

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,081.—VOL. XXI. [Registered as] SATURDAY, SEPTEMBER 28, 1901. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The British Association meetings have not greatly helped us, though the opening Address of the President had much promise in it; but the good man utterly lacked imagination, and was as dry as dust. We have gone twice through the desert and ought to know.

Certain hints, however, though exactly like the mumbled remarks of a man slowly ploughing the sand, were significant. The subject of the Address was the atomic theory of matter, with, of course, a look over the fence to the hypothetical ether: and, though the speaker gave his firm vote in favour of both, the confession of ignorance pervaded everything from beginning to end. That is a hopeful sign.

But one thing seemed clear to this plougher of the sand—that 'we are dealing with something, whether we consider it under the guise of separate particles or of differentiated portions of the medium, which has properties different from those of matter in the bulk.' As to this, the following passage is of much value, though it contains nothing new for us:—

We are dealing with something different from matter itself in the sense that, though it is the basis of matter, it is not identical in all its properties with matter. The idea, therefore, that entities exist possessing properties different from those of matter in bulk is not introduced at the end of a long and recondite investigation to explain facts with which none but experts are acquainted. It is forced upon us at the very threshold of our study of Nature.

Stopping in his ploughing, the worthy President, looking our old opponents in the face, slowly remarks:—

No *a priori* argument against the possibility of our discovering the existence of quasi-material substances, which are nevertheless different from matter, can prove the negative proposition that such substances cannot exist. It is not a self-evident truth that no substance other than ordinary matter can have an existence as real as that of matter itself. It is not axiomatic that matter cannot be composed of parts whose properties are different from those of the whole. To assert that even if such substances and such parts exist, no evidence, however cogent, could convince us of their existence, is to beg the whole question at issue; to decide the cause before it has been heard. We must therefore adhere to the standpoint adopted by most scientific men, viz., that the question of the existence of ultra-physical entities, such as atoms and the ether, is to be settled by the evidence, and must not be ruled out as inadmissible on *a priori* grounds.

It is perhaps unnecessary to point out the moral; and it would probably be unkind to rake up bygones; but we commend to dogmatic scientists the President's warning-off, and we thank him for giving the weight of his authority to our oft-repeated teaching concerning 'ultra-physical entities,' or 'quasi-material substances which are neverthe-

less different from matter,' but 'as real as matter itself,' the properties of whose parts may be different from those of the whole. A careful following up of this vital point would erase from every one of our claims, as Spiritualists, the word 'Impossible.'

A short time ago we made it our business to pass judgment on Haeckel's 'The Riddle of the Universe,' and we arrived at the conclusion that, on the whole, the great master, entrenched in his Materialism, seemed to be closing his life with shaking his fist at the new Science whose drift he understands and fears. This view has impressed others, notably a clever American, Dr. W. H. Lyon, who, in the course of a clever notice of the book, in 'The Christian Register,' says:—

He complains, somewhat bitterly, that many of the most celebrated men of science and of philosophy, who agreed with him in their youth, have in riper years forsaken the gospel of monism and returned to dualism. Wilhelm Wundt, for instance, who 'is considered to be the ablest living psychologist and who has the inestimable advantage over most other philosophers of a thorough zoological, anatomical, and physiological education,' in 1863, when he was thirty-one years old, agreed with Haeckel that the soul is but the product of material mechanism. Thirty years afterward, however, in a second edition of his great work, Wundt exchanged his monistic for a purely dualistic standpoint, and had the unkindness to say in the preface that he 'learned many years ago to consider the work a sin of his youth.' To this pervert from the true gospel, Haeckel adds Kant, 'the most influential leader of German philosophy,' who, having at the age of fifty-seven, in his 'Critique of Pure Reason,' given up God, freedom, and immortality, at sixty-four, in his 'Critique of Practical Reason,' found them indispensable; Rudolph Virchow, who from thirty-four to fifty-six passed through the same changes as Wundt; Emil du Bois-Reymond, who at fifty-four had likewise seen the error of his ways; Karl Ernst Baer; and others.

This is a remarkable change and a remarkable list of the men who have passed through it. Haeckel naturally attributes the transformation to the fact that 'with old age there comes a gradual decay of the brain, just as happens in all other organs. . . . It shows that the highest psychic functions are subject to profound individual changes in the course of life, like all the other vital processes.'

But this is only a petulant attempt to escape by the window. Besides, it is noteworthy, as Dr. Lyon reminds us, that the bright spirits on our side have not changed as they got older. The change has been entirely on the side of the materialists who have come up with the new outlooks. No: Haeckel's 'old age' theory will not do.

To say that Wundt at sixty-one or Virchow at fifty-six or Du Bois-Reymond at fifty-four had begun to decline is to assert what the world never detected and what is a sheer begging of the question. Moreover, these were only the years when they announced what had been a growing conviction for long before, and what pride must have made them slow to accept. Haeckel seems to have no difficulty in accepting Kant at fifty-seven, while rejecting Virchow and Du Bois-Reymond before that age. In fact, his whole bearing toward them reminds one of the famous old Irish story of the good wife at her husband's death-bed, who cried out with delight as he told her of what his customers owed her, 'Sinsible to the last!' but turned sadly away when he began to tell her of debts she must pay, 'La! how he wandhersh.'

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We agree with Dr. Lyon in his concluding remark, that if soul and body must merge into an abiding monism, it will still be open to the Spiritualist to claim that he has won. Haeckel brings spirit down to matter; but what if we can bring matter up to spirit?

The human mind loves the thought of unity, and monism will always be the ideal of philosophy. But, if spirit and matter be one, the old matrimonial question will recur, which is the one?

In our consideration of the phrase 'The Emancipation of God,' we all along had in mind the one thing needful to-day—a more actual and intimate belief in God, as ours now, and ours in connection with every circumstance of life—the God of Nature and of Human Nature, the God of History and of all voyages of discovery in search of Religion, the God of Home and Business and Science. Turning over the pages of 'The Christian Register,' we found this thought by another route:—

It may be that in trying to find God we go too far away in search for Him, or that we try to find Him in the grand and marvellous only. He may speak to us in the simple and the near, and have revelations for our hearts that cannot be understood by any higher method. If we have so felt at any time, in our despair of the ways of a strenuous intellectual method, it may be that a quiet hour of communion with nature has restored the balance of our thoughts, and given us the faith again which we had lost. There is a way in which we may look at nature which makes it the dwelling-place of the living God, and the means of bringing us into closest communion with Him. Coming thus into His presence, the lover of nature may say:—

'I feel that His embrace
Slides down by thrills through all things made,
Through sight and sound of every place.'

The following, also from 'The Christian Register,' is at once amusing and instructive. It is so true to life. The scene is a railway carriage; the *dramatis personæ*, some Presbyterians and some heretics. A heretic tells the story, which ends thus:—

It was a very hot day, and, some remark being made about the discomfort we were enduring, our companion made one of the jocular remarks often heard on such occasions: 'Oh, you'll be hotter than this some day.' To which we answered: 'Now, if you really took your doctrine seriously, you couldn't make a jest of it in the case of a heretic like me.' 'Oh,' he answered, 'you're all right.' And then more seriously: 'We couldn't live without the sense of humour. Humour will help us to bear anything. The sense of humour *will put out hell*.' What he meant by that we do not know. The end of our ride was approaching, the conversation was interrupted, and we had no opportunity to make a serious inquiry into the meaning of this last remark. Probably such inquiry would have again put him upon his guard, and the genial human nature which allowed itself free expression when he was talking as 'man to man' would have submitted to the necessity of expressing itself in terms of the creed.

As 'Coming Events' seemed so very serious about its weather predictions, we cut out its current chart (for September), intending to check it throughout the month, but after the first week we gave it up. Here are the results for the first week in the month:—

THE WEATHER. September.

1st. A little wet; stormy in places, much cooler.	A gorgeous sunshine all day; cool in the evening.
2nd. Warmer, cloudy and unsettled.	Cool but fine.
3rd. Rainy, and breezy.	Breezy. Cloudy and blue sky. No rain.
4th. Changeable.	A brilliant day.
5th. Warm and finer.	Rather cooler.
6th. Stormy and unsettled; much rain in places.	Warmer. Splendidly fine all day.
7th. Unsettled.	A beautiful day, from dawn to dark.

We have a hospitable side to Astrology, sufficient, at all events, to make us regretful when its organs grind out a palpably foolish tune.

FRAU ROTHE'S MEDIUMSHIP.

BY MADAME D'ESPÉRANCE.

The question of the genuineness of Frau Rothe's mediumship has been brought prominently before the public in the various articles recently published. The opinions of the writers differ very widely, and the manner of expressing their opinions in some instances gives the reader the impression that though something is wrong somewhere, it is not absolutely certain that the wrong is on the side of the medium. At least this was the impression left with the writer after reading the articles, and hearing the opinions of one or two persons who are old investigators, and consequently supposed to be judges of the quality or genuineness of mediumistic phenomena.

Urged perhaps by a feeling of curiosity to see the object of so much controversy, as well as by a desire to give an opportunity for a promised test communication, a friend and I arranged to travel to Berlin and see Frau Rothe, who we heard was staying there. Through the good offices of Professor S., we arranged with Frau Rothe for a sitting on the 11th inst. We were strictly incognito, Frau Rothe simply being told we were friends of the Professor. My name was not even given at the hotel where we stayed.

On our arrival Professor S. called on us and the question of time and place for the sitting was discussed. It was eventually decided that Professor S. should accompany the medium to our hotel at 5 p.m. the same day, and that the sitting should be held in our own rooms. At a few minutes before five o'clock they arrived. A more nervous, frightened looking woman I have never seen. Her eyes reminded me strongly of a wounded hare which we rescued from under a horse's hoofs on the manœuvre field a while ago. She is of medium height and extremely slender, was dressed in an ordinary dark skirt, fitting smoothly round the hips, as is the present mode, where even the bulk of a handkerchief in the pocket is noticeable; a dark silk blouse with tightly fitting sleeves, a short outdoor jacket, and hat. The jacket and hat I helped her to remove and hung up myself.

Frau Rothe sat on a chair facing the windows. There were three large windows in the room. I took a seat opposite hers, with my back to the three windows. My friend, F. von L., sat at my right, the medium's left. Professor S. sat facing her. A small table stood in the centre, on which was placed a case containing a large crystal which I asked the medium to glance at. She did so, at first carelessly, and then somewhat fearfully, exclaiming: 'See! how curious! Look at all these people. Ah! the ball is made that way; there are pictures underneath. No, they are alive! May I lift it up and look?'

She lifted the crystal from its bed, and put it back again, looking at us suspiciously as she did so. We asked her to describe some of the pictures she saw; she replied, 'There are so many, and they move about. There is a man with a bald head, a kind looking man; his beard is a little grey, and he has nice eyes; he smiles. Then there is another with a uniform on, a big man with dark hair and moustache, and another with,—Oh, there are so many! so many! and they move about so!'

The faces she described were both instantly recognised by us.

Raps began to resound on the table and floor, and kept up a constant accompaniment to our conversation throughout the whole sitting, showing an intelligent understanding of our remarks, whether made in English or German. A name was spelled out—the name I was hoping for—and also a message for me, which was quite to the purpose, but the test communication I wanted was not forthcoming.

The medium was then entranced and made a long speech addressed to me, in the form of a poem, occupying from five to eight minutes, and which was so unmistakably personal, and showed so intimate a knowledge of various circumstances and experiences of my life, that there is no question as to it being both original and impromptu. Inquiring later of my friends as to the quality of the poetry, of which, being a foreigner, I could not judge, I was told that it was 'Quite all right, and the language is irreproachable, not at all the

language or pronunciation of Frau Rothe, who speaks a very provincial Saxon.'

At the conclusion of the address the medium suddenly rose to her feet, stretched out her arms towards me, and into her open hands came a quantity of flowers, that fell from—I know not where. I only know that Frau Rothe had been sitting with her hands resting in her lap, except when, addressing me, she made some slight gestures giving weight to her words. She neither stooped, nor were her hands once hidden from view.

The flowers were fourteen full-blown carnations, twenty-eight buds, more or less open, two roses, two large asters, eight or ten forget-me-nots, and a few sprays of other kinds.

The medium came round to my side, and from somewhere above my head she took a rose with leaves, which she fastened in my hair, and then returned to her seat, and spoke to us in her ordinary voice.

Again the medium was entranced and another poetical speech, as long as or longer than the first, was addressed to us alternately, and the expressions directed to (at least two of) us were singularly to the point. And then, stretching out her hands over the middle of the table before our eyes, she suddenly grasped another mass of flowers that seemed to fall from above into them. Some fell upon the table, and some on to our knees. Still in trance, the medium gathered them up and arranged them, garland-wise, round the neck and bosom of my friend. A third time she stretched out her arms, and again into her open hands a quantity of flowers fell or were caught. Where they fell from I could not see. I saw the open, empty hands, and I saw the flowers, but not till the hands closed on them.

I have good eyesight. It was daylight; the room was well lighted. Frau Rothe faced the full light, and I was in the best position for observing every movement had any been made, but Frau Rothe made none except to spring to her feet to catch or grasp the flowers. Sometimes she did not catch all, for some fell on the table; then she would sit down again.

The number of flowers which my friend received was at the least double that which was given to me, a handful of forget-me-nots, another of carnations, also one of asters, chrysanthemums, roses, fuchsias, and other things.

Later the medium made some magnetic passes over the head and eyes of my friend, and made movements as though receiving something that was being poured into her hand with which to anoint the eyes. I must here explain that some months ago my friend suffered a rather serious accident to her eyes, and has been under medical treatment for four months without receiving any benefit; rather the reverse. One of her objects in going to Berlin was to consult a well-known oculist. The journey seemed to have had a harmful effect on her eyes, for she suffered great pain after our arrival. The morning following the sitting she visited the eye doctor and found, to her great joy and relief, that the examination he made, and which she had been dreading, scarcely gave her any pain, and she discovered that a very great improvement had taken place, which she can only attribute to the manipulation of the entranced medium.

On the whole, after carefully noting and considering the words and actions of Frau Rothe, we have come to the conclusion that although we did not obtain the particular tests we had both earnestly wished for, many others were given, as it seemed incidentally, either by the descriptions of the persons seen in the crystal—two of which were instantly recognised by us—the raps, the name, messages spelled out, or by the utterances of the medium while entranced; and, seeing that she was an entire stranger to us, and could not possibly have any knowledge of our departed friends, nor of our own surroundings, we can only assume that the information came to her through some supernormal power.

It is possible that we were singularly fortunate or more than usually successful. But I venture to say that a few such sittings as the one here described would go a long way towards removing the suspicions which the lately published articles have cast on Frau Rothe's mediumship.

Love is the genius of the heart, penetrating depths, passing behind shows, revealing secrets. Only whom we love do we ever truly know.—CHARLES BEARD.

FOOD IN RELATION TO HEALTH.

By 'VERAX.'

Among the converts to Dr. E. H. Dewey's 'No Breakfast Plan,' who experienced its benefits in a marked degree, is Mr. C. C. Haskell, of Norwich, Connecticut, U.S.A. Indeed, that gentleman is so thoroughly convinced of the accuracy of Dr. Dewey's contention that he, too, has written a book upon the subject, entitled, 'Perfect Health: How to get it, and how to keep it, by one who has it.' As my former articles under the heading of 'Food in Relation to Health' have apparently been read with much interest, it will probably be helpful to readers of 'LIGHT' in their endeavours to estimate the value of the 'Plan' already referred to, if I summarise the experiences of Mr. Haskell and his arguments in support of the practice which has enabled him to make the claim that is embodied in the title of his book.

Mr. Haskell is a printer, and owing to the strain and burden of the publication of an important work, which for three years taxed his energies to the utmost, he broke down completely in health in 1886, lost the use of his left lung, and his nervous system seemed to be a complete wreck. He says: 'The celebrated Dr. Henry J. Bowditch, of Boston, who was one of my physicians, said he never knew a man so sick as I was with pleurisy, pneumonia, and other complications, to live . . . and another of my physicians said that my left lung was a "foregone conclusion," and that I could never again be a well man.'

Mr. Haskell refused to follow the advice of his physicians, to give up business and take care of himself for the rest of his life, and struggled on for eight weary years, 'fighting for life.' His physicians did all in their power for him but without avail, and at the end of the eight years he was ready to succumb and give the enemy the victory—literally worn and tired out—feeling that the grave was the only place where he could find rest. That was his condition in May, 1894, when he was visited by a Mr. B., a gentleman of education and a teacher of twenty-five years' experience, who related how he had been cured by following Dr. Dewey's advice:—

'I listened' (says Mr. Haskell), 'with the keenest interest to all that Mr. B. said. I had known him as a wreck in health. I now saw him physically regenerated. . . I told him how I had suffered, and said that I would try the plan of living as set forth by Dr. Dewey, and see what the result would be in my case. That evening I told my family Mr. B.'s remarkable story, and we decided that we would make a trial of Dr. Dewey's new plan of living, which in substance is: 1. To abstain absolutely from the early morning meal. 2. Never to eat except with natural hunger. 3. To masticate every mouthful of food so long as there is any taste in the food. 4. To abstain from all drink with the meals.'

The next morning Mr. Haskell went to his office with an empty stomach. About eleven o'clock his head began to ache. At one o'clock he took dinner, although he was not feeling hungry; the headache remained with him all the afternoon, and he felt miserable. At night he was inclined to give up the whole thing, but the next morning he realised that there was a slight improvement, and that his sleep had been more restful than formerly, and that in consequence he had more strength. He decided to try the 'plan' for another day, and did so. On the second day there was no headache, and there has not been one since. At noon he was *hungry*, for the first time in eight years.

By omitting the morning meal twice, Nature had done what the physicians, with all their skill, had not been able to do, and he ate with a decided relish:—

'The improvement continued until I realised that I had perfect health. As the years have gone by, there has been a constant increase of strength and vitality and youthful vigour, up to the present time. The change was so blessed and wonderful that I commenced the study of the subject thoroughly and scientifically, and the result of this study is that, to my mind, Dr. Dewey has discovered the natural and scientific law for eating and drinking, and by following it we all may be entirely free from disease.'

Mrs. Haskell had been a victim of asthma and bronchitis for more than fifteen years. Every known remedy was tried with only temporary relief. For nearly seven years she has been a disciple of Dr. Dewey's, and during that time has

never had a single attack of the asthma; thus a complete cure has been wrought, and she, too, is rejoicing in 'Perfect Health.'

Dr. Dewey's position is that 'every disease that afflicts mankind is a constitutional possibility, developed into disease by more or less habitual eating in excess of the supply of gastric juice,' and Mr. Haskell contends that 'Nature will work a cure if we will only give her a fair field, and keep the hindrance of decaying food out of the body.' And he cites a number of cases of persons completely restored to health, who had suffered from sick headaches, rheumatism, rheumatoid arthritis (Lady Florence Dixie), nervous dyspepsia, Bright's disease, &c., and in an appendix he prints a large number of letters, giving the names and addresses of the writers, who testify to their complete recovery from a large variety of 'diseases.'

Mr. Haskell contends that there is but *one* disease, viz., impure blood, caused by poison or foreign substance in the blood.

'If we eat so that we have perfect digestion and assimilation we shall have perfectly pure blood, and pure blood is Perfect Health. On the contrary, imperfect digestion and assimilation make impure blood, and impure blood is disease, and as I have already stated, this is all the disease that is in man. This poison or foreign substance that makes the blood impure is carried through the entire body, to the most minute part, and is deposited in that part of the body where there is the least resistance to it by Nature—in the weakest part that man has inherited, and so the disease manifests itself in various parts of the human body and names are given to it according to its location.'

In order to maintain health, Mr. Haskell is of opinion that an abundance of pure air and sunshine is necessary, and in that respect he agrees with the disciples of the deep-breathing school. Next to these two essentials the observance of Nature's laws in respect to sleep, hunger, and thirst is important. 'He giveth His beloved *while* sleeping,' is a new rendering of an old text, which, as we sleep to restore strength, seems justifiable. It has been asserted that during slumber there is a change in the magnetic conditions of the body and of the relations it holds to the psychical realm, and that, as in artificial somnambulism the spiritual, or 'inner,' consciousness is liberated and becomes active, so in ordinary sleep we breathe the life-giving currents of the all-pervasive psychic atmosphere more freely and fully than during the activities of the outer consciousness of the daily life, and come into closer touch with the life forces of the Universe, and are sustained and renewed—quickened into newness of life by the powers of the Spirit Divine. It would seem as if there is much truth in this view of the function of sleep, especially in view of the experiences of the mystics, who retire into the silence for rest, reflection, and renewal. 'Natural hunger,' Mr. Haskell affirms, has been lost in consequence of the development and gratification of *appetite*. The latter he regards as an artificial abnormal sense, as different from hunger as darkness is from light. The first step towards perfect health is to destroy this artificial appetite, and to restore to its rightful place the blessed and true law of hunger, by learning to distinguish how this differs from the sensations of appetite, which he enumerates, viz., faintness, emptiness, all-goneness, craving, gnawing, yearning in the *stomach*. These feelings he regards as the results of wrong habits of eating, and he affirms that the sensations of natural hunger, like those of natural thirst, are located in the *mouth* and *throat*, and cause one to feel that food would taste delicious. He asserts, indeed, that food eaten in obedience to this call, always tastes as deliciously as in the early childhood's days. That one may have, and enjoy, perfect health, he says, the invariable rule should be observed never to eat except when the call comes from natural hunger—even if it has to be waited for for days. If the call comes twice a day obey it, if it should come only once, accept it thankfully and obey it; and if it does not come at all, let the day be one of fasting. Nature's warning voice has said clearly for that day, 'Do not eat.' Obeying her voice implicitly will bring a rich reward, and she will overcome the obstruction that was the cause of the loss of hunger; health will again come, and with it natural desire for food will be experienced in the mouth and throat; but it is a physiological fact that it is an impossibility for anyone

to have this natural *hunger* more than twice a day, even if he does the hardest kind of manual labour or the most severe mental work.

During sleep the body is without exercise, and there is therefore the minimum of waste, and little, if any, to repair on awaking; consequently there is no necessity for food, since the object of eating is to repair the waste of the body that has resulted from exercise. When we commence the labours of the day, Nature commences her work of preparation for digestion, and it takes her from four to six hours after one has arisen to get the glands and muscles of the stomach ready to properly perform their duty, and they then send their dinner-bell call up into the throat and mouth to signify that their preparations are complete. Under these conditions eating becomes what it *should* be—a fine art and a delight. No matter how plain and simple the meal may be, it is always good and satisfies completely. The call is for nourishment and for the best—not highly seasoned, but natural foods. Hunger does not call for one to eat in a hurry; but to follow the reasonable course of getting the most intense enjoyment from the food that is partaken of by eating it slowly, quietly and appreciatively, and thus facilitating the work of digestion and assimilation by proper preparation, mastication, and enjoyment.

This gospel of regular and scientific living seems to be too simple for many people, and because, after they have abandoned their morning meal for a few days, they feel languid and lose a little flesh, they cry out that it is unsuitable to their case and constitution. But what else can they expect? It is unreasonable to suppose that the habits of a life-time can be abandoned or materially altered without experiencing some little trials and difficulties. Nature must have time to re-assert her sway and overcome the effects of the old bad practices. Even a month's trial would hardly be sufficient for purely normal conditions to be regained, and yet because there is a feeling of lassitude and weakness during or after the first few days—as both Dr. Dewey and Mr. Haskell warn their readers there will be—some people lose heart and return to their old customs.

The question of the *kind* of food is not so important as are those of *when* and *how* it should be eaten. If those who experiment will be persevering and give the new plan a month's fair trial, and not only abstain from the early morning meal but eat slowly, and thoroughly masticate every mouthful when they do take their meals; if they will abstain from drinking at their meals, and only drink not less than half an-hour before and not sooner than two hours after their dinner or supper; if they will only eat when hungry, and not partake of snacks between meals; if they will go to bed to *sleep* and give themselves extra time for rest rather than less; if they will not worry themselves about their feelings, or loss of weight, but turn their thoughts into other channels and rejoice because they feel more clear-headed and buoyant in spirit; if they will obey Nature's call when she demands sleep and enjoy the renewal she thus affords them, they will soon find that a turning point will come when they will feel stronger and brighter and be forced to the conclusion 'that it is *good* to be alive.' When one is thirsty nothing is so delicious as clear cold water; it is Nature's drink, and if sipped, as it *should* be, and not 'gulped down' as it too often is, it will do no injury to a healthy stomach, but tone it up. Fresh pure air is Nature's tonic; and deep breathing, when habitual, will strengthen and invigorate. Sunshine, too, is life to vegetation and animals, and it is equally so to man. It brings cheer and hope and stimulus to the sad and weary who bathe in the rays of the God-of-day. Sun baths and air baths are as helpful and cleansing as water baths. But thought baths are equally as health-giving. We can do a great deal to *think* ourselves well and get rid of 'the blues' by habitual cheerfulness. If our thoughts are strong, true, pure and loving, we may do much to cultivate a sound mind, and through its influence promote the health and soundness of the body.

MR. A. V. PETERS.—Princess Karadja, who has the greatest admiration for Mr. Peters' mediumship, has engaged this excellent clairvoyant to spend the month of November in Stockholm. She will relate in 'LIGHT' the results obtained at these sittings.

MESMER AND HIS METHODS.

I was pleased to read in 'Experto Crede's' article on Hypnotism, in 'LIGHT,' of September 21st, the summary of the doctrine promulgated by Mesmer. It has ever been the fashion to extend a kind of patronage to Mesmer, and to admit that there might be something in his views—but, but ; and here comes the usual superior smile which throws light upon nothing but the ignorance of the person on whose features it is displayed. I was sorry, however, after reading the summary of Mesmer's philosophy and proceedings, to come across the following extremely shallow comments :—

'It will be remarked that there was no will power employed, no passes, no fixation of the eye, no verbal suggestion, not even any mechanical monotony ; nothing, apparently, but the ridiculously simple, or simply ridiculous, process of sitting round a big wooden tub holding an iron rod, and waiting for developments.'

That Mesmer knew far more about the matter than 'Experto Crede,' will be evident from the following considerations :—

1. Few would care to assert that Napoleon Buonaparte was deficient in will-power. Was it necessary for him to make passes, or resort to any of the stock-in-trade of the 'hypnotist' to produce an effect? His very presence dominated in an unmistakable manner. Mesmer was perfectly well acquainted with the influence of man upon man, both for good and for evil. He knew that the influence acts in the same manner as magnetism or electricity, by means of the motion generated in the ether. Conductors assist, but they are not absolutely necessary, as is shown in wireless telegraphy. *Mesmer's very presence would produce far more powerful results* than the laborious processes of dozens of second-rate minds practising 'hypnotism,' according to the rules of the text-books. It is only the weak man who has to pompously declare by his methods and by words that he is going to produce a great effect on the person near him. This 'influence' has always been, and always will be, felt as long as Nature exists. It depends upon the Law of Polarity. The stronger the man the greater the influence. Mesmer was a strong character, and one of the very finest operators that the world has ever seen. None of his immediate followers really came up to him, so far as curative results are concerned.

2. Consequently, when 'Experto Crede' ventures to remark that in Mesmer's processes 'there was no will-power employed, no verbal suggestion,' he simply shows an utter want of knowledge of the rudiments of the subject he is writing about.

3. Again, with regard to the *baguet* and the iron rod, which have always afforded amusement to the modern tyro, there is nothing whatever ridiculous in the processes to the man who understands that *everything that one touches carries upon it the impression of one's personality*. Upon this fact is based psychometry. Mesmer's idea was to strongly impregnate with his influence what was intended to be held by the patient, in the same manner as Paul used to touch clothing, which was then sent to the sufferer.

4. Mesmer also used music, which has a well-known effect on a sentient organism.

5. I do not want to make of Mesmer a saint who did nothing wrong, but I maintain that, taking everything together, Mesmer's processes of advertisement among the public, and of the methods he adopted of conveying suggestions to his patients, will not suffer in comparison with the methods of many modern 'hypnotisers' who affect to smile at Mesmer. While as to grasp of the subject, not a single modern book on Hypnotism can compare with the propositions laid down by Mesmer himself. The desire of the medical profession to confine the practice of Hypnotism to itself, is 'simply ridiculous, or ridiculously simple,' for here the thing pre-eminently wanted is 'men, not measures.' Give a person all the letters of the alphabet after his name, back him with all the degrees of every college under the sun, and pompously give him leave to practise the art of influencing his fellow men for good under the name of Hypnotism, and it will be *all* in vain, unless there is some-

thing in the man which no college can give, and no degree guarantee.

Let 'Experto Crede' get a little more experience. Then he will, perhaps, discover another Latin motto—*Experientia docet sapientiam*. Experience teaches wisdom. Then he will recognise Mesmer as a master of the art of which he discourses so pleasantly in the columns of 'LIGHT.'

ARTHUR LOVELL.

5, Portman-street,
Portman-square, W.

MEDIUMSHIP OF Mlle. VON HEIDEN.

In June last I saw in a German paper a very interesting article on the mediumship of Mlle. Henny von Heiden, of Berlin, by Madame Caroline Arnous. Mlle. von Heiden, Madame Arnous says, has been a clairvoyant from infancy, and she foresaw all the principal events of her life with surprising exactitude. Having become an orphan at the age of nine, she passed into the care of Mme. Vlierboom and her sister, Mlle. von Kolst, and the latter, being a lady of considerable attainments and refinement, occupied herself with Mlle. von Heiden's education. Seeing that the young girl possessed great capacity for mathematics, Mlle. von Kolst had her instructed in astronomy by eminent professors of the University of Amsterdam. She made great progress in this science, but evinced more taste for the study of astrology, especially after forming an acquaintance with the book '*Influence de planètes sur le corps humain*,' by Dr. Plantenga, and the works of the learned astrologer of Bâle, Guido Bonati, who died in 1572. After the death of Mme. Vlierboom and Mlle. von Kolst, Mlle. von Heiden left Amsterdam and repaired to Berlin to continue her study of astrology, availing herself for this purpose of the works contained in the rich public libraries of that city. Every morning she spent in these libraries, and her afternoons she devoted to teaching her method of drawing horoscopes to pupils, of whom she had a great number. Mme. Arnous concludes her article by saying that the horoscopes which Mlle. von Heiden drew for her and her daughter were so surprisingly correct as to the past that she is firmly persuaded that what Mlle. von Heiden told her as to the future will prove to be equally correct. After reading Mme. Arnous' article I wrote to Mlle. von Heiden, begging her to send me the horoscopes of some well-known public persons, such as the King of the Belgians, President McKinley, the Pope, the King of Italy, &c., but she replied that she would prefer to send me my own horoscope, and would do so if I furnished her with the hour, the day, the month, and the year of my birth. I did this at once, and fifteen days afterwards my horoscope reached me, and it proved to be a very exact indication of the principal events of my life, and a minute description of my character, tendencies, and capacities. Mention was also made of a scar on my right arm! That scar really exists on the spot indicated, and is the result of a wound received in the course of my military service. Particulars were also given of my marriage, my relations with my family, my fortune, my occupations, my studies, &c. ; and everything from beginning to end, so far as it referred to the past, was most surprisingly correct. As to the future the horoscope indicated some good things, and also some bad ones, but the correctness has, of course, yet to be established.

Mlle. Henny von Heiden resides at 14, Courbiere-strasse, Berlin, W. She can correspond in English, French, German, Dutch, and Spanish. To obtain a horoscope from her it is necessary to send her a good photographic likeness, together with the year, month, day, and hour of birth.

JOSEPH DE KRONHELM.

Gajsin, Podolia,
Russia.

[Our correspondent says nothing about the fee—but we presume that Mlle. von Heiden does not give her services without charge. To expect her to do so would be unreasonable.—ED. 'LIGHT.']

DOING is a great thing. For if resolutely people do what is right, in time they come to like doing it.—RUSKIN.

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A COLLEGE OF PRACTICAL PSYCHOLOGY.

Early next month the 'Boston College of Practical Psychology' will take possession of its new home in that famous city of emancipated voyagers in search for Truth. We wish it every imaginable success. It was founded by its President, Mr. W. A. Barnes, who has for many years personally taught the principles and subject-matter contained in its curriculum, and whose success created a demand for the more established work of a College.

This College, we are glad to see, is 'A Corporation organised with an authorised capital stock of three hundred thousand dollars'; but we do not like the word 'authorised,' and we are not told how much of the authority has taken effect. There are strong men at the head of the College, however, and we hope they will soon drop the word and pick up the dollars. In a list of Trustees' names we are glad to see those of Dr. R. Heber Newton, Dr. Scott F. Hershey, Professor Frank W. Brett, and Horatio W. Dresser. These men represent widely different forces and influences; and, combined, they ought to make the College a power for good. It certainly aims high,—perhaps a good deal too high,—when it gravely announces that its promoters 'are sparing neither personal nor financial effort to stand as the most important factor in human progress and development in the world.' That is indeed a large hope; but, as an old Wesleyan preacher once said: 'My friends, aim high! If you don't reach the top of the tall poplar, you may at least hit the top of a gooseberry bush.'

We have been attracted to this venture mainly by the subjects announced for study. The programme or 'College Curriculum' is, in itself, a serviceable object-lesson, giving, as it does, a clever and suggestive survey of a still hazy field. We should be sorry to accept it as final, but it is at all events interesting as a thoughtful and practical attempt to cover the ground.

The Curriculum includes four Departments:—Practical Psychology, Psycho-Physics, Psycho-Therapeutics, and Psycho-Sociology. The first of these includes, as distinctly 'practical,' Suggestion, Clairvoyance, Hypnotism, Auto-suggestion, Telepathy, Clairaudience and Personal Magnetism: and, in addition, subjects which are, in some cases, hardly distinguishable from others which appear in other Departments. Indeed, we find much in common between the subjects of 'Practical Psychology' and 'Psycho-Physics,' and between the subjects of 'Psycho-Physics' and 'Psycho-Sociology.' But real distinctions appear in the following:—Nervous economy, Hygiene, and Mental Therapeutics, in the Department of 'Psycho-Therapeutics'; Concentration,

Nervous Energy, Control of Consciousness, Language and Personality, in the Department of 'Psycho-Physics'; and Domestic Harmony, Leadership, Association, Mastery of Environment and Government, in the Department of 'Psycho-Sociology.' In all, there are fifty topics set forth as included in these four Departments. It is 'a gallant show,' to see this spirited fleet go by, but we wonder whether it is not overdone. Our own impression is that it would be better to keep the whole subject more compact, and to make fewer distinctions, at this stage. But, indeed, we are further inclined to think that, as we go on, distinctions will tend to disappear, as what we have been used to call 'faculties' are recognised as the outworking of personal faculty, one faculty, in varied fields or for different ends. For instance, we doubt whether the distinction between 'Soul Culture,' 'Moral Culture' and 'Mental Development' will last, though, of course, that will turn upon our definitions of the words 'Soul,' 'Moral' and 'Mental,' or even of 'culture' and 'development.' Again, is there a deep distinction between 'will power' and 'mental poise'? or between 'Control of others' and 'Leadership'?

A Prospectus of a novel kind, covering 79 pages, and containing a clever summary of everything to be taught in the College, point by point, and about thirty excellent portraits of teachers and supporters, lies before us,—an excellent specimen of American spirit and enterprise. Some of the letterpress, descriptive of the originals of these portraits, or presenting testimonials from them, is delightfully naïve. One of the Professors is commended to us as a man who 'won the middle-weight wrestling championship of America,' and who 'as an amateur and professional wrestler was never defeated': an excellent man, probably, for teaching Respiration. 'His specialty in connection with the Boston College of Practical Psychology consists of employing the mind in unison with the muscles, and scientific breathing for producing muscle growth'; a 'practical' person indeed. One of the testimonials asserts, with a smart eye to business, that 'Suggestion is a tangible thing, and its power is mighty in trade, in advertising,' &c.—another 'practical' man, this, who tells us that we simply cannot afford to do without Psychology. Another supporter of the College, whose portrait suggests a solidly competent commercial traveller, says, with probably unconscious humour, 'I have taken a course of instruction from Mr. Barnes and find it very practical and helpful in my business. I have had much success in influencing and completely controlling a number of my relations and acquaintances';—an excellent idea for advertising agents, for Maple and Co.'s young men, for company promoters, and for enterprising nephews with rich and venerable maiden aunts:—practical again, but not entirely free from peril to 'relatives and acquaintances.' But we are not making fun of this hopeful experiment. We fully recognise the seriousness of its promoters and the helpfulness of their timely and well-thought-out scheme, whose success we hope and believe is secured. America is again showing us the way.

NOT INDIFFERENT.—'There is a deal of serious thought concerning the career of the soul when it can no longer remain in the body. I doubt if there has ever been an age when a solution of spiritual mysteries was more eagerly sought than now, or when mankind had a keener interest in everything pertaining to the next life. However glad we may be that we are here, and however anxious to remain as long as possible, we recognise the fact that the swift current is bearing us to eternity, and that fact urges us to discover all we can concerning the to-morrow that lies beyond to-day. The mental attitude of this generation is one of careful inquiry about the future. There is a profound underflow of belief, not merely of hope but of practical conviction that death is only a way station in the soul's journey, and I am bold to say that there is more faith in the essential principles of true religion than ever before.'—GEORGE. H. HEPPWORTH.

ABOUT HYPNOTISM.

(Continued from page 452.)

IV.

We have seen that Mesmer adopted to its fullest extent the theory of crises in disease. No cure occurs without a crisis, he thought; and he declared that, by means of his 'discovery' of how to bring on, control, and direct the crisis, 'Nature offers a sure and universal remedy for the physical sufferings of mankind.' But when, soon after his arrival in Paris, Monsieur Leroi, President of the Academy of Sciences, proposed to him to show the usefulness of his discovery by curing a number of selected patients, he refused, because, as he said, experience had proved to him how little the most remarkable of cures had done for his 'cause' at Vienna, where he first made known his 'discovery'; and because he wished to induce the Faculty to try his discovery for themselves, not to set himself up in antagonism to them. 'My principal object,' he told Monsieur Leroi, 'is to demonstrate the existence of a physical agent hitherto unobserved, and not to array against my discoveries medical men, whose personal interests would necessarily induce them to injure my cause, and even my person. It is as a natural philosopher myself, and not as a physician, that I call on you, men of science, requesting you to examine natural phenomena, and to pronounce on my system.'

Other friends of Mesmer, however, urged him to adopt the course proposed; and so in May, 1778, he chose several bad cases, and took them to his establishment at Creteil, six miles from Paris, and applied to the Royal Society of Medicine to examine and certify them. The Society sent two doctors for that purpose, who declined to report, because all the diseases chosen (epilepsy, paralysis, blindness, deafness) might, they said, be feigned. Mesmer then addressed Monsieur Viq d'Azyr, the Secretary of the Royal Society of Medicine, asking leave to present his patients before the whole Society for certification, 'for men who thus (like the two doctors who refused to report) doubted their own ability to ascertain the truth of a disease, would doubt still more when requested to pronounce on restoration to health'; and at the same time he enclosed the certificates of independent members of the Faculty to the reality of the diseases of his patients. The application was refused, and the certificates returned unopened. Mesmer then wrote again to Monsieur Viq d'Azyr, saying that he would proceed with the cures, and hoping that, when the time came, the Society would not refuse to take cognisance of them. In August Mesmer wrote to Monsieur Leroi that his patients were almost ready for inspection, but the President of the Academy of Sciences took no notice. He then wrote to Monsieur Viq d'Azyr, requesting the Royal Society of Medicine to examine his patients now; this was curtly refused. Mesmer then published the sworn statements of his patients, and of his witnesses.

In order to understand what kind of cures they were that Mesmer and his disciples effected, and which the Faculty of his day refused to examine, and the Faculty of our day complacently ignores, I may quote from one of those sworn accounts. Ch. du Hussay, Major of Infantry, and Knight of the Royal and Military Order of St. Louis, after explaining how the hardships of the campaign in Holland, and a typhus fever in the Indies, had completely broken his health, ending in general paralysis, continues:—

'After four years of useless experiments and the constant attendance of eminent physicians, among whom I can name several members of the Royal Society of Medicine of Paris, who personally know me and my case, I consented, as a last resort, to accept the proposition of Dr. Mesmer to try the proceedings of a method hitherto unknown. When I arrived at his establishment, my head was constantly shaking, my neck was bent forward, my eyes were protruding from their sockets and greatly inflamed, my tongue was paralysed, and it was with the utmost difficulty that I could speak; a perpetual and involuntary laugh distorted my mouth, my cheeks and nose were of a red purple, my respiration was very much embarrassed, and I suffered a constant pain between the shoulders; all my body trembled, and my legs tottered most awkwardly. In a word, my gait was that of an old drunkard, rather than that of a man of forty. I know nothing about the nature of the means resorted to by Dr. Mesmer; but that

which I can say with the greatest truth is that without using any kind of drugs, or other remedy than "Animal Magnetism," as he styles it, he made me feel the most extraordinary sensations from head to foot. I experienced a crisis characterised by a cold so intense that it seemed to me that ice was coming out of my limbs; this was followed by a great heat, and a perspiration of a very fetid nature, and so abundant at times as to cause my mattress to be wet through. This crisis lasted over a month; since that time I have rapidly recovered, and now, after about four months, I stand erect and easy, my head is firm and upright, my tongue moves very well, and I speak as well as anyone, my nose and cheeks are natural, my colour announces my age and good health, my respiration is free, my chest has expanded, I feel no pain whatever, my limbs are steady and vigorous, I walk very quick, without care and with ease, my digestion and appetite are excellent; in a word, I am perfectly free from all infirmities.

'I certify that this statement is in every particular conformable to truth. Given under my hand and seal, at Paris, the 28th of August, 1778.'

(Signed)

CH. DU HUSSAY, &c.

Dr. d'Eslon, a Court physician, and warm partisan of Mesmer, persuaded him to make another effort to gain the attention of the Royal Society of Medicine, but only three of its members consented to examine the six new cases he treated. They did not deny the cures, but would not certify them as conclusive, 'because Nature often cures without any help from man.' Mesmer then begged these three doctors (Bertrand, Malloët, and Sollier) to select some patients themselves, but they refused. Soon afterwards Dr. d'Eslon brought Mesmer's famous 'Twenty-Seven Propositions' before the Royal Society of Medicine, the result being that the meeting came to an 'immediate decision' (August 24th, 1784) which rejected them 'in full,' and pronounced a decree depriving any 'Docteur-regent' of his diploma who advocated or practised animal magnetism. This decree was put in force against thirty-three members of the Faculty, but was not enforced against Dr. d'Eslon, who defied the Society. All these facts are, of course, known to those who have looked into the history of Hypnotism, as also are the circumstances of the Commission appointed by the King, in 1784, to investigate animal magnetism, which reported that the phenomena produced were true, but that they were due to imagination; but it is not often remembered that Mesmer himself protested against the proceedings of this Commission, because he did not accept the conclusions of a Commission as authoritative, and because he did not consider that D'Eslon, who conducted the case for animal magnetism, was competent to explain and demonstrate it; he even came from Berlin in order to take D'Eslon's place before the Commission, but this was refused. It is also seldom remembered that Dr. de Jussieu, one of the most learned and accredited of the commissioners, refused to sign the report, and published a separate report which was favourable to animal magnetism.

Although Mesmer failed to obtain recognition from Royal Academies and Societies of Medicine, the facts spoke for themselves, and the number of his adherents in all European countries rapidly increased, and associations calling themselves 'Societies of Harmony' sprang up everywhere for the dissemination of the new ideas, and to them Mesmer looked for the triumph of animal magnetism. These societies, however, were swept away by the French Revolution, and the Napoleonic wars; and although Mesmer lived until 1815, his theories and practices had before that time been superseded by those of his disciples, who are still spoken of as 'the great magnetisers.' Before Mesmer's death, there was a pretty general revival of interest in animal magnetism, and Mesmer seems to have believed in its speedy triumph, and to have had a peaceful and respected old age, living in retirement in his native town of Meersbach, on the Lake of Constance, where, when he died, the physicians of Berlin erected a monument in his honour. It is sometimes said that Mesmer was avaricious. During his life he was universally credited with charity and generosity; and when in 1781 Monsieur de Maurepas, in the name of the Government, offered him an annual pension of 20,000 francs, and an additional 10,000 annually for a suitable residence, if he would remain in France and teach his system, he replied:—

'My intentions when I came to France were not to make my fortune, but to secure for my discovery the unqualified

approval of the most scientific men of this age. And I will accept of no reward so long as I have not obtained this approval; for fame, and the glory of having discovered the most important truth for the benefit of humanity, are dearer to me than riches.

That Mesmer did not die in poverty, as so often happens to men who try to give to the world knowledge for which it is not prepared, is due to the action of the attorney Bergasse, of Strasburg, whom Mesmer had cured, and one of his enthusiastic defenders, who, at the suggestion of Kornman the banker, got up a subscription among Mesmer's friends, proposing that a hundred persons should give 100 louis each. The proposed sum, however, was greatly exceeded, for in three months 340,000 francs were subscribed 'to make Mesmer financially independent, and to enable him to publish his works.' When he died his whole fortune was found to be 10,000 francs.

It is evident that there are three very different things to be considered when we think of Mesmer: his theories; his conflict with the Faculty; and the effects which his processes produced, especially in the case of those who were diseased. The Royal Commission (a composite body, consisting of members taken from the Academy of Sciences and the Royal Society of Medicine) pronounced judgment merely upon Mesmer's theory; the report (or concurrent reports) fully recognises the actuality of the physical effects which his processes produced, but ascribes those effects to 'imagination'; and whether they were curative or not it did not consider at all. Moreover, in judging of Mesmer's theory of animal magnetism, the commissioners proceeded as if it were a question of a physical force, like terrestrial magnetism, whereas Mesmer's theory was quite as much psychical as physical, and bears, indeed, not only a strong resemblance to the conjectures of antecedent philosophy, but also to some of the speculations of modern science. Properly speaking, the report of the Royal Commission left the whole matter where it stood before, and all who were unprejudiced perceived that it did so. A great many able replies to the report were published, and the consequence was that Mesmer's pupils and followers ignored that report, and spread the knowledge of 'Mesmerism' all over the world; and it is often cited as a conclusive proof of the reality of animal magnetism as manifested by Mesmer's process, that in every country the effects produced were the same; every pupil of Mesmer was successful, and not one of them ever said that he had been taken in or deceived, although some of them doubted or disbelieved Mesmer's theory. For many years, for instance, a Dr. de Mainauduc, a pupil of Mesmer, had a large and apparently lucrative practice in Bristol, and afterwards in London, and numbered among his pupils several members of the nobility, and a number of doctors and clergymen.

Mesmer's theories perished with him; his battles with the medical faculty of his day have only a curious interest now; but the effects which his processes produced are natural phenomena, which could, no doubt, be renewed at will even now, by repeating those processes. If there be any reliance to be placed upon the evidence of thousands upon thousands, both those who operated, and those who were operated upon—if human testimony be of any value whatever—it cannot be doubted that the most marvellous cures were constantly made by the use of Mesmer's processes. Of these cures, many of them hopeless cases, the Faculty of his day refused to take cognisance; and the Faculty of our own day is profoundly ignorant about them. That our doctors know nothing of the particulars of those cures is a matter of comparatively small importance; but that they should remain contentedly ignorant of the very existence of the power, or principle, or force, that is so easily called into action in human beings, and produces such extraordinary and beneficial results, is, to say the least of it, not particularly to their credit.

Those who knew Mesmer personally speak of him as a remarkable man—energetic, courageous, hopeful, sincere. His competence as a physician, versed in all the science of his day, his worst enemies have not denied; but that competence only made his apostacy from the old faith all the more inexcusable in their eyes. We are told by disinterested witnesses that he was most charitable to the poor, not only

constantly treating them gratuitously, but helping them with money; in fact, it is known that a great part of the large sums he received went in that way. For many years before his death he was regarded by the people of Meersbach, and all the district round, as their 'father and physician,' and they deeply lamented his loss. I am not writing a panegyric on Mesmer, but merely stating facts which throw light on his personality.

In my next I shall speak of the theories and practices of Mesmer's successors.

EXPERTO CREDE.

(To be continued.)

DR. PAUL EDWARDS.

Two copies of a new journal devoted to the subject of Healing and Mental Science have come to hand from our friend, Dr. Paul Edwards, known to many on this side of the Atlantic. The doctor is once more settled in New York, energetically pursuing his profession as healer on magnetic and mental lines. His paper, a monthly organ, is called the 'Mental Advocate,' of which Dr. Edwards announces himself as the sole editor, owner, and writer, while an excellent likeness adorns the front page, giving the keynote of individuality to his enterprise. His cheery and practical teachings are stamped on every page, in the many and varied short articles, embracing such subjects as the 'Laws of Breathing,' 'Diet,' 'The Immensity of Space,' and 'Telepathy,' &c. The whole expresses very forcibly the rapidity and 'go' with which America promulgates all this newer metaphysical thought, dealing with mind and its relation to health. The article on telepathy which appears in the August number, relates a case in his experience in which Dr. Edwards thinks he was able to effect the well-being of a patient out in South Africa:—

'In the April number of "The Mental Advocate" I gave some striking evidence of what had been done in this wonderful science. I now give another case, the employment of telepathy in the Anglo-Boer war. I was in London when the war broke out. One of my patients was a gallant British Army officer, who, though on the retired list, volunteered his services to fight the brawny Boers. His wife was well nigh mad when she heard that the English Government had accepted the services of her husband and his regiment. However, she came to me to see if anything could be done towards immunity from danger for him, while in the enemy's country. I said I thought much could be done, and so began to treat the officer for good health and safety.

'Soon the officer went away, and within a short time word came back that he was well, and to his great delight had been assigned to guarding the railways and other communications in the rear of the main armies, a position of comparative safety.

'Time passed, and many were slain by Boer bullets, but more still by the awful veldt fever, while my protégé remained in good health and out of danger. At last I left England and wandered over much of Europe, losing trace of the pleading letters of the young officer's wife. I did not hear from her for a whole year; then I was in America, and she in England. When "The Mental Advocate" reached her she wrote at once to me to begin the treating of her husband, who had the dreaded veldt fever and dysentery; besides, he had been in active service for some time, and was all run down in health.

'I immediately began his treatment on the same lines as before, and to-day he has no fever, no dysentery, and, to use his own words, he feels "as fit as a buck rat in a sink." He also is in a fair way to be sent home.

'For prudential reasons I withhold the formula as to how I treated the case, as it involves others than those treated directly. The officer himself has not known till lately that I have treated him or interested myself in his life more than being a well-wishing friend. I wish I could give the names in this case to carry its rightful credentials, but I cannot.'

Dr. Paul Edwards sends greetings to his many London friends, any of whom he will be pleased to hear from at his address, 151, West 45th-street, New York City.

J. S.

MR. CECIL HUSK'S ILLNESS.—We learn with regret that Mr. Husk is suffering from enteric fever. As the medical man who is attending him is hopeful that he may make a good recovery, we trust he will soon be out of danger.

A SÉANCE WITH MADAME MONTAGUE.

Madame Katherine St. Clair has kindly sent us the following translation of an article which has appeared in 'Spiritualisme Moderne' (Paris), from the pen of Madame de Komar, the editor of that journal :—

Madame Montague and her wonderful psychometrical powers were well spoken of to us at the editorial office of 'LIGHT,' nor can we say that we were disappointed in witnessing them.

Public reunions offer the best opportunity of judging the efficiency of the medium. The magnetic currents drawn from the audience are a great help, as indeed they are with all mediums, and the more complete the harmony, the less scepticism present, the more satisfactory the results.

The séances are held in Madame Montague's own drawing-room at Hyde Park-mansions, where the harmonious surroundings form the best frame for her great personal charm.

A brilliant audience of about fifty people had assembled, and a young lady, Madame Montague's secretary, went round to collect the fees, and also distributed papers and pencils for the written questions. The papers, when written upon, were thrown indiscriminately into a basket.

The medium then entered, dressed in a gown of light colour, made Empire fashion, so as not to impede the full play of respiration. A yoke of deep red velvet showed up to advantage her dark hair, somewhat pale complexion, and the large silver cross which shone on her breast. In her hand she carried a superb white rose. While the first chords of a hymn were played, she seated herself facing the audience, to all appearance absorbed in prayer or meditation, and occasionally breathed the fragrance of the rose. This reminded us that the perfume of flowers is said to have great effect in spiritual or psychological phenomena, as was demonstrated by the experiments of Monsieur Bouvier, of Lyons. We do not know if Madame Montague does this unconsciously, or if she has reason to recognise the beneficial power of flower fragrance. During the singing of the hymn she remained with closed eyes and joined hands, then as the hymn finished she arose, formulated a prayer to the Creator, calling down a benediction on herself and on us. During the first part of the séance her eyes appeared fixed on vacancy and she seemed to perceive things visible to her alone.

Mr. Montague read the questions aloud, taking them up at random, from the basket. The medium, standing before the audience, listened, her hand held out somewhat impatiently towards the reader, from whom she seized the paper, generally before he had finished, giving the answer with an extraordinary volubility, which frequently developed into a truly philosophical thesis of the highest purport and great elevation of thought.

The questions varied much in character; we were able to note a few as she went on, amongst others :—

QUESTION : 'What must we think of reincarnation?'

ANSWER : 'It is impossible to give you all the theories on the subject. But is it of great importance to know by what means the spirit goes on to attain perfection? A body of some sort is always necessary as a vehicle for the evolution of the spirit.'

QUESTION : 'How are we to attain evolution?'

ANSWER : 'Every man is composed of two bodies, the spiritual and the material, the master and the servant; the servant must obey the will of the master who guides it on towards perfection.'

Our question was as follows : 'How should we think of our guide?'

The answer was : 'He has come to perform a great work and will remain with you, renewing your strength. He belongs to a higher sphere and we call him an Adept. He will help you greatly and smooth away all difficulties.'

Here we must observe that it was impossible for the medium to know who had asked the question, and in giving the answer she had nothing to indicate to her that we alluded to the guide of a Spiritual Association working indeed with us to accomplish 'a great work' and seeking to 'smooth away all difficulties.'

The questions were so numerous that Madame Montague occupied more than an hour in replying to them.

When they were finished she returned to her seat for a few minutes, while another hymn was sung, continuing from time to time to smell the rose. We omitted to say that before the entry of the medium, a tray, covered with red velvet, was carried round, and all were asked to place some object upon it, such as a ring, a watch, pin, &c., as far as possible of metal. Mr. Montague now announced that his wife would proceed to psychometrise as many of these as she could; generally she was only able to read about ten, for by that time her strength began to fail. She selected these by chance; or rather took those whose strong magnetism attracted her.

About fifty articles were on the tray and the first chosen was a small penknife.

Holding this to her forehead, the medium without hesitation indicated the sex of the owner, his capabilities, state of health, certain details of his past life, with advice for his future.

All this was found to be absolutely correct.

Monsieur Beaudelot had placed on the tray the crystal egg which we have mentioned several times in these columns. This was the second object which the medium selected, exclaiming as she did so :—

'O! what a splendid thing.'

Then carrying it to her forehead, passing it several times over her temples, she added :—

'What a delightful feeling of satisfaction I have in holding this strange crystal.' Then, examining it, 'I see represented here all the world of space; the light that illumines it is the radiant actinic light of other spheres. It has healing properties and is the symbol of life.'

Once more we must explain that no one in the company besides ourselves knew from whence came the crystal thus put forward for examination. We would also draw attention to the fact that this was the only article in which the medium recognised a spiritual influence and not the aural fluid of the owner. All the spectators appeared much impressed by what was said of the crystal, and at the end of the séance we were eagerly asked for information as to its history.

The psychometry seemed to give satisfaction to all. Only once was there an apparent mistake. A ring placed on the tray by a young man was described as belonging to a woman. When the owner rose to claim it the medium said to him : 'That ring must have belonged to a woman, for I distinctly recognised a feminine influence.' In effect the ring either belonged, or had belonged, to a young lady. Another hymn having been sung, whilst the medium rested a few moments, she proceeded to the phenomena of thought-transmission. Here there was no possibility of trickery, for no restriction was placed on the audience. You asked what you pleased, and the medium replied with remarkable precision, adding usually some advice when the question related to the future.

This is how Madame Montague proceeds. She simply begs the querist to rise, look straight at her, mentally formulating the question. With each answer the medium describes a symbol, generally having some relation to the question. Thus a young lady, having mentally asked if she would soon be happy, received the reply : 'Yes; but after a time of effort and waiting. The symbol is a wedding ring.'

To another was said : 'No; you will not remain longer in Europe; a long journey is before you, and the symbol is a ship. It will take you, if I mistake not, to India. Do not delay your departure if you would have a favourable voyage.'

For myself, I had asked a question the answer to which was only to be Yes or No, and which concerned our Association. The medium, after looking at me for a moment, replied in the following words : 'Yes, yes, yes; and the symbol is a beautiful star shining above your head.' She stopped, almost surprised at the brevity of her answer and the character of the symbol. But this reply, for all its brevity, was more conclusive than all that had gone before, and I expressed my satisfaction, being alone in a position to grasp the peculiar significance of what was thus confirmed to me by a medium entirely in ignorance of our Association or of its symbol.

The questions were continued until all in the room had

been answered, and to each the medium asked: 'Do you understand the reply?' and an affirmative was the invariable result.

We cannot sufficiently emphasise the excellent impression we took away with us from this séance, of which we can only give a wholly inadequate idea; to do justice to the remarkable gifts possessed by the medium, a full and exact report would alone suffice. Certainly, in the event of our being able to carry out our numerous plans, Madame Montague will be one of the first mediums whom we shall rejoice to welcome amongst us, the more so that her perfect command of the French language will enable her to meet her audiences in complete accord. In the hope, therefore, of meeting her again, we publicly offer her our tribute of admiration for her high mediumistic gifts, and our thanks for the pleasant time we spent with her.

A QUESTION TO 'LIGHT.'

The latest issue of the 'Revue Spirite' contained the following, which, as a matter of courtesy, we reproduce:—

'We always read with great interest the excellent articles of our fellow-worker in London. Those bearing the signature "Chronos," and headed "Old-Time Experiences," are specially noteworthy, on account, not only of the variety of the phenomena recorded, but also of the judicial spirit in which they are presented to the public. It is, however, to us a matter of great surprise to observe in the number for July 13th, that the séances for materialisation with Mrs. Williams are noted as specially convincing. Is not this the same Mrs. Williams who was so completely unmasked, a few years ago, in a course of séances which she gave in Paris, on our own premises, and in which she had taken the precaution of providing herself with the paraphernalia of dresses, masks, and wigs, *which we found upon her and seized*, and which are still in our possession? Our esteemed fellow-worker "LIGHT" must surely remember this, for at the time it published quite a long account of the "Exposure," with a portrait of the false medium and drawings of the artifices used for disguise. Mrs. Williams returned to America to hide her shame, and since that time, having recovered boldness, she has caused frequently to appear in the "Light of Truth" sometimes announcements, sometimes long articles, in which she has shown herself without pity for false mediums who have dared to profane the holiest cause. "Chronos" would oblige us if he would clear our minds on the subject of this impostor in petticoats.

'EDITOR "REVUE SPIRITE."'

Yes, the Mrs. Williams mentioned by 'Chronos' is the Mrs. Williams, of New York, who was 'exposed' in Paris in 1894, as reported at length in a special supplement to 'LIGHT,' of November 10th of that year, by a correspondent instructed to visit Paris on our behalf and to sift all the evidence *on the spot*. Of course, as our esteemed contemporary suggests, we do most 'surely remember' all this. How could we possibly do otherwise? But we fail to see why the fact of Mrs. Williams' *mala fides* in Paris in 1894 should be regarded as in any way invalidating the evidence of 'Chronos,' as to her *bona fides* on the occasion of séances in America at which he had been present several years before. Our friend, indeed, recognises the 'judicial spirit' in which 'Chronos' has recorded his own personal experiences; and it is hardly necessary for us to say that we ourselves have perfect confidence both in the keenness of his observation, and in the perfect impartiality of his judgment.

Having directed the attention of 'Chronos' to the remarks of the 'Revue,' he has written in reply:—

'The Mrs. Williams mentioned in my articles is undoubtedly the same medium about whom there was a scandal among the Spiritualists in Paris. I remember that "LIGHT" behaved very fairly in the matter, allowing both sides to have their say. I attended Mrs. Williams' séances frequently for nearly three years, and never saw any sign of trickery, and I speak of her *as I found her*. For that matter, I do not suppose that I have sat with a single medium who has not been "exposed," as Slade was supposed by some to have been by Dr. Lankester. I prefer to do my seeing and hearing, as well as my thinking, for myself. As to the wigs, and so on, found by the exposers in Mrs. Williams' cabinet, and which by some people seem to be considered proof of fraud, I do not see how, or where, they could possibly have come in, as far as concerns the phenomena with Mrs. Williams which I myself observed, and which were described in my recent articles.'

FATE.

(SECOND ARTICLE.)

The present generation of men is an epitome of all that have gone before. It is at once benefited and oppressed by its precursors—benefited in that it has the advantage of many thousand years of experience, oppressed in that, just to the extent that it has benefited, it suffers from the base currents called into existence by all those preceding generations. Passions of all sorts have been heaped up through those long cycles; every war has multi-multiplied the vortices of dark world-karma, torturings done in the name of religion, tyrannies perpetrated in the name of justice, and all perversions and inversions have added their quota. All such, however, have fulfilled their purpose and have passed and are passing away with each minute. Men are now doing and undoing as much as ever they did. Action and reaction work together, doing and undoing in the cause and course of undeviating progress. The fallings back, the retrogressions are only apparently so, for the purpose of creation admits of none. The scroll of the heavens shows only steady onward movement; no planet, sun, or comet ever moves backwards; the universe pursues unfalteringly its stately onward march.

The hand of Fate, the mark of Destiny, what are they? Chronos swallowed his own children. Fate and Destiny are the children of Time, and Eternity swallows all.

Who dare despise man? Who dare belittle him and call him worm? Are not his eyes again being opened, and does not the very beginning of that Old Book of Truth inform us of his real nature, however hidden through all these years, veiled in symbolism, curtained by allegory, a riddle reded of but the few? He has toiled and conquered, he is toiling and conquering, and he shall toil and conquer until the Breath of God ceases to create.

Here the whole is not greater than the part and the part is equal to the whole. Primitive man and the quintessence of spirituality in the perfected human frame, that perfection towards which all humanity is tending, are alike sharers in primitiveness and perfection, and in the kingdom of heaven. With God there is no law of primogeniture. Otherwise, how could we believe in the Fatherhood of God and the brotherhood of man?—the true basis both of emotional and intellectual Spiritualism.

H. W. T.

In connection with the above subject, which has lately been under discussion, I wish to recommend to those who feel its perplexity, a small volume of essays which originally appeared in the 'Contemporary Review,' and which are republished under the title: 'Law and Freedom,' by E. Caillard (James Nisbet and Co.). The whole volume is worth careful attention, but the two first articles on: 'The Law of Liberty,' and 'The Relation of Choice and Freedom,' struck me particularly as offering the most helpful suggestions on the subject that I have yet come across. More than helpful suggestions one does not ask for. Any theory which professes to offer a definite solution of such a problem could but arouse profound distrust. Those who have read the essays of that deeply thoughtful psychologist, Professor James, 'The Will to Believe,' &c., will recognise how much Miss Caillard owes to the study of his book. He has, perhaps, pioneered her thoughts on this topic, but she has done much more than reproduce his ideas; she has brought to the subject the reflections of her own mind, which is at once scientific, philosophic, and clear. Her book has the advantage of being simpler than the Professor's, and her argument is easier to follow.

I am glad to take this opportunity of bringing it to the notice of some who may not yet have seen it, and who will be really glad not to miss making acquaintance with it.

H. A. D.

The power that rules the universe is one that cannot be easily comprehended by human beings, and not much more so by discarnate spirits. The question put by 'G. L.' in a recent issue of 'LIGHT,' 'Does anything happen by chance?' is, therefore, a difficult one to answer. All human beings are more or less the makers of their own fate, and every life

can draw from within itself the knowledge that human lives can be lived either under the government of their inward and spiritual conscience, or in antagonism to the dictates of that God within themselves. We may believe that 'the invisible things of God are seen and understood by the things that are made,' but the power that causes life on earth and works through the law of cause and effect is otherwise inexplicable. In regard to persons being forewarned of coming events through dreams and visions, several instances are recorded in both the Old and New Testaments, and such occurrences have been common in all ages.

A. M. W.

A SUGGESTION.

Professor Rucker's interesting address on opening the meeting of the British Association contains statements which may possibly have some bearing on the puzzling phenomena of materialisation. The professor makes the following statements:—

1. That water vapour condenses more readily round a nucleus.
2. That electrified particles may act as nuclei.
3. That, according to theory, an electric current passing through a gas divides 'some of the atoms into parts which carry positive and negative charges as they move in opposite directions.'
4. That a gas can also be made a conductor merely by exposure to the Röntgen Rays or the radiation given off by uranium.
5. That such a gas is said to be ionised.

These statements suggest the following question, which we offer for consideration in the hope that it may elicit remarks from those whose scientific knowledge makes them competent to express an opinion, which the questioner certainly is not.

Assuming, as we are justified in doing, that fine gaseous emanations radiate from the medium's organism, is it not possible, even probable, that these gaseous particles are ionised by a current of electricity generated in the circle?

We know that the first visible stage in the formation of a materialised form is the appearance of a mist, which conceivably may be due to the condensation of gases and vapours in the atmosphere around the nuclei, afforded by these fine ionised particles drawn from the medium's body. We know that mediums are said to lose weight whilst materialisation phenomena are being produced: we also know that something is said to be drawn from the sitters and *passed through the medium*.

What this exactly denotes is doubtful, and the further stages of the *modus operandi* in materialisations remain a blank; but if for the earlier stage we can get any hint which will help us to see that these strange phenomena are produced according to laws of matter already partly known to us, we have made one further step towards that unification which the mind never ceases to desire, and to seek, in its study of the complexities of the universe.

H. A. D.

TO CORRESPONDENTS.

Communications from 'Vir,' 'Enquirer,' Jas. Robertson, J. Stannard, 'F. B.,' Rose Thorne, 'J. A.,' G. W. Reading, 'Minimum,' J. Glover, and others are unavoidably held over for another issue.

'IMPATIENT.'—The Editor has been away from London during the last fortnight but will be back in the course of a few days, and your suggestion will then have attention. It is clearly a matter which requires careful consideration.

MR. W. J. COLVILLE.—The many friends of Mr. W. J. Colville will be pleased to know that he hopes to arrive in London not later than Sunday, December 15th. He will be prepared to fulfil all engagements made for lectures by him through Mrs. Bell-Lewis, of 99, Gower-street, W.C. We have received an interesting letter from Mr. Colville, from Australia, which we hope to be able to print in an early issue of 'LIGHT.'

FAREWELL RECEPTION TO MRS. CADWALLADER.

On Thursday evening, the 19th inst., at their residence, 6F, Beckenhall-mansions, W., Mrs. Lydia Manks and her daughter, Mrs. Crawford, entertained some of their many friends; the immediate occasion of the gathering being to bid farewell to Mrs. M. E. Cadwallader and Mr. B. B. Hill on their return to their native land.

MR. E. W. WALLIS, having warmly welcomed the guests on behalf of the hostesses, alluded in appreciative terms to the fact that it was through the instrumentality of the two guests of the evening that he and Mrs. Wallis had their first introduction to Mrs. Manks and her daughter. He recalled that meeting as an important episode in his life, since on that occasion he and Mrs. Wallis had received, through the mediumship of Mrs. Manks, greetings and tidings from the largest number of spirit relatives and friends with whom they had ever been brought into communication at one sitting. Their experiences at that séance had been unspeakably gratifying and inspiring; it had seemed as though the heavens had been opened and they had received a baptism of the Spirit. He and Mrs. Wallis would ever feel deeply indebted to Mrs. Cadwallader and Mr. Hill for introducing them to Mrs. Manks and her daughter, who, he rejoiced to know, had fully justified the expectations raised by their visit to our shores, had won their way into the hearts of many people, and were ever increasing the circle of their friends. On their behalf he extended a cordial welcome to Mrs. Cadwallader and Mr. B. B. Hill, whose visit had been a source of widespread pleasure, and whose work for the movement they all deeply appreciated. They parted with their visitors with reluctance, and assured them of the affection and esteem of all their friends, who, in wishing them a safe and pleasant journey, cherished the hope that they would return to England in the near future.

In concluding his remarks Mr. Wallis made some touching references to the great loss sustained by the American nation in the death of its President, an event which had drawn Britons and Americans together in sympathy and mutual sorrow. Spiritualists, of course, took a different view of death from that ordinarily entertained; they saw it, as it were, in a different perspective, saw it in its true proportions and with its real significance as a passage into a larger and better life for all those who, like the lamented American President, had done their duty and used their powers for the benefit of humanity.

Later, the company passed into the dining-room, where they were regaled with a bountiful repast, appropriately served in the American style; after which a number of short speeches were made, expressive of affection and esteem towards the guests of the evening, and with allusions to the national bereavement suffered by our American kinsfolk. On these and kindred topics Mrs. Manks, Mrs. Wallis, Miss MacCreadie, Miss Florence Morse, Captain Montague, Mr. J. J. Morse, Mr. Spriggs, Mr. Peters, and Mr. Ernest Meads made appropriate remarks, and Mrs. Cadwallader and Mr. Hill replied with great feeling.

During the evening songs were given by Miss Alice Lakin, the well-known singer; Miss Florence Morse, and Mr. H. Boyden; a reading by Mr. Morse, and recitations by Mr. Ernest Meads and Mr. E. W. Wallis. Noteworthy amongst these items may be selected for mention: Songs: 'Madcap Marjorie' (Dale) and 'The Better Land,' by Miss Alice Lakin; 'Swallows' (Cowen), by Miss Florence Morse. Reading, 'How Jimmy Minded the Baby,' by Mr. J. J. Morse; and recitations: 'Them New Church Doctrines,' by Mr. Wallis, and 'Mandalay' and 'The Romance of Britomart,' by Mr. Ernest Meads.

Special mention should also be made of the items contributed by two juvenile members of the party, little Miss Ada Crawford's song 'Cuckoo,' and Miss Lily MacCreadie's recitation concerning the dog and the School Board inspector.

While space forbids any extended notice of the sentiments of the speakers who followed Mr. Wallis, it is but just to Mrs. Cadwallader to refer to her touching allusions to the growing affection and sympathy between the two great branches of the English-speaking races. She had been deeply impressed by the evidences of British participation in America's great sorrow, and would return to her people charged with the story of the solemn scenes she had witnessed that day in connection with the memorial services at Westminster Abbey and St. Paul's Cathedral. In especial she dwelt upon the bonds of love and sympathy which existed between the Spiritualists of both nations.

TO SPIRITUALISTS AT TWICKENHAM.—Mrs. A. L. H. Procter, of Spencer House, Twickenham-park, S.W., writes: 'Having recently come to reside at this address, and being a very old Spiritualist and subscriber to your esteemed paper, I should be very glad to know personally some sincere Spiritualists, residing in my neighbourhood, for social intercourse and private sésances of investigation. I live close to Richmond, Kew, St. Margarets, and Twickenham.'

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.

Spiritualism in Dulwich.

SIR,—When my letter appeared in 'LIGHT,' of the 4th inst., I at once noticed that in copying it for insertion I had omitted a phrase, as it should have read, 'There are not any meetings in Dulwich of the kind I purpose opening, viz., for higher spiritual teaching apart from phenomena.'

I was not surprised, therefore, to see Mr. Huxley's letter in last week's 'LIGHT.' Obviously I knew of the circle he names, having attended there, but that is quite different from the one I thought of, being wholly professional, with fixed charge for sittings, &c.

It seems to me that centres are needed to disseminate our helpful spiritual teachings and advanced truths, and to urge beginners to start circles in their own homes, but certainly not to introduce them to the phenomena of a public developing circle. I am sure that to cultured and educated inquirers these circles act rather as a deterrent than an encouragement.

That is my reason for starting quite on different lines from any society I know of in this district.

(MRS.) LUCY G. BANISTER.

243, Barry-road.

P.S.—I had never heard of the meeting place in Melbourne-grove.

The 'Referee' Test Séances.

SIR,—One of your correspondents is anxious to know what I mean by 'practically demonstrated.' I mean what the words mean—demonstrated practically.

'Referee' Office,
Tudor-street, E.C.

MERLIN.

SIR,—There is only one phrase that properly characterises the efforts made to bolster up the genuineness of the padlock incident. I borrow the phrase from Kipling: it is 'futile piffle.'

Suppose the episode was a genuine manifestation, what a dish to set before the body of inquirers for whom the test séances were (so injudiciously) instituted! The mountain in labour would in truth have brought forth a mouse. To have produced nothing at all would have been more dignified. And since even this pitifully small 'manifestation' is challenged (and to my thinking quite justly), it seems both indiscreet and undignified to fight for it.

Much of the recorded phenomena of Spiritualism seems to the outsider merely 'cauld kail' het again, owing to the lack of physical mediums nowadays. Such attempts as that of your correspondent 'Light,' to vindicate the genuineness of the padlock incident, are painfully suggestive of the movement being now reduced to catching at straws.

D. G.

David Anderson.

SIR,—I hope to enlist the sympathies of many of your readers on behalf of Mr. David Anderson, the well-known medium, who, unfortunately, has been obliged through illness to relinquish his work as a letter carrier for the last ten months. Mr. Anderson has freely exercised his mediumistic gifts for many years, spending himself oftentimes, when he needed rest, in visiting those who claimed his help, that he might cheer and bless. The pages of 'LIGHT' some years back, in the articles entitled 'Mysteries of Mediumship,' gave full details of the quality of his mediumship. As one who has been in the closest touch with him for nearly twenty-five years, I can say that I know no one who is more worthy of the kindly help of Spiritualists. He is a man of brave independent spirit, unselfish in all aspects, and who really has 'loved himself last.' Consumption has made deep ravages upon him, and it is certain that even with the most careful nursing it will be many months before he will be fit for the exercise of his mediumship or any work. All his savings have been consumed and the sole income he has to depend upon is a pension of 12s. weekly. His long illness has necessitated considerable outlay, and now it is proposed to get him into a sanatorium, where he may have a chance of battling with the enemy. He has a wife and two children dependent upon him and no doubt his helpless position acts adversely towards his recovery. About £40 has already been raised amongst a few friends who have been made acquainted with the circumstances, but there are many scattered over the country who have met with the man or read of his work who might lend a helping hand. Contributions might be sent to 'LIGHT' Office, or to the undersigned.

JAS. ROBERTSON.

24, Carlton-place, Glasgow.
September, 1901.

Frau Rothe's Séances in Paris.

SIR,—In answer to the 'Reply to Monsieur Sellin and Others,' by 'F.,' will you kindly accept these few words?—

Monsieur B. and 'Spiritualisme Moderne,' in defending as they did the medium, Anna Rothe, thought it their duty to put the events under the light they deserved. They do not withdraw *one word* of what they have said, but cannot go into discussions about attacks directed against themselves. As Don Quixote is said to have been, even if a little ridiculous, a very noble heart, they do not mind a bit being put under the same helmet.

M. DE KOMAR,
For 'Le Spiritualisme Moderne.'

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last Mr. W. Millard gave an elevating and instructive trance address on 'Let there be light.' The subject was chosen by friends present. Questions were put and answered. A free welcome.—COR.

NEWCASTLE, HEATON AND BYKER SPIRITUAL AND INVESTIGATION SOCIETY.—On Sunday, October 6th, Mrs. J. Stannard, of London, will lecture at 6.30 p.m., on 'Psychic Facts Gleaned in France and Germany.' Mr. J. H. Lashbrooke, of Newcastle, will preside and take part in the meeting. All are cordially invited.—C. PINKNEY, Sec.

EAST DULWICH.—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last, Mr. Ray gave an instructive address on 'Man, know thyself,' to a large audience. A solo was ably rendered by Mrs. Dupé, 'Angels ever bright and fair.' The after-circle was helpful to all. On Sunday next, at 7 p.m., an address will be given by Mr. Fielder.—B. M.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mrs. Roberts, of Manor Park, addressed a large audience. She spoke of the necessity of our being truthful and sincere. Mr. Roberts presided. A large after-circle was held. On Sunday next, at 6.30 p.m., Mr. J. H. Smith will deliver an address.—C.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—On Sunday last, two exceedingly interesting addresses were delivered to large audiences by Mr. G. H. Bibbings, in his well-known eloquent and forcible manner, on 'Preaching: As it was and is,' and 'The Eternal City' (by Hall Caine). Mr. T. Timson will give an address at 6.30 p.m. on Sunday next.—W.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, Mr. W. Ronald Brailey delivered an earnest address upon 'The Mind: Its Associations, Growth, and Development,' answered questions, and gave some valuable advice regarding the home circle. Mr. John Neander, one of the founders, and ex-president of this society, presided. We hope to have him with us again on Sunday next, when Mr. H. Boddington will deliver an address.—O. H.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday evening last, Mr. E. W. Wallis gave a fine address upon 'Spiritualism: An Aid to the Religious Life.' There was a very good attendance and, as usual, the interest was maintained during the whole time that the address was being delivered, and we feel that the evening was of special value to the many strangers who were present. Special attention is called to the visit of Mr. J. J. Morse on Sunday next, at 7 p.m.—A. J. C., Cor. Sec.

THE LONDON PSYCHIC SOCIETY, STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W., held an interesting meeting last Sunday evening. Mrs. G. Jackson delivered an ardent invocation, and Mr. George Spriggs (of Melbourne) related some of his psychic experiences with earnestness, fervour, and eloquence. Madame Florence Montague then answered questions with her usual verve, vigour, and lucidity. On Sunday next, at 7.30 p.m., Madame Montague will lecture, answer questions, and name the infant daughter of Mr. C. W. Johnson, director of the choir. Doors open 7 p.m.—E. M. JACKSON, Hon. Sec.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL (NEAR CROWN THEATRE), 1, QUEEN'S-ROAD, PECKHAM.—Our open-air meetings on Peckham Rye continue to arouse keen interest, and we intend to hold forth as long as the weather permits. We have to apologise to our numerous visitors for the want of accommodation in our hall, but strenuous efforts are being made for the greater comfort of all. On Sunday last, Mr. Butcher, an old South London pioneer, gave a trance address, which was instructive, impressive, and edifying. Nearly one hundred persons attended the after-circle, when clairvoyance was successfully given. On Sunday next, at 3 p.m., open-air meeting on Peckham Rye; at 7 p.m., Queen's Hall, service as usual; spirit pictures will be exhibited and explained by Mr. Marsh; at 8 p.m., public circle, clairvoyance by Miss Marsh. 'LIGHT' will be on sale.—VERAX.