by the time the thought was formulated. Then I wanted to see how it was done, so I passed slowly through the closed door; still I did not see how I was able to do it, so I tried again. This time, watching my body very intently, I saw that body and door seemed to be composed of tiny globules—a mist—that seemed to separate just enough to allow my body to pass through. There were some books lying on the table in the room that I passed into, and I threw one on the floor, and instantly I was back in my room, and could float no more.

The very natural remark follows:—

The wisest of us know but little of the possibilities of the spirit. Let us be careful about using the word impossible in regard to things spiritual.

It would not be going too far to say that during the past forty years we have gone about half way to the full realisation of Mr. Hubbard's 'experience.' We can well afford another forty years for the next half.

Mr. E. T. Bennett publishes through Mr. H. J. Glaisher, London, a 55-page pamphlet containing an ardent appreciation of 'The Poetical Work of George Barlow.' He is anxious to extend a knowledge of this work, and is 'quite certain that such extended knowledge will result in increased appreciation of his genius.'

Spiritualists are pioneers, and pioneers need individuality, independence and courage. Let them remember John Stuart Mill's fine teachings concerning nonconformity to the world's Grundyisms;—and notably this bit of wholesome teaching:—

He who lets the world, or his portion of it, choose his plan of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself, employs all his faculties. He must use observation to see, reasoning and judgment to foresee, activity to gather materials for decision, discrimination to decide, and when he has decided, firmness and self-control to hold his deliberate decision.

We do not quite comprehend the consistency of Dr. Lyman Abbott's statements in his book 'The Other Room.' He adopts quite frankly our testimony that 'Death is not cessation of life, but transition, and that the dead are not dead, but living; are not even departed, but living near at hand, having only stepped across the threshold into the other room'; and yet he appears to think that Spiritualism is well-nigh exhausted. If he means that we are shedding the old, we agree with him, but he must not imagine that is our ending; for we shall assuredly put on the new. Why should we be exhausted? We dwell at the fountain-head.

THE 'EDINBURGH REVIEW,' for October, in an article headed 'Modern Spiritualism,' talks round the subject in a learned way. The writer makes much of Mr. Podmore's pronouncements, as against those of Mr. Myers, and puts forward the absurd contention that 'the only convincing proof that a given communication is the work of a spirit must be found in the clear evidence that *no human intelligence* would have been equal to produce it,' and, to put it mildly, thereby demonstrates his inability to understand the subject. When he permitted himself to describe Mr. Stainton Moses as 'that egregious humbug,' he revealed his bias and put himself out of court.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (*near the National Gallery*), on

FRIDAY EVENING NEXT, NOVEMBER 20TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

SIR WYKE BAYLISS

ON

'Art *contra* the World, the Flesh, and the Devil.'

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

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

Dec. 4.—MR. G. R. S. MEAD, on 'The Higher Spiritualism in Earliest Christendom.' At 7 p.m. for 7.30.

Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

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 1904.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Fairclough Smith on November 17th and 24th. These sésances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These sésances will be held every *Friday*, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions*, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. Meetings will be held on the afternoons of November 20th and December 4th and 18th. Time, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance,

MANCHESTER PSYCHIC RESEARCH SOCIETY.

An esteemed correspondent has kindly contributed the following reports of meetings recently held by the Manchester Psychic Research Society, in the Chartered Accountants' Hall, King-street, when a series of four lectures were delivered by Mr. E. S. G. Mayo, of Cardiff, 'covering the whole ground of Psychic Research':—

Mr. Mayo, in dealing with the subject of the first lecture, 'Mind and its Relation to Organism,' on September 23rd, began by defining matter and substance as unknown *per se*, but known by their properties. He then touched upon force, differentiating between active and passive force, and pointed out that the atmosphere was the vehicle for manifestation of active force. Passing on to organism and its relation to the manifestation of mind, he showed how the early investigators held love to be the function of the heart, and mind the function of the intestines, which conclusions have been naturally displaced by the later developments of science. Aristotle demonstrated that the brain was the capitol of the nervous system and the seat of the mind. Physiological research was practically restarted by Harvey, who discovered the circulation of the blood; and from his day to the present continual investigation has been given to mind and its relation to organism. Mr. Mayo explained how life preceded organisation in every case, and that though organisation probably depended on life, life certainly did not depend upon organisation; so that mind might exist apart from organisation. The lecturer then clinched his points with physiological proofs that every atom and portion of the body renewed itself in seven to ten years, and therefore he contended that memory was not dependent on the brain, that memory was not interrupted by wear or disintegration, and in consequence he claimed the possibility of memory and personality continuing to exist after the final physical dissolution. He concluded by saying that psychical research would do for the mind what physical research had done for the body.

At a meeting of the Society on September 30th, Mr. Mayo took for his subject 'The Problem of Sub-consciousness,' and a large attendance showed that much interest was taken in the subject. Mr. Mayo defined consciousness as 'the mind's knowledge of its own states'; gave instances of normal and abnormal consciousness, and showed that there were two distinct groups of mental faculties—the one operating through the brain, the other independent of physical organisation; the one conscious, the other sub-conscious. This he held to demonstrate the existence of either two minds, or one having two poles for expression, for he argued that two sets of utterly antagonistic properties could not co-inhere at one and the same time in the same substance. What he called the conscious mind observed, reflected, and then concluded; while the sub-conscious mind did not use the faculties of physical sense. The one reasoned from external things, the other from internal conceptions. The lecturer gave it as his own opinion that the investigations of the Society for Psychical Research had clearly established the fact that mind can communicate with mind by other than the recognised channels of the senses, under certain clearly defined conditions. During the lecture many recorded instances of hypnotism and allied phenomena were dealt with in substantiation of the duality of consciousness. The lecturer argued that unconsciousness in the sense of non-consciousness would mean annihilation of the personality, and that, therefore, unconsciousness, as commonly regarded, was erroneous; that one would be physically unconscious whilst psychically conscious, and *vice versa*, the rule being that one was passive whilst the other was active. Mr. Mayo concluded by suggesting that, as states of consciousness were proved to be independent of physical organisation, the possibility must be conceded of a conscious *post-mortem* existence.

The Society again met on Wednesday, October 7th, to hear Mr. Mayo's third lecture of the series, his subject being 'Properties and Faculties of the Sub-conscious Self.'

Mr. Mayo, after reviewing the points of his previous lectures, proceeded to state that the faculties of the sub-con-

scious mind are analogous to, but infinitely more powerful than, those of the physically conscious mind. Unfortunately, psychic experiences were comparatively rare, owing to the fact that the physical senses had of necessity to be dormant before the psychical or sub-conscious self could manifest. The senses were the basis of the normally conscious mind, for intelligence had been evolved by slow degrees from mere sensation; thus we should naturally expect that there would be a 'sense-basis' to the psychical mind, and in fact, it did possess a sense of sight, sound, smell, taste, and touch in which the manifestations were quite outside the possibilities or scope of the physical senses. The lecturer then gave authenticated examples in proof. The five senses he held were merely the avenue of communication with the normally conscious mind, and when the impressions were received, the faculties of that mind dissected them, and in this analysis all the faculties of the mind were brought into play; for the senses alone would manifest merely sensation without either reason or self-consciousness. So of the sub-conscious mind, it not only had senses, but faculties capable of examining what had been conveyed to it by those senses. The normal condition was naturally the physical, the psychical being the abnormal; but the fact of an abnormal condition proved that such must have a normal state somewhere; just as the exotic plant was sustained by abnormal conditions of heat, whilst in its own clime it thrived naturally and under normal conditions. So of the sub-conscious self; if it is abnormal in this state, it must be normal in another.

The Society held another meeting on October 14th, to hear Mr. Mayo deliver his fourth lecture, the last of the series, on 'Super-mundane Possibilities.' Mr. Mayo opened by reviewing the points of his previous lectures, thus bringing into relief the factors in sequence that comprised his addresses up to date. He proceeded from his last point, that the entity that existed in abnormal conditions must exist in normal conditions somewhere, and that research would find that state. The position of the super-mundanists was then explained. They claimed: 1. That the sub-conscious mind exists in *post-mortem* life; 2. That this sub-conscious mind becomes normally conscious in *post-mortem* life; 3. That its power to communicate with other minds continues under these altered conditions; indeed, that not only can the mind communicate with other minds in its own state, but also with sub-conscious minds in the present physical state, thus establishing communication between the two states. The lecturer then showed that such contentions were reasonable, for they bore out entirely the scientific facts established by experimental psychology, and indeed could be claimed to be the only reasonable deduction from these facts, as those who had followed the lectures must agree. The modern outburst of super-mundanism commenced in 1848, when the first system of communication was established between the two states. So quickly did this movement spread that in 1854 a petition signed by thirteen thousand people requested a Commission to be appointed by Government to investigate these super-mundane claims. The facts, on investigation, were undoubtedly established, and from that time research has continuously grown, until many of the greatest minds have accepted the claims *in toto* of the super-mundanists, for the phenomena witnessed not only evidenced external intelligence, but intelligence of such a nature as could only be attributable to a super-mundane source. Instances, authenticated and attested, were given in support of the contention, and the lecturer claimed that no amount of non-evidence could destroy the accumulated positive evidence which made good the claim. Mr. Mayo concluded by urging his hearers to investigate whole-mindedly, remembering that there were many facts occurring in daily life which apparently indicated the suspension of physical law but which were perfectly obedient to natural law, as everything must be.

Questions by members, on points arising out of the lecturer's remarks, were put at the close of each address, and were clearly answered by Mr. Mayo.

DECEASE OF SIR CHARLES NICHOLSON.—Sir Charles Nicholson, first baronet, passed away on Sunday at The Grange, Totteridge, Herts, aged ninety-five. In 1843 he was elected a member of the New South Wales Legislative Council, of which he was three times Speaker. Sir Charles had been a constant reader of 'LIGHT' from the day of its first publication.

'AN INQUIRER'S DOUBTS.'

Your correspondent, 'Anemone' draws attention to the doubts and difficulties which have beset him in the course of his investigations into Spiritualism, and apparently invites suggestions that may help to lead him to conviction. He is one of a very numerous class—the intellectual and critical inquirer—who, as a general rule, does not easily arrive at the stage of settled conviction because, very often quite unconsciously and innocently, he sets out in search of evidence of a particular kind and quality rather than experience of any kind whatsoever which, separately or cumulatively, may tend towards the state of positive knowledge and assured belief which he desires to have in relation to spiritual life and communion. Therefore his letter has, I think, a special importance.

'Anemone' has evidently not had great experience, or deeply studied the literature of this great subject, or he could not fail to *know*, whatever his own experience or present belief (and apart altogether from the excessive credulity which *is*, unhappily, too often to be found amongst inexperienced Spiritualists), that the great fundamental facts of spirit survival and communion (spirit return) have been demonstrated again and again to hundreds of thousands, under conditions which establish them conclusively as facts. Additional proofs and evidence are therefore only needed in order to bring these facts home to individual investigators as realities to which they can testify from personal knowledge and experience.

Many will sympathise with 'Anemone' and agree that, for a certain class of mind, platform lectures and demonstrations of psychic power are not specially helpful nor likely to bring settled conviction. But he has the remedy in his own hands, and, if he cannot *privately* obtain through psychics attached to his society the kind of experience or evidence that would be likely to convince him, he should seek it elsewhere, and he has only to look at the advertisements in 'LIGHT' to find many a reliable and splendidly endowed medium who may be instrumental in guiding him into the haven of his desire. I should like to add briefly, for his benefit (it may be) and that of others similarly troubled, a few suggestions and considerations which, if borne in mind and acted upon, can scarcely fail, I think, to ensure good results and successful communion:—

1. The spirit in which we seek to hold communion should be the truest, highest, and most earnest that we can command. Remember in that connection that we *fail* to do our part if, *without real cause*, we harbour suspicions of either the medium or of those who may manifest.

2. While acting *always* in the above spirit, *never* relinquish the full use of the reason and the yet higher 'light within' with which God has endowed you. Thus the *ideal* seeker after truth has the wisdom and knowledge of the developed and reasoning 'man,' coupled with the heart and spirit of the 'child.' A rare combination, alas!

3. Unless by *previous study* you have to some extent realised what the various forms of mediumship are, and the difficulties, limitations, and varying conditions attendant on their exercise, it is *impossible* to obtain the best results. Without it you cannot hope, as a rule, to maintain that right attitude which is so essential; you will be bewildered by, and will misunderstand, very much that you may receive, and you will also fail to recognise or notice very much that is of great importance and value, evidentially and otherwise.

4. Remember that those 'on the other side' who seek to communicate through a medium have to master the difficulties of control, and are often hampered by adverse conditions in medium or sitter. Hence it is worse than foolish to *expect*, as a matter of course, immediate satisfaction through any medium, however gifted. Only the truly sincere, earnest, and *persevering* can be *sure* of ultimate success; but, as a rule, they do not have long to wait.

5. Do not believe, however, that it is so extremely difficult (as has been often stated) to obtain good and true spirit communion. It is not so—the only essentials being a right attitude of mind and spirit, and a right understanding of its peculiar and delicate conditions, and of the laws (so far as they can at

present be understood) which govern on both sides of the veil in regard to spiritual life.

6. Cast from you, as a poisonous and unholy thing, *all* suspicion that is not amply justified. It is a rift within the lute that surely widens and leads swiftly to the state of constant doubt and negation which is so prevalent in the Society for Psychological Research.

G. A. N.

I do not think that 'Anemone' would undertake to learn chemistry, or any other science, in the same way that he has sought to learn Spiritualism. I understand from his letter that he has attended séances, meetings, &c., and has neither found a very high philosophy, nor any proofs which he could not get away from.

Now, on the advice of an old Spiritualist let him try this method: Investigate at home with your wife, or friend; or at your friend's house, where you cannot doubt the good faith of anyone present. Try many times, and persevere, as if the object sought were worth pursuing. Many of our scientific men, who cannot spare the time, must have the presence of a professional medium, who is sure to have a lapse some time; the consequence is they make no headway. So I would say: Pursue the investigation at home, work out your own salvation; and you will get little proofs which you cannot break through. If 'Anemone' seeks a definite creed from spirits, he will seek in vain. 'As many minds as men' is true of both worlds. You do not require a creed; you want a proof that life continues after physical death. As regards creed Spiritualists are as dogmatic and illogical as orthodox sectarians. Certainly it happens that materialised spirits are recognised by their friends! My sister, of Southport, has seen, and felt, the materialised body of a woman whose death she attended six months previously. Nay more—twelve other persons saw the same wraith at the same time.

A conviction cannot always be reached by going to a meeting. Sit at home, as I suggest, with a few reliable friends; and then you will have no doubts as to the truth of the plain fact of Spiritualism; but you will have doubts on many other points in spiritual communications.

JOSEPH CLAYTON.

A FRENCH PAMPHLET.

A pamphlet by Madame O. de Bézobrazow bearing the title, 'Du Féminisme-Spiritualiste et de l'Éducation de la Croyance,'* is one which deserves serious attention. The term 'féminisme-spiritualiste' is unfamiliar to English ears, and perhaps somewhat antipathetic, but this is a detail, which should not deter us from appreciating the real merit and value of this much needed appeal. The writer recognises that the 'Woman's Movement,' which in France is called 'Féminisme,' has three aspects. The aims of the majority who associate themselves with the movement are limited to the recognition of woman's rights in the material and social regions of life, and the gist of the pamphlet is an appeal to women to realise that the profoundest significance of the movement lies on a higher plane altogether. Madame Bézobrazow sees that for women to miss this higher significance would be nothing short of disastrous for humanity.

In view of the fact that the question of education in France (as in England) is at the present time causing great mental agitation and party strife, this writer appeals to women to awaken to the recognition of their own special functions, and to the full exercise of their highest rights and liberties as spiritual educators, influencing thought in the direction of religion.

By religion Madame Bézobrazow does not mean ecclesiastical systems and sectarian dogmas; she is dealing with the essence of truth, not with the words and systems which have attempted to express the Eternal Reality.

A few sentences will convey what she means. The new spirit in religion is establishing its claims upon mankind, she says, 'by verified facts, and not by dogmatism. The Christ does not bring us dogmatic instruction. He brings us the model of

* Librairie des Sciences Spiritualistes, 42, rue Saint Jacques, Paris.

moral life, and sets before us a spiritual ideal . . . true religion consists in seeking God and loving Jesus Christ.'

'Does the future of the living, permanent, growing woman's movement consist in the quantity of rights with which it will reinvest her? Certainly not, *il est dans la pensée féminine*, reawakening and striving in various ways to prepare for poor humanity a purer and happier existence.'

'I repeat and I affirm, that the "féminisme" which does not rescue for mankind spiritual truths, will increase the evil instead of curing it.'

Woman's contribution to the evolution of the race is essentially in the region of spiritual intuition, a region in which her intelligence must be always irradiated by her faith:—

'The new vista formerly opened by Galileo and Newton into the physical universe is similar to that which is now being opened in the vital realms of thought, by the application of science and the study of comparative religions.' The education of faith must now employ and 'sustain the permanent interests of humanity; the certainty of the immortality of the soul. For Religion, in the light by which it is now revealed, is the extension of progress into a boundless infinity. . . . Let us make a way for this Light, that it may illuminate; let it shine through our sincere efforts, through the impulses of our hearts, through the struggle of ideas—this light radiating from Jesus Christ, and making through the centuries a shining pathway to illuminate all the great contests which are instigated by the lovers of justice.'

That these ideals are being proclaimed 'à l'Hôtel des Sociétés Savantes' in Paris (June 7th, 1903), is a matter for great satisfaction, and it is to be hoped that the influence of this pamphlet will be widespread.

H. A. DALLAS.

THE REV. MAXWELL H. CLOSE.

The Rev. Maxwell H. Close, M.A., M.R.I.A., a good friend of our Cause, and a subscriber to 'LIGHT' from the day of its first issue, passed away on September 13th, at his residence in Dublin. 'Celtia,' a Pan-Celtic magazine, says of him: 'The Rev. Maxwell H. Close was for many years hon. treasurer of the Royal Irish Academy, and of the Society for the Preservation of the Irish Language. It was he who pioneered the latter society and the "Gaelic Journal" through their early difficulties, who came to the rescue again and again when matters were on the brink of failure, and whose resources and influence were ever at the free disposal of the Irish language movement. Also when the late Mr. M'Adam, President of the Ulster Archeological Society, died, leaving behind him fifty or sixty valuable manuscripts, and when the Academy, with its £300 a year from Government sources which could buy them when they came into the market, refused to touch them, Mr. Maxwell Close bought between twenty and thirty of these manuscripts, while the others were allowed to go with the stream scattered by the four winds of heaven. Again when the Pan-Celtic Congress was struggling into being, he gave £20 to its fund, and offered hospitality to its distinguished Continental visitors. When the English-Irish Dictionary was started he contributed no less than £50 to it under various names, and it is safe to say that but for him it would not now be there to "rejoice the eyes and minds" of Erin's children. On September 16th he was laid to rest at Dean's Grange, near Dublin, full of years and honours. A good man, a brave Irishman, and another of that goodly array of Irish Protestants like Davis, Cleaver, and Hyde, to whom the Irish language owes so much.'

APPARITION OF THE LIVING.—A few months ago, a member of my household, on awaking one night, distinctly saw in her room the figure of a man in outdoor dress, wearing a round hat. The features, which were quite clear, were unknown to her, and she was much impressed, but not at all alarmed, at the occurrence. On the 1st inst. she saw for the first time a likeness of a former resident in the house, who is living in another county, and she at once recognised it as identical with the apparition. Mr. —, who, I believe, had owned the property, had greatly improved it and bestowed care and money on its arrangements, so probably it still interests him. He is a stranger to us all, and we did not succeed him.—B. L.

'A STRANGE EXPERIENCE.'

Referring to Mr. Gilbertson's communication in 'LIGHT' of October 31st, I would, on the part of my friend and myself, thank him for endeavouring to elucidate, through Mr. Husk's control, the puzzle of a man, still in the flesh, manifesting as a partially materialised spirit. Unfortunately, explanations, whether by spirit or mortal, of phenomena difficult of immediate acceptance, are nearly always based on assumptions, *e.g.*, 'Uncle' says, 'his brother may have been in a trance . . . may have been thinking about him . . . the thought-body often travels in that way.' Mr. Gilbertson says, 'Our clerical brother grumbles (!) . . . has a preconceived theory with which he would make facts fit.' The writer is said (by implication) to be other than disinterested—to be prejudiced, &c.

Now all this is assumption without knowledge and worthless as a basis on which to found an exposition of unusual phenomena. It is a pity 'Uncle' did not favour us with his definition of the word 'thought-body.' Is it the 'double' pure and simple? It is conceivable that the double might materialise if there were any motive for its so doing; motive, however, is often deplorably deficient where startling phenomena occur!

There is somewhere in the 'Dialectical Society's Report' an account of the late Mr. Varley's (the electrician) evidence on the subject of spirit forms. He was interrogated as to the apparent absurdity of a discarnate John Bull wearing his distinctive dress of coat with buttons, top boots, and wide-brimmed hat. Mr. Varley's reply was that these articles were thought-clothes. John had been accustomed to them all his life, and the difficulty would have been to divest himself of them.

Now, a thought-garment in that sense seems to be reasonable; but a thought-form travelling by its own volition, materialising itself, and posing as the person whose thought brought it into existence, is worthy of a little analysis on 'Uncle's' part.

Mr. Gilbertson considers that I am 'fit neither to live nor die,' and advises me to climb the nearest hill and look around, armed with patience, determination, honesty, industry, and perseverance.

No true Spiritualist could so express himself. We know there is no death; we feel there is infinite life. As parts of the All every unit *must* be fit for life.

Then as to Mr. Gilbertson's advice, alas! the altitude of hills is but relative. He may stand on the summit of *his* little hill, and, with it, clap his hands and skip for joy, fondly fancying himself to have reached the snowy purity of a Himalayan peak; but whether, tied as we are to matter, we peer around from an ant heap or retire into earth's sad shades, still and resigned to the inevitable, 'God is not mocked.' Mr. Gilbertson pities me for having missed my way. May I congratulate him upon having discovered, by means of 'calm patience, quiet determination, unswerving honesty, unflagging industry, and never-failing perseverance,' an outlet from a labyrinth coeval with man, and which, in complexity, grows with man's growth and strengthens with his strength?

'This chronic state of grope and grumble' is alliterative, but is not the expression used by myself.

Mr. Gilbertson proffers me his 'handful of facts.' I do not desire more facts, having been accumulating such for close upon a quarter of a century. A little sunshine to illumine those we already have is what I crave; but it seems to me as though the physical side of Spiritualism were nurtured on the fog in which it lives and moves and has its being.

Bristol.

R.

As a member of the London Spiritualist Alliance, I should like to point out to Mr. Gilbertson, who contributed an interesting article in 'LIGHT' of October 31st, that his experiences with Mr. Husk are of no real value to the cause of Spiritualism, for the simple reason that Mrs. Husk sat next to the medium all the time. Now I am not insinuating that there was collusion between the husband and wife; I merely say that, as a test, the manifestations were of no value.

If Mr. Husk will agree to give a sitting to three of my friends, with myself and Mr. Gilbertson—if Mr. Gilbertson cares to join—and allow me to hold *one* of his hands, and one of my friends the other, I will give him a fee of five guineas; and if any satisfactory manifestations take place, I will give an additional five guineas to the funds of the Alliance.

H. C.

'TALKS WITH A SPIRIT CONTROL.'—On Friday next, the 20th inst., in the unavoidable absence of Mrs. M. H. Wallis, the séance for 'Talks with a Spirit Control' will be conducted by Mr. E. W. Wallis, at 3 p.m.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, NOVEMBER 14th, 1903.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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A BROAD CHURCH GREETING.

We have read with satisfaction the Rev. W. Routh's lately published book on 'Some Elements towards the At-one-ment of Knowledge and Belief' (London: Elliot Stock): though 'Elements' a little puzzles us; and yet, to tell the truth, there are several puzzles in the book, notably in the parts of it which relate to 'The Immortals' to whom, according to Mr. Routh, the Creator committed the charge of this earth, and by whom the Bible was written or inspired. We are told that the Creator 'retired from the actual government' of the world He created, and deputed a 'Brotherhood' of 'Finite Immortals' to carry on its affairs, and evolve and guide its inhabitants up to Sonship and Immortality.

It is this last which, of course, interests us. Mr. Routh discusses it in a novel way and from many points of view, and suggests the mental picture of a busy but patient man trying a multiplicity of paths, to ascertain which will most readily lead to the mountain top, and by how many ways that can be reached. It will pay us to follow him—at all events a little way;—it is all interesting.

In approaching the question of the persistence of the spirit beyond the dissolution of the body, a good deal of help can be got from a general study of the alternative as to the supremacy or primacy of matter or mind: because, if mind is held to be first and supreme, it is much easier to draw the conclusion that the mental man is the real man, and that it may succeed in maintaining its ground when the body succumbs.

Mr. Routh is clear as to this; and, as between the two Monisms,—the Ideal and the Material,—he chooses the Ideal, and finds in Mind or Intellect the primary developing power. He says: 'It is Mind and not Matter which argues, discusses and ratiocinates. Therefore, in the last resort, it is bound to appear to human minds that not Matter but Mind is at the root of things as they are; and that in its highest manifestation it occupies that centre of creative energy which we call the First Cause. . . . We have got so far as to postulate the supremacy of Mind, and with it a mental or intellectual origin of things. This origin we call the Deity, or God.'

Starting from this,—in whatever sense we imagine God, and in whatever sense we are His creatures,—it seems reasonable to conclude that He cannot be indifferent to us or cruel or utterly wasteful; on the

contrary, 'He must be one who, at least in a general way and on the whole, is distinctly benevolent and well-affected towards' us. 'That He should bring creatures into being for any other purpose than their own ultimate good is not conceivable; and still less that they should be here at His will, merely to endure the irony of fortune, and the spite of fate, and then to die unconsolated, and wondering at the cruelty which brought them into life.' The cruelty of this is seen to be obviously greater if the intense longing for continued life which has been evolved has been evolved only to be disappointed. We must say that the argument from the justice and, may we not say, the ethical sanity of God, seems to us to be extremely strong.

But suppose we take a less personal view of the matter, and talk only of a sane Nature, a sane Universe, the result is the same. The appeal to Science is as good as the appeal to Religion. Mr. Routh is most convincing here, and we are sorely tempted to quote largely from him; but the following must suffice. Respecting the belief in an after-life, he says:—

For further support to the belief appeal is made, not from Science, but to it. There it will be acknowledged that Nature is very economical. Even mere dull inanimate matter is never wasted, but reappears under some new form. . . . If Nature is careful to preserve her matter, her energy, and her types in the lower realm, is it likely that she will be guilty of a gross and appalling waste of all that is most valuable in the higher sphere of all that concerns mind, thought and human attainment? To many it seems simply incredible that as soon as a human mentality—that choicest production of terrestrial nature—has attained its completest stature and development, it is shortly doomed to be utterly cut off and thrown away. . . . There surely must be in Nature some law of conservation of energy, mental no less than physical.

But it is not all inference only. The appeal is also to 'observation'; and here we come to Mr. Routh's greeting. He does not propose to go fully into our case, but, more than once, he gives us 'honourable mention.' 'If there is any value in united and unshaken testimony of an overwhelming cumulative force,' he says, 'then, however much many of us may be disposed to scout the phenomena described by "Spiritualists," the time is coming when we shall be compelled to recognise that there must be a stratum of solid fact on which all this structure has been founded.' But that 'stratum' is all that is necessary. Grant only that, then all the rest follows. If the millions of Spiritualists have been sane, correct, or truthful only once, the whole case is proved.

In other directions, Mr. Routh is quite as open-minded and receptive; and quite as reasonable. Take, for instance, the important question: 'What are the occupations of those who pass beyond the veil into the great spirit-world?' The first thing to be said of that is that the next life begins exactly at the stage of development reached here. The first thing to do, then, is to be educated and put to useful work. Then comes the larger life with its splendour sweep of service in the helping to guard and guide and perfect the civilisation of the peoples of this earth. The view taken by Mr. Routh is that the beings who survive the great change are provided with ample scope for all their powers, and that work is given them that is appropriate and congenial, concerning which their acquired wisdom and experience will be of value, while old memories and associations add the force of personal interest;—a glorious prospect indeed! 'Give me the glory of going on!' was one of the watchwords of Tennyson. What a fascination gathers about that cry when we associate it with the prospect of going on with our work here, from behind the veil, with freedom from darkness, ignorance and pain!

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

There was an unusually large gathering of Members, Associates, and friends of the London Spiritualist Alliance, on Friday evening, the 6th inst., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, to hear an Address by Madame d'Espérance on 'What I Know of Materialisations from Personal Experience.'

THE PRESIDENT, Mr. E. Dawson Rogers, in introducing Madame d'Espérance, said that, in the course of several years, she had had many very remarkable experiences as a medium, both for automatic writing and materialisations. During the last few years manifestations of the latter class had been in abeyance—only for a time, it was hoped—while those of the former were few and intermittent. Of these the most recent would be familiar to the readers of 'LIGHT,' as a long automatic message from the late Mr. Richard Harte. Madame d'Espérance would be the last person to claim that every automatic message which professed to come from 'the other side' was to be taken as absolutely correct and reliable in every particular, but in regard to this particular message it was very significant that facts were related which were altogether outside her own personal knowledge, and the accuracy of which had not been disputed. It was something to obtain proofs that it was possible in this way to receive messages from friends who had left us, and those who had known Mr. Harte could not doubt that this particular message did indeed come from him, seeing that every turn of phrase was familiar, and the sentiments and mode of expression were characteristic, showing that the Mr. Harte whom we had known was the same Mr. Harte still. As to the phenomena of materialisation which were for many years the leading feature of Madame d'Espérance's mediumship, it was worthy of note that she had fortunately been more interested in the establishment of the facts than in the evolution of a philosophy concerning them, declining to weave theories which the facts themselves would not justify. As a private, or in other words a non-professional medium, she had during the course of several years freely placed her mediumship at the service of scientific and critical observers, including the late Hon. Alexander Aksakof—a member of the Privy Council of the late Czar of Russia—and many other eminent students of psychical phenomena; and being herself always conscious during the sésances, she had the full opportunity of noting all the incidents as they occurred. Many of these experiences she had recorded in a book entitled 'Shadowland,' which was one of the best works we had in defence of our facts and with which every Spiritualist ought to be familiar. It was deservedly very popular on the Continent, editions, translated from the English, having been published in French, German, Swedish, Dutch, Spanish, Portuguese, Italian, and Magyar, and a Russian edition was also in course of preparation. Madame d'Espérance had also published a volume of interesting psychic stories under the title of 'Northern Lights,' recording some notable experiences of her own, and others, for the truth of which she could vouch with confidence. The address which Madame d'Espérance would now give to them would, he was sure, be one of deep and absorbing interest.

Is Materialisation a Fact?

MADAME D'ESPÉRANCE was received with hearty cheers on rising to address the meeting. She said: Among all the many spirit manifestations which have been for the last half century forcing themselves on the notice of the student, the phenomenon of Materialisation has been the least understood and the least credited. So many frauds, or I will say alleged frauds, have been discovered or suspected, that one can understand how natural it has been for the ordinary investigator to question the genuineness of any such phenomenon. The necessary conditions for its production offer many facilities for imposition. And in addition to this, the phenomenon itself is of so extraordinary and wonderful a nature that it is a strain on one's credulity to

accept it as a fact. It is easier for people accustomed to the follies and foibles of their brother man to believe it to be a vulgar fraud, or a very questionable joke, rather than a spiritual manifestation of the highest significance. Indeed, I know many professing Spiritualists who, while accepting all the facts of clairvoyance, clairaudience, inspiration, and automatic writing, draw a line at Materialisation. Consequently, of all the manifestations with which Spiritualists are familiar, Materialisation has fallen into greatest disrepute with the world at large.

The fact that angels (or as we of to-day would call them, materialised spirits) walked, talked, or ate with men in olden times is accepted with unquestioning faith by orthodox Christians, but the Church has seen fit to inculcate a disbelief in the possibility of such visits in these latter days. I know of no sufficient authority for such teachings, nor has anyone ever told me where any such definite authoritative statement is to be found.

During the first years of our investigating experiments in the field of Psyche, I, and the few friends with whom I was associated, frequently heard of the phenomenon of Materialisation, but just as frequently we heard it denounced as imposition, so that we attached little or no importance to the reports. Once in a railway carriage, I heard a gentleman relate to a fellow traveller the story of a sésance he had attended the previous evening at Weir's Court, Newcastle-on-Tyne. He stated his conviction that the so-called spirit which manifested was a monkey which had been concealed in the room. (Laughter.) I listened to the conversation with interest, thinking the man's idea as to the monkey was a rather plausible explanation! I had once possessed a monkey and had become familiar with many of its habits and manners, also with some peculiar sounds, which, when I imitated them, always excited the animal to certain actions. These I had found to be common to other monkeys, and it occurred to me that if I could see the 'materialised spirit,' I should be able to detect it if a monkey played any part in its production. The first time, therefore, that I had an opportunity of attending such a sésance, I availed myself of it, full of curiosity.

Some twenty or more persons were gathered together in a small room in Newcastle. The medium was duly searched, tied, sealed, and bound to a chair, after the barbarous fashion that obtained in those days. A curtain was drawn before her, and we waited, gasping, in the vitiated atmosphere. Then the curtains opened, and a bundle of something greyish-white emerged from behind them and moved about before us. The darkness was too great to distinguish form or feature; it might have been a human figure or an animated feather bed for all I could distinguish; and the only conclusion which I arrived at was that, whatever the apparition might be, it was certainly *not* a monkey. But neither could I accept the whitey-brown bundle as a spirit from the celestial spheres. On the whole the experiences of the evening were disagreeable to me, and but for a visit from Mr. Alexander Aksakof they might have stopped there.

Mr. Aksakof had come to England for the purpose of holding materialisation sésances with various mediums. He permitted me to accompany him to the sésances, and gave me some lessons on 'observation,' which, he said, was superior to 'seeing.' He also advised me to refrain from jumping to conclusions, or at any rate not to express opinions unless formed on sufficient basis, and even then to be careful lest I had made some mistake. 'You see,' he would remark, 'with somewhat prejudiced eyes, because these forms are not what you have pictured them.' It was probably true; but he himself not only *saw*, but *observed*, with every sense alert, and all his observations were noted for reference afterwards.

My friends and I had experimented nearly seven years, holding sésances regularly once or twice weekly. The results of these sésances had from the first imbued us with a lively interest, and that interest never waned. We became so accustomed to the wonderful phenomena that the greatest wonder of all was how we could have lived so long in the world without knowing of these powers. We were like children let loose into a new playground that offered unlimited scope for novel and delightful games. Conditions we knew little or nothing about. We soon

found, however, that we could get on best without the presence of strangers in our circle; and although we were anxious to make our discoveries known to our acquaintances, we came to look upon the presence of visitors as a nuisance and a hindrance. Of the why and wherefore of this we did not then trouble ourselves to inquire.

What little I had seen of Materialisation had not created any desire on my part to try for it in our circle, though one or two of our number were enthusiasts on the subject. Our spirit friends had told us that they did not understand the process of building up a form, and we were therefore content with the work we were doing.

At the end of the sixth year a downpour of rain was one of the immediate causes which led to the awakening of a real interest in the phenomenon of Materialisation. Our usual séance had been a failure. It was raining hard, and none of us felt inclined to leave the shelter of the séance room. There was a cabinet in one corner, and it was proposed that someone should take a chair and sit there in the dark to see what would happen. A gentleman volunteered, and the rest of us sat round and sang. I fancy we were all expecting him to play some joke on us. He, however, soothed by our singing, or perhaps in spite of it, fell sound asleep. This did not meet with our approval, and he was requested to come out. A lady took his place behind the curtains, but she declared that there was something alive moving in the cabinet, and refused to stay alone in the darkness. To show my friends that I was more courageous I took the seat in the dark cabinet, but my courage quickly left me, and it is not too much to say that I felt half petrified with terror when I distinctly felt something moving in the air, and occasionally touching my head and shoulders. I quickly rushed out again. After a while, however, my curiosity got the better of my fear. The interior of the cabinet was carefully examined, and then, satisfied that there was absolutely nothing in it but a chair, I re-entered it. Shortly afterwards someone outside in the circle exclaimed:—

‘Look! there is a man’s face between the curtains.’

Everyone saw it, remarked on it, and addressed it, receiving some intelligent signs in reply. I could see nothing. My curiosity was naturally roused to a high pitch. Inside the curtains the darkness was too great to enable me to use my eyes, so I tried to leave my seat and go outside to inspect the apparition, when I felt a strange powerlessness to move my limbs which frightened me. This, however, passed off, the face disappeared, and we all eagerly discussed the extraordinary occurrence.

We were informed through writing that the face belonged to ‘Walter,’ one of our spirit friends. He seemed immensely proud of his achievement, and announced his intention of repeating it at the first opportunity. He remarked that he had no clothes, and did not know how to make any. We told him not to trouble about that, for we would provide him with garments. This we did, turning some muslin curtains into a sort of dressing gown, which we hung up in the cabinet at our next meeting, to which we looked forward with impatience and expectation.

‘Walter’ repeated his experiment. He took the garment we had prepared, inspected it carefully, and then rolling it up into a ball threw it out into the room. He soon afterwards followed it, dressed in a robe which he proudly displayed as his own work, which he had learned to perform. From this time we set ourselves assiduously to cultivate this new phase of manifestation, with what success has been related both in ‘Shadowland,’ a book published a few years ago, and in works by two or three authors interested in the subject.

From the first I refused to go on with these experiments unless I was able to take as active an interest in them as the other members of the circle. I was told that if I were to be put into a sort of hypnotic sleep the spirits could work with greater ease, but I refused to submit to this, arguing that a person can only be responsible for actions performed consciously, though people did not always bear that in mind, particularly when it was a question of doubtful manifestations. I shrank from being made the unconscious tool of forces I did not understand, and equally as much or more from being victimised by

investigators who were as ignorant as myself in these matters. (Hear, hear.) Another reason, and I think it was the strongest, was that I was as interested in the study as any of my friends were, and did not wish to lose any opportunity of learning what was the mysterious power which underlay the strange new phenomena.

Satisfied from personal experience that Materialisation is an undeniable fact, we were for a time content with that assurance, but it was not long before perplexities arose, and questions were forced upon us which we could not answer. Little facts presented themselves which we must disentangle, and establish their relationship with every other fact, before we could go on with our theory-building. After every experiment all the details were discussed with ‘Walter,’ who seemed to be, as he called himself, ‘the building master’ for all the materialised forms who manifested to us. He could give us, however, but little satisfaction as to his mode of procedure. His advice was, ‘Use your eyes’; but he did not seem to appreciate the difficulty we had in using our eyes in semi-darkness. It was ‘Hummer Stafford,’ another, and in some respects wiser, spirit, who came to our aid, and to him we addressed the burning question:—

What is a Materialisation?

I give ‘Stafford’s’ reply verbatim, as received by automatic writing and recorded in the minutes kept by one of the circle at every séance:—

‘What is a materialisation?’ was asked.

‘Answer me first, and tell me what is matter?’

The person who acted as leader of the séances replied: ‘From what we learned at school, matter is any substance which is tangible, perceptible to the senses, and obedient to the laws of gravitation.’

‘Of what is matter composed?’ asked ‘Stafford.’

‘Of atoms of more or less density, held together by cohesive force.’

‘What is an atom?’

‘An atom is the smallest conceivable particle of matter, thousands of which go to make up the minutest quantity visible to the human eye.’

‘Of what are atoms composed?’

‘As far as can be ascertained, of one or more gases.’

‘What are gases?’

‘Gases are ethers, or matter in a state of etherisation.’

‘What are ethers?’

‘I do not know. So far as our knowledge extends they are blanks—No-thing; yet when one comes to analyse it, it would appear to be Every-thing.’

‘Stafford’ continued: ‘There is nothing in the universe, if we trace it backward to find its origin, about which we can come to any other conclusion—no matter but what may be resolved into its original element, *No-thing*; a nothing more wonderful, more potent, more awful than all the material world it has produced: the *No-thing* within which lies the power that has created the “heavens and the earth, and all the things therein”; a power which the keenest human intellect is unable to grasp or understand; to which many names have been given, the latest which men of science and learning have invented being—“The Cosmic Will.” Others, more simple and content with familiar names, call it “God.”

‘Matter is manifested in three forms, solid, fluid, and gaseous. The solid and the fluid are easily resolvable by heat into the gaseous. On the application of heat, the heavy mass of iron, or of ice becomes fluid; a little more heat and the fluid becomes a gas, which escaping into the air becomes to human senses as though they had never existed.

‘The same process of change is going on in all material things. They are constantly being resolved into their original elements, which in turn are re-absorbed into fresh forms; from ether to matter, from matter to ether, in one unceasing round.

‘Changes are taking place in all things without a moment’s cessation. At times the changes are rapid, more often slow to human conception of time. The chemist in his laboratory employs his knowledge in constructing new forms, new combinations, hastening by artificial means the process of change and disintegration.

‘Emanations are being thrown off from all animate and inanimate things. The atmosphere you breathe is the emanation of the earth you live on. It is re-absorbed and becomes through the organism of animal and vegetable life part of the solid earth again.

‘When you take into consideration this work of emanation, absorption, and reconstruction that is going on eternally, the

Materialisations of the séance room are not so extraordinary or unnatural as they appear at the first glance.

'The séance room is the laboratory of the spirit chemists, where they construct new forms by hastening or increasing the emanations from the sitters, using the matter thus collected to clothe and render some individual spirit tangible and visible.'

From my own experience and repeated observations, I can testify that this is not simply theory but fact, as far as the séance room manifestations are concerned. If a few persons be gathered together in a half-darkened room, the emanation from their bodies can be seen by many—not necessarily clairvoyant. It appears as a slightly luminous haze about the head, shoulders, elbows, and sometimes the knees and feet. Frequently it gathers slowly at the fingers, increasing in density till it resembles a slight transparent film of slightly luminous cotton wool. This is often perceptible to the eyes of all, but it offers no resistance to the touch.

By some force of attraction, either inherent, or exerted upon it by some outside agency, this mass appears to mingle and draw together, to become more dense, and at this stage it has been found to be decidedly perceptible to the touch. It resembles as nearly as can be described the gossamer web seen on trees and bushes on an early summer morning.

Many persons in a Materialisation séance are sensible of a feeling as of cobwebs being on their faces and hands. I have myself not only felt the sensation, but on brushing my face or hands have distinctly felt what seemed to be the fine filaments of the gossamer which clung to my fingers. The attention of the sitters has been frequently drawn to this almost impalpable substance, which has vanished as soon as the light has been brought near it.

On one occasion, I was sitting within the cabinet in perfect darkness, the room itself being well lighted. I experienced a difficulty in breathing; the air seemed thick and heavy. The disagreeable, cobwebby sensation increased till I threw open the curtains gasping for breath. Then I saw, as did every person in the room, that the cabinet was filled with a white misty substance resembling dense steam in appearance, but which was palpable to the touch. This substance disappeared wherever the light fell upon it, and on this being noticed the curtains were closed again, and the friends present introduced their hands behind the curtains, without letting in the light, to grasp the mysterious substance. They all declared that they could feel something, but on withdrawing their hands into the light again they were found to be empty, the material evidently being dispersed by the action of the light. This phenomenon has been recorded twice, and the signatures of all the witnesses are appended to the statement. On neither occasion was any Materialisation forthcoming. 'Walter' explained the matter by saying that he had not been present on either occasion, and he supposed that the spirits who had been there had not known how to use the material when they had gathered it.

This emanation from the sitters in a séance is generally, if not always, accompanied by a sensation of chill or draught, similar to that felt by a person in a slightly feverish condition; but in this case there is no increase of heat in the body, although in the case of mediumistic persons, or those who give off the greater or more voluminous emanations, the pulse will be found to be greatly accelerated, the head will be hot; there will be a heavy throbbing in the temples; the hands, feet, and other parts of the body will be chill and cold to the touch.

All these symptoms indicate a considerable tension of the nerves, and at the close of the séance these persons experience a corresponding exhaustion, lassitude, and physical weariness, which are not overcome until after some hours' rest or sleep.

How is the Form Built Up?

How is a materialised form built up, and how is it animated? were also questions which we addressed to 'Stafford.' In reply, he bade us learn the answer by careful observation and study of the phenomena. So we were thrown upon our own resources, and forced to use our senses, observation, and reason for the gathering of information, which was a very good thing for us in many ways, and made the knowledge the more valuable because of the price we had to pay for it.

Our theosophical friends, I believe, answer this question

by propounding the theory that all physical manifestations, including that of Materialisation, are caused by the extruded etheric body of the medium, animated by the subliminal consciousness of the medium, and not by the consciousness of disembodied spirits, as we are always told by the materialised beings themselves.

This appears to me a very difficult and unsatisfactory explanation. To say the least, it gives one a vast amount of trouble to understand it; and when one has succeeded to some extent in grasping the idea, one finds one's self involved in a maze of new theories, and complications of theories, till one is bewildered. Why should we throw aside as untrue the statements of the spirits that they are the spirits of persons who lived, and who died to find death but a change of life, and that they have found means to come and acquaint us with the fact? Why, instead of believing this, should we prefer to invest mediumistic persons with such fabulous powers, as those of being able, by the exercise of will and concentration of thought, to produce a human form, and having produced it to endow it with the genius of a clever actor, the craft of a Macchiavelli, the memory of the person whose rôle it plays, and the duplicity of the father of lies himself? They who accept such theories are in many respects like the dog in the fable, who dropped his piece of flesh into the stream in order to grasp the shadow which was reflected there. (Hear, hear.)

The medium, by the exercise of his will, can at any time prevent manifestations. In fact, the opposition of *any* person in a circle will act as a hindrance to the work of the unseen operators, but so far as I have yet seen in thirty years of experiment no medium has yet, by his will power, or thought concentration, compelled a spirit to manifest itself.

Concerning my own observations as to the building of a materialised form, I can say very little more than others who have witnessed the process. It has varied according to the skill, or perhaps the knowledge, of the unseen worker; no two operators working exactly alike. I have watched the gathering together of the faintly luminous hazy material I have before spoken of, seen it grow denser and more material in its consistency, so that it was visible to every person. Sometimes this is of a greyish white colour, sometimes of a dead whiteness, sometimes slightly luminous, becoming more so as it appears to condense, till it sheds a faint radiance on surrounding objects. To the touch it at first appears of a light, fleecy character, resembling combed, finely-drawn cotton wool, but quickly, even under the fingers, it seems to assume the character of a textile fabric.

This has been seen by many persons as though given off from the side of the medium. It is evident that the physical bodies of mediumistic persons lend themselves more readily to the process of emanation, but they are not alone in this, for it is a quality common to each and every one. The medium who is being used is certainly the centre of attraction for the material gathered from the circle. It is absorbed by him, some say, while others maintain that it is only changed in its character by admixture with that given by the medium himself, in much the same manner as that in which steam is changed and made visible by being condensed as it comes in contact with the outer air. This, being generally the first noticed by the inexperienced observer, has given rise to the supposition that it is the medium alone who contributes the material. Instead, however, of being the first process of manipulation, it is almost the latest. From this point it becomes a separate, independent, individualised object, gathering itself into a mass on the floor, rising and increasing in height and volume until it reaches the stature of a human form. Constant movement is seen to be going on within the mass, as though some living creature were actively engaged within a dense cloud, which is agitated by its movements, causing it to resemble a rolling, waving, ebullient volume of steam. In a short space the outer covering of this moving mass becomes an unmistakable veil of more or less fine texture. This will be thrown off, revealing the form of an individual to all appearance as solid and material as any person in the circle, yet which each person in the room has seen evolved from that omnipotent *no-thing* to which he or she has contributed.

How has it been done? The work has in many cases been performed before the eyes of the sitters; they have watched the whole process from the beginning, but they can no more understand the mysterious development of the living, sentient creature in their midst, than they can understand other and commoner phenomena constantly being manifested before them; the development, for instance, of a plant from a tiny seed, the intelligence it displays in extracting the necessary gases from the air for its nourishment, and the advantage it takes of every opportunity to attain its object without considering the welfare of its neighbours, in a manner almost human in its selfishness. (Laughter.)

This process of Materialisation is slow in the tree, but there is another common manifestation which is analogous to that of the séance room; that is, the covering of objects by the minerals held in solution in certain waters. There are springs, common even in this country, the waters of which are clear, pellucid, and tasteless. There is nothing in appearance to distinguish them from other waters, yet if a flower, or leaf, or any delicate object be suspended for a few hours in those springs it becomes covered with a grey, stony mass, hard and brittle, as though carved in stone. It is perfect as to form, but the beauty of colouring is hidden by the coarse material substance with which by some natural affinity or attraction it has clothed itself. This transformation has always seemed to my mind to be a fair illustration of the process of Materialisation by a spirit at a séance, and the observations of other investigators are to a great extent confirmatory of my own.

The following extract is translated from an article by Max Rahn in the German journal 'Uebersinnliche Welt,' on his observations during a séance for Materialisation held in Berlin some time ago. After speaking of streams of faint light playing about the knees of the persons sitting in the circle, and which seemed to be attracted to the cabinet, into which they disappeared, and how he had peeped behind the curtains and had seen something like flickering lights in movement, he goes on to say:—

'The third, and undoubtedly the most important of my observations, was that of the *modus operandi* of the building of the material of the spirit form, which is the more interesting as it was also witnessed by my friend Weinholz.

'I saw from the central opening in the cabinet behind the medium, and far above her head, a milk-white luminous cloud appear, which slowly sank to the floor before her, and then rose in a pillar-like form to a height of five or six feet. Suddenly, from the immediate neighbourhood of the medium, seemingly from her side, a shadowy something rose. It entered the cloudy mass, which swept itself about the shadowy figure, which then, as a spirit in luminous garments, began to move about the circle.

'I raised myself in astonishment and leaned towards where, in spite of what I had seen, the medium sat quietly in her chair and replied to my remarks.

'*The medium and spirit were clearly two separate individuals.*

'I maintain, therefore, that I was so fortunate as to be a witness of the most important process in the phenomenon of Materialisation, and am therefore able to throw a little light on this most mysterious subject.'

A similar phenomenon is reported in a French work by Mr. Aksakof and Colonel de Rochas. It happened one Mid-summer's Eve in Paris, when a few friends were having an after-dinner chat in our sitting room. Mr. Aksakof writes (I translate his remarks from the French):—

'My nephew, Herr Boutlerof, sat on a chair beside the medium's sofa, chatting with her. I sat before her within arm's length. The conversation was general. The semi-darkness of the room was agreeable after the glare and heat outside. The windows were open. The lamps were not lighted. My attention was called by my nephew to a curious white mist, or cloud, which seemed to be gathering between Madame d'Espérance and himself—"issuing from her side," he said. Madame d'Espérance was talking to Colonel de Rochas and a lady, and seemed unconscious of what we saw. M. Boutlerof had his hands covered with the white mass, as they lay on his knees. He closed his fingers over it, and the mass shrank together as if sensitive, and almost disappeared. I signalled to him silently to avoid disturbing the phenomenon. The mass continued to grow till the attention of the others was drawn to it. Madame Cauvin grew excited and afraid. I tried

to quiet her, but her nervousness increased. The white, cloudy mass assumed the height, and something of the shape, of a six year old child, in active movement under a too large garment, but went no further, and almost immediately grew less and less, till nothing remained. It was, M. Boutlerof positively declared, re-absorbed by the medium, who watched the process as interestedly as he did. Although the evening was closing in, the light was sufficient to enable one to observe all that went on in the room. It was very interesting because quite unexpected. I regretted Madame Cauvin's nervousness extremely.'

The conclusions which I have drawn from the numerous varied and oft-repeated experiments are: That while the material used in the production of visible spirit forms is borrowed entirely from the sitters and particularly from the mediumistic persons in a circle, the intelligence that animates that form is entirely extraneous and independent of the intelligence or consciousness of mediums or sitters.

(To be continued.)

LETTERS TO THE EDITOR.

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

Occultism.

SIR,—In answer to your correspondent 'H. A. C.,' I would like to state that Christian Science is not Occultism, and is in no way connected with any of the 'isms' he mentions, as he can readily see by studying the subject.

THE SECRETARY,
Christian Science Publication Committee.

Regent House, Regent-street, W.

'Experiments in Psychometry.'

SIR,—With reference to Mr. Vineer's query as to the reason for my seeing ships of war (probably used for transport) and soldiers in connection with a psychometrical reading from a piece of shell picked up from the field of battle, one would have thought that the connection between soldiers and bomb-shells is so self-evident as to require no great mental effort to assign a reason for the natural association of ideas. The actual cause of the various methods of the soul's operations I do not pretend to know. Sufficient it is for me to study the effects upon myself and translate the mental and physical sensations as well as I am able. Mr. Vineer has made the obvious error of imagining that I was psychometrizing a specific *day* in the history of a piece of iron. I have re-read Mr. Chalk's letter and can find no such allusion. It would not have surprised me had I found myself investigating its process of manufacture and had not seen the soldiers or heard the explosions of artillery. The discovery of the use to which it had been put was simply *part* of the reading of its history. With reference to the snow, in all probability it had lain on the field and been subjected to varying climatic changes. But as your correspondent thinks the reading more specifically related to the battle of Waterloo, it will interest him to know, on the authority of Chambers' 'Encyclopædia,' that Blucher's army was delayed owing to the 'miry and almost impassable' state of the roads. Further, Napoleon, pressed for a reason why he had delayed the commencement of the battle, said that the heavy rainfall of the 17th, which continued till 4 a.m. on the 18th, had made the ground too sodden to enable him to move earlier. If history is true, then perhaps I may be excused for calling the mud 'slush.' Personally, I experienced a repugnance to handling the article at all. It affected me with a sort of chill and a feeling of indefinable horror. The point of interest, however, is that this feeling of coldness is usually sensed wherever unspiritual conditions prevail; and of all crude and barbaric states war is, perhaps, the lowest type. The error, if error there be, would rest in the fact that I might have translated the condition as 'atmospheric' instead of merely undeveloped and unspiritual. But the more probable reason would be that already given, that the article had experienced varying climatic changes; of course not necessarily on the day it was fired, but before or after.

My own wonder was, not that I did not sense everything relating to its history, but that I was able to see so much that could be recognised as having natural association. I had never tried such an experiment before, and did not know the nature of the substance I was handling, and am therefore quite as interested in the results as those who tried the experiment.

ANNIE BODDINGTON.

Clapham Spiritualist Institute.

The Society for Psychical Research.

SIR,—I have read with considerable agreement the letter of my friend, Miss E. K. Bates, in 'LIGHT' of October 31st. She has expressed very unequivocally the feeling of, I am afraid, many of the members of the Society. I am one of those who recognise the justice of her complaint against the Society. I do not, however, intend to follow her example and to sever my connection with it, and there are reasons why I hope her course of action will not be widely adopted. With your permission I will briefly state my reasons for still continuing to be an Associate of the Society for Psychical Research.

As Miss Bates amply recognises, the Society has done a splendid work in the past; for which I, in company with others, have reason to be sincerely grateful. I was for some years a member of the Society for Psychical Research before I joined the Spiritualist Alliance. It was the judicious scientific methods of the leading members of the Society which led me, step by step, to convictions which made me desirous to connect myself also with the Alliance. The Society for Psychical Research was for me a solid bridge, and I have endeavoured, as far as I could, compatibly with my loyalty to truth, to 'speak well of the bridge that carried me over' when I have heard complaints raised against it. Of late years my loyalty to the Society has been rather severely strained, because I cannot but recognise that it is suffering from the disease of slow ossification. Miss Bates' charge against it seems to me to be justifiable; I cannot deny it. I have no wish to do so; and although in some respects I regret her decision, I think that it may be of service to the Society as an indication of the tendency to internal disruption which is the result of stagnation within the Society itself, and which, if it does not rouse itself, must prove fatal.

I intend, however, to hold on to the Society for Psychical Research until the last shred of hope has gone, because: 1. I consider I owe it to the Society in gratitude for past benefits; 2. I think that the prestige which the Society has won for itself by enlisting the interests of so many students and scientists, is a make-weight which should not be lightly discarded; 3. I do not think the case of the Society to be yet desperate. A fine organisation exists, and the dry bones may yet be made to live. I think it is quite too soon to abandon this hope; and 4. I believe that in the great movement in which the Society for Psychical Research has in the past borne so great and so valuable a part, it is important that very diverse methods should be employed, meeting the needs of very differing minds, and I do not think we can afford to lose the co-operation of this Society in the great federation of workers. Schisms weaken a cause. The trend of evolution is from matter to spirit; the main factors in this evolution are no longer blind forces and instincts. They are minds of men and women, alive with intelligence and purpose, working *together* towards one end. We are conscious co-operators with Deity in the making of man. 'He that is not against us is on our part.' I may regret that the vitality of the Society is at so low an ebb. I may fear that the one-sided development of the critical faculties, at the expense of the yet more important perceptive and judicial faculties, is threatening to become permanent, but I shall hold on to my connection (now of twelve years' standing) as long as I can feel that the Society's existence contributes even a little to the progress of mankind in the knowledge of truths which Sir William Crookes has described as 'the weightiest and farthest-reaching of all.'

I have profound respect and gratitude for the work the Society for Psychical Research has done in the past; I have great respect for very many who are still nominally associated with it, although they find themselves too busy in other ways to take an active part in experimental research; and I still hope that the day will come when, as Miss Bates says, the leader so sorely needed will arise 'who shall combine psychic capacity and psychic discrimination with the critical faculty.' I shall then be thankful that I never left the ranks of the Society, and shall be ready waiting with others to welcome him.

H. A. DALLAS.

Questions for Theosophists.

SIR,—I should be very pleased if any of your correspondents could answer the following questions:—

1. What is the *Astral Body*?
2. What is and where is the *Astral Plane*?

I have asked many mediums, and the answers are usually very unsatisfactory. An avowed Atheist tells me these questions cannot be answered! Is it so?

'LUCREM SPERO.'

November 3rd, 1903.

'The Search for God.'

SIR,—Will you allow me, *apropos* of your very interesting article on Mr. Godfrey's 'Theism found Wanting,' to quote for the benefit of your readers a few extracts from a lecture on 'The Search for God,' which I heard delivered this summer by Dr. Rufus Jones, of Haverford College, Pens. ? After proving that God's existence outside the mind must be settled otherwise than by logic, Dr. Jones says (I quote from my notes):—

'Long ago we passed away from the naïve belief that God may be found in the world as an *object*. We find motion in every atom, but nothing there save atom and energy. We trace life to its primal source in protoplasm, but we find nothing there save natural forces. . . Science cannot find God. . . The difficulty of finding God by logic or in the material world has hurried many into Agnosticism. They say: "He is unknowable because beyond our knowledge. All we know has cause and can be described. We can know only the finite. There *may* be an Absolute Being, but He or it remains unknown and unknowable." The trouble all comes from an improper use of the word *knowledge*. We cannot know God or anything else we value by classifying. The term "knowledge" is reserved for what science classifies and labels. ("For knowledge is of things we see.") All studies which pursue *ideas* would at once lose their standing on this basis; e.g., ethics, dealing with the morals we ought to have, not what *is*. The ideal is not one *thing* in the world of facts at all. Where would be the beauty on this basis, the love ennobling and sanctifying, self-sacrifice? All are out of court. They do not deal with what we see. Knowledge reduced to the lowest terms is a very poor thing. We cannot even find ourselves, much less can we find God. This would be an awful world if we were confined to facts. We transcend such knowledge at every moment of life. We estimate by an invisible standard all the time. Knowledge of fact reveals nothing but molecules and cells. There is another great-world system, the knowledge of *values*. It determines our decisions, and is involved in every state of consciousness. . . Science teaches the conservation of energy. Religion teaches the conservation of values. God's revelation must be through *persons*, and in every person there is something indescribable, inexhaustible. God is shown only in the measure that the person enters into His life. . . God is Spirit, and, as such, shown only where spirit shows itself, where there is consciousness. The pagan notion is slowly dying that God is a huge Person outside ourselves, interfering with Nature. God is the Alpha and Omega of all that lives, and He is known through the same consciousness through which we know ourselves.'

LOUISA CORRIE.

The Theosophical Society.

SIR,—Your correspondent, Mr. Monger, in his letter to 'LIGHT,' of October 31st, makes what appears to me to be a rather serious mistake in regard to the Theosophical Society. The statement I would draw attention to is:—

'Nothing is issued by the Society unless it is checked by one or more students, so that it is not Mr. Leadbeater, but the Society, that she should consider so dangerously unreliable.'

In the first place, the seven 'Manuals' which form the subject of Mr. Monger's letter are not issued by the Theosophical Society at all, but by the Theosophical Publishing Society, which is an entirely different thing. The Theosophical Publishing Society is, I understand, a private business concern, not officially connected with the Theosophical Society in any way. Of course, the Society is not responsible for statements put forward in literature published by the Theosophical Publishing Society, and to speak of the Manuals as being endorsed by the Society is to infer that it has certain fixed beliefs and doctrines, which is quite foreign to its objects, and which it has always disclaimed from its inception. It is not long since the two persons responsible for the series in question put forward an earnest appeal that their statements should not be taken as 'authority' by anyone.

It is entirely his own affair that Mr. Monger 'places implicit confidence' in the Manuals. Their authors would be the first to tell us that it is not by any means necessary that every (or any) Fellow of the Theosophical Society should 'place implicit confidence' in their books, and I do not think it would be a reasonable or a just thing for a member to 'sever his connection with the Society and take up a position of active resistance to it' because he considers the teaching of another member to be 'dangerously unreliable.' Surely members can hold differing opinions on such matters, and still remain in the Society.

Croydon.

BATTISCOMBE G. GUNN.

Chance Coincidence.

SIR,—‘LIGHT’ of September 19th has reached me and I notice the following remark by Mr. J. G. Piddington, ‘Rather than to chance coincidence, or some *other* known cause.’ ‘Known cause’ is exceedingly good—in fact, about the best thing one could expect from the ‘Society for Psychical Research.’ Would it be too much to ask Mr. Piddington to specify the rest of the ‘known causes’? Probably he couples with ‘chance’ and ‘coincidence’ such other children of ignorance and superstition as ‘*accident*’ and ‘*luck*,’ and if so I should feel greatly honoured and obliged if the Psychical Research Society would take up the responsibility of defending ‘chance,’ ‘coincidence,’ ‘accident,’ and ‘luck,’ and I would then do my very best to prove that those ‘known causes’ never did exist in the past, do not exist at the present, and never will exist in the future.

Johannesburg.

‘SYSTEM.’

‘Remembered Dreams.’

SIR,—Your correspondent, ‘Veritas,’ asks if a simple method is known by which he can, when awake, remember his dreams.

I do not speak with any pretence to authority, but think the answer must be in the negative.

This morning an unusual noise suddenly awoke me in the midst of a dream, in which I was conscious (whilst dreaming) of being deeply interested. I instantly endeavoured to recall its nature, or even some small circumstance connected with it, but in vain; the only fact which came to my mind was that I knew I *had* dreamt, and that I had been pleasantly and greatly absorbed in the dream. All else was a blank.

Some people, no doubt, have recurring dreams, and *these* are easily remembered. I know two or three of them quite well, one of which in particular has come back to me many times during the past thirty years. When one of these does occur I am not only conscious that it is an old friend, but on awaking can remember every detail, as also the fact that *whilst under its influence* I recognised and knew that I had dreamt it before.

I wonder if any of your readers have had similar experiences.

November 5th.

SIDNEY YOUNG.

‘Diet and Health.’

SIR,—Mr. G. Morley cites Dr. Haig’s dicta (*a*) about uric acid being the cause of most of our diseases, and (*b*) as to the ‘xanthin’ which is present in certain foods being its generator.

Lately, in examining a work on food of high authority, by Dr. Hutchinson, I found the excess of uric acid in the system attributed to the ‘nuclein’ which characterises certain sorts of food. I could not, however, find in Dr. Hutchinson any explanation of this word; nor does it even appear in the ‘Supplement’ (published, I think, this year) to Cassell’s ‘Encyclopedic Dictionary.’ Can Mr. Morley tell us whether ‘nuclein’ and ‘xanthin’ are the same thing? The latter name seems to be applied to a constituent of certain rare urinary calculi, and is therefore probably a noxious body. So far, too, as I remember, Dr. Hutchinson finds ‘nuclein’ in the same foods in which Dr. Haig finds ‘xanthin.’ Should the same thing be referred to under both names, Mr. Morley will have two authorities instead of one to cite in support of his contention.

If it is not too late, I should like also to correct what I cannot but regard as a misstatement in a letter on a kindred subject by Mr. J. F. Darley, which appeared in ‘LIGHT’ of last August 22nd.

He there says that inorganic matter, such as common salt, ‘cannot be assimilated or used in the repair or building up of the system, as is too generally supposed.’ It would be interesting to hear on what authority he bases this statement. In any case I believe it to be absolutely erroneous. Not less, *e.g.*, than one-third of a piece of desiccated bone is inorganic, as is over 95 per cent. of the enamel of the teeth. And as to natural food products, nearly all of them contain, as well as other minerals, common salt. In fact, both vegetable and animal organisms, while living, are in the habit of ‘assimilating’ mineral matter. The reason why scurvy used to devastate our sailor population, was, it is well known, the absence of a sufficient amount of certain minerals from their dietary.

E. D. G.

SIR,—I cannot help feeling very sorry for would-be vegetarians searching for suitable substitutes for flesh food and bewildered by the conflicting advice of various food reformers,

who seem to assume that those articles of food that suit *them* must be the right ones for everybody else. I feel quite sure that if I adopted Helen Densmore’s milk and butter suggestions I should in a few hours be suffering from sickness and flatulency. We each are (or should be) acquainted with the idiosyncrasies of our own stomach and constitution, and when wishing to make a change of diet these should be our first consideration. Next, we should get sufficiently acquainted with food values, purity of foods, and the different sorts of nutriment to be obtained from different classes of vegetable food, to be able to make a sort of mental list suitable to our individual requirements. After this, start on the new lines, getting as great a variety as possible, and continue or drop out those articles that seem most sustaining and agreeable or otherwise, as the case may be. In a very short time instinct, reason, and discretion should enable us to select our food quite readily, without giving undue time and thought to our ‘daily bread.’

26, Bethune-road,
Stamford Hill, N.

J. C. BRACE.

SIR,—Permit me to offer a few words in addition to, and in support of, the excellent letter of Mr. Geo. Morley.

Mr. Morley quotes Dr. Haig as to the dangers threatened to the human body by an undue accumulation of uric acid, and very suitably refers to the presence of xanthine in flesh foods, pulses, beans, &c. Xanthine (from the Greek *ξανθός*, yellow) is a yellow, insoluble, colouring ammoniacal salt contained in certain plants and in the petals of certain flowers. It often appears as chloride of ammonium. Now uric acid is a combination of hydrogen with urea as base, and urine is a watery fluid secreted in the animal body and holding in solution ammoniacal salts with some carbonic acid.

Therefore, though the human body discharges through the lungs—carbonic acid and superfluous water; through the kidneys—water, urea, and waste salts; through the skin—water and other waste and superfluous mineral matter, digestion and the power of utilising and rejecting the various ingredients of foodstuffs are, after all, limited, and it is a physical and psychical crime against that divine masterpiece (one of the many), our wonderfully constructed and efficient organisation, to foolishly, or at least, thoughtlessly, introduce anything with absolutely hurtful elements.

WILLIAM KRISCH, Ph. et Ph. Dr.

[The correspondence on ‘Diet and Health’ is now closed.—
ED. ‘LIGHT.’]

The Late Miss Hickman, M.D., and Occultism.

SIR,—Will you permit me the privilege of making your paper the medium of a few remarks on the painful case of the late lady doctor, Miss Hickman? I have read Dr. Wallace’s letter with great interest, but, unlike himself, not being abroad at the time of Miss Hickman’s disappearance, I feel very disappointed at the way in which matters are worked at the headquarters of the occult and the spiritual. Although it was the Long Vacation, I immediately took steps to try and wake up the clairvoyants of London to make the most of a golden opportunity, which in the interests of those who carry on the profession of the psychic might never occur again. I put myself in communication with Mr. Hickman and one or two lady experts; but I regret to say that although Mr. and Mrs. Hickman courteously replied to my communication, and sought suggestions from me, they utterly declined to follow out the plan of campaign which I suggested should be *privately* opened late in August whilst the scent was hot. I was strongly averse to utilising the Press until the experts of our craft had had time to test their capabilities, as I did not want the same *fiasco* to arise as took place about the boy who was lost on the mountains. Someone, however, has again boggled and blundered, and a life has been lost, and all England kept on tenterhooks for three months because a profession, which should be highly honoured and chartered, is still at sixes and sevens, and does not meet with that public confidence and approval without which success is unattainable. Had the thing been undertaken in an earnest spirit, without prejudice or bigotry, it is my belief that a serious tragedy would have been averted. I cannot say, as the case is still *sub judice*, what my well-considered conviction is as to the criminal cause of the sudden removal of a lady doctor of distinction from our midst. I merely say that certain experts, at any rate, have not had justice done them. I allude to Madame St. Clair, Mrs. ‘Sinf Lovell,’ and Mr. Von Bourg.

FREDERICK ARTHUR HYNDMAN,

Standing Counsel to the ‘Occultists’ Defence League,’

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