

# 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.

In these days, to fully believe in the infinite wisdom and goodness is not always easy:—so much of savagery and devilry do we see rampant. We can always find a measure of comfort, however, in dwelling upon the loveliness of Nature and the uplifting tendency of her laws.

Human Nature, too, is, if we mistake not, progressing in its ethical sensitiveness: and we may reasonably say that the tendency, on the whole, is upward. There are times, indeed, when we can say, with a beautiful writer in America, 'We have fed at a bountiful table, though we were never more hungry than now: but that, I suspect, is what the Host who invited us meant.' It is a deep thought. What if that is the ultimate meaning of the blessing wafted to those who long,—those who, in the way of righteousness, hunger and thirst!

'The Harbinger of Light' reminds us of what all of us are too apt to forget,—that, after all, we may be and probably are in the hands of the spirit-people in relation to this very matter of spirit-communion. It is almost certain that this is much more their affair than ours. We do not like to encourage the idea that we are only instruments in the hands of the spirit-people, but we still less care to think that 'I can call spirits from the vasty deep' sums it all up. The following reflections, in a late number of 'The Harbinger of Light,' are, we believe, not far from the truth, though they can only be a speculation:—

The greatest hope for humanity in the present day, when materialism is so rife, and mammon-worship is so rampant, lies in our knowledge—a knowledge derived from thousands of extra-mundane sources, and all accordant—of the fact that millions of spiritual beings are working in combination, with the utmost unity of effort and of object, for the moral and spiritual reclamation of mankind. They are doing so from two sets of motives. Some of them are striving to expiate by these means the errors, follies and misdeeds of their earthly lives; and others, who have reached a higher stage of development, are animated by that intense love for their fellow-creatures who are still in the flesh, which is the great and perpetual motive force of purified spirits in the other world.

'The Harbinger of Light' backs up its speculation with an extract from 'Luz y Union' of Barcelona, in which it is contended that the unseen people are busying themselves with science and psychology, and prompt the production of 'scientific works, in which they disclose and call the attention of thinkers to the study of psycho-physical phenomena.'

In this number of 'The Harbinger of Light' the following quaint story is told:—

Mr. Ballington Booth, of Salvation Army renown, tells a tale of a woman who stood up at one of his meetings to give

'testimony.' With great earnestness she denounced her former ways. 'I was very foolish and vain,' said she; 'worldly pleasures, and especially the fashions, were my only thought. I was fond of silks, satins, jewellery, ribbons and laces. But, my friends, I found they were dragging me down to perdition, so I—gave them all to my sister.'

We have received from the writer and publisher, Elizabeth Towne (Holyoake, Mass., U.S.), an uncommonly bright and readable bit of autobiography entitled, 'Experiences in Self-Healing.' It would perhaps be easy to point out its exaggerations, and to demonstrate that the writer's counsels might work badly in some cases: but it would be impossible to deny that the story makes a surprisingly smart and refreshing little book: and, speaking for ourselves, we would add that it fairly shines with wise and happy notions concerning work, conduct, temper, and, in fact, life with all its inlooks and outlooks. We dare not begin to quote; we only wish that every worried, depressed and disheartened woman (or man) could read it and surrender to it, though perhaps its semi-romping style might a little displease the over-sensitive; but, as Elizabeth would say:—'Ah, dearies, it's all for your good.'

'The Daily News' has done its share of superfine smiling at Spiritualism, and we are therefore all the more pleased to see indications of something like sober seriousness, even though it is only the seriousness of bewilderment. Sentences like the following, taken from one of its late reviews, are hopeful:—

There is nothing more astounding than the fact that a man should wake from sleep another person with completely different memories and associations, and, after a period, return to his own original self; or that we should possess another consciousness of which in our normal condition we are unconscious, and which can only be tapped by the help of planchette or hypnotism. We are compelled to transform all our ideas of character and individuality, and are lost in an ocean of selves behind selves, rolling in interminable succession. Different in point of merit, of method, and of application as these volumes are, they yet resemble one another in being signs of the novel treatment of psychology. The old arid dogmatism has gone, the dominion of materialism is passing away; we find ourselves, whether we like it or not, plunging deeper into mysteries that stretch out long, filmy processes, entangling at once our humblest functions and our loftiest aspirations, baffle all explanation, and immeasurably extend the province of the little life of man.

This, from 'The New York Magazine of Mysteries,' is helpful,—as clean and sound as it is practical:—

When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult—that is victory.

When your good is evil-spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.

When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.

There is shrewd wisdom in the following reflections of Dr. Savage on Reincarnation :—

Reincarnation seems to me a hopeless kind of doctrine any way you take it. It puzzles me beyond expression ; in so much as all the Hindus, all the Buddhists are engaged with all their powers, all their philosophies, all their religions, to get rid of being reincarnated ; while here we are picking it up as though it were a new find, and something very delightful. Before we take this novelty up, would it not be worth while to find out why they are working so hard to get rid of it ?

#### SPIRITUAL PRAYERS.

(From many shrines.)

Lord of all life, Thou who art Wisdom and Love, put Thy spirit into our hearts, that we, being made pure and holy in our secret thoughts, may not fail to perform all that is good and acceptable in Thy sight. May no self-indulgent propensity, no love of pleasure or of ease, no dread of opposition, no fear of shame, prevent our laying out our lives heartily in the service of truth and human advancement, which is, in truth, our reasonable service. Grant unto every member of this household Thy peace and the consolation of the heavenly sphere. If we have wandered from the right way, do Thou in love bring us back, and lead us into the paths of righteousness and duty. Establish us in right and good, and enlighten us that we may understand Thy whole will concerning us. May we watch our hearts, and bridle our tongues, and govern our tempers. May we fear no human judgments while we feel that we are on the side of truth and God. Teach us to prize at their true worth the changing opinions of men, and to find in Thee the absolutely and eternally true. Save us from the delusions of self-love, and from bigotry, tyranny and pride. May Thy pure truth and love be the inspiration of our souls. Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. W. Ronald Brailey on Tuesdays, March 1st and 8th. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates ; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on *Friday next*, March 4th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of *Thursday next*, March 3rd. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance,

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

**THURSDAY EVENING NEXT, March 3rd,**

WHEN

**MR. WILLIAM LYND**

(Manager of the Marconi Wireless Telegraph Department of the South London Sub-marine and Wireless Telegraph Training College, Brixton) will deliver his

ENTIRELY NEW LECTURE

ON

RADIUM and

INVISIBLE LIGHT,

INTRODUCING INVENTIONS OF SIR WILLIAM CROOKES AND SIR OLIVER LODGE.

*The following Experiments with Radium will be given,*

The same as recently performed at the Royal Institution, viz. :—Discharge of Electro-scope, through Air, Aluminium, Book, Hand, and Iron plate quarter-inch thick.

X-RAY EXPERIMENTS WITH RADIUM, viz. :—

Fluoresce a screen through a coin, &c., &c.

##### SYLLABUS—

PART 1.—Introductory.—Visible Light—Composition of White Light—Colour and Wave Length—Rainbow Tints—The Effect of Light upon the Eye—The Human Eye as an Optical Instrument.

PART 2.—The Invisible Electric Waves—Discovery by Hertz of the propagation of Electric Waves—Electric Waves are really gigantic Waves of Invisible Light—All Light Waves, Visible and Invisible, are really Electric Waves of different sizes.

PART 3.—Invisible Light—Invisible Heat Rays—How to make Invisible Light Visible—Luminescence—The Discovery of Fluorescence—Phosphorescent Bodies—Photographic Action of Invisible Light.

PART 4.—Röntgen's Discovery of the 'X-Rays'—Production of Light in Vacuum Tubes by Electric discharges—Shadows on the Luminescent Screen—Opacity of Bones—Transparency of Flesh, Leather, Wood, &c.—Seeing the Invisible.

PART 5.—Other kinds of Invisible Light—Radium—Its power to Dis-electrify Electrified Bodies—Visible Light Emanations from Radium—'X-Rays' from Radium—Heating Effect of Radium.

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

**Special Notice.**—Members and Associates are requested to notice that the above-named meeting will be held on **Thursday** evening, not on **Friday** as usual, and also that the tickets for Mr. Lynd's lecture will be **two shillings** each.

## SPONTANEOUS 'APPORTS' IN AUSTRALIA.

(Continued from page 88.)

## 'APPORTS' IN DAYLIGHT, THE MEDIUM BEING ENTRANCED.

Mr. X. says that on Wednesday, June 10th, 1903, at 3.30 p.m., the sensitive sat at his house with a lady friend (Miss S.) and himself, and after 'Dr. Robinson' had spoken through the medium for some time, 'Abdul' took possession:—

'Addressing Miss S., he said, "You not afraid?" I saw at once he was about to produce an *apport*, so I said: "My lady friend is not afraid." I then watched his movements closely. We both were sitting quite close to him, the light streaming in from the window. The door was locked. I had my Indian cap on my head. He asked for it. Seeing a small kerchief on the lady's knee, he took it and placed it slowly and deliberately over the cap, which was turned up-side-down. I rivetted my eyes upon his every movement, especially that of his hands. All movements were very slow. I noticed as follows: (1) Both hands were empty; their palms were evident. (2) The cap was empty, for he lifted the kerchief and showed us that it was so. (3) The cap rested on his knee, while he slowly re-covered it with the kerchief, I having a bird's-eye view all the time. (4) He never once touched any part of his body with his hands except his knees. (5) The hands were never once covered with the kerchief, nor did he slip his fingers underneath it. (6) There was never once any quick movement, such as in sleight-of-hand abstraction of an article from the clothes. All movements were, as I have said, slow, apparently on purpose to convince us. (7) His arms never once drooped, as in sleeving, nor did the fingers once incline towards the sleeves.

'The control then with his right hand raised the cap, the hand and fingers still fully exposed to view, the fingers kept in place, and not slipped under the handkerchief. While he still remained seated he held the cap well up in front of the window, spoke a few seconds to his invisible companion, "Selim," and then said, "It come; what you think it is?" I said I did not know, but suggested a bird. He laughed, and as he slowly handed me the cap, I still watching his hands closely, he asked me if I ever saw a "ground bird." I raised the kerchief. There was a small live turtle underneath. He called it "a sacred turtle from Benares," saying, "You wished for something in light. What use light? All same to you. You see nothing till it there; it come so quick."

'A medical friend, Dr. F., and myself sat in my bedroom on Thursday, June 11th, at twelve noon, with Mr. Bailey, he sitting in front of the window, we sitting close to him.

'Hindu "Abdul" controlled. I said: "Will you bring my friend, Dr. F., something?" He replied: "Me try." Looking upward he slowly raised his left hand, the palm being in view, the fingers separated. Still keeping his gaze fixed upwards, he grasped at something in mid-air, and opening his hand when in the act of lowering it, before it was lowered, and without bringing the other hand near it, we saw in it a Ptolemy coin. N.B.—Palming was precluded, the palms being in evidence, the fingers separated. Sleeving was impossible because of the still raised position of the hand when opened, and the non-inclining of fingers towards the sleeve. Other sleight-of-hand means were impossible, because of invariably slow movement and non-contact with other hand, the body or clothes.'

'Miss S., who was present with the sensitive and myself, records this sitting as follows:—

'"Having been promised by the Hindu 'Abdul,' two stones for a ring, I came by appointment to the house of Mr. X. on Monday, June 29th, 1903, arriving about 4.20 p.m. Mr. Bailey arrived at the same moment. We both came in together, and went straight together to the room for the sitting, where we expected Mr. X. to join us. He had gone out and had not yet returned. Mr. Bailey sat on a chair close to the window, and about two yards from the fireplace. We chatted until Mr. X. arrived, about half past four. The three of us then sat close together. Suddenly Mr. Bailey was controlled by 'Abdul,' who addressed in some foreign language an invisible person whom he called 'Selim.' He said 'Selim' had gone for the promised stones. In half a minute or so he said: 'They here now; me not catch them in hand; you might think me had them there. Where you think they are?' We could not guess. He went over to the mantelpiece, and, while we stood by, he lightly laid hold of the top of a stethoscope resting on it, lifted it slowly up, and there were the two stones underneath. He then sat again on the chair (a large arm

chair), we opposite to him, and while chatting to us with his hands on his knees, there fell at his right side, apparently from a height, judging by the force of the fall, six coins. We picked them up. They were thick coins, covered with various Oriental inscriptions. Five were of silver and one of copper. He described them as valuable old coins, minted by the native kings and princes of India, when they coined their own money, before the British took possession. One was a Kutch (?) coin, another of the time of Shah Gian of Delhi, the Mogul King in whose throne were two peacocks of gold and jewels.

'"By no sleight-of-hand could he have thrown these coins without detection by either or both of us. As regards the stones (and they were exactly the kind and size of stones required), I can state truly that Mr. Bailey never went near the mantelpiece while I was with him, both of us having entered the room simultaneously. In fact I thought him rather ungallant not to have stirred up the fire while we waited, as the evening was cold. He remained seated the whole time."

'The following also is an independent record by Miss S.:—

'"Having been promised another stone of the same kind, but larger than the ones received, I sat with Mr. Bailey in Mr. X.'s room on Thursday, July 2nd, 1903, Mr. X. also being present. The medium was controlled by 'Abdul,' who asked me to hold out my hand. I did so. He then took by its tip an elongated bit of palm leaf, about seven inches long by two inches wide, which Mr. X. had in his hand. He laid it on my hand, his own being away from it, then slowly raised it up, and there was the promised stone resting on my palm. It was about one-third of an inch in diameter. I did not feel it coming there. By no possibility could it have been placed there by the medium."

'Mr. R. and myself present with the controlled sensitive in my room, Monday, July 6th, 1903, at about 3.15 p.m., the door being closed. While chatting to him another Indian silver coin fell in the room at some distance away. He could not have thrown it without detection. Mr. R. asked the control, "Abdul," if it would be possible to get a coin with Sanscrit on it. He said later on he would try to produce it. (It has since been produced. I have it in my possession. Mr. R., who is acquainted with the Sanscrit characters, says they are undoubtedly on the coin.)'

The following independent record (extracted from Mr. R.'s diary) is attested by Mr. X. and another witness:—

'"On Tuesday, June 30th, 1903, at a quarter past four p.m., Miss L., Mr. X., and myself sat with Mr. Bailey in Mr. X.'s room. Mr. Bailey sat on an easy chair directly in front of an uncurtained window. While holding a conversation with him in reference to Indian coins, 'Abdul' controlled and explained the value of a rupee, &c. We sat all round and close to the controlled sensitive. Speaking in some foreign tongue to an invisible person, the controlled sensitive slowly put up his right hand, the palm exposed to view. He suddenly closed the hand and produced an ancient looking silver coin which he said came from Nepaul, his native place. It had on it Oriental lettering. The sensitive now got out of control and, while in his normal state, another silver coin of a similar nature fell to the ground, striking Miss L.'s left side in falling. We conversed, and after about half an hour, and while still grouped round the sensitive talking to him, another coin, also of silver with Oriental looking device and letters on it, fell behind Mr. X.'s heels, getting stuck between two logs of wood lying beside the fireplace. Mr. X. was at the time standing directly in front of the sensitive, who still sat quietly in the arm chair in front of the window, Miss L. and myself being directly at the left side of Mr. X., and also close to the sensitive. No one else was in the room, the door of which was closed."

## ANOTHER TURTLE INCIDENT.—THE SENSITIVE NOT BEING PRESENT.

'The turtle, which was occultly produced on June 10th, having been accidentally killed, another was promised, at request.

'A country visitor, unacquainted with Mr. Bailey, and unaware of my present investigation, was reclining on a hard leather couch in my room, conversing with me, on Tuesday, July 7th, 1903, about mid-day. We were quite alone. My visitor got up to leave. I noticed on the couch, directly where the body rested, a good-sized turtle. It was alive. My visitor also noticed it and looked bewildered. I passed it off by saying it was a tame turtle that got there somehow.

'That same evening "Abdul" controlled Mr. Bailey, and apparently enjoyed the joke, saying: "You thought it under

friend. It was not ; but when friend got up to go, me told 'Selim' place it there quick." (This turtle is still living. It disappeared—burrowed, probably—for a couple of months, but reappeared recently.)

'It may here be mentioned that other spontaneous phenomena of this nature happened in private sittings with others during Mr. Bailey's last visit here ; but the foregoing will be sufficiently strong evidence—such evidence, indeed, as, within so short a period, is rarely obtained in an investigation of the occult. To my mind the proofs of occult action herein given are overwhelming, especially when taken in conjunction with the significant fact that through all our sittings, test and otherwise, and through all our experience of spontaneous phenomena in full daylight and gaslight, notwithstanding that Mr. Bailey was incessantly watched with lynx-like eyes, he was never once found fraudulently simulating genuine manifestations, attempting anything of even a remotely suspicious nature, or superadding in the least to his psychic power.

'The *apports* produced during the second series of sittings, including spontaneous results, are as follows :—

'Eight live birds, three of which dematerialised, one having been subsequently restored ; one bird's egg (dematerialised) ; four nests (one dematerialised) ; one Indian cap ; eighty-seven coins, sixteen of which were produced in full daylight, one in full gaslight ; one newspaper in Arabic ; one leopard skin ; four shrubs (two dematerialised) ; one pair of satin slipper shapes ; one blood garnet ; two spinifex rubies ; two green sapphires ; two chrisobels : two cinnamon stones ; six moonstones ; three turquoises, in full daylight ; seven tablets, two in full daylight, one in full gaslight ; one Egyptian scarabeus ; one Bedouin Arab woman's head-dress, with sequins ; one witch doctor's belt ; two live turtles, in full daylight. That is to say, in all, one hundred and thirty-eight articles, twenty-four in full daylight, two in full gaslight. Seven were dematerialised, one out of the seven having been immediately restored at request—surely a startling record of a marvellous power !'

'Such, then, is the record of our varied and somewhat startling experiences through Mr. Bailey. As regards our tests for at least one phase of his mediumship, the occult production of *apports*, I think it will be admitted we have taken ample precaution against deception, indeed, such exceptional precautions, especially in the second series of sittings, as to more than preclude, on the part of the sensitive, collusion with confederates in or outside the circle, or trickery on the part of the sitters. The hypothesis of collective hypnotism, advanced by some people who are ignorant of the A B C of psychic matters, being unworthy of serious consideration, and being at once set at nought by such objective evidence to the contrary, as seen in the *apports*, still preserved, as well as in the records of intellectual phases ; then, unless we who have applied these rigid tests—and whose names and addresses shall, as I have already stated, be given to any honest inquirer who applies to the publisher—are (including sceptics associated with us), one and all, liars and impostors, such testimony as herein recorded should be regarded as quite as important, as absolute, and as worthy of credence, as human testimony can well be.

'On the other hand, our reliability not being questioned, if the thoroughness of our applied tests or of any one of them be granted, then, even regardless of further heaped-up evidence of a conclusive nature, in expected as well as spontaneous phenomena, in broad daylight and full artificial light, and regardless also of the independent testimony, herein given, of a gentleman deputed to confound the sensitive by springing upon him a most ingeniously conceived test of a crucial nature—a test which signally failed in the object for which it was designed, and which it was confidently predicted to achieve—every reasonable person must admit that, with such an array of overwhelmingly convincing evidence, we have driven home to the hilt proof of the occult character of the phenomena witnessed by us.

'For my part, in critically and, I hope, fairly analysing, from various standpoints, the phenomena detailed, I have been engaged in a subject which, during a close investigation of it for more than twelve years, has been to me of exceptional interest, not alone because of its scientific bearings, and because of the glimpse of the marvellous which it unfolds, but also, and chiefly, because through it only did I hope to obtain, as I have at length obtained, actual knowledge of an eternal hereafter for the self that is in me.

'My only regret is that I am compelled to write over a *nom-de-plume*. In an age of boasted toleration, it is regrettable that one's bread and butter should be affected by one's open investigation into that which is the only means of solving here below the greatest problem that can exercise the human mind, the momentous question of individual immortality.'

## THE FOURTH DIMENSION THEORY.

'M. A. (Cantab)' has quite convinced me that I was mistaken in supposing that Dr. Bacon's reasoning was fallacious. It is clear that while, in passing from a straight line (moved side foremost so as to produce an area) there is an advance into a new dimension ; and similarly, where an area is made to produce a cube, there is no such advance when the cube is pushed forward with any one of its faces leading—in fact, as each side of the cube is an 'area,' the forward movement of the cube is but a repetition of the area's advance, no new dimension being involved. I therefore withdraw my criticism on the doctor.

As to the fourth dimension as a general question I pronounced no opinion on the subject—the only points I wished to raise being (a) whether Dr. Bacon's method of supporting the theory was sound ; and (b) whether the theory was required as an explanation of such spiritualistic phenomena as the passage, apparently, of matter through matter.

E. D. GIRDLSTONE.

Sutton Coldfield.

I am glad 'M.A. (Cantab)' called attention to the slip in Mr. Girdlestone's reasoning concerning the fourth dimension theory. When I saw Mr. Girdlestone's letter I was going to make the correction myself, but I could not at the time put my hand on the copy of 'LIGHT' containing the letter he referred to.

A convenient way of stating the matter is as follows: The three dimensions known to us are the *line*, the *area*, and the *volume*, corresponding to the first, second, and third dimensional space respectively. The development of the higher from the lower is perfectly obvious, but for those who have not noticed it it may be stated thus: Move the line in a direction *at right angles to itself*, an area is produced ; move this area *at right angles to itself*, a volume is generated ; and finally, by analogy, move the volume thus generated *at right angles to itself* and we have the fourth dimensional space under consideration. The last operation is, of course, for us, unthinkable, but this may not necessarily mean an impossible operation.

The same difficulty arises when we consider Time. Time appears to us as something linear, a *succession* of events. And, may be that, owing to our uni-dimensional perception of Time, an event in the process of gliding into the Past blocks our view of preceding events ; while future events are screened from view by the immediately coming event. We are therefore truly perceiving only the ever Present—the Past and Future being hidden, except indirectly through memory and anticipation. Did we possess a two-dimensional perception of Time as we have of Space, Past and Future might be known to us by direct observation. Such is not the case, but it is not impossible that beings of a higher degree than ours may possess this vision of events ; perceiving what is called Time as we now perceive a line.

In the processes of exact reasoning such as one is accustomed to in Mechanics and Physics, Matter, Space, and Time are fundamental ; and a phenomenon is considered known or understood when it has been reduced to, and is expressible in, terms of Matter, Space, and Time. And because the nature of these three has not yet been revealed, the processes of reasoning stop there. But Matter is already beginning to appear much less fundamental than it did twenty years ago, for the electronic theory of matter has taken us a step further. It may happen, unlikely though it seems, that we may gain at a future date some insight into a simpler and more fundamental meaning of Time and Space than we have at present.

BENJAMIN DAVIES.

Bournville, Birmingham.

TELEPATHY: THE LANGUAGE OF THE FUTURE.—'Speech, whether by written or spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it—telepathy, theoretically, is the next stage in the evolution of language.'—PROFESSOR HENRY DRUMMOND.

## TALKS WITH A SPIRIT CONTROL.

At a recent séance with Mrs. M. H. Wallis in the rooms of the London Spiritualist Alliance, the medium's control answered, amongst many others, the following questions. The report is from shorthand notes kindly taken by Miss May Harris:—

Q. : Spirits often speak of 'spheres.' Are these spheres conditions of progress, and how are they classified ?

A. : I am aware that persons on our side often speak of spirit life as divided into seven spheres, or refer to them thus in their communications ; but for my part I am unable to draw any such sharp line of distinction. To me it seems that there are numberless spheres, merging one into the other, and in fact spheres within spheres, and that two persons may be almost side by side and yet be in different spheres spiritually. Some spirits, however, who claim to know, inform me that there are really seven great divisions that are said to surround your earth and stretch away one beyond the other ; but I find so much blending and inter-blending that to me the 'spheres' seem to extend beyond all possibility of being thus limited by number.

Q. : To what stage do earth people belong ?

A. : There are almost as many differences of character on your side as on the spirit side of life, and so earth people do not belong to one sphere as against the right of entrance into any other. Each one comes to his own place or condition, and these vary considerably in accordance with the degree of development of the individual. There are some who find it difficult to penetrate to the more advanced 'spheres' directly after leaving the body, owing rather to close association with the earth than to any special unfitness. The consequences of these earth interests have to be outgrown before advance can be made, though some few individuals who have greatly developed the spiritual part of their natures on your side, have been able almost instantly to get away from the ties of the earth-life here. It is difficult to say just the position which the newly-arisen one will occupy on the spirit side, because so much depends on the personal conditions and the degree of conscious activity of each one. Intense affection for someone on your side may serve to draw the spirit close to the earth and delay the journey onward to a more advanced stage of spirit life. The spirit may, for instance, determine to remain in close association with the loved one left behind. Thus various causes interfere with what might be termed the natural advance of the spirit. Again, man has so many different qualities and powers that it is difficult to confine him to one particular plane of activity ; he has that within him which links him on to many conditions and makes possible for him many experiences ; hence he is not limited to one special plane.

Q. : To which of the spheres do you yourself belong ?

A. : I am an inhabitant of—several spheres, I was going to say ; but that, perhaps, would seem a little contradictory. As I have said on other occasions, I keep somewhat near to the earth, for the purpose of maintaining my hold on your side. I have determined to devote myself as far as possible to this work, and if I were to remain in the more advanced conditions (for I have found that I can temporarily penetrate to very advanced states ; at least, they seem so to me,) it would be impossible for me to take hold of the medium and to speak as I am now doing. I am intensely interested in the work of receiving those newly born into spirit life, and that, too, holds me for the present to these conditions.

Q. : Do the magnetisms and the character of your audience affect your power of thought and expression ?

A. : In some degree it may be so, but I am not personally conscious of it to any great extent. I have greater freedom, perhaps, with some people than with others. It seems sometimes as if I have to surmount some obstacle in the mind of my medium before I can clearly express my thought, and that is why, at the start, I like a question bearing somewhat on the surface of things, to get my machinery into running order. This difficulty is owing to the fact that my medium has been accustomed to think for herself, and as I am interfering with her thought apparatus for the time being, I am just at first

unable to obtain full power of expression. I suppose also the magnetisms of the audience do have an influence upon my medium and affect my utterances through her, just as you, when meeting a number of people, would feel very much at home with some, and your thought would flow readily, while with others you would feel rather reserved and experience a difficulty in expressing yourself fluently or clearly. Occasionally I have had people who have set themselves to interfere with me, but I do not remember, except at the early stages, that they had any particular effect, so far as I can judge.

Q. : Are you sure that your thought is truly and reliably expressed by the medium during trance ?

A. : I recognise that the condition of the medium does to some slight extent influence the expression of the thought. I have used other mediums, and I find that while my voice and expressions in regard to phraseology vary, the ideas are much the same ; there is some little difference in each case because of the formation of the channel. I cannot claim the power of always giving exactly, word by word, that which I would express if uninfluenced by this necessity for using another organism than my own, but, generally speaking, my ideas are expressed fairly accurately.

Q. : Can you prove to us that you are not the medium's subliminal self ?

A. : It is certainly very amusing to have it suggested to me that I am simply one side of my medium's nature. I am *not* the medium's subliminal self, and I have a very independent existence of my own. It seems to me that what may be termed the subliminal self is a sort of under-side of the nature, to which are relegated certain actions and functions. For instance, when a child is learning to walk, every step has to be thought about or taken carefully ; but when he *has* learned there is no active concentration on his part on the art of walking, and it is performed automatically—or involuntarily—under the control of the sub-conscious self.

Q. : What is the spirit of your medium doing while you are addressing us ?

A. : Being as quiet as she can while I take the lead. I do not drive my medium from her body ; I simply use my power upon her. She is passive, and has learned not to interfere very much with me. If I find her thoughts troublesome I have to exert a stronger influence to keep her in a passive state. She, however, is here, and is still in association with her body ; but I have the power to suspend, as it were, certain conditions while I have control. I have repeatedly stopped excessive pain, such as toothache and headache, from which she was suffering when I began to hold her. I have frequently been able to leave the medium in a stronger condition than that in which I found her.

Q. : Is it only in the lower spheres that spirits can communicate with this earth ?

A. : By no means. Inhabitants of the lower spheres, generally speaking, are not so well able to communicate as those who are a little more advanced. While earth-bound spirits, who have not penetrated very far from the earth, may, and do, exert an influence upon those in your world like-minded with themselves, yet, for concerted action and specific control, it is not those in the lowest spheres who are able to manifest most successfully, but those of fairly average intelligence, who desire the well-being of their fellows. When the personal feeling is the sole actuating impulse, all classes and conditions of spirit people are likely to draw near to those they love.

## REV. HENRY WARD BEECHER A TRANCE SPEAKER.

The 'Light of Truth' states that the Rev. Dr. Minot J. Savage, of the Church of the Messiah, New York, in a recent sermon on 'The Divine Inspiration,' related the following anecdote of the Rev. Henry Ward Beecher. He said:—

'An intimate friend of Mr. Beecher told me one day that the great divine told him it was no uncommon thing for him to preach in a trance. He did not say he always did it, but that it was an experience that was not unknown to him. He would rise to begin to speak, when there would be a sudden rush of blood to his head, and he would lose consciousness, and those were the days when he preached his most wonderful sermons. He would come to himself to find the people leaning on the rail in front of him, absorbed with listening, and when someone asked him what he meant by saying a special thing he would have to wait for a report of his sermon to see what it was.'

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

SATURDAY, FEBRUARY 27th, 1904.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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### BE NOT AFRAID.

The uncomfortable subject to which, in our Notes, we lately referred—the perplexing interferences of seemingly injurious spirits—is, as we have said, one which we are never allowed to be unmindful of for long. Here, for instance, is an extract from a letter only just received which indicates what is in our mind:—

'The object of my letter is to solemnly warn you against this Spiritualism because it is the outcome of an evil combination of most wicked doers on the other side. Remember, "the very elect" might be deceived; and I now most solemnly entreat you and warn you to desist.

'You will please (I beg of you) on receipt of this letter, go to your knees, and with all the fervent earnestness and humility you command, entreat the Lord God, Our Heavenly Father, that He, of His great mercy, may show to you that the thing is evil.'

We feel perfectly sure that the writer of this letter is as sincere in himself as he is anxious for us; but his plea and his advice are obviously hopelessly weak. Is it reasonable to ask an old experienced believer to fall on his knees and ask God to show him that the thing he loves is evil? He might as well ask a husband of forty years' standing to fall on his knees and ask God to show him that his wife is a fraud. The thing is absurd: and it is equally absurd to think that after all these years we should require the summons of a stranger to pause and think and repent. It would be very much more to the point if this unhappy man would come and tell us his troubles and ask our advice. Perhaps it would be a good thing if *he* would fall quietly on his knees, and pray to God to show him that this thing is good, and that he is needlessly alarmed.

He tells us that he has been investigating, and has well-nigh become 'the victim of evil ones and of the most blasting deception they could have practised on a confiding mortal.' We can believe it. If this 'confiding mortal' had been better instructed he would have known that no one should surrender his reason or his conscience to an unseen person playing his game behind a screen. Does he imagine we can send thousands of people into the unseen every day—'mostly fools' or worse—and store up no evil there? But it is not only evil that is there, and it is not only evil that returns. If he desires to know what experienced Spiritualists are like, and how men and women can be helped and blest by Spiritualism, let him give the London Spiritualist Alliance a full trial for a year.

We would commend to our correspondent, and to any who share his experiences and his fears, this thought,—that, be the facts what they may, 'the Heavenly Father' to whom he commends us is not unmindful of His disorderly or evil-minded children; and that they must in some way be included in the order and law and harmony

of the whole. Why does he not fall on his knees and ask Him to show him how His order, law and harmony can include such things as distress him?

Besides, if he really believes, in any effective way, in God, his Heavenly Father, how is it possible for him to avoid the belief in good spirits as well as bad? Is it not written that His angels are ministering spirits, and that He gives them charge concerning us? Why does not our unhappy friend believe that, and act as though he did?

It is probable that he has given up his investigations, and that is perhaps wise on his part, but it is not certain that giving up investigations will be the giving up of contacts. Many people say, 'I don't touch politics,' but not many are so foolish as to say, 'Politics never touch me.' The tax-collector and the price of Consols take care of that. What we all need is not so much abstinence as discrimination,—not so much running away as keeping our heads.

We would deal tenderly with men like our correspondent, but we must also be faithful in our dealing with them; and, with that end in view, we suggest that they themselves may not be entirely blameless in regard to the evil of which they complain. Wonderful is the subtlety and power of imagination, and equally wonderful and subtle are the workings of 'the sub-conscious self.' Timidity, brooding, harmful expectations, and perhaps certain lurking evil suggestions in one's self, may very largely influence communications and perhaps distort the effect intended to be produced by them. The occasional horrors of dreams may have instructive bearings upon the occasional horrors of séances: and both may be explainable only by taking into account both the dreamer and the experimenter. We do not for a moment deny evil, or, more probably, disorderly influences apart from dreamer and experimenter, but we are persuaded that often 'things are not what they seem.'

But, admitting to the full the presence and power of disorderly or evil beings, it does not at all follow that we ought to fall on our knees and pray to see only their ugliness. Every great discovery has its dangers, and every good has its counterpart of evil. We do not say that it is the duty of everyone to 'gird up the loins of his mind' and face the danger, but we are strongly inclined to bless and encourage those who can. Even vicarious sacrifices are, at times, needed. Why not here? Would it not have been a good and useful thing if our correspondent, keeping cool and steering warily, had stuck to his man, cross-examining and perhaps expostulating with him? Who knows what precious results might come of a patient, kindly but resolute grappling with 'evil spirits'? We are inclined to think that our frightened friend threw a precious chance away.

Our correspondent assures us that on the 21st of this month 'there will be such a frustration of the phenomena that you will find it to become a thing of the past.' We are quite used to that kind of prediction, but still go smiling on.

### TEACHINGS OF SPIRITUALISM.

'The Banner of Light' gives a timely exposition of the primary teachings of Spiritualism. The following is excellent:—

'Spiritualism stands for the brotherhood of Man; Spiritualism stands for the goodness of God.

'Spiritualism stands for the progress of humanity along the lines of right and justice, and social service, international comity, the spirit of liberty, and the diffusion of knowledge.

'Therefore, Spiritualists cannot fail to realise that war represents the antithesis of everything for which Spiritualism stands. They must, if loyal to their faith and true to their philosophy, set their faces against that which the deeper thought and nobler instincts of humanity to-day recognise as in every way detrimental to the individual, as destructive of the social and national welfare of all members of the human race.'

## LET US BE TOLERANT.

Toleration and intolerance are words more often used than meant, at least in their true and full significance. Many propounders of new doctrines make a great parade of their tolerance, as though by way of claiming the same from others. And some go so far as to boast that they are tolerant even of intolerance.

We—this particular bundle of Selves, subliminal and supraliminal, wise and otherwise—are not sure that we have attained to this pitch of perfection, or even that it would be altogether desirable to attain to it. For if tolerance be good, intolerance, being the negation of good, must be evil, and we do not feel ourselves called upon to be tolerant of any evil that it is in our power to combat.

In fact, we are not certain whether these good, better, and best people are altogether sure as to what tolerance really is. There is a distinction between tolerance and toleration. The former we take to be a quality of the mind, an attitude assumed by ourselves in regard to others; the latter is a policy, which lays down the maxim that each religious belief has a right to the equal protection of the law against interference or persecution, and is bound in return to allow others the same liberty. Toleration as a legal principle is so well understood, not only in England, but in most civilised countries, that we seldom now discuss it, and any departure from its practice only excites our surprise.

But tolerance as a virtue is a matter of private mental attitude, and has nothing to do with the laws of the land. This personal tolerance may show itself in at least three forms. In the *first* place, it may not be so much a feeling of ignorance or indifference, but rather that every person has a right to believe what he chooses, and to practise his belief in his own way, so long as he does not commit others to the same opinions, as, for instance, by professing to belong to the same Church while indulging in practices at variance with its fundamental principles. *Secondly*, it may savour a little of superiority, and convey the insinuation, 'Yes, these practices are all very well for you, but then you don't know any better; whereas we are more enlightened, and know more about your own religion than you do yourselves.' *Thirdly*, it may represent an honest conviction that Truth appears in different aspects to different persons, according to the point from which they regard it; and that the way to be taken in order to reach the higher Truth must depend upon that starting-point. If I set out from Newcastle to go to London I shall probably pass through York, but if I start from Bristol my first stage will be Bath, and it would be futile to recommend the Northumbrian to take Bath on his way to London. Let us, then, recognise as a basis of tolerance that each person has but a limited choice of ways towards the Truth, and that for different persons those ways may be entirely different.

But it is not always to be assumed that the ultimate Truth is within sight, or that we can know at once all the stages of the journey to be traversed. Each city we pass may represent to us an aspect of the Truth that we see ahead of us, as the nearest thing within our horizon to the real Truth. And as York looks quite different from Bath, so the next stage on the journey in search of Truth may have quite a different appearance, according to the personal starting-point of the pilgrim. Or we may be on a branch line, and when we have got as far as our first train (or creed) will take us, we may have to change to another, and perhaps yet again, before reaching our destination. On certain lines we may even plunge into the tunnel of agnosticism to escape from the low level of a formalistic creed, and emerge from darkness into light far above the

point at which we entered this transition stage. Or we may plunge into the same tunnel from cold and gloomy skies, to emerge on a sunlit slope where all breathes joy and peace.

In our journey we are guided by certain principles which we cannot always express in words, so as to present them intelligibly to others. As well ask the swallows to tell you why they fly towards the south, as to ask the Soul what are the mysterious drawings which lead it from point to point in its search after God. Perhaps it does not form any clear idea as to what God is; perhaps it forms a mistaken one; perhaps, finding that the idea of God entertained by others is not such as it can accept, it comes to the conclusion that there is no God such as others seek, and flies around in ever-widening circles until some point on its horizon tempts it to take its flight in that direction. And this is the first manifestation of God in the Soul, a homing instinct leading to unrest in its present condition, and to a comprehensive survey of its surroundings, ending in a decided drawing towards this or that quarter of its mental horizon.

As for the various ways to Truth, whether they lead in the first instance through Orthodoxy, or Agnosticism, or Spiritualism, or Theosophy, or any other system of thought to which a name can be applied, let us admit that there is no necessarily final view of truth to be obtained at once through any of them; but that each or any may conduct one or another soul to the next halting-place on its journey, there to receive a fresh impulse to move on, and a fresh direction for its guidance. Let us, in considering the various religions, or primary directive tendencies, seek rather to consider them as so many 'schoolmasters to bring us unto Christ,' and to recognise how far they may agree in leading various souls to a knowledge of the way that it will be theirs to traverse. We shall then take small account of the differences in local surroundings, or of those things which are most apparent while we are among them, but which, just for that very reason, are of least importance when we have passed beyond them.

Let us, then, take a person's present spiritual locality as a matter of fact, and rather strive to show him the next step among the obstacles which surround him, than to lift him forcibly into a sphere for which he is not yet prepared. Let our tolerance take the form of believing that for each Soul there is a Path, and that each Soul must find it—a Path that will ultimately lead it to the Highest.

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'THE ART OF FASCINATION.'

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A little booklet for the pocket has reached us from the 'Talisman' Publishing Company, Harrogate, entitled 'The Art of Fascination.' It is best described as a collection of hints, drawn from various sources, for the control of the mind and body, and the development of that mysterious quality, personal magnetism. It recognises that man's mind is dual, and that the road to success is self-suggestion. Important aids are correct breathing, muscle stretching, and diet. The eye, the voice, and the hands are each briefly considered, together with the culture of the will. The prominent characteristics of the seven types of temperament are described, and directions are given for dealing with them in social and business intercourse. It is a useful and entertaining little work, treating of a subject which, though generally recognised, is far from being thoroughly understood. The price is one shilling; cloth, one shilling and sixpence. To be obtained of the publishers.

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UNION OF LONDON SPIRITUALISTS.—The usual monthly conference will be held at 73, Becklow-road, Shepherd's Bush, on Sunday, March 6th. At 3 p.m., Mr. Tayler Gwinn and other speakers; at 7 p.m., Mr. G. Tayler Gwinn will deliver an address. Tea at five o'clock.—W. J. P.

SPIRITUALISM AND THEOSOPHY  
IN RELATION TO HUMAN PROGRESS.

ADDRESS BY MISS EDITH WARD.

On Friday evening, the 12th inst., Miss E. Ward gave an Address to the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on 'Man and Super-man : The Relation of the Spiritualist and Theosophical Movements to the Problem of Human Progress.' Mr. H. Withall, Vice-President, occupied the chair.

MISS WARD said : Last autumn there was published a book by that brilliant paradoxist, George Bernard Shaw, which suggested a part of the title of my address to you to-night, and to some extent, forms a text for my discourse. We all know Mr. Shaw in his various guises as journalist, dramatist, socialist, satirist, humorist, humanist, moralist, and Common Councilman, and his latest book shows him in several of these aspects. The book consists of several parts—a long introductory letter to Mr. Walkley ; a drama in three acts, with an intermezzo ; and finally, a Revolutionist's Handbook, with a conclusion of aphorisms and maxims. It is all characterised by the writer's usual brilliance ; but its interest for us lies in the fact that it is a vehement protest, in every part, against the evils of the civilisation amidst which we dwell, and a demand for a radical change in human nature if real reform is to be initiated. When we remember that Mr. Shaw is, or was, a Socialist, and find that he has ceased to believe that humanity can be made good and happy by Act of Parliament, we find him increasingly interesting. The 'Spectator' thinks Mr. Shaw flippant, can hardly credit him with earnestness of purpose ; and I confess that to me his sallies and his paradoxes seem merely blinds behind which are hidden a real love for human progress, and the bitterness of the reformer who finds the inertia of the human mass too great for him. Hear the conclusion to which he has come :—

'Cromwell learnt by bitter experience that God Himself cannot raise a people above its own level, and that even though you stir a nation to sacrifice all its appetites to its conscience, the result will still wholly depend on what sort of a conscience the nation has got. . . . Man will return to his idols and his cupidities, in spite of all "movements" and all revolutions, until his nature is changed. . . . There will always be an illusion of progress, because wherever we are conscious of an evil we remedy it, forgetting that most of the evils we see are the effects, finally become acute, of long-unnoticed retrogressions. . . . But the moment we look for a reform due to character and not to money, to statesmanship and not to interest or mutiny, we are disillusioned.'

Holding these opinions, what is the remedy our author proposes ? The advent of the 'Super-man.' Now Spiritualists and Theosophists both believe in the 'Super-man' ; both hold that there are those who *have* risen 'on stepping-stones of their dead selves to higher things,' and, moreover, that humanity as a whole will eventually so rise and reach the level of the 'Super-man.' But it is not along the lines indicated by Mr. Shaw that we believe such evolution will come. For Mr. Shaw's remedy amounts practically to a suggestion for experiments in the scientific breeding of humanity, and we might venture to assert that even were his ideas in the remotest degree likely to be put to the experimental test, it would not be along those lines—material lines—that spiritual growth and development could proceed. Man *makes* his physical environment in a very real sense—far more than his environment makes him. So we may leave Mr. George Bernard Shaw, feeling that he is looking for a remedy in a region of effects instead of approaching the plane of causation.

Let us turn to the attitude of Spiritualism and of Theosophy towards the great and fundamental problem of human evolution and destiny. 'Spiritualists and Theosophists,' says Mr. E. Wake Cook, 'are the most consistent of evolutionists.' Precisely ! We believe in the evolution of souls as well as bodies, of consciousness as well as form. We alike hold that a Divine Unity lies back of all the myriad manifestations of Life in Form ; that the Divine germ in the soul of each is destined to develop to a Divine perfection—to a conscious union

with that from which it sprang. Your own writer, Mr. Wake Cook, in an article in the 'Contemporary Review' November, 1902, voiced a belief which, with many Theosophists, I most firmly hold—the conviction that Spiritualism, Theosophy, and Mental Science are but three branches of one great stream of tendency which is making for the New Dispensation—that dawning religion of the future which will succeed the New Dispensation, so-called, under which we have been living for nearly two thousand years. These three movements—or parts of one great movement, as I would prefer to put it—together with the results of scientific discovery in the region of physics and chemistry, which are daily affording confirmation to the statements of occult science, are surely the forerunners of some great unity, some world-embracing (not *form* of faith) which shall meet the needs of the evolution of the soul of man. It may be that we are only pioneers, doing rough and tumble work of pioneers, making the inevitable mistakes of those who find themselves in a new country, differing among ourselves as to ways and methods, striking different roads, but all aiming at the same goal, all making for the same destination. What matters it that the roads differ, that the end reached is the same ? Can we not agree to meet each other part, each being a necessary part, in the great drama of the world's evolution ? (Applause.)

And what are the things that separate us ? Let us consider some of them. I heard Mr. Wake Cook read a paper the other day in which he set forth some of the views of Spiritualism, and to my mind it was indistinguishable from Theosophy, except that it did not mention reincarnation. I also read a statement of the spiritualistic position from the same writer ; and there was hardly a word with which I did not agree. But this terrible doctrine of Reincarnation seems a dreadful nightmare to some of you, and I think no wonder that it occupies a good deal more space in the columns of 'LIGHT' than it does in those of most theosophic journals. Nay ! I sometimes have a vision of the venerable Editor, Mr. Wake Cook, who is short of 'copy' (all editors are short of 'copy' occasionally, you know)—well, I imagine him seated in the editorial sanctum calling the resources of occultism to his aid. A few minutes pass—he whispers the magic word '*Reincarnation*' ; and immediately 'copy' flows in upon him from all directions of space (laughter)—and all kinds of pens are dipped in ink to denounce or support this fundamental doctrine, which to us in the theosophical movement seems so essential to a complete theosophical evolution. Well, if I might venture to make a suggestion to you who do *not* hold this view (though I am aware that you do), I would say : 'Wait ; do not worry about this belief if others hold.' If we cannot *see* or *feel* a thing to be true—of value as a mental asset—then it is not of value to us. Why seek to depreciate the asset of others ? I heard, a week or two ago, from the lips of one of your own lady speakers, a point of view very ably and forcibly put which exactly presses the answer which, from a theosophic standpoint, always feels inclined to put when people say they don't *like* the idea of reincarnation. A speaker had been asking if we were the idea of being epileptic, or neurotic, or unbalanced, or unpleasant conditions he associated with the development of certain faculties about which Myers' great work is somewhat prolix. Your member in reply said that in the spiritualistic movement you did not concern yourselves with whether you *liked* the conditions, whether things were or were not pleasant but whether they were *true*. (Applause.) Well, that is precisely the way I would have you look at the question of reincarnation. It has sometimes seemed to me as though Spiritualists and Theosophists conceived of the conditions of evolution as of different patterns of staircases ; the one straight, the other spiral ; the one a series of stages one after the other, disappearing in a vista far beyond mortal vision ; the other a winding stairway where 'human things, returning on themselves, move onwards, leading up the golden yellow path. And, after all, if you believe in the law of analogy, you will find that Nature in all her processes points to the path of *spiral* evolution. But because we have these different views on one question we need not quarrel. That fact stand between us. The future will decide the question.

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'Cromwell learnt by bitter experience that God Himself cannot raise a people above its own level, and that even though you stir a nation to sacrifice all its appetites to its conscience, the result will still wholly depend on what sort of a conscience the nation has got. . . . Man will return to his idols and his cupidities, in spite of all "movements" and all revolutions, until his nature is changed. . . . There will always be an illusion of progress, because wherever we are conscious of an evil we remedy it, forgetting that most of the evils we see are the effects, finally become acute, of long-unnoticed retrogressions. . . . But the moment we look for a reform due to character and not to money, to statesmanship and not to interest or mutiny, we are disillusioned.'

Holding these opinions, what is the remedy our author proposes? The advent of the 'Super-man.' Now Spiritualists and Theosophists both believe in the 'Super-man'; both hold that there are those who *have* risen 'on stepping-stones of their dead selves to higher things,' and, moreover, that humanity as a whole will eventually so rise and reach the level of the 'Super-man.' But it is not along the lines indicated by Mr. Shaw that we believe such evolution will come. For Mr. Shaw's remedy amounts practically to a suggestion for experiments in the scientific breeding of humanity, and we might venture to assert that even were his ideas in the remotest degree likely to be put to the experimental test, it would not be along those lines—material lines—that spiritual growth and development could proceed. Man *makes* his physical environment in a very real sense—far more than his environment makes him. So we may leave Mr. George Bernard Shaw, feeling that he is looking for a remedy in a region of effects instead of approaching the plane of causation.

Let us turn to the attitude of Spiritualism and of Theosophy towards the great and fundamental problem of human evolution and destiny. 'Spiritualists and Theosophists,' says Mr. E. Wake Cook, 'are the most consistent of evolutionists.' Precisely! We believe in the evolution of souls as well as bodies, of consciousness as well as form. We alike hold that a Divine Unity lies back of all the myriad manifestations of Life in Form; that the Divine germ in the soul of each is destined to develop to a Divine perfection—to a conscious union

with that from which it sprang. Your own writer, Mr. E. Wake Cook, in an article in the 'Contemporary Review' for November, 1902, voiced a belief which, with many other Theosophists, I most firmly hold—the conviction that Spiritualism, Theosophy, and Mental Science are but three branches of one great stream of tendency which is making for the Newer Dispensation—that dawning religion of the future which is to succeed the New Dispensation, so-called, under which we have been living for nearly two thousand years. These three great movements—or parts of one great movement, as I would prefer to put it—together with the results of scientific discovery in the region of physics and chemistry, which are daily adding confirmation to the statements of occult science, are surely the forerunners of some great unity, some world-embracing faith (not form of faith) which shall meet the needs of the evolving soul of man. It may be that we are only pioneers, doing the rough and tumble work of pioneers, making the inevitable mistakes of those who find themselves in a new country, differing among ourselves as to ways and methods, striking out different roads, but all aiming at the same goal, all making for the same destination. What matters it that the roads differ so that the end reached is the same? Can we not agree to play each our part, each being a necessary part, in the great drama of the world's evolution? (Applause.)

And what are the things that separate us? Let us consider some of them. I heard Mr. Wake Cook read a paper the other day in which he set forth some of the views of Spiritualism, and to my mind it was indistinguishable from Theosophy, except that it did not mention reincarnation. I also read a statement of the spiritualistic position from the same writer; and there was hardly a word with which I could not agree. But this terrible doctrine of Reincarnation! It seems a dreadful nightmare to some of you, and I think nowadays it occupies a good deal more space in the columns of 'LIGHT' than it does in those of most theosophic journals. Nay! I sometimes have a vision of the venerable Editor, when he is short of 'copy' (all editors are short of 'copy' occasionally, you know)—well, I imagine him seated in the editorial sanctum calling the resources of occultism to his aid. A few mystic passes—he whispers the magic word 'Reincarnation'; and immediately 'copy' flows in upon him from all directions of space—(laughter)—and all kinds of pens are dipped in ink to denounce or support this fundamental doctrine, which to us in the theosophical movement seems so essential to a complete theory of evolution. Well, if I might venture to make a suggestion to you who do *not* hold this view (though I am aware that *some* do), I would say: 'Wait; do not worry about this belief that others hold.' If we cannot *see* or *feel* a thing to be true—to be of value as a mental asset—then it is not of value to us; but why seek to depreciate the asset of others? I heard, a week or two ago, from the lips of one of your own lady speakers, a point of view very ably and forcibly put which exactly expresses the answer which, from a theosophic standpoint, one always feels inclined to put when people say they don't like the idea of reincarnation. A speaker had been asking if we liked the idea of being epileptic, or neurotic, or unbalanced, which unpleasant conditions he associated with the development of certain faculties about which Myers' great work is somewhat prolix. Your member in reply said that in the spiritualistic movement you did not concern yourselves with whether you liked the conditions, whether things were or were not pleasant, but whether they were *true*. (Applause.) Well, that is precisely the way I would have you look at the question of reincarnation. It has sometimes seemed to me as though Spiritualists and Theosophists conceived of the conditions of evolution as of different patterns of staircases; the one straight, the other spiral; the one a series of stages one above the other, disappearing in a vista far beyond mortal vision; the other a winding stairway where 'human things, returning on themselves, move onwards, leading up the golden year.' And, after all, if you believe in the law of analogy, you will find that Nature in all her processes points to the path of *spiral* evolution. But because we hold these different views on one question we need not let that fact stand between us. The future will decide the ques-

tion for each of us ; and when we stand on the distant heights where we can see, then our conceptions here and to-day will seem but darkest ignorance, and the walls that separate us mere surface inequalities of our own raising. And there are so many things we hold in common. I have not read your seer, Andrew Jackson Davis, for myself, but from second-hand versions of his teachings I gather that he proclaimed many things which can be paralleled from 'The Secret Doctrine' of Madame Blavatsky. And why not? Surely their sources of information were similar; both saw with the eye of inner vision, under different conditions, it may be, but seeing the same central truths and expressing them as best lay in their power; modes of expression that in both cases seem often to have been involved and frequently tedious, and even irritating, to the student used to modern scientific precision; but if priceless truths are placed within our reach it befits us not to complain that the casings are not always easy to unfold. (Applause.)

If we come to look more closely into the question of what keeps us apart we shall find there are two great barriers—the one is *Ignorance* and the other *Temperament*. The first of these can be overcome but the second is more fundamental. Your chairman has said that it seemed impossible that a Theosophist should ever really understand a Spiritualist, or a Spiritualist understand a Theosophist. In one sense this is true, for no human being can ever really see and understand the workings of the mind and heart of another until he stands at a very different level of evolution from that on which we move to-day. But we can try to understand through sympathy, and at least we can endeavour to avoid unnecessary carping where we do not know. Let me take one or two concrete examples of the kind of thing we should endeavour to avoid. I will begin with a story against myself! When I was a very young girl I commenced my journalistic career by sending to a weekly paper a letter against spiritualistic phenomena. The letter was printed and I was very proud of it, my first appearance in type. Of course I said, or insinuated, that the phenomena of Spiritualism were all fraud or imagination, and I believe I wondered how that eminent chemist whom I only knew of as the discoverer of certain chemical elements, could lend himself to the investigation of anything so unscientific. Well, of course, I was ignorant, horribly ignorant, but I was perfectly honest and sincere, only, like a good many other people of a certain class, which shall be nameless, I rushed in where I had better have kept silence. What good did my expression of ignorance do to myself or anybody else? Of course I have grown wiser since then, but it was not till Theosophy taught me that there was actually a realm of nature where our ordinary conceptions of law do not hold good, that I came to accept the phenomena of the séance room, many of which I now believe to be genuine as implicitly as you do yourselves. (Applause.) But the same kind of ignorance which characterised my early effort is quite often exhibited by contributors to 'LIGHT' in writing about matters theosophic. No doubt there was a time in the early days of the Theosophical Society when some very hard things were said about the practice of Spiritualism. Madame Blavatsky had herself seen much of the movement in America and elsewhere, and knew—as you all know—that there are dangers to be guarded against in connection with throwing open the doors between the 'two worlds.' She did not mince matters, and perhaps some of her immediate followers may have spoken with less knowledge and even more emphasis. These things have not been forgotten, but, if you search the pages of our two English theosophical journals for the past seven or eight years I do not think you will find two unkind attacks on Spiritualism or Spiritualists. Can we say the same for the pages of 'LIGHT' with regard to Theosophy? I believe that Madame Blavatsky knew that the Society she was founding had a different part of the same work to do, and therefore emphasised the differences of method; surely we can recognise the same difference in work and method to-day without belittling the one or harshly criticising the other! To return to my illustrations. I find in 'LIGHT,' for January 30th, a letter from Dr. J. M. Peebles which precisely shows that it is want of know-

ledge, and not want of heart, which so often makes for friction. Now I am certain Dr. Peebles means well, for only on January 16th we find him quoted as follows: 'The better, higher class of Theosophists are gradually approaching Spiritualism. This is prophetic, and looks forward to the time when Theosophists and Spiritualists shall better work together, hand in hand, constructing the magnificent temple of truth. Spiritualists ever hold out the olive-branch of peace.' But yet in the letter of January 30th, besides one or two unimportant errors, he entirely fails to realise the real nature of theosophic work when he writes of Mrs. Besant's labours in India as though, because they tend to raise and elevate Hinduism, they are therefore inimical to Theosophy. Could anything be more mistaken? It is the very essence of true Theosophy to find the truth in all forms of religion; to help each man or nation to find and live up to the reality of their faith, and to recognise the same reality in, and view with perfect tolerance and sympathy, the faith of every other man or race. That is why Theosophists in India work with Hindus, with Parsees, and with Mahomedans; why, in Ceylon, they work with Buddhists; why, in Europe, they hope to work with Christians and Jews, Protestant and Catholic, as freely as they work with agnostics. Already we have earnest members of these churches among us. Perhaps Dr. Peebles may be surprised to learn that Mrs. Besant, who in India works for the uplifting of Hinduism, has, through her book, 'Esoteric Christianity,' made that faith live again in the hearts of many who had withdrawn from the dogmas of the churches. To my own knowledge that book is on the shelves of many a priest, and clergyman, and minister in this country. Surely there is nothing subsversive of Theosophy in this? Then Dr. Peebles says: 'What a pity that Theosophy has not more such unprejudiced and erudite men as Mr. Mead and Colonel Olcott!' But what would he say if he knew that Colonel Olcott, as well as Madame Blavatsky herself, had taken *pansil*, i.e., professed himself a Buddhist? Does that make him any worse president of the Theosophical Society?

But I said there was another and perhaps more fundamental barrier which might tend to keep Theosophists and Spiritualists apart in methods, though not in sympathy—the barrier of *temperament*. Differences in human types are as fundamental as differences between the groups of the chemical elements. Astrology recognises such types; so does phrenology, classifying them each after its own fashion. Theosophy also recognises them, and holds that while all are sprung from one Divine life, the lines of our descent have been sevenfold. Just as the white light of heaven is broken up by the prism into the seven colours of the spectrum, so the threefold prism of manifestation breaks up our primeval unity into a seven-typed diversity, and 'Time like a dome of many coloured glass stains the white radiance of Eternity.' Back to that radiance of the eternal white light shall we all return; but not till our consciousness has raised itself to be one with the All-consciousness shall we rise above the types of temperament which colour our every thought and deed. This, then, is why we do not all pursue the same kind of road; why we do not all want phenomena; why some prefer the way of head, and some the way of heart, and some the way of work. But do not imagine that we have not all the types in the Theosophical Society, for there are those who follow the path of devotion, those who tread the way of ritual, and those who long for phenomena; just as there are those who work on the philosophical or the scientific line, though, broadly speaking, it is no doubt true that those who desire communion with their departed, who value a form of service or devotional exercise in company, will gravitate more towards your society than ours. But, once more, why not recognise that these differences of type are fundamental and not in themselves evils, but only become so as they are made occasion for strife and mutual recrimination? Let us then admit, and work in harmony with, the belief that we are parts of one great forward movement, a movement which I believe is destined to prepare the way for the next great spiritual illumination of humanity. (Applause.)

In this one thing we are agreed: we hold that the foundations of all future progress are to be laid here and now. I am certain that in spite of the contradictions which have come through

tion for each of us ; and when we stand on the distant heights where we can see, then our conceptions here and to-day will seem but darkest ignorance, and the walls that separate us mere surface inequalities of our own raising. And there are so many things we hold in common. I have not read your seer, Andrew Jackson Davis, for myself, but from second-hand versions of his teachings I gather that he proclaimed many things which can be paralleled from 'The Secret Doctrine' of Madame Blavatsky. And why not? Surely their sources of information were similar; both saw with the eye of inner vision, under different conditions, it may be, but seeing the same central truths and expressing them as best lay in their power; modes of expression that in both cases seem often to have been involved and frequently tedious, and even irritating, to the student used to modern scientific precision; but if priceless truths are placed within our reach it befits us not to complain that the casings are not always easy to unfold. (Applause.)

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Mrs. Piper's control ('George Pelham'), you one and all hold to the original teaching of 'Imperator' as given through Stainton Moses. You know that evil and ignorance must be purged ere the soul can pass onwards to the light regions, for 'sorrow and sin cannot enter there'; for that has been the teaching of the Masters of Wisdom in all ages and all climes. In short, we are one in maintaining that our aim is pre-eminently a religious one, for we hold with a recent writer in the 'Contemporary Review' \* that 'Religion has always been the mother of nations. Every new religion has either created a new type of society, or has transformed the old. No strong and enduring form of society has ever existed without religion.' And the writer sums up by saying: 'All labour together under Divine Providence for the Divine Purpose, which marshalled the vanguard of the world's life nineteen centuries ago as to-day.' That is profoundly true. Spiritualists and Theosophists! do we not alike hold that we are the instruments for the intelligent carrying onward of the Divine Will; that as there are intelligent hosts above us that help and inspire us, so there are legions below us whom we must help and guide; that we are but 'parts of one stupendous whole,' and partake of the nature of that whole; that we are moving onwards, slowly climbing the long evolutionary round which shall make us at last one with the Father in Heaven, make us the perfected man, the true Superman, grown to the stature of the Christ? (Applause.) The germ of the Super-man is here in the heart of each of us; he needs, not scientific breeding, but humble and believing culture for his growth. The nearer he grows towards perfection in us, the more we shall recognise him in each other, and the closer we shall draw in the bonds of a real brotherhood, the reflection of the true unity which binds us all in the one life of Him in whom we live and move and have our being. (Applause.)

After a few remarks by various members of the audience, the proceedings closed with a cordial vote of thanks to Miss Ward for her interesting address.

\* D. S. Cairns. January, 1904.

#### AN EXPERIMENT IN PSYCHOMETRY.

BY EDITH HAWTHORN.

The readers of 'LIGHT' may be interested to learn the result of a psychometrical experiment with a sample of soil sent to me by Mr. S. Jones, of 6, Askew Bridge-road, Gornal Wood, Dudley, Worcestershire. The sample of soil was that mentioned as 'Sample No. 10' in 'LIGHT' of June 6th last, when the impressions which I received were recorded as follows:—

'With this comes a strong impression of coal. If this be surface soil there is an extensive area of coal below.'

'Quite correct. It is surface soil, and there is a coal mine underneath.—S. JONES.'

'And with it comes a sense of dwellings being in dangerous positions owing to mining operations going on under the surface.'

'Within two or three hundred yards, and within full view of the spot, stand several inhabited dwelling-houses, which are in very dangerous positions owing to these mining operations.—S. JONES.'

Mr. Jones has just written as follows—letter dated Saturday, February 13th, 1904:—

'Thought it might interest you to know that your impressions as to houses being in dangerous positions owing to mining operations, which you saw in one of your experiments on soil from my garden, is becoming more and more correct. During the past few days, Nos. 1 and 2, Askew Bridge-road, have begun to fall in ruins owing, it is said, to mining operations; but in this case the tenants of the houses had received no warning that there was any danger. Yesterday morning, whilst the "missus" and baby at No. 2 were in bed, the roof partly collapsed, and so terrified the poor woman that she jumped up and ran downstairs, leaving the little one in bed! Later in the day these good folk had to move their furniture and make a hasty flit; and now, I hear, the roof has quite collapsed. Those two old dames of whom I told you still live in their cottage and refuse to budge an inch, and so far the house keeps perfectly sound and true, although it is not many paces distant from three others that are falling into ruins. This shows some of the curiosities of the destructive side of coal-mining.—S. JONES.'

#### THEOSOPHY AND SPIRITUALISM COMPARED

A copy of the 'Indian Nation,' published at Calcutta on January 25th, has been sent to us, we presume because it contains a report of an address on 'Theosophy and Spiritualism' delivered by the Countess Wachtmeister at a meeting of one of the Calcutta branches of the Theosophical Society. The address took the form of answers to questions, which were put by the Society, with the Countess's previous sanction, through the chairman, Mr. N. N. Ghose, Editor of the 'Indian Nation.' Among other statements made by the speaker we find the assertion that certain alleged 'great and holy masters' thought that 'by forming a spiritualistic society it would be possible to give out . . . great wisdom,' and 'about the middle of the last century very mysterious raps were heard in Rome,' and was afterwards discovered that 'two little girls' were the mediums for these manifestations. This is the first time that we have heard that Spiritualism began in Rome—but we live and learn!

The following testimony to the good work accomplished by Spiritualism is interesting:—

'Now we know perfectly well that Spiritualists have communicated with the departed. We know that Spiritualists have done a great work in the West. Because it was they who first drew attention of the people to the life after death. They were able to show that there was something beyond. At that time the world was barren. Material civilisation had greatly increased, and so too the luxury of the people. Something was necessary to stop the rush. Spiritualism did it.'

Lest the readers of 'LIGHT' should be unduly elated however, we must quote the next important paragraph, from which they will learn that, in the opinion of the Countess, 'the dangers of Spiritualism are very great,' especially to those who are mediums, because 'A medium comes into contact generally with entities that are of a very much lower grade than himself and can only bring bad surroundings and bad magnetism.'

Spiritualists who are anxious to know how materialisation are effected may possibly learn something from the following illuminating description of the process:—

'Now I will explain to you how materialisation is done. We collect together a certain amount of physical particles and astral particles from the medium. We then take his etheric body, place all these together and also take other things from the atmosphere and place them round his etheric body while he is unconscious. Then we take magnetism or the vital force and combine together these particles with the etheric body—the medium. That forms all the different entities who want to come down into a form, and as that is plastic, each entity who comes manipulates it into his own likeness.'

Replying to the question: 'Do you know of any real proof that the dead can communicate with the living?' the Countess related the following interesting experience of a member of a group of Theosophists in London whose husband did not care for Theosophy:—

'He was a General in an English army. One day he died suddenly. That evening his widow and her friends were sitting in the drawing-room. She clairvoyantly saw this man coming into the room. He said: "How glad I am to find someone who can see and hear what I say." What has happened to you to-day? "I do not know. I will explain to you. It seemed to me that I must have gone insane. I went to the club. I was hungry; wanted lunch. But nobody attended to me. I saw a friend reading a newspaper. I said "What news?" He did not care. I called a servant. Nobody attended to me. I was very angry and left the club. I went to a friend; nobody paid the slightest attention. Two ladies passed in the street. I took off my hat, but they never responded. I got disgusted. I had better come home. I found you here. What has happened to me? Am I insane?" No, not insane, you are what people call dead. "Dead, why I am more living than you are. I am alive." No, you fell and died suddenly. If you go to your bedroom you will find your body. He went upstairs and found his body, and when he came back he looked very serious. "It is quite true I am dead," he said, "but can you tell me where I am?"'

After the General's wife had explained to him what had happened and what he was to do, he was comforted, and his friends helped him day by day.

'Do Theosophy and Spiritualism give the same information regarding life after death?' was the next question, and the

answer is significant: The 'Spiritualist communicates simply with those who are on the lower plane'—or 'on the lower sub-planes of the astral plane'! and ordinarily the Spiritualist 'can give a very limited view' only, but 'Theosophy can tell you about the inhabitants of the astral plane, can describe to you how things look in the fourth dimensional space.' No wonder the speaker affirmed that 'A Theosophist believes a good deal more than a Spiritualist'!

Then, too, we learn that:—

'A spirit has nothing to do here. He must continue to progress. But Spiritualism brings him back; that means hindrance. It takes the vitality of the medium and that gives him a kind of vicarious life. Thus he seeks his way down and occupies the lower plane instead of rising high up. But with a Theosophist just the opposite is the case. He develops his inner power. He can leave the physical body behind and go up to the plane of the dead and can help them.'

After the foregoing it will not be surprising to readers of 'LIGHT' to learn that 'Spiritualism does not help you much'! Its greatest value, according to the lecturer, is that 'it has taught in the West that there is something beyond life on earth.' But is that all? How different is the case for Theosophy, which 'helps a man' because 'it teaches him to live a pure life,' why he ought to be good, where he lives, where he comes from, and where he will go after death, and 'So Theosophy is the greatest help a man can have in this life. It gives a wide view. Every man is born exactly in his right place, and is there where he should be. All these are stages, and all are going up gradually in the ladder!'

The Chairman, Mr. N. N. Ghose, at the conclusion of the address, said that he was a student of both Theosophy and Spiritualism, not an expert in either, but he was somewhat familiar with the latter as he was a regular student of 'LIGHT.' He thought that 'if Spiritualism has its dangers it also has its uses, as it is a scientific or positive demonstration of the fact that human personality survives the death of the body.' He regretted the controversy between Theosophists and Spiritualists, as 'the agreements between the two parties are more numerous and substantial than the differences,' and he thought that the latter should be hushed up because both have a common enemy in materialism. He paid the following graceful tribute to the value of Spiritualism:—

'The exercises of Spiritualism have their value. They are high enough for many; too high for many more. Spiritualism, however, requires to be cherished and cultivated in the proper spirit; not to gratify an idle curiosity, not for the sake of amusement, not for any selfish purpose, but with a view to expansion of the mind and heart. It solves for us some of the mysteries of life; it tells us something of the life beyond; it holds up before us practical illustrations of the law of "Karma," and is thus a lesson to us in morality and religion. Truth is truth, whether revealed by Spiritualism or Theosophy. Both are of value only in opening our mind, perfecting our character, and helping us to understand the real.'

#### A HEAVENLY VISITOR.

A short time since I was dangerously ill. The doctor gave up all hopes of my recovery, and informed the members of my family that it was a matter of a few hours only. I, too, felt the end was near, and was looking forward with pleasure to the happy meeting with my loved ones. Physical suffering, extending over many months, had taken from me all desire to continue to occupy a body which was so frail and worn. The sorrow of having to bid adieu for a short time to my loved ones on the earth had been overcome, and I was patiently awaiting my transition, when a beautifully bright soul came into my room! Her presence seemed to fill the surroundings with clear sunshine; even her flowing garments were almost too bright to gaze upon, and one needed at first to shade the eyes to look at her. In her hands she carried a book, the covers of which were blue and gold; the title, clear and bold, 'God is Love.' After looking at me with great tenderness and compassion, which inspired hope and confidence, she commenced

loving words she bade me adieu. I must confess that I was disappointed in a sense to think I had to take up earth's responsibilities again, for during my struggle with pain I had occasionally been a visitor to spirit land, and been mercifully given temporary respite from suffering, and I knew my loved ones were waiting to receive me. I asked my own guide, who had also thought my transition near, if she had seen my beautiful visitor. She said: 'I met her as I was coming to you; I have been waiting with your loved ones to greet you in spirit life.' The foregoing particulars suggest to me that even our immediate guides do not at all times know the time of our transition. It was a spirit from a higher sphere who brought the message to me, and she possibly may have been entrusted with it from a sphere still higher; so the 'electric love chord goes, higher, ever higher.'

N. G.

#### 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 Subliminal Self.'

SIR,—Having read with much interest Mr. G. H. Bibbings' letter in your issue for February 6th, I would say that the sub-conscious working of my own mind during clairaudience, or 'impressed' messages (written down while listening), is my greatest difficulty in psychic work. Firstly, by *strong* prayer, and secondly, by *consciously* inserting words (always instantly corrected), I strive against my intruding 'Ego.' Perhaps the following extracts from recently received messages may be of interest on this point:—

After asking how I could eliminate myself during our communications, the following came at various times:—

'Test, invoke, and pray. After all you many times forestall your friend's thoughts, so why not our words?'

'You are quite right to test. Always do that; use your common-sense; be yourself. Thus you will be a fitting instrument.'

'Often your half thoughts are the same as our messages, so do not fret, but always try what comes.'

A real 'guide,' in my experience, is never ready to take offence when tested courteously. To the whole-hearted seeker after wisdom, a sound scolding or a rebuke for spiritual pride is worth a great deal more than the cries of peace, peace, when alas! life and thought are not soaring to the spiritual plane. Nothing can be more instructive to the modern 'psychic' than the mingled practical and spiritual lessons given to Jeanne d'Arc, and the humble, *prayerful* spirit in which she received them. If only we were more prone to throw ourselves, as she did, on the love of the Master of the Saints, then we should never be the prey of our deceiving selves, nor of evil incarnate and discarnate spirits.

Florence.

'PAX.'

##### 'A Curious Psychometric Experience.'

SIR,—After reading Mr. J. Farmer's comments on 'Daisy's' vision of the miser's fate, I venture a few remarks on how I think psychometry should be regarded.

First, it should be realised that we are dealing with *natural* laws, and there is no old-fashioned heaven or hell, or arbitrary power, interfering in the matter at all. Second, the psychometrist is one who is sensitive to the finer influences that seem to surround persons and objects, and has, combined with this sensitiveness, some power of clair-sentience or clairvoyance, usually rather limited. When the sensitive takes an object to psychometrize, the influences are first felt; the difficulty is to interpret what they mean. This is done: 1. By ordinary practice, experience, association, as if it were a smell or a flavour; 2. By the sub-conscious working of the mind in translating the influence into symbol or idea—more or less correctly; 3. By an extension of one's own sensation, which, as if using the influence as a link, makes one feel in himself the very sensations and conditions out of which the influence has emanated; 4. By clairvoyance, *i.e.*, by attaining a correct vision of the person or place, or things objective, or a suitable symbol of the subjective or abstract; or 5. By the inspiration of unseen intelligent entities, who sometimes make their presence known.

Spiritualists and occultists, and that the continued indulgence of any kind of passion seems to expose the individual to something like a parasitical controlling influence, is a matter of general experience. I appreciate 'Daisy's' motive for sending you the communication. It is a useful warning.

A. CUTHBERT.

#### Public Mediums and Mutual Assistance.

SIR,—It was with extreme regret that I noticed the intimation of the passing to incarnate spirit life of Mrs. Katherine St. Clair. Her genial personality will be greatly missed by many friends, and we Spiritualists can ill afford at the present time to lose from our ranks those having clairvoyant and psychometric gifts of a high order such as she possessed.

I wish to relate an interesting incident which occurred in connection with her professional life, as it is an excellent example of how even public sensitives may receive information for one another. It is well-known that, as a rule, mediums do not get definite knowledge from the other side for themselves, especially of a prophetic nature, on which they can rely, as the results of the communications are apt to be tinged by their own emotional states. Mrs. William Paulet one day in November last went as a client to consult Mrs. St. Clair, and received through her mediumship much help and considerable comfort, having had some instructions which came through her own guides fully confirmed. Mrs. Paulet was congratulating Mrs. St. Clair on her new premises in Regent-street, which she said had been satisfactory from a business point of view, but the psychic surroundings were not quite so congenial. Mrs. Paulet was then impressed to say: 'You will not be very long in these rooms; I sense you under brighter and better conditions.' This statement seemed to cheer Mrs. St. Clair, and she asked, 'When do you think a change will take place?' 'It seems to be in February,' answered Mrs. Paulet.

It is interesting to note that neither of these well-known mediums realised the purport of the communication, as the actual truth was so beautifully veiled. The prediction, however, has been fulfilled for Mrs. St. Clair, as we know that she is now in 'brighter and better conditions.'

This is an illustration of how our public mediums might well lay aside any feelings of professional jealousy, and, by combined endeavour as co-workers, in some cases bring about satisfactory results which would assist the more rapid advance of our cause.

ANIMO ET FIDE.

#### Birmingham Spiritualists' Union.

SIR,—I notice a letter from 'Verax' in 'LIGHT' of the 13th inst., with reference to certain changes which are being made in the Birmingham Spiritualists' Union, but seeing that the writer more than half suggests that the progressive party of the society are wanting in honesty and candour, I regret that he should try to hide himself behind a veil of anonymity. The veil is thin enough, however, for the face behind to be easily discernible by those of us who are interested.

Now, however, that he has troubled you with Birmingham Spiritualists' Union matters, if you will kindly publish the accompanying declaration of the aims of the reformed society your readers will be able to judge of them for themselves. I venture to say that many, if not most, of your readers will plainly discern the true facts, viz., that the progressive party are aiming at bringing the society right up to the requirements of the times, to gain for it a still higher reputation, and to give it a larger field for usefulness. Suffice it then to say that our intentions are good, and that we believe we know what we are about, and may time prove by its good results that our policy and our methods are right.

'Hilver,'

St. Agnes-road, Moseley.

HARRY LUCAS.

#### 'BIRMINGHAM ETHICAL AND PSYCHICAL SOCIETY.'

'The Birmingham Ethical and Psychical Society appeals particularly to those earnest thinkers and inquirers who are not content with the creeds of the churches, and are consequently seeking a freer and more invigorating mental atmosphere.

'It requires no declaration of belief on the part of its members, but as a Society it aims at teaching the reality of a spirit world and that man's persistence after death is demonstrable. This teaching is based on the mass of evidence accumulated by earnest and competent workers in the fields of spiritualistic investigation or psychical research. Many of these investigators are men of the highest standing in the world of science and advanced thought.

'And, as psychical research promises the greatest good to humanity by proving there is a future life as well as helping to a better understanding of the laws of this present life, the

Society aims at encouraging such studies or research, and teaching the resulting truths whatever they may be.

'The Society maintains a broad platform—adopting the motto of that advanced thinker who said, "The world is my country, and to do good is my religion."'

#### SOCIETY WORK.

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

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an interesting trance address on 'Desire for Spiritual Knowledge.'—R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Conolly gave a pleasing address on 'Some Conceptions of God,' and replied to questions from the audience very ably.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH ROAD, MANOR PARK.—On Sunday last an earnest address by Mrs. Roberts was much appreciated. Mr. J. Twiddle presided.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last a thoughtful address by Mr. R. Boddington on 'The Fishers of Men' was much appreciated.—D. G.

CARDIFF.—ODDFELLOWS' HALL, PARADISE-PLACE.—On Sunday last good addresses were delivered through Mr. George Harris on 'The Old Gospel Revised' and 'A Grand Inheritance.'—W.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last at 6.30 p.m., an eloquent address was delivered by Mrs. Preece on 'The Law of God as the Law of Life,' and Mrs. Bewick gave good clairvoyance.—J. H.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, after a reading from Thomas Carlyle, Mr. V. M. Green delivered a thought-provoking address entitled 'Ethics of the Unseen.' Mr. G. W. Lear presided.

LEICESTER.—QUEEN-STREET.—On Sunday last the Clarion Vocal Union rendered an excellent programme of sacred music. Mr. Bibbings took for his subject in the evening 'How God Speaks to Man in the Twentieth Century.' Good audiences.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Mr. Trueman gave an earnest address on 'The Disappointments of Life,' and Mr. Coles related some interesting experiences of Spiritualism.—M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last a good audience assembled and followed with appreciative attention a lecture delivered by Captain Greenaway on 'What am I?' Good clairvoyant descriptions were given by Mrs. Ford.—W. E.

STOKE NEWINGTON.—GOTHIC HALL.—On Sunday evening last Mr. Gwinn gave a very thoughtful and earnest address on 'A New Commandment I give unto you, that ye love one another.' Miss Jane kindly sang 'A Dream of Paradise,' and Miss Cobham rendered a pianoforte solo.—A. J. C.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. E. W. Oaten, of Portsmouth, delivered an interesting address on 'Resurrection, Immortality, Annihilation,' and Mrs. E. M. Sturgess gave excellent illustrations of clairvoyance.—H.

PORTSMOUTH.—LESSER VICTORIA HALL.—MR. E. S. Mayo, of Cardiff, visited us for the first time on Sunday last. His addresses were on 'Theories and Facts,' and 'Spiritual Science of a Future Life.' We shall be pleased to hear from him again.—E. R. O.

DUNDEE.—GREENLAW-PLACE, CLEPINGTON-ROAD.—On Sunday last Mr. George Petrie, vice-president, read a paper on 'The True and the False in Religion,' which was written in fine poetic language and was a great treat. Mrs. Odhams gave good clairvoyant descriptions.—J. M.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last there were good audiences at both meetings. In the evening Mr. W. E. Long gave an instructive address upon 'Moses and Elias appearing to Jesus'—reviewing an incident in the light of Modern Spiritualism.—J. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, Mr. Fairclough Smith (who had been impressed to attend) delivered an instructive address on 'The Development of Mediumship,' and at the after-circle gave clairvoyant descriptions and messages which were much appreciated by a large audience.—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Checketts spoke earnestly on 'Revelation,' and vicars were exquisitely rendered by Miss Buxton. Mr. Boddington presided. Speaker on Sunday next, the 28th inst., Mr. Boddington, who will, on the following Thursday, hold a usual public circle for inquirers.