

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

To all friends and readers, old and new, our sincerest greetings! As we said last year, so again we are sorry to have to say it—that we cannot profess to see many reasons for A Merry Christmas; but the world is young, and Mother Nature never fails us with her happy hopes and gracious healings, and, out of evil, still evolves the good. So we lift to her a smiling face and trustful heart, and, as much because we speak for her kind heart as for our own, we spiritually take the hands of all who read these words, and wish 'for Christ's sake' (why not?)

A BLESSED CHRISTMAS AND A BRIGHT NEW YEAR!

We do not think Miss Major has replied to our question, but we admit her right to reply to it by asking another. No one can fully account for 'the vast inequality of human lots': but it is necessary to define the application of the word 'inequality.' Do we mean inequality of opportunity or of personal endowments or of happiness? In any case, reincarnation is not necessary. At any rate it is not more necessary for human beings than for horses, fishes and fleas. Why restrict the demand for 'justice' to human beings? What egotism this is! If, then, we need the hypothesis of reincarnation to account for human inequalities, whether of opportunity, personal endowments, or happiness, why not for the 'lower' creatures?—why not for hedgerows and trees? The same law runs through all forms of life, surely: whatever the law is.

In the working out of the subtle but mighty processes of Evolution strange transformations occur, and heavy penalties are paid: and we are half disposed to connect unseen operators with these: hence, as we say, inspiration, spirit guidance, and mediumship will account, and naturally account, for much. *We are all used* by the stronger though unseen powers. That accounts for the supposed 'inequalities' better than reincarnation, which is absolutely non-understandable and not even stateable as a process. As for happiness,—and that is what the reincarnationists' demand for justice mainly refers to,—it is extremely difficult to gauge:—happiness depending on so many things, and being findable in so many unexpected places. What about the injustice done to Christ, and the 'inequalities' from which he suffered? Which hypothesis best explains all that;—reincarnation, or the production and use of him as an instrument by the higher powers?

A writer in a Boston paper draws attention to what he considers an epoch-making sermon, preached twenty-five years ago by John Weiss on 'The survival of the fittest,' in which he worked out the thought that this law must apply to the spiritual as well as to the physical world, and that therefore only those who attain to a certain stage of spiritual development will persist after death. He argued that immortality is reached by a process of natural selection, like that which has prolonged and inspired life upon this planet. He asks:—

Is the efficiency of natural selection strictly limited to this sphere, stopped and summed up in the physical man, or does it continue to operate, by the death of the unfit and the survival of the fit, to establish another type of being—a fresh race, higher in the scale—just as here we see the feeble, stunted, and deformed, the misbegotten of the lower creatures, drop out, that the luckiest ones may thrive and become the slow progenitors of the next in order? . . .

It does not seem to me irrational to suppose that a million or two years' worth of imperfectly developed human beings, straggling all along from the ape to the man, lived through this butterfly summer, and are known of no more in any part of the universe.

These are daring but pathetic thoughts; and to-day they are being revived, and stirring in many hearts. But the preacher ends on a lofty plane of confidence and hope, as to the achievement of an independent and surviving spirit, through the development of mind:—

I must confess that to do something, to be something, which selects us from the body, turns the brain into a filter to deposit a person within, to prevent annihilation, and make it impossible for Nature to drop us out—make it worth God's while to save us up—is a powerful motive. . . I confess to an all-pervading instinct of personal continuance, coupled with a latent, haunting feeling that there is a point somewhere in human existence, as there has been in the past, where animality controls the fate of man. . . . Personal continuance must be achieved by any faithful exercise which picks out mind from matter, for mind cannot be killed. . . . It is plain that some intelligence has been conspiring with the evolution of animal structure to produce something that considers itself distinct from structure. Moreover, a brain that could never originate the instinct could never originate the doubts which assail that instinct. Both testify that perishable bodies have propagated an imperishable feeling. No propagation that is merely physical could be competent to perform that feat.

A somewhat masterful and scornful letter, lately received, ridicules the claim that beings who are impalpable and unseen can signal on matter or move it. We are not inclined to resent the ridicule, or to reprove the scorn. The unfamiliar is always either the rejected or the feared. But we would ask our lively correspondent whether he can understand the pull of gravitation, or the working of a threepenny toy magnet and the wedge of steel. He could doubtless say a good many accepted things about both, and might plead that at all events we had a solid earth and could weigh the magnet: but the fact remains that no one knows, really knows, why bodies attract one another or what it is that radiates from the magnet. For the matter of that, does he know what vision actually is, or what is the connection between brain thrills and thoughts?

Dr. Latson sends us a small book, of only seventy-two pages, on 'Practical dietetics. Food value of meat. Flesh food not essential to mental or physical vigour' (New York: The Health-culture Co.). This is not a common 'vegetarian' book, but a broad-minded man's outlook upon that portion of life which relates to the slightly degrading necessity of eating in order to live:—but while we are 'in the flesh' we must make the best of it. For one thing we are thankful for books like this:—they tell us how to curb the necessity, show us how to be cleanly and simple, and teach us how to eat to live and not to live to eat.

WONDERFUL PHENOMENA IN PARIS.

REPORTED IN THE FRENCH DAILY PRESS.

During the last three months considerable activity has been shown by the French daily Press in reference to spiritualistic matters, and a series of articles which appeared at intervals in the 'Matin' on occult subjects, from the pen of Monsieur Jules Bois, the well-known journalist, have roused much comment and interest.

Taking an entirely neutral attitude himself, Monsieur Jules Bois has questioned many celebrities among the intellectual leaders and experimenters in psychical research, in order to obtain their views and opinions concerning a belief in spiritistic theories. The earlier articles dealt with Papus, Sardou, Rochas, Claretie, and others; but none of these interviews occasioned quite the same amount of sensation as the more recent one with Madame Augusta Holmes, the celebrated musical composer and writer, in Paris; and certainly the wonderful manifestations which this lady claims to have experienced for some time past are striking enough to be recorded.

On the occasion of the interview she expressed herself as extremely pleased at the inquiry started by Monsieur J. Bois on psychological subjects, and declared that all occult and spiritistic matters had become absorbingly interesting to her, not because she was an avowed student in occultism, but because unaccountable and persistent supernatural happenings in her own home surroundings had forced her to take intelligent account of what occurred.

Madame Holmes, on the advice of some friends, first tried spirit-writing, and obtained such astounding results that only the theory of exterior and discarnate action could satisfactorily explain them. Sardou had frequently described to her how *apparis* had been introduced into his room through closed doors and windows, but she had remained sceptical about this until her own experiences subsequently caused her to change that opinion. Her first conclusive experience regarding spirit identity through table rapping she relates as follows:—

'Three years ago, when visiting friends, the mistress of the house told me that it was haunted by the ghost of Ambroise Thomas, whom she had known well when he was alive. She asked me to invoke him, and we sat together for that purpose. The purported personality of Ambroise Thomas manifested directly, and to our great astonishment said: "I was not meant to have been a composer of grand opera such as those I am known by. My true *genre* was really the gay, lighter side of music, and my *chef d'œuvre*, therefore, was "Le Perruquin de la Régence," which I wrote in my twenty-second year only I destroyed it later, fearing it might militate against future successes." Our curiosity was much roused, as neither of us had any idea that such a work had ever existed. The thought came to me, however, to hunt up the late composer's publisher and ask him whether any record of this unknown opera existed. After some trouble a search through the books was made, and finally the title was indeed discovered as being a composition of Ambroise Thomas, and the order came also to light in which he instructed the firm to destroy the plates.'

After this experience Madame Holmes sat with another friendly group, among whom was a gentleman of mediumistic tendency, and one evening during the séance he was thrown into trance by an intelligence who called himself César Franck. At the moment of his control a pink azalea blossom was thrown on her dress at her feet, while the words 'It is your old master who sends this' were uttered by the medium.

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We wish to be just as respectful as we possibly can be to the authorised 'defenders of the faith,' but they must reciprocate: they must economise their maledictions, and, if possible, their finalities. An old assertion is not necessarily even the grave of a truth: and it may easily be the cradle of a lie: and no sanctity can sanctify it; neither can a string of texts justify it. If, then, Modern Spiritualism can prove anything, whether pleasant or unpleasant, it is not, going to be stopped by an authority or a quotation. There is only one certain winner; and that is TRUTH. As a late writer says:—

Truth is not a sacred deposit to be kept in a box under guard of priestly seneschals, but a living, tremendous Thing—able to take care of Itself as well as of all who will trust it. Such is obviously the case with the truth of physics; so it is also with the truth of metaphysics. If what is called a lie will wear as well as the truth in the long run, it cannot be a lie. The truth at last must be proved in experience; there is after all no other credible proof. That an unbroken succession of mutes, dervishes, and fakirs—or of prebendaries, deans, and curates—have sworn to a thing for a thousand years is no proof.

Messrs. Gay and Bird have lately published 'Light from the Summerland,' by 'Lux Aurea,' a book put forth as 'illustrating the truth and teachings of Spiritualism.' The description is accurate. Covering a vast amount of ground, the well-informed writer of these fifteen chapters contrives to say something useful about every side and every phase of his subject. A great deal of it consists of reported trance addresses, most of them of considerable value both for argumentative purposes and for spiritual edification. On the whole, the book is accurate, but within a few lines we noticed the following: 'Sir Wm. Crooke,' 'Professor Russel Wallace of London,' 'Wm. Hewitt,' and 'hair-brained.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday, January 9th, 1902, when

MR. ROBERT KING

Will give an Address on

'THE "RATIONALE" OF MEDIUMSHIP.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

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After these two strangely accurate musical communications, Madame Holmes became the recipient of many still more marvellous manifestations, and among the numerous phases of phenomena she witnessed, the following are some of the most striking. A table capable of seating twenty-five people and heavy, was lifted shoulder high in the air. A rose, quite moist, suddenly fell by her plate one day, when only chrysanthemums were in the house, and on asking for another flower as buttonhole for the friend with her at the time, this was instantly produced.

Sometimes a light 'what-not' table would be made so heavy by some unknown agency that six people could not move it, while the large heavy one would levitate on the single touch of her fingers. On one occasion, when sitting with some friends, the occult force rapped out that the Duc de Fronsac had come, and, much amused, Madame Holmes replied, 'Very well, I shall be charmed to speak to him. Ask him to sit beside me.' As soon as this was spoken a chair which had been standing in a distant corner of the room was projected and brought close against the lady's armchair. 'I still resisted,' she tells us, 'against the evidence, and as my glass, still filled, was in front of me, I said, "Please drink, my dear Duke," when before my very eyes I actually saw the wine gradually diminish and vanish in the glass as though it was being absorbed by an invisible mouth. I had reason to see a little later that irony and disbelief greatly displeased this visitor, for one of the company, treating the supposed spirit of De Fronsac as an impersonating joker, was thrown violently from his chair and really hurt.' Once, when the piano stood open and alone, a scale, slowly and deliberately struck, was played, and on another occasion a pencil was seen to rise without contact from the table, and the words 'You will see me' were written. An individual, Monsieur de G. (intimates Madame Holmes), is one of the principal mediary agents of these forces, and is often the subject of practical jokes from the unseen.

One evening, when they were seated together, the lady suddenly felt some satin material in her hands, and, looking down, found that she held a cravat, the knot of which had not been undone, and was still held together with a pin. 'Monsieur de G.' (says Madame Holmes) 'was opposite me, and I soon saw that his tie was missing, and a moment afterwards a still more amusing thing happened; some shirt studs appeared on the table between our hands. On my saying, "I wager they come also from Monsieur de G.," this gentleman undid his waistcoat and was dumbfounded to discover that the studs had indeed been removed, and this not altogether to his liking, either!'

On Monsieur Jules Bois asking Madame Holmes whether she had kept any of the numerous *apports* brought by invisible agency, she replied that she had, and forthwith went in search of a box containing these treasures. On the top of the box lay a packet of soft white down feathers, which she declared had been thrown over her dress when sitting with some friends, and after she had expressed herself affectionately to the invisible agencies. These beautiful little feathers, she explained, had not fallen from the ceiling, as one might imagine, but seemed suddenly projected all over her, like flakes of snow, from different points at once. That same evening a piece of folded paper, containing a few strands of iron-grey hair, was precipitated on the small table, and the knocks spelt out that they belonged to a deceased Boer commander named Louis van Steten. Among the curiosities was a statuette of extreme ugliness, and which Madame Holmes thought to be of Thibetan make. This *apport*, with other experiences which she has had, has made Madame Holmes feel that the energies brought into play by occult means are far from being always good or harmless; and often, when the manifestations appear to become dangerous or bad, she makes the sign of the Cross, and finds that the maleficent influences cease at once, for she says, 'I find I have real influence over the "spirits," through faith, perhaps, and my belief in God.' Monsieur Bois then asked Madame Holmes whether she really did attribute all these different manifestations to the power of spiritual beings, and her reply is:—

'First of all, the idea of fraud must be entirely eliminated as out of the question in all that I have related, and I never cease to guard against possible trickery. My opinion is that

we are surrounded by not only discarnate entities, such as Spiritualists believe in, but also by other living beings of lesser intelligence who inhabit the air, and whom we cannot see, but who can see and come into touch with us. They are a species of human invisibles (*d'humains invisibles*), and they know much about our affairs, see our deceased friends, and often simulate them.'

Such elemental entities Madame Holmes considers are probably responsible for such rough manifestations as flinging of stones through windows, or breaking and disturbing furniture in the house, all of which she has seen occur. 'We must ever remain humble,' concludes this talented lady, 'in front of Nature's mysteries. Our horizon is limited, and to endeavour to explain rationally everything we see or apprehend would almost deprive one of reason. After all, what are we but ignorant, blind folks, striving to know the boundaries of our prison house? Some find out a little more than others, that is all.'

J. STANNARD.

THE INTERNATIONAL PSYCHOLOGICAL INSTITUTE.

We find in the November number of 'Revue des Etudes Psychiques,' a vigorous and clever article, bringing a strong indictment against the new International Psychological Institute in Paris. It is written with so much racy good-humour that no one could justifiably resent the attack made on the methods and character of this Institute, which raised so many hopes for the future of psychic science, and so far seems to have done so little to maintain these hopes. The writer does not reproach the Institute because during the first year nothing has been achieved; it would be unreasonable to look for achievement at so early a date. The complaint Monsieur Vesme makes is not on this account, but on quite other grounds. He points out that a fundamental change has been made in the character of the Institute, as expressed by the name it bears. It is no longer, as at first suggested, 'The *Psychic* Institute,' it has become, 'The *Psychological* Institute.' After the first two conferences, psychic topics do not appear among the subjects under discussion. Within the Institute a Psychological Society has been formed, composed, according to Monsieur Vesme, of the most official and anti-psychic constituents. This was inaugurated by a communication from Monsieur Alfred Binet, 'which was allowed to fall like a heavy tombstone on the grave where a corpse has been interred, after the priest has pronounced the "Requiem Eternam."'

In addition to these complaints Monsieur Vesme says that no list of members of the Institute has been published, and when he asked to see the statutes, he was told that at present there are none. He then proceeds to suggest the sort of lines which, in his opinion, such an International Institute might with advantage pursue, and he expresses his high appreciation of the Society for Psychical Research: 'Je crois que l'on pourra faire plus grand, mais que l'on ne fera jamais mieux qu'elle. Elle a tracé le chemin que l'on devra suivre jusqu'au bout.'

Monsieur Vesme is not unappreciative of the great men whose names are connected with the Institute, such as Monsieur Pierre Janet, and Monsieur Charles Richet; of the latter he says that in his study of psychic subjects he has been constant, wide, patient, and courageous. He has been admirable in his attitude towards *a priori* negators on the one hand, and the impatiently credulous on the other. His indictment is free from all acrimony; it is made as an honest protest against what he regards as a subversion of the original objects for which the funds of the Institute were subscribed.

'JOHN KING.'—Madame Miriam Godfrey writes: 'Will the gentleman who was controlled by "John King," on October 26th, at a séance held by Mrs. Giddens, kindly communicate with me at 5, Formosa-street, Warrington-crescent, Maida Vale, W.?'

TRANSITION.—Mr. Corp, one of the oldest members of the Marylebone Association of Spiritualists, passed to the higher life on December 10th. He was an earnest and devoted Spiritualist for many years. On Sunday last, at Cavendish Rooms, Mr. W. T. Cooper, vice-president, spoke eulogistically of Mr. Corp, and a vote of sincere sympathy with Mrs. Corp and family was unanimously approved.

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Such elemental entities Madame Holmes considers are probably responsible for such rough manifestations as flinging of stones through windows, or breaking and disturbing furniture in the house, all of which she has seen occur. 'We must ever remain humble,' concludes this talented lady, 'in front of Nature's mysteries. Our horizon is limited, and to endeavour to explain rationally everything we see or apprehend would almost deprive one of reason. After all, what are we but ignorant, blind folks, striving to know the boundaries of our prison house? Some find out a little more than others, that is all.'

J. STANNARD.

THE INTERNATIONAL PSYCHOLOGICAL INSTITUTE.

We find in the November number of 'Revue des Etudes Psychiques,' a vigorous and clever article, bringing a strong indictment against the new International Psychological Institute in Paris. It is written with so much racy good-humour that no one could justifiably resent the attack made on the methods and character of this Institute, which raised so many hopes for the future of psychic science, and so far seems to have done so little to maintain these hopes. The writer does not reproach the Institute because during the first year nothing has been achieved; it would be unreasonable to look for achievement at so early a date. The complaint Monsieur Vesme makes is not on this account, but on quite other grounds. He points out that a fundamental change has been made in the character of the Institute, as expressed by the name it bears. It is no longer, as at first suggested, 'The *Psychic* Institute,' it has become, 'The Psychological Institute.' After the first two conferences, psychic topics do not appear among the subjects under discussion. Within the Institute a Psychological Society has been formed, composed, according to Monsieur Vesme, of the most official and anti-psychic constitutents. This was inaugurated by a communication from Monsieur Alfred Binet, 'which was allowed to fall like a heavy tombstone on the grave where a corpse has been interred, after the priest has pronounced the "Requiem Æternam."'

In addition to these complaints Monsieur Vesme says that no list of members of the Institute has been published, and when he asked to see the statutes, he was told that at present there are none. He then proceeds to suggest the sort of lines which, in his opinion, such an International Institute might with advantage pursue, and he expresses his high appreciation of the Society for Psychical Research: 'Je crois que l'on pourra faire plus grand, mais que l'on ne fera jamais mieux qu'elle. Elle a tracé le chemin que l'on devra suivre jusqu'au bout.'

Monsieur Vesme is not unappreciative of the great men whose names are connected with the Institute, such as Monsieur Pierre Janet, and Monsieur Charles Richet; of the latter he says that in his study of psychic subjects he has been constant, wide, patient, and courageous. He has been admirable in his attitude towards *a priori* negators on the one hand, and the impatiently credulous on the other. His indictment is free from all acrimony; it is made as an honest protest against what he regards as a subversion of the original objects for which the funds of the Institute were subscribed.

'JOHN KING.'—Madame Miriam Godfrey writes: 'Will the gentleman who was controlled by "John King," on October 25th, at a séance held by Mrs. Giddens, kindly communicate with me at 5, Formosa-street, Warrington-crescent, Maida Vale, W.?'

TRANSITION.—Mr. Corp, one of the oldest members of the Marylebone Association of Spiritualists, passed to the higher life on December 10th. He was an earnest and devoted Spiritualist for many years. On Sunday last, at Cavendish Rooms, Mr. W. T. Cooper, vice-president, spoke eulogistically of Mr. Corp, and a vote of sincere sympathy with Mrs. Corp and family was unanimously approved.

ABOUT HYPNOTISM.

XIII.

(Continued from page 580.)

We owe our knowledge of Braid's successes chiefly to his own accounts of them; but there is no reason to doubt his accuracy; for those accounts were published during his lifetime, attested by competent witnesses, and were never seriously questioned. They show that he seldom required more than ten or twelve minutes to give a treatment, which was often followed by seemingly miraculous results. Old cases of curvature of the spine he found very easily cured in a couple of weeks; blindness and deafness vanished after a few operations. For example, among several similar cases reported by him, is that of Mrs. Roily, aged fifty-four, whose sight had been failing for thirty-eight years, and who could not read the headlines of a newspaper. 'She was able to read a Psalm with the aid of her glasses in the smallest Polyglot Bible the same afternoon she was first hypnotised. Two days after, she was hypnotised a second time. Next day she made a net handkerchief with the aid of her glasses.' There was no relapse. The following is a case of deafness:—

'Nodan, deaf mute, twenty-four years of age, was considered never to have heard sound excepting the report of a gun or thunder, when there was succussion of the air sufficient to induce *feeling* rather than hearing, properly so-called. The mother told me that Mr. Vaughan, head master of the Deaf and Dumb Institution where Nodan was at school, considered any indication of hearing referred to was feeling, and not hearing, properly so-called. At the first operation there was very little rise of pulse, and afterwards I could not discern he had any sense of hearing whatever. At the next trial the pulse was excited, and so remarkable was the effect that going home he was so much annoyed with the noise of the carts and carriages, that he would not allow himself to be operated upon again for some time. He has only been operated on a few times, and the result is, that although he lives in a back street, he can now hear a band of music coming along the *front* street, and will run out to meet it.'

We do not hear of other hypnotisers having a like success; indeed, we hear very little of any other hypnotisers by Braid's method, than Braid himself; perhaps many operators did not fulfil *all* the requirements without which Braid said that failure was *certain*, but it is significant that mesmerists explained Braid's success by attributing to him 'a rare and powerful healing gift.'

Braid attended Lafontaine's séance in 1841, and died in 1860, but although constantly occupied with his 'discovery' during the intervening nineteen years, he made little change either in his original ideas or in his practices. He found, after a time, that the 'nervous sleep' was not absolutely necessary for a cure; his patients, in fact, sometimes denied that they were affected at all, until they found themselves actually cured. His experience with the blind, with whom he was very successful, proved to him that the fixing of the eyes on a bright object was not indispensable; for he put blind people to sleep by making them keep their eyeballs turned steadily upward and inward under their closed eyelids. He also made some use latterly of verbal, or as he called it, 'auricular' suggestion, with patients in the 'sub-hypnotic' state—the state in which the eyes were open, and the patient apparently awake—in order to give them 'dreams' which helped to excite or depress the system; but he never recognised the *direct* compelling power of suggestion on mind and body for curative or other purposes. He employed passes in latter years, but he is careful to explain that he used them only to direct the patient's attention, and awaken his expectation; for Braid adopted to some extent Dr. Carpenter's theory of 'Expectant Attention'; not as an explanation of the phenomena, nor as necessary for their production, but as in some cases hastening their appearance.

To the end Braid stuck to his original theory. He maintained that by his method he attained 'the great object of all medical treatment'; and in the 'Monthly Journal of Medical Science,' for July, 1853, he states that object thus:—

'The great object of all medical treatment is, either to excite or to depress function, or to increase or diminish the

existing state of sensibility and circulation locally or generally, with the necessary attendant changes in the general, and more especially in the capillary circulation.'

In the same journal he wrote: 'The results of my experiments prove the unity of mind, and the remarkable power of soul over body.' But he nowhere distinguishes intelligibly between 'mind' and 'soul'; and he had no idea of a connecting link between soul and body, in the shape of the 'sub-conscious self,' or 'submerged personality,' which plays so large a part in recent hypnotic speculation, as controlling and regulating organic life. This denial of any 'inner senses' obliged him to attribute a prodigious extension to the ordinary senses during hypnotism. The subject, he thought, felt things that were fifteen feet away, and fancied that he saw them; blindfolded, he smelled flowers forty-five feet away from him; and he heard what was whispered in another part of the house. Magnetised water, Braid said, is recognised by its smell, and acts through expectation. The hypnotism of Braid, I must repeat, consisted in the production, by physical means, of two peculiar and opposite nervous states, during which the bodily functions are affected through the blood, the flow of which is regulated by the nervous force; for Braid believed as firmly as the magnetisers did in a nervous force; the circulation and operation of which nervous force, however, he thought, were confined to the body, as is the case with the circulation and operation of the blood; and he did not allow that the nervous force was influenced by the will, although he thought that it was so to some extent by expectation. It is not at all wonderful, therefore, that the magnetisers and the hypnotists should have been in irreconcilable opposition in regard to theory, for, as stated by Deleuse, the theory of Animal Magnetism is:—

'The magnetic fluid is constantly escaping from us: it forms around our bodies an atmosphere which, not having any determined current, does not act perceptibly upon the individuals round us; but when our will impels and directs it, it acts with all the force which we impart to it.'

It is necessary, in estimating the importance of Braid's work, to distinguish between the value of his assertions, and that of his denials. Mr. Waite tells us that he never actively opposed Mesmerism; and it is known that his enmity to Dr. Elliotson, whom he called an 'ill-bred, vindictive, persecuting, mesmeric autocrat,' was a personal matter. He seems, indeed, to have been on good terms with Dr. Hargrath, Garth Wilkinson, and other mesmerists, and only anxious to demonstrate to them the value of his 'discovery.' Dr. Gregory, for instance, in his 'Letters to a Candid Inquirer,' says of Braid: 'I have had the pleasure of seeing that gentleman operate, and I most willingly bear testimony to the accuracy of his descriptions, and to the very striking results which he produces.' Braid himself tells us that all he says in his writings refers only to phenomena produced by his own process: and this makes the strength, and also the weakness, of his position: for there could be no stronger testimony than 'I have always found it so,' in the case of a person who relies exclusively on his own experiences. On the other hand, nothing could be weaker and less conclusive than 'I never found it so,' in the case of one who has not employed the proper means to find out whether it is 'so' or not; and that is Braid's position towards, and his argument against, the 'higher phenomena'; for he latterly said that those higher phenomena were not impossible, but were highly improbable, and not produced by his method. It seems strange that he had not the curiosity to try the method of the magnetisers for once, in order to satisfy himself about the matter. Braid left no disciples; he founded no school. Soon after he died, Hypnotism was simply the name for a theory of the causes of certain strange phenomena which some people believed that Braid had produced in a certain strange way. In his 'Elements of Hypnotism' (1893), Mr. Vincent says that it is difficult to explain how, after Braid's death, Hypnotism 'came to be practically forgotten'; but there is no mystery about it for long before his death both theory and phenomena had found rivals in other systems, and had become 'practically superseded by 'Electro-biology,' in which the subject remained in the 'sub-hypnotic' condition.

It is a curious thing that the result of Braid's effort

should have been, not to obtain credence for Hypnotism, in the sole interests of which he worked so long and so steadily, but to discredit Animal Magnetism, towards which he was comparatively neutral. There are several reasons for this. In the first place, Braid, although he had some of the qualities of an explorer and adventurer, was in disposition more like a pioneer who pre-empted new land, and is content to settle down on the portion he has staked out, and to cultivate it, without troubling himself about what might lie further afield. Moreover, he was not by nature a leader of men. He undoubtedly made an important 'discovery,' but he did not follow it up; and he was neither able nor willing to impose it upon others authoritatively. He demonstrated his discovery to those who came to see it, but he did not sally forth to do battle with the world in its behalf. In the second place, Braid did not put himself into violent opposition to the Faculty, as Mesmer and most of the magnetisers did. Braid used Hypnotism to supplement, not to supersede his regular medical practice; and he frequently repeats that he is not a rebel or seceder. For instance, in 'Hypnotic Therapeutics,' he says with emphasis:—

'It is indeed well-known that I use Hypnotism *alone* only in a certain class of cases, to which I have ascertained by experience that it is peculiarly adapted; that I use it in other cases *in conjunction with medicines*; whilst, *in the great majority of cases, I do not use Hypnotism at all*, but depend entirely upon the exhibition of medicines, which I administer in such doses as are calculated to produce obvious and sensible effects.'

Some of his most marvellous cures were preceded by weeks of ineffectual dosing, blistering, and so on, until he seems to have suddenly remembered that there was such a thing as Hypnotism. One wonders whether this hesitation came from doubt about Hypnotism, or from fear of arousing the opposition of the Faculty, for, although he had a good deal of obstinate courage, he never showed any desire to be a martyr. In the third place, Braid offered what purported to be an explanation for the phenomena of Mesmerism, which had then become matters of common knowledge, thanks to the public exhibitions of Lafontaine and other missionaries. That explanation was absurdly inadequate; but, as far as it went, it was almost reconcilable with existing medical beliefs and practices; and an acceptance of it did not involve any duty or responsibility. Braid, in fact, offered a compromise to those who were afraid of being convinced against their will by the mesmerists; and anyone who allowed himself to be inoculated with Hypnotism was in future immune from the more serious disease of Animal Magnetism.

Braid's lack of enthusiasm gave the keynote to his followers; and although we find that some men of scientific reputation, such as Sir Benjamin Brodie and Sir David Brewster, accepted Braid's views, still Dr. Carpenter was almost his only follower of distinction who can be called a propagandist of Hypnotism. It was Dr. Carpenter's article on Sleep in Todd's 'Cyclopædia of Anatomy and Physiology,' that called the attention of Doctors Azam and Broca to Hypnotism. But Dr. Carpenter had fish to fry of his own; indeed, his theories of 'Ideo-motor Action,' and 'Expectant Attention' took up a good deal of his frying-pan. It was those theories that opened the door to verbal suggestion, and laid the foundation for the Suggestive Therapeutics of the Nancy School; and it was from Electro-biology (which was in full swing during the last twelve years of Braid's life) that Dr. Carpenter took those two theories; not from the ideas and practices of Braid, to which they are very little applicable; for, as Dr. Philips (Durand de Gros) puts it in his 'Cours Théorique et Pratique de Braidisme,' published the year Braid died:—

'What further characterises Electro-biology is that, while Mr. Braid and his disciples expect the desired effect from the spontaneity of the hypnotic state, Mr. Grimes and his imitators know how to bring it about at will, by bringing into action the influence of verbal suggestion.'

Braid is sandwiched in between the Mesmerisers and the Suggestionists, and he still acts as a diaphragm to keep them apart. He offered the same kind of passive resistance to Electro-biology that he did to Animal Magnetism; and in both cases the *name* seems to have prejudiced him against

the *thing*. Braid's system is quite as different from that of our present hypnotists as the system of Mesmer was different from that of De Puysegur; for verbal suggestion bears much the same relation to the mechanical process of Braid that the will power and passes of the later magnetisers did to the original *baquets* and 'chains.' Neither Mesmer nor Braid received for their discoveries the recognition which those discoveries merited; and both discoveries—the 'crisis' and the 'nervous sleep'—are still waiting for intelligent investigation; for, in both cases, sequential phenomena drew attention away from the original discovery before it had been studied and understood, and caused it to be neglected and forgotten. In addition to finding a quick and effective way of exciting or depressing the system, Braid discovered how, by fixing the eye and the mind, to bring about the 'sub-hypnotic' or 'electro-biological' state, during which verbal suggestion gives rise to a train of phenomena that are quite different from those which Braid habitually sought to produce, and which are more striking and interesting to the general public. Braid never made a study of the 'sub-hypnotic state,' and it is that 'by-product' of his discovery, the 'nervous sleep' itself, that is turned to account by the Suggestionists, and which now generally goes by the name of Hypnotism. Our present 'hypnotists,' in fact, have applied the method of Electro-biology to the cure of disease. They are, at the most, putative children of Braid—certainly not his legitimate progeny.

EXPERTO CREDE.

(To be continued.)

A CONSERVATIVE.

A SATIRE ON THE OLD-STYLE RETROGRADE POLITICIANS, and some others; BY ONE OF AMERICA'S MOST GIFTED WOMEN-POETS.

The garden beds I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly
A-sitting on a thorn—
A black and crimson butterfly,
All doleful and forlorn.

I thought that life could have no sting
To infant butterflies,
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, 'What *can* the matter be?
Why weepest thou so sore?
With garden fair and sunlight free
And flowers in goodly store?'—
But he only turned away from me
And burst into a roar.

Cried he, 'My legs are thin, and few,
Where once I had a swarm.
Soft, fuzzy fur—a joy to view—
Once kept my body warm,
Before these flapping wing-things grew,
To hamper and deform.'

At that outrageous bug I shot
The fury of mine eye;
Said I, in scorn all burning hot,
In rage and anger high,
'You ignominious idiot!
Those wings are made to fly!'

'I do not want to fly,' said he;
'I only want to squirm!'
And he drooped his wings dejectedly,
But still his voice was firm:
'I do not want to be a fly!
I want to be a worm!'

Oh, yesterday of unknown lack!
To-day of unknown bliss!
I left my fool in red and black;
The last I saw was this:
The creature madly climbing back
Into his chrysalis.

CHARLOTTE PERKINS STETSON.

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

SATURDAY, DECEMBER 21st, 1901.

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THE FACE BEYOND THE FEAST.

At Christmas time we all feel it our duty to be merry, if we can, and everything that ingenuity can do to make us so is done: but this year mirth does not include 'the whole duty of man': for there is a face beyond the feast. But not only this year. In truth, there are always two camps in the world; and they are never more discernible than at Christmas: and, strange to say, the very being whom the revellers commemorate distinctly belonged to the camp that is not theirs—the camp of the despised and rejected, the camp of the poor and hungry, the camp of the face beyond the feast.

Will it be an unkind thing if we persist in looking beyond the decorations and the dancers, and see the face in the fog outside? And will it be thought unjust if we suggest that though there is in the world much tenderness and sympathy, it must be plain, at least to the angels, that much of our Christianity is only a dainty egotism, and that a good deal of our civilisation is only a polished zeal for 'taking care of number one'? But we are afraid that we do *not* see ourselves as the angels see us.

Look at this centre of the civilised world, England. A great prelate, who was also a great satirist, once said that the State could not be entirely run on Christian principles, and that government had to mean something different from the application of Christianity to life. It was a case of semi-Sadducean frankness, but it took the veil from the unblushing face of the worldling, and rubbed off the rose-pink sentimentality that covers the pretty pretences of Christmas.

We are not conscious of any cynicism in saying that, nor are we denying—it would be absurd to deny—that Christmas will be sweetly and charitably kept by multitudes of happy Christians, and yet the uncomfortable fact remains that we seem to recede from the Founder of the feast as we turn to his Church, and leave the faces beyond the feast. Contrast these fashionable churches with that poor stable, and these decorated priests and worshipers with his simple ways, and with the people for whom he chiefly cared. Of course, amongst them, heaven be praised! there are thousands who *are* like him, and who, through all the hiding veils of a pompous conventionalism, see the beckoning hand of the carpenter's son, and aim at following it and him. But, for the most part, the Church has been appropriated by the satisfied and the secure, whose Gospel is, 'Britons! hold your own!'

If, by some magic, the regulation words could pour out of the mouths of multitudes of these happy Christians, and the honest truth be forced from their lips, would they rise up to heaven, not 'We beseech Thee Good Lord!' 'Have mercy upon us, miserable sinners!' but 'We beseech Thee to hear us, Good Society! have mercy upon us and recognise us, the fluttering of a sunny day.' 'From all loss and unpopular, troublesome agitators and urgent causes, from the paupers and poor relations, from the shady and solitary path, Good Society deliver us!'

We wonder whether the Founder of the feast thought anything about it. Does he mark this glorious money-making and fighting, this exalting and debasing of opulent ecclesiastical persons, this amazing and pretty ritual and ceremonial, priestly millinery and 'functions'? We cannot say, but certainly the strange comment, at Christmas time, upon the words of the carpenter's son, who was born in a stable, was an itinerant radical religious reformer, who was heretic and dissenter of his day, and who, finally, priests and the rulers, was nailed to the custom that we half worship as a cross.

But this is not the worst of it; for all that is true, and yet, in the main, we might be guided by the words of the Founder of the feast. Are we? How many of the adorers are Christians after the fashion of the Founder? How many of us are there who secretly give their hands half-a-crown a week above the market price? How many of us know there is a hard and extra burden upon our home? How many good churchmen, meeting of Directors, say, 'The first thing we have to do is to see that no one in our employment is over-driven, or worse than our horses'? How many Christians care for the first the comfort, health and happiness of their assistants? How many heads of wealthy firms in London consider it a matter of personal duty to see with their own eyes that proper provision is made for their assistants within the premises—as to their rooms, their beds, their food and their clothing? How many of our legislators consider themselves that their main duty is to rescue their country from the infamy of having in it more hungry and poor people than any city in the world? How many statesmen are willing to take a technical insult for a little loss of that damaged commodity called 'Our Trade'? Or even the loss of a little trade, rather than the inferior race or poison every Beatitude of the Mount? But why go on with this unvarnished and muddy vesture of decay? Is not the bishop's ring evident that, taking the world as we find it, the world cannot be run on Christian principles!

But, heaven be praised! there is a real keeping which the Founder of the feast and the world will love;—a Christmas, not of inconsistent gauds of sentimentality, imagination or cant, but of simple love: and rich and poor will keep it so, as best kept where the first Christmas was kept. Where the poor Christ was born, and by the people for whom he was born. Is 'no room in the inn': where the young man remembers his old mother—as indeed he has done for many years—but now takes her to his own fireside, and the cosy place of honour for her life: where, in the upper room, the one feast of the year is held, and the mother and father gather for one blest day the scattered boys, and keep, as a sacrament of love, the great feast of the Christian Year: where, remembering the concern for the poor, the rich make the dull hours of brightness for the weary and heavy-laden: where the wealthy master, in the spirit of *his* master, plucks up much for fresh heapings up of wealth, as for bold

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But this is not the worst of it; for all this might be true, and yet, in the main, we might be guided by the spirit of the Founder of the feast. Are we? How many of his adorers are Christians after the fashion of the Nazarene! How many of us are there who secretly give one of our hands half-a-crown a week above the market price because we know there is a hard and extra burden upon his back at home! How many good churchmen, meeting as a Board of Directors, say, 'The first thing we have to do is to see to it that no one in our employment is over-driven, or treated worse than our horses'? How many Christian ladies seek first the comfort, health and happiness of their maids! How many heads of wealthy firms in London make it a matter of personal duty to see with their own eyes that proper provision is made for their assistants who live on the premises—as to their rooms, their beds, their recreations and their food! How many of our legislators say to themselves that their main duty is to rescue rich London from the infamy of having in it more hungry and hopeless people than any city in the world! How many of our statesmen are willing to take a technical insult, to risk a little loss of that damaged commodity called 'Our dignity,' or even the loss of a little trade, rather than oppress an inferior race or poison every Beatitude of the Sermon on the Mount! But why go on with this unveiling of 'the muddy vesture of decay'? Is not the bishop right! It is evident that, taking the world as we find it, the State really cannot be run on Christian principles!

But, heaven be praised! there is a real Christmas-keeping which the Founder of the feast and the angel-choir will love;—a Christmas, not of inconsistent glorification, of sentimentality, imagination or cant, but of sincerity and simple love: and rich and poor will keep it so, but it will be best kept where the first Christmas was kept, where the poor Christ was born, and by the people for whom there is 'no room in the inn': where the young workman remembers his old mother—as indeed he has done all the year—but now takes her to his own fireside, and gives her the cosy place of honour for her life: where, in the little upper room, the one feast of the year is held, when father and mother gather for one blest day the scattered girls and boys, and keep, as a sacrament of love, the greatest day of the Christian Year: where, remembering the Founder's concern for the poor, the rich make the dull hours a haven of brightness for the weary and heavy-laden: where the wealthy master, in the spirit of his master, plans, not so much for fresh heapings up of wealth, as for bolder projects

of distribution: where enemies are made sorry, and the grasping are made ashamed, and grudges at last look ugly, and the offence is felt to be rank, and the ice of reticent brooding is broken: where the man who grudged the labourer his hire, and especially that rise of twopence an hour, bows his head with wholesome shame, wishing now that it could be more: where my Lord Bishop, mindful of his Lord, ponders whether any scheme could possibly be devised for readjusting the revenues and emoluments of the Church, so that poor curates should at all events never be thankful for cast-off clothes: and where hard men feel the glow of the light that streams from this gentle being, and learn that 'force is no remedy,' but that love might rule the world.

If anyone should see in all this only something to tarnish the decorations and spoil the feast, be it so: but it is not so intended. We vote for beauty and joy beyond all the dreams of the imagination, and even for mirth beyond the capacity of the jaded twentieth century man: but worse things might happen to us than this—that, through all the music of our joy, there should breathe the sigh of the reminder;—'If you do it not to one of the least of these my brethren, ye do it not to me.'

THEOSOPHY AND SPIRITUALISM.

By MR. A. P. SINNETT.

AN ADDRESS AND A DISCUSSION.

On Thursday, 5th inst., a large gathering of Members and Associates of the London Spiritualist Alliance assembled in the Regent Saloon, St. James's Hall, to hear an address from Mr. A. P. Sinnett on 'The Relations of Theosophy and Spiritualism.' Mr. E. Dawson Rogers, the President, occupied the chair.

THE PRESIDENT, in some preliminary remarks, said that Mr. Sinnett, if not the head of the theosophical movement in England, could at least be described as one of its prime movers. He was a gentleman of erudition, intelligence, and thoroughly well versed in the subject upon which he was about to address them. As Spiritualists, they were in an unfortunate position—they were in the position of a 'buffer State,' with the Society for Psychical Research on one side, telling them they believed too much; and the Theosophical Society on the other side, telling them that they believed a great deal too little. In his opinion that proved that they had hit the happy medium. (Laughter.)

MR. SINNETT then addressed the meeting. He said that although he might fairly claim to stand before them with some qualifications to define the theosophical attitude towards Spiritualism, it might be thought rather presumptuous of him, in the presence of an audience of Spiritualists, to attempt to define the views of Spiritualists in regard to Theosophy. He would, nevertheless, try to do something of that kind, and as he, of course, had an opinion of his own regarding the view which Spiritualists *should* take of Theosophy, it would be his task that evening to put that view before them.

Looking back over all that had been written in theosophical literature, there was no doubt that a good many misapprehensions concerning the real teachings of Theosophy had been spread abroad, not only in the world at large, but amongst Spiritualists generally. In talking of the 'teachings' of 'Theosophy,' they were, indeed, using a phrase that had no justification in fact, since one of the fundamental principles of those concerned in theosophical investigation was that they were but *students* of a vast range of Nature's mysteries. Only to a limited extent could they hope to penetrate those mysteries, and until they had penetrated them much further than they had yet done, they were very shy of making dogmatic statements which later knowledge would possibly compel them to modify.

Just by way of parenthesis he wished to refer to the way in which that attitude of mind had been justified by

science. During the meeting of the British Association in Glasgow, Lord Kelvin, in a paper that had not received the attention it merits—because it was addressed to what is called the 'Mathematical Section' of the society, thus alarming non-mathematical readers—began by referring to what he called 'non-gravitational matter.' That phrase caught the attention of all scientific students, because it involved what was regarded as a scientific heresy of a particularly nefarious kind. If there was such a thing as gravitational matter, then there was also such a thing as non-gravitational matter. But Lord Kelvin pointed out that their latest knowledge concerning the ether showed it to be a form of matter *not* subject to gravitation. This put a new aspect on all our ideas concerning the nature of matter; and it was one of the most important admissions modern science had made. The fact that all around us there exists a form of matter, which is not subject to the ordinary laws of matter was one of the positions maintained by Theosophists ever since they began to study the question. There they had an instance in which science had approached the theosophic view of things. He did not refer to this result, however, for the sake of glorifying Theosophy, but because it illustrated the true scientific attitude of mind.

Applying this disposition of science,—to abandon old ideas and theories in favour of truer conceptions,—to the theosophical position, Mr. Sinnett referred to the fact that in the earlier stages of theosophic inquiry and effort, references were made in the literature of that movement to the belief of Spiritualists, with which references at the present time he was not disposed to concur. But they should remember that the irritation of feeling which had existed amongst Spiritualists concerning Theosophy, was largely due to a misunderstanding of much that at that early stage was said or written by Theosophists.

Dealing with some of these points of contention between the two bodies of inquirers, Mr. Sinnett referred first to the misunderstanding that turned upon the use of the term 'shells.' When warnings were first thrown out on this subject by Theosophists, Spiritualists jumped to the conclusion that Theosophists wished to imply that all the communications which Spiritualists professed to receive from their departed friends were really derived from the mere *simulacra*, the unintelligent *residua* of the dead. That was not what anybody on the theosophic side ever said. What was said was, in effect, that the region of Nature from which our departed friends communicate with us was really saturated with a multitude of other phenomena besides being inhabited for a time by our departed friends. That was a view which he himself claimed to have made clear at an early stage of the inquiry, and one which he always thought was an accurate presentation of the truth, which was all-important to him as a Spiritualist; 'for,' said the speaker, 'up to the time that I found myself concerned with the enlarged aspects of Theosophy, had anyone asked me if I was a Spiritualist, I should certainly have said I was.'

That was his attitude of mind then, but in order to make the process of his development clearer and to illuminate the true relationship between Spiritualism and Theosophy, Mr. Sinnett alluded to his earlier experiences in Spiritualism. He had had the privilege of being present at many seances at which phenomena of an astonishing and magnificent character occurred. These he was introduced to at the time when Mrs. Guppy-Volckmann was in full activity. In her presence most dazzling physical phenomena occurred, and their genuineness was a matter of entire certainty. Apart from that, he had been in association with Mr. Stainton Moses, from whom he had gathered entire conviction regarding what was called spirit identity. But then he had also been in contact with embarrassing experiences which left him bewildered as to the faith to be put in what had been received in other directions. For instance, he had had this experience: A near relation of his own had received at a spiritualistic seance, at which the private mediumship concerned was beyond suspicion, a message purporting to come from a son of hers in America, stating that he was dead—that he had been murdered. She pursued the inquiry by all the means in her power, with the result that at many different

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Proceeding, Mr. Sinnett said, that when anyone was possessed of a knowledge of that body of conclusions, or partial conclusions, which had been reached up to the present time, and which they called theosophical teaching, if that person would turn to the volume called 'Spirit Teachings,' one of the best books bequeathed to the spiritualist world by the late Mr. Stainton Moses, he would find that book simply saturated with theosophical teaching. In that book they found certainly no reference, or nearly no reference, to what in Theosophy they considered large and important doctrines; but the whole tone and flavour of what might be called 'spiritual development,' as set forth in that book, was distinctly theosophical. At least a dozen passages were in harmony with those ideas which had been gradually developed by Theosophists, and still more were indicative of the line of inquiry Theosophists had pursued. In regard to the doctrine of reincarnation which gives rise to so much discussion, although it is not touched upon to any great extent in 'Spirit Teachings,' yet, for those who could read between the lines, the truth of that doctrine is assumed. One of the most important teachings given to Stainton Moses by 'Imperator' is that he must give up the theological idea of the Day of Judgment; that the operations of Nature are so designed that judgment follows the evil act, as effect follows the cause; and 'Imperator' uses phrases to this effect: 'Understand that whatever evil may be done in any one life, the consequences of that evil will have to be borne by the person who did that evil thing, whatever it may be.' This, Mr. Sinnett considered, implied that the consequences of wrong-doing were reaped in the next life. It was true that in one place Stainton Moses seemed to ask the question: 'Is this method of reincarnation the invariable method?' to which 'Imperator' seems to say: 'No, it is not'; but if they turned to the context of that passage they would see that the question relates, not to the normal evolution of the ordinary human being, but to evolution on the higher levels of man's existence. The question was not whether what is called reincarnation is true, but whether certain great spirits return to earth to carry on their teaching. And 'Imperator' says that such return to earth may promote evolution in some cases, but is not the universal rule. Continuing, Mr. Sinnett

said that the difference between the methods of theosophy pursued by Theosophists and those pursued by Spiritualists had to do with the effort that Theosophists were making to acquire a broader view of those areas of Nature beyond the life, the investigation of which concerned both schools.

What he thought had not been adequately realised by Spiritualists was that the opportunities opened up by Theosophists by that inquiry had carried them beyond the immediate object of determining what happens to individuals after death. They were not to suppose that the inquiry meant to cast any discredit on inquiry in that line. He had over and over again in theosophical circles pointed out and emphasised this view—that the service rendered to humanity by Spiritualists in establishing proof of the survival of the soul after death was a service the magnitude and grandeur of which could not be exaggerated. He pointed out the criticisms applied by Theosophists to the details of the theories of Spiritualists were hardly of a nature that would give rise to any irritation of feeling.

There was no limit to the desire of the human mind for knowledge, and when they began to realise that on the higher planes of Nature there were opportunities of acquiring that knowledge almost indefinitely, Theosophists in the course of their investigation found themselves carried back to earlier periods of human evolution. They found a great variety of super-physical phenomena emanating from conditions far back in the past. In point of fact, they began to ask themselves that question which is asked in a very remarkable book called 'The Hearts of Men,' by Fielding, the author of another celebrated book, 'The Life of a People.' This author maintained that all religions which claimed respect from their adherents should be able to answer three questions, viz.: Whence we come, that is to say, what is the origin of humanity? Where we are now, that is to say, what is the place in Nature? the comprehension of which might be called the rule of life; and, Where are we going? The last of these questions was the enormously important question which Spiritualists had devoted themselves, and it was the discredit of the world at large that their results had not been better appreciated. But Spiritualists did not answer to the first question, nor could they be said to have answered the second.

At this point, in response to a dissenting remark from a member of the audience, Mr. Sinnett said: 'Let me say that up to the time I came into contact with Theosophy, Spiritualism had not seemed to me to give an answer to that question. We are at all events getting an answer to that question along the lines of theosophical research. It may be said that this requires to be substantiated by proof. That might be a natural criticism from those who have not entered upon the studies pursued, but would be advanced by those who had not really studied the literature.'

Mr. Sinnett then briefly summarised the results of Theosophical Research into remote antiquity, claiming in his opinion it could be established that long before the period of the earth's history known as the Historical Period the earth was inhabited by races of people in various stages of civilised state. Humanity had evolved through the ages, and of these races, the last of which had its culmination in the present, so far back that all record of it had been lost by the time of the earliest research. The still earlier conditions of humanity were such that the original races could hardly be recognised. By such investigations Theosophists had been able to determine the nature of that evolution of the soul which was found to be necessarily parallel with the evolution of the body. By such investigations Theosophists had been able to find the evolutionary system that science had evoked from the records. They found the whole scheme of Darwinian evolution in harmony with this greater evolution of the soul, which was going on concurrently with the Darwinian evolution. Thus they got back to the idea that they had in other worlds for the germ of that evolution. A line of Theosophical Research had been engaged in for many years, that aspect of evolution with which science, confined itself only to the biological order, had not attempted to grapple.

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Mr. Sinnett then briefly summarised the results of Theosophical Research into remote antiquity, claiming that in his opinion it could be established that long before the period of the earth's history known as the Historical period, the earth was inhabited by races of people in a highly civilised state. Humanity had evolved through a series of these races, the last of which had its culminating period so far back that all record of it had been lost by modern research. The still earlier conditions of humanity were such that the original races could hardly be recognised as human. By such investigations Theosophists had been able to determine the nature of that evolution of the soul which they found to be necessarily parallel with the physical evolutionary system that science had evoked from past records. They found the whole scheme of Darwinian evolution to harmonise with this greater evolution of the soul which was going on concurrently with the Darwinian evolution. Thus they got back to the idea that they had to seek in other worlds for the germ of that evolution. A large part of Theosophical Research had been engaged in formulating that aspect of evolution with which science, concerning itself only with the biological order, had not attempted to grapple.

It was only when they got back to the very earliest conceptions of Oriental metaphysicians that they really were enabled to reach back to the beginning of this world. It was

not merely from those who had passed away, and who existed on other planes of Nature, that knowledge concerning other planes of Nature could be gained. Dealing with the methods of acquiring this knowledge, Mr. Sinnett said he knew of several people who had faculties which enabled them to see as clearly on other planes of Nature as any departed human beings could possibly do; and further, that these faculties, although they were in the peculiar position of being linked with the physical human organism, had in many cases a range and power greater than if they had been detached from this plane of life. These people possessed faculties which could be applied to the investigation of such problems as he had referred to, and which at the beginning we were only able to fumble with rather blindly by the aid of our departed friends, who were often not a little confused by the unfamiliar conditions to which they had been introduced.

The application of this idea to Psychical Research would enable us to carry back our investigations to the very beginning of this world, and even to the worlds which preceded it in space; in fact, the observation had become as practical in its results as the observation of something going on in a neighbouring house, by means of clairvoyance. It was by methods of this kind that Theosophists enlarged their borders. And then came the more important consideration, could they enlarge their knowledge concerning the third question? They had got to this important fact, that the soul survived. What happened when spirits said, as they sometimes did, 'We cannot come to you much longer, because we are going on to other regions from which we shall not be able to return'?

These faculties of which he had spoken, which enabled some people to penetrate the mysteries of the past, also enabled them to determine ulterior conditions of existence into which the soul had passed, and in that way, coupled with the teaching they might derive from others, Theosophists felt they were enabled to follow the destinies of the human spirit to distances inconceivably greater than they were concerned with when they acquired touch with experiences immediately after death. The passage from this life into the next did not at first involve any great change, and he made that statement, not on theosophical authority alone, but on the authority of 'Imperator,' who, in a passage which Mr. Sinnett quoted, taught that the man on passing over into the next world retained the character he had on earth. But death was only the beginning of a progress which led the soul through a long vista of ulterior spiritual development, and in this idea Theosophy and Spiritualism were in complete harmony. This progress itself, however, could be discerned by the higher clairvoyant faculty of which he had spoken, whether they dealt with cases in advance of them or behind them. This higher clairvoyance, Mr. Sinnett averred, could trace a life history and the progress of a man who had passed away thousands of years ago, because the records of Nature were absolutely indestructible. And that was the foundation of the doctrine of reincarnation, because, of course, the soul's progress after death could be followed until it bent back again to the earth, and the two lives were recognised as belonging to the same entity. In some cases, of which Mr. Sinnett had knowledge, people had had their past dissected with such clearness, and with such a number of details concerning a long series of lives in the past, that their memory had recalled some of the particulars, and he had been assured that the memory of the past life, when once recovered, is absolutely complete, because the memory of Nature is flawless, and incapable of being blurred. It was possible for adequately-gifted clairvoyants to look back into the past life with sufficient clearness for them to be able to write a diary, day by day, of that past life, no matter how remote its period. For those that had touch of these things, such problems as reincarnation ceased to be problems, and although he did not for one moment expect those present to take his *ipse dixit* in this matter, he wished them to realise that up to a certain point Spiritualists and Theosophists were at one; the only difference was that Theosophists had been able to go a great deal further. If Spiritualists liked to avail themselves of the help of Theosophists, many of them could gain a great deal of the knowledge he had referred to. It was because

of the use that had been made of their opportunities by Theosophists that the movement had advanced so rapidly. Theosophy was not associated with any active propaganda. He (Mr. Sinnett) never sought to make converts. The theosophical idea was merely to provide opportunities for those who wished to follow the path which the advanced students of Theosophy had followed; and although twenty years had elapsed since their studies began, and had led to considerable results, Theosophy remained in the same position, which might be thus expressed: 'We are a body of students and inquirers; come and join our inquiries if you like.' It was open to all those who made any serious movement in the direction of higher spiritual knowledge to acquire enormous help from Theosophy.

In conclusion, Mr. Sinnett expressed the hope that his remarks might obliterate some of the misconceptions entertained regarding the relations between Theosophy and Spiritualism, and tend to produce a greater degree of harmony.

At the conclusion of the address, which was loudly applauded, questions were invited from the audience.

MR. GILBERTSON said they appreciated very highly the clear and excellent view which Mr. Sinnett had given them of the common ground which seemed to exist between Spiritualists and Theosophists. As believers in eternal progression Spiritualists were quite prepared to admit of the possibility of expansiveness in their present view. Mr. Sinnett had referred to two methods of obtaining knowledge of Nature's mysteries—the use of clairvoyant faculties, and a reference to Oriental metaphysics. The latter, the speaker thought, must, if largely used, yield results largely of a speculative character. As regarded the knowledge gained through the clairvoyants spoken of, Mr. Gilbertson asked what kind of conditions existed to prove that the new facts that came through such agencies were reliable. What means of verification existed? Had Mr. Sinnett's friends applied to this information the same tests that Spiritualists applied to communications they received, which communications, thus tested, had been sometimes found to be false?

MR. SINNETT replied that the value of the faculties referred to could only be appreciated by those long intimate with the persons possessing such faculties. It needed patient and continuous observation. If from such a person he received revelations which touched matters susceptible of proof, and thus found after protracted investigation that the faculties employed were reliable, he had a *prima facie* assurance that they would be similarly accurate when applied to matters beyond his knowledge. Mr. Sinnett gave the following illustration of his meaning. There was, he said, a certain ceremony which took place in a remote part of India, of the existence of which he was not informed by any person in the flesh. Therefore the very existence of such a gathering might be held to be a matter of uncertainty. Still he had many reasons to believe that such a ceremony, involving the assembling of many persons, did take place. He eventually met two or three people besides those who had told him they had clairvoyantly seen this ceremony, who testified to the same fact. When testimony was thus repeated, it acquired a cumulative value. Now, in reference to this ceremony he had had one day in his house five people all of whom were conscious, in varying degrees, of having been, in what was called the astral body, present the previous night at this ceremony. They did not all recollect with precision what had taken place; two remembered definitely; others recalled minor details. But their accounts agreed, and that was the way in which convictions regarding the reality of these things were built up when one had the opportunity of availing oneself of clairvoyant sources of information.

MR. THURSTAN endorsed a great deal of what the lecturer had said. He had been for many years a Fellow of the Theosophical Society as well as a member of the London Spiritualist Alliance. He had, however, given his chief adherence to Spiritualism, for it seemed to him that it was not merely a discovery of new truths which they sought; it was association with happy refined souls which made them refined, with pure souls of other human beings which made them pure, and with wise and artistic souls which made

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DR. BERKS HUTCHINSON, in some comprehensive remarks, was understood to traverse most, if not all, of the positions taken up by Mr. Sinnett. He contended that Theosophy had not made people happy but, on the contrary, exceedingly unhappy.

CAPTAIN MONTAGUE thought that the lecturer had not made very clear the relations between Spiritualism and Theosophy. One important point of difference, besides the question of 'shells,' was the subject of reincarnation, and this, in his view, was the main obstacle to the two parties joining forces. Spiritualists did not accept the idea of re-embodiment as set forth by the theosophical body. On other points enumerated by Mr. Sinnett they were generally agreed; reincarnation was the real point of division. If (as they both agreed) the soul went on to higher things, where was the necessity for it to come back again to the mortal stage?

MR. J. J. MORSE thought they must all have been charmed with the spirit in which Mr. Sinnett had approached them that evening. He had been candid, sympathetic, and even generous in his treatment of the relations between the two schools of thought. Nevertheless, he was bound to believe that there would never have been any Theosophy had there been no Modern Spiritualism. As to the various points of difference, he thought there was too often a hasty desire to say that 'Spiritualism teaches' or 'Theosophy teaches' such and such a thing, whereas what was meant was that the students of each drew certain conclusions from their studies. (Hear, hear.) The clairvoyants of whom the lecturer had spoken appeared to him (Mr. Morse) to stand to Theosophy in the same relation that the mediums stood in relation to Spiritualism. That was to say, that Theosophists depended on the revelations or discoveries of the clairvoyant, which they accepted as interpreting, for instance, the origin of the world. As to the question of other entities besides the human, there might be such entities, he did not dispute for a moment, but if they were below the human he did not think much profit could be gained from them, and if they were above the human he hardly saw how they could be reached. The question of reincarnation marked a sharp line of cleavage; but it could not be truly said that Spiritualists repudiated reincarnation. In proof of this, Mr. Morse referred to (amongst other instances) the French school of Spiritists, who follow the reincarnation theories of Allan Kardec and other teachers of the doctrine. In regard to the question of clairvoyance he found it difficult to accept the idea of clairvoyants grasping the past existence of the world for millions of years. The average clairvoyant was an ordinary human being and would probably find a difficulty in grasping even very much shorter periods of time. As to the revelations of which Mr. Sinnett had spoken, Mr. Morse drew attention to the works of Andrew Jackson Davis, in which were many things equally as marvellous. Spiritualists had by the light of experience largely revised and modified their ideas of spirit communication, and now admitted that there was more than one interpretation of some of their experiences, although there were none that destroyed or invalidated their belief in spirit communion.

MR. RAY related his experiences as one who had left

Theosophy for Spiritualism, finding in the latter illustrations of spiritual truth that he had lacked in the former. He deprecated the attitude of superiority frequently assumed by Theosophists in regard to Spiritualism which was to him a living reality.

MR. ROBERT KING agreed with the last speaker that a dram of fact would outweigh an ounce of theory. In Spiritualism they got their facts, but it was Theosophy that explained them. He felt disappointed at the lack of agreement between the two, as he was a member of both and found no difficulty in lecturing on both platforms. Practically the only obstacle he discovered lay in the knowledge which Spiritualists had of Theosophy. On dogmatism he had found it on both sides. What was needed was to have a comparison of views. He would point out that in Theosophy no one was bound to accept any particular doctrine. Theosophists simply took what appealed to them and came within the range of their own experience. Similarly the only condition of membership in the London Spiritualist Alliance was a belief in spirit communication. He did not therefore know any Spiritualist who could not be a Theosophist, and *vice versa*. He trusted the two parties would be able soon to sweep away all misconceptions.

THE PRESIDENT then moved a vote of thanks to Mr. Sinnett. Spiritualists had sometimes had reason to complain of the supercilious attitude of Theosophists; but that could not be laid at the door of their friend, Mr. Sinnett, who had always been courtesy itself towards them. There was no secret to those connected with the inner circle of the London Spiritualist Alliance that they had sought the means of reconciliation with their theosophical friends to reincarnation, he had no objection to other people taking it as a doctrine, though he did not accept it himself. He did not see why he should be angry with a friend who differed with him on any question of belief. He would raise the question 'If you differ from me, well, I differ from you, in the same proportion.' If a friend agreed with them they were glad to hear it, but if he differed from them they were glad to hear it complacently. (Hear, hear.)

THE REV. J. PAGE HOPPS, who seconded the resolution, thought that they as Spiritualists ought to hear what could be said against their views. He had heard of a person who was producing a book, 'The Dangers of Spiritualism.' He hoped that person would one day come on their platform to tell them what those dangers were. As to the question of reincarnation, he thought that when a baby was born it was born as a unit. Beyond that he knew nothing, and he would say that the more he knew the less he seemed to know. That was why he was not a Theosophist—Theosophy was too much. (Laughter.) But regarding the new-born unit, he could see no vacancy for anybody else's soul. The only thing there was the child. He could not admit that it was possible for anybody else to possess the body of that child and live the life of an impostor before the world. But, if he did not believe in reincarnation, he accepted that which he might call re-connection. He believed that those who are in the next world associated themselves with people in this world in order to gain experience and to give help. They probably did it on some principle of natural selection, gravitating to those through whom they could have association with whom, they could work. Perhaps the idea might be a meeting place for Theosophists and Spiritualists. He wished to second the vote without amendment. He was very thankful to Mr. Sinnett for everything he had said, especially for the things he did not say. (Laughter.)

The vote was then put and carried unanimously after a brief acknowledgment by Mr. Sinnett. The proceedings terminated.

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Notwithstanding our announcement last week that we should be unable to print 'Society Work' in this issue of 'LIGHT,' several reports have come to hand which it is impossible for us to use. Secretaries will be taking notice that we shall not be able to insert reports in next week's 'LIGHT,' which, in consequence of the holidays, must be printed before Christmas.

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MR. ARTHUR LOVELL.

Most of our readers are, of course, familiar with the name of Arthur Lovell, author of 'Ars Vivendi, or the Secret of acquiring Mental and Bodily Vigour,' 'Volo, or the Will: How to Strengthen and how to Use it,' 'Imagination and its Wonders,' and other works; but few of us have known anything of his personal history. Here it is as told in a recent issue of the 'Sussex County Herald':—

'We have hitherto spoken of the author by the name he has assumed—Arthur Lovell—but be it said that his real name is David Coethyr-Williams. Born in 1864, in Carmarthenshire, Wales, he was educated at Llandovery College and Glasgow University.

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'Having accomplished this success he proceeded to Glasgow University. At this time he was undecided what profession to follow, having definitely abandoned the Church. Nevertheless, he studied very deeply on his own lines, paying particular attention to Kant, Hegel, and Plato. In fact, his studies covered the whole ground of philosophy—from the early Greek philosophers to Comte and Spencer. It appears that he had no ambition whatever to have a distinguished University career. Indeed, he left without taking a degree, as he could most easily have done, the classical work required for the degree of M.A. being mere child's play to him.

'At Glasgow Mr. Coethyr-Williams turned his attention to health, and began to study for the regular medical curriculum. But, seeking, as he was then, for a real theory of health, he gave up his intention, as soon as he seriously tackled the conflicting opinions of the medical text books. He left Glasgow, and settled down in London, where, at the age of twenty-five, he wrote his first book, "The Ideal of Man." Published by Messrs. Chapman and Hall, the work was received in a most commendatory manner by the Press. Our author had now come to the end of the philosophy of the Schools. He yet hungered after something more, something to bridge over the immense gulf between theory and practice. After persistent thought and study he gradually formulated and elaborated the *Ars Vivendi* System, which may be explained as an attempt to put forward in a *practical* manner the best that has been thought by the best thinkers both of East and West.

'Mr. Lovell has drawn around himself a large circle—constantly increasing—of all sorts and conditions of men and women—doctors, clergymen, lawyers, business men, scientists, philosophic students of life, men and women of fashion and rank—who are all striving to master the art of living. Though his success has been great, we have ample reason to believe that it is small to what it will yet become. Mr. Lovell intends, in a few years, to open a large residential establishment for the cure of disease and the teaching of the supreme science of mental development. In conclusion, it may be mentioned that he is a Freemason and a Rosicrucian.'

REINCARNATION AND METEMPSYCHOSIS.

Having wearied you with a 'bitter pill' of preaching, may I offer the sugar-plum of a homely story as a homely answer to your 'homely question,' for it touches, although indirectly, on that field? It was related to me by the lady to whom this experience happened some years ago.

She lived with her three young children and a Swedish maid, at her own country house not far from the shores of the Baltic. Her children, of various ages from about four to seven, began suddenly to become uneasy and restless every evening when they were put to bed, crying and begging to have 'the great big dog' removed, that lay, they declared, at the foot of their cots.

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A few days later the lady herself likewise saw the figure, which probably became more and more substantialised as it drew more force from the members of this family, all more or less mediumistic.

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'I was a man, but I was an unfaithful servant. I cheated, robbed and deceived my master, and now in the form of a dog I am forced to learn what fidelity means. I suffer; but God is just and I repent. God is good; oh pray to Him that He will let me return to human form once more—Pray for me, pray for me.'

This request was complied with, and every evening for some weeks prayers were said for this suffering soul. The appearance became fainter and fainter until at last it vanished altogether, and some writing came to the effect that their prayers had been heard and that the soul had obtained pardon and repose, itself grateful for the aid that had been given it.

This is the only story I have heard as relating to metempsychosis in these times; and it opens a field for speculation as to the reasons of the various characters that we remark in animals and of *their likes and dislikes*; but I myself once had a horse that so disliked me that it deliberately endeavoured to injure or kill me during the few hours that I kept it in my possession. Its whole behaviour was most extraordinary, uncanny; only in those days I knew nothing of the hidden forces and workings of Nature, so was but strangely struck by its evident malice and vice, and most thankful to return it to the horse-dealer who had sent it to me on trial.

Regarding 'fleas,' &c., William Blake's deductions and instructions are to the effect that all bloodthirsty souls in course of retrogression land eventually in the outward forms of such parasites. His drawing of the 'Ghost of a Flea' is still extant, as likewise his relation of his personal encounter with this terrible spectre.

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HESPERUS.

Rome.

Having attended the lecture by Mr. Sinnett on Spirituality in relation to Theosophy, addressed to the members of the Spiritualist Alliance, I was much struck by the antagonism evinced by some of the Spiritualists present.

Nearly all the speakers said that the stumbling-block to a better understanding between Spiritualists and Theosophists was the doctrine of reincarnation. In speaking of this they did not mention the law of Karma, or, to put it plainly, cause and effect, or unfailing justice, which is a part of the same doctrine and cannot be separated from it, thus showing that they had not grasped the subject they were condemning. It was said by them that in Spiritualism they had *facts*, and an ounce of fact is worth a pound of theory; but can they be so certain of their facts? By this I do not mean to cast a doubt on the great fact of life after the death of the body, but is all they see and hear exactly what they think it is?

Spiritualism is, after all, only a small part of Theosophy, and it is only by the study of the two together that they will ever get any further with the subject.

A STUDENT.

['A Student' is mistaken; Spiritualists believe in Karma, or the 'law of consequences,' as firmly as their theosophic friends.—Ed. 'LIGHT.']

I listened with much interest to the address by Mr. Sinnett, but was amused by the claim that Theosophy includes the doctrine of Karma, and that certain psychic powers had been 'discovered' by Theosophists by the exercise of which people had 'had their past dissected,' &c. Now Spiritualists are quite familiar with the teaching from the other side of the law of *consequences*, and psychometry was 'discovered' by a Spiritualist, Dr. Rodes Buchanan; and, so far as I know, was most thoroughly and successfully exemplified by another Spiritualist, Mr. William Denton. It is true that the spirit people who generally proclaim the law of consequences tell us of its operation on the other side in limiting or enlarging the liberties of the incarnate, and it is equally true that William Denton did not teach or accept reincarnation; but, all the same, Spiritualists cannot pass without protest the claim made by Theosophists to the 'discovery' of those experiences and psychic powers with which they were familiar before the Theosophical Society was thought of.

INTERESTED LISTENER.

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.

The Case of Mr. Sampson.

SIR,—Accounts have reached me of the conduct and teachings of Mr. Sampson, which make it my duty to explain what connection I have had with this, I cannot but say, unfortunate, and, I fear, erratic man. That he is consciously dishonest I do not believe; that he is psychically over-balanced, I am now sure.

It is right and necessary to discuss such a case, because we, in our duty of developing the phenomenal side of the spirit-life, must shirk no experience, and take every risk, that may come in our way. Men who claim spiritual gifts are only to be rejected (or accepted) after fair trial. I, therefore, offer no apology to friends who have been burdened with Mr. Sampson's vagaries, through such qualified recommendation as I felt right to give him. I simply ask them to bear, with me, the sorrow and alienation that such experiences must cause among us.

Having met Mr. Sampson years ago (once only, introduced to me under reasonable auspices), I had no cause to doubt (nor have I yet) his story of privation during a long psychic development in South Africa. But I did suspect (and expressed to others my feeling) his want of balance. His recent lecturing tour was wholly due to me. I can only believe that, finding new friends and comfort, he was swept off his feet, and responded to psychic pressure by pouring out the ill-digested contents of an earnest mind, stored (or clogged rather) with ill-digested reading of an 'occult' kind much to be condemned.

Intellectual understanding, sanity, moral self-control, these—as opposed to the recrudescence of the animal nature which so many suffer from—these are the marks of inspiration by 'the Holy Spirit.'

JOHN C. KENWORTHY.

Frau Abend in Copenhagen.

SIR,—As one of the committee of ladies who Madame Abend in Stockholm, I was surprised Madame Christmas' letter in 'LIGHT.' I was not a Spiritualist, and I approached the subject in an unusual manner, merely to see if there was really any truth in the assertion that the so-called *dead* return to us. Madame Abend a simple, honest, straightforward, and the amiable manner in which she submitted her searching was to me rather a surprise. As for all present, I can assure you that we are quite conscious of her innocence, for nothing could have been hidden from her searching gaze. While in Stockholm she was an guest in the family of one of our most honoured members of the navy, and I have heard them say that Mr. and Mrs. Abend always left their trunks open, which they would not have done if they had anything to conceal. Unfortunately I was unable to follow them to Copenhagen, but it has come to my knowledge that Madame Abend allowed herself to be examined by two doctors at a séance given there, and after this I find it rather difficult for that people dare to accuse her of fraud.

I for one am most thankful to have met with Madame Abend and Mr. Peters, for those two gifted mediums have shown me the possibility of communication with our loved ones in the other life, and thrown quite a new light on the subject. We Swedish people are indeed very grateful to Princess Karadja for having brought those mediums to Sweden. Allow me, in the name of our people, to thank the English people for sparing me to us. We hope that in the coming year he may visit us again and continue the noble work he has begun here. We also hope that the innocence of Madame Abend will soon be fully recognised, and no room will be left for doubt that the recent accusation is absolutely unfounded.

Stockholm.

SIR,—The account which Madame de Christmas has contributed to 'LIGHT' about Frau Abend differs very much from what has reached us in Stockholm. The newspapers for the last two weeks have been full of copied from a Copenhagen newspaper, but a Danish man has written to contradict them all; in fact the newspapers have published three different accounts of the procedure. The version we have in Sweden of the fact that a lady searched Madame Abend's trunk when her husband were out, but they have produced no finding anything of a suspicious nature. Mrs. Abend here in Stockholm, was searched by a committee of ladies, who allowed them to strip her, and she wore clothes provided by Princess Karadja. She went further still in Copenhagen and allowed herself to be examined by two doctors; if she was a fraud, she would not have allowed them to do so. Our Danish friend will be able to inform you as to the other side of the case. As a medium, as one of the London Spiritualist Alliance, and as a woman persecuted sister. God and the angel world know it is for us to work and bring light to a world of darkness and woe, and if we cannot at least receive sympathy from Spiritualists, let us lay down our cross, and be as mortals.

Stockholm.

ALFRED VOUT.

Healing Mediumship.

SIR,—Will you kindly allow me to point out some of the errors which have been made in describing a case dealt with in your issue of December 7th.

It is stated that an operation was performed by the medical staff of a hospital for what was diagnosed as a disease, but which the spirit doctors pronounced a not to have been a case of that infirmity. The doctors in operating would see of necessity that the case of hip joint disease, because the pathology is distinctive of such a condition would then show itself in the present, and no mistake was therefore possible. The abscess occurring later would prove the fact of being hip disease. The anæmia present afterwards is common, and is a result of the diseased condition, and the rule soon disappears.

Lastly, the progress towards cure was inevitable as a result of the surgical treatment, and would have followed even if no further treatment taken place.

It is, therefore, plain that the spirit doctors are in error, as no other diseased condition can give rise to the symptoms described. Nothing is gained by the doctors refusing to endorse the nomenclature for the convenience of the profession and the public.

them artistic. He considered the greater chance of progress for the soul was to be able to associate with the higher and purer souls of humanity. Now which of the two branches of psychical inquiry, the theosophical or the spiritualistic, gave them the greater opportunity for association with the pure, the refined, and the artistic of humanity? He considered that Spiritualism had opened the gates to such an alliance more than Theosophy, because it had doubled the field of humanity. Until he was a Spiritualist his sole opportunity of converse with such beings was the slender chance of meeting them in the flesh here; but as soon as he became convinced of the possibility of communion with those in a higher state of existence, his opportunities of associating with these refined and artistic characters were greatly multiplied. He then became conscious that he had immense power of progress in this direction, and therefore allied himself with Spiritualism. Nevertheless, he admitted that in both schools were great possibilities of progress.

DR. BERKS HUTCHINSON, in some comprehensive remarks, was understood to traverse most, if not all, of the positions taken up by Mr. Sinnett. He contended that Theosophy had not made people happy but, on the contrary, exceedingly unhappy.

CAPTAIN MONTAGUE thought that the lecturer had not made very clear the relations between Spiritualism and Theosophy. One important point of difference, besides the question of 'shells,' was the subject of reincarnation, and this, in his view, was the main obstacle to the two parties joining forces. Spiritualists did not accept the idea of re-embodiment as set forth by the theosophical body. On other points enumerated by Mr. Sinnett they were generally agreed; reincarnation was the real point of division. If (as they both agreed) the soul went on to higher things, where was the necessity for it to come back again to the mortal stage?

MR. J. J. MORSE thought they must all have been charmed with the spirit in which Mr. Sinnett had approached them that evening. He had been candid, sympathetic, and even generous in his treatment of the relations between the two schools of thought. Nevertheless, he was bound to believe that there would never have been any Theosophy had there been no Modern Spiritualism. As to the various points of difference, he thought there was too often a hasty desire to say that 'Spiritualism teaches' or 'Theosophy teaches' such and such a thing, whereas what was meant was that the students of each drew certain conclusions from their studies. (Hear, hear.) The clairvoyants of whom the lecturer had spoken appeared to him (Mr. Morse) to stand to Theosophy in the same relation that the mediums stood in relation to Spiritualism. That was to say, that Theosophists depended on the revelations or discoveries of the clairvoyant, which they accepted as interpreting, for instance, the origin of the world. As to the question of other entities besides the human, there might be such entities, he did not dispute for a moment, but if they were below the human he did not think much profit could be gained from them, and if they were above the human he hardly saw how they could be reached. The question of reincarnation marked a sharp line of cleavage; but it could not be truly said that Spiritualists repudiated reincarnation. In proof of this, Mr. Morse referred to (amongst other instances) the French school of Spiritists, who follow the reincarnation theories of Allan Kardec and other teachers of the doctrine. In regard to the question of clairvoyance he found it difficult to accept the idea of clairvoyants grasping the past existence of the world for millions of years. The average clairvoyant was an ordinary human being and would probably find a difficulty in grasping even very much shorter periods of time. As to the revelations of which Mr. Sinnett had spoken, Mr. Morse drew attention to the works of Andrew Jackson Davis, in which were many things equally as marvellous. Spiritualists had by the light of experience largely revised and modified their ideas of spirit communication, and now admitted that there was more than one interpretation of some of their experiences, although there were none that destroyed or invalidated their belief in spirit communion.

MR. RAY related his experiences as one who had left

Theosophy for Spiritualism, finding in the latter living illustrations of spiritual truth that he had lacked in the former. He deprecated the attitude of superiority frequently assumed by Theosophists in regard to Spiritualism, which was to him a living reality.

MR. ROBERT KING agreed with the last speaker that a dram of fact would outweigh an ounce of theory. From Spiritualism they got their facts, but it was Theosophy that explained them. He felt disappointed at the lack of agreement between the two, as he was a member of both bodies and found no difficulty in lecturing on both platforms. Practically the only obstacle he discovered lay in the little knowledge which Spiritualists had of Theosophy. As to dogmatism he had found it on both sides. What they needed was to have a comparison of views. He wished to point out that in Theosophy no one was bound to accept any particular doctrine. Theosophists simply took what appealed to them and came within the range of their experience. Similarly the only condition of membership of the London Spiritualist Alliance was a belief in spirit return. He did not therefore know any Spiritualist who could not be a Theosophist, and *vice versa*. He trusted the two parties would be able soon to sweep away all misconceptions.

THE PRESIDENT then moved a vote of thanks to Mr. Sinnett. Spiritualists had sometimes had reason to complain of the supercilious attitude of Theosophists; but that charge could not be laid at the door of their friend, Mr. Sinnett, who had always been courtesy itself towards them. It was no secret to those connected with the inner circles of the London Spiritualist Alliance that they had sought for some means of reconciliation with their theosophical friends. As to reincarnation, he had no objection to other people holding it as a doctrine, though he did not accept it himself. He did not see why he should be angry with a friend who disagreed with him on any question of belief. He would rather say, 'If you differ from me, well, I differ from you, just in the same proportion.' If a friend agreed with them they were glad to hear it, but if he differed from them they ought to hear it complacently. (Hear, hear.)

THE REV. J. PAGE HOPPS, who seconded the resolution, thought that they as Spiritualists ought to hear all that could be said against their views. He had heard of somebody who was producing a book, 'The Dangers of Spiritualism.' He hoped that person would one day come on their platform to tell them what those dangers were. As to the question of reincarnation, he thought that when a baby was born it was born as a unit. Beyond that he knew nothing, and he might say that the more he knew the less he seemed to know, and that was why he was not a Theosophist—Theosophists knew too much. (Laughter.) But regarding the new-born child as a unity, he could see no vacancy for anybody else's soul. The only thing there was the child. He could not admit that it was possible for anybody else to possess the body of that child and live the life of an impostor before the world. But, although he did not believe in reincarnation, he accepted the idea of what he might call re-connection. He believed that many of those who are in the next world associated themselves with people in this world in order to gain experience or to give help. They probably did it on some principle of natural selection, gravitating to those through whom, or in association with whom, they could work. Perhaps that idea might be a meeting place for Theosophists and Spiritualists. He wished to second the vote without qualification. He was very thankful to Mr. Sinnett for everything he had said, especially for the things he did not agree with. (Laughter.)

The vote was then put and carried unanimously, and after a brief acknowledgment by Mr. Sinnett the proceedings terminated.

TO CORRESPONDENTS.

Notwithstanding our announcement last week that we should be unable to print 'Society Work' in this number of 'LIGHT,' several reports have come to hand which it is impossible for us to use. Secretaries will oblige by taking notice that we shall not be able to insert any reports in next week's 'LIGHT,' which, in consequence of the holidays, must be printed before Christmas Day.

MR. ARTHUR LOVELL.

Most of our readers are, of course, familiar with the name of Arthur Lovell, author of 'Ars Vivendi, or the Secret of acquiring Mental and Bodily Vigour,' 'Volo, or the Will: How to Strengthen and how to Use it,' 'Imagination and its Wonders,' and other works; but few of us have known anything of his personal history. Here it is as told in a recent issue of the 'Sussex County Herald':—

'We have hitherto spoken of the author by the name he has assumed—Arthur Lovell—but be it said that his real name is David Coethyr-Williams. Born in 1864, in Carmarthenshire, Wales, he was educated at Llandovery College and Glasgow University.

'At the age of thirteen, having been previously educated at Llansawel Grammar School, of which he had been head boy for over eighteen months, he passed into the fifth form of Llandovery College, winning a foundation scholarship on the first opportunity that presented itself. Coethyr-Williams was intended for the Church and Oxford University. When not quite seventeen years of age he was second on a list of nearly two hundred boys, and, as it happened, the head boy had only just won a scholarship at Oxford, and it was our author's turn next to win University distinction for the school. But, to the great surprise of his friends and the Headmaster (the present Bishop of St. Asaph) he determined not to go up to Oxford in the ordinary way, and took a post as classical master in a private school. After a few months he discontinued this, and returned home, with the intention of proceeding to Glasgow University. He was prompted to do this by having heard of the name of Professor Edward Caird, in connection with the exposition of Hegel's philosophy. Young Coethyr-Williams was already a firm idealist, and determined to study the German school of philosophy, directly under a professor who was a pronounced Hegelian. But before going to Glasgow, the youthful student and thinker incidentally heard that the National Eisteddfod of Wales had offered three prizes for the best stories in English on some subject connected with Wales. When he heard of the competition only three or four weeks remained for the sending in of the MSS. In that short space of time he wrote and despatched his novel, which was entitled, "The Fall of Llewellyn, the last of the Welsh Princes." The story won the second prize of £10, the first being taken by an experienced author. However, Mr. Coethyr-Williams' story was considered by the adjudicators to be a novel of considerable merit, and it was warmly received when it subsequently ran as a serial in "The South Wales Weekly News." The author was only eighteen at the time.

'Having accomplished this success he proceeded to Glasgow University. At this time he was undecided what profession to follow, having definitely abandoned the Church. Nevertheless, he studied very deeply on his own lines, paying particular attention to Kant, Hegel, and Plato. In fact, his studies covered the whole ground of philosophy—from the early Greek philosophers to Comte and Spencer. It appears that he had no ambition whatever to have a distinguished University career. Indeed, he left without taking a degree, as he could most easily have done, the classical work required for the degree of M.A. being mere child's play to him.

'At Glasgow Mr. Coethyr-Williams turned his attention to health, and began to study for the regular medical curriculum. But, seeking, as he was then, for a real theory of health, he gave up his intention, as soon as he seriously tackled the conflicting opinions of the medical text books. He left Glasgow, and settled down in London, where, at the age of twenty-five, he wrote his first book, "The Ideal of Man." Published by Messrs. Chapman and Hall, the work was received in a most commendatory manner by the Press. Our author had now come to the end of the philosophy of the Schools. He yet hungered after something more, something to bridge over the immense gulf between theory and practice. After persistent thought and study he gradually formulated and elaborated the Ars Vivendi System, which may be explained as an attempt to put forward in a *practical* manner the best that has been thought by the best thinkers both of East and West.

'Mr. Lovell has drawn around himself a large circle—constantly increasing—of all sorts and conditions of men and women—doctors, clergymen, lawyers, business men, scientists, philosophic students of life, men and women of fashion and rank—who are all striving to master the art of living. Though his success has been great, we have ample reason to believe that it is small to what it will yet become. Mr. Lovell intends, in a few years, to open a large residential establishment for the cure of disease and the teaching of the supreme science of mental development. In conclusion, it may be mentioned that he is a Freemason and a Rosicrucian.'

REINCARNATION AND METEMPSYCHOSIS.

Having wearied you with a 'bitter pill' of preaching, may I offer the sugar-plum of a homely story as a homely answer to your 'homely question,' for it touches, although indirectly, on that field? It was related to me by the lady to whom this experience happened some years ago.

She lived with her three young children and a Swedish maid, at her own country house not far from the shores of the Baltic. Her children, of various ages from about four to seven, began suddenly to become uneasy and restless every evening when they were put to bed, crying and begging to have 'the great big dog' removed, that lay, they declared, at the foot of their cots.

At first they were scolded and told not to tell such 'stories,' but to be quiet and go to sleep, as there was no dog in the room. But at last the maid said that she, too, saw a large white dog, with black spots all over its body, lying on the floor at the foot of the children's beds, just as they had described before.

A few days later the lady herself likewise saw the figure, which probably became more and more substantiated as it drew more force from the members of this family, all more or less mediumistic.

She being herself an excellent drawing and writing medium, felt impelled to take a pencil and write. Words to this effect then came:—

'I was a man, but I was an unfaithful servant. I cheated, robbed and deceived my master, and now in the form of a dog I am forced to learn what fidelity means. I suffer; but God is just and I repent. God is good; oh pray to Him that He will let me return to human form once more—Pray for me, pray for me.'

This request was complied with, and every evening for some weeks prayers were said for this suffering soul. The appearance became fainter and fainter until at last it vanished altogether, and some writing came to the effect that their prayers had been heard and that the soul had obtained pardon and repose, itself grateful for the aid that had been given it.

This is the only story I have heard as relating to metempsychosis in these times; and it opens a field for speculation as to the reasons of the various characters that we remark in animals and of *their likes and dislikes*; but I myself once had a horse that so disliked me that it deliberately endeavoured to injure or kill me during the few hours that I kept it in my possession. Its whole behaviour was most extraordinary, uncanny; only in those days I knew nothing of the hidden forces and workings of Nature, so was but strangely struck by its evident malice and vice, and most thankful to return it to the horse-dealer who had sent it to me on trial.

Regarding 'fleas,' &c., William Blake's deductions and instructions are to the effect that all bloodthirsty souls in course of retrogression land eventually in the outward forms of such parasites. His drawing of the 'Ghost of a Flea' is still extant, as likewise his relation of his personal encounter with this terrible spectre.

It occurs to me while writing this, that possibly those souls only just emerging from 'the animal stage' being found immature to advance, and failing in the tests given them, are returned to the 'Infant School' of growing humanity, in order to study more closely the alphabet and easy spelling lessons of justice, honesty, unselfishness, and all the virtues, equally evident in both man and beast, that are necessary to be marked and digested before entering into new and heavier responsibilities, or the passing from the stage of man-animal to man-human. Hence, too, the 'Father forgive them, for they know not what they do,' or a prayer for mercy to the ignorant, undeveloped souls who have pressed onward too rapidly, and who fail in their tasks. For 'Men rush in where angels fear to tread.'

HERPESUS.

Rome.

Having attended the lecture by Mr. Sinnett on Spiritualism in relation to Theosophy, addressed to the members of the Spiritualist Alliance, I was much struck by the antagonism evinced by some of the Spiritualists present.